



The Latter Rain Evangel

The days of Heaven on the Earth

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

The New Theology

"After the Rudiments of Men but not after Christ"

Pastor Andrew L. Fraser in The Stone Church, April 25, 1915

Traditions of Men.



BE not carried about with divers and strange doctrines." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." "Of these things put them in remembrance, charging them that they strive not about words to no profit, but to the subverting of the hearers."

Heb. 13:9. Col. 2:8. II. Tim. 2:14.

This recent *furor* in the theological world reminds one very forcibly of the tempest in a tea-cup. It will soon subside, however, and men once more will become sadder and wiser as they realize that the "shepherds" have again led them astray, out of the green pastures into arid deserts. A desert place furnishes a suitable environment for the gendering of strife and division. The present controversy already bears such earmarks. It would therefore be the part of wisdom for all those who earnestly desire to go on with God and be found faithful in the discharge of every imposed duty, to "avoid foolish and unlearned questions, knowing that they do gender strifes. And the servant of God must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The avowed intention of the "apostles" of this new teaching is the exaltation of the Lord Jesus. This were surely a strange way of accomplishing that end. We have no right, and therefore will not attempt to judge men's motives. These are hidden from us and the judgment might be faulty, but the manifestations of their spirit is surely some criterion. It seems to us like a master-stroke of the devil to divert the attention of the real Pentecostal people from the supreme engagements to which the Lord has summoned us, and switch us off on the by-path of doctrines of words which yield no profit, thereby cutting the sinews of real effort for God and finally landing us in the Slough of Despond, the laughing-stock of earth and hell. The conclusion of the whole matter is bound to be the degradation of our Lord rather than His exaltation. It is surely a matter for profound sorrow that we are thus so easily diverted. With such magnificent spiritual endowments as the Lord has so graciously vouchsafed to us, there ought to be such a depth of response to the needs of a lost world, to the demand for enlightenment on the part of the nominal church-membership, and

to the heart-felt cry of hungry souls everywhere as to render impossible any devotion to these secondary considerations. Our work is too important: we cannot come down. We are not responsible for the condition of affairs. Our responsibility lies along this line: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

We frankly admit an attitude of scepticism where new revelations are propounded. We have had our fill of them. We know where to find mushrooms, and how they are differentiated from toadstools. We think we are able to recognize *genuine* revelation when it comes from heaven and how to differentiate it from that which is hatched elsewhere, especially when the searching test of God's alchemic Word is applied. We may be pardoned for looking askance at any revelation which cannot be understood by reading, but which must needs come forth in the power of the "Spirit." It smacks too loudly of the influence of personality. We covet to be swayed by God's Truth, but refuse absolutely to be budged by the power of men's enthusiasm or even oratory. The psychical element, which we suspect so strongly, cannot be permitted to intrude, but must wait at the outer portal while we penetrate the secret place and there supplicate the heavenly wisdom offered so freely for the circumventing of all the works of the devil. We feel safer to look at the revelation in "blue and white," all the time honestly seeking with open heart the illumination and witness of God's Spirit. Not that we are at all averse to revelation: we welcome it if genuine. But after being bitten once or twice by mad dogs you cannot blame us if we seem a little shy of them forever after. And after being fooled once or twice by "brilliant" leaders and teachers whose spirituality was unquestioned at the time, only to discover that their brilliancy was from the pit and their teaching the rankest and foulest error, we cannot but demand the witness of the Spirit in our own soul and the fullest agreement with the principles of the Word. Leave us alone we pray. Leave us alone with *your* message and our God. Whatsoever *He* says unto us we will do.

We steadfastly refuse to be drawn into this controversy in spite of attempts to involve us. Untruthful reports, however, have been circulated that we have "gone over." It isn't so, friends. We are too phlegmatic, too cautious to be swept along on the crest of every popular wave that comes our way. But we shall profit by the opportunity to reaffirm our position and erect some

danger signals to protect unwary feet from dangerous pitfalls.

One of the fundamental contentions of the new teaching is a contention affecting the Trinity. It is based upon the baptismal formula as found in Matthew 28:19, the literal rendering of which is, "Given to me was all authority in heaven and on (the) earth: going, therefore, disciple ye all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit." They inveigh against the use of this passage as a formula in the administering of baptism, and wish to substitute for it another formula, "in the name of Jesus Christ." They insist that the name is one and not three; that Christians until now have been worshipping three gods, and it is now their high privilege to disabuse our minds of this tritheistic idea. At one fell swoop they demolish the doctrine of the Trinity. They claim that the formula of Matt. 28:19 was only temporary and that its telic import was later revealed to the Apostles who incorporated it in the formula used by them, and thus substituted their meaning for the literal words commanded by Jesus. They oppose and disfellowship all who have been baptized according to Matt. 28:19, claiming that they have not been baptized as Jesus commanded. They practically insist upon re-baptism in the name of Jesus Christ.

Let us examine their proof-texts *seriatim*. Of course we shall find them, for any discussion of Scriptural doctrine must inevitably rest its first and last and only appeal on the Scriptures. Otherwise all discussion will be futile and void, a waste of precious time and energy.

Their first claim is that the phrase "in the name" (as it occurs in Matt. 28:19) means the name "Jesus Christ," and that to baptize in the name of the Father and of the Son and of the Holy Ghost, as a formula, is not to be baptized in the name of Jesus Christ. They insist on the terms, "The Father is Jesus;" "the name of the Father and of the Son and of the Holy Ghost is Jesus." So then, according to these teachers none of us have been baptized. On what do they base their argument? On the Scriptures, of course! No indeed! But on Webster's Dictionary. Oh the horror of it, attempting to reduce the mystery of the Holy Trinity to terms of Webster's Dictionary! It out-herods Herod. As if the names of mundane things were ever an acceptable criterion with which to gauge the Godhead. Can spiritual things ever be fully explained in human language? Ability to do so would be to degrade them to our own level with nothing beyond. The wisdom of this world is foolishness with God, and our faith should not stand in that. The hidden wisdom of God and all His spiritual things are spiritually discerned. Away with such inferior standards. This is higher criticism of the rankest and most destructive sort. The next thing they will be doing for us will be an attempt to compute the value of the "riches

in glory" in terms of dollars and cents, United States currency, and then we can tell just how rich we are. The one is as reasonable as the other.

It has never been disproved that baptism is the true Christian circumcision. But the Apostle tells us that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. 6:15) "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (Jno. 4:24) "We are the circumcision which worship God in the Spirit . . . and have no confidence in the flesh." (Phil. 3:3) So then the truth is the essential thing and not the mere outward shell, the spiritual and not the formal. The *fact* is what we are after: the formula is a secondary matter. The fact was initially set forth by the Lord Himself in His specific command. What is the fact then—not the formula—which indicates the particular aim and meaning of the act of baptism?

The fact is this: "The name signifies the meaning and essence of the subject as revealed, the copy or expression of the being. In this case the name of Deity implies all that belongs to the manifestation of the Triune God in the Gospel, His titles, attributes and works of creation, redemption and sanctification." This name manifestly refers to *each* of the persons comprising the Godhead. We have not the plural form here, but the singular. The plural form would have pointed to tritheism—the doctrine of the separate and distinct existence of three gods. But the singular form signifies the definite name of each one of the three, so that "into the name" must be supplied before "the Son" and likewise before "the Holy Spirit." In its distributive application to Father, Son, and Holy Spirit, the singular form brings out in the one name the equality as well as the personality of the three Divine Names, but that one name is not the Lord Jesus, to the elimination of the Father and the Spirit as they claim. The *one* name includes the three persons or distinctions by direct designation. "It must be understood as denoting that by baptism the believer passes into that new phase of life in which he accepts the name of the Father (of Christ) and of the Son and of the Holy Spirit as the sum of his creed and confession, 'the name' because it is precisely the name of Him who is confessed that expresses his whole specific relation considered by itself, and with reference to him who confesses, and accordingly the three names—Father, Son and Spirit—are to be understood as expressing the sum total of distinctive confession which the individual to be baptized is to accept as his, both now and for all time coming."

The specific point and indeed the crux of the entire question propounded by the inventors and exponents of the new teaching, is that the three persons, bodies or subsistences, are incorporated or embodied into one person, body or subsistence. This person, or body, or subsistence they say is Jesus. They claim that the Father is

Jesus. They claim that the Holy Spirit is Jesus. They claim that the one God is Jesus Christ. They claim this by revelation. They talk of making them and keeping them co-equal with each other, and of manifesting the three in or through that one person, but they at once establish an inequality. We cannot accept the "revelation." The premise is false to begin with. There is no necessity for such a concentration of expression or manifestation. We could take any number of theories and bolster them up with Scripture so as to give them the semblance of revelation. This is exactly what these "apostles" have done in several instances. It is quite another thing to begin with the Scripture and build up our teaching on bed-rock.

The undivided essence of the Godhead pertains to each equally. The plurality of the Godhead cannot be regarded as a plurality of essence, but as a plurality of personal distinctions. Some one has said that "the Trinity is not simply a partnership, in which each member can sign the name of the firm; for this is the unity of council and operation only, not of essence. God's nature is not an abstract but an organic unit. God, as living, cannot be a mere Monad. *Trinity is the organism of the Deity.* The one divine being exists in three modes. The life of the vine makes itself known in the life of the branches, and this union between vine and branches Christ uses to illustrate the union between the Father and Himself." Park declares that "the doctrine of the Trinity does not on the one hand assert that three persons are united in one person, or three beings in one being, or three gods in one God; nor on the other hand that God merely manifests Himself in three different ways; but rather that there are three eternal distinctions in the substance of God." Now we know full well that the term "Trinity" is not a scriptural term *per se*, but it is accepted by all because the conception which it expresses is thoroughly scriptural in that it designates four facts, viz., (1) the Father is God; (2) the Son is God; (3) the Holy Spirit is God; (4) there is but one God. Such a scriptural basis is certainly more than can be claimed by the new theology. They say that this "truth" has been revealed to them. Such an assertion may satisfy some people of low spirituality, void of discernment, and ignorant of the Word. It will not satisfy us. They say the baptism of Jesus witnessed the merging of the Trinity into the person of Jesus, that the three persons mentioned in the command of Matt. 28:19 are in one person incorporate, and that this Trinity is the Son of God. It is certainly true that the three members of the Trinity were in one way or another manifested at the time of Jesus' baptism but the assumption is entirely unwarranted that the Father and the Spirit merged and in fact lost Their identity in that of the Son. There is no Scripture to prove it. All Scripture is against it. It is nothing more nor less than a fanciful theory and such ingenuity were surely

worthy of a better cause than in a specious attempt to wrest Scripture. Such attempts belong to the realm of the cuttle-fish which makes black and inky the waters that aforesaid were clear and clean.

The further assertion is made that the full name of the Trinity was not known or proclaimed to the world at the time the command was given in Matt. 28:19; that the name was given to the apostles only on the day of Pentecost; that they were the first to be made acquainted with the fact that the name had been communicated to Jesus by the Father, and that henceforth baptism was to be administered only in that name. They assert that that name is "Jesus Christ." For such strong assertions we naturally demand Scripture. Let us look for it. We look in vain. The only reference given in this connection is Acts 2:38, "Repent and be baptized everyone of you in the name of Jesus Christ." That certainly gives not the slightest hint of any revelation. "Imagination's utmost stretch, in wonder dies away" in the attempt to discover when the apostles had any revelation on this matter. Again Scripture is against the prophets, and since they have taken it upon themselves to propagate this new teaching, the burden of proof lies upon them. Where is the proof? They have none. Their argument is mere supposition, a diaphanous texture which is utterly consumed before the burning searchlight of the Scriptures. Did not the Lord in His conversation with the woman by the well of Samaria declare that He, Jesus, was *the Christ*? What new revelation then, or new name is communicated in Acts 2:38? Indeed an excerpt from their own teaching may justly be quoted against their own contention. Unconsciously they tell the real truth. They say that "the command as originally given and recorded in Matt. 28:19 was obeyed by the apostles from the day of Pentecost, and must be obeyed by all in these last days." Surely it was. The day of Pentecost registered their first day of public ministry, the intervening days having been spent according to the Lord's command in waiting for the promise of the Father. To the claim that at this time the full meaning of the command was conveyed, a meaning which changed considerably the original command, we register an emphatic denial. There is absolutely nothing to substantiate such a claim. The apostles went immediately and obeyed the command with a full apprehension of its import both on the part of the baptized and the baptizers, albeit emphasis was laid upon one part of *the name* and for a special and specific purpose as we shall hereafter show. We are obeying it both in the letter and in the spirit. We purpose to keep right on doing so.

A fatal blow is struck at the teaching of the new theologians by an admission which they could not avoid making. When confronted with the unscriptural nature of the phrases which are fundamental to their contention, such phrases

as "The Father is Jesus;" The name of the Father and the Son and the Holy Ghost is Jesus;" "The Trinity is Jesus;" they are forced to admit that these phrases are essential to the "truth" for which they are contending, and that without them *there would be no issue, their movement would die of inanition.* That is exactly what will happen to it. It will die of sheer exhaustion from lack of nourishment. It cannot be otherwise with any doctrine, presumably scriptural, which has to depend for its phraseology on sources exterior to the Old and New Testaments. We use the term "Trinity" in this extra-Biblical way, but the truth does not *depend* upon the term. It is not a case of mere terminology. In the case before us, however, everything depends upon the phraseology. There is always a grave danger when we begin to substitute meanings without scriptural warrant for literal and scriptural commands. On the one hand they are staunch exponents of literalism even to the extent of re-baptizing! on the other hand they ride rough-shod over a literal command of Jesus. This is "Galatianism" with a vengeance! Danger ahead! Stop! Look!! Listen!!!

The charge is made that to obey literally the command of Matt. 28:19 is not only an error, but introduces definite contradictions in the Word of God. Furthermore, that "if the apostles baptized according to the records in the Acts, their acts were in direct contravention to the command; and on the other hand if they baptized according to the literal wording of the command, then the record on the part of Luke is not true and therefore unreliable. The Word does not contain any contradictions, the Acts of the Apostles do not conflict with nor are they contrary to the Word, but rather their acts, the Word and the Spirit throughout confirm and harmonize with each other." We assent cheerfully to the fact that the Word contains no contradictions, and that the acts, the Word and the Spirit are in perfect harmony. We cannot consent, however, to the imputation that either Matthew or Luke is a liar. That conclusion is altogether unnecessary. We are sure that both were faithful disciples and truthful recorders of the facts and acts of the apostolic age. It may be that with clearer vision and a better understanding of the facts, we shall be able to harmonize two apparently discordant records. It would be unfortunate to call one of the New Testament writers a liar when the fault really lay with our own ignorance.

When the commission to disciple and baptize was given, it was issued in the name of the three persons of the Trinity. Jesus was certainly careful in issuing His commands, and it is inconceivable that He should have given one that was likely to be misunderstood by His own chosen disciples within ten days of its proclamation. If we turn to Exodus 6:15 we may gather some light on the point. Moses in going about to reckon up all the tribes of Israel, goes no further

than the tribe of Levi. Why? He simply takes up with that to which his business and story related at that particular time. In like manner the apostles, for the present, baptize in the name of Jesus, and bless in the name of the Father and of Jesus, that thereby they might the more firmly establish the doctrine of Jesus which met with such sharp and virulent opposition, which doctrine being firmly established among them, they would soon agree about the Holy Ghost. The Jews themselves baptized proselytes into the name of the Father, that is, into the profession of God whom they called by the name of Father. There was therefore no difficulty to overcome on that score. But there *was* difficulty about baptizing in the name of Jesus. For this reason, that thus the baptizers might assert and the baptized confess Jesus to be the true Messiah, which fact was chiefly controverted by the Jews, the apostles strongly emphasized this point. Are we to infer thereby that the Father and the Holy Spirit were lost sight of? Not so. We find a parallel in the apostolic blessing: "Grace and peace from God the Father, and from our Lord Jesus Christ." Where then is the Holy Spirit? Has He been excluded? He is not excluded even though He is not named. The Jews consented readily enough to the *spirit* of the Messiah and greatly celebrated that spirit, but they were not so ready to yield allegiance to the *person* of the Messiah. It was therefore incumbent upon the apostles the more vehemently the Jews opposed the Messiah, the more violently they denied and abjured this Jesus of Nazareth, to assert that this same Jesus was indeed Lord and Christ, the very same point which He Himself emphasized in speaking to the woman by the well of Samaria. Acts 2:36 also throws some light upon the necessity for such emphasis: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Once this point was won, the acknowledging of the Spirit of Christ would be introduced without delay or scruple.

While the controversy among the Jews was about the true Messiah, among the Gentiles it was that of the true God. It was therefore proper among the Jews to baptize in the name of Jesus, that He might be vindicated to be the true Messiah: among the Gentiles, "in the name of the Father, and of the Son, and of the Holy Ghost," that they might be hereby instructed in the doctrine of the true God.

When the Lord Jesus issued the instruction concerning baptism it is more than probable that He had reference to His own baptism in Jordan when all three persons of the Godhead revealed themselves. Henceforth a baptism in the name of Jesus Christ is conceivable only when that confession was accompanied by the acknowledgment both of the Father and of the Holy Spirit.

Langue furnishes a very illuminating suggestion on the same point. "Into the name of"

doubtless means "with reference to." In other analogous passages "into" means either the *element* into which one is baptized, the *object*, or the *authority* by which the thing is done. The first of these—the element—finds its expression in Mark 1:9 "into the Jordan," and in Romans 6:3 "into the death." The second of these—the object—is seen in Matt. 3:11 "unto repentance" and in Acts 2:38 "for the remission of sins." The third of these—the authority—denotes the authority of the community under which and for which one is baptized. I. Cor. 10:2 furnishes an example: "unto Moses." This last meaning is probably the prominent one in the discussion before us; a baptism under the authority of, and into the authority of the triune God. To baptize then into the name of Christ is to baptize into communion and fellowship not only with Himself but also with the Trinity.

We prefer to take our stand on the plain straight-forward statements of Scripture rather than on so-called revelations which fail to furnish any proof whatsoever of their genuineness. They have no foundation in fact and are simply a wresting of Scripture. Such a course is subversive of all true Christian knowledge and attainment and is bound to bring destruction to those who are beguiled thereby. "By their fruits ye shall know them." The fruit is already indicative of the root.

If a man chooses to be baptized in the name of Jesus Christ only, we shall trust that at the same time he may have a proper conception of the other members of the Trinity. We can see that there is greater light ahead for him, but we shall not tell him he has not been baptized.

When Spirituality Wanes, Doctrine Revives

There are two other questions with which we have to deal at this time. They were resurrected in the same environment. You know misfortunes seem to come by threes. That may be a remnant of superstition, but this triumvirate of evil—the world, the flesh and the devil—seems to have found a corresponding trinity in the evils propounded by these latter day theologians. There was a time within our memory when a great stir arose over "first" and "second" works of grace. What was gained by it? Happy is the man who knows nothing of the theological controversy, but who has a vital acquaintance and fellowship with the God of *all* grace.

The second proposition is based on John 3:5, "Verily, verily I say unto thee, except a man be born (out) of water and Spirit, he cannot enter into the kingdom of God." They hold that there is one baptism. The Word says so, hence that must be right. They hold that this baptism is of two parts. We would not be inclined to dispute it. But what are the two parts? Ay, there's the rub! The interpretation of this point is exactly where the trouble lies.

They say that the baptism is in two parts and

When you were baptized did you understand the truth as well as you do today? If you have been going on with God, certainly not; you must have had further light. But according to this principle you had better be baptized again, and tomorrow when you get a little more light, get baptized over again, and so on *ad infinitum*, baptisms every day in the week. If you are not going on with God and getting more of His light and truth there is something the matter with you, but that is no reason why you should abuse this wonderful ordinance and degrade it to a place that was never intended. When we were baptized it was into all the truth the ordinance contained, whether we understood it or not. They want us to be baptized over again. If that is not literalism of the baldest sort we do not know what literalism is. Their contention is for the exaltation of our blessed Lord, but the only logical outcome of the controversy that we can see is His degradation in the division of the people. For these new theologians to assert that those who have been baptized according to Matt. 28:19 have not been baptized at all is the very acme of foolishness. This is the very point at issue. They are willing to have unity if we go their way, but refuse to have unity unless we can say their Shibboleth. We cannot say it. We believe that we have been properly baptized, and that there is no need of re-baptism. We care little what man maintains or allows, though it *would* taste exceedingly good for Pentecostal brethren to dwell together in the unity of the Spirit—if only for a few months—that the unity of the faith might have a chance to breathe.

is composed of the baptism in water, which means being born out of water, and the baptism in the Spirit, and putting these two together constitutes the one baptism. Their conclusion is that unless you have been baptized in water and in the Holy Spirit, you are not even regenerated. We believe it is incumbent upon every believer to be immersed in water, not that immersion is going to save you, although a careless reader might think from I Peter 3:21 that there was really something there along the line of baptismal regeneration. Peter is talking about Noah and the ark, wherein few, that is eight persons, were saved by water. Now that makes you think at once that being put down into the baptismal flood is going to save you. Let us see. "The like *figure* whereunto baptism doth also now save us;" that seems very like it, does it not? But there is a parenthetical clause there that explains the whole thing. It comes down upon the statement like a trip-hammer and breaks it wide open, so that you know exactly what it means—"not the putting away of the filth of the flesh," that has been done in the act of regeneration, but "the answer of a good conscience toward God." That is it! Our re-

generation does not take place at the time of baptism, although there are many who teach this; the Episcopalian church teaches it outright, the Campbellite or Disciple Church teaches a sort of combination of the two, that regeneration is completed in the act of baptism, but our understanding of it is that regeneration is brought about by the truth of God under the illumination of the Holy Spirit, and if a man has been truly washed from his sins, his next business is to run to the baptismal waters and go down there, indicating to the world the process that has taken place inside the man. The act of baptism is simply the outward witness of the inward process, simply the outward profession of that which has already taken place inside the man, in the very core of his being. Now in that sense it is incumbent upon us to be baptized and thus born out of water. We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. The other part of this proposition is where the difficulty lies. They confuse that act of God's Spirit whereby a soul is born again, with that act of Jesus when He baptizes a soul in the Holy Ghost and fire. In the majority of cases there is a considerable lapse of time between regeneration and the baptism in the Spirit, though the normal condition appears that they should follow each other in quick succession. According to their theory, regeneration must wait for the baptism in the Spirit. Such is not the case. The Scriptures teach no doctrine of this sort. Being born out of the Spirit, and the baptism in the Spirit are two separate and distinct experiences, and do not necessarily occur in close proximity to each other. The agents in these two experiences are different. In the

one case the Spirit is the agent; in the other case the Lord Jesus is the agent. When a man is regenerated, he is at that moment born of the Spirit. It was the Spirit of God that performed the operation, that killed the old man and brought to life the new; that is what we understand by being born of the Spirit. But to say that a man who has not been baptized in the Holy Spirit is not saved, is not Gospel. It is not the truth.

Now what is their explanation of this? They have had a revelation, and they say that whatever God may have done under abnormal conditions in giving life to people who lacked the full light, His normal method is different. All that sort of thing is changed and God will demand a new *regime* from this time on. He saved men but it has been by extra grace. We cannot understand that sort of reasoning at all. God may contravene natural law because He is the Creator and God of natural law, but when it comes to changing the eternal and fundamental principles upon which His throne stands, the principles of truth and righteousness, He never changes these. If we have lived to the very close of the dispensation, twenty centuries, only to find that every poor mother's son who has not been baptized in the Holy Ghost has gone to hell irrevocably, we must confess that He would appear to us as a very strange God. We see the baptism in the Holy Ghost as a privilege, nay more, we see it as a command, but the essential thing is to be washed in the blood of the Lamb and be saved. The Scriptures teach that there is but one baptism. The operation of the Spirit, however, at the time of regeneration is *not* the baptism referred to. We purposely avoid labored or technical explanations: a superfluity of words might confuse the issue.

The Letter Killeth: The Spirit Maketh Alive

The third of these contested points has to do with the celebration of the ordinance of the Lord's Supper, and the nature of the wine to be used on such occasions. They want to bring back the use of fermented wine, claiming as their precedent the use on two occasions of wine that was apparently intoxicating. The only reference which really refers to the point in question is that of the "drunken" Corinthians. These same exponents have frequently referred to the abnormal conditions obtaining in the Corinthian church. Why not place this matter in the same category? Or was this normal and therefore to be espoused by us? We fear we can pin no faith on the testimony of ancient wine tasters any more than we can on the testimony of modern connoisseurs of distilled fire. It is irrelevant to the question before us. Are we ready again to sacrifice a deeply spiritual significance on the altar of gross and literal materialism? God shall preserve us from that.

Again we have the claim of a special revelation. And this is what was revealed: "Wine is a perfect type of the resurrection of Jesus.

Firstly the grapes are put into the wine press, and all their life's blood pressed, or crushed out of them. Then that life's blood is allowed to die, literally putrefy, until there is a resurrection of pure spirit. The common juice of the grape has neither died nor risen to life again, so that it is in no sense a type of the body of Christ, which was broken, bruised, put away in a sealed tomb, and burst forth on the resurrection morning in newness of life. A man of medical science will put amputated limbs, and premature abortions into pure spirit and they will be preserved for a hundred years, or as far as we know, they would last forever. This is exactly what Jesus meant when He said, 'Verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.'

Now, brethren, this may read well, but it will not bear even the most superficial scrutiny. What would they like to do with us? Preserve us in "pure spirit" as they do amputated limbs

and premature abortions? In the first place, it is impossible that fermentation or putrefaction could ever be a type of the resurrection life of Jesus. Job propounds the question: "Who can bring a clean thing out of an unclean? not one." Has fermentation lost its unclean character with the lapse of time? Nay. It is filthy still. Fermentation or putrefaction stands for all that is foul, for decomposition, rottenness, decay, corruption, pollution. The gangrenous condition is brought about by the presence of living organisms of a parasitical nature. This is surely a fit enough type of sin with all its ravages, but certainly not of the resurrection life. Sin and the fall have a numerous brood, but always do they speak of death—never of life. Leaven always and everywhere in Scripture carries an evil significance. Clarke describes it thus: "Leaven is a species of corruption, produced by fermentation and tends to putrefaction." It is corrupt in itself and corrupts everything it touches. It is never used as a symbol of good doctrine, but stands for all error, for adulterated doctrine, for the energy and lust of the flesh. In only two cases—Leviticus 23:17 and Amos 4:5 does God permit the use of leaven, and in both cases it indicates the presence of that which is distasteful to God, flesh, corruption and hypocrisy. The children of Israel were not permitted to have it in their homes during the Passover, but for days before, they went about the house scrupulously removing every trace of the objectionable matter. Now the Passover is a type of Christ's sacrifice and so is the Lord's Supper a memorial of His death. The leaven or fermentation so strictly vetoed in the first can surely find no place in the second which sets forth precisely the same truth. That ordinance which was intended to be a real communion of the soul with Christ, as well as the "New Covenant" between Christ and His Church could never be symbolized in a cup of putrid, corrupt, rotten wine. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Would the Lord under the later regimen of the Spirit sanction that which under the regimen of the law He condemned so strongly? The case of the Corinthian church cannot be cited in favor of their contention, for what Paul condemned on that occasion was not the Lord's Supper at all, but a regular meal with them and not what Christ had appointed. They had degraded the ordinance and introduced their own customs which were productive of factional spirit just as these latter day contentions are bringing forth the same fruit. Their analogy in their own words breaks down at the crucial point. The putrefaction of the wine-press finds no correspondence in the experience of Jesus. Nothing about *Him* ever putrefied. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." It is contrary to all principle to believe that the Lord

took a cup of the vile stuff to set forth such a holy and sacred thing as the pouring out of His own life blood in love's sacrifice for sin. It is unthinkable that the cup of blessing should also be the cup of cursing. They tell us it is just for the saints, and of course they are strong enough to withstand any temptation. God help us! A good many of the saints would be wise to run away from the temptation as fast as their "wobbly" legs can carry them. Don't trust the devil near enough to take a drink of him. Keep him as far away as you can. And do have mercy on the poor brother who wrestled at the altar last night for victory over his besetting sin, the drink. Don't hold it under his nose today and tempt providence. Ah, beloved, when we have to descend to depths of degradation, and to that which has ruined countless lives of men and women for an illustration of the divine truth of God, there must be something wrong about it. The "pure spirit" with the taste of putrefaction in it does not appeal to our taste any more than does "pure sin" or "pure devil." Again the Word of God is against the prophets. Their teaching savors not of the pure and holy resurrection life of Christ but of the "resurrection unto damnation."

We conclude. After a further calm survey of the questions now agitating the Pentecostal movement we cannot but be moved to profound sorrow. We have not yet recovered from the disruption caused by the contention on works of grace. We allowed the devil to lure us aside to a discussion of first and second works, to a befogging of our vision of Him who is the God of *all* grace. Now he comes along with another master-stroke. And the saddest part of it all is that he is using good men for his tools. They hypocritically bemoan the presence of certain untoward conditions in Pentecostal assemblies at large, the confusion and the chaos, when they themselves are the very ones responsible for the existence of such conditions. What do they hope to gain out of the hurly-burly? We had thought such tactics were the peculiar property of another branch of the Church. We are convinced that they are seeking to create an issue where no real issue exists. Their activity bears upon it the stamp of Judaizing, coupled with a caviling, a drivel of words unworthy of Christian men, not to say leaders of the people.

These then are the views forming the triumvirate of evil recently forced upon us respecting the formula of water baptism, the essentials of salvation and the fermented wine question. Strange to say there will be many who will take up with them and be led astray into gross error from the truth that is in Jesus Christ. Yet not so strange when we realize that the days of the apostasy are already upon us and that even now many are falling away. Do you know what John says in his second epistle? Here it is. "If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed. For he that

biddeth him God speed is partaker of his evil deeds." We might spend our time like the Athenians continually telling or hearing some new thing. All the while a world is going down to darkness and to death, and we stand looking idly on, absorbed with our philosophical speculations. May God help us! May He stir us up to realize the responsibilities which we

bear in regard to a lost world, and to really believe that the King's business requires haste. The devil is doing his best to hinder us, but we must pass on. We may have to say "Sibboleth" not being able to say their "Shibboleth" (Judges 12:6), but we can at least sing, "Blessed be the Name," and press on to victory for the exaltation of our ever glorious Lord.

My Last Dollar

Miss Henrietta Muzzy



I WAS holding on to this dollar very closely, for it was my last one at the time of which I write. A convention was in progress, and nearing the close. There had been many appeals for money to help the poor, the outcasts and the homeless ones but I had given all I thought I could from my scanty store. I was rooming near the Church and buying my meals outside, and felt I could give no more for I had only a little beside the dollar to pay for my food.

One day, after a talk on the deplorable conditions in the lower strata of society, there came an appeal that stirred my heart to the depths. But I said, "I can give no more. I have but one dollar left, and there is not another in sight in any direction." So my hand closed tightly over my last dollar, all the time my heart seeming to lose the love and sympathy until it felt hard. What a battle followed! The Lord Himself began to plead for that dollar, for those for whom He died. It was sharp but short, for I could not withstand His pleadings. My heart broke and with tears streaming I went up to the platform and thrust the dollar into the hand of the one who was calling for help.

Like wax my heart melted in the fire of Divine love and I wept as I had seldom wept before. Eyes were not dry now. I was willing to live on half rations and did that night and the next morning. But how happy I was! Jesus supped with me. Before noon a letter came, and in it was a two dollar green-back. The one who sent it knew nothing about the last dollar, but God did and He doubled it right up to me, as a token of His approval. It was very precious and I praised Him with my whole heart.

While the law of giving as contained and set forth in the Word, calls for a "tenth," the law of love impells us to give all that we have in hand sometimes. It is the same love which moved Jesus Christ to give all, leave all, for us.

While I was seeking the Baptism in the Holy Spirit, there came a time of great emptying out, in the process of preparation for His coming

in with a new order of things. Those who have gone through this emptying process, can understand all that it means. Emptied of all, and waiting for His fullness!

The Lord's day following this emptying out, I was led, when the offering was taken, to turn my purse upside down on the plate, and give all that I had, though it was only a little. There was not a nickel left for car fare home. Later just this amount came into my hand for car fare.

The next morning I received a letter with a dollar bill enclosed. *It had been mailed at midnight, the night before*, that it might reach me quickly. Thus does God reward His children who obey Him and He is prompt about it. In every instance when I have given Him *all*, He has given it back to me with interest, sometimes, when in meeting, before I had left the Church. "Give and it shall be given unto you," etc.

Dr. Levy, a saintly preacher who lived in the East years ago, gave so liberally in proportion to his salary, that some of his members wondered at it, and questioned him, "How can you give so much on your small salary? How do you do it?" "Why," he answered, "as I shovel out, the Lord shovels in, and the Lord's shovel is bigger than mine." He had learned the wonderful secret that "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

So with tithing. If we withhold the "tenth" and use it for ourselves, He will withhold from us, for it is robbery to use that which belongs to Him. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me even this whole nation."

For many years I have believed and practiced the tithing of all money that came into my hand, but for a year or two I had grown slack about it. There was so little to tithe and I did not take out the tenth and lay it aside as God's

portion as formerly. I gave what I could, about as much, I argued, as the tithe would be. But I did not do business with God and did not keep the books properly. He grew slack with me in consequence. Sometimes I had a little to give and sometimes I had nothing.

In reading the testimony of another, I saw where I had failed Him, and robbed Him of what was His. Quickly and repentantly, I began once more to set apart the tenth of all that was given me. If only twenty-five cents I gave Him five instead of three.

True to His promise He poured out blessing. I was blessed in spirit and He began at once to double His gifts to me. From unexpected sources a money gift would come from which the "tenth" and more, was set aside as His. Now I always had something for Him and rejoiced accordingly. From the time I began to tithe again I have had a certain sum to put into the offering. It has never fallen short. When we obey God in these things we will be enriched.

"For the heart grows rich in giving
All its wealth is golden grain

Seeds, that mildew in the garner
Scattered, fill with gold the plain."

Some may say, "The times are so hard I cannot spare the "tenth" now. But God's laws are just as binding in hard times as when times are "easy." If one has gone into debt, the quickest way out will be to give God what belongs to Him. What does He say further about it?

"Bring ye all the tithes into the store-house, and prove me now herewith, that there may be meat in Mine house, saith the Lord of hosts, and see if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:8-11.

He will watch over the crops, and the business, and they will flourish. "And all nations shall call you blessed: for ye shall be a delightful-land, saith the Lord of hosts."

The Two Phases of the Second Coming of Christ

The Need of Rightly Dividing the Word of Truth

Mrs. Ellen M. Winter, Hurlock, Md.



HERE is so much confusion and mixing up of events connected with the second coming of Christ, not only in the pen but oft-times in the pulpit also, that it calls for great carefulness in "rightly dividing the Word of truth" concerning it. We can readily see that

His first coming was separated into two periods or stages. In the first He came as a babe born in fulfillment of the prophecy, "Behold a virgin shall conceive and bear a Son and shall call His name Emmanuel." There were but a few who recognized Him as the promised Messiah. Then followed an interval of thirty years in which He lived in comparative obscurity. The second stage began by His presenting Himself to the world as the Son of God, the expected Messiah, the Saviour who should save His people from their sins. John, His forerunner introduced Him as the "Lamb that taketh away the sin of the world," and "He that should baptize with the Holy Ghost and with fire." These two periods with the interval between were classed under the head of His first advent. There are also two stages connected with His second advent with

an interval between of sufficient length to fulfill the prophecy concerning the seven years of Daniel's seventieth week, at least. During this interval there will be great and marvelous events transpiring both in the heavens and on the earth. The first period or stage is called the Rapture of the saints—the "Blessed Hope" upon which their eyes in all ages have been fixed; the second is the Revelation of Christ to the world. In the first He appears as the Morning Star, the Bridegroom of the Church; in the second as the Sun of Righteousness and the King of Israel. In the first the angel's message is fulfilled, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." He went away in the act of blessing His disciples. He will return in the same manner to them—in blessing, not in judgment—to make up His jewels and gather His loved ones to Himself. In the second He will come in power and great glory as the lightning cometh out of the east and shineth even unto the west, to smite the nations with the sword that proceeds out of His mouth. In the first He does not come down to the earth; in the second His feet shall stand upon the Mount

of Olives. As we search we will find other characteristic differences which cannot fail to throw a flood of light upon the sacred theme and into our own hearts.

If we would carefully and separately consider, in the light of revelation, the events especially connected with these different periods, and not try to read into one that which belongs to the other, for both are framed with their own specific lines of sacred truth, we would prevent a world of confusion and get much clearer light upon the entire subject of our Lord's return. In I Thess. 4:16, 17 and I Cor. 15:51-53 we see the dead in Christ shall rise first; then the living saints will be changed in a moment in the twinkling of an eye and together they will all be caught up to meet the Lord in the air and be forever with Him. Then there will be the most wonderful reunion of the children of God and separated loved ones this world has ever known. The Church which is His Body is completed. Its dispensation on earth is ended and its members are taken up to be united with Christ, their living Head, and receive their rewards for service at the judgment seat of Christ. This is often cited as the place where sinners will also appear to receive rewards for their works, which is a very grave error. The sinner has no reward, he works for wages and the wages of sin is death, but he does not receive his pay here. Nowhere in the Scriptures do we find that saints and sinners meet together in judgment. The judgment of believers for salvation has taken place at the cross of Christ—where their sins were blotted out with His atoning blood and where they were born of the Spirit and became children of God. Hear the declaration of Christ, "Verily, verily I say unto you he that heareth My word and believeth on Him that sent Me hath everlasting life and *shall not come into the judgment*; but is passed from death unto life." (John 5:24.) This blessed company gathered here are the blood-washed resurrected and translated saints of all ages who have been waiting to "be recompensed at the resurrection of the just." (Luke 14:14.)

The judgment seat of Christ is not a place of judgment for salvation, but for testing and rewarding the works of believers that have been done after they were saved, otherwise it would be a salvation by works.

Whenever Paul says "We must all appear before the judgment seat of Christ" he is addressing Christians and none others. He never

identified himself with sinners by saying "we." (2 Cor. 5:10.) By the mention of "bad works" it is *assumed*, by the many that sinners will be there, but Paul affirms there were bad works among the brethren to be judged there. (Rom. 14:10.) In 1 Cor. 3:8-15 we have clear light on works and rewards. There is but one accepted foundation upon which to build which is Christ. No sinner builds upon Him; but there is a variety of building material—gold, silver, precious stones, wood, hay, stubble. The fire must consume the wood, hay and stubble and burn the dross out of the gold, silver and precious stones. Only the works that can go through the fire will receive a reward. Many may be saved so as by fire (see Lot) but suffer loss by their works being burned. When all our works are put in the crucible and the fire discovers how much of the various phases of self there is to be burned out and we suffer loss, will it not also bring loss of joy to the heart of Christ?

While the storms of judgment are sweeping the earth below, wonderful scenes, that never entered the mind of man, are being enacted among that glorified company that are gathered with Jesus in the upper air. They have been clothed upon with immortality and are waiting to enter into their reward which will be positions of honor and glory in His soon coming Kingdom, according to their merits. Jesus said to the faithful stewards of the talents, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." To the servant whose pound gained ten pounds authority was given over ten cities. And to him whose pound gained five pounds was given authority over five cities. And "to him that overcometh will I grant to sit with Me in My throne."

It is also the time of crowning. A crown of righteousness for those who love His appearing! A crown of life for those who are faithful unto death; to those who endure temptation a crown which the Lord hath promised to them that love Him. A crown of glory to the faithful undershepherd! Saved souls will be crowns of joy and rejoicing for those who win them for Christ.

Among this innumerable flock is a "little flock" of living ones, who never died but were waiting on the earth to welcome Jesus when He should come to take them to Himself before the tribulation judgments were poured out upon the earth; those who heeded His warning to

watch and pray always that they might escape all these things that shall come to pass and stand before the Son of man. (Luke 21:34-36.) - And to whom He said, "Because thou hast kept the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth." (Rev. 3:10.) (Important present day truth.) The living stones have been builded into the spiritual house. The army that will come with Christ when He takes the kingdoms of the earth and establishes His own glorious reign, has been organized. All the saints are united as one, in holy expectancy, waiting the crowning event of the ages—the marriage of the Lamb. "And a voice out of the throne, saying, Praise our God all ye His servants, and ye that fear Him, both small and great. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And it was given unto her that she should array herself in fine linen bright and pure, for the fine linen is the righteous acts of the saints. Write, Blessed are they that are bidden to the marriage supper of the Lamb."

What hallelujahs at the royal court of heaven as the Bridegroom-King presents His glorious Bride, with exceeding great joy, to the Father before the assembled hosts in glory! And the heavens ring with ascriptions of praise to Him who has redeemed them to God, by His blood, out of every kindred and tongue, and people and nation, and hath made them unto God kings and priests to reign with Him on the earth!

As we follow the Scriptural outline we see Christ in Rev. 19:11 entering upon the second stage of His advent. "And I saw heaven opened." It was opened in the first stage to receive His people at the Rapture. It is opened now to bring them out and back to earth at the Revelation of Christ. From the opened heavens comes a white horse and He that sat upon it was called Faithful and True, and in righteousness doth He judge and make war. His eyes were as a flame of fire and on His head were many crowns, and He was clothed with a vesture dipped in blood and His name is called *The Word of God*, and the armies which were in heaven followed Him upon white horses, clothed in fine linen bright and pure (the bridal garments). And out of His mouth proceeds a sharp sword that with it He should smite the nations: and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and

wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS. (Rev. 19:11-15.) Note the change in His character and appearance from that of the first stage. *That* is the Blessed Hope of the Church, *this* the Blessed Hope for the world. He that comes to judge and make war and tread the winepress of the fierceness and wrath of Almighty God is first called Faithful and True. How wonderfully the grace of God is magnified here. Here His feet stand upon the Mount of Olives which parts asunder and leaves a very great valley through which the saved remnant of Israel escapes from the destroying Antichrist (Zech. 14:4) whom Christ will consume with the breath of His mouth and destroy with the brightness of His coming. (2 Thess. 2:8.) "And I saw an angel standing in the sun and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, "Come and gather yourselves together to the supper of the great God; that ye may eat the flesh of the kings, and the flesh of mighty men, and the flesh of horses and of them that sat upon them and the flesh of all men both free and bond, both small and great." (Rev. 19:17, 18; Ezk. 39:17.) Compare the marriage supper of the Lamb in the first stage with the supper of the great God in the last stage. "And the beast, and the kings of the earth and their armies gathered together to make war against Him that sat on the horse, and against His army. And the beast and the false prophet were taken and cast alive into a lake of fire burning with brimstone and the remnant were slain with the sword that proceeded out of His mouth, and all the fowls were filled with their flesh. (Rev. 19:19-21.) And the dragon, that old serpent, which is the devil and Satan, was bound and cast into the bottomless pit and sealed up for a thousand years. (Rev. 20:1-3.) All the powers of earth and hell have one mind to make war with the Lamb, and the Lamb shall overcome them for He is Lord of lords and King of kings: and they that are with Him are called and chosen and faithful. (Rev. 17:12-14.)

Then we see Jesus sitting upon the throne of His glory judging and shepherdizing the nations (Matt. 25:31-46) in connection with His saints (Rev. 2:26, 27). This is not a judgment in connection with salvation as is so often and erroneously taught; were it so one could be saved by good works. Jesus is here rewarding and condemning the nations for the manner in which they treated His brethren in the flesh dur-

ing their sorrowful dispersion, for over and over again God has declared through His prophets that He would judge the nations on this very line. It seems quite evident that the "sheep" on the right hand represent those nations who dealt kindly with Israel and have an entrance into the earthly kingdom; while the "goats" represent their enemies who are cast out.

Strong objections are made by some prominent teachers to associating the millennium with the return of Christ because of the diverse views held by many as to whether His reign will be a heavenly or an earthly one, and because there is so little mention made of it in the Epistles. True, the Church is largely the theme of the Epistles while the Psalms and the prophecies of the Old Testament abound with descriptions of the glory and government of the earthly kingdom and declare that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." A far greater harvest of souls will be gathered in during the millennium than in all the ages preceding it. His kingdom is the "Stone" that destroys all other kingdoms of the earth and becomes a mountain and fills the whole earth. It is the kingdom the God of heaven sets up. It shall never be destroyed. It shall not be left to other people. It shall stand forever. (Dan. 2:44.) Thus we see it would be impossible to disassociate the two, the kingdom and the return of Christ. The millennium is the outcome of the advent as the day is the outcome of the sun's rising. It must needs be to finish out the great plan of redemption. He must return in glory and power to the earth that cast Him out in ignominy and weakness. He must receive honor and worship where He received insult, scourging and crucifixion. He must be crowned with glory where He was crowned with thorns. This earth in all its primeval loveliness and purity, fresh from the hands of its Maker, was through man's sin given over to Satan nearly six thousand years ago. It is filled with violence and corruption, soaked in human blood, and ruled by the prince of the powers of darkness; but the blood that flowed upon it from the cross, and the rainbow round about the throne (Rev. 4:3) are pledges of its redemption and restoration. When Jesus comes it will be emancipated from the power of Satan and brought under the reign of its rightful Sovereign the Lord Jesus Christ, the King of Righteousness and the Prince of Peace.

In I Thess. 4:16-18 we are commanded to com-

fort one another with the announcement of the descent of the Lord from heaven. But it is a lamentable fact that the one sided manner in which this important and blessed truth is preached, when preached at all, in the great majority of the churches of Christendom is far more misleading and terrifying than comforting. Is it not a device of Satan so to enshroud the coming of the Lord with the awful judgments attending the last stage of His advent, that many seeing only the judgment phase of it *dread* far more than *love* His appearing? Truly it is unspeakably sad the great number of Christians there are who understand so little the import of the Lord's return apart from the judgment attending it. They are bereft of the inspiration and comfort that the knowledge of the Blessed Hope brings. They are unconscious of the blessedness portrayed in the first stage of His advent which is wholly devoted to showing forth the eternal happiness and glory of His people, those who loved His appearing and were ready for it—the certainty of escaping from the judgment, the joy of the home gathering, and the privilege and honor of participating in the event of all the ages—the marriage of the Lamb.

In view of the imminence of the coming of Jesus, and the ignorance respecting it among so many through the lack of Scriptural teaching upon the subject, let us pour out our souls in prayer for God to send a revival of the Blessed Hope of the Early Church among the churches of today, and raise up a host of Spirit-anointed teachers from among them, who are themselves partakers of the Word, that they may lead His people into the light that comes through the knowledge of the Truth so that they may be prepared for the Rapture and be not "left behind" in the Great Tribulation. Amen.

Miss Rhodema Mendenhall together with a new recruit, Miss Snyder, sailed for West Africa March 20th, and have no doubt reached there safely by this time. Miss Mendenhall writes that the first twenty-four hours out from England were very anxious ones for those who felt the responsibility of the ship but there was *One* who was over all, and at least four on the ship who had perfect peace and trust in Him. She says: "We four missionaries on board had prayer together at the very beginning of the voyage and later in the evening as I was waiting upon God, I reminded Him of His promises and distinctly saw over our ship 'the Angel of the Lord' to deliver us from danger. On Sunday I saw the same vision again and had perfect peace and assurance that all would be well."

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Notes

The Stone Church Convention

37TH STREET AND INDIANA AVENUE.

Andrew L. Fraser, Pastor.

Hardy W. Mitchell, Assistant.

Seventh Annual Gathering

MAY 16-30, 1915.

* * *

We praise God out of full hearts for His manifest guidance in our preparation for the Convention. We were distinctly withheld from announcing any "attractions" in the way of speakers, but we have the assurance that God is sending a number of His dear workers to minister to us. Best of all we have the assurance of the Lord's presence and He will be the chief attraction. All who come to meet Him will not go away disappointed. It is truly remarkable the unanimity of purpose which God is giving to us as an Assembly and the earnest desire to pray through as well as perform the service God has imposed upon us. We are confidently expecting a mighty outpouring of the Spirit, showers of blessing and seasons of deepest refreshing from the presence of the Lord.

As far as possible we shall furnish free entertainment to ministers. In the past our people have been greatly blessed in their hospitality to God's children, and we know they will do all that is in their power. All needed assistance will be given in the securing of accommodations in the neighborhood. Let us hear from you in

advance that we may make adequate provision. Come believing! God is faithful!

* * *

Campmeetings

The Sixth Union Pentecostal Campmeeting will be held at Homestead Park, near Pittsburg, Pa., June 25-July 12, under the auspices of the Gospel Chapel, of Wilksburg, Pa., Thos. E. Float, Pastor, in conjunction with Union Gospel Mission, of Turtle Creek, Pa., Frank J. Casley, Pastor. For information write, John A. Donald, Secretary, No. 7 Beatty St., Wilksburg, Pa.

* * *

The Third Annual Pentecostal Campmeeting will be held D. V. at Berlin, Ontario, Canada, in what is known as the "Poor House Bush," July 1-11. Take Bridgeport car to grounds. Tents and cots supplied at reasonable rates if ordered before June 22. Other accommodations furnished also. For further information write, Elder G. A. Chambers, 15 Scott St., Berlin, Ontario.

* * *

A campmeeting will be held at Elkland, Pa., June 25-July 5, by the United Pentecostal Association. For information address, Lena Smith Howe, Secretary, Osceola, Pa.

A Refutation

FOR some time we have been contemplating the issuance of a statement respecting Walter Martin, the man who claimed to be born blind and that he recently received his sight in answer to prayer. We published his story over the endorsement of several Pentecostal leaders, giving it considerable prominence because of the apparent wonderful nature of the case. We have unwittingly been made a party to a misstatement. We deeply regret this and ask the forgiveness of our readers. As the result of a recent and extended investigation we now possess incontrovertible evidence of the fact that Walter Martin was not born blind. On the contrary the testimony shows that he was able to attend school and do much of the work connected with the farm, as well as do business in a small way. This evidence came from reliable neighbors in his home town of Lewiston, Idaho, who write in a most kindly manner. They ask indulgence for Walter Martin, believing that a weak mind is responsible for the fraud. While the investigation has been pending we have withheld circulation of the tract. It will now be withdrawn altogether.

We are determined—God helping us—to take our stand for truth and righteousness, and trust we may always have the humility to retract when occasion demands it. Some of the tasks imposed upon us recently have been far from pleasant, but God has honored us in the stand we have taken. Our readers have been sympathetic and appreciative and we are truly grateful for their prayers.

Since writing the above, a letter has come to hand from several brethren asking to be included in a refutation of Walter Martin's story. The names are as follows:

Pastor F. F. Bosworth.
Elder S. A. Jamieson.
Evangelist E. G. Birdsall.

* * *

Revival in South China

ALMOST every letter from South China tells of revivals in Pentecostal centres. Eighteen or twenty have received the baptism in the last four months, the sick are being healed and the spirit of conviction is strong upon the heathen.

Mrs. George Kelly writes from Sai Nam of the outpouring of the Spirit upon their work:

"While this has been a time of great testing yet we never had such a glorious opportunity as we are now having in China.

"God is turning the hearts of the people to seek the Lord. A few nights ago seventeen heathen remained after service as inquirers. We never saw it like this before! Two weeks ago we went out to our little station among the Hakka people. Miss Maw was with us and some Christian Chinese; we held services for five days and God poured out His Spirit upon us. Nine received the Holy Ghost. Such a spirit of conviction I never saw upon any people before. They would pray and cry for hours confessing their sins. Men, women and children alike. It was not our preaching or anything we did, but just the Holy Spirit at work. Much of the time we could not preach, for they were crying aloud for mercy. A little boy nine years old knelt down and cried aloud, the other children tried to get him up, but he prayed on, and when he realized he was saved, he danced for fully an hour. A young Baptist preacher who did not believe as we do, saw that, and was fully convinced. He threw away his smoking outfit, began to seek the Lord and received a glorious Baptism in the Spirit. That little boy, received the Holy Ghost the next evening and sang so sweetly in other tongues.

"A Bible woman from the German mission received, also a lady who teaches the girl's school for us. An old beggar sixty-five years of age was saved.

"It was like a campmeeting at home, the hill and the trees rang with the cries and the prayers of those who were seeking God. One young man got under conviction at home, and gave his grandmother ten

cents, confessing he had stolen it from her; he then came to the mission and though we were not then in service, he knelt down and began crying aloud for mercy. Some would pray in the woods until the village people would go to see what was the matter. On Sunday eleven were baptized in water, then we had a blessed communion service. Best of all was it to see these poor down trodden, ignorant Hakka women arise with smiling faces, and tell what God had done for them. Then they gave about \$7.00 (Chinese money) as a love offering to the Lord. Indeed it was wonderful. Since we came home the native pastor writes us, the fire is still falling and God is working wonderfully among them.

"God is blessing at the other missions and several have been baptized lately. 'This is the day of His preparation.' We do praise Him for what our eyes have seen, and our hearts have felt of the glory of God.

"We have opened the Bible school here for young men, have about a dozen boys enrolled. Several of them have been baptized in the Holy Ghost, and are being used for God. They feel a call of God upon them, but know so little about the Word of God, and then it is needful that they have some one to stand with them in prayer and faith until Christ is formed in their hearts.

"We have a Chinese teacher, and Mr. Kelly gives them a Bible lesson for two hours each day. In the afternoon we teach them a little English, but that is only for a few of the boys who wish to learn that they may interpret for some of the older missionaries who have not the language. An old man who is yet a heathen, but his son, thirteen years old has been saved, put his boy here in our care, asking that we teach him the 'Bible,' we feel sure that the whole family will be won for the Master.

"Many doors are open to us. Do pray that now while God is stretching forth His hand to bless, we may measure up to our possibilities.

"We are glad you meet to pray for the missionaries. Do pray for us, for the school and the mission work. The Hakka people are begging us to open another mission in their country. They will furnish a hall, and let us put a man there to teach a school, and then have our pastor go there one day each week to preach to them. It would indeed be a glorious opportunity. Five dollars per month (gold) would open a station that way, and we could teach those children the Gospel."

Brother Perkins writes from West Africa that the boat containing more than one hundred dollars' worth of their cargo went down in the storm. While they are suffering from the loss of their provisions their hearts are filled with gratitude that God's providence was over their lives, and His mercy to them in this overshadows all else. They have had some perilous experiences landing in Africa. While passing through a heathen town they were accosted by a drunken native who struck their carrier and threatened to kill Mrs. Perkins. God kept him from his purpose and in answer to prayer the king was made to restore seven loads of their goods.

From Elim to Galvary

Following on to Know the Lord

Mrs. John Lincoln, Muskegon, Michigan, in The Stone Church, April 13, 1915



GOD has put a few thoughts on my heart from Exodus 15:27: "And they came to Elim, where were twelve wells of water and three score and ten palm trees: and they encamped there by the waters." The echoes of Miriam's triumphant song had scarcely died away; the sight of God's vengeance upon their enemies in the midst of divided seas had not yet vanished from their vision; the reality of their deliverance from Egyptian slavery had just dawned upon them when they reached Elim. A three days' wilderness journey, with only bitter water to drink, ended when they came to Elim with its twelve wells of water and beautiful palm trees. How refreshing the water and how cooling the shade! What a resting place for this weary company! No one could blame them for encamping there now, but oh they must not remain there for this is not the goal. Experiences of untold value are awaiting them: manna, quails, waters from out the smitten Rock, and visions of God's descending glory are ahead. They must move on or they themselves and others will miss so much.

Many things had been crowded into their lives within the last few weeks, and they were no doubt in a condition to get quiet and get some rest, but the thought that has been upon my heart tonight is this: no matter what kind of a condition we have been going through, and no matter how many palm trees we have come to and how many wells of water, we must not stay there. Over in Hosea we read, "Then shall we know, if we follow on to know the Lord." God is going forth. He never stops. I am glad there is nothing monotonous in God but a refreshing variety continually. "His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Over in Philipians we read that Paul wanted to be found in Christ, not having his own righteousness, but that he might know Him," the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death."

There is much ahead of us just as there was much ahead of the children of Israel. They had passed through that wonderful night when

the Passover was instituted, standing with loins girded and staffs in their hands as they partook of the Passover lamb. While they were doing this the destroying angel passed by. Oh what wondrous experiences they had passed through! No doubt they thought they could just settle there at Elim and talk about their marvelous deliverances, but it is not the experience of the past that is going to count. It is the present experience. No doubt everyone of us has encamped at Elim some time or other in the past; no doubt every one of us has crossed the Red Sea and seen God's deliverance in time of trouble and distress; no doubt many of us have seen the time when the enemy rushed in like a flood and the Lord raised up a standard against him. We stopped at Elim but had we abided there what would have been the consequences? How would it have fared with Israel if they had stayed at Elim? That wasn't the goal. That wasn't the Promised Land flowing with milk and honey. What was the goal? An inheritance for the twelve tribes on the other side of the Jordan. What is our goal? An inheritance incorruptible, that fadeth not away, reserved in heaven for us. What is our inheritance? Dwelling with the Lord forever and ever. What are we here for? To get as much credit and honor and glory to the name of Christ as possible. God has not saved us that we should settle down by the wells of salvation and never launch out or press forward to take new territory for Him. Oh no! This is no stand-still nor sitting-down religion, but a continual race, and we are to run it. This is a warfare and we are to fight. In battle they don't keep the army in one position, but moving on until the victory is won.

They moved away from Elim and we find how they reached Sinai and met God there. They saw the mighty clouds descending and encircling the mountain-tops; they saw the lightnings, they heard the thunderings and the voice of the trumpet; an animal if it had touched the mountain would have been killed. They were held back lest God's presence should slay them, and they got acquainted with Him in a new way. He revealed Himself to Israel, spoke face to face with Moses; the commandments were given. Those commandments are to a greater or less

extent the governing power of the nations today; and even uncivilized nations, we are told, have based their laws upon them, crude and incomplete as they are. Supposing Israel had not left Elim and pressed on to Sinai, so much would have been lost. To this day we realize the effects of their reaching Sinai. Not only that but they crossed Jordan and reached the other side. We need to cross these dividing waters in our lives, and often when we have crossed them God does something there that makes a return journey impossible.

When the old prophetic mantle fell upon Elisha's shoulders he realized he was through with the past and must move on to a God-appointed future, so

"He slew and boiled his oxen on the splinters of his plow
And made for all his poorer friends a feast;
Leaving naught but bones and ashes to be tempted back to now
Every bridge is burned and God anoints him priest."

There comes a time if you leave Elim and press on toward the Jordan something will transpire that will forever settle your career for God and for self. There are thousands of Christians who never leave those twelve wells of Elim; they do not even catch a glimpse of the Promised Land beyond Jordan and would be afraid of getting their feet wet. You will remember when Israel crossed the Jordan it took faith. The priests had to go right down into the waters before they parted. It is going to take walking by faith when we leave Elim, but it pays. You become better acquainted with God and there out of the depths of the river-bed you can take the stones and pile them up as a land-mark that God made a way for you when there was no way; God wrought a deliverance and opened things up for you when no mortal arm could reach your case. Oh let us dare to look ahead for God. Let us leave the past. It may have been good, but Paul said, "Let us forget the things that are behind and press forward to the mark of our high calling." I am glad as we press nearer and nearer, the mark does not diminish in beauty and glory, but increases in grandeur and we see the mighty possibilities before us.

When they had crossed Jordan they might have encamped there by that monument they erected to prove God's mighty deliverance; they might have said, "We have come through Jordan and through the Red Sea; we have seen our enemies destroyed, we have suffered so

much, we have gone through such hard places let us not get into anything else; this is good enough." You talk to some people about what God is doing in these days, how He is pouring out His Spirit and filling men and women with Himself until they stand, refreshed with new wine, dedicated to go out into His service as never before, and they say, "Well, I am perfectly satisfied where I am." There is something seriously wrong with a soul that feels that way. The more we taste of the powers of the world to come the hungrier we become; the more we know of God, the more we want to know, and we *shall* know if we follow on to know the Lord.

Israel got acquainted with God as they moved on from one difficult place to another. When they stood at the Red Sea with Pharaoh and his army in the rear, coming in anger and hatred upon them, huge mountains on either side, they proved God as a God of emergency at that hour, and it was worth while to come up against the Red Sea; worth while to be crowded by the enemy that they might learn how to trust God. They had come to the place where they could not help themselves and could only stand still and see the salvation of God. The day is coming, if you have never been there before, when you are going to thank God for the tight places, thank God for the hard times, when you stand helpless with the enemy surrounding you and difficulties piling up on all sides against you. It is there God comes down, the God of emergency, the God of power.

When they became hungry it was God who supplied the physical needs, the quails came and the manna rained all around. Oh what it meant to them! but they could not have appreciated Him in all His various attributes if they had not gone ahead. They didn't stop at Jordan but pressed on to something that seemed still more impossible, perhaps, than coming up against water. They came up against a strong walled city and God said to them, "Take it for Me." Did you ever come up against a Jericho in your life and have God say "Take it for Me?" You begin to study and wonder how it is to be done. You find out *your* weapons of warfare will not take it; all your scheming and planning and self-effort could not raze those walls, but when you get down in helpless contrition before God and realize you can do nothing, He comes to your rescue. He tells you to march around that Jericho, a command that seems perfectly foolish to the natural man but if you have

become acquainted with God as these Israelites had, you know that something is going to transpire. You remember how Joshua went out one morning studying over the situation and wondering if God would really give them that walled city. Suddenly He sees some one coming, a warrior; Joshua knows he is there for something, and says, "Art thou for us or for our adversaries?" and He said, "As Captain of the host of the Lord am I come." Oh these impossible places where we meet the Captain of the Lord's Host. You do not meet Him at Elim, you only see the wells of water and the palm trees there, but as you come up against these walled cities you find Him, the Captain of your salvation.

I know what it means by experience to be up against Jericho walls, and while the march has been a long one, praise God I have seen them fall. When God called me to go into His work it meant to choose between Him and my home, and while this was the dearest spot on earth to me I had left Elim and crossed the Jordan, and my acquaintance with God made me willing to obey the commands of the Captain of the Lord's Host. He showed me He was the Commander of the situation and my obedience to Him brought down the walls, broke the opposition, and caused a full surrender.

I tell you Red Seas, Jordan's waves and Jericho walls cannot stand against God and His spoken Word. The Israelites conquered but they met more enemies and as we find Joshua fighting the battles for God, the day wasn't long enough to put to an end the enemies of the Lord and of His people, so he commanded the sun and moon to stand still. They never would have seen that wonderful spectacle of God's power on the universe if they had stayed at Elim with those twelve wells and those seventy palm trees. It is when we submit to God's purpose and obey His will that we see Him in greater and ever-increasing power. They moved on to the Promised Land, they found it flowing with milk and honey, the tribes got their inheritance, became established in the land and reaped its benefits. Then we have the history of Samuel, that wonderful prophet who was given to God before his birth and was chosen to lead the people from one victory to another. If they had stayed at Elim we would never have heard of him, or of David; there never would have been a Solomon with a kingdom established grander than all the kingdoms of that time, but because they pressed on we have that wonderful record of success and blessing and power and

riches under the leadings of God. All through they proved God; they found He was the Healer when they needed it, He was the God of battles when the enemy pressed them sore; they became acquainted with a God who hated sin; if they had never known it before they found it out the day Achan was destroyed. They found out how God hated murmurings when He sent the serpents into their midst.

It is in these wilderness wanderings that people learn to know God. He revealed Himself to Israel in marvelous ways since they left Elim. Let us apply that to our lives spiritually. God saved us, but we could not stop there. As our hearts opened up and we received Him we saw the wonderful cleansing power of the blood. We received these holy benefits and we rejoiced with a joy that was greater than when we first knew our sins were forgiven. We moved out and received light on Divine Healing. If we had stayed satisfied we would never have known Jesus as our Healer, but we felt the Divine touch on us for spirit, soul and body, and oh how sweet it was to realize He cared for us; not only that He saved our souls but made provision in the atonement for our bodies. Oh happy day when God revealed this truth to us. We moved on and God showed us His power and glory in many ways. Then came the mighty revelation that He baptized His children with the Holy Ghost and fire and spoke through us in other tongues. Do you remember how your soul quivered under the truth of it, under the light of it, under the joy of it? Do you remember how you went down before God in humility? Oh those days when we followed on and reached a new place in our lives, got better acquainted with God, His plans and purposes and went down. Oh happy day when the Spirit of God took possession of us, but if we had stayed back there where we first drank of the waters of salvation how much we would have missed! Praise God for the determination He has put into the hearts of men and women to go all the way with Him. Can God show you anything from heaven tonight to which you would not be willing to measure up. There are heights and depths and lengths and breadths that we have never fathomed, but we shall know if we follow on to know the Lord. Oh we haven't gotten it all yet. We haven't all the benefits yet of the complete redemption, but beloved, we are going to follow God more and more and get better and better acquainted with Him until our faith can grasp the promised blessings. Does your heart feel like pressing on to know the power

high, she saw a company of the saints all on of Christ's resurrection? the fellowship of His sufferings?

You remember how, in the settlement of this country, it was peopled first on the Eastern coast, then those who dared to launch out into frontier life kept pressing on into the Middle West and then on further until today from the Atlantic to the Pacific Coast the country is populated, filled with modern civilization and blessed with modern inventions until we stand as a nation that nothing can equal. Why is it? People dared to rough it, dared to endure frontier life, dared to press out into the unknown, dared to go through hard places. Behold the results! Shall we do this spiritually? Shall we launch out? There is much land to be possessed. I'm going on. I'm going on. I see much more in God than I ever saw before, so much more in Jesus for me.

It meant privation and self-denial for those first settlers to pioneer. It takes sacrifice to discover that which will bless humanity, and spiritually, it means sacrifice and courage to "blaze the trail" for others to come into the unknown realm of God's power, grace and glory, but it pays. Let us be willing to sacrifice, to search the Word, to humble ourselves and dig down to the depths that others may be benefitted. It means something to follow on to know the Lord, not for what I personally am going to get out of it, but that others may be blessed. Oh beloved, let God swallow you up, let yourself become engulfed in Him until you shall be lost to all things but God and His glory. Launch out after Him. Don't settle down where you are but keep pressing on.

I think of Peter who was a fisherman on Galilee's shore. Jesus looked at him. "Oh Peter you are a pretty good fisherman now, but follow Me and I will make you a better one. It is far more glorious to be a fisher of men. God wants to move you out of the class you are in; He wants to make you a winner of souls." Peter followed. He went through the Garden with Jesus, he went to Pilate's judgment hall. He failed there but he got back in line again. Praise God there is hope for all of us no matter where we fail, if we are penitent like Peter was. He followed afar off and got into trouble, but when he got close up to the cross and down by the empty tomb, he got the message which included him—"and Peter"—which straightened everything out. If he had stayed on Galilee's shore the old fisherman would never have seen the resurrected Savior; he would never have seen the marks in those glorified hands, but Peter con-

tinued to follow the Lord and we find him on the Mount of Olives taking a last look at the departing Savior. He was one of those who got a glimpse of those angelic messengers and heard their words: "He is coming again." Peter fired with a new hope goes back to Jerusalem to tarry until he is endued with power from on high. It is the people who follow on to know God, who are there on the spot when God pours out His Spirit; the people who say, "I am going to be there when God comes, no matter what happens to the old fish nets and the old boat—going to be there when the mighty display of God's power, in carrying out His promise for the ages, is at hand." "Following" Peter is there, and he has followed on to know God to such an extent that when the commission to the inhabitants of Jerusalem is given, Peter is there to cope with the situation, and he goes on, the apostle to the Jews, until he finds out that Christ has broken down the middle wall of partition and made of the twain one. So he goes from the top of that house in Joppa to the house of Cornelius and preaches the full Gospel to the Gentiles. How far did he follow? Peter followed on until his very shadow was filled with healing virtue. Blessed results of following on!

God will make us wise in everything that pertains to His cause and kingdom, if we follow on, but if you and I encamp at Elim and think we will be satisfied, our usefulness for God will be curtailed. I talked to a woman one time who said, "Well I have come quite a ways. I am having it real easy and comfortable now, but if I launch out and go to those meetings I may have persecution, so I guess I won't accept anymore light." Woe unto the people who draw back from truth and light and are not willing to follow on. Peter followed right on through until it was revealed to him by Christ that the time had come for his departure, and history says he was crucified with his head downward, counting himself unworthy to be crucified as his Lord. We are going to meet "following" Peter some day, and all the old apostles, martyrs and saints who "followed on" until the war was o'er. Sometimes people talk as though God was getting just the odds and ends of creation and it was a poor miserable company, but He will have the cream of all the ages—a blood-washed company—without spot or wrinkle, who have come up through great tribulation to wear a starry crown. By the grace of God we can be among them. A sister was telling me today of a dream she had last night: she said persecution was rolling

their way to be crucified, but everyone was happy and perfectly willing to die. One of the soldiers came and ran a dagger into her shoulder but she never felt it, the joy of the Lord was so great. Beloved, we don't know what is ahead of us; we have all seen our easiest days on earth. But we are going to know God; we are waiting for the restoration of real, apostolic power and apostolic gifts. We are looking for the time when God shall have the church to go forth, clear as the sun, fair as the moon, and terrible as an army with banners, and we may expect the same results that followed the apostles. But you and I will never be able to stand it unless we follow on to know the Lord in all His power and glory, as is our privilege. The better we become acquainted with Him, the more we will be able to endure as seeing Him who is invisible.

People talk a great deal today about the qualifications for brideship. It is not enough to be baptized with the Holy Ghost in order to be a member of the Bride; it is not enough to speak in tongues, but the Church of Christ must live the life that her Lord lived when He was on earth; she must enter into the fellowship of His sufferings; she must be a people who have left *Elim* and gone through to *Calvary*.

There was a young man on a Montana ranch who knew nothing but the hardships of pioneer life. He knew what it was to go out into blizzards, to cross swollen streams, and nearly lose his life trying to save his cattle. He knew what it meant to risk death many times but he lived through it all. He was acquainted with the country and had all the knowledge necessary to be a successful ranchman. He went to Boston on a visit and met a young lady who had been brought up and reared there. She could paint and play and speak beautifully. They fell in love and were married and he took her to his Montana ranch. She was his bride all right and they were comparatively happy. She would play her music and he would think it must be beautiful. Her paintings, too, he prized because *she*

had painted them. He would tell her of his experiences of going out and staying all night with his horses, and of waking up in the morning and having to dig himself out of a big snow-drift. He would tell her of how he nearly lost his life at such and such a bend in the river in trying to rescue his cattle, but she could not enter into it. There was no fellowship of his sufferings there, but something lacking, for in all her life she had never had such experiences of privations and dangers.

Methinks the suffering, crucified Son of God, the slain Son of God, will have a bride that is crucified to the world, crucified to self. He will have a slain bride, a bride who knows the fellowship of His sufferings. She will know what *Gethsemane* means. She will know what it means to be betrayed by a *Judas* who has been right in the crowd. She will follow on until she knows what it means to stand helpless before a *Pilate's* judgment seat, so to speak. She will know what it means to be despised and rejected, and outside the gate for His Name's sake. She will know the meaning of the words, "My God, my God, why hast Thou forsaken me?" She will reach a helplessness and a nothingness that will forever exclude all self-boasting and flesh-glorying, but she will know the power of His resurrection, the fellowship of His sufferings, being made conformable unto His death. Oh beloved, what a reward will come to such a one! The heaven of heavens will be filled with redemption song when that bride comes forth to meet her Bridegroom; when that bride, helpless and stripped of everything, but clothed in His righteousness—nothing to boast of, only His merits, His grace—goes forth to meet Him who died for her. That one who goes forth from the twelve wells of water and three score palm trees, through *Gethsemane* and *Calvary*, will know the Lord. Will we follow on? Shall we go all the way up *Calvary's* hill? He is able to cause all grace to abound unto us that we may know Him, the power of His resurrection and the fellowship of His sufferings.

Pentecostal Power in Russia

The Word of God Slays a Theatrical Troupe

Report of a Talk Given in Orebro, Sweden, Feb. 8, 1915, by Pastor Wm. Fetler. Translated from the Swedish by Mrs. John Lincoln



WE human beings are like drops of water in a river flowing swiftly to its goal until we reach the vast ocean of eternity. Scarcely are we born into the world ere we are old and soon we are no more. We live only once in this life, let us therefore get the most out of it. All that we do for ourselves ends in the grave;

what we do for God and our fellowman lives beyond the tomb. If we expect to be happy in eternity we cannot be seeking just our own best here in time. One of the greatest privileges in life is to have the missionary spirit, and to work for the advancement of God's kingdom. The best means of being gripped by this missionary spirit is to hear of mission work. Some of us

have received much blessing through reading the biographies of missionaries. Some may not get the meaning of the message I bring to you these days but I know there are many who have ears to hear and hearts to receive; so my greatest desire is that the most of you if not all will become better workers for the cause of missions. Who knows but there may be a William Carey in this audience. There may be a future Charles Spurgeon here. It is very important to understand the purpose of one's life, and to realize that we are not living only for today. Let us not be indifferent regarding the life we are living now. Some of you know perhaps that in connection with the Egyptian festivals there were various peculiar customs. When Egypt's great men were gathered round the festal board, a servant carried in a mummy, and while they ate and drank and carried on their ceremonies some one would remove the covering from the mummy and say: "Remember that ye also must die." Let us too remember that our lives will soon close. The Apostle Paul said, "I die daily," and therefore he lived the better. People who do not each day recognize their life to be a mortal life never really earnestly live for anything. We are Christians; we believe God's Word; we have Jesus Christ as our Savior; we believe in a coming kingdom of God and if people of such a faith are not happy they never will be. I speak from personal experience, when I say that a real, true Christian is the greatest attraction I have found in the whole world, the Bible the choicest and most precious of books, and preaching the Gospel a heavenly occupation.

I shall say a few words tonight touching the mission work in Russia. My heart is full of thanksgiving when I think of what God has done there. I beg you to forgive me if I refer to the work I myself have done. I trust you understand it is not a work I feel I have done for I have only been a weak instrument in God's hand. I have gone home from meetings where God saved souls and falling on my knees by the bed cried, "O God, I honor Thee; Thou hast done a wonderful work tonight. Thou hast poured out of Thy Spirit; Thou hast saved souls," and while I thus prayed I have entirely forgotten myself and God alone has appeared. May He fill all our hearts. May we remove the crowns from our own heads and cast them down at the feet of Christ. Let us begin the new song, "The Lamb! He alone is worthy!" Let us honor Him. If we honored Jesus more in our midst we would see more of His glory. He alone is worthy!

It has given me much joy to lift up Christ in Russia and there declare His unsearchable riches. There is no limit to the Gospel. It is full of power. The last year my labors were strenuous. My hands were full of work. I had not much time to study any sermons; the preparation for the services was done riding in omnibuses to the hall. The only thing I could do was to look up into the face of Jesus but always I have found wonderful resources in Him. When I have come before the people it has seemed as though Someone stood by my side, some Person whom no one could see, and I felt He was putting the words in my mouth, and then I have understood what it meant to preach the Word with the Holy Ghost sent down from heaven. We have seen some marvelous healings, some of which when told could scarcely be believed. A professor's wife came to one of our meetings. We were about to have communion when she saw the Lord Jesus Himself standing by the communion table with outstretched hands blessing the bread and wine. Then He disappeared. One time a brother who had been a Christian for years, came to me just at the close of a prayer-service and said, "While we were kneeling in prayer I opened my eyes and looked around and saw tongues of fire upon the heads of those present. It looked as though the Holy Ghost had descended." We did not feel the fire but we felt God there. We have seen the power of the Word, the power of prayer, the power of Jesus' blood. We have seen wonderful conversions and in all this the power of the Holy Spirit made manifest. The power of prayer has been very evident during the whole of my ministry there. I could relate scores of answers to prayer, but will mention just a few.

When I returned to Russia from the Stockholm Conference I traveled in the Caucasus. While there I heard that our Tabernacle at Petrograd had been closed by the police and no meetings were allowed. I hastened home and endeavored to get an audience with some of the city officials; they were enemies of our work so there was very little chance of getting their favor. Our only hope was in God. We announced a prayer-meeting when a day was set for me to meet a special committee in regard to the case. That day two prayer-meetings were held, one in the morning and one at noon. When the noon meeting closed my wife came to me and said, "What do you suppose. Our maid has seen something wonderful." She was converted at Riga and is a woman filled with the Holy Ghost. "What did she see?" I asked.

And my wife answered, "It looks as though she had a real revelation." I requested the maid to come to me and questioned her. She said, "We were all on our knees asking God to open the Tabernacle when suddenly I saw by my right side a white-robed being with a hand stretched out writing on a large white paper. The writing was very small so I could not read it, but suddenly the hand began to write in big letters in the Russian language, 'The house of prayer must be opened.' Then the vision vanished." I hadn't gone to see the committee yet, nor had I seen any superior officers, but I understood God was letting us know what was to happen. I was certain that *Dom Evangelia* was to be opened. I went to meet the committee and the impossible took place. They have a law that the person presenting a petition has no right to come personally, yet they called me into the room before high officials, and there I presented our case, and how we wanted to pray and learn about Jesus in that Tabernacle. In a few minutes they gave their consent to reopen the Tabernacle. The angels are still performing their God-appointed mission of ministering to those who shall be heirs of salvation and at times God allows them to be seen by those passing through severe trials.

One answer to our prayers reminds us of the Acts of the Apostles. This incident transpired about two months ago. We were having a Saturday night prayer-meeting in our assembly. One of the ushers motioned for me to come to the door. When I arrived several policemen were standing there, and I said, "What good news do you bring me?" One of them, a superior officer, answered, "No good news, Pastor." We went together to my room and he showed me a paper, and as I read its contents I could scarcely believe my eyes. I had not killed anyone; I had not stolen anything, yet there it was! An order from the Commanding Officer in Petrograd that I should be immediately arrested and sent to Siberia. "Get ready," said the officer, "you have only a few minutes. Take the most necessary articles with you, a blanket and pillow." "Please give me a little more time," I begged. "I cannot do anything said the officer; I have to do as I am commanded." Then I asked if he would allow me to telephone to the Minister of the Interior. "No," he said, "you can telephone him from the Police Station." "May I not say farewell to the congregation? I may never meet them again." "No." "Will you not allow my brethren to come and see me

and learn of my departure?" "No, if you attempt that I'll close the Tabernacle." There was nothing for me to do but to obey. With weeping, my wife prepared for my journey. She made a bundle of a blanket, a pillow and some bread for me to eat in prison. Putting on my coat I started, my wife and a few friends going along. One policeman went ahead, my wife and I followed and a policeman walked behind us. Everyone we met knew me, as I had lived in that community several years. They gazed in astonishment at me as we marched along. After arriving at the Police Station they kept us waiting for sometime. At last they said, "Take your belongings with you, you have to go to prison." I tried at the station to telephone superior officers but it being so late I could not reach any of them. In the meantime my brethren were telephoning to God. He is always to be found and always hears.

When I arrived at the prison, the warden there said, "Well, Pastor Fetler, I have waited a long time for you." I didn't answer this salutation. I had strange feelings within. I was coming into their midst as an evil doer. I began to understand what it meant for our Savior to go to the cross while the people pointed to Him as an evil doer and shook their heads. The Police Secretary demanded my money and my watch; he took my penknife away from me; maybe he feared I'd kill someone in prison. After this they led me to a prison-cell, one great iron door opened and then another one. Now I stood in the midst of four prisoners lying on four beds; there was no bed for me, but the officer said, "You can share the bed with one of these prisoners." Then I further understood the Word, "He was numbered among the transgressors." I at once began to preach to these prisoners, telling them of Jesus, but hadn't been there many minutes, not even having time to take off my overcoat when the door opened and an officer entered saying, "You must go to the office again." I went. "What is the matter now?" I asked. They answered, "A telephone message has come saying you are to be released, so you can go." "Thank you, ever so much," I said, and took my bundle and started off. I was just beginning to get used to prison life and had to leave. "Are you sorry to leave?" they asked. "Yes," I replied. "I didn't have time to finish my sermon." When I left it was nearly midnight, but with what joyful steps I hastened out. I thought of Peter when he was delivered from prison. I went back to the Tabernacle where the assembly were still on their knees praying for my deliverance. I have never

been to such a meeting in all my life. I had only been away a few hours but you would have thought it was years. The brethren embraced and kissed me; to them it was like one returning from the dead. It was a glorious night. How we praised God! They had prayed for me and contrary to all hope I was released from prison. Oh my friends, in many other things we have seen the power of God displayed. That I am here among you is a wonderful answer to prayer. Many who have been accused of political intrigue like myself, since the war began, have been sent to Siberia and other places. I am the only one that the government has allowed to leave the country. It is in answer to prayer. If I had been sent to Siberia I don't believe I would have come back alive, but God wanted to spare my life yet awhile; therefore He sent me to free and open Sweden.

God's omnipotent power has been manifested along other lines also. One time in Riga the secretary to the Justice of Peace came to our meetings. He was a very mean man, a heavy drinker and didn't believe either in God or the devil. Every Russian in Russia must have a pass and on this pass is written what belief or religion he has. This man though very wicked was honest, so he wanted to go back to the police and tell them he was no Christian but a heathen. If everyone was as honest as this man there would be quite a few heathen here. He came to our meetings and heard a number of sermons, but nothing seemed to touch him. In one of my sermons I repeated this text several times, "Him that cometh unto me I will in no wise cast out;" these words gripped his heart, and he said, "Will Jesus receive me? I thought Jesus received only good people, and that heaven was only for saints. Will He receive a sinner also?" I explained to him that Jesus received all, and when others came forward to be saved he came also. He was converted and became one of my best co-workers.

At a meeting in another city a noted aristocrat was present and listened to the Gospel. He was a learned man and private secretary to a princess. One encouraging thing in Russia is this: people are not ashamed to confess their sins. They are not ashamed to *sin* nor to confess that they have quit the sin business. When others in this meeting came confessing their sins, this man, dressed in full uniform, fell upon his knees and gave his heart to God. God's power to save reaches both high and low.

Several years ago I went down to the little

city where I was born. I hadn't been there for years. At the time of my birth my father was a Baptist minister there, and I was so glad to find the little chapel in which my father used to preach. We were to have revival meetings in that chapel. When I was a boy that place had seemed very large to me but now I thought it small. So I said to the brethren, "We can't begin here; we must have a larger place." "Oh," they said, "we can't even get people to fill this place." "Well, but if God sends the fisherman He will send the fish also." We then hired the largest theatre that could be found and then asked permission of the police to hold meetings, for no meetings are allowed to be held without permit. The police official listened kindly and granted the request. I asked the privilege of speaking against the evils of drink and other vices, for we cannot ask for the privilege of preaching the Gospel; this is absolutely forbidden. "Yes, that will be allowed," they said, "but no one will come to hear you. There was a man from the *duma* here, a great man, and no one scarcely went to hear *him*. Who do you suppose will come and hear you?" "Sir," I said, "do not worry about that. If God sends the fisherman He will also send the fish," and God did send the fish. I announced two meetings a day; one at five and one at eight in the evening. We announced the meetings by a few hand-bills, and it seemed as if these little hand-bills were filled with the power of God, and people seemed to feel "*I must go.*" By five o'clock there were several hundred people present. At eight the theatre was packed to the doors. We found out that the power of God has greater attraction than the theatre. The following evening word was sent around that a theatrical troupe was coming to perform some special plays a short distance away. They arrived. We held our second meeting and something wonderful transpired that showed God's power. One of the actors asked the manager of the play if he could not go and listen to the preacher awhile. "Yes," was the answer, "but come back directly." The actor came and the Word of God wounded him so he could not leave. The manager was waiting for him. Finally he sent another actor to get him. He was affected like the first one and did not return either. The Word of God was more powerful than theatricals. The manager now sent a third actor to get the first two. This actor also stayed at the service. Finally all the actors had come to the meeting, each one being sent to bring the others home. They all stayed, held by the Word of God. "They've gone crazy, everyone of

them," said the manager, now thoroughly angered and disgusted, and he started for the meeting to get his troupe, and was himself caught in the Gospel net. We had a glorious meeting. I said, "Men and women, will you leave your life of sin? Will you come to Jesus Christ? Only they who *will* may remain for an after service." About one hundred and fifty remained, and there on the same floor where they had before performed and danced they were now kneeling, confessing their sins to God. His power accompanied the Word.

In another town I was preaching in a theatre and much people came, among them a lady of rank. I was preaching on the Divinity of Jesus Christ. After I had left there I received a letter from this young lady and she wrote that she had believed like Tolstoi in regard to Jesus—that He was a great Teacher and a good man but not that He was the Son of God or that one should pray to Him. She said, "While I was at your meeting in the theatre and you read from the Scripture where the high priest asked Jesus, 'Art thou the Son of God?' and He answered 'I am,' my heart just broke. I saw Him as my Savior and He has become my Lord, and my whole life is given to Him."

Men and women: Do you believe in Jesus? Has He become your Lord, or is He just a beautiful character and a good teacher to you? Bow your hearts before Christ Jesus. He is the Lord of the Russians and the Lord of the Swedish too. Give him your hearts and you shall know His wonderful power.

When I came to my first meeting in Moscow much people had gathered. I noticed especially a man seated on my right. I did not know him nor that he did not believe in Jesus as God's Son. After I had preached about the blood of Jesus and its power, we fell on our knees and this man too fell on his knees and began to cry out: "Oh Lord forgive me. I have denied your divinity; forgive me. Wash me in the blood." The Lord heard and answered his cries. A few weeks later I returned to Moscow and this man was attending the meetings. His face shone with joy. He embraced and kissed me according to Russian custom, declaring what God had done for him: "I have been a great sinner; I have lived an immoral life; I went to doctors and took medicine but nothing helped me, but when I heard you tell of Jesus' blood, I was helped. From that hour I have been saved from my sins and been happy in God."

We scatter tracts in Russia; we want as many saved as possible so we put tracts in letter boxes.

When business-men get their mail they also get a letter from God. One morning as one of Russia's largest druggist came down to his office, he found among his letters a sermon by Pastor Fetler. He looked at it and asked, "Who is this Pastor Fetler? And who has sent this tract?" No one knew. He began to read it. Although a Roman Catholic, for months this man had been under conviction; he had been very wicked, a hard drinker and also led an immoral life. As he read he felt himself a lost sinner. Various questions arose in his mind but the tract answered them all. There was only one prayer he could repeat. It was this: "Thy will be done O Lord." He went home and as he prayed this sentence and thought of his lost condition a voice said, "Go to Pastor Fetler." He was so surprised and thought, "Who spoke to me?" He could see no one and he thought "Why should I go to him?" He heard the voice again saying, "The mission." He was astonished, but he came to the meeting and at the close of the service came up and handed me two hundred kronor (\$50.00) for the mission work. Then began the fight for his life. He had been a strong spiritualist and had been largely controlled by wicked spirits and when he began coming to the meetings these evil spirits tried to destroy him. I had a little orphanage a short distance from his home in Petrograd and one morning he came running and crying, "Save me! Save me!" "What is the matter?" I asked. He answered, "When I began praying this morning some one tried to choke me and I felt I was going to die, so I cried out to be delivered from these unclean spirits." Believing God's Word which says we shall command the unclean spirits to come out, we fell on our knees and began to pray. I commanded the evil spirits to come out in the name of Jesus, and they went. The man has been free from that day. He was baptized as a believer in Jesus Christ and later had charge of the mission station. Today he is with me in Sweden, praising God for a glorious salvation, and expects to return to Russia to preach the Gospel. It was a little tract that brought about this man's salvation.

Brothers and sisters, God is mighty. His power is unlimited. There are millions in Russia who are waiting for this power. Will you not come and help us to declare this Gospel of power there? Will you help us pray that many more will be saved? Let us rescue a few more. Let us sacrifice our own lives. May it be that for us, "To live is Christ; to die is gain."