



The days of Heaven on the Earth

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

God's Onward March Through the Centuries

The Pentecostal Experience Opens to Us a New Realm

Enroute Around the World, Stone Church, May 1, 1910, Frank Bartleman, 163 S. Gless St., Los Angeles, Calif.



THE present work of God is different from the past in many respects; different from the old order. We frequently come to a meeting without any particular message; sometimes we come with a message and we do not get to deliver it. I do not believe in being careless or indifferent regarding such things, but I certainly do believe in being led of God, and the Lord is doing His best to get His people to let Him really have His way.

We are getting much light on the Word these days; every fresh issue brings new truth to the front. There are general developments in the body of Christ in God's dispensational dealings with His people, just as there are experiences in individual life. God moves His people both individually and in bodies. We are now in a realm that is new to the most of us. Joel said, "Your young men shall see visions and your old men shall dream dreams." The operations of the Spirit today are very different from what they were a few years ago. For instance, some time ago we had to spend a week getting a sermon ready for the Sabbath. We would have to read a number of books and work our brains, and be on a strain from Monday morning until Saturday night, and then repeat the operation the next week and so on. But we don't have to work that way these days. Pentecostal methods look foolish to many but the natural man receiveth not the things of the Spirit; just to the extent he is in the natural does he fall short of the full conception of the operation of the Spirit of God. So people who have not experienced the operations of the Spirit naturally cannot understand this fresh manifestation of God. But it is a good thing to hide these things in your heart if you do not understand them. There were many things that Mary did not understand about her Son but she hid these things in her heart. I find the Lord can teach us a great deal if we come to Him but we naturally run to human help and human props? We can help each other a little but after all it is better to get our help from God direct, as much as possible.

"Your young men shall see visions." The truth used to come to us from reasoning, but I am experiencing a little of what Joel meant when he said that. I am not visionary. I am naturally hard-headed, I was going to say, "You have to show me." I am

not given to dreams and revelations; I get things, as a rule, by slow operations. I am slow to move out from conservative lines, consequently my experience with God has not been in sudden leaps. If somebody else has a ministry that comes that way, let him exercise it, and I will mind mine.

But there is in every new experience and in every fresh realm of the Spirit a whole realm of "new thought" of the right kind, the higher thought of God. Truth, these days, very largely opens up to me by revelation. Perhaps I will be standing before the people, and God will flash a truth into my mind, and the Spirit will unfold and develop it, and I will find myself in a whole new realm of thought regarding that subject. That is more directly the way that God proposes to reveal spiritual truth to His people. That is what it ought to be. Jesus said, "Take no thought in that hour what ye shall say." That doesn't mean we are infallible, but it means that if we are yielded to God, He will guide us and teach us in a way such as we never dreamed of. And yet there is always the human weakness that requires carefulness and humility. But it is blessed to come to the place where the Lord can reveal things to you in a new way, for this is an age of advancement, and God is not behind the times. So I praise Him for the present, clear, definite manifestation of His Spirit in various operations. There is no question about it, beloved, we are living in a fresh realm of the Spirit. God undertook to show me that in this present connection; for some time the Lord was opening up truth to me, and the Bible was being opened up. For awhile I could not understand what the Lord was trying to do, but by and by He managed to get the idea into my head that He was trying to put a key in my hand to unlock the situation. I was not seeking for it; I was slow, and then I got only a little idea of it and it is still coming to me. I have not rushed into it. It has been pressed upon me by the Spirit of God, and little by little it has unfolded. When I got the key in my hands everything became plain and developed into one beautiful harmonious whole, and I saw God was ushering His church out into a fresh dispensation, so to speak, but in the same Holy Ghost dispensation, of course. I saw that just as in Luthers' time God brought to the church a fresh revelation, and just as in Wesley's time, God brought a fresh revelation so today the Lord was bringing a greater revelation than anything

in the past. I saw quite early in this work, after the Lord had dealt with me, that we were making history, that this was a fresh issue and the greatest of all issues, I was led to believe, because of the times in which we are living. That plan took form in my mind, burned there by the Spirit of God, and that gave me a clue to all the rest. I was able to begin to take in and understand the situation, and realize what these things meant. Unless we really get that idea, unless we are able to move out from the shroud of the past, unless the past vision becomes our winding sheet, so to speak, then God cannot give the larger vision to us, and we shall be left in darkness regarding the present situation, and be all at sea.

We are realizing strange things in the very atmosphere. That feeling is not altogether confined to the church of the living God. The world is realizing those things just as back in Joseph's time down in Egypt, Pharaoh dreamed dreams and was troubled. They realize there is a movement in the spiritual world, and they want to know what it means. They are looking for some Joseph to interpret the dream. The church doesn't always want Joseph; the world is sometimes calling for Joseph when the church is rejecting him—"Men's hearts failing them for fear for the things that are coming upon the earth." Business men, political men are in a state of unrest today; they realize there is some particular development, something out of the ordinary, something never known before, and matters are moving faster and faster, but they do not realize what makes the peculiar conditions of unrest.

It is the time in which we are living; we are living in an age of nervous haste. What means it all? It means that heaven and hell are marshalling their hosts, and we are getting ready for the last great battle of the earth. That is what it means. No thinking person can live today without realizing that there is something startling at hand. The world is looking for a great leader and they are going to get him too. The Antichrist will manifest himself before a great while. They are looking for a savior just as the church ought to be looking for *the* Savior, for the manifestation of Him who is to save them, Jesus Christ. Things are hastening on rapidly to the end. In the face of all these political and social disturbances, physical nature also is disturbed. You will remember how when Jesus was crucified, when that scene was enacted on Calvary, how nature veiled her face in darkness, how the rocks were rent, how the physical disturbances accompanied unprecedented operations of divine grace. We mark in the Word of God and from history that at times

when God has been peculiarly manifested in power among His people in the earth, there have been times of physical disturbances also. *Nature* is in sympathy with her God, whether *man* is or not. Nature obeys her God whether man does or not. Physical disturbances of every kind and character are increasing; wars, and rumors of wars, earthquakes and pestilences. Beloved, you have only to look back three or four years and you will see that these conditions that exist today began in a fresh way about that time. Read over in the book of Revelation of the time when the cities of the nations fall. They are beginning to fall. We have had some very marked examples during the last few years of the breaking up of old systems politically, the Turkish Empire, for instance.

There is no adequate comparison between the little handful of simple folk in this Pentecostal movement and the disturbance and commotion we find it making in the religious world as a whole. Didn't we try for years to move something? Haven't we been laboring and striving for years to bring something to pass for God, and bring about a new order of things? We could not do a thing, but when we realized our helplessness and sank into God's ability and gave up to Him, He came and moved things. He is moving things today, and that is the secret of the disturbances and unrest. It is not what a little handful of folks are doing, but God!!

Do not understand that we accept everything that is going on as from God. We need wise, godly leaders in order that broken humanity may be kept in the Spirit. It seems as though humanity is more broken than ever, and that the mass of people cannot stand very much religion even, when God pours out His Spirit upon them. Like bats that have been kept in a dark room and suddenly had the windows opened and broad daylight shines in, they get frightened and begin to beat the wall. So humanity under the mighty outpouring of the Spirit of God, unless they are properly taught and held by wise leadership, will destroy themselves and go wild, so to speak, take the bit in their teeth and smash up the vehicle. Beloved, we are very weak. Many dear people cannot stand very much of a revelation of God. They lose their minds in contact with the supernatural, they cannot stand it; they get frightened at a little bit of manifestation of God. God cannot draw very near to His people because they are so weak. They lose their heads; cannot stand to go into the supernatural. So the Lord is doing His best for us but I want to say to you that we need a great deal; not of ecclesiastical abuse, but of wise leadership and teachers in the Holy Ghost, and we are

not going to make any more headway than what we make as a body. The multitude that came out of Egypt could not travel any faster than their weakest could go, so if we are to get all Gods' people out, we must be patient and long-suffering, but at the same time we must keep out the enemy; we must lead the people safely if we are going to get them out at all. God is undertaking today in a special way to lead His people out of bondage. Jesus is going again to set at liberty those who are being oppressed. The Lord showed me clearly that we were entering on the very threshold of a definite, distinct work of God in a new way; of course, it is the same Spirit but in other operations of a higher nature, the same process all the way through, but of a higher order, because the time is due for a greater development of God toward the final consummation and the time is come in the church when more light is due.

The Lord took me back over church history and showed me the fall of the early church, then showed me the process of restoration. God marches dispensationally through the ages. I never studied these things out to any extent, but the Spirit has been teaching me. He showed me that the time comes when light is due dispensationally, and it catches the people naturally, just where it finds them. Those who have trifled with past light and opportunities the light catches them that way, dilatory and careless and indifferent, and then there are others who have never had opportunity. That is why God brings some out so rapidly. They are honest, sincere souls and God is going to cut the work short in righteousness. Some are sweeping ahead of others in experience, and while it takes time to get experience, at the same time some are far more teachable than others, and God can lead them more quickly. We have the benefit in a measure of the light of the past. The Holy Spirit today is rising like the sun larger and larger toward the zenith, and as the light becomes brighter things are becoming more clear. The early church fell away from God, and like a man who has been in a dark mine for a time, it cannot come out in the bright daylight, especially at noon-day, but it has to come back by degrees. So the dear people today, when the light shines upon them, cannot bear it all at once, and they have to bear it by degrees. There are others who have been rebellious and resentful, and they are blinded by the light. They have trifled with the past light, and have not walked in it; they are blinded, and some of them simply resist it and destroy themselves. But however, these things may be, the fact remains that the light is due. God cannot halt in His dispensational march through the centuries. When I got

hold of the fact of the sovereignty of God and His operations, when I got hold of the eternal purpose of God, it strengthened my faith.

