



The Latter Rain Evangel

The days of Heaven on the Earth

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An International Monthly Magazine

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

The Faithfulness of God!

Greetings and Thanksgiving for Blessings in 1912

"They looked unto Him and were lightened and their faces were not ashamed."

Mrs. Lydia M. Piper



FATHER of the fatherless and a Judge of widows is God in His holy habitation." Psalm 10:14.

This is truly a promise that we have tested in the past year. Praise His holy name, He has never failed us. What a year it has been! so full of heart aches and loneliness, yet so abounding in good things from God!

The Lord has laid it on my heart to write a letter of grateful appreciation to the readers of THE EVANGEL for their prayers and kind remembrances, and thus express my gratitude to Him for the help which has enabled me to go forward in faith and hope and courage. I felt perhaps you would like to look into the faces of those for whom you had prayed. I realize that my faith would have failed many times if it had not been for the assurance given by the Holy Spirit that God's people all over the land were praying for me that I might be strengthened for the work which He gave me to do.

How wonderfully He has answered your prayers!

In John 10:27 we read, "My sheep hear My voice, and I know them, and they follow Me." It was the voice of God coming to me eleven months ago that gave me the courage to go forward in new and untried paths. In myself I felt my strength would not permit me to go through with such an undertaking, as carrying on my husband's work, but could I not trust my Father? I knew that I as a natural parent would not ask my child to do anything he was incapable of doing; even so could I trust God, when He said "Follow Me." Did I know His voice? Yes. Then what could I do but follow Him? which I have done, though at times so weak and faltering, claiming the promise when overcome, "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand." Psalm 37:24.

Literally I felt the Lord uphold me with His hand in times of great extremity. A marked instance of His upholding was at the time of our May Convention, on the eve of which I felt my need so keenly. I was utterly exhausted and felt frightened at the prospect of having a Convention, but as I looked to the Lord He so filled me

with the bigness of the Divine side, that I sank into Him, and as I went deeper into Him and



then went forth in my weakness to give the opening message at the Convention, I felt as though two great hands were literally upholding me. In this strength I rested during the whole Convention, and learned to know His voice and follow Him in a new way.

The Lord has spoken to me many times in the past and taught me many lessons of faith and trust. In my early Christian life when I first came into the light of Divine Healing, eighteen years ago, He became very real to me, and I learned to know His voice. On one occasion I was very ill with the grippe, and while God's children were praying for me at church and I praying at home in my room, I heard the audible voice of the Lord say to me, "Arise, you are healed." It startled me, so I arose from my chair and going to the next room asked my sister if she had spoken to me. When she said she hadn't I realized it was the Lord's voice that had spoken, and I found myself perfectly healed.

Some years later I fell from a street car and

severely sprained my ankle. My suffering was intense and though much prayer was offered up to God I got no relief. I could not bear the lightest covering upon my sprained ankle, and in my desperation I said, "Lord, speak to your child and tell me what to do." Again I heard the audible voice of the Lord, "Put your foot on the floor and walk in My name." I was startled but being alone in the room I realized it was the Lord's voice and that I must obey. I walked across the room, every bit of pain and the badly swollen condition all gone. It was on a Sunday and when my husband returned from the morning service I was dressed and down stairs. I went to the afternoon service and took up my duties as organist, my foot perfectly well.

"My sheep hear my voice and they follow Me." Again, in my widowhood, feeling the great responsibility of rearing six children, I cried to God and He so sweetly spoke to me and gave me many precious promises. Once when I was sorely tested He directed me to the Bible and as I opened it, as I supposed at random, my eyes fell on Genesis 50:21, "Now therefore fear ye not. I will nourish you and your little ones." The whole page seemed blank with the exception of those words, which stood out in bold relief. When I told Him I felt unable to rear and edu-

cate the six children without a father's help, He so sweetly spoke to my heart and said, "I will be a Father to them." With what meaning that came to my heart, I can never tell. Their earthly father always did the hard things, anticipated my needs and planned for the children, and just so I found my Heavenly Father filling the vacancy. When I have felt impressed to do a certain thing I would find that God Himself had anticipated me and prepared the way with loving forethought.

He has met me during the year with so many loving surprises, so many little encouragements, and the strength of His mighty arm has been so real to me. "What should I do if the children get sick?" was one of the first problems that confronted me as I felt myself stripped of my earthly helper who had always been so strong in faith and prayer. "Trust Me," came from Him with whom I now felt a new relationship. The children have been ill during the past year and the Lord has healed them, and just as I leaned on the earthly arm in times of greatest trial, I found the Lord taking a double place in my life, supplying the Divine comfort and help, and supporting me and mine as an earthly husband and father. When I needed wisdom I found it in Him; our temporal needs He supplied from His



William,

Irene,

Ruth,

Dorothy,

Theodore and Esther Piper

bounty, and the knotty problems were solved by Him.

When I was obedient to Him, He literally fulfilled the words in Job 29:13, "I will cause the widow's heart to sing for joy." While I often failed Him and allowed myself to grieve, yet I must praise Him for the times without number through the year that He caused the songs of joy to break forth from my inmost being.

I have recently passed through a severe test in my body and in it the Lord taught me a very real lesson. He showed me that for every duty *He* laid upon me, special undergirdings and supernatural strength would be given me, but when I went forward of myself or because it was expected of me by the people—if I then went beyond my natural strength, my body would

suffer. Sometimes it takes real courage to refuse to do a thing that is expected of us by our friends and those under our ministry, at the risk of being misunderstood and misjudged, but those of us who have limited strength must listen carefully for His voice at all times.

The multitude of voices and suggestions from many sources are almost confusing in these days if our ears are open to them, but above all and beyond all is the voice of God, which comes sometimes in "gentle stillness" and sometimes in thundering accents.

Again I thank the readers for their prayers and ask that they will especially remember me along this line: that I may not lose sight of the vision God gave me at the beginning, and that I may ever listen for His voice and follow Him.

"My Face Shall Go With Thee"

The Great Revival in Sweden and How It Started

Carl Hedeem, Stockholm, Sweden, in the Stone Church, November 15, 1912



AM GLAD to have an opportunity to tell about what the Lord has done for me and for a great number of our people in Sweden, and especially in the city of Stockholm. I am glad that Jesus is working all over the world and working mightily. I can see when I look back upon the work in Sweden how the Lord has been preparing for the outpouring of the Holy Spirit in our land for a good many years. The Lord's hand has been with us in many ways, preparing both preachers and people for the outpouring of the Spirit of God. But I cannot go into the detail of that part of it, except to say a few words.

Sixteen years ago I was living in this country in Montclair, New Jersey, and while I was engaged as Assistant Pastor of the First Baptist Church there I received a call from Sweden to return to my native country to work for the Lord. I did not want to go. I liked this country very much, my relatives were here, and I wanted to stay here. In Sweden the State church dominates everything, and we haven't the same privileges you have in this country. If there is anybody in my church who wants to get married we have to get a Lutheran minister to perform the ceremony; if anyone is going to be buried, we have to get a Lutheran minister to conduct the funeral. I felt this restraint and this was one of the reasons I did not want to

go back there. So I looked to the Lord about it and as I prayed I became very much concerned and almost frightened at the thought that perhaps the Lord would have me go back. I was not sure what the will of God was for me and I made up my mind I would stay before God in fasting and prayer until I found it out. I thought of Gideon and the test he put up to the Lord, but I did not feel led to ask for a token but to get alone with God. After waiting on Him for an entire day, God met me in a wonderful way in the evening. I had never known anything like it before. I heard a voice saying, "My face shall go with thee." I was almost frightened and I sank down upon the floor. I felt that God's presence was filling the room and that He had spoken to me. I waited before God a great while before I came out of that room, and I found all my resistance had vanished. I rejoiced now in the thought of going to Sweden, and that the face of the Lord was going to be with me. I felt I could go anywhere in the world with that promise. My wife had the same feeling I had. She hadn't wanted to go to Sweden, she had lived in this country a great many years, but when I repeated to her the word the Lord had spoken to me she became willing immediately. It had the same effect upon her as it had upon me. I wrote to Sweden that I would come, and as I started with the assurance in my heart that God would bless me, I cannot tell how those words burned

into my soul. I felt the Lord had spoken that word just for me, and I kept it in the secret of my heart and rejoiced at having that precious promise. I worked steadily along in Sweden in the place to which the Lord had called me, and the Spirit of God was poured out upon us. That was sixteen years ago, but at that time the Spirit of God was manifested so mightily in the meetings that many would get up from their seats and walk into the back room, throwing themselves on their faces before God and crying to Him for mercy.

I remember one winter we continued for three months, through January, February and March, with meetings every day, and the Spirit of God worked upon the people even eight and ten miles away from the town. The farmers would come into the city with produce, and while they were driving towards the city the Spirit of God would deal with them, and after they had sold their things in the market they would come up to the church and ask what they should do to be saved. I felt one Sunday afternoon when I was preaching, that the Lord was working wondrously with the message I was delivering. There were some things I could not understand; my tongue felt as if it was getting twisted and as if God was trying to do something with it. I never realized just that experience before; then a young lady in the audience began to sing in the Spirit and I never heard such music before in my life. She was singing about Jesus, a hymn which I had never heard. None of us understood this new manifestation, but we knew it was of God. Her eyes were closed and her face shone with the glory of God. That satisfied us, to know it was the Lord and souls were saved. The Lord continued to work there in that part of Sweden and we had blessed times.

