



The days of Heaven on the Earth

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

Mount of Transfiguration and Valley of Conflict

Sermon by William Hamner Piper, Sunday, November 19, 1911



THE seventeenth chapter of Matthew gives us, both a glimpse of the glory world and the conflicts of the present age; it contains not only a mountain, but also a valley experience. It gives one a faint glimpse of the transcendent life, and at the same time makes us to realize the seriousness of living in this world where we must fight the spiritual hosts of wickedness.

This chapter has in times past been understood quite generally to apply to the heavenly condition, but it is not primarily applicable to that, for there will be no one in heaven with flesh and blood as there was on this Mount of Transfiguration. Peter, James and John were there clothed in the same kind of bodies that we have today, and so was Jesus except for the little while He was transfigured, and then we do not know the full extent of the change. I do not know just what heavenly, chemical change took place in His body. Either in some way the curtain was pushed aside, or an extra amount of glory was imparted to Him by the Father, so that for a little while He could manifest some of the glory He had with His Father before He voluntarily laid it aside and took upon Him the form of man. Now that He has gone back to glory, His prayer recorded in the seventeenth of John has been answered, wherein He prayed that the Father might glorify Him with the glory He had before the world was. Though we may not understand it, Jesus today has the same body in heaven as He had on earth. His body was not left on the cross, nor in the tomb; nor was it found on the Mount of Olives, but the same body that was taken down from the cross was put into the sepulchre, and the same body that was put into the sepulchre came out of the sepulchre, and was handled by His disciples, Thomas and others. They saw Jesus ascend with that same body as they stood on the Mount of Olives, but somewhere between the last touch of His feet on the earth and His entrance into heaven there was wrought a heavenly, chemical change, for when John saw Him many years later while He was on Patmos Isle, Jesus was wonderfully changed in appearance.

He is today in a glorified body; His feet, His loins, His hair are all described in the wonderful account of the vision given to John, in the first

chapter of Revelation. It is still the same body, but it has undergone some chemical change. Made of the same substance but glorified, and that same thought underlies the resurrection of the dead; the body that goes into the grave is the same that comes out of the grave, or else there is no resurrection. Says the Apostle in the fifteenth of Corinthians, "It is sown in corruption; it [the same "it"] is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." The same "it" that goes down, is the "it" that comes up, but when it comes up it will be no longer subject to gravitation, to sickness, to disease, or to death, but will be like unto His glorified body, and with that we shall sail through space in eternity; no longer held down by gravitation, we shall be able to obey the commands of Jesus in a moment of time, as He sends one to St. Louis, and another to Hong Kong on some missionary journey during the millennium, for this mortal shall then have put on immortality and this corruptible shall have put on incorruption.

It was this glory that they saw on the Mount of Transfiguration. Those men that were with Jesus during the early days and on whom the responsibility of the promulgation of the primitive Gospel rested, and who had to take their lives in their hands, and in many instances say good-bye to their families and give up their property and all they held dear; these men, I say, had to have some special touch from God in order to give them the power to stand in the midst of the evil and perverse generation, and to proclaim the tremendous fact that Jesus Christ was really the resurrection and the life.

On the Mount of Transfiguration some remarkable things took place. I am sometimes tempted to wish I might have been there, but some of these days, if faithful, we shall behold His glory; not only for a few minutes, but forever, and even more, we shall partake of it. "This mortal must put on immortality;" (those that are living), and "this corruptible must put on incorruption;" (those in the grave) and these two companies will meet Jesus in the air, in glorified bodies, and thus we shall be forever with the Lord. Oh, it is quite worth while making an effort; it not only pays hereafter, but it pays big dividends now. You haven't anything to compare with it, even in this life. You may go to the gambling

den, and the dance hall, and the theatre; you may read the Sunday newspaper all you want in your seeking after amusement, but I say to you there is nothing so alluring, so attractive, as the hope of the awaiting glory to one who knows his life is hid with Christ in God and who therefore knows the promises of Jesus Christ are some day to be fulfilled. You have nothing to compare to it. Stay out in the cold if you will, but you are suffering great losses by so doing.

That day the ages met on that Mount. Moses was there, representing the law; Elijah was there, the chief of the prophets, representing the prophetic dispensation; Peter, James and John were there, representing the present dispensation; Jesus Christ was there, representing the millennial dispensation which is yet to come; and the Father was there, unifying all and heading all the ages up in Himself. They heard Him say that which we need continuously to hear, "This is my beloved Son in whom I am well pleased." Oh! that He might say that about us! He will never be able to say it in as large and full a sense as He did about Jesus, but my mind often reverts to the eleventh of Hebrews, where we read that before Enoch was translated he had this testimony that *he pleased God*. Few and simple are those words, but they far transcend every other encomium.

That He might have witnesses to His millennial glory, Jesus selected a few out of His company, those who were in some sense prepared for the event about to come. He didn't take Judas with Him that day, for if He had it is quite possible that the glory of Jesus Christ could not have manifested itself in his presence. He took with Him men who had been developed in a very large degree in spiritual things. I believe it is possible for all of us, if we are willing to pay the price of self-crucifixion, of self-denial, of a continuous obedience to God in everything, with our minds and hearts open to Him, to be everything He says. It is possible to receive a larger manifestation of the power and glory of God in our lives, but the great mass of men and women will not pay the price, and, although it pains my heart to say it, yet I feel the majority of people within the sound of my voice are not willing to pay the price, and consequently there will be some phases of the glory of Jesus Christ and some powers and blessings of the ages to come that others will enjoy that you can not enjoy, simply because you have been unwilling to pay the price.

Peter and James and John were taken; the

other nine, for some good reason were left behind. There may have been other reasons than that which I have intimated, but certainly this is one of them, and even one of these, Peter, was exceedingly impetuous, and was an extremist of extremists, and it wasn't until Pentecost came and after years of experience with the Holy Spirit dwelling in his life, and he was subdued by the Spirit of God, that he became a large round-hearted disciple of Christ. James, although we do not hear very much of him, yet it is said in the traditions of the church that he was one of the most godly men in the early church, and that he spent so much time in prayer that his knees were actually horny; he afterwards became bishop of the church at Jerusalem. And John, oh, what a character he was! John, the beloved disciple! No wonder he had a special privilege of leaning that evening of the last supper on the bosom of Jesus. John, who afterwards wrote the Gospel that bears his name, and those matchless epistles; he, the seer who received the wonderful Revelation of Jesus Christ on the rock-ribbed shore of Patmos, was there. My heart begins to understand, in the last few years, something of what it meant for those mighty men to be illuminated by the Spirit of God until there was no mistaking His voice and leading. So much for Pentecost, for Pentecost does bring with it a spiritual revelation that you can never have apart from it. That day Peter, James and John saw the glory of Jesus on Transfiguration Mount as we shall behold it during the next dispensation.

What were they talking about? They were talking about the things of the kingdom of God, and what Jesus was about to suffer in the city of Jerusalem. I want to speak carefully, but I believe that God, realizing that His Son had taken upon Himself the weaknesses of human flesh, sent that little manifestation of glory, not only to encourage the apostles, but also to encourage the heart of Jesus, for it is just like the Father to do that. We sometimes sing, "Just when I need Him most," and Jesus, even though He was divine, needed something for the dark hour that was soon to come upon Him; and so the Father comes down, and Moses and Elijah come down to speak to Him. What a privilege it was to Moses, too. Moses had written of the days of Jesus. He loved to look into the future when types should have been swallowed up in reality. Elijah had caught some glimpses of the days of Jesus, but one had gone on to his reward nine hundred years before, and another fifteen hundred. How good of God to let them come

down and understand something of the trials and sufferings that the Son of God was about to go through; not only to save us from our sins, but to save Moses and Elijah also, for the cross not only points forward, but it also points backward. It was good, I say, of God to give this encouragement to His Son. And let me say to you who are pressed down, spiritually oppressed, discouraged, whether it is because of sin or poverty, or sickness or some other trouble, this same God that came down on the Mount of Transfiguration and encouraged Jesus, condescends to help us in the midst of trial and difficulty. And there is no use in your telling me you failed because God did not help you, for I know, both from the Word of God and from experience, that God is faithful, and that He will help in every time of need every man and woman who will really trust Him. I know it even if I should fall tomorrow. I know that I. Corinthians 10:13 is eternally true, "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." So, if you fall, do not charge it to God, but just own up and say, "I did not draw sufficiently upon the storehouse of God's power and love, or I would not have gone down."

He encouraged Jesus, and since He encouraged the great Son of God who was divine in very essence, certainly that same God will encourage us in the hours of darkness and conflict, and I know He does it. I know God is faithful. No man ever honestly and earnestly confessed his sins to those he had sinned against and honestly waited before God, without realizing salvation. I am glad for the confidence I have in the old Book, and I am glad also that my heart has realized something of its power.

Peter wanted to stay there and I do not blame him a bit for it. I, too, should have wanted to stay. But that wouldn't have been good either for him or the world. We see the same weakness displayed today among those who have received a similar blessing, for some of that same glory that came upon Jesus Christ on the Mount of Transfiguration comes down into men today when they are baptized in the Holy Spirit. We have seen scores and hundreds of people so enveloped with the blessing they had received that, like Peter, they wanted to stay on the Mount of Transfiguration all the time. But your transfiguration blessing will grow stale if you stay on Transfiguration Mount. You can not stay there.