There was a time I didn't see that side; I used to see the side largely that man occupies toward God, but the Lord has been showing me in the last two or three years His side, and I find He also has an interest and purpose in us as well as we an interest in Him. As we go on and develop in the Lord we will naturally get hold of these truths, but especially today is the Lord showing us many things that are solidifying us and making us the men and women we need to be in order to stand in the present battle. God is taking a dispensational march through the centuries. The Lord has been showing me these things in the present connection; He never halts His operations; He cannot. He takes His march through the centuries and finishes His work as He goes. Mark that. His work is a complete work as He goes. He will always find a body of people who will yield themselves to His operations. "Thy people yield themselves willingly in the day of Thy power." God will always find a people. I used to feel I had to stir Him up to the necessity and remind Him of the situation, but I am seeing these days He has to stir me up. I am getting the other side of the situation, and it is the biggest side by far. I am seeing that God has an eternal purpose through the centuries, and the question with me these days is whether I am going to work with Him. It is not a question whether the Lord is going to keep up His march, but the all-absorbing question is whether I am going to keep step with Him. "A body hast thou prepared me." He will find a body that His purpose may be worked out, but it is a question who is going to be the people that will work with Him. The Lord is coming out on time; just with the ticking of the clock. His purpose will be worked out. There is nothing contradictory in that. God foresees; He doesn't determine, as far as man is concerned, but He foresees what man will do and knows how it is going to work out. That doesn't eliminate the individual responsibility of man. The Lord will find a people who will work with Him to this end, but the question is whether you and I will be amongst them. We may forfeit our individual opportunity and privilege, and finally fall out and be lost. This is a time when the Lord is calling in a big way for workers.

I read today about Elisha's call; how the prophet Elijah dropped his mantle on Elisha. The time had come for the passing away of Elijah, and for a new order of things. Elijah had come to feel he was the only one left and that the whole thing depended on

him. It was time he went home and left the situation for some one else. God cannot use that kind of a man, so God is calling out the old men and calling in the Elishas; not necessarily young men in years. Elijah represents the old liners, but Elijah was too old for the Lord to use in the work He wanted done. Thank God there are some old "liners" that will fall into line; there were two out of the twelve back there among the spies, Caleb and Joshua, who went into Canaan, but the old liners, the ten other spies, failed, and the whole generation practically failed and their carcasses fell in the wilderness. The Lord had to bring in a new line; the young men saw the vision. I suppose the old men *dreamed* about the glory they had in the past, down in Egypt, but the young men got the forward vision, and they went forth to the march and entered in and possessed the land.

The dear Lord showed me clearly this was the situation today; took the scriptures and showed me by experience of the past just how the principle of the thing worked out, and He showed me that while many of the old line workers had worked faithfully in their time, been true to the call of God and accomplished their work for the time and day, He could not get them in now. I hung fire quite a while in a number of things in this present issue, because I wanted to bring the holiness people into it. I had been a holiness preacher, and I wanted to bring my brethren into the movement, but they never did come as a whole, and finally the Lord said, "If you are not careful you are going to lose step with Me; you had better let Me deal with this people," so I died to them, gave them up. They have not come in as a body, but individuals have, and I found I had to let Him take care of the holiness people, my relatives, and all the rest. I am moving on with a new crowd, with a new order of priests, hallelujah!

I had quite a struggle, as many others had, when God began to let the light shine and things began to break and tear loose from the old order of things; there was a great deal to be given up; like poor young Elisha, I thought about the folks I was going to leave behind, but God in His great wisdom and courage enabled me to slay the oxen, break the plow up, make the sacrifice, and go on with the mantle of the Lord. I am so glad, beloved, I did not lose step with God, and while I found my old theology tumbling down around me—there was an earthquake and I had to climb out, which took me months—I got out in time to keep in touch with Him, and then I took a look behind and behold the Lord showed me Pharaoh and his hosts and I

was glad to look toward the Red Sea. I tell you these are serious times. God showed me in the Spirit, as it were, the attitude the people were going to take towards His movement in the present day—those who were going to take a stand against it and fail to go in, and one look was enough. I said, "That won't do; there is no hope there." I saw nothing but Pharaoh and his hosts behind and the Red Sea ahead. It looked terrible, and I saw many things to make me afraid. I was afraid to stay behind, and I had to go ahead. I am glad I did. God is able to take us through, bless His Name. I know today we are in step with God and with His dispensational purpose, but beloved, we want to go carefully and prayerfully. We do not want to get careless.

When I said a little while ago the Lord is doing a new thing on the earth, truths coming in a new way to us by the Spirit, I hadn't reference to fanaticism or carelessness or indifference. I never have been charged with that. God gives us a spirit of a sound mind, but there is a higher order of revelation to be realized. In Joel 2:7-11 we have a picture of God's army, a very beautiful one: "They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks neither shall one thrust another;" they do not bite and devour one another. When I was a boy I was raised on a farm and we had one or two cattle that had to be goring the rest of them, and they were always making trouble. It was hardly safe to go into the barnyard because one of these cattle would make a rush and hook some of them, and if you got in the way of them it was dangerous. How often God's people gore and hook one another, bite and devour one another. My heart is made to bleed as I travel over the country and see the conditions. "They shall walk every one in his path." Look at that united army moving in unison. "And when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it." There is an awful picture, and yet that is the very thing that Jesus Christ prayed for and gave his life for, "that they might be one even as we are one," the Father and

He and the Holy Spirit, "that the world might believe." Mr. Moody used to say if God's children were united and in harmony they would shake this old earth with their conquering tread, and it is true. United we stand, divided we fall. We are wasting our energy in fighting each other, and the devil sits on the fence and watches the fight. Evan Roberts said in Wales, "The devil kindles the fire, and he sets the Christians to fighting, and the way they do it is with their tongues." Sometimes I feel like shutting my mouth and keeping it shut. You cannot open your mouth until it is carried to the ends of the earth, and you know what it looks like when it gets to the end of its journey; you would not recognize it when it came back to you. These are peculiar days; these are trying days; these are days when it seems you cannot put confidence in a friend, but on the other hand they are most wonderful days; days of darkness, the most trying, but days of wonderful opportunity. The call of God comes today.

Years ago when I was a young Christian I used to wish I had been born in some more favored generation, back in the time of Elijah, for instance. I always admired those prophets of old, and when I read about the revivals in Wesley's time, and in the days of Benjamin Abbott and Finney, I used to wish I had been born then. Israel Putnam would never have been anything but a plain plowman if the call to arms hadn't come in his time. While I have no use for carnal conflict yet in the spirit I always lamented the fact I had been born in the time of peace; that there wasn't any great revival on, and I had just about settled down to the fact and thought everything was going to be very quiet, when the Lord began to open my eyes and lay the burden of prayer upon us and began to work mightily on the earth, and it wasn't very long until the Lord was able to show me that He was just merging the greatest battle of the ages; that the greatest opportunity was ahead of us, the most wonderful privilege any generation had ever realized or seen was at the door, and I entered into that quickly and instantly. I had troubles and testings as the rest of you have had, yet all the time the Lord was showing me more and more the situation, and I was thanking God I had been born and was living in these days. And as the glory came upon me and I heard of the glory of God, my heart began to grow, and I began to realize the wonderful opportunities that were open to us, and again I thanked God I had been born in this present generation, the most favored. When the situation began to dawn upon me, I said, "I'd rather live six months in the present time than fifty years of ordinary time." That is the way it appeared to me. And more and more I am convinced we are living in the

last days. From observation and facts I realize we are entering into the most wonderful time that the world has ever seen, and yet there are multitudes that do not see it; multitudes yet back in the old darkness, living in the backward vision, worshipping their ancestors. Ancestral worship! You don't have to go to China to find that.

I thank God I wasn't so old or so settled in my ways that He couldn't teach me something new. He had a hard enough job with me; as hard as He had with anybody, but there seem to be a multitude of good people that cannot see it at all. I thank God He ever was able to give me the vision. Think of what I would have missed, and it might have hinged on the decision of a moment! There comes a critical moment in a life when a battle must be won or lost. There is a critical moment in a great battle that means either victory or defeat. When I realized that like multitudes I could have turned my back and lost the blessing of the present unfolding, it almost makes me shudder, but it makes me thank God with my whole heart that I was able to let the Lord take me and lead me. I have tried to walk on solid ground, safe and sure as I went along. I have tried to be careful and prayerful.

As I started to say a little while ago regarding the manifestation of God's truth, I do not believe in recklessness and carelessness, but oh, to spend our time in the study of the Word, and when God desires to give us a message or manifest Himself through us, there is some material to work on. He says He will bring to our remembrance all things He has said to us. If we have not studied the Word, haven't meditated and prayed and given our time to God that He might teach us, there will not be anything He can bring to our remembrance. It is not a matter of foolishness and wild fireism, but it is a matter of being prepared for God. The call of God has come today for *soldiers*. The Lord put it on my heart to send out a little announcement of my around-the-world tour and a dear sister wrote me and said, "When I read that, I went to my knees in prayer, as I always do about such matters, and when I went to the Lord about it, He wonderfully blessed me and I broke out in holy laughter." Some other people have written me the Lord had nothing to do with my taking this trip. It is good for us to have balances. He gives us enough to keep us humble, and then He gives us enough encouragement to keep us from going down. I have had the most precious letters stating how God had witnessed with them that I was in His order in taking this trip around the world; then I have had others prophesying that all sorts of things would happen. These things get us

to the place where we look to the Lord and do not take everybody's revelation and everybody's advice.