Some years later, about nine years ago, I was called down to Stockholm to take charge of a church, and I did so feel I needed the power of God mightily upon me; I cried unto Him for this power, and I asked the church to pray for me. Many of the church members felt the same need of more power and in answer to our prayers the Spirit of God was poured out. We had a revival the first winter, and the second, and the third, and the fourth. There were a number of preachers in Sweden that felt the same need of power, and when we Baptist ministers came together we talked continually about how we could get more power from God. I remember in 1906 I was at a meeting and we were so hungry after God that four of us ministers stayed there

late in the evening, and we said, "What are we going to do? We must have more power from God." I said, "I see in my Bible there is more to get, but how are we to get it?" The Lord was blessing, souls were being saved, but we always felt a great need of being able to lead converts nearer to Jesus. When sinners were converted I always felt a great lack in not being able to lead them on into deeper paths. I felt a lack in my own life. So we four talked together of our great need until late at night, when one of the ministers said: "One of the men who belongs to my church is a farmer, and that farmer has been praying to God for seven days, and he says the Spirit of God has come upon him and his whole life is altogether changed." The minister also told us that this farmer came to the church recently and said that the Spirit of God had revealed to him that all was not right with the church. He said that during those seven days he was in prayer before God he saw in a vision church members sitting in the church and they carried great burdens on their shoulders—all excepting the new converts. Those who had recently given their hearts to God had no burdens, but all the rest of the church people carried heavy burdens. As he prayed to find out the reason of this it was revealed to him that these burdens were things the Christians had done that were not pleasing to God. They had not been cleansed in their hearts and lives. As he spoke that out in the church many of the members wanted to excommunicate him, but the preacher said, "You had better let him stay in the church, we will see how it turns out. I believe he is telling the truth, although we are not accustomed to anything of this kind."

When the minister had finished telling us of this circumstance I said, "Well, it is twelve o'clock now and, of course, he has already gone to bed, but if he has been so blest of the Lord he won't object to our waking him up. I have to go to Stockholm at five o'clock in the morning, and I would like to talk to him." The preachers said they would go with me. So we went to the old farmer and awoke him. He dressed himself and came to us joyfully and with a happy, shining face, and it didn't take me long to tell that it was the Spirit of God that made him joyful. I told him he ought to pray for us, that we needed these blessings from God, but he was modest and didn't feel he ought to pray for ministers. He said, "Well, of course, I can pray for you, but you had bet-

ter pray for me, too." We went down on our knees and had a prayermeeting, and when we left I was sure in my heart that man had something more in his life than I had in mine, and if he needed that power in his life to plow and harrow and sow the seed, I needed that power more than he to plow and harrow and sow the seed in people's hearts; and if the Lord gave it to him He would be willing to give it to me. We ministers agreed as we separated that we would pray for each other and get this blessing. I went home to Stockholm and we continued our prayermeetings twice a day during January, February and March. That was in 1907, and I found myself more and more rejoicing in the Lord. I got so full of joy during those last nine weeks we had our meetings that I would awaken in the night time praising God. I was so hungry for more of God I went to the church and asked them to pray for me. They thought I didn't need any more, but I knew I did. Our members began to come to me and said they wanted more of God. They said, "Help us to get closer to the Lord." I said, "I can't help you; if you could look into my heart you would see how hungry I am myself. The Lord will have to help us all." We had at that time from two hundred to two hundred and fifty who attended our noon prayermeeting.

At this time there came down from the country some one telling us of these three ministers out there who were seeking the power and that there was something wrong with them. Word came to us that there was great danger of these ministers getting into something dangerous, that they were very much unlike themselves. I became anxious, though I knew they were godly ministers and it would be very strange if God would let something wrong come to those who are seeking power from Him. So I asked my wife and a young lady to go out and see those ministers and find out if there was anything wrong with them, and they started on. I went that day to the noon prayermeeting. We never had any preaching or testimony at these meetings; nothing but prayer, but this day as I was standing by my pulpit ready to go to prayer someone in the meeting asked God to forgive her for not witnessing for Jesus as she should. She said she had been away from Stockholm for three months and she had not testified because she was afraid she should lose her reputation; she wanted to be careful. As I went to prayer the Spirit took that little word and laid it upon my heart, *careful about her repu-*

tation, afraid of losing her reputation. It came to my heart mightily, and I felt the Lord was saying to me, "Are you afraid of losing your reputation?" I had been thinking about the people who had been coming to our church and how if God should do something unusual there would be a great many, especially those who were not very spiritual, that would leave our meetings and not continue with us any longer, and the Spirit of God asked me if I was afraid of losing my reputation. I had never thought of that. I thought I had given up everything entirely to God. If anybody would have asked me if I was given up to God, I would have said, "As far as I understand I have laid everything on the altar." I would have said that and been perfectly honest, but the Holy Spirit searches us out, and so He said again, "Afraid of losing *your* reputation?" Then the Spirit of God worked in my heart and showed me how all the angels were falling prostrate before the Son of God and all heaven praising Him, and He came down to this world and "made Himself of no reputation" to save me. He lost all His reputation; they spit in His face, they scourged Him, and they nailed Him on the cross between two thieves. In heaven the angels prostrated themselves before Him, but on earth He became of no reputation to be able to save my soul, and I said to Jesus, "Oh, I will let my reputation go if by that means I can save sinners," and the Spirit of God fell upon me. Hallelujah! O, my brothers and sisters, that is heaven upon earth when the Spirit of God falls upon us. I never realized before what it meant. My New Testament became altogether new when the Spirit fell. I had never understood what was meant by the words "the Spirit fell," but now I knew what it was. The power of God was upon me then for three hours, and I sang in the Spirit. I understood then what kind of singing it was many years ago in that revival in the north of Sweden. I was singing the Fifty-third of Isaiah with music I never knew before. There was a preacher at that noon prayermeeting, and I went over and laid my hands on him and the Spirit of God fell upon him. He fell down on the floor and began to cry to God. Some of the people fell on their knees while others were frightened and ran out of the door. I didn't need to wait until my wife came back from the country to understand how it was with my brethren in the ministry there. I understood what it was. When my wife came home she found the Spirit of

God manifested in the same way as it was out in the country. The Lord answered our prayer and the revival broke out in a way it never had before. I praise God He has sent His Holy Spirit upon scores of souls in Sweden. Formerly when we had revival meetings we used to go out among the people to talk with them about Christ, and ask them to give themselves to the Lord, but after the Spirit of God came upon us I forgot about everything. I was so full of praise to God that the sinners came to me, and it seemed to me that was much better. They came down from the galleries and crowded around the platform, crying out for salvation, and I thought that was just like the way in the Bible. In Acts, when the Holy Spirit was poured out the people crowded around and said, "Men and brethren, what shall we do?" I felt that now I was in the old way. I like to be in the old way, because that is the way of God. On a Friday night the power fell upon a number and they were baptized in the Holy Spirit. The next Sunday forenoon I was to preach, but it seemed I couldn't preach. I started to give a testimony just like a new convert. I said: "I am so glad I am saved and that my name is written in the Lamb's Book of Life." Then we began singing, "I'm so glad Jesus is mine," and the Spirit of God fell. Sinners fell down and began to cry to God for salvation. We kept on until four o'clock in the afternoon; a number of sinners had been converted and a great many baptized in the Holy Spirit. On Monday we had a church meeting. Those are our most glorious meetings when the church is gathered alone before the face of God. That was a most wonderful time as the Spirit of God fell upon us. The meeting began in the evening at eight o'clock and we could not close until after three in the morning. We had been hungering after God so long, and now He came in floods upon the thirsty ground. Week after week the power of God worked mightily in our meetings, and we had no room for the crowds that would come. There were some, however, that thought this outpouring of the Spirit was not according to the Word of God, and a great many were afraid of us, but hundreds and hundreds were converted and brought to Jesus Christ. We often asked our friends, "Do you think it is anything but the Spirit of God that can take hundreds of sinners and lay them at the feet of Jesus?" Some were so foolish as to say it was the work of the devil, but then the devil had to be converted because the power that was working upon the ungodly

was moving them to Jesus and the devil always fought Jesus. If he is not fighting Christ longer he himself must be converted and working for Jesus. They had to believe and say it was the hand of God that was working upon the people.

There would be crowds of men in our meetings who were deniers of God, and many would come to scoff at us, but the Spirit of God would slay them and they would cry to God for mercy. Oh I am so glad that I know now what is going to take hold of these ungodly societies all over the world. It is the power from heaven. It is the Holy Spirit, and He will prostrate them at the feet of Jesus. I have seen crowds of young men coming to our meetings and they would sit there and scoff in our faces, but it would not be long until they would begin to grow pale and the tears roll down their faces, and they would cry out, "Pray for me." That is the working of Jesus who is going to have the whole world at His feet.

The work went on at home and we baptized a great many in water; fifty-seven the first time, ninety the next twelve months, and one hundred and eighty the next twelve months, and just before I left home in the middle of the summer I baptized a hundred. The Spirit of God has fallen upon hundreds and hundreds of the children of God, and we have a rejoicing church of about thirteen hundred members. Since the revival broke out hundreds have been converted and between five and six hundred have been baptized and joined the church, and almost every one of them have been baptized in the Holy Spirit, besides hundreds of others. Many times when I am baptizing in water Jesus is right there and baptizes them in the Holy Spirit. One day I was baptizing a young lady that had been converted just a week before. I was standing with her in the water, and the Spirit of God fell upon her, and she began speaking in tongues and praising God in the water; her face shone with the glory of God. I am so glad the baptism of the Spirit is for every one who is born of the Spirit, and I praise His blessed name He is working so mightily.

The Lord has also been working in healing power. Many sick ones have been healed in our meetings, but I shall mention only one experience. A young lady came to our house who had consumption. Three physicians had attended her without effecting a cure; then she heard about the work among us, how the Spirit of God was poured out and how the sick were healed, and she wondered if the Lord would heal her.

I found she didn't have faith to receive healing, but I said, "If you will take time to talk to Jesus when you are alone and have your mind stayed on Him you will receive faith to be healed." Sometime after that we had a day on which we prayed for the sick; between thirty and forty sick people came for prayer, and eight of these cases we took in another room with three ministers and some of our deacons who had been baptized in the Holy Spirit. We had spent two days in prayer before we had that meeting with the sick, asking God to bless those who would come, and the Spirit of God fell upon every one of them in the little room; they rejoiced and praised God for healing and blessing to soul and body, and felt the power of God in a special manner. We didn't go home for dinner, we just stayed there and prayed from morning until evening. I saw that young lady there who had consumption and I beckoned to her with my hand. As she came to the door the power of God came upon her and she was baptized in the Holy Spirit and healed in her body. We didn't have time to pray for her or anoint her with oil. Now she has been out in the north part of Sweden for two years, testifying for Jesus and leading earnest souls to Christ.

Now this revival is the same as any other; it has to live by prayer and obedience to God. It will live and continue in the church as long as the church obeys God and continues in prayer. We cannot get away from that, and the more prayer we have the more the power of God will work.

There were many in the denominations that were afraid of this new manifestation of the Spirit of God. The Baptist denomination was more prepared than any other to receive this truth, and in all our churches, as far as I know, the Holy Spirit is poured out and we have people all over the country that have been baptized in the Holy Spirit, also a great number of the preachers in the Baptist denomination. We also have a great many young men and women working in the country, more than a hundred of them, that travel around and witness for Jesus. We met with some opposition in the denomination and there were those who wanted to separate from the church because of the opposition, but as we looked to the Lord about it we believed He wanted us to work in the denomination so that the whole church shall be filled with the power of God. In that way there will be far more blessing. Many that have opposed us see that the Spirit of God is working, that sinners

are converted and are now willing to concede that it is from heaven.

Since I have been away four months I hear that the Spirit of God is still working at home. This is not a revival that is connected with any special person. It is the Holy Spirit that is leading on.

I am glad I obeyed the Lord and went to Sweden. We always receive blessing through obedience. I am so glad the Lord asked me to lay down my reputation before He baptized me in His Holy Spirit. If I hadn't done that I might have been afraid, for many have written against the work. But since that day I have never had occasion to be anxious or sorrowful, but am always rejoicing in the Lord.

I hope the Spirit of God will take hold of our churches in this country. There seems to be a great difference between the churches in Sweden and in America. I do not say this of myself, but from what I have heard. A doctor said to me the other day when he heard I was from Stockholm: "I have a Swedish lady in my office and she belongs to a very peculiar church. She never goes to the theatre or plays cards." "Oh," I said, "do people who belong to Christian denominations play cards and go to theatres and dance in this country?" He replied: "Why, of course." I said: "Well, we haven't that kind of people in our churches in Sweden. We believe if we are saved, we are saved from all these things. We never dance. We never go to the theatre. If people do that they haven't any joy of the Lord." A lady in this country said to me when I was talking about these things, "I don't believe in a long-faced religion." I said, "No, I don't either, but you go to the theatre and I don't believe in such a long-faced religion that makes you go and borrow from the world. I get all my joy from the Lord. I am saved from all these trashy, childish things." In our churches we exclude people that do not live for Jesus, and I believe that is why the Spirit of God could come and take hold of many of our churches. Our whole denomination is feeling the effect of the working of the Spirit of God in Sweden.

I was over in Finland this summer and attended a Baptist Conference there, and although they knew I was baptized in the Holy Spirit and spoke in tongues and prayed with the sick for healing, they gave me two hours in the conference to speak of these things. People are hungering after God, and I believe that both in Sweden and Finland the Spirit of God is going to

fall upon the whole denomination. God has given me that faith in my heart. Pray, friends, for the Baptist church in Sweden that it will all come to the feet of Jesus, and when the Spirit of God comes in mighty power the other denominations will come too and the Spirit of God will flood the whole country and thousands will be saved. God is able to do mighty things, and although we have had such blessing and heaven has come down in our midst, we have better things ahead. Jesus is coming soon and then, my friends, we will have still more wonderful times. There is a great change in our meetings because of the outpouring of the Holy Spirit, but what wonderful days are ahead of us! But there is one thing we have to do. We must spend more time in our closets alone with God. Oh,

my brothers and sisters, we must be a praying people. God does expect great things of us. You know in the Atlantic Ocean there is the warm Gulf Stream flowing up from the Gulf of Mexico and crossing the ocean, and if the Gulf Stream didn't come across the ocean the coasts of Norway would be all ice; it would be winter all the time, but this warm Gulf Stream is spreading warmth all over the country and melts the ice. God wants this great outpouring of the Holy Spirit to be the Gulf Stream that is going to bring that spiritual life fresh from the bosom of God to melt the cold and frozen condition of the churches, so that the whole country is warmed into spiritual life and power. May we be full of that fire from heaven that will spread o'er all the earth.

Gleanings from Mulheim, Germany



WE HAVE not forgotten our promises to report something about the Pentecostal work in Europe. As we have about a year here before returning to the Congo we will send but a few gleanings from the largest conference on the Continent.

If various manifestations of the Spirit's operations characterize the different Pentecostal assemblies in our own country, it would not take a careful observer long to discover national traits which distinguish the Pentecostal assemblies of one country from the other. The outsider may see conflict of teaching and method in these differences, but he thereby violates the law laid down in 1 Cor. 12, which gives not only to each member but also to each assembly of members, its peculiar function in the body for its edification. One supplements the other; one supplies to the body that which the other lacks and, taken in their entirety, the various types are needed to make one perfect whole, notwithstanding the fact that the sort of manifestations in an assembly, individual or country, may betray various stages of maturity in the baptism. How imperative, then, that those who see the Latter Rain Truths should serve one another in love through national and international co-operation!

It appears from impressions made at the various centers that our naturally conservative German brethren are rendering the whole movement the most valuable service of supplying a lack of depth so evident in some (praise God, not all) of the Pentecostal work in the United States. America is the land of great attractive things—

skyscrapers, fast trains and quick methods in general. This aggressiveness (more of which our German brethren are in need of) pervades the Pentecostal movement and shows itself in the increase of numbers, healings, baptisms attended by striking manifestations, often BEFORE the seeker has seen the need of a true vision of Calvary. Our German brethren are busy cleaning up the movement, sifting out much of the mixture, getting into a place of deep humbleness and brokenness, the place where God can give a pure baptism, stripped of the fleshly energy which has brought much unnecessary reproach upon Pentecostal teaching and frightened away sincere souls. It may seem to some as if too much time were spent in laying low to this end, but if it be remembered that foundation laying, digging deep down after the old roots of the self life in seeking after spiritual gifts, is their contribution to the upbuilding of the whole movement, we can afford to wait till the Spirit breaks through the deepest depths.

"There shall be full liberty for the Spirit but none for the flesh" was among the opening remarks of the chairman of the Convention, Rev. Emil Humburg. Accordingly, each meeting was opened with a season of silent waiting upon God. It is the soul that is fully at rest, quiet before Him, which is most receptive for His best. The silence was usually broken by one or more messages in tongues or prophecy, all, as a rule, agreeing in substance and indicating what the thought of the Spirit was for that meeting. The Cross was emphasized in its practical bearing upon the ministrations of gifts. A message manifestly contrary to the revealed thought of the Spirit

should be withheld, so that God can push through to a definite issue without interruption. Pastor Paul reminded the assembly that gifts were not given for public display, and that confusion must result if, in a large assembly, messages are given which are not God's inspiration for that time. If some one arises and gives a message along the line that God has given you, be content to remain silent. 1 Cor. 14:26 gives the picture of the Scriptural assembly where each one is so in touch with God that he comes not only to be fed but to contribute something to the body. How to control the exercise of these gifts in so large an assembly without grieving the Spirit and bringing bondage into the meeting was discussed to the profit of all. 1 Cor. 14:29-33 solves the question, and these instructions were carried out almost to the letter. The twos and threes were given full liberty. Several times there was an outburst in tongues or prophecy in the midst of a sermon which so forcibly threw light upon the speaker's thought that both the hearers and the speaker were grateful for the interruption. One exception only can be recorded. Pastor Paul was just concluding his message and had announced that he would add just a sentence or two, when the rapt attention of the Conference was diverted by a message in tongues. No interpretation followed, even though the heads were bowed in prayer as usual, waiting. Pastor Paul forthwith explained why there was no interpretation. The utterance in tongues was at that moment premature, violating the precept of verses 32 and 33 that had been under discussion. Not every message the Spirit gives must needs be spoken immediately. God's prophets can wait until they are sent. Let the Spirit-given message go to Calvary first with Him and it will be given back in resurrection power at just the right moment. This is a secret so many of us need still to learn.

That the gift of discernment had wonderful play during the Conference was proved by the orderly way in which 2,000 people assembled in a large, over-crowded hall day after day, with no fixed program and with liberty for all to speak. The most rabid critic was obliged to confess to this almost miraculous Spirit-discipline. Those who came hoping to feed their souls on noisy and spectacular demonstrations learned to appreciate the hush of the Spirit as He brought into silence the workings of the flesh. The power in the messages, quiet as they were, could not be gainsaid.

The predominating theme of the German

brethren was the Cross. So few understand that Pentecost means a baptism into the sufferings of Christ. The visions and messages usually called for great quietness and entrance into the REST of faith, lest our working should supplant His, and most striking was the constant call to the small band of overcomers to go through with God, not fearing the reproach of Calvary. No promise was given of a popular baptism; only the few would press through. How this humbled us! Shall we be among the few?

The brethren from England, Pastors Jeffrey and Correy, brought to us the picture of Christ on the Throne, the glorious revelation that comes with a full Pentecost. Acts 2:32. He, the High Priest, has gone into the Holy Place with the remnant of the oil in His hand, which He longs to pour out upon His waiting ones. To Rev. and Mrs. Polman of Holland was given the ministry of emphasizing still further the glory side of the baptism of the Spirit as manifested in service. John 7:38. We need but to drink and praise and the rivers will flow. These messages were very timely after the repeated references to Calvary, crushing as they were. The Spirit was faithful in providing the oil for the bruised and broken spirits. Thus again the messages blended, making one perfect whole. That the preaching of the Word was honored above prophetic messages was evident from the great importance laid upon Acts 2:42. "Continuing steadfastly in the Apostle's doctrine and fellowship, breaking of bread and prayers" constituted the programme of the first Pentecostal meetings, and this order is still the order of the Spirit. In the attention paid to these details much may be learned from the German Pentecostal Conference.

The healing meetings were of a private character, held in a smaller room every day from two to three, and many testified to healing. Indeed, the writer might add a testimony to the power as manifested in her own broken down body. Certainly no one who came with a sincere heart could fail to carry away with him that which was most needed for a life pleasing to God. While there is co-operation between the individual assemblies the brethren are careful to point out that the Pentecostal movement is not raised up as another organization, but rather as an organ. What the heart or any other vital organ is to the body, that the movement should be to the Church, thus most effectually edifying and building up the body of Christ.

The importance of this view of the move-

ment's place in the world cannot be overestimated. Yet, with all that we have witnessed which is worthy of emulation, we felt that one phase of the Cross as well as of the Baptism was entirely lost sight of during the entire Conference. Nothing was said regarding our responsibility toward the great heathen world, still in darkness, without representatives of which the body of Christ will not be complete. There may be danger in a prolonged waiting for more power when God demands of us to use the power He has already placed at our disposal. The Church has not been called to be a reservoir but rather a channel; not a circle but a center; not a warehouse but a distributing center. Water and blood alike, unless kept in circulation, breed disease, while if kept moving bring life. Pentecost without a world-wide mission is not, or cannot be, a Scriptural Pentecost. Acts 1:8. What applies

to Pentecost applies to the Latter Rain outpouring. It may be feared that unless the wonderful blessings God is and has been entrusting to His stewards on the Continent find an outlet, He will be thwarted in His purpose to give the very fullness. He that is faithful in the least to Him shall be given more. **HEREIN** the movement in other countries has a great service to render the German brethren. True, there are too many unsent missionaries in heathen lands today, unequipped for the battle against the powers of the evil one, but that fact makes it all the more imperative that those who see this need and know how to meet it should go forth to supply that which is lacking. May the Spirit break forth through all these barriers and melt His people into one great channel of blessing to the whole world!

Brigg, Schlesien, Germany. ALMA E. DOERING.

The Oil of Joy for Mourning

THE blessing of the Lord it maketh rich, and He addeth no sorrow with it." Pro. 10:22. Psa. 113:1-3.

These are wonderful days here with us, and we feel like treading softly, softly, for God has been coming very, very near to us. October 6th and 7th were observed as special prayer days for "Thy Kingdom Come." As we waited on God the Spirit of prayer and praise fell on us, and although things seemed perfectly natural and in order, I suppose there must have been considerable noise, as a heathen man who heard the noise one and a half miles away came running over with a torch in his hand "to see mission people pray." He got more than he came for. Our boy "Moses" praised God for a wonderful and complete deliverance from spots of leprosy on his body and for a clear vision of Jesus on the cross as suffering for his sins. "Kelly," who had run away from the mission and had been overtaken by a bad sickness, praised God for restored health and deliverance from the devil-doctors' laws.

On October 9th dear Mrs. Harrow, after long months of patient suffering, passed on to her reward. Her pure, unselfish, sunny, consecrated life has been a great inspiration and blessing to us all. Brother Harrow is being wonderfully sustained. Mrs. Perkins and I were up to see her before she passed away. The funeral was followed by some very helpful meetings. Several native workers of the Garraway M. E. Church were present. One man named John Geah brought news of a very gracious outpour-

ing of the Holy Spirit at his station. At one meeting the Holy Spirit fell on them suddenly and seven native Christians came through, speaking in other tongues, and he himself received a wonderful anointing. The service continued until 2 a. m. One woman neither ate nor drank nor spoke to anyone for five days, and at a subsequent meeting she came through speaking in another language. The first words she spoke in her own language were, "Jesus is coming very soon. Get ready." Another woman saw a great light before her as she was walking along the country road with a load of rice on her head. Her heart became so full of joy that she could not refrain from laughing, and continued full of joy for two weeks. The town people said she was crazy or sick, but she said her heart was only full of joy and she could not help laughing and exhorted them to look up.

Since returning from the funeral at Gropaka we have had a very gracious visitation of the blessed Holy Spirit here at Bethel. Two of our boys claim to be baptized with the Holy Spirit, and one would not doubt it to see the change in their lives. These have not spoken in tongues as yet, however. Many of our people, with ourselves, have received a very definite and gracious quickening, for which we praise God and give Him all the glory. "In Thy presence is fullness of joy: at Thy right hand there are pleasures forever more."

Continue to hold us up in prayer. God is faithful and does answer prayer. Praise His name!

JOHN PERKINS.

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Notes
The King

A STABLE rude and a manger bed,
And years of toil for His daily bread,
When the King came long ago;
No place for His blessed head to lie,
Tho' the little birds all nestward fly—
And the foxes' caves are warm and dry,
When the King came long ago.

A Judas kiss in Gethsemane,
A cry of rage from the enemy,
When the King came long ago;
Despised, reviled, by His own denied,
How His mocking foes His name deride,
As they pierce His hands and His feet and side,
When the King came long ago!

A startled look and a wail of woe,
His wounds they see and His face they know,
When the King comes back again;
O grief like that for an only son!
O bitterness for the dark deed done!
O the heart of Israel broken—won!
When the King comes back again!

A conquered world and a royal throne,
One glorious Lord, and one alone,
When the King comes back again;
Behold the crown on His brow of light,
While the tongues of all confess His might,
And the nations kneel—O wondrous sight!
When the King comes back again."

—ADELAIDE A. POLLARD.

* * *

"Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Let us not forget this injunction at this Christmastide. Christmas giving as usually practiced

does not show forth the spirit of Christ. Jesus' own words are, "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

Let us think of those who cannot reciprocate; of the poor and the outcast, the sad and the distressed. If this "inasmuch" spirit controls our giving on the anniversary of our King's birthday, His approval will rest upon us and we will all be happier.

They Rest from Their Labors

THE year has been strewn with losses from the Pentecostal ranks and our hearts are continually saddened by fresh news of some soldier who has fallen in battle.

On October 9th Mrs. Harrow, wife of J. M. Harrow of Liberia, West Africa, after long months of suffering, passed, on to her reward; and on October 11th Nellie Clark Bettex, of Canton, South China, was called home.

On November 10th Mrs. N. A. Fell of Elin Home, Rochester, N. Y., entered into rest. Mrs. Fell held an important position in the Bible School and the loss to the school is keenly felt.

We sorrow with those who suffer the loss of dear ones, and ask our readers to pray that God's sustaining grace may rest upon them.

* * *

A New Year's Apostolic Faith Convention will be held in the Pentecostal Mission Chapel, 264 Broad St., Conneaut, Ohio, beginning Tuesday night, December 31st, and continuing at least until January 12th, 1913.

This Convention will be conducted upon full Pentecostal lines and they are expecting a time of great refreshing from the presence of the Lord. For further information write C. W. Pelton, 359 Main St., Conneaut, Ohio.

A Pentecostal Convention will be held at The School and Mission, Findlay, Ohio, January 1st to 12th, 1913. Special evangelists will be present. For information write T. K. Leonard, Findlay, Ohio.

Wars, Pestilence and Famine

THOSE who believe we are living in the end of the age are keenly interested in the war now being waged between Turkey and the four allied powers on her borders.

"Turkey in Europe" has been invaded by Montenegro, Servia and Bulgaria, and Grecian warships guard the Turkish coast and claim the right to capture merchant vessels going in and out of Turkish ports.

The real cause of the war is the persecution of Christians under the rule of a Mohammedan power. King Ferdinand of Bulgaria, in his proclamation regarding the cause of the war, said he had hoped his peaceful reign would never be stained by blood, but "Providence has judged otherwise." He adds:

"The moment has come when the Bulgarian race is called upon to renounce the benefits of peace and have recourse to arms. Beyond the mountains our brothers in blood and religion have not been able unto this day, thirty-five years after our own liberation, to obtain conditions of life that are bearable. The tears of Balkan Slavs, and the groaning of millions of Christians, could not but stir our hearts and the hearts of our co-religionists. Our love of peace is now exhausted. To succor the Christian population of Turkey there remains to us no other means than to turn to arms."

It is said that the Christians of Macedonia have suffered the most cruelty because of the Mohammedan persecution. Macedonia is inhabited chiefly by Christians, but they are under the rule of Turkey and the Mohammedan soldiers treat them with the most revolting brutality.

It is said that the Sultan has appealed to the great nations of Europe to intervene and stop the war. Turkey's domain in Europe has now dwindled down to a small area surrounding Constantinople and the city of Adrianople. She has lost a territory of sixty-five thousand square miles and has left to her but a few hundred square miles. The condition has been made more serious because of famine and pestilence in the

ranks of the Turkish army. Asiatic cholera is carrying off the Turkish soldiers by the thousands.

Europe is becoming alarmed at the prospect of the dismemberment of Turkey and the nations are jealously eyeing one another and wanting a hand in the altering of the map of Europe. At this writing negotiations for peace are under way and it may be the hour has not struck for the final conflagration, though the "sky is red and lowering." Should the theater of war change to Asia Minor and Palestine, which many students of prophecy deem probable, the world will have cause for much alarm, for if the great powers are involved in a universal war what will the end be? But God's children can rejoice at these increasing signs of the end, for they portend that their "redemption draweth nigh." In view of approaching events we have great need to herald far and wide the truth that the King is coming.

There is surely a cause for the fact that almost every evangelical body of Christians are exercised in discussing the second coming of Christ. Even the newspapers are taking up the matter and interviewing celebrated clergymen on the subject. We are sorry to say that in a number of interviews on the second coming of the Lord with prominent ministers in this city they scoffed at the idea and said it was absurd. What a setting aside this is of our Lord's admonition! "Watch, therefore, for ye know not what hour your Lord shall come." Matt. 24:42.

God's Word *versus* Man's Word

A Candid Criticism of Spurious Writings

Written by One of The Evangel Staff



HERE is never a place that we can reach in the spiritual realm where we will not be attacked by Satan, and with every forward step into light and truth the enemy of the church of Jesus Christ will make fresh onslaughts upon the soul that is going on with God.

God's children will never, while in the flesh, get to the place where they may not fall through Satan's subtlety. In Daniel 11:39 we read, "And some of them that are wise shall fall, to refine them and to purify, and to make them white, even to the time of the end." In his role of "angel of light" Satan is now deceiving those who seem to be "the very elect." Many are being deluded and sidetracked because they lack

the spirit of discernment, or fail to heed the Scriptural injunction to "try the spirits whether they be of God."

This article will deal with a matter that has been stealthily encroaching upon the Pentecostal assemblies, preying upon the credulity of well-meaning and simple hearted people who honestly desire more of God. We feel it is time to speak out and warn those who are being seduced by so-called prophetic utterances purporting to be the voice of God coming with the authority of sacred Scripture. We refer to the books entitled, "In School with the Holy Ghost," "Honey out of the Rock," and the "Letters from Jesus." The instructions, rebukes and "prophetic" utterances are for the most part so utterly absurd and foolish it seems a waste of time to answer them.

but precious souls are being led astray and the cause of Christ is brought into disrepute. It is our aim to place alongside of the assertions of these books the statements of Scripture that show how unwarranted they are. We trust that every fair minded person will himself make the comparison with a sincere and honest heart and that the Holy Spirit will give light.

"In School with the Holy Ghost" begins on the first page of the first volume with the following assertion:

"You who would learn, hearken to the good word of your God in this book. In these messages that I have written Myself you will find food for your souls. . . . Receive these things gladly. . . . in Me who am Christ Jesus."

The introduction to each succeeding volume of the "Holy Ghost" series repeats this claim to Divine authorship, and "Honey Out of the Rock" goes a step farther and says:

"I lay My Hand upon it, that it has been written and Signed by my Own Hand:—Truly, Truly, Truly, Jehovah."

On page 90 of Book Five is this statement:

"You will find food for your hungry souls in these words as well as in your Bible—for the one is a part of the other."

Scattered throughout the books are other assertions to the same effect, making it plain that these messages are intended by their author to have the weight and authority of Scripture. They even make the statement:

"I am washing your hearts with this word and evermore they will be clean."

Compare the statement of Scripture in Eph. 5:25, 26, "Christ loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word."

In the last book of the Sacred Scripture we read: "I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book." Rev. 22:18. And throughout the more than nineteen centuries succeeding this utterance, it has been the belief of all sound evangelical bodies of Christians that the canon of Scripture closed with the writing of the Apocalypse. Before Christ's time it was accepted by devout Hebrews that the canon of Old Testament prophecy was closed and they refused to accept the apocraphal writings as the word of God, although they were published as a part of the Sacred Scriptures in

the Septuagint translation. God Almighty, who has "magnified His Word above all His name" (Ps. 138:2) has seen to it that there has always been a body of spiritual people competent to discern between the false and the true in what purported to be from Him. Those who have been less spiritual have been led into grievous error, as the Roman Catholic church in accepting the Apocrapha, the Mohammedans in accepting the Koran and the Mormons in accepting the Book of Mormon as inspired of God. The Apocrapha may not have led to any serious error of doctrine, though it is said that Charlotte Corday went forth from reading the Book of Judith to be the assassinator of Marat; but the teaching of the Koran and the Book of Mormon have been most pernicious in their working. The Koran is the foundation of Islam, the sacred book of more than one hundred million men, and has made of them the most blood-thirsty fanatics the world has ever seen. A Mohammedan thinks he does God a service if he kills a Christian. Yet in the beginning Mahomet was a sincere man and a true reformer of religion among the Arabs. Had his followers refused to accept his visions as revelations from God, having the authority of Scripture, the world would never have been plunged into the bloodshed that followed the Saracen invasion of Europe and the horrible butcheries of Christians by the Turks of our day would be unknown. Also the Mormon religion, which is a blot upon our twentieth century civilization and is a menace to the government of the United States today, need never have been had the followers of Joseph Smith stood firm against the false claims of the Book of Mormon as being inspired of God.

"In School with the Holy Ghost" gives the following advice:

"Read these books yourself and if it does your hearts any good cast the evidence on that side." (Book Five, page 7.)

Here is a false premise at the outset. The question is not, Does this seem to do our hearts good? Doubtless the disciples of Mahomet thought that the Koran did their hearts good else they would not have been followers of the false prophet. The friends of Joseph Smith must have thought that the Book of Mormon did their hearts good, else why should a poor, ignorant, uncultured man of loose morals have had such a following? The series of books we are now discussing may well seem to "do our

hearts good" for they hold out to us the promise of that deliverance and power so many are feeling the need of today. The question is not, Do these books seem to do our hearts good, but *are they the truth?* Can anything be really God's truth for us that is based on the false foundation of coming to us with the weight and authority of His Word if that Word shows such claims to be untrue? "To the law and to the testimony: if they speak not according to this word surely there is no light in them." Isa. 8:20. "Learn not to go beyond the things that are written." 1 Cor. 4:6, R. V.

These "Holy Ghost" booklets make the assertions:

"Nothing but true teaching shall come to you out of My Mouth," "There is nothing I have given you but what will correspond with the Scriptures. I will never give you that which does not." (Pages 85 and 157 of Book Five.)

Of course God never will give us that which does not correspond with the Scriptures. In Galations 1:8 it is written, "Though an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." So let us try these books by the test of uniformity with the Word of God, remembering, however, that the imprimatur of the Prince of Darkness is already upon them through their unwarranted claim to inspiration.

Book One, chapter one, says:

"Wash yourselves in the blood and you will never become filthy again."

This is unscriptural according to 2 Peter 2:20, 21. "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn again from the holy commandment delivered unto them. * * * But it happened unto them according to a true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.'" See also Heb. 10:26-30, and the following striking passage in Ezk. 3:20, "When a righteous man doth turn from his righteousness and commit iniquity * * * he shall die."

Another marked departure from Scriptural teaching is found in the "Second Letter from Jesus":

"You have all received every gift in receiving the Giver."

Scripture says, "To *one* is given by the Spirit the word of wisdom. * * * to *another* the workings of miracles; to *another* prophecy; to *another* discerning of spirits; to *another* divers kinds of tongues; to *another* interpretations of tongues; but all these worketh that one and the selfsame Spirit *dividing to every man severally as He will.*" 1 Cor. 12:8-11.

See how this next statement runs ahead of Scripture:

"Sin was settled at the cross and you have *nothing to do at all children*" (Book One, page 35.)

Compare the admonition of Phil. 2:12, "*Work out* your own salvation with fear and trembling," and James 2:14-18, "Show me thy faith by thy *works.*"

In this same book (page 17) Jesus is made to say of Himself:

"I live, yet not I but Christ liveth in Me."

This is a veritable absurdity in the mouth of Jesus and a gross perversion of Scripture for it was Paul who said of himself, "Christ liveth in me." Jesus' testimony was, "As the living Father hath sent Me and *I live by the Father* so he that eateth Me shall live by Me." Quite different, isn't it?

Some other absurdities are as follows:

"Hold fast to the truth if you can and remember that Jehovah in you holds everything for you." (Book Five, page 101.)

The "*if you can*" is the fly in this pot of ointment! Jehovah who "spake and it was done" (Ps. 33:9) is not given to telling His children to do a thing *if they can*. We are told in Scripture to do the things we cannot do because Jehovah enables.

"Surely all the doing is Mine. . . . You give your consent and I undertake the work. There remains therefore nothing for you to do but to rest in your God and He goes on with His work. If this work shall fail then shall the heavens lose their power, for I have volunteered to let nothing hinder Me. If anything hinders Me therefore it's My own fault." (Page 102.)

We are told there is nothing for us to do and if there is failure it is God's fault! *Can* the the Almighty fail? "He shall not fail or be discouraged." Isa. 42:4. *Can* He "whose name is Holy" be "at fault"? that would be to *sin*. Imagine God saying, "If there is failure it is My sin."

How can anyone swallow such blasphemous nonsense!

Of the same kind is the following:

"Where I am the fruit is going to spring up, and if it *doesn't* you may look for a worse drouth than you ever had."

The italicization is ours. First, we see that Jehovah asserts that the fruit is going to spring up, and though He has "magnified His word above all His name" and "one jot or tittle shall in no wise pass till all be fulfilled," and "He hath said and shall He not do it?" yet He permits Himself to doubt to the extent of saying that *if what He has said doesn't come to pass* why then, we shall be worse off than we ever were. A statement we heartily agree with! He gravely informs us, however,

"I am not trifling, I mean all I say."

We confess we had supposed that was one of the things that "went without saying." We human beings may have some reason to affirm that we are not trifling, but "The words of Jehovah are pure words, as silver tried in a furnace on the earth, purified seven times. Thou wilt keep them, O Jehovah." Ps. 12:6, 7.

"Jehovah" doesn't seem to be very logical, either, to judge by these booklets. "He" says (page 115):

"They have lent their bodies to Me because they have learned that they are not their own."

In earthly affairs if we "lend" what isn't our own and come before the magistrate for it, he will hardly accept the plea that we "lent" it for the very reason that we "learned it wasn't our own"!

Again, we are gravely informed:

"You do many things down there that you won't do up here (in heaven). We are up here to stay. Aren't you glad there is such a place? Heaven must be seen to be appreciated." (Pages 116, 117.)

This might be very suitable to put in the mouth of a Sunday school teacher for an infant class, but for the Almighty to inform us that He is "up there to stay" and that we do things here we won't do there and ask us if we aren't glad there is such a place, adding that "heaven must be seen to be appreciated," is more mirth-provoking than instructive.

It would seem, too, that the Almighty stands a little in awe of Satan's possible disapproval of His utterances:

"It does seem an awful thing to say but I will say it, though the devil does not like it, that there has

never gone up such a united cry for deliverance out of the mouth of any generation, as there has out of this one." (Page 80.)

"He" adds:

"Some times I have wondered how you have stood it as long as you have. . . . They're looking I guess for someone who has real salvation."

If Omnipotence has to "wonder" and make a "guess" at anything what certainty is there anywhere for us?

Notice the mixed figure of speech in the following apostrophe:

"Ye fowls of the air! Ye beasts of the field! Hear My word! Utter darkness is coming upon the earth and gross darkness shall cover the people and what shall become of you? Are you prepared to meet your God? Is heaven real to you?"

It seems that the predilection "Jehovah" shows for resorting to Scriptural phraseology in these books has got Him into trouble. In the above passage if it were not for the reference to "the people" we might understand certain orders of persons as being typified by fowls and beasts; but now, by any rule of rhetoric we know of, this apostrophe must be taken at its face value and the question is seriously put what will become of the fowls of the air and the beasts of the field when darkness covers the people? Are they prepared to meet God and is heaven real to them?

On this same page (99) we are told:

"This great work that I have been doing on these books is upon My heart night and day and I can't cease to speak what is on My heart."

Well, we think we could speak it for "Him" in considerably better English, but let that pass since on the same page with this statement there are pronounced errors of doctrine, as follows:

"I came to My people with Heaven's richest treasure and they have received Me into their hearts, that is good. Then I came to them to be received into their bodies, and a few of them have responded to that. *This last means more than the first.* It is altogether possible that some will not let Me into their bodies. These shall suffer the loss of all things if they will not let Me into their bodies."

The question raised in our minds is, where is the Scripture for these three assertions: First, that there was a second coming of the Lord to be received into our bodies; second, that this means more than the first coming to be received into their hearts; third, that those who do not receive Him into their bodies will "suffer the loss of all things"? "*All things*" would include

salvation, though we have never heard the most ardent advocate of divine healing take this ground, nor is there any Scriptural basis for it, but quite the contrary. We are told in 1 Cor. 3:12 that if our works are likened to wood, hay, stubble, they shall be burned and we shall suffer loss but be saved ourselves. Nowhere is there Scripture for the assertion that we shall "suffer the loss of all things" if we fail to apprehend that in this life "the Lord is for the body." Some of the ripest saints of ages past have thus failed to lay hold on God.

Again:

"No one needs to be lost. If you are lost it is because you have *chosen to be lost.*"

Certainly "No one needs to be lost," but if the above means that we are not lost if we do not make that our deliberate choice it is more than Scripture warrants. John 3:18 says, "He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." In other words, we are lost and will continue to be lost unless we choose to "believe on the name."

Again:

"Hearken not to the skeptic. Then shall you have grace as the Son of God hath grace. Then shall you have power as the Son of God hath power,"

So a mere negative act as hearkening *not* is going to bring us the fullness of grace and power of the Son of God! Scripture teaches that there are some very positive virtues that we must possess, as "repentance toward God and faith toward Jesus Christ" to attain to a very ordinary endowment of grace and power.

Now a word as to the teaching of these books on sin. We confess to being shocked by this way of dealing with sin. It seems akin to Christian Science which teaches that sin is made null to us by a denial of its reality. The following passages are selected from Book Five:

"That which is wrong in you is not yours. It is not counted to you. You are not under any responsibility for it. I know the flesh does sin. That's its nature, it loves sin. . . . Are you therefore its slave because it happens to be in you? . . . I in My death dealt with every wrong thought. So then, when wrong thoughts come there is no condemnation for them. . . . *You have no sin*, the sin that lieth in you is not yours. . . . The old nature in you that *won't* behave and won't be free and good, is nothing that you need to be condemned for. . . . It may cause lots of trouble and send forth a great stench in your house, but even all of this cannot make it yours."

Nothing brings such discredit to the cause of Christ and keeps outsiders from entering in to salvation as to see Christians professing a holiness they do not have in their daily walk, and nothing so shuts believers out from the realization of true holiness as resting in the false assumption that the sin they commit is not theirs.

In this connection there comes to mind an anecdote relating to a case that was recently tried in one of the courts. The prisoner was found guilty, but before passing sentence the judge asked what the prisoner had to say for himself. The man "begged off" in the following words: "Judge, I am not responsible for that. I had nothing to do with it. That was my *old nature.*" "Thirty days to the 'old nature,'" decreed the judge.

What if those who are assuming that they are not responsible for what the "old nature" does should find too late that their plea is not accepted at the Grand Assizes in the Court of Heaven? Would it not be better to get on sound Scriptural ground now? Jesus' words are, "Who-soever committeth sin is the servant of sin."

In a later section of Book Five the teaching on sin is materially different. It endeavors to explain why the troublesome "old nature" has not been eliminated. We cannot give space to this—indeed, we cannot enter into half the Scriptural contradictions and absurdities of these books—but in the light of the many discrepancies in the teaching of the books themselves we are aghast at the reiterated assumption of divine authorship that follows:

"The will of the Lord is being done in these messages. . . . There isn't any room for the flesh; and it's all written first in Heaven; . . . and I want to witness, I, Myself, Jehovah—that I don't see a single unnecessary word in these writings." (Book Five, Section two, Part three, Chapter 24.)

On page 69 is the following:

"You can't think wrong for I am thinking for you. You can't be wrong for I am being for you."

Surely this is Satan coming as an "angel of light" to deceive if possible the very elect! On every side we see people departing from straight Scriptural paths into errors of thinking and doing, with awful consequences.

Where is the Scripture for this?

"The souls of the people are precious to Me, and though they go down to the lowest hell My grace is still held out to them." (Book Five, page 10.)

Perhaps the Lord (?) thought He had some

Scriptural ground for an assertion so strangely at variance with His teaching in the parable of the rich man and Lazarus, and elsewhere, because Psalms 139:8 reads, "If I make my bed in hell Thou art there." But we now know, the Hebrew word is Sheol, meaning the grave, so David merely expressed a belief that even in the grave his God would be with him.

Again:

"Nothing shall be lost but that which belongs to Satan. I will take care of that which is Mine. You need not worry over any part that is Mine. The spirits of men are Mine and they shall always be Mine. That which is Mine I will not give to the enemy. . . . The breath that is in man is Mine and when that's gone Satan has what's his own. He has gained nothing and I have lost nothing. . . . Hell is a terrible reality, but it's only for Satan and those possessed by him. These bodies shall return to Me, and the spirits that possessed them shall return to their own place. . . . You can find this in all the Bible." (Book Five, pages 76, 77.)

Notice carefully the teaching of this passage. First, that the spirits of men are the Lord's and shall not be given to the enemy. Then, that the bodies of men shall return to the Lord. "Satan has what's his own," but what is there left for him to have when spirit and body are with the Lord? The references given in support of this doctrine are Eccl. 12:7; Rev. 20:10-15; Acts 1:2, which do not apply at all, and yet the assertion is made, "You can find this in all the Bible!"

Another example of loose statement is as follows:

"My children, let My Spirit lead in this place and *be not concerned* about other places."

But Scripture says, "Whether one of the members suffer all the members suffer with it. 1 Cor. 12:26. "Who is weak and I am not weak." Paul's word in 2 Cor. 11:29. So we see the body of Christ is bound together and it is not true that we need not be concerned about other places. See also Acts 1:8; 1 Tim. 2:1, etc.

On page 53 of "Honey out of the Rock" is the statement:

"He (the Lord) is a hard master to serve."

Compare this with the words of Jesus, "My yoke is easy and My burden light." It is also contradicted by the statement in Book Five, page 79:

"He (Satan) made them think I was a hard Master."

There are two striking statements about the

Word that we take exception to. "Honey out of the Rock," page 4, says:

"My Word was sent pure, holy and true and sin came in and it died away."

What! the Eternal Word "died away"! "Forever, O Lord Thy Word is settled in heaven." No doubt the author of the booklet meant to state that sin came in and the power of the Word died away in our hearts; but let him acknowledge how human and faulty his expressions of truth are and not be ascribing them to Incarnate Wisdom. The other statement is:

"The Word turns into a person and that person is Jesus Christ."

Scripture says, "The Word became flesh" (John 1:14), not that it "turned into a person." Jesus was the Incarnate Word, not the metamorphosed Word. This last statement is in a letter from Jesus which abounds in inconsistencies of statement, Scriptural misquotations and bad grammar. It is signed, "Your faithful Creator, with love to all the saints."

"Honey out of the Rock" has so many grammatical errors we became tired of marking them. Many school children in the fifth grade could write better English than to say:

"Be ye covered with My blood these days."

Often the syntax is so poor we cannot make out what the Lord (?) is trying to say. Can it be possible He says of Himself:

"No matter how simple, how foolish He wants to rule."

Does the following throw any light on the mystery of the Trinity, especially when we remember that "Jehovah" has signed it with His own hand that He is the speaker?

"I, the Father, Son and Holy Spirit. I am Father, Son and Holy Spirit. We are One. The Spirit is My own Spirit, the Father is My own Father, and I am the Son." (Honey out of the Rock, page 54.)

Will some believer in the divine inspiration of these booklets tell us who is speaking in the following passage on the same page that purports to be from Jehovah? Who is meant by "Him"? and who is meant by "Me"? We capitalize as in the book:

"Call Him! He has gone away! Call Him! He has gone away! Oh, He goes away again. He comes and goes. He comes and goes, yet He lingers. Still I see Him not. There is something before My eyes, something comes between Him and Me. He goes and comes and where does He hide? He hides in the secret

places. He hides Himself. Could I follow? Could I follow Him afar off and see where He goes? I have no power to follow Him that far as yet. I see myself not able to follow. There is something between Him and Me. I do not know what hinders me. I hear His voice, near sometimes, far away sometimes. I feel His nearness beside me. Many times I know He is very near me. Oh, I see He has been in this place. The way He has drawn is something beautiful. I can see the walk of His feet by the footsteps on the road."

The "Lord" doesn't write even second-rate poetry, either, to judge by the sample given of which these two lines will suffice:

"He snatched you from those awful jaws,
And saved you through the precious cross."

That is supposed to rhyme. How is it that some human beings can write so much better poetry than the Lord? We are told in Scripture that the servant is not above his Master!

Here is a specimen of what we call prose run mad. It is certainly infinitely worse than anything Browning ever did in that line:

"Shall I! Great! Ten! The Truth! Risen! Gates!
Sin! Double! Twelve! If I! Can I! 'Twill not!
Hagar! Daniel! Isaac! Whole!"

This is called a "Word Lesson" and is in Book Five, also the poetry. By this time the reader will be ready to cry "Enough! Enough!" and ask why we should take the trouble of showing up books whose puerilities can attract nobody. But they do attract earnest souls who are hungry and thirsty for more of God and know not how to find Him. This leads us to speak of a false practice that has come in vogue through the teaching of these booklets. It seems to be argued that if a little of a good thing is beneficial, more

would be better, and numbers of persons whom we know of are partaking of the sacrament daily in their homes. Some go so far as to carry the bread and wine in their pockets or handbags that they may be able to partake at any season and in any place. This may seem of comparatively little consequence, but it is ultra-Spiritual and "tall oaks from little acorns grow." Who knows but what the doctrine of transubstantiation leading to the Romish worship of the sacrament in the "elevation of the host" had its rise in some such exaggeration of the value of the Eucharist? The Maryolatry that so degrades Rome had a small beginning in the change of the phrase "Mother of the Lord" to "Mother of God" and the worship of Mary followed. It is in the nature of every false cult that the worshippers should keep going a little farther in their practices, and the spirit of intolerance grows apace. We earnestly advise people to *let these booklets alone*. The reading of them has been a tedious task to us, and it is refreshing to turn from such writings to the true Word of God. Jesus is declared to be "the Son of God with power, according to the Spirit of holiness," "Grace is poured into Thy lips," "Never man spake as this Man," "He doeth all things well." How conscious we are of this when reading those Scriptures which "are able to make us wise unto salvation," to "build us up and give us an inheritance among all them which are sanctified," and how painfully lacking in this "spirit and life" are the spurious writings of which the "yellow booklets" are among the latest specimens. But we are confident it may be said of them, "They shall proceed no further for their folly shall be evident to all men." E. A. H.

A Bible Telegram and the Victory of Praise

The Result of Praying With Intense Desire

Ira E. David, Onarga, Illinois, in the Stone Church, November 17, 1912



MY MIND has been filled with that wonderful twentieth chapter of Second Chronicles, where the enemy was routed by praise; but as I waited on the Lord for this service I seemed to have only the Bible telegram of Mark 11:24 as a message for you. I will read it to you from both versions. First, the Authorized: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Then the Revised version has it this way: "Therefore I say

unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Now I would like to give another translation that is a little more literal and one that I have found great blessing in: "What things soever ye desire when ye pray, believe that ye *take* them and ye shall have them."

The first great requisite of answered prayer, and one that is peculiarly emphasized in this verse of Scripture, is *intense desire*. It is, "What things soever ye *desire* when ye pray." Unless we have intense desire, it is hardly worth while our asking God. I am aware there are a great

many people who at family prayers or the weekly prayer meeting, go through a form of petition; they ask the Lord for nearly everything under the sun from the North Pole to the South Pole and clear around the circumference of the globe—the prayer is so general and with so little desire that I doubt if the Almighty pays very much attention to it. He says, "*What things soever ye desire when ye pray believe that ye take them and ye shall have them.*" It is better to desire one thing to the glory of God and hold on to Him for it till we get it, than weakly to wish for a thousand things and not get any of our prayers answered.

Now, a desire in any human heart for salvation is put there by the Spirit of God. Peter tells us in his second epistle, third chapter, that God is not willing that any should perish, but He desires that all should come to repentance; so when any individual finds a desire for God and salvation, for light and life and purity and godliness in his heart, he may know of a surety that such desire is in harmony with the will of God, and he can begin to pray along that line, with the blessed assurance that intense desire crowned by intense prayer is going to be answered.

Then we may go further than that, and we may say concerning every real Christian, every earnest believer, that his desires in general are the desires of the Lord. The Psalmist says, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." A great many people quote the text and think only about the gratification of the desires, but there is something deeper than having the desires gratified; there is something even better than that. There is such a thing as being so delighted with the Lord that the Lord gives you His own desires, so that what He desires, you desire, and when you pray with the desire of the Lord, you are praying in the will of God, and you are bound to be answered, for God cannot deny Himself.

But you need to realize this truth, that for every prayer to be answered, there must be desire, a desire so intense and persistent that when the answer comes there will be abundant thanksgiving to God and a readiness to glorify God because of the fact of answered prayer.

I remember a few years ago how this was peculiarly emphasized in our own family experience. Our lad, then a boy between two and three years old, was playing with some other children in the church horse sheds, not far from the kitchen door. The little one got up on a

beam not very far from the ground, and the other children, perhaps careless children of the neighborhood, knocked him off the beam. He was carried into the house crying violently, but as the beam wasn't very high from the ground we didn't think there was anything very seriously the matter. The mother gathered the child in her arms and we prayed in a feeble way with feeble desire, and the baby was rocked to sleep. By and by he awoke and the minute he awoke he began to cry and then we knew there was something really the matter. We stripped off his clothes and examined his body and found one arm very much inflamed. I had to go away for the time being and the wife or some member of the family telephoned to a physician to come and examine the child's arm. The doctor came in and said, "I cannot tell what is the matter; there is too much inflammation, the arm is swollen like a pin cushion and the only thing I know of is for you to meet me at the hospital tomorrow morning and have the X-Rays put on the arm and see if we can find out whether it is broken or not. I came in at supper time, and the announcement was made that the physician thought the child's arm was broken. By that time he had a high fever and the arm continued to swell. Then we were awakened! Everything was stopped. The matter was considered at last to be serious. Supper was left on the table and every member of the family was called to prayer, the babe still crying. When we all got down to prayer with intense desire and united petition, the child ceased to cry, the fever left him, and in two or three minutes he was asleep. The next morning he woke up, his own happy self, came to the table, climbed into his high chair as usual and began to eat his breakfast. He took his spoon in his right hand, and fed himself, using the left arm that was not injured to raise the other arm, and so he continued to do for two or three days. Now the Lord didn't hear us when we had a little desire. We thought there wasn't much the matter anyhow. We told the Lord about it and then went about our work; one went to washing dishes, another to sewing, another to making pastoral calls; but when the thing seemed serious and we were told he must go to the hospital, then we went to our knees in intensity of purpose and God heard and answered.

And so it is along all lines. There may be a desire for purity, and God waits until that desire becomes intense. I have seen individuals and sometimes the greater part of churches that get so concerned about heart-purity that they stay

awake at night to pray, and after they have prayed a few nights, or a few nights in a week for a few weeks they got such an intense desire to be pure in the sight of God they went around and hunted up the people they had cheated and gossiped about, and made confession and apology. When the confessions and apologies had gone on from one to another for a time, then prayer was renewed, then the heavens opened and the Spirit of God descended upon the company so that many who had never known what it was to be conscious of purity in the sight of God, would say, "I feel so clean; I feel as though I had been washed," and such really was the case. But God waits in His dealings with you about a clean heart until there is that intense desire that rends the heavens and draws down the answer from Him. And I might say, too, He waits when you call for a clean heart until you bend very low and make the consecration that is necessary.

The desire may be for liberty in service, for liberty in prayer, for liberty in testimony, for liberty in song. As a boy I often heard my father talk about the most wonderful man of prayer he ever knew. The man lived over beyond Kankakee, forty years ago. He had been converted in Canada. As soon as he was converted he had a heaven born desire to be useful in the capacity of public prayer, in the prayer meeting and church services. So he went to prayer meeting the next night after he was converted, saying, "I will lead in prayer tonight after the minister." The minister prayed and he did not. Then he said, "I will lead in prayer after Brother Brown prays." Brother Brown prayed and still his courage failed him. Then he said he would pray after Sister Smith prayed. Sister Smith prayed and still he did not lift up his voice in prayer. He tried it the next week and the next, and it went on for three months until finally his desire became so intense his heart was well nigh breaking, and he cried out, "Oh, God, give me liberty in prayer; help me to get my mouth open in the next prayer meeting," and he did get his mouth open. God answered his prayer and made him the most marvelous public intercessor my father ever was brought into fellowship with, and he continued on to a ripe old age, being used in blessing to multitudes of people. This all grew out of intense desire.

And so the Lord Jesus Himself bends over us this afternoon, and says, "My children, if you are going to pray and get things, you must desire them, and desire them in harmony with the

Word of God." If you have any doubt about your desires, test them and see whether they are in line with the Scriptures, and if they are not in harmony with the Word of God, you had better drop them immediately. If they are, then pray on until you get the assurance, and know the answer is on the way.

A few years ago a precious young woman came to me to tell me about her desire to marry a man who had proposed to her, and she questioned whether that desire was of God or of self. I talked to her a little about the young man, and I concluded it was infatuation on her part and that the young man was really not worthy of her. He had turned to the Lord after he fell in love with her, and it seemed to me evident that his turning to the Lord was only an external matter; it was simply to please her, not that he had ever been really convicted of sin. So I advised her not to marry, but she held on to the desire, which to me seemed a desire of the natural heart and not of God, and went ahead and married, and she has had a great heartache ever since. She idealized this man, pictured him as what a man ought to be instead of what he was, but when she had married the ideal, she found the *real* man, to her sorrow. We have to look out for natural desires. If the desire is in accordance with God's Book ask Him to intensify it, but if it is not according to His will ask Him to remove it. As you pray on with an open heart, He will make the matter plain.

Now there is a second thought in this Scripture. Oh, that we might grasp it! It is so simple that we stumble over it. "Believe that ye take them and ye shall have them." Some one says, "How can I take answer to prayer?" My boy comes to me and says, "Pa, I'd like a sled for Christmas," and I say, "All right, you may have one." The boy goes dancing away, "Say, Ma, I have a new sled." He had the word from headquarters and he accepted it and went to dancing a jig because he was so glad he had a new sled. But his mother might say, "Why, I don't see any sled; I don't see anything around here that looks like a sled." "But I have it. Pa said I'd have it, and I'm all right."

Now Christ is trying to teach us this same, simple lesson. "What things soever ye desire"—your intense prolonged desire is a sign of the will of God, and the very fact that you have that desire is an indication that God wants to gratify the desire, and that very fact enables you to take by faith the answer to your prayer so that you begin to look up and praise God.

Some of you may remember that touching story of how Carvosso received by faith the conversion of his unsaved daughter. He was a remarkable man of God in prayer. He went one night to his pastor and told him of the great burden he had on his heart for the salvation of one of his children, a wayward daughter, and the pastor said, "Well, Carvosso, there are many promises in the Bible and I'd tell the Lord about my reckless daughter and ask Him to give me a word of promise from His book." So on the way home from prayermeeting this simple-hearted farmer found a grassy spot by the roadside and there in the darkness he knelt down and said, "Oh, Lord, give me the salvation of my daughter." And out of the skies and into his heart came a strange word of assurance, "There shall not a hoof be left behind." He jumped up and clapped his hands and said, "I've got her! I've got her!" He went on rejoicing and he continued to rejoice for ten days, and it came to pass as he was following the team at the plow, one of his children ran to him and cried, "Mother says come to the house quick, sister is dying." He said, "Hallelujah! 'There shall not a hoof be left behind.'" He went into the house and found this girl writhing in an agony of conviction. She said, "Oh, father, pray for me quick! quick! quick! I feel as though I am slipping into hell." And he said, "Good, my daughter! Look unto the Lord and be saved." She was saved and out of this experience of praising the Lord beforehand for his daughter's salvation, Carvosso learned the wonderful lesson of taking by faith as Jesus says, "What things soever ye desire when ye pray, believe that ye take them." Just reach out the hand of faith! have what the Apostle Paul calls the hearing of faith; listen for that inaudible voice that steals into your heart with a word of Scripture and when you hear that voice, rejoice and praise God.

I have had this experience so often when praying for missionary money. In the parish where I spent nearly twelve years, a little company of us had been pledging twenty-five hundred dollars a year for missions. Sometimes months would go by and not very much come in, and one day I was exercised in my spirit about it and I said, "Oh, Lord, we need five hundred dollars." And He said as He so often says to me, "Give! Give yourself! You are praying for missionary money. Give and it shall be given unto you, good measure, pressed down, shaken together." A few days later we were having an All-Day meeting in the church, and I was still a good deal

exercised in my spirit. There were only a handful of people present at the early hour and as they were all people of small means I felt free to voice out my intense desire for that five hundred dollars. As I prayed a twenty-dollar gold piece was dropped into my hand. I looked up and saw a vanishing figure, and I said, "Thank you, Lord." The next day a check for one hundred and fifty dollars came, and the day after another check for fifty dollars, and a day or two later another hundred. Inside of a week the five hundred dollars on the pledge came in. And so it is over and over, in things temporal and things spiritual. Go to God with intense desire, and wait until you have the hearing of faith; that hearing of faith, generally speaking, will be in the very words of the Book, and when you get that word, say as my boy said when he had the promise of the sled, "I've got it!" "Believe that ye have," even though you cannot see a sign, because God has said it.

Then there is one more thought I believe the Spirit would emphasize this afternoon, and that is, Praise God for it, and continue to praise Him for it while you are waiting, and while you cannot see anything with your natural eyes. The Lord gave me such a vivid illustration of this a few years ago. A brother minister and I traveled together preaching the Gospel in different New England towns and cities and holding missionary meetings. This brother came down with a severe case of hemorrhoids, and without letting me try to help him, he hurried off to the city and underwent an operation. By and by, a few months afterwards I had hemorrhoids, and because of the character of the disease I didn't say anything to anybody about it except my wife, but I kept the matter before the Lord, and the Lord gave me, as I believed, a word of assurance for complete deliverance. Month after month passed by and I had that same trouble. By and by I said, "Now, Lord, you have told me it was to be deliverance and here I am still afflicted with this nuisance. Now I am going to sing the doxology every time I suffer or feel any of those symptoms." And so whenever I was where I could do it without embarrassment when I suffered, I'd sing the long meter doxology clear through and then wind up by telling the Lord the thing was done, even if I did suffer. At the end of a week I was absolutely well, and I don't suppose there is anybody in the United States any more comfortable in that respect than I. But the deliverance didn't come until I had sung the doxology a great many times. Over and over it

was, " 'Praise God from whom all blessings flow,' deliverance, Lord from hemorrhoids is one of the blessings. 'Praise Him all creatures here below.' I have it in spite of the world, the flesh and the devil, I glorify Thee for it," and one day I woke up to the fact I didn't have any hemorrhoids at all.

And so I read today in the beginning of this service that wonderful twentieth chapter of Second Chronicles that describes the victory of praise. The Ammonites, the Moabites and the Children of Mount Seir, a great multitude came against the little kingdom of Judah and King Jehoshaphat said, "Lord, we know not what to do, neither have we any might against this great company, but our eyes are on Thee." And the Lord sent a message, saying, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you." And then they did the most curious thing that was ever done in the history of warfare. Instead of putting in the front of the battle the strong soldiers that had the best arms and the best protection, they put the choir there and charged them to go out against their enemies praising the Lord and extolling the beauty of holiness. They went to battle with all the soldiers in the rear, and when they sang the praises of Almighty God, He sent confusion among the Ammonites and Moabites and children of Mount Seir, and they slew one another until there was not one that escaped; and the plunder was so much, the gold and silver and jewels and fine garments that it took the Israelites three days to gather it up. And then they gave the valley a new name; they called it the valley of Berachah, the valley of blessing. And the Scripture recorder says, "And so it is called unto this day."

Now isn't that a sweet way to get a victory? I'd far rather get the victory singing the doxology than shooting people, wouldn't you? Oh, it is a great deal better to raise the anthem of praise and keep it up than to let yourself be overwhelmed by circumstances that seem about to fall upon you and crush you. Lift your voice in an anthem of praise! Extol our God! Tell Him He assures you of victory and that you believe what He says in spite of what you see and feel.

And now the thing that comes to my heart in prayer so often is that we who are saved and walking in fellowship with the Lord should

have intense desire for others; that we should have an agony of intercession. I would that we might have some of David Brainerd's experiences when he prayed for the Indians, fasting about one day in the week, and wrestling in prayer until God mowed them down with conviction; or that we should have some of the experiences of St. Catherine when she cried, "My Father, save them! Save them! Oh, give me a token Thou wilt save them." And as she prayed she felt her own hands pierced as were the hands of Christ, and she said, "Father, Thou dost save them." Oh, that those in this assembly who come in here from week to week, not personally acquainted with Jesus, might have such an intense desire to know Him they would fall at His feet and see Him. This morning in a class meeting on the West Side my mind was powerfully stirred along this line. A dear sister in her testimony praised God for a pocketbook that had been found. She told how she had received her pay and very shortly afterwards lost the pocketbook that contained all of her wages. She went to the Lord with intense desire, and He graciously answered, and the pocketbook was put back in her hand. Then a brother arose and told of an automobile having been stolen during the week, and how he prayed that all the lessons might be learned that needed to be learned through that loss and that then the Lord would restore it, and how by a peculiar circumstance the owners of the automobile took a walk that was altogether out of the ordinary and came right across it; and in a few minutes the officers had arrested the man that stole it, and the automobile was returned to its owners. It made me think of the fifteenth chapter of Luke. There you have the lost coin searched for with a lighted candle, and you have the lost sheep looked for by the conscientious shepherd, and you have the lost boy welcomed by the godly father running to meet him. It is one thing to lose a coin, another thing to lose a sheep, but it is a far more serious thing to lose a boy. It is a good thing to find a pocketbook, it is a better thing to find an automobile, but it is far more important to find a soul that is lost. This ought to be the intense desire of every child of God, and a soul that is lost, above everything else, ought to find Jesus.

Oh, let me tell you, wanderer, if you have a desire to have Jesus, He has a heart desire to have you, and while you are coming He will run to you and embrace you in His arms; His atoning blood will be applied and your name will be written in the lamb's Book of Life.

If the soul were faithful to leave itself in the hand of God, sustaining all His operations, whether gratifying or mortifying, suffering itself to be conducted, from moment to moment, by His hand, and annihilated by the strokes of His provi-

dence, without complaining or desiring anything but what it has, it would soon arrive at the experience of the eternal truth, though it might not at once know the ways and methods by which God conducted it thereto. — *Guyon*

Good Books and Tracts

FOREGLEAMS OF GLORY.

By Miss E. Sisson

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