God the Father gave to Jesus and the three disciples that touch of heavenly glory not simply for their own sake, but for the trials and conflicts that were before them. So when the heavenly glory is imparted to us we must remember there are devils to fight, and lunatics, and epileptics, and insane, and sick, down in the valleys of sin and sorrow, that need our help, and if your blessing doesn't take that turn, it will grow stagnant in your hearts and become stale like the stored-up manna of old. Let me say to those who are indifferent, there is a genuine experience to be received in the baptism of the Holy Spirit. The Book says so, and thousands of people are experiencing it. There is an hour coming, yea, is already on us, when you will need in some special way this additional touch of glory. You will need the strength and power that comes to you because of it. You will need it tomorrow in your business, when something goes wrong. You will need it by and by in the tribulation hours. You will need it to qualify you to stand before Antichrist if you do not escape with Jesus. You will need it even if you are caught away with Jesus; you will need all the equipment you can receive. There is salvation for the spirit; there is cleansing for the soul; there is healing for the body; there is shelter for the head, and raiment for the back; there is an infilling and an overflowing of the Spirit to empower for service. Hallelujah, for an all-around equipment that God gives to all His faithful disciples. Go after the fulness. Quit standing aloof. Fall in and seek God with all your heart. Ask Him today to take all the devilishness, all the meanness, all the selfishness, and all the covetousness out of you, for the glory of God can not shine unhindered through a soul that is filled with meanness. God wants to give us His equipment for service for our King. Get a little touch of this millennial glory that Peter and James and John saw on that glorious Transfiguration Mount, and it will wonderfully endure you for the battles of life.

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Surrender!

E. M. Scurrah, Vryheid, Natal, South Africa



SINCE the latter rain began to fall the eyes of the recipients have been opened wider concerning truth than in all the previous years of their experience.

Many new and perplexing situations and questions have also arisen which is to be expected, and one of these the writer feels constrained to deal with in this article.

What is surrender?

In Pentecostal circles everywhere you will hear it spoken of, and many you will hear say, "Oh, I wish I could learn to surrender to the Lord more perfectly." Many have believed surrender only consisted of letting go physically when the power of the Spirit is upon one. That is only one little phase of it; that may be called the first kindergarten lesson in the spirit-baptized life. Many human weaknesses may be said to be the direct cause of resistance to the Spirit's power upon the physical, especially when the person is in a public place, which would probably not occur in the privacy of one's own room. Much resistance is due to a shrinking or timidity which is creaturely and which drops off speedily when the flood of the God-life strikes the soul centers. When the blessed Holy Spirit takes up His residence in the human temple He begins at once to levy little demands upon the creature to bring it to a perfectly laid-down place. He begins upon the body oftentimes, and as the creature is willing and obedient He journeys on through all the avenues of the trinity of man till the creature has lost its identity in the will of God.

Surrender to God means perfect abandonment of self. This is not accomplished in a moment nor in a month, even though the creature was crucified representatively in Christ. That crucifixion has to be experimental in you by your obedience to the Divine Spirit.

Beginning with the first lessons He asks us oftentimes to do things that look absolutely absurd to the creature mind. It is crucifying in the extreme to do it—that is why the Lord asks us to do it. The Lord wants the creature wholly crucified, but this can not be accomplished any other way than by staying on the cross till death follows. It is a slow death, but it is sure. Jesus was crucified by the will of God the Father, and Jesus was wholly yielded to Him. We must be crucified by the same manner. Jesus was the

slain Lamb, and the Bride of the Lamb must be a slain Bride.

Surrender is obedience—all the way along from the first grade of school with the Holy Spirit to the graduated and glorified state. In the intermediate grades the Divine Teacher keeps whispering "Surrender! Surrender all!" "Drop into your Lord's arms!" and a number of other sweet exhortations, and oftentimes, ah, yes, too oft, the precious wooings of the Divine Dove are received so lightly that no effort is made to find out from Him what He wants. Thus the life begun in the Spirit, through laxity and indifference drifts back to the fleshpots of Egypt and drops out of the Spiritual race. If we would be full-grown Christians, we must devote our whole time to it. The one who has only a little of the Lord in his or her life is usually ashamed of Him.

To you who have some idols tucked away He says "Surrender." To the one who is continuing life in the "flesh" and following carnal pursuits; who is unequally yoked with unbelievers; having concourse with the world and its things; married to money, reputation, carnal ties and relationships; light conversation and frivolous waste of time, He pleads "O surrender unto Me and find real peace and rest! You must forsake all if you would gain all. The disciples of old merely *began* to forsake things when they forsook their ships and nets, salaries and medicine chests, homes, wives and babies, to follow Jesus. They kept on forsaking until the axe or the cross, the fire or the sword ushered them into their Master's presence. To the one professing godliness and persisting in wearing gaudy jewelry He says, "Forsake those things that can not be builded into My spiritual house." The Word forbids such fleshly indulgences and He will never give you anything more than His Word to guide you, as the Word shall judge you. "If you sow to the flesh you will reap corruption." "If you sow to the Spirit you will reap life everlasting."

Having no mind of your own but having the mind of Christ, is surrender. When one of the armies surrenders the battle ceases, the arms are laid down to the conquerors; peace is declared, following surrender. So it is in the spiritual. It takes two to make a fight. The self is naturally antagonistic to the Spirit, but when self surrenders to the Spirit the struggle ceases and there is peace. The self will die as you obey the Spirit

and the Word. No matter what He says, do it; that is surrender.

Let the fig leaves fall, friends. Launch out into the blessedness of Spirit freedom, of being love's bondmen. That Divine Teacher will lead you out of Seventh Day bondage, the Mosaic law with all its works, ah, yes, and out of self bondage into the glorious liberty of sons and daughters of God. The world is overcoming gravitation and learning to fly. Is it not time more of God's children began to unload flesh and to put on spiritual wings for the rapturous flight of the Bride of the Lamb? Remember this, only crucified saints make up the Body of Christ. Thirty-fold candidates retain seventy per cent of flesh and the world; sixty-fold retain forty per cent;

but the hundred-fold ones die to all and reap the hundred per cent spiritual. To which class do you belong?

A few years ago the Lord called a man to forsake father, mother, sisters, business, property, home and friends to go to a foreign land. After arriving there that same Divine Voice repeated, "Forsake all." A number of unnecessary things were then disposed of according to His instructions, and finally his earthly possessions were put snugly into a portmanteau.

In the stillness and peace that followed that Voice again whispered, "Forsake all." "Why," said he, "Lord, I have forsaken all that I know of, what more is there to forsake?" "Yourself," He answered.

The Threefold Aspect of Cleansing

Charles F. Hettiaratchy, Colombo, Ceylon, October 1, 1911



IN EPHESIANS 3:17, we read these words: "That Christ may dwell in your hearts by faith;" not by feeling; sometimes when we do not feel He is there, we think He has gone, but He is still there. *Faith* is the victory.

When we have manifestations we get our eyes on manifestations, and we forget after all that it is Jesus, and we have to be in union with Him by faith. "That Christ may dwell in your hearts through faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled unto all the fulness of God." What a glorious climax, that God might be all and in all.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but *speaking the truth in love*, may grow up into Him in all things, which is the head, even Christ." Eph. 4:13.

Now turn to the fifth chapter, twenty-fifth verse, "Husbands, love your wives, even as Christ also loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it with the washing of water with the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

This is the consummation of the work of redemption, that Christ might present to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. But to lead up to this consummation we have many milestones to pass. There are many crises in the Christian life; many stages we have to pass through on our onward course.

It has especially been laid on my heart this afternoon to pass on a few thoughts to you bearing on the *threefold aspect of cleansing*. Let us read I. John 5:8, "And there are three that bear witness on earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son."

We find a threefold cleansing typified in the Old Testament and exemplified and set forth in the New Testament Scriptures; the old Temple, which is typical of the house built of living stones, was cleansed by blood, by water and by fire, and there are three crises in our lives which correspond with the cleansing of the temple: justification by faith, or the cleansing by blood; sanctification, or cleansing by the water of the Word; and the fulness of the Holy Ghost, or purging by fire. These are all to be had in Jesus Christ. When Christ died He purchased a full redemption for us, so from God's standpoint He can give us all at once, but on our part we are not in a position to receive all at once, so He has to give us as we are able to bear, and as we feel our need, and appropriate what God has for us in Christ by faith. I said there are three that bear witness, the blood, the water, and the Spirit, and in the

Epistle to the Romans we have beautifully set forth this threefold cleansing. This epistle is a masterpiece of Christian doctrine and teaching.

The first chapter deals with the need of righteousness, the heathen mentioned therein being sinners. In the second chapter we read that the Jews, to whom the oracles of God were entrusted, were sinners, and in the third chapter we read that all are sinners, and there is no difference, for "All have sinned and come short of the glory of God." So those three chapters show forth the need of righteousness. Then from the twenty-first verse of the third chapter to the end of the fifth chapter he deals with justification by faith. In the third chapter we read we are justified through His blood; verse twenty-four, by faith in Jesus' blood. When we came to Him we were justified freely from all things; so being justified, we have peace with God through our Lord Jesus Christ (Rom. 5:1). "Can two walk together except they be agreed?" We must first be agreed; we must be reconciled. The past catalog of our sins must be blotted out, and by the knowledge of our sins being blotted out, we have peace with God through our Lord Jesus Christ.

From the sixth to the eighth chapters he deals with what we may term sanctification or deliverance from sin and self. He says in the first verse, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Then in the fifth verse, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin:" The twenty-second verse: "But now being made free from sin, and become servants to God, ye have your fruit unto sanctification and the end everlasting life." "Without holiness no man can see the Lord." "Holiness becometh Thine House, O Lord, forever." And if we do away with holiness, we do away with the foundation, and the building can not stand. Christ's work on the cross was complete. From God's standpoint we have been justified and sanctified, and are reckoned as though we never had sinned, as though we had fulfilled the whole law; but there is a personal appropriation of what He had purchased for us on the cross by faith in obedience to Christ.

Our position is that when we accepted Christ, God reckoned us as dead; that is, from His standpoint. In Christ I am dead. When Christ died

I died in Him, and God reckons me as a dead person, but there is an appropriation by faith. Why didn't I appropriate it when I was justified? I didn't feel the need of it. When I came as a sinner to Jesus Christ I wasn't conscious of these inner strivings, not conscious of this hidden self; I was conscious of the sin that was on me; I was conscious of my transgressions, but when I began to walk in the light and wanted to fulfil the law of God and keep His commandments and do His will, I found there was another law in me, warring against the law of my mind, bringing me into captivity to the law of sin, which is in my members. Justification, forgiveness of our transgressions, does not necessarily deal with what is called the indwelling sin, what is called the principle of sin, the carnal mind, or the "old man," the self-life. All these terms mean one and the same thing. Sanctification as Paul puts it is not the sanctifying or improving of the old man, but judgment or death of the old man on the cross. We can not be united to the new man, Christ, until the old man is dead (Rom. 7:1-5), and he is dealt with on the cross. Our old man was crucified with Him, that the body of sin might be done away with, that henceforth we might not serve sin; and I am to reckon myself to be dead indeed unto sin. This is the reckoning of faith. God reckons it so and I go by His reckoning. After the reckoning of faith the practical working out of it is followed when I yield myself to the living Christ as one alive from the dead. Then in the thirteenth verse, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law but under grace."

We have to yield ourselves to God, that is our part of the transaction; then Christ comes in and His presence in us makes us holy. He is the Altar. Whatsoever toucheth the Altar becomes holy, and by faith we appropriate our heritage. (Acts 26:18.) Sanctification is not a mere abstract truth, or a mere experience. I hear people say they got their sanctification and they lost it. That sounds very strange, that we get sanctification and lose it; it is because we looked for an *it*, instead of looking to *Him*. It is not so much a sanctified self; it is *Christ in us*. He is made unto us, "wisdom, and righteousness, and sanctification, and redemption," and there is a difference of our being in Christ and Christ being in us. In the fifteenth chapter of John He says: "Abide

in Me and I in you," or "let Me abide in you." When we accepted Christ as our Savior, we came to be in Christ, but the next thing He says "*Let Me abide in you.*" So sanctification is not a mere "it," a mere experience; not a beautiful theory; it is Jesus Christ revealed in us, the mystery that has been hid from the ages, and from generations, revealed unto us in these last days. "Christ in you the hope of glory." It is not a sanctified self; our old man is not sanctified; our old man is not improved, he is dead; he died on the cross. He *was* so, judicially. But when Christ is received into my heart by faith, He makes that death good, and this is sanctification, Christ in us. That Christ may be in me I have to yield myself to Him. This is my union with the risen Christ. My union with the crucified Christ makes me a justified believer; my union with the risen Christ makes me a sanctified believer. This is the crisis, and the process that follows this crisis is yielding obedience to Him day by day; thus we grow in grace and in the knowledge of Him until Christ be fully formed in us.

There is a promise that I like to refer to in this connection in the thirty-sixth chapter of Ezekiel, the twenty-fifth verse: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "I will" comes in eight times in those three verses. The Lord Himself is going to do it. "The very God of peace sanctify you wholly," or *through* and *through*, as the German version reads. Some may ask what business have I to quote those Old Testament promises that were made to the Jews, as they do not belong to us. Well, if we are going to talk like that, we will have to say that the Messiah was promised to the Jews, and we have no right to have Him. I read in my Bible that all the promises of God are "Yea and amen in Christ," and that is true wherever you find them, whether in the Old Testament or in the New. If it is a promise made by God, if you and I are in Christ, I can put my finger on it and claim it, and God says "Yes" to it, and I say "Amen" to it. So I take these promises and claim them as mine, and God puts His yea and amen to it. This is the cleans-

ing by water of the Word, for Christ is the living Word. (See Heb. 4:12.)

Let me call your attention to an Old Testament type. The bringing of the children of Israel out of the land of Egypt we find everywhere in the Scriptures typical of the work of redemption. The Lord brought them out of Egypt, and they came to the Red Sea. Pharaoh and his hosts came behind them to take them back to Egypt. The Lord divided the waters of the Red Sea and they crossed over dry shod, and Pharaoh and his host, following them, were drowned. That passing across the Red Sea is a type of the work of our redemption; when we were delivered from sin and were justified, "By grace are ye saved through faith." After they crossed the Red Sea they came to the place called Marah. God was leading them and they were in the path of Providence; He brought them to Marah, and the waters were bitter there, and they began to grumble and complain. They had been delivered from Egypt, from the power of Pharaoh and his host, which is typical of being saved from sin and the power of Satan. They had gone dry shod through the Red Sea, but when they came to Marah, they began to complain. They sinned against God, and what was the trouble? There was another enemy they had not gotten rid of. Who was that enemy? *That was self.* After we are saved from sin, then, there is the self we have to be delivered from: coming against adverse circumstances he is brought out.

"Oh to be saved from myself, dear Lord,
Oh to be lost in Thee,
Oh that it might be no more I,
But Christ that lives in me."

But the children of Israel because of this foe could not enter into their glorious inheritance, the land of Canaan, and for forty years these people wandered in the wilderness, and the enemy they had to fight was *self*; murmuring against Moses and against God, murmuring about their food, crying for the flesh-pots of Egypt, murmuring and complaining in the wilderness; and their carcasses fell in the wilderness all except two, Joshua and Caleb. Out of the 600,000 men who came from Egypt, only two men of that generation entered into the promised land, into the rest God had prepared for His people—two men who followed God wholly. Canaan represents the fulness of the Gospel of Jesus Christ. "God has blessed us with every spiritual blessing in heavenly places in Christ Jesus." Some say it is Jesus we want, not doctrines and theories. That is true, but the question is, how are you going

to get Christ? Sin must get out of the way that Christ may have full control of our lives. So these people who had crossed the Red Sea had to go over Jordan into the promised land. This represents the deep work of grace. If you object to a *second* work of grace, then let us call it a deeper work of grace. The sixth chapter of Romans seems to represent the passage across the Jordan. They crossed the Red Sea dry shod, the Lord divided the waters of the Red Sea, a type of their salvation. "By grace are ye saved, *through faith*, and that not of yourselves; it is the gift of God." Then we read they had to cross the Jordan in the same way—dry shod. The Lord went before them, and He divided the waters of the Jordan and they crossed over dry shod. Jordan is often used in Scripture as a type of death. In Col. 3:3, we read, "For ye are dead, and your life is hid with Christ in God." Dear friends, we can not get to heaven until we die; God has promised days of heaven on earth, and the days of heaven upon earth are to be enjoyed when you and I are dead. We must be dead, and how are we going to die? Well, there is the death by faith. How did they cross the Jordan? They crossed dry shod. The Lord divided the waters. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Then we find the practical side of holiness, the progressive side of holiness or sanctification, in the eighth chapter of Romans; that seventh chapter comes in like a parenthesis. Many stumble over the seventh chapter of Romans; I believe that chapter is the experience Paul had *after* he had taken his place as dead *judicially*, yet he didn't get the full deliverance by letting Christ have the right of way. In that chapter the first personal pronoun comes in forty-nine times. It is "I," "me," all along, and Christ comes in last, but if you turn to the eighth of Romans, you will find the words referring to Christ, come in forty-nine times, so Christ has taken the place of "I." "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me."

In Romans 7:2 we read, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress."

Now Paul says as long as the old husband is living we are not free. Do we want to have all that is in Christ? Then we must be married to

Christ, and to be married to Christ the old husband must die. I can not be married to this new One who has risen from the dead, even Jesus Christ as long as the old one is living. The old one must die. Who is the old husband? It is this old self and when he is dead then you are free. Let us "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Then we are free. "He that is joined unto the Lord is one spirit." Then the struggle inside will cease. In Gal. 5:17, we read that the "flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." But when by an unconditional surrender on the part of the believer Christ is allowed supreme control over His life, this inner struggle ceases and peace reigns within. To be sanctified is to be delivered from all unbelief and to have a heart fixed in God, Divine love will be the ruling principle of that life. Paul speaks in the latter part of the seventh chapter of Romans about this struggle: "For the good which I would, I do not. . . . But if what I would not, that I do, it is no more I but sin that dwelleth in me. . . . I see a different law in my members warring against the law of my mind. So then I myself, with the mind serve the law of God; but with the flesh the law of sin." But, crying out for deliverance, he says, "I thank God through Jesus Christ our Lord." In the second verse of the eighth chapter we read, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," and the whole of the eighth chapter deals with the process of cleansing from the carnal mind. There is a *crisis* as well as a *process* of sanctification. Our hearts are purified by faith. In Acts 15:9 we read our hearts are *purified* by faith, and in Acts 26:18 *sanctified* by faith. Then there is the process that follows, Christ growing in me as I yield and obey day by day. The spiritual graces are not developed in a moment, neither are the deeds of the body made dead in a moment. After the children of Israel entered into Canaan they had to destroy their enemies as the Lord led them on into contact with them; and in our lives there is a warfare that is continuous. Paul speaks of keeping his body under, and making to die the deeds of the body through the spirit. So we are ever to watch and pray that we may not enter into temptation.

The disciples before the day of Pentecost were sanctified; their names were written in the Book of Life; they were justified believers. Then we

read that Christ prayed for their sanctification, and on the day of resurrection when the disciples were gathered together, we read Christ came and breathed on them, saying: "Receive ye the Holy Ghost." I believe they received the sanctifying influence of the Holy Spirit then. This enabled the disciples to wait for ten days with one accord and in one mind. It needed a lot of grace to bring these men with their different temperaments into the unity of the Spirit. I believe we have come to the period of the latter rain, and the talking in tongues and other manifestations are a sign of it. But the fuller measure of His fulness and power has yet to come and it will be on the ground of unity among believers. How good and how pleasant it is for brethren to dwell together in unity—there the Lord commands the blessing (Ps. 133), and truly we all need great grace to be united in the Spirit. We are commanded to endeavor to keep the unity of the Spirit in the bond of peace. This unity can only be in Christ. To the measure of our being in union with our living Head, Christ, to that extent we will be in union with our fellow believers. Real holiness means love and that we do not want to be "somebody." No, we want only the glory of God, and each one to take his own place, and we will be willing to be just hidden away and seen by nobody. Don't we need this deeper work of grace? God was doing wonderful things in the time when they came to the land of Canaan, and we read at one time they were defeated, and turned their backs upon their enemies. What was the trouble? There was a traitor in the camp; Achan, the troubler of Israel, brought defeat on God's people, and Joshua had to hunt up this cause of defeat, bring him out, stone him to death, and burn him to ashes, and that is what we have to do. We have to bring out these troublemakers. God began to pour out His Pentecostal showers five years ago. It was the latter rain. God wanted to bring back the old-time power, but what hindered? We began in the Spirit, but many are going on in the flesh. Man put his hand on it, and God's work was hindered, and what are we to do? We are to be like Joshua of old. He fell upon his face from morning until night, in the dust, and sought out the hindrance,

and when he found it, all Israel got together, and brought out Achan and all his belongings, and all his family, and stoned them to death. That is what you and I have to do. Let us look out for this hidden stuff, this remains of the old life, in you and in me, and let us stone him to death, that he may be burned into ashes.

Then as I said, there is the cleansing by fire, the baptism in the Holy Ghost and fire, as the disciples received on the day of Pentecost. Where is the parallel of it? In Romans 12, he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service, and be not fashioned according to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable, and perfect will of God." After the children of Israel crossed the Jordan, we read Joshua made a forced march and he built an altar on Mount Ebal, and here Paul says, we are to present our bodies a living sacrifice.

Another illustration of it in the Old Testament is where the priest when going into the presence of God, had first to go to the brazen altar where the blood was shed; then he had to go to the laver where the water was; he had to wash his hands and his feet in it lest he should die when he went into God's presence. Then we read he went into the holiest of all, into God's immediate presence. He had to go to the golden altar where the fire was continually burning, and he had to get the incense and the fire from this altar, and with the smoke of the incense rising and the blood on the other hand, he had to go into the immediate presence of God. There he made atonement for the sins of the people. This means our going into the immediate presence of God. Christ said: "Henceforth thou shalt see the heavens opened and the angels of God ascending and descending upon the Son of man." That refers to the day of Pentecost, and we are brought to live in the immediate presence of God. Then, "we all with open face, beholding as in a glass the glory of the Lord, are changed into His image from glory to glory even as by the Spirit of the Lord."

Mountain Missionary Work

W. F. Bryant, 2508 Gaut Street, Cleveland, Tenn.

FOR the last five years or more we have been laboring in this needy field. If I could, I would tell you how eager many of these precious mountaineers are to hear the gospel, but I have

not language to express it. They will walk from two to four miles over the mountains and across the creeks and carry their little children to hear the gospel message. When they make this effort

God blesses them, and we hear them shout the praises of our God.

We have a little church in the mountains where we have been preaching for five years, carrying on a Sunday School winter and summer. There are many children in that region who cannot attend the school even in summer for lack of proper clothes, and in winter they lack both shoes and clothing. If I only had a few hundred pairs of shoes, and clothing to put out in this missionary field this winter, I could get many, many children and old people into the Sunday schools.

This is a missionary field of great need, and it has been very much neglected. A number of persons have come from the North, West and South to work in these mountains, full of zeal, but too weak physically to endure the hardship of travel, exposure and food in that region, and have been compelled to return discouraged and thereby discourage other workers from coming.

With my daughter I was holding meetings back in the mountains three weeks ago, where some did not want to hear, but during the preaching would shoot their guns off close to the building. Some would come inside so drunk they could scarcely stand up. One night some one threw a rock through the window while the preaching was in progress, striking a man whom they carried out for dead, but thank God he recovered. From this incident you see the need of men and women who will hazard their lives for this Gospel. These people are illiterate and unlearned and but few of them have salvation, but, dear reader, this is the kind of people God has called me to work among, and I love them. When I tell you I was born and raised in these mountains and lived as they do, till the mercy of Jesus Christ reached me, you may see good reason for my interest in them. I cannot describe the need of these precious people, but only give you a little sketch of their great need. I am expecting as soon as the summer revival work closes and winter comes on, to take up mountain missionary work, that is, visiting from house to house, putting out Bibles, Testaments, literature and clothing, and preach the gospel to all I can reach. While it is summer, they can get along most any way for clothing, but when cold weather comes on, they suffer greatly, very many not having enough to keep them warm in their cabins either day or night. Clothing and bedding both are very much needed.

If you should travel through these mountains, you would see that many go to bed hungry for want of something to eat.

Now, dear Christian friends, we ask you to pray and pray again till God gives you to understand what He wants you to do for these needy souls. We are praying that God will touch hearts, that they may send Bibles and Testaments, especially the large print Testaments and Psalms. And then the clothing—go through the house and take out and send all you can spare that is worn and can be used to cover these needy ones. Do this promptly, please.

A missionary worker from a distance wanted to look over a little of this field recently, so we went by rail to Tellico plains, then in buggy six miles south, returning to town the next day. We went three miles east and had the privilege of visiting several of the little cabins, and after eating dinner with a good old sister, and visiting a few more homes, he said it was enough to show him the need in that region that had been neglected so long. Workers and supplies are needed, and who will go and who will send?

We are unable to push out as should be done for lack of means. We thank the donors for all the clothing and money sent us for the work, and are praying God to send us supplies for these mountain sufferers and needy ones received at any time, that we may clothe many children, women and men, in the order we have named them, who have suffered in the past and will again if not helped.

When you sit down to a well filled table and see your family all comfortably dressed, just think of those thousands in the mountains, suffering in the winter—many bareheaded and footed, no coats; many women and girls with no wraps, and ask what you can do? Their regular diet is corn bread and coffee or water with, sometimes, wild hog.

My two girls have been working in the mills for nearly six years, supporting the family while I have been carrying the Gospel to these precious people. There is also a girl boarding with us, and since they have all been saved and filled with the Spirit they feel that they want to do something in this great work, and they will all travel with me this year on this missionary field. Pray much that God will bless their work; it means much for young ladies to step out on the faith line, with not a dollar at their back, and then trust God to answer their prayers to supply all their needs. He will do it if they come to Him aright, but we ask you to pray for these young girls who are giving their time and talents to the work of the Lord.

The Latter Rain Evangel

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Notes

UNTO US a child is born,
Unto us a Son is given;

And the government shall be upon His shoulder :

And His Name shall be called

Wonderful! Counsellor!

The Mighty God!

The Everlasting Father!

The Prince of Peace!"

Oh, weary, heavy laden one, who has found the burdens too heavy, turn the government of your life over to Him. You who have made such a failure and your plans have been so fruitless because you didn't consult this "Wonderful Counsellor," lay your burdens on "His shoulders;" He will give you rest.

Sin-sick soul, you who have let Satan rule your life, lay your sins on Jesus at this blessed Christmastide. He who bore the heavy cross for you will take your load of guilt and sin, and give you peace.

Bring your sick body to Him, afflicted one. Accept the twofold atonement made by this "Mighty God" for your sins and your diseases; let the "Everlasting Father" carry away your pains and sorrows.

The "Prince of Peace" is reaching out His loving arms today to the restless, sorrowing, sinning multitudes, and saying as He did in the days of His earthly ministry, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Our Victorious King is waiting to lead us all into the "rest that remaineth," and to endue every life with greater fulness and greater power for service. He will never be satisfied until He reigns not only on the throne of our hearts, but until the "Peace" with which the angels heralded His birth reigns from pole to pole, and sea to sea.

Our Fifteenth Anniversary

ON DECEMBER 29, 1894, Lydia Moyer Markley was wonderfully healed by the Lord. Two years later, December 29, 1896, we were united in wedlock. Since then, six children have been born into our home, bringing added joys and responsibilities. God has blessed them with health and they are all in school, the eldest in High School.

On the evening of December 29, 1911, at eight o'clock, we shall (D.V.) hold an anniversary reception in The Stone Church, 37th and Indiana Avenue, and we cordially invite all our friends to be with us on this our Fifteenth Anniversary.

Most of our Evangel Family will not be able to attend because of great distances, for they are scattered around the world, but if each will write us a good Christian letter, in prayer and love, and send it to our residence, 3616 Prairie Avenue, Chicago, we shall be glad indeed to receive it.

We bespeak for all who shall come a joyous evening in the Lord, and whether present or absent, hope that many will think of us at that time, and pray for us.

We are sure the Lord in His Providence brought us together; our lives have been and are very happy with each other, and we realize His presence in our home.

We wish all the Evangel Family and all the Household of God a pleasant Christmas and a very useful year in 1912.

WM. HAMNER PIPER.

Wars and Rumors of Wars

WHEN they say, Peace and safety, then sudden destruction cometh upon them." Scarcely had the ink dried from the signatures of the representatives of the nations arbitrating for universal Peace, than the cry of War! War! rang throughout Europe.

The sudden conflict which has broken out between Italy and Turkey may vitally affect matters in Palestine. An editorial in one of the Italian newspapers makes the startling statement that before Italy will consent to peace with Turkey, it is determined to wrest Jerusalem and the Holy Land from the Moslem rule and present it

to the Pope, and that it is their purpose to place the Cross over the land which has been shadowed by the Crescent since the days of the Crusades. If this is true, it is more than likely that this little strip of land which has been for so many years a matter of contention among the nations, will throw all Europe into conflict. The European nations are now in great turmoil and unrest; Russia, England and Germany are eagerly looking on, and while they are outwardly silent, there is much scheming among the diplomats, and they are jealously watching each other and watching Italy in her attack on the Ottoman Empire.

Turkey has recently sent fifteen thousand soldiers to the Holy Land, for she is fearing the loss of that land which she has usurped for so many centuries, as well she may.

Developments in the Holy Land

JEWISH immigration to the cities of Palestine is much on the increase. Wealthy Jews from Russia are visiting the Holy Land in large numbers, and while some are disappointed in the possibilities, they are settling there, and taking the place of the Syrians who are emigrating in equally large numbers. It is reported they are forming syndicates for developing the valley of the Jordan. The Zionist Movement argues that the Jordan plain is no more desert than the great arid lands of Colorado, Utah and Arizona, and the irrigation that turns the arid lands of the United States into gardens will also cause this valley to bloom and blossom again. One writer, commenting on these matters, says, "Even in the face of the most untoward conditions, there are times now when its beauty forces itself upon the attention of the traveler. There are weeks of every year when the valley on either side of the Jordan is decked, as it was two thousand years ago, by 'the lilies of the field.' The entire valley was once fertile and productive; it can be made so again by the employment simply of the means at hand."

The development of the land, together with the conflict of the nations over this land of destiny at this time, is of great interest to students of prophecy, and to those who understand that the time is nigh.

The Uprising in China

VERY significant also is the uprising in China. The Chinese are revolting against the government and overthrowing the Manchu dynasty, which has been the ruling power since 1644. In

that year the Manchus, from whom Manchuria gets its name, were appealed to during a Chinese rebellion; they seized Peking, the capital, and made their ruler the emperor of China, and their descendants have continued to be the reigning power ever since. The emperors have employed Manchus in the most important military posts, and the Manchu people have been pensioned by the Chinese people because of service rendered by the Manchu Court until they have become indolent and useless, even as military officers. Consequently, the Chinese are rebelling at being compelled to pay tribute, although this is only one of the causes of the war.

The Chinese do not want the monarchical form of government continued, but that it shall be supplanted by a republican form like that of the United States. Dr. Sun Yat Sen, the revolutionary leader, is now in America; a reward of \$25,000 is offered for his capture. No one can tell what the result of this uprising will be, but the leaders of the revolution are hoping thereby to enter into closer relations with other nations and aid in promoting the happiness of mankind. We believe that this change in the government will mean the opening up of China for the Gospel as has never been known before.

* * *

WE HAVE just received a letter from Brother Albert Norton, written from Dond, India, in which he tells us of the home-going of his beloved wife, and his sad loss. We appreciate the loving tribute of our brother as he writes of her under date of October 31st, 1911:

Last Saturday at midnight my dear wife's chastened and victorious spirit took its departure from us. During the nearly thirty-seven years of our married life I have spent many a happy week with her, but in no other week has the fellowship with my dear one been so wonderful and blessed as during the last week of her earthly life.

When I met her on the 14th inst. after two and a half months' separation, she greeted me with her old-time kiss and affection, but daily she rapidly lost strength. Last Wednesday she had a vision, and said to Miss Andrews, "The Lord Jesus has been standing here between you and me, and He is not going to heal me." On Saturday night, about twenty minutes before twelve, she said to me, "Take me in your arms; I may rest better." We raised her in the bed, and her last words were, "Lift me higher."

May God comfort the hearts of our dear brother and his family in their loss. From what we have heard of her consecrated life, we are sure that for her "to die was gain."

Victories and Conflicts

THE FOLLOWING extract from a letter from Brother George Hansen, Shanghai, China, tells of their victories and conflicts:

Thank you so much for the paper which comes regularly. I do rejoice in the way you express yourself in regard to "Missionary Interest." I believe many of God's children are looking too much at people's writing, and that which sounds good to the ear. Some of the missionaries do not even last so long on the field to know the climate, but their clever writing gets the money, which is often wasted on traveling instead of being used on the heathen field, while others have to go through real testings along this line. May God's children everywhere get their eyes open to divide alike and to love alike. I am convinced that is His way.

Thank God the resurrection morning will soon be here, and the nearer we get to the Lord's coming, the narrower the road will be, but He has promised He will be with us even to the end.

We are glad to report the work of the Lord goes forward here. We have had many cases of healing. One woman was healed, we believe, of consumption. She had no hair on her head, and the Lord is even making her hair grow. She is about forty-five years old, and is gaining flesh. Another old lady sixty-five years of age, who was paralyzed, has been made well and is praising the Lord; another healed of sore eyes, and who was blind in one eye has been healed, and the sight is returning. Some few days ago fourteen were baptized in water.

China is now in a very stirred condition. The Chinese people are now fighting the government with guns. It is a hard fight. It is true the government is very bad, and doesn't want to do anything for their people. It is nothing to see the blind and the lame lying on the streets without any help, neither hospitals nor schools. May God Himself change the government. This year we had so much rain, many parts are flooded. One hundred thousand have been drowned, and three million are without homes. May all this bring China down at the feet of Jesus. Dear ones, please continue to hold us up before the throne.

WE HAVE received word from Brother George Berg, telling of his safe return to South India. He was accompanied by J. L. Bahr from America, and C. Knop from Germany, who feel called to work for God in South India. They were warmly welcomed by the native Christians, who at a public meeting held on their arrival thanked God for the safe return of Brother Berg and his helpers.

Brother Berg sends us the following letter in response to the many letters awaiting him on his arrival; lack of time prevents him from answering the letters individually, and he asks the friends to accept this in reply to the letters sent:

God in His goodness has brought me back again safely to my dear family and the work in this dark land, praise His dear Name. I found all well and my workers pushing on and out more than ever before, and by God's help I expect to have a staff of at least twenty workers by the first of next year, and we mean to go into the most needy and neglected districts more than ever. I kindly ask you to continue in prayer on behalf of this work at our hands, and all of my workers also. We are looking up and trusting God for great and mighty things in this dark land in the days to come, and we shall be pleased to let you know from time to time of His work in our midst.

Conventions

The Annual New Year's Convention of the Pentecostal Assembly of Conneaut, Ohio, will be held, commencing December 31st and continuing two weeks. For information, write C. W. Pelton, 359 Main Street, Conneaut, Ohio.

* * *

A Pentecostal Convention will be held at the Gospel School and Mission, at Findlay, Ohio, January 4th to 14th, 1912. For information, write to T. K. Leonard, Findlay, Ohio.

God Calling a Bride for His Son

Mrs. Samuel Furmidge, 7544 Yates Avenue, Chicago, Illinois



WE ARE nearly all familiar with the beautiful story in Genesis 24, of Abraham sending his servant forth to get a bride for his son Isaac. Today God is sending His servants in the power of the Holy Spirit throughout the world, to call a Bride for His Son, Jesus Christ, who is coming soon.

When Abraham told his servant to go, the servant began to argue with his master and said, "Peradventure the woman will not be willing to follow me into this land; but Abraham said,

If the woman will not be willing to follow thee, then thou shalt be clear from this my oath."

God's servants are to go forth with the message; it lies with the people to accept or reject it. The messengers have fulfilled their obligation when they have obeyed the instructions to carry the message. "For we are unto God a sweet savour of Christ, in them that are saved, in them that perish." II. Cor. 2: 15.

Then the servant started on his journey with his camels and treasures to Mesopotamia, and as

he waited at the well and prayed, God answered his prayer and sent Rebekah to the well. What a beautiful picture that must have been: Rebekah, who was very fair to look upon, with her pitcher at the well, and the servant with his ten camels. The servant was received with hospitality into her home, but before he would eat he told of his errand: how that the Lord had blessed his master greatly, how he had given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses; and unto his son Isaac, "hath he given all that he hath." Now, if they will give Rebekah to be a wife for Isaac she shall inherit all these things with him.

Likewise, those who accept Christ will inherit with Him all things to which He is heir, according to the promise, "All things are yours and ye are Christ's and Christ is God's." "Heirs of God, and joint heirs with Christ."

The father's answer was, "Behold, Rebekah is coming before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." Her brother and mother said, "Let the damsel abide with us a few days, at least ten," but the servant said, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."

Thus should we always answer, for when the Holy Spirit is calling us to go forth, we must not allow anything to hinder or delay our going.

When they pronounced a blessing upon Rebekah they sent her away, and after they had been on their journey for a while she saw Isaac coming to meet them. And Isaac brought her into his mother's tent, and took Rebekah, and she became his wife; and he loved her.

When a man and woman are united in marriage, Jesus said, "They twain shall be one flesh." If we accept the calling to become the Bride of Christ, we are united into one body, and as the husband is the head of the wife (Eph. 5:23), even so is Christ the Head of the church (Eph. 4:5). "For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ. For by one Spirit are we all baptized into one body." I. Cor. 12:12, 13.

In the verses that follow, Paul goes on to show that the different members of the body have different work. Some members are as the feet of the body, some as the eye, some as the ear, and some as the hand. "But God hath set the members, every one of them, in the body, as it hath pleased Him. . . . And the eye cannot

say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary."

If we are a part of the body of Christ we each have our work to do, only we must be obedient to the Head. This physical body of ours is controlled by a great telephone system. If we are walking along and want to turn a corner, the mind telephones down to the feet to turn the corner; or, if we want to pick up an article, the mind telephones to the hand to pick it up. So, Christ wants His Body, the church, to work in harmony with Him, the Head. As our physical bodies are controlled by our minds, so the great spiritual body, the church, should be controlled by her Head.

When Jesus was on earth He went about doing good, preaching the Gospel of good tidings, binding up the broken-hearted, setting at liberty those who were bound, healing the sick, etc. One would think this good work ought to have gone on indefinitely, but it lasted only three short years. Then He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." Jno. 16:7. When He was on earth His work was limited to one Person, but He left that His work might go on on a larger scale. When He went away the Holy Spirit was poured out; then those who were baptized were scattered abroad, doing the works that He did when He was on earth.

Today He is baptizing people in His Holy Spirit in different parts of America, in China and Japan, in India, Europe and Africa, and in nearly every country of the world, that He might work in these different places through His Holy Spirit, using different members of His body. Therefore, we must be obedient feet or hands, or whatever part of the body we are, to listen to the telephone messages from the Head.

God sees the needs of the people where we can not. Here is a home. He sees it is in need of coal and food. He telephones to the hand to help that home, but if the "hand" is out doing good according to his own plan, then God will have to get a member through whom He can work. He will want to telephone to the feet to visit this man or woman who is downcast or discouraged, ready to give up the struggle of life; if the feet heed the telephone call, they can carry good tidings of the Gospel at the right time in the right place. In India or Africa, in China or some forgotten place, there may be some mission-

ary who is having an awful struggle, physical suffering or persecution, or spiritual conflict; if we are fully yielded to God, He may lay intercessory prayer on us as members of His body, for their relief. One Sunday morning I was suffering physically, and I felt I must go that morning to the pastor for prayer, for I was suffering intensely; but before I could get ready to go, God touched my body and the pain was gone. In the afternoon I started out to the service and I met one of the sisters who had been baptized in the Holy Spirit. She told me how God laid intercessory prayer on her that morning for some one who was suffering or in trouble, but she didn't know whom. I asked her what time she prayed, and it was the same hour I got deliverance from God. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." Rom. 8:26.

Reminiscences of Faith Life

Second Paper

Miss E. Sisson, New London, Connecticut



RETURNING to this country from years of service abroad, I found that my two sisters, energized by the same Holy Spirit who had sent me out to preach a free Gospel, had, one after the other, gone out into the Lord's work so extensively that it had caused the renunciation of their salaries as public school teachers and sent them pushing into any open doors in real aggressive Gospel service. But *aggressive* work for the Lord often means for the fervent but indigent child of God, "without purse or scrip," and many hardships. Thus it came to pass that when they came home from their frequent raids without money and threadbare, mother, who was already suffering the loss in the family of their salaries, drew on the tiny sum she had in the bank and clothed them, only to see them start out afresh and repeat the process. Hence it came to pass on my return to America in looking over circumstances, I found all family resources gone, only the little home left and the next imperative step, a mortgage. It was easy to figure how soon that would swallow up the house and then the almshouse for my aged mother, unless I should venture on some remunerative business-life whereby I could support her and keep up the little home. Oh, what pressure I came under!

When the Lord has a message for the people, He telephones to that member which is the mouth to speak the message as He dictates. Don't get disconnected by disobedience, or the sin which doth so easily beset you, so you won't hear the signal bell when God rings it. In telephoning, the signal bell is connected with the ground wire, and the ground wire with the water-pipe; if the ground wire is disconnected from the water-pipe, the signal bell won't ring, and you cannot receive any message. So we want to keep our ground wire connected with the living water-pipe that we may hear the signal bell and get the message God sends us.

Isn't it a great privilege to belong to the Bride of Christ? to be one of the working members in this great body? When we hear the voice, "Behold the Bridegroom cometh; go ye out to meet Him," let us be ready to be caught away to the marriage supper of the Lamb.

On the one hand my call to Gospel work, the most distinct thing in my Christian life and from the time of it there had always settled upon me a "woe is me if I preach not the Gospel;" and on the other, a tremendous push to go to money-making for the needs of my invalid parent and also for the house-mother sister who cared for her. Oh, how strong the voice was—"You have talents (it has never yet been proved), you could make money if you gave yourself to it. Circumstances of your family demand it. Remember, 'If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel.'" I could not for a time discern which of these two pulls was the Lord's: both equally intense. The one I *had* known as the Lord's and had proved it in following, but the other commended itself to my judgment and practical common sense as now God's voice in change of circumstances; then, too, it had (or seemed to have) the authority of scripture. The more I reasoned in the matter the more confused I became and I could not abate the force of either demand. Then came a lonely day when apart with God with strong crying and tears, I went over the thing again and besought the Lord to show me what was right. Must I neglect the family and go forward in Gospel work, or would it be true to God to turn to some money-getting scheme for their sakes?

"Lord, You know, 'He that provideth not for his own is worse than an infidel and hath denied the faith,'" I groaned. At last broke a Voice in upon my turbulent heart, "All right, provide for your family." "Ah, Lord, may I, must I leave preaching the Gospel for the support of my family?" I exclaimed, half pleased, half terrified. "Yes, provide for your family *in the faith*," came back to me. "In the faith?" I could not seem to catch the meaning. "Yes, in the faith." "Have you not gone forth without purse or scrip these many years *trusting Me*? Have I not cared for you? Lacked ye anything when I sent you without purse or scrip?" "No, Lord." "Then, in the same faith, now provide for your family. You trusted Me to take care of you as you went forth at My bidding with a free Gospel. Have I failed you? I am the Lord of the whole earth, the gold and the silver are Mine and the cattle upon a thousand hills. Is it not as easy for Me to provide for four (just then there was returned from India an invalid missionary sister and her adopted Indian little girl) as for one? As you have trusted Me for one, will you from henceforth trust Me for four? Will you thus provide for your family in the faith?"

Then my Lord and I entered into covenant, and let me here say, to the praise of His faithfulness, that never has He in the over thirty years since, failed me once. I have been niggardly in my faith toward Him, both for my personal supply and the supply for the family and thus I have limited His power toward us, for He says, "According to your faith be it unto you." I look back to see that both I and the family might have had very, very much more from the hand of His bounty had I always remembered,

Thou art coming to a King,
With thee large petitions bring.

Halting though I have been toward Him, inexpressibly tender has been my faith-life with the Lord, and a great factor in letting me into the depth, power and riches of His promises on every line. One has sung:

They that trust Him wholly
Find Him wholly true.

The roadway into His heart is plank after plank, Trust, Trust, Trust. One of the most

beautiful things in that faith-life was the way God honored, all the days of her after life, my dear old mother, who held her breath from murmur, when first one then the other of her daughters had withdrawn from their salaried work, for soul seeking, and she drew bit by bit her little all from the bank to stock their slender wardrobes, and renew them for campaigns when they had come home empty-handed and ragged from their "meetings." God saw to it that the most exquisite care and tender love waited upon her declining years. She was passionately fond of flowers; though we should have thought it an extravagance to use the Lord's money to buy them, He drew the hearts of the young of many circles toward her. It became quite the fashion to supply Mrs. Sisson with flowers or house-plants. The mortgage never came on "the little brown house under the hill" (as one of our friends had lovingly christened it). No mortgage during all my mother's long illness and many other experiences, and the house continues to shelter us and has become in this hour of hours of the world's crisis, literally, "a house of prayer for all nations."

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

I'm only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers—
It is very plain I know,
Without a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And when the springtime cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I love the best.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
Close pecking makes it sweet;
I have always enough to feed me,
And life is more than meat.

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"The Work is Wonderfully Sweet to Our Hearts!"

The Signs Following in West Africa

Mrs. James M. Hare, 68 Campbell Street, Freetown, West Africa



WE FEEL especially led at this time to tell you something of the work here, and how God has been caring for and keeping us in this land of darkness and death. Blessed be His name! Our hearts are full of gratitude and praise as we recount His blessings, the works of His hands; and, most of all, we thank Him for His precious presence which has sweetened and brightened all the days, and has been unspeakably precious to our hearts.

We came here the fourth of last December and took rooms in the home where I had lived when here before. A few weeks afterward the way was open for us to have a home of our own on the same street, which affords more room and convenience. Praise God for a pleasant little home and the comforts of life! Old friends and new came to call on us, and for some days it was difficult to get our meals. We praise God for their love and faithfulness. A few came with real hunger in their hearts for the deeper things of God, and soon a little band was tarrying for their Pentecost. These are the so-called Creoles of the city. They are descendants of the first settlers, and have had church and school privileges all their lives. The majority of them are very formal in their worship, caring for nothing more than a mere profession and many of them living in the grossest sin and hypocrisy. Nevertheless, a few have honest hungry hearts, and we have some real friends among them.

Our work is largely among the country people, many tribes of which are represented here: the Kroo, Mendi, Temne, Susu, Loco, Limba, and others. Our hearts go out in unspeakable longing and prayer that these precious people might be gathered into the kingdom. Already there have been some clear and bright conversions, and through them others are being reached and the work is growing. Shortly after coming here, while holding a meeting at King Tom's barracks, where soldiers and their families of the different tribes are stationed, we noticed a Susu lad gazing at us very earnestly, and after service he followed us home. He gave his heart to God and became a very bright Christian. Afterward his father came from the country to see him and called on us. We found a hungry heart. The third time he came he said, "I come to pray and

to know more about God." And, although a Mohammedan, he gladly took the true way, opened his heart to Jesus, threw away his charms and beads, and God gave him a real witness of sins forgiven. Hallelujah! Before leaving for his country home, we felt that his boy was to come to our home to be trained for mission work. They were both desirous of it, and when he came to say goodbye, he left his boy in our keeping. Jim, for so we call him, has been doing very well, is learning rapidly, and is growing in the grace and the knowledge of God. To Him be all the praise!

The work at King Tom's barracks is most precious. Mohammedanism is breaking down before the power of God, and recently four who were Mohammedans have turned to Jesus, and two of the Temne men. Others are very near the kingdom. God has been healing their sick, and many have been delivered of fevers and other diseases. One of the Temne men, who had suffered with rheumatism for three months so that he could not work, was completely healed, and as a result gave his heart to God. Many other sick people have been healed in answer to prayer: Thomas Carew, a middle-aged man, almost entirely confined to his couch for two years with partial paralysis of the lower limbs, wonderfully healed; Brother Parkinson, of lung trouble and a dreadful cough of five months' standing, when he had despaired of life, and was, as he expressed it, "in the jaws of death;" a country boy, Bryma; totally blind for three months, whose eyes were in a shocking condition so that it took the grace of God to look at them, completely restored to sight; Sister Thomas, afflicted for a year with rheumatism, not able to go on the street for three months, when prayed for walked out on the street the next morning, and now goes to her neighbors and is giving God the glory. As a result of her healing, a young man across the way, who had not walked for six years, whose feet were practically dead, could not stand on them, called for us and said if God could heal Sister Thomas He could heal him. Prayer was offered and he was anointed in the name of Jesus. The next morning, without any assistance whatever, he walked through the house and out into the yard, and then, with some one leading him, walked to his place of business at least half a mile away (hitherto he had been carried in a hammock), and, though carried

home at night in the hammock, continued to walk in the mornings. We are looking to Him for the complete manifestation of this healing. Many others have been healed of hard fevers and divers diseases. We give God all the praise for the way in which He is touching the needs of the people, and for the way in which they are beginning to look to Him for deliverance. We praise Him from the depths of our hearts for the way in which He has kept our own bodies from sickness, and the strength and almost perfect health He has given us. Neither my husband nor I have had any fever, and could not have had better health in our own country. All praise to our wonder-working God!

The work among the children has been delightful. Many come in during the day, sometimes in twos or threes or bands of twelve or sixteen, and we always sing and pray with them. They love the Pentecostal hymns and sing the Hallelujah song sweetly. Most of these are the Kroo children, bright and interesting.

We have meetings in the home on Thursday and Friday evenings which are blessed of God. Much of our time is taken up in visitation work, receiving the people as they come in for prayer or Bible study; and teaching a few to read that they might be able to read their Bibles. Lately we have been feeling somewhat the strain and pressure of the work and are very thankful to God that reinforcements are expected this Fall. Brother and Sister Longstreth, of Canada, write that (D. V.) they will soon be with us. Praise

the dear Lord. Pray much for them that they may be fully supplied and equipped for the work in every way.

We are looking forward to the work being carried into the interior, and should it be God's will for husband and I to carry the Gospel to those in far Susu land, we shall be only too glad to go. Oh, the work is wonderfully sweet to our hearts. We would not be anywhere else. Our heart's desire is to spend our lives for the good of those who sit in darkness, and how precious it has been and is to speak the glad tidings, to pray for hungry, tried hearts, to relieve the suffering in whatever way God leads, and to feel His sweet presence in our hearts as we go among the people in His name; and then to know that it is pleasing His great heart and is hastening back the coming of our King, is recompense enough.

Again we want to thank Him for supplying all our needs, according to His promise, as we look to Him alone for our support. He never faileth. Hallelujah!

Dear friends, pray for us that we may live in such close communion with God and so low at His feet that we will know His whole purpose for us and the work, and that Jesus may be so lifted up as to draw many to Himself, and get all the praise; and that there might be a marvelous outpouring of the Latter Rain upon the people as they wait before Him, that will establish the work and fit hearts for the rapture and keep them till Jesus comes.

The Book of Revelation of Jesus Christ

Wrath and Judgment (Concluded)

Part of Tenth Lecture by D. Wesley Myland, 349 North Garfield Avenue, Columbus, Ohio

THE DOOM OF BABYLON.



NOW IN Chapters 17 and 18 we have the story of this great Babylon that comes in remembrance before God, that we had mentioned in Chapter 14:8. We have the story of Babylon here fully told; the false church, the bride of the Antichrist. We have some further

attention paid to her now, and there are two chapters given to the description of her destruction, like there are two (4 and 5) to describe the glory of the true Bride.

The character and conduct of the bride of the Antichrist, the false church are here portrayed

fully; she is tried and condemned and executed. Here are some of the marks by which you can easily identify her:

¶ "A woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and bedecked with gold and precious stones and pearls (five distinct marks of Pagan and Papal Rome), having a cup of gold in her hand full of abominations—and the filthiness of her fornication,—” Rev. 17:3, 4.

This is the cup of Rome's indulgences,—for, remember her cup of gold was the cup of the sale of indulgence from which Rome got so much of her gold, especially before the days of the Reformation, and while since those days she has recalled, largely, the public sale of these, yet she has practiced it continually, and is practicing it

now in a negative way; that is, she is letting people do as they please and paying the money afterwards to be absolved. The sale of indulgences in the days of Luther was in advance of the sin to be committed. While she has given that up people know they can do thus and so and then pay so much money and be absolved from it. And so the cup of her indulgence is still filling, a cup that has always been golden.

¶ And upon her forehead a name written, a Mystery, **BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.** Rev. 17:5.

Just a moment to define the word Babylon. It is not restricted in any narrow sense, like in the earlier days when Babylon the great city was built in the valley, that stood, generally, for confusion of tongues. Babylon means confusion, and judgment at the gate; the place of going out and coming in; so through the tribulation and ending with it, as in the going out and coming in of all these systems, there is confusion wrought out by themselves, and God's judgment falling upon it and them.

He says it is an Abomination before the whole earth.

¶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and I wondered when I saw her with great wonder. Rev. 17:6.

This is the system that has made the martyrs of the earth. We see further on she has made them all, directly or indirectly. This statement is a fact, that she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." That was in the days of Pagan and Papal Rome, the days of the inquisition, when there were slain for the testimony of Jesus, history tells us, fifty million souls. These alone would be half the number of the first company of the Bride.

¶ And the angel said unto me, "Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and the ten horns." Rev. 17:7.

It was a mystery, he said; now he tells the mystery in the history of the woman and the beast that carried her.

¶ "The beast that thou sawest, was, and is not,—Rev. 17:8.

He is beginning this story before the last half of tribulation, and he comes out of the abyss in his beastly form in the last half of the week. He is a fine looking man, a great psychical and physical wonder; a beautiful man on a white horse in Chapter 6, with a crown and a bow; but he

shall go to perdition, and so he does in Chapter 20, with Satan and the false prophet.

¶ And those who dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast, because he was, and is not, and shall be present. Rev. 17:8.

This fine man literally was coming up on the power of Pagan and Papal Rome, and his temporal power was taken away, but for a brief time it will be restored. That is the historical phase, but there will be the literal phase also. He was a fine man the first half of the week, then he disappears for awhile and then seems to have a mock resurrection for it says "he was," and then he has a different form and is present.

¶ "Here is the mind which hath wisdom." Rev. 17:9.

What wisdom? To tell you the mystery of the beast, Pagan and Papal Rome, that helps the Antichrist to his first power, greatest power, and then he himself destroys her, rides her to death, so to speak, as we shall see in a moment. "Here is the mind that hath wisdom," in understanding that, and he goes on to add to this wisdom the exact geographical location. It is a mistake to think that this Babylon described in Chapters 17 and 18 of this book is simply and only the old city of Babylon; there are, however, some things happening there that point to a possibility of its being rebuilt. It is rather a great system, false Christian system of confusion, building up to heaven and blaspheming heaven, and taking the name of God upon it, as the pope now does.

The seven heads are seven mountains on which the woman sitteth; the ten horns are the ten kings that are to come, that were symbolized by the toes of the image of the king that Daniel interpreted, that took their kingdom for a little while under the Antichrist. The seven mountains on which the woman sitteth, geographically locates the city of Rome, which is built on seven hills.

¶ And there are seven kings: the five are fallen, the one is, the other is not yet come; and when he shall have come, he must continue a short space. Rev. 17:10.

The temporal power will be given back again to Rome for a short space, and then the pope will be king as he was before 1870 when his temporal power was taken away through the great campaign by Garibaldi.

"And the beast that was, and is not"—he himself takes advantage of the temporal power of the pope to ride him to death. Rome will be deceived by all who will give her greater power.

¶ "And the beast that was, and is not, even He is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, who received not yet a kingdom; but they receive authority as kings at one hour with the beast." Rev. 17:11, 12.

Now Papal Rome and all other false systems, religious, social, industrial and political; all secret orders; theosophy, spiritism, Christian Science; labor unions, industrial systems of anarchism, communism and socialism; everything that is not squarely in line with God's Word of truth and the truths of Christ's Gospel—all these go to make up Babylon. Don't think it is simply the Roman system alone; that only heads it, and is the mother of all the other harlots and abominations and false systems of the earth. These have power one hour with the beast, headed by this triumvirate of Satan, Antichrist, and the False Prophet, on whose power she rides to her own destruction.

"These have one mind, and give their power and authority unto the beast," the Antichrist, and the result is the battle of Armagedon:

¶ These shall make war with the Lamb, and the Lamb shall overcome them: because he is Lord of lords, and King of kings: and those who are with him are called, and chosen, and faithful. Rev. 17:14.

¶ And the ten horns which thou sawest and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put into their hearts to fulfil his mind, and to make one mind, and to give their kingdom unto the beast, until the words of God shall be completed. Rev. 17:16, 17.

We push this line forward, you see, to that focal point again,—it is down to the *epiphany*; they have one mind to join all their power and to make war against the Lamb, and then God forces them to have one mind and they all turn against the mother, the harlot, and make her desolate, and eat her and burn her with fire. So the Antichrist destroys the papal power that helped him. God does not make wrath; God does not visit judgment on anybody, only permissively. He lets the cup of the Amorites get full and permits them to pour it out upon themselves. He lets you sin until you cannot sin anymore, and then your Savior gathers you up in His loving arms and says, "I will save you." Oh what a God! He is a God of judgment permissively only. He doesn't willingly or arbitrarily afflict man. Many Christians pray and pray about a thing until God permits them to have it, and they call it a wonderful answer to prayer. But God had nothing to do with it; He only permitted it. Like the Israelites who wanted flesh; they never had boils or any trouble until this

time, but they wanted flesh, and God sent quails, and they just ate and devoured them. He allowed them to have what they lusted for, but there came leanness into their souls. Ps. 106:14, 15. Don't make the fatal mistake by thinking God's permissive will is His directive will. You have permitted your boys and girls to do many things your parent heart never directed. Be careful when you are looking for God's will, that you get His directive will and not simply His permissive will.

So He permits His wrath that they have heaped up, and put into bowls to be poured out. Whom can you blame for this, this heaping up wrath against the day of wrath? He only deals in mercy, and Habakkuk says in his great vision of the Almighty God, full of grace and mighty promise, "in wrath remember mercy." Hab. 3:2. That is the magnanimity of this God we preach. It is an awful thing to reject a God like that, who does His utmost. But there is just one thing He cannot do. He cannot coerce a human will, for that would not be grace or salvation.

¶ And the woman whom thou sawest, is that great city, which holdeth sovereignty over the kings of the earth. Rev. 17:18.

Only one city has done that all down through history, and that is Rome.

Then he goes on with the description in Chapter 18. The first statement is that this "Babylon the great" is become a habitation of demons and every unclean spirit, the very thing we had mentioned in the latter part of Chapter 16, where that three-fold system comes out, Theosophy, Spiritism, and Christian Science. Babylon is become again

¶ "A habitation of devils, and a hold of every unclean spirit, and a cage of every unclean and hateful bird. Because by reason (of the wine) of the wrath of her fornication all the nations fell, and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich through the power of her delicacies." Rev. 18:2, 3.

And they weep and wail, and then comes the final call:

¶ "Come out of her, my people, that ye may have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18:4.

Because, like the other Babylon of history, she has built up a system of unrighteous religion, of unholiness, and she will be rewarded as she has rewarded others, only she will get double, just as the Lord promised Israel double.

And she said in her heart:

¶ "I sit a Queen, and am not a widow, and shall see no mourning." Therefore in one day shall her plagues

come, death, and mournings, and famine; and she shall be utterly burned with fire. Rev. 18:7.

We further read in verses 22 and 23 that all music shall be taken away from her; no more music, no more singing, no more light in her, no more voice of bridegroom or bride, because the false bride's time has come, the merchants have wept over her because her great commercialism is destroyed. Just think for a moment of the commercialism of the system of Rome. Just look at the money spent in the purples and linens, in the scarlets and fine robes, of the gold and silver, candlesticks and statuary. Look at the worship, look at the ceremony, look at the money she spends in incense! It takes a tremendous amount of money to keep up all the prelatical and priestly wardrobes, and their gold and silver and crowns. Then, added to that, see what it costs to run all the great secret orders. A man said to me, "It costs me more for the paraphernalia I have to wear, and the emblems, than it does my regular clothes."

And the merchants of these things who were made rich by her shall stand afar off, weeping and mourning, and the shippers and sailors and those who trade by sea, stood afar off and cried,

¶ "Alas, alas, the great city, wherein were made rich all that had the ships in the sea by reason of her costliness! because in one hour was she made desolate!" Rev. 18:19.

But in verse 20 they break out with:

¶ "Rejoice over her, thou heaven, and ye saints and apostles and prophets; because God judged your cause upon her."

It was the iniquity and wrath so filled up through persecution of God's true saints, that was her judgment because she made it hers. He ends this wonderful description of these two chapters with these words:

¶ "And the voice of bridegroom and of bride shall be heard no more at all in thee; because thy merchants were the great men of the earth; because by thy sorcery were all the nations deceived. And in her was found the blood of prophets, and of saints, and of all that have been slain upon the earth." Rev. 18:23, 24.

These systems, not Rome alone, but all the other false systems with her, are responsible for all the martyrdom of the earth. Look at the thousands and thousands and hundreds of thousands of Jews that have been slaughtered, and while they don't come under the head of Bride and of saints, they come under the head of prophets, because all the Jews are God's prophets in a sense; God's prophetic people in the earth. This is the end. We are right up now to the epiphany. Now this is an awful picture. John saw the vision. He says the spirit of Antichrist is already in the world. You have to keep clear of it; you have to oppose it, and again I ring out in the ears of all true saints of God, the old promise of Luke 21:36. "Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

The above lecture, the first part of which was published in the September EVANGEL, is incorporated in "The Book of Revelation" which we have recently received from the binders. The book comprises twelve lectures in all on this wonderful book of the Bible, taking it up chapter by chapter, outlining and harmonizing it, under the illuminating power of the Holy Spirit.

We have already received a number of orders for the book and feel it will be helpful to everyone who reads it, and will throw much light on the hidden mysteries of the last book of the Bible.

Cloth, 255 pages, \$1.00; postage, 10 cts. (4s 7d).

"Christ Liveth in Me."

Lydia Markley Piper, October 15, 1911



ONE DAY as I was waiting on the Lord and praying, He very vividly brought to my mind the Word in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," and I began to realize how by faith we could enter into the fellowship of the crucifixion of Jesus, and how we could be crucified and yet live; for it says, "yet not I, but Christ liveth in me."

Those words meant so much to me as I saw them that day, and the Lord seemed to impress

me with the thought of how lightly we use them, words so freighted with suggestions of the cross. We take them so glibly on our lips, and do not realize the importance and intensity of them.

The Lord showed me how we were the dwelling-places of Christ, the temples of the Holy Spirit, and how irreverently we asked Jesus to come and live in us. Then I had a picture of the dwelling we offered Jesus for an abode; of the home we invited this Heavenly Guest to enter and abide in. We ask Jesus, the Son of God to come and live in our hearts, little realizing what

we are doing, and how unclean and impure some of them are. What kind of dwelling have you invited your Lord into?

The Holy Spirit brought before me our hearts, likening them to a house, and showed me the dark corners that wouldn't bear close investigation. Before we invite guests into our homes we clean house, upstairs and down; we clean out the corners, sweep down the cobwebs, and throw open the windows and let the sunlight in; we have the home spotless, for someone is coming whom we love. How do we invite Christ into these dwelling-places of ours—our hearts? Do we invite Him into a dirty, unclean temple, or do we have a housecleaning? It's a good thing to have a spiritual housecleaning. Let us throw open the windows and let the light of the Holy Ghost come into our hearts and show us the cobwebs there.

Some homes are very palatial, very grand. In one home I visited I counted four different curtains for one window, and I wondered what the house would look like if I could throw everything open. It looked fine, but it was so dark. Our hearts may look quite good if we keep everything dark and hidden, but if we draw aside the curtains and let the light of the Holy Ghost shine in with convicting power, what a sight He reveals to us! As He searches the dark, hidden corners of our lives, how we cringe and wince. The glaring light of the Holy Ghost exposes ugly things to our view, but we cannot clean house without Him. It takes His light to bring things to our view, and His fire to burn up the rubbish.

When we clean house, it is not pleasant for anybody to be around; everything is in a chaotic condition; the coal bucket is where the piano ought to be, and there is nothing in its right place—everybody would like to run away. When we start to clean our hearts, there is an awful upheaval. We have to get down on our faces; there is plenty of knee-work. We would go to this person and that, and the process would not be very pleasant, but if we want our hearts clean, it is an absolute necessity to open them to the Spirit. Let us clean house so there won't be a cobweb in it. Let us get out all the little spiders

that make the cobwebs. Let us have our spiritual homes so clean the Lord won't find any dirt anywhere. The cleansing, the scrubbing and the polishing hurt, but, oh! how good we feel afterwards, when the corners are all cleaned.

I wonder how much of our hearts the Lord really lives in. Does He live in all your heart or only in one little crevice? We sing, "Make my heart wholly Thine." Do we mean it? "Oh, yes, Lord, come into my heart, but just let me have this little corner." "Don't open the windows there because you might see something You would not like and You would not stay." "After we get old we will be good, but not now." "We will just keep that corner reserved for a little while."

When we ask the Lord into our hearts we ought to be able to throw open every chamber, and say, "Lord, You can come into every chamber; You can investigate every closet." Can we say that, or do we hold something in reserve?

Then the Lord gave me another thought. After we invite Him into our hearts, do we consult Him? You know when we invite guests into our home how very courteous and considerate we are. We would not think of running off and doing things unless we asked them to excuse us, or go along, and if we were going somewhere we were ashamed to tell them about, we would rather not go. But this Divine Guest, we do not always consult Him, where we should go, or what we should do. Then, after it's over, we run back and say, "Yes, Lord, I am so glad to have You. Make Your home in my heart." We do not treat Him as courteously as we do our earthly guests. I felt guilty before the Lord as He burned this lesson into me, and as I thought how many times I have done things without consulting this Divine Guest whom I invited into my heart. Let us treat Him as a real Guest, with courtesy and the reverence that is due Him and when we say those words, "Christ liveth in me," let us think what they mean. I do not know fully what they mean, but I want them to burn into my soul, and to be able to say truly, "Christ liveth in me," and that every bit of my heart shall be open to Him.

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The following introduction to the second edition by Mrs. Carrie Judd Montgomery, who was an intimate friend of the author, will give the reader an idea of the consecrated and useful life of the author:

Tender, sacred memories flood my soul as I write by request, an introduction to this book by my beloved friend and co-worker, Miss Anna W. Prosser. Miss Prosser's remarkable healing occurred before my own; but I had not heard of it until after the Lord had marvellously raised me from my dying bed. Miss Prosser had been standing alone up to that time. My healing greatly encouraged her to give positive and definite testimony about her own healing, and also to take an advanced step in service for the Lord. My first public work after my healing was in connection with a Temperance Mission in Buffalo, where Miss Prosser and I together led an evening meeting each week. From this little beginning, our ministry greatly enlarged as we were enabled (she a Presbyterian, and I an Episcopalian) to cast ourselves upon the Lord and to trust His Spirit to give us utterance.

It was my privilege to be with her a good deal of the time when she was united to her father again, after the tragic death of his second wife, and I saw her as she ministered so tenderly to her aged and afflicted parent, and lived her beautiful, consecrated life before him. I was with her much again after that home had once more been closed upon her, and could truly say that the Lord's grace never failed. Whether she abounded or was abased, Christ was always her exceeding great reward. It was especially good to see her in the midst of her Bible class of laboring men, converts in the Mission to which I have before referred. Many of these had been marvellously saved from very sinful lives, and some of them still had a very rough exterior, but God's great blessing was upon them, and their devotion to Miss Prosser and gentleness in her presence, was very marked.

Wonderful times of sweet and holy fellowship in the Lord were ours, and the tenderest love always remained between us up to the time of her death, which occurred in 1902. Meanwhile, because of my marriage and the removal of my work to California, I was not privileged to be with her during her last illness and Home-going.

While visiting the East about a year before her death, she told me of a strange premonition which she had had that her work on earth was nearly finished.

I praise God for my intimate acquaintance with this precious child of God, and it is a joy to anticipate a glad reunion with her in the Father's Home above.

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