I have a little boy six months old, another four years, and a little girl six years old. I never came nearer dying in my life than when I had to leave them. I thought I would faint before I reached the car-line, but I had to go on. I love the will of God better than wife and babies, while they are dearer than life itself. There are very few men that hate separation from their families more than I do, but I love the will of God. This trip is not an idea of a moment, but it has been laid upon me for fifteen years, and especially for the last four years, and I have been gradually approaching it. It is working out in the will of God. My heart was over in the foreign field for months before I started, living over there and praying, but when it came near the time to say good-bye to wife and babies I looked behind to see if I should not go I saw myself dwindling down and shrinking up until there wasn't anything left of me, and I didn't see my work or anything else. I saw nothing. God didn't leave me a single thing if I stayed there. In fact the burden left me for the country. There was nothing for me to do but go out on a ranch and backslide and be a nuisance and curse to my family and everybody else. The Lord shut the door behind me and put me out of business; He opened the door ahead and said, "Go." Every step I made I said, "Lord, you know how to stop me if after all I am deceived, as some good people seem to think." I said, "Lord, you are welcome to break a leg if it takes that to keep me in Los Angeles," and when I got to Oakland I said, "Lord, before I go any further if I am mistaken, let one of my children get sick, not unto death, but let one of them get sick and I will go back on the next train;" but they are in the best of health, better than when I was with them. I believe they are better off without me than if I was there and not in the will of the Lord. So there is nothing to do but go on. The way opens up and the Lord keeps saying, "Go on," and I am going on until He calls a halt.

This sister I referred to, while in prayer, inquired of the Lord, "How is it Brother Bartleman has to go and leave a family and there are so many young people who have no families dependent upon them?" and He called her attention to the fact that in times of war sometimes there are not enough volunteers and men have to be drafted, and oftentimes men with families have to be drafted. He showed her there are multitudes of people who are free and could go will not hear the call. There are many people that have no incumbrances, no responsibilities, who will

not hear the call, so the Lord has to draft even men with families and send them out. I do not know what the Lord will have me do, but I am convinced that my simple obedience to God will be an example, and the Lord can use it to the shaming of some, and to encourage and inspire them, and they will say "yes" to God because Brother Bartleman has said yes to God. Not only that, but people know generally that physically I am not a giant. Sometimes they think I haven't my Pentecost on that account. I am not pleading for ill-health, but I was born in ill-health. I wasn't worth raising, but God had a purpose in my life. I have been expected to die years ago; have been at the point of death a number of times, but God spared my life. I remember once in South Georgia I was dying, and God said, "If you will obey Me and keep going for Me I will give you more time." He didn't tell me how many years, but those are the conditions, and I know the Lord is my strength. He enables me to do as much work as a dozen ordinary people that haven't the disposition to obey God.

This is the call. God is merging a great spiritual battle, the greatest of all battles, and He is calling for volunteers, and this is the opportunity not only of a lifetime, but of generations. Oh, how the young people today ought to respond to such an opportunity.

A friend met me on the street in Los Angeles and said, Brother Bartleman, don't you want to go up with your family?" I looked him in the eyes and said, "Dear brother, I would just as soon meet my family in the air as in Los Angeles."

I expect to go from this country about July; visit Wales and Scotland, perhaps through Germany and France, and then to Egypt and from there to Palestine, India, China, Japan, possibly Honolulu, and back to the Pacific Coast. I want you to honor me and follow me with your prayers. God has a purpose in every life. He has a purpose in your life. It may not be to take a trip around the world. It may be to stand true and faithful to the work here in Chicago, but God has a purpose and call for each one of us.

In my own individual experience, I had an unsaved aunt that prophesied when I was four years old that I would be a preacher. God has a purpose in our lives. Oh, how much it means to follow Him in that purpose! I was converted when I was twenty-two years old; had no religious training. Two years after I was converted, this unsaved aunt became converted. I had been preaching five years before I ever heard of that prophecy. I do not pretend to explain it. You could not. In our

family there never was known such a thing as a preacher or priest before. All my people on my father's side were Roman Catholics, but I had not a single testimony to Christianity on my mother's or father's side. There was no light to shine on my pathway. My father is an infidel, left the Roman Catholic church when I was converted. That poor old father said I was insane when God called me to preach. He said I ought to be in the asylum, but God has been my encouragement. I was saved out of a family of which none of the rest have been saved, worldly, hard-headed, and ambitious; a pre-

vious, good mother, but never had religious training; so far has not seemingly come into the light clearly, though I am praying for her. I have not lived at home since I was converted. God has led me up to the present hour. I know I am in His will tonight. He has given me this place in the present work. I have made many mistakes no doubt, but in my heart I know He has a purpose in my life. As I go on I am giving the best I know; the best light I get, and I ask your prayers that God will keep me in step with Him, and pray that you will keep in touch with God, for Jesus' sake.

Mountain Peaks of Prophecy and Sacred History

Jerusalem the City of History and Destiny

Fourth Lecture by W. H. Cossum, 2535 Melrose Ave., Norwood, Ohio, February 3, 1910



HE subject of our fourth lecture is "Jerusalem." Let us put ourselves in the place of the Jew as we read the scripture because "unto them were committed the oracles of God" (Romans 3:2), and they belong to them.

I would advise you to read the sixty-second chapter of Isaiah, in this connection, and also the twelfth and fourteenth chapters of Zechariah. These contain a glorious picture of what is coming to Jerusalem and to the house of the Lord.

But before this is realized there will be many battles fought in and around that historic city, for in Revelation 16:12-16 we see the dragon, that is the devil, and the beast (Antichrist), who is the incarnation of the devil, together with the "false prophet," who is the leader of false systems of religion, upholding the beast and inspiring the kings of the earth for the great battle of Armageddon. In the nineteenth of Revelation we see the coming forth of the Conqueror at the time when these kings of the sixteenth of Revelation and the nations of Zechariah 14:12 are gathered together against Jerusalem. In Revelation 20:7-9 at the close of the Millennium, even after the Lord has reigned upon the earth for a thousand years, Satan is released for a little while, and goes forth and gathers his people together as the sands of the sea, and they come up to battle against the city of God. Fire comes down out of heaven and devours them, and the devil that deceived them is cast into the lake of fire. Thus the last conflict against this city of destiny occurs away on in the future, after the Millennium is over.

The thought of all thoughts which is before our

mind these days, the thought of the Bride, finds, as we shall see, its consummation in the new city, the holy city which comes down out of heaven, and which has the name of the old city, Jerusalem. Rev. 21:9, 10. "Salvation is of the Jew," we read, and our final abiding place is the New Jerusalem.

Jerusalem first comes into prominence when David conquered the rocky fortress of Zion, when the Jebusites were mocking him from its seemingly impregnable heights. It has always taken armies a long while to subdue Jerusalem, but David finally took it and it was called thereafter "the city of David." It was a strong fortress. King David increased its strength, but it was not until the ark of the covenant was brought up there that the real glory of God rested upon the city. This glory was greatly increased some years later when Solomon, David's son, was permitted to build the beautiful temple. The beauty and grandeur of Solomon's temple surpassed the others because Solomon received his inspiration and direction from God as to how that temple should be constructed. All its rich and wonderful adornment, its gold, its precious stones, its carvings, its tapestries, and its solemn services were given to Solomon to represent that deeper and holier thing which takes place in the Christian heart, when God communes with us in the holy of holies, and we commune with Him through the Holy Spirit.

God made Jerusalem with its temple the great center of all the world. The pillar of cloud and fire that traveled with the Israelites through the desert, came down in the Shekinah glory and rested upon the holy of holies in the temple until through the apostasy of Israel it was taken away and never has returned. When Jereboam, the son of Nebat, "which made

Israel to sin," came, then the sorrows came. When the kingdom was divided, Jereboam led Israel into idolatry, and idolatry held sway until Israel was carried away into Assyria. When the Assyrians took Israel they could not conquer Judah because their king, who had smashed the idols, cleansed the temple and restored its worship, was upon his face before God. He laid the letter of threat and scorn which came from the Assyrians, before the Lord, and called unto the Lord's prophet and said, "What shall we do?" God answered that he should have no fear, that He, their God, would defend the city, and that great horde of Assyrians were smitten by the power of God.

But idolatry had fastened itself upon Judah also, and in spite of spasms of reform, Judah too fell. Later that same king, Hezekiah, became puffed up in his heart and proud, and when the great king of Babylon came along he opened his treasures and showed him everything. Then Isaiah, the very prophet who had told him how to resist the Assyrians, said, "Alas! for what you have done, for God will carry this people away captive to that nation to whom you have shown these treasures of the Lord, and these riches that are in the city." II. Kings 20:12-18. And so it came to pass, for some years later Nebuchadnezzar inflicted upon Jerusalem a terrible destruction. When we read in II. Chron. 36:15-21 that the whole city was laid low, the temple destroyed and the walls torn down, and that no compassion was shown to young or old, we can read between the lines and realize the awful disaster which came to that beautiful city and temple.

Remember that Isaiah said, one hundred and seventy-five years before it was fulfilled, "Cyrus will lead you out from this captivity" (Isa. 44:28), and that one hundred years later, Jeremiah had said, "You will be there, seventy years" (Jer. 25:11). At the end of seventy years these two prophecies converged to a decisive historical point, and while Belshazzar was holding his impious feast at Babylon, Cyrus turned the waters of the Euphrates out of their regular course, and his army crawled up through the river gates which had been left open and came into the banqueting hall in time to fulfil the handwriting on the wall recorded in the fifth chapter of Daniel. With the Spirit of God impelling him, he later gave the people of God liberty to go back to Jerusalem. Ezra 1:1-4.

Just previously to this deliverance and at the end of the seventy years, Daniel, that noble prophet of God, himself a captive all these years, is burdened for his people, and he says in the ninth chapter, second verse: "In the first year of Darius' reign I Daniel under-

stood by books (he was studying prophecy) the number of the years, whereof the word of the Lord came to Jeremiah the prophet that He would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes;" and in the seventeenth verse he says, "Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary (in Jerusalem) that is desolate, for the Lord's sake. O my God, incline Thine ear, and hear; open thine eyes and behold our desolations, and the city which is called by Thy Name; for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies." This petition was offered for the city of God and for its sanctuary.

Then the vision of the seventy weeks is given. The seventy weeks attaches directly to the seventy years of captivity, and the vision of the seventy weeks given in answer to Daniel's prayer reveals the history of Jerusalem and her people from the deliverance by Cyrus, until the whole consummation is wrought out in connection with the destruction of the Antichrist. When you read Daniel's prophecy you can see that it refers directly to the restoration of God's blessing upon that desolated city. Note the language: "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks (that is sixty-two weeks of years) shall Messiah be cut off, and shall have nothing." As we finish the sixty-nine weeks, allowing for the historical break between the sixth and seventh chapters of Ezra, it drops into the life of the Messiah. "And after three score and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary;" this evidently refers to the Romans who afterward destroyed the city and the sanctuary—"and the end thereof shall be with a flood,"—here the picture moves on with a prophetic leap, as we call it, to the end, and the details are not specified except with reference to the last time; "and unto the end of the war desolations are determined." That is a poor translation, but the idea is that *desolation shall continue until the end*. "And he shall confirm the covenant with many for one week." All the Jews will not be there, but "many" will be. He will confirm his covenant with the many who are coming up in the Zionist and other Movements, for one week. That is the last of the seventy weeks of years, and in the midst of that last week, which is really three and

a half years, "he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolator"—that is, upon the Antichrist and his people who are seeking to desecrate the city.

Thus the Babylonian captivity ended with this wonderful prophecy of Daniel. Joshua and Zerubbabel came back 536 B. C. and rebuilt the temple, completing it 515 B. C. Ezra came up in 457 B. C. and re-established the services of God, and you remember the story of Nehemiah 446 B. C. to 432 B. C., how he fasted and prayed, and came in before the king as the cup-bearer, and when the king asked him what the trouble was, he unburdened his heart, and said, "*The city of my fathers is broken down, the gates are destroyed and my heart is broken for my people,*" and the king said, "Go up and help your people."

Then we remember the story of how he built the walls and how the people labored with sword and trowel and how they rebuilt the walls in the midst of the scoffing of the enemies. Then the city goes on for four centuries.

During this time the Jews suffered terribly at the hands of the Syrians, many thousands of them were slain, their temple was desecrated by Antiochus Epiphanes. In the eleventh chapter of Daniel and in the apocryphal books of the Maccabees we may read the sufferings and the bravery of the Jews and the awful character of their persecutions.

At the time of Christ the city was prosperous, the temple was beautiful, rebuilt by Herod, who was no king of the Jews, but an Idumean usurper, a man who did not belong on the throne. He was jealous of the one who was "*born King of the Jews,*" and sought to kill Him. Knowing in his heart he was not a real king of the Jews, he sought to kill that Babe that was *born King of the Jews*. Herod, in order to gain favor with the Jews, built the temple, and when Christ was there they said, "Forty and six years was this temple a-building, and will you destroy it in three days?" Beautiful it was indeed, as you rounded the brow of the hill from the Mount of Olives and looked over upon it, gleaming in white and gold. It was said to be a beautiful and inspiring sight, and as the Christ came around that hill on that wonderful day, the first day of the Passion or Passover week, Palm Sunday, leading the triumphal procession into the city, it was but a faint suggestion of the time when He will ride forth from heaven and put to flight the hostile nations of the earth surrounding Jerusalem, and set up His rule on the earth.

As he came He halted, looked across upon the city that day and wept with a breaking heart as He said,

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Before He left them that week He told his disciples in His wonderful discourses in the twenty-fourth and twenty-fifth chapters of Matthew, in prophetic language of the time, when that city should be destroyed, and He carried the thought in a double prophetic picture on beyond the destruction of Jerusalem, which was immediately before them, to that last wonderful day when the awful tribulation should break out upon His people and to the glorious end that should immediately follow.

A generation later the Romans came and said, "We will sweep this city off the earth," but they little understood their foes. The fighting from within that city on the part of the Jews was most daring. Twice at least they nearly captured Titus himself as he was walking along in his pride. Open flew the gates and out rushed the Jews in great hordes and fought with such desperation that they surrounded the emperor himself, and had it not been for the brave stand of the Roman soldiers, they would have captured him. We see those Jews, like the Maccabees of old, coming out of the city and fighting the Roman soldiers with such desperate valor that the Romans themselves were amazed at the bravery and push and persistence that characterized the despised Jew. We see them kept in that awful siege month after month, and when one wall was demolished the Romans would find another wall built up inside, and when they put their great machines up against the walls the Jews came out, tore the machines down and went scurrying back into the city. Oh, it was wonderful how they fought! It was a doomed people fighting for their lives, showing the valor of the old conquerors of Canaan, showing the valor of the old soldiers that fought under Joshua. It was the Jew with the relics of the old power of God upon him, but fighting in fruitless desperation.

When I see the churches which have largely gone into apostasy, carrying on their great meetings, and when I see salvation coming and victory, and then the subversion of that victory and the converts going back into the world again, I see a parallel to the desperate sorties of the Jews as they almost carried the enemy away.

But the conqueror stayed with them, and God let him stay with them until that temple was set on fire and one million Jews put to the sword. Is the church going to win by its great meetings? The thing for the church to do is to listen to God, and seek the baptism:

in the Holy Ghost. The Jews rejected Christ and forty years after, 70 A. D., their city was destroyed. The thing for them to have done was not to buckle on their swords and go out and fight against the Romans to try and save their doomed city, but to accept their Christ, and He would have given them victory in another way. They rejected Him and yet they fought. The fight was a noble one, but it was not a winning one. The fight the churches are putting up today is a noble fight. You like to hear of the big meetings, but to me they are the desperate sorties of a dying, apostate church which has brought its weaknesses upon itself. They fight a glorious fight, the fight which speaks of the ancient valor of Paul, Luther and Wesley, but it is a losing fight, and just as Jerusalem went down in an awful crash by the persistence of the enemies who had no God with them except the God of providence, who was using them to lash His people and would deal with them as He dealt with the Babylonians, so will the church go down and close another epoch of human failure.

Now my purpose in giving you a picture of the destruction of Jerusalem under Titus, is simply to carry you on to the picture of the last fall of the city, which is to be the worst of all. Before we come, therefore, to the last destruction, let us look more closely at the Roman siege of Jerusalem. I have spoken already of the famine, of the fact that one million Jews were destroyed, of the fact that they were crucified outside the walls of that city until there was no more wood for crosses, until even the heart of Titus was almost broken under the things he and his soldiers were doing, as he saw the awful destruction of life and the persistence of those fated men in contending against them from within the city. If you have read the chapters of which I told you, you will remember a little section in which Moses prophesies that when the people of God turn away from Him to idolatry they would be in such desperate straits that they would eat their own children, and even those who were gentle in spirit would look at their loved ones with the idea of killing and eating them. Deut. 28-52-56. They were devoid of all affection in the city, and so desperate were they for food that they fought for it right in the streets of Jerusalem. The factions were so wicked against one another that when it came to the time of famine they had no mercy, and if a man had a piece of meat in his mouth they would choke him to death to obtain the morsel. These awful scenes of men fighting for food in the city were frequent, and one day when the odor of cooking flesh came to one of these prowling bands, they dashed into a house and demanded the meat. A woman opened the oven door with an awful face and they saw the body of her

child. Her example, awful as it was, was followed by other mothers in that siege, and when Titus heard it he felt as if he could not be cruel enough with a people who would be guilty of such horrible things as these and would hold out against him in spite of the fact that they were reduced to such desperation. The Jews in order to save their jewelry swallowed it, while the Romans knowing this, cut them open to get it. If one stayed inside the city he starved; if he went out to the Romans he was disembowled with a sword. The whole thing is a horrible picture—crucifixion, famine, destruction, and the awful sins which followed such a prolonged siege.

Now this was God's people, God's city and God's temple, under the judgment of a loving God. Strange, isn't it? And He had love toward them all the while. How true the scripture, "It is a fearful thing to fall into the hands of the living God." It is a fearful thing to fight against Him and to go against His will. Oh, how the crushing blow of God falls in awful judgment on all those who resist Him as the Jew has resisted God.

After this there was a worse time. The Jews gathered together around a false Christ in the time of the Emperor Hadrian, 130 A. D., and they had a worse time than at 70 A. D. The Romans sought more fully to reduce them to destruction, and they were swept from the land like flies and the city left perfectly desolate. The Emperor rebuilt the city as a heathen city, built a heathen temple on the site of the holy of holies, and established a heathen altar. There were no Jews left there, and no Jews were permitted to come into the city for two hundred years, until the time of Constantine.

Notice that that city which was destroyed by the Roman Emperor Titus was left desolate of Jews for centuries, and yet today swarms of Jews are going back. As Disraeli said, "You cannot destroy us." They were kept out of the city for two and a half centuries, and up to the year 1841, nearly the middle of the last century, there were not more than three thousand Jews permitted to be in the city at any one time. The fact I call your attention to is that this late Zionist Movement is a very rapid movement. It has come to a head during the last thirteen years and today there are probably from 80,000 to 90,000 Jews in Jerusalem, which is a city of 100,000—four-fifths Jews. It was not until 1888 that they were allowed full freedom to go into the city and to invest in property. The dear old city has been passed like a football back and forth between Mohammedans and Crusaders. The Crusaders were Christians who came from Rome to wrest this Jewish city from the Mohammedans, determined to make it Christian. They put to the sword

Mohammedans and Jews alike and were very cruel to them, so that the Jews say today, "It is no wonder we do not believe in your Messiah." So back and forth between the Christians and Mohammedans it passed until down into the sixteenth century. Since 1517 the Turk has been in permanent possession of Jerusalem, and it is in his hands today; in 1917 it will be an even four hundred years.

Now we see the city building up; the temple is gone and the mosque of Omar is over the rock, displacing the holy of holies. The Mohammedan is in full possession, except that having opened the door to the Jews they have come in, and as they always do if they are allowed a free hand, they have possession of the banking and other business, and are getting control of the land little by little, until eighty or ninety thousand of them have possession of all the business and the Turks are being crowded out. The Mohammedans are taking things easy and drifting along in the Oriental way, and the Jews are coming in from the other nations, where they have learned how to earn money, and the lazy Turks are being pushed to the wall. Unless, however, the Zionist Movement gets what it is after, namely, the consent not only of the Turk, but of the other powers, for the Jews to have permanent possession of their own land, they will simply be open to the caprices of the Turkish Empire and will be forced out if the Turk becomes jealous of this growing influence of the Jews.

Some who have been watching the Turk have said, "There is the stolid Turk who doesn't budge for anybody. There is that old Sultan, cruel, rich, immovable; and we wonder how the whole thing is going to work out. It looks as though the Lord would never get these signs of the times fulfilled."

But notice how strangely the Christ, through His servants who have gone forth in His Name, has been working out this problem. Suddenly the Young Turk, so-called, made what he is by Christian missionaries with their schools, comes forward and in one day demands his constitution, deposes his conservative old Sultan, then turns around and throws Mesopotamia at the Jews. The constitutional Turkish government which has deposed the Sultan, has for a consideration, given the Jews this land. The Turk has not been unselfish in this move for a constitutional government. He has found out about railroads, about exploiting a country, and he knows the Jew has the money bags, and while the Turk will hold the sovereignty, at least he supposes he will, he desires to use the Jew as a cat's paw. This is his selfish plan. Notice the unconscious fulfillers of prophecy. There are others who, like the Turk and Zionistic Jews, are working out their own selfish ends, and are working along ra-

tionalistic lines, without God and without the Bible, but who are God's wheels grinding out God's plan and unconsciously fulfilling prophecy. The Young Turk, ambitious and progressive, has made one of the quickest moves towards bringing in the end that has ever been made. By one turn of the hand they have begun to solve the problem as to how the Jews should come back for the Antichrist to deal with them.

But we have not come to the end of Jerusalem yet. In the fourteenth chapter of Zechariah we see the nations gathered together against Jerusalem, which shows that if it takes so many things to besiege it Jerusalem is to be still more strongly rebuilt. We can easily see what the Jew will do with Jerusalem. If the whole land and all the country round about is filled with Jews, what think you they will do with their great city? They will rebuild it, beautify it, build a temple in it and set up the sacrifices again, as Ezekiel prophesies.

We do not need prophecy now; we have come up to the place where we can see the thing coming over the hills. And what will his royal highness, the Antichrist, probably a rationalistic Jew, who will have Babylon for his grand city, think of Jerusalem?

Men whose hearts will be still warm towards their prophets, towards the Word of God, but without thinking about the Messiah's kingdom, will want to build their city. The Jew on the commercial side will build up Babylon, and the Jew on his sentimental side will build up Jerusalem. And then will come the gathering of this awful cloud, this last great destruction which is to come upon the Jews and upon Jerusalem, this awful cloud of Antichrist's kingdom. The same old Babylon that came up the Euphrates Valley and came down as an enemy from the north, the same old enemy coming along the same old route, with railroads to help him this time to carry his troops, will come down from the north upon Jerusalem and gather around there to the battle of Armageddon. Zech. 14:1-3; Rev. 16:22-16. Then the Lord comes forth to fight for His people, and it says in one place in that awful picture in Revelation 14:17-20 that the blood will run out up to the horses' bridles; and awful picture of judgment. The same picture is in Revelation 19:15.

So Jerusalem will be rebuilt and besieged by the Antichrist—rebuilt while the Jews are in covenant with the Antichrist, and besieged after the covenant is broken. You remember the ninth of Daniel; in the midst of the seventieth week, the covenant which Antichrist and the Jew make will be broken. This Antichrist will be the grandest and noblest type of man the world has ever seen, a splendid type of intellectual manhood, "the superman," if you like, filled with the

spirit of the devil. The devil will inspire him and he will be made wise with a wonderful wisdom. By this impulse from the pit, the devil against Christ, he will gather a wonderful army around him, and will be the center of a wonderful life. This Antichrist, a renegade Jew, inspired by the devil, will prompt the leader of the false religions to make an image to him, and that false prophet in fellowship with the Antichrist, will demand that people worship that image. The Jew will not worship his image and the covenant will be broken at that point where they refuse to go back into idolatry. The Jew will say: "We remember what we suffered once for our idolatry and we will not suffer again," and then strange, strange thing, as they *reject* idolatry, the last great judgment of God falls upon them in the awful tribulation. You say, "Well, that is too bad!" Yes, it is too bad, but whether you go to the right or to the left, when you are against God you get into trouble. God will not be interested in that act of refusing idolatry because they have rejected the Christ of God, and then will come the conflict between Babylon and Jerusalem. It is true to the picture of scripture.

It may be in these tribulations and sorrows the better spirits will gather, and out of that anguish there will be people who are going to meet the Lord on Mount Zion, 144,000 of them, who are going to stand with Him when He comes. And if you want to fill in the other parts of the picture you can easily see that Christians are going to be active all this time; there is going to be missionary work going on in Palestine all the time; they are to preach more and more in the power of the Spirit down to the end of the age; there will be a harder fight, but it is going to draw Christ's people over to Him fully, and He is going to fight for them if they trust Him. There will be a mightier manifestation of the Gospel and of power, and out of that fight will come 144,000 converted from Israel, and they will greet Christ when He comes to that city in its besieged condition and will stand

with Him on Mount Zion in the midst of the earthly Jerusalem, delivered and ruled over by the Christ. In the twentieth chapter of Revelation, Satan's brief rebellion against the "beloved city" is summarily disposed of, and Jerusalem is left in peace.

And now finally in Rev. 21:9-14 we have an angel showing John the apostle, the Bride, the Lamb's wife. That bride is "that great city the Holy Jerusalem." That great city comes down from God and has a wall of twelve foundations and twelve gates. The twelve gates of pearl have on them the names of the twelve tribes of Israel, and the twelve foundations of the wall have on them the names of the twelve apostles of the Lamb. We see then that in the Bride will be the Old Testament pure ones, as well as the New Testament faithful. The much talked of Bride then will not be merely the raptured saints of the church age, but will be made up of a blessed unity of Old and New Testament companies faithful to God and to the Lamb. We know that the 144,000 are represented as from the twelve tribes and faithful to the Lamb, following Him whithersoever He goeth. But be that as it may, the thought is presented clearly and simply in this last book of the Word that both Jew and Gentile will be in the Bride. How God will work this out remains for Him yet to reveal. But how beautiful that the old rock fortress of Zion, which was the Jerusalem of David, should become the shrine of shrines of all the earth containing the Shekinah glory of Jehovah and after manifold trials and sorrows should emerge from her terrible history gloriously delivered in her earthly life and be eternally immortalized by having her name emblazoned on the Holy City of God, which is to be the Bride of the Lamb; its gates of pearl, its foundations of precious stones, its streets of purest gold showing forth in its wondrous heavenly beauty the glory of the God who fought its battles, purified it in the fires of a thousand judgments and brought it out a final and permanent witness to the fact that the gifts and calling of God are without repentance.

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Notes

In the Foreign Lands

BROTHER THOMAS JUNK in Tsao-Hsien, Shantung, N. China, writing to us under date of May 22nd, reports a wonderful case of deliverance from demon possession. A lady who was visiting in his home and heard the Gospel preached for the first time in her life became intensely interested. When she went home and began praying her trouble commenced. She says that while she was praying an evil spirit caught her by the throat and shook her until she had no breath, telling her he would kill her if she didn't stop praying. She came back to Brother Junk and was thrown into fits four or five times a day, and whenever he would come into the room she would scream and try to run away. In Jesus' Name he cast out the evil spirit and prayed for her, and she was delivered. Three times after that the evil spirit returned and was cast out. She was finally completely delivered and is now rejoicing in the Lord.

Another blessed deliverance was that of a prominent doctor's only son who was seriously sick with the small-pox and inflammation of the lungs. After the father had tried every known remedy he gave his son up to die and came to Brother Junk and asked him if he could help his son. Brother Junk told him he could do nothing, but with God all things were possible. He went to his home, anointed the child and the Lord miraculously restored him to health, when from a human standpoint he was as good as dead.

Brother Junk says he has recently visited fifty-two different towns and villages, and in only seven of them have they ever heard the word of God; that the darkness and ignorance is fearful, and yet there is a hungering for the truth, and in some places they beg him to come back and tell them more of the old, old story of the love of Jesus.

Bethesda



LET me speak to you briefly about the Home God has just caused us to open. In the very beginning God showed me it was to be broader than simply a home for healing, and it was to be broader than a home for those who were seeking the baptism in the Holy Spirit; that it was to include both of these blessings, and was to stand for Salvation, for Healing, for Cleansing, and for the Baptism in the Holy Spirit, and for any other blessing God has for His children.

Strange to say, the Holy Spirit in the geography of the Holy Land already had a name that would cover all of these points. That name is found in the word "Bethesda" which occurs only once in the Bible, and that is in John 5:2, where Jesus healed the impotent man. The first part of the word, "Beth" means house. Bethesda means first, "A House of Pity," or a House of Salvation, for the Book says, "In His love and in His pity He has redeemed them." So it stands first of all for the greatest blessing God ever gave to mankind, and that blessing is Salvation. No matter how much the Spirit of God may dwell in us, and how much He may operate in us and through us, we must constantly remember that God's greatest gift and God's mightiest and best manifestation to sinful men is the fact that He sent Jesus Christ into the world to save us from our sins. "In His love and in His pity He has redeemed us," and therefore Bethesda will stand as a refuge in time of storm for those who wish to avail themselves of its privileges in seeking salvation, and I say to you who are struggling against the propensities and appetites of a life-time, who have been cursed by sin, and who have fallen into the clutches of Satan, perhaps through drink or morphine, or tobacco, or some other narcotic, bound by Satan and unable to break from him, I say to you in the Name of Jesus that the doors of Bethesda are open to you day and night, and any time you want to be freed from the temptations ring the door-bell and God will have some one there to help you out of your trouble.

Bethesda means therefore, first a House of Salvation. Not only is its meaning a House of Pity (Salvation), but it is also a House of Mercy, and I have been led to read into that term a "House of Healing." A House of Mercy and therefore a *House of Healing*. The special text that leads me to say that since its original meaning is, among other things, a House of Mercy, and that therefore it could mean a House of Healing, was the ejaculation of the poor men who were blind as they heard that Jesus of Nazareth was passing by, and began to cry out with a loud voice, "Jesus, Thou Son of David, have mercy on us!" "Jesus, Thou Son of David, have mercy on us." He had mercy on them, and when the mercy was put into practice the blind men's eyes were opened.

Another meaning that attaches to Bethesda is "House of Effusion." Effusion means to shed forth, or pour out. Joel, hundreds of years before Christ came, looking forward to the period of the early rain, in the first part of the dispensation, and stretching on through the lapse of centuries into this time of the latter rain, prophesied: "I will pour out My Spirit upon all flesh." Peter on the day of Pentecost said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear;" He hath poured out, He hath caused this "effusion." So it is a House of Salvation, a House of Healing and a House of the Baptism in the Holy Spirit. Whenever you see anything in the nature of the *shedding forth* or of the *pouring out* of the Spirit upon God's people, that thought is included in this name, Bethesda.

But this word, rich in definition, has another meaning attached to it. It is also a House of "Flowing Waters," and thereby God means that it shall be a center from which will flow streams of blessing, even though the streams may be small, for we are not expecting to turn the world upside-down from this Home. But we believe God has called it into existence and we believe God will equip us for the service that comes to us to perform in connection with it. It is to be a center from which is to flow streams of power, purity, righteousness, truth, kindness, mercy, sympathy and love; and may God make it all this.

As a House of *Pity* it stands for Salvation; as a House of *Mercy*, it stands for Healing, as a House of *Effusion* it stands for the Baptism in the Holy Spirit, and as a House of *Flowing Waters* it will stand, we trust, in some measure for the realization of the words of the Master, "*He that believeth on me out of his innermost being shall flow rivers of living water.*"

The foregoing is a portion of a talk delivered in The Stone Church, April 3, 1910, soon after "Bethesda" was opened. In a small but very real and blessed way God has made it true to the various meanings attaching to its name as above outlined, for some have been saved, healed, cleansed and baptized in the Holy Spirit through its influence.

It is temporarily located at 3554 Vernon Avenue. Any who wish to avail themselves of its blessings please write us for terms, etc., at 3616 Prairie Avenue, Chicago, Ill.

"Where is the Promise of His Parousia?"

Divine Kleptomania

Delivered in Chicago by D. Wesley Myland, 349 Garfield Ave., Columbus, Ohio, Sept. 2, 1909



HE Lord leads me today to speak on His Second Coming. The aspect I am going to speak of is one which does not generally concern Christians. It is the "*Parousia*." Our English translation gives but the one word *coming*, but there are four Greek words used, and each one has reference to a different phase or aspect. You cannot tell by your King James version nor your revised which is meant, but the moment you get a little light you will see by the contextual scriptures the difference, and it

becomes plain. Where you find scriptures apparently contradicting each other, or nearly so, there is frequently the greatest spiritual truth and light when you really come to understand them.

Now the *parousia* is the *secret* coming of the Lord, to catch away His people who are ready, His Body, His bride. The next word in the Bible is the *revelation* or *apocalypse* which the whole last book of the New Testament is written upon. It means the unfolding of the heavens and the heavenly vision, showing things in the heavens and things that have transpired on the earth in the meantime; the *apocalypse* is the revelation of the Son of Man. That

is what the word means; just the opposite of the *apocrypha*, so that the Book of the Revelation more than any other in the Bible is the book God wants us to know and understand. I spend more time on that than any other book in the Bible. I have been studying it for fifteen years. I have just secured one or two last thoughts on it, and there are one or two little things I am yet waiting for the Lord to make plain to me, then I am ready to publish the lectures I have on The Revelation. If there is any part of the Book I have watered with my own tears, it is that part; it is tear-stained from this poor man. God has revealed this Book to me sufficiently to satisfy my own heart concerning the devil and all his messengers, the world, the flesh, all unsaved people, all the saved and sanctified people, and all the ages of God and the ends of creation and redemption. My heart is satisfied on all the themes and subjects of the scriptures, but I never expected to live to have it so. There is not a question I have ever heard of, or that has been raised in the church or out of it, concerning which God has not settled my spirit. I haven't a doubt or question left in the horizon of all my spiritual vision and understanding, and this is like heaven to me. I do not mean to say by that that I have compassed everything there is to compass, but *my heart* is satisfied. I have no doubts or questions floating around me and hindering me in my work for the Lord, and I want to say to every Christian worker, it is a wonderful thing to be set free for God's will and to do it instant. Oh, I remember the years it was not so. God had great mercy on me; He let me get thrashed out and ground out, and He burned out of me all kinds of things until He made me to know what would satisfy my heart in the light of His Word and in the testimony of His Spirit in my own soul.

Then after the *apocalypse* comes the word *epiphany*, which has to do with Christ leaving the heavens with His Bride and all His attendants, servants and messengers and coming down to the earth to institute the millennial reign. This phase of the subject is found, among other places, in the nineteenth chapter of Revelation. It is sometimes called the *appearing*, when He will appear to the people on the earth, and when Israel will weep and wail because of Him whom they have pierced.

Then the fourth term in the coming is *erchomenos* or *erchomai*, meaning the *arrival*—when Christ reaches the earth; when "His feet shall stand on the Mount of Olives."

Now I am led to give a running comment on the third chapter of the second epistle of Peter:

"This second epistle, beloved, I now write unto you,"—to make the first effective and add some things to it. The first didn't fail entirely, but it failed of the great object Peter had in mind. He spoke there of the Lord's coming, and of the revelation they had of Him on the holy mount when they were up there with Him, but in this second letter he says he is writing to stir up their pure minds by way of remembrance, reiteration, to make it more emphatic and vivid. "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." This word "lusts" means *abnormal desires*; wherever you find the word "lust" in the New Testament, the Greek word means abnormal and unnatural desires. There are many normal desires that are holy and sanctified. We have no sympathy with the fanatics that run riot and even break up homes, separating husbands and wives, and declaring their union unholy. This word always means *evil* desire, abnormal, unnatural, and running away from God and from the true order of our constituted being.

They will come, and they will scoff because they are walking after their own desire, which is abnormal, and they will say, "Where is the promise of His *parousia*?" That is the word here. In this chapter it occurs three times in the Greek, and twice in the English. Peter refers to other things in this chapter but this is the main subject. They will scoff about it and say, "He hasn't come yet; you people haven't been caught up yet, no translations yet." No, it is not time. It is time to get ready now. It would be awful for those people who scoff if the time had come, but it is near, even at the door. "For since the fathers fell asleep, all things continue as they were from the beginning of the creation." That is the devil's lie. All things do not continue as they were from the creation. There have been the most startling and wonderful changes not only in the conditions and aspects and relations of this world, but in God's very dealing with it, and greater changes are soon to come. All things do not continue the same. Brother, sister, young or old, have all things continued the same ever since you were born? Of course they haven't. Scoffers are saying that, walking after their own desires; ignorant fellows led away by their own desires, otherwise they would not scoff. They say, "Where is the promise of His coming?" It shines brighter than ever. It is more inspiring than ever. It is drawing more to the heart of God than ever. People are separating themselves unto it

under the most adverse conditions the world ever knew, and that is what makes the glory of this body of Christ the greater; it will be brought out in the most critical, adverse and opposing conditions the world ever saw. "As in the days of Lot," says Christ, and Daniel confirms it also and uses great adjectives, and says they shall do exceedingly wickedly, but the wise shall understand. It means more to live, with all due respect to patriarch, seer and apostle, it means more for us to stand between the living and the dead than it ever did, for the powers of evil are accumulated and intensified, and have the right of way everywhere today. We stand as one with God against the many.

But by and by we shall call all these things "light afflictions" enduring but for a moment. "For a small moment have I forsaken thee; but with great mercies will I gather thee." So it is the light affliction for a moment, and that is not all; the light affliction is *working* for you. God set it to work, and it is working out a "*far more exceeding and eternal weight of glory.*" It is the glory that is heavy, a *weight* of glory; it gets heavy and bows people down, shaking some people after they are down, submerging some people, and then they cannot tell it, for as Peter says, it is "unspeakable and full of glory."

The Lord Jesus Christ said in Matthew, "As it was in the days of Noah, so shall it be in the *parousia.*" Keep that in mind. This means that as in the days of Noah they scoffed at him, so they will scoff at you. They said, "You old fool, making a big boat on dry land. There is no river here big enough to launch it." Noah wasn't worrying about that for God didn't tell Noah to build an ark and launch it on a river; He just said he should build an ark. All God is saying to you is to build an ark for you and your house, and then when God tells you to move in, He will float it. He floated Noah's in water. He will float yours in the air. God is going to let down His great flying-machines and His people are going up. They won't have to take gasoline along, and there will be no speed limits, no time limits. We shall be forever with the Lord.

You will just be taken up and they will look around and see a pile of clothes, but you will be gone, just as the butterfly leaves behind the chrysalis. It had been an earth creature, but now it is an aerial creature. Its wings were formed quickly, made by the last strain and struggle of the chrysalis to free itself from the shell. I tried to free one once and I took a sharp instrument and thought I would lessen the strain and struggle by helping it out, but I only let it out to die. After it is fully formed it lacks

just one thing; it needs wings. It is to be a butterfly; it is not to be a worm and creep on the earth. That last struggle and agony in the bursting forth of its wings seems to cost it its very life. I have studied it closely; that last struggle pushes out the fluid from its very innermost being, and out of this fluid is formed those fine gauze-like wings; the little shell bursts with the last strain of suffering which brings forth the new-born wing, and that, Jesus likens to the birth-pangs of the body of Christ, the travail, the beginning of sorrows. He says when these things begin to come to pass, "Lift up your heads" the old thing is going to burst and break; your redemption, your loosening draweth nigh. The word "redemption" here used has the idea of launching the ship. The ship was built on land, but was built for the water, and you will have to let her slip into what she was built for. We, too, are built on the earth, but we are built for the heavens, and so the last trial, the last struggle, brother, sister, may come just before the *parousia*, and going through that trial right you will get the wings of faith that will translate you. That is the way Enoch and Noah got them. They walked in a very ungodly age; they were shining lights. Noah walked with God just as Enoch did, but Enoch was translated, while Noah went through the preparation and was saved out of the tribulation; thus one is a type of the translation saints, the other a type of the tribulation saints.

The sixth verse says "Whereby the world that then was, being overflowed with water, perished." When you read here of the world being destroyed, it means the destruction of human life, not the earth. "But the heavens, the earth, which are now by the same word kept in store" so that it shall not be destroyed by water any more, but why? Because now it is reserved and kept in store for its second baptism, that of fire. Just as truly as the human soul must have two baptisms, one in water and the other in fire, so the earth will have two baptisms; just as truly as every human heart to be a child of God must be regenerated, so this earth must be regenerated.

When the disciples of Jesus were seeking positions in His Kingdom, He said, "I cannot give them now, they are in My Father's hands until the kingdom is turned over to Me, but to you who follow Me now in my humiliation, in the regeneration of the earth you shall sit on twelve thrones judging the twelve tribes of Israel." So they were content to follow Him in His humiliation, not getting anything, not knowing what their position would be, not receiving anything but tribulation. Don't look for any pay now, but the comfort of the Holy Ghost.

I received a letter from a brother this morning in which he says, "I haven't time to write much, but I am still walking in the comfort of the Holy Ghost." It means the church will be multiplied and have peace. That is enough now and you will enjoy your reward all the more by and by. He has kept it in store, reserved unto fire against the last day; that is the millennial age. The earth will get its baptism of fire, but you who are faithful will not be here then. Most people run away from the fire; they are afraid of it, and after we have it they are afraid of us; they do not like to come close to the fire. People like to paddle in water, but when it comes to fire they don't like it. Fire is the one element that purifies when all others fail. When you go through the Revelation from the sixth chapter to the thirteenth you read all about fire, fire, fire, until one-third of everything under the heavens passes through the fire. Why is it? Because Satan took one-third of heaven with him; Satan himself is one-third of the archangels; there are three, Lucifer, Gabriel and Michael. Satan was the angel of light, Gabriel the angel of teaching and instruction, while Michael was the angel of war, so even Gabriel could not do some things for Daniel until Michael had come with his hosts and fought back the demons of the prince of Persia, or the prince of demons that had charge of the political kingdom of Persia. If you understood demonology, you would know what these things mean. Michael came out and fought the battle, turned the aliens to flight, and Gabriel could go and communicate what the Lord had for Daniel after the twenty-one days of fasting. He was so weak he could not get up. You must not worry if people are down and cannot get up. I have left people a whole night and a day. The Lord strengthened Daniel. He said, "O Daniel, a man greatly beloved." That is worth waiting twenty-one days for.

"But beloved, you are not ignorant;" no man is ignorant of the things of God unless his will has been set in the way. You yield yourself to God and He will instruct you. He will send somebody across the continent to teach you. He will bring Peter down from the housetop, cleanness or uncleanness, Jew or Gentile, vision or no vision. He will send him over to Cornelius if Cornelius is a devout man. Oh, if there were more devout people in these meetings there would be more instructed people. But you are not ignorant of this, beloved, "one day is with the Lord as a thousand years, and a thousand years as one day." Though God goes on for a thousand years we have only waited one day, because God is working by days. They tell us the

first day was a thousand years. All right, I am not particular, but my opinion is that the six days of Genesis were days of twenty-four hours each, "and the evening and the morning was the first day." Before God got through with His work of creation He had the sun hung in the heavens and the moon moving at night, and He had the same order He has now.

Why has the Lord such great patience? Why does He seem slack? Because He is long suffering toward us, not willing that any should perish but that all should come to the light, He is waiting for them to become members of His Body, those who were born and reared in Christian homes and therefore have a right to first chance under the New Testament Covenant, just as the Jews were children of the Kingdom under the Old Testament Covenant. The Jews had first rights in the dispensation but when they rejected God He moved on.

Why has the revival spread so much in heathen lands? Because God has gone there and the rising light is easily seen, while here we are running over one another, tramping over each other's toes and heels, giving line upon line, precept upon precept, here a little and there a little, that you might obtain the promise. The Holy Spirit is about through with England and America, save that He is making a lot of God's children very hungry for Him; that is the chief ministry now, and I follow on wherever I see God working in any way. I am after defrauding the devil, but I know where the Holy Spirit is moving now, down into low places and abroad in the heathen world. You can get Him to work there very easily, while in a meeting like this we can bring on the best minister, encourage each other by a personal word, by prayer and song, and yet how little we get. The Christian worker of the eleventh hour must understand the Word of God or he will get discouraged and fail. I thank God we may have understanding of the times and know what Israel ought to do, but this states the issue squarely. Jesus told us so, and the apostles told us so. He will come when His body is ready and His Jewish people are ready, and the fullness of the Gentiles has come. He will come and you cannot change it.

I want now to go back and give an alliterative paraphrase of this chapter; an alliteration given me by the Spirit so that I could keep it as a little pocket-piece in my heart. Let us take the letter "W" and run it through this *parousia*. First the *word*, the *word* of the Lord. Verse 2: "I stir up your minds by way of remembrance that you will be mindful of the *word* and the commandment of the Lord. "We are introduced to the word first and

according to Luke 1:37 not one word of God is void of power. That is the literal translation, and that is spoken by Gabriel to Mary with reference to the incarnation of Christ. And it is true, we have been saying that things did not remain as they were at the creation, but everything has been performed up to date.

The next thing under that "W" is the *will*, verse 5. The whole trouble is in the will. It is the will of man that will not be subject to the will of God. I see little men and little women, but big sinners in this tent every night, and I am around here doing some personal work and wearing my body tired, but getting great joy and blessing, and I see them setting up against His preached word so there is a day coming when you will have to answer for all that thing, and if such are here today I pray you in the name of Jesus submit your will; it will cost you everything by and by; it will cost you nothing now but the surrender of things that are against you. Do not fool with that deadly thing the human will, have it sanctified until you won't know where His begins and yours ends. The next is the "way," verse 6; the way God's work comes. He says, "Whereby the world that then was being overflowed with water, perished, but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment." This is where God is going to work. I amplified that by showing the destruction by water and the destruction by fire; this is God's way. Then He says, "Don't you be ignorant of this thing, that this is the way God is going to work," but as He saved Noah from the water and preserved him, so He will take care of His own today.

Then the "work," verse 9; how we are to work. We are to do the work and He will come as a thief while we are doing it. That tenth verse comes in right there in the middle of the work God wants done. He is long-suffering, not willing that any should perish but all should come to Him. Nobody comes to God until they repent. Repentance is the mother of faith and conviction is the mother of repentance. To come to godly repentance is equivalent to coming to God. Now when we are doing that what happens? "He will come as a thief in the night," verse 10. Things are getting pretty dark. To whom does He come as a thief? To those who don't know Him. That word in the Greek is *kleptomania*. You know what a kleptomaniac is. About Christmas time there are people who have a mania for some one thing; they just grab up things on the sly. This word kleptomaniac means a shop-lifter, somebody who looks for some-

thing special. Now Jesus is looking for material for His body, and He is coming down in the midnight of this world and going to move around in shops and homes and going to get a lot of people in His pockets and take them away. That is what the word means, and say, there won't be detectives enough to send out of hell to hinder Him or capture Him when He has done it. Caught away to be forever with the Lord! "Comfort ye one another with these words."

Now the "walk" comes, verse 11. The "work" and the "walk" and this Kleptomaniac coming right in the middle of it. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"—godlikeness. "Looking for and hastening unto the *parousia* of the day of God." That will usher in the day of God.

How shall we accomplish all this? There is another "W" and that is in the word "wisdom." He says, "Nevertheless, we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness. A renewed heaven and a renewed earth; not the old heaven and the old earth taken away entirely. God gave you a new heart, but you are still Mrs. Smith. So this earth is going to be regenerated just like men. It is going to have a new heart and a new face, purified by fire as the old was purified by water. We can get this wisdom only by being busy for God, for the Book says, "He that winneth souls is wise."

"Wherefore, beloved, seeing that we look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." Not faultless. He will present us faultless, but He will keep us blameless while we are down here.

Verse 17 has another "W," *warning*. "Ye therefore, beloved, seeing ye know these things before, beware;" there is a warning word in which He says, "Beware lest ye also, being led away with the error of the wicked fall from your own steadfastness." You cannot change God's word; you only change your own condition. A backslider cannot change the whole position of scripture. People are falling into societies, psychical research, mind cure, spiritism, theosophy, etc. What are they falling from? Their own steadfastness. They have gone out of the Baptist, the Methodist, the Congregational, the Presbyterian churches by the hundreds into these cults, but they have fallen from their own steadfastness. The last words are these, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen. There is grace and growth

and gain and glory. I want to leave those four words with you, by which you shall be ready for the coming of the Lord. Grace, grace, Oh magnify it! Grace and growth in grace will bring gain to

knowledge. Grace, growth, gain, glory, is Peter's last breath before he goes out to his final suffering, crucified head downwards that he might be glorified with his Lord.

"Mine Eyes Have Seen the King"

How the Lord Brought Me Down Before Him

Convention May 16, 1910, S. D. Kinne, 2816 Stoddard St., St. Louis, Mo.



MIGHT quote several texts around which the thoughts the Lord may give us, will probably cluster. The first one is in the second chapter of Acts, where it says, "to all that are afar off." Our brother spoke yesterday morning about the fact that we are removed nineteen hundred years and six thousand miles from the time and place of the first Pentecost and it came to me this evening that there is another sense in which we are afar off, and I think the Lord will perhaps enable us to see that sense also as we go along.

In Galatians 1:15, 16, we read, "But when it pleased God . . . to reveal His Son in me," and again in the second chapter, twentieth verse, he says, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." In Colossians 1:27, Paul says he preached among the Gentiles this mystery, which is "Christ in you the hope of glory."

I was in Arkansas a few months ago, and my wife wrote me she thought it was time for me to come home. She said, "I feel the work cannot go on in St. Louis unless we go deeper, and you will have to come home and help us to get down." I thought about it and I said, "I don't know what to do. I am down as low as I know how to be. How to go down deeper, I do not know, and how to get at it I do not know," but I went home shortly after that. Some of our friends had been teaching some doctrine that seemed to scatter the people, broke the work and hindered the Lord. They were dear friends of mine; I thought about it, prayed about it some, and decided I would go and talk to them. My wife and I went to see them. I sat there and could not say anything about it. Every time I felt like trying to talk to them I was up against the biggest cross I ever had in my life. I asked the Lord what it meant and He said to me, "I want you to preach the Gospel. I want

you to preach Jesus. If other people will preach something else, let them preach it, but you preach Jesus." My wife said I had my commission. I have been pretty slow, but if I did get my commission so late in life I thank God I got it. I have had the best time preaching since then that I ever had in my life.

I am going to tell you as the Lord shall enable me, what I conceive to be in that thought, and perhaps I shall talk some about my own experience, because there doesn't seem to be any way to explain and teach truth so simply and so plainly as to tell experience. There is one other scripture I should have quoted as a part of this subject. It is in Exodus 32:4, where the children of Israel had a big feast and made a golden calf; they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." That scripture came to me since I came into this Convention. I have thought a good deal about it. It seemed to me the Lord had shown me some of the things that people are saying today, "These are the gods," these are the things that have brought us up out of the Egyptian experiences of sin, into the experiences of God's favor and blessing, and that we as a people have a lot of false gods that we have substituted for the blessed Jesus and we do not know it.

A few days after this time I was speaking about, I was sitting in a meeting and the Lord showed me the way to go down. I had never seen it that way before, but it all fell out as plain and open to me as could be. I could not get down by hunting over my experience and digging up my heart and trying to see what was the matter with me. I did try that a good many times and instead of going down with the Lord I got down in myself and down in my experience and got into trouble, and I saw a great many people in the same sort of difficulty, but the Lord showed me how He brought down some of the great men in the scripture. He pointed me back to that time when Daniel was out by the river after having been fasting and praying for some days, and the message from heaven came to him, and when the messenger appeared and the glory shone upon him, and God gave him this gracious manifestation, he says he fell on his face and

there was no more strength left in him. I saw that which caused Daniel to go down was a *revelation from the upper world*. Then I thought about Isaiah in the sixth chapter when he had a vision of the Lord in His glory, and said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: *for mine eyes have seen the King, the Lord of hosts.*"

He went down, but *it was a sight of the Lord that brought him down*.

Then I remember about Jacob and a number of others back in the Old Testament. Jacob started away from home after doing a lot of meanness. He got off alone and lay down at night with his head on a stone for a pillow. He saw a ladder going up to heaven with angels ascending and descending, and he said, "Oh, this is a terrible place, God is here and I did not know it, and *he went down*."

Moses, as he was out there at the backside of the desert, was spoken to by the Lord in the burning bush and he was a humble man in a minute.

Friends, there is nothing in this world that will take the pride and lifted-up spirit out of us as a revelation from heaven, and that is what we need; that is what the world is suffering for today, a sight of Jesus. When Saul, the murderous persecutor, full of spite and backed up by religious hatred that made him believe he was doing God's service, got a flash of the glory of the face of Jesus Christ, he was instantly changed from a persecutor to a disciple of the Lord Jesus, and at once he cried, "Who art thou, Lord?" The fight was all gone out of him. He was conquered immediately. Beloved, *it is a sight of Jesus we need!* Ah, that is what will break human hearts and bring men and women down! a sight of the Lord Jesus Christ!

There never was a man who lived any closer to Jesus than John the Beloved. He complacently laid his head against the breast of Jesus, but when John saw Jesus, as described in the Revelation, in his spotless white garment, His eyes as a flame of fire, His feet like fine brass as if they burned in a furnace, he said, "I was as a dead man." Oh, the reason we are so high, the reason we feel ourselves so much, is because we know so little of the presence of God. We have lived "afar off;" we have not gotten very near to Him yet; He has tried to get near to us. I thought today, "Oh, how the Lord is struggling; what efforts He is making through much human ignorance and our fanaticism, our foolishness, our coldness and our hardness." This world is cold and hard, and our people are cold and hard; we have lived selfish, earthly lives; we are so close to the earth and so far from heaven; God in the outpouring of His Spirit is

trying to get down to us and many of us are running away.

I used to have a pent-up heart. Do you know what it is to live a pent-up life? Did you ever know what it was to go on week after week and year after year, and feel there was something down in there if it could only get out you would feel better? I felt that way for years. It seemed to me if I could just preach like I felt down in my heart, how I could preach, and if I could just sing and write like I felt in my heart more would be accomplished.

A brother asked last night, "What is the matter with the baptism in the Holy Ghost?" and other things along that line. It is three years since the Lord baptized me in the Holy Ghost and I believe in this Movement. I am not asleep and I haven't my eyes shut; I see lots of folly, and lots of foolishness, but I see God also. I have a sight of Jesus, and I know something of what the brother meant when he spoke of "the larger Christ." Praise the Lord that pent-up feeling is gone! There is no pent-up feeling in there now; there is such joy and peace, such victory and light and heavenliness in my soul that I cannot tell it. I am living a happy life. My life is full of joy and happiness, but I believe I know a little something of what Paul meant when he said he had continual heaviness and great sorrow of heart for his brethren, and that he could wish himself accursed if thereby they might be brought to Christ. In walking about the city today with a brother I felt the sweetness of heaven in my soul, and as we spoke to one individual he seemed a changed man right away. We went into a place and met a lady who is one of the publishers of a religious paper, and we got to telling her about this latter rain movement and what God was doing all around the world, and how people spoke as on the day of Pentecost, and she was just as interested as she could be. I have a feeling there are a great many people, if we could only get to them, that the Lord Jesus is longing to reach through men, but He is hampered. Ah, He knows what it is to have a pent-up heart! There is a pent-up condition in the heart of Jesus as He looks down upon this sin-cursed, sin-bedraggled world. He has been praying and pouring out His heart, and longing to get hold of men and bring them to Christ, but I do not know what He will say at the judgment when He comes to judge the church for her crime of not having carried the Gospel to the people, and having been selfish and half-hearted, and having lost the blessed Holy Ghost out of their experience and out of the church. The infinite power of the Son of God has always been at the disposal of the church and she has not used it.

A brother spoke about people going off in the

woods and not knowing where they were, and it seems to me the Lord has not been able to trust us with much. When we get a little we think we get it all, and we jump up and run as soon as God meets us. That has been the trouble with me all my life. When only a young man twenty-three years ago the Lord showed me the condition of the churches. I saw it was not New Testament Christianity, and I then began to pray for the Lord to put that power in me and make me a New Testament Christian. The Spirit of the Lord began to work in me, but I pulled away and ran off. There were times when the power of the Lord was on me in intensity, but the Lord could never get me to hold still until He could do something with me. The only way He could get me to stop was by showing me one day one word in the Bible. I read in the Acts where it tells about Cornelius' household receiving the baptism, and the Jews that went up with Peter saw that the Holy Ghost was poured out on the Gentiles, for they heard them speak with tongues. I said, "I never saw that word 'for' before. I never saw its meaning. Then it seemed I could see so clearly that the Jews had come to recognize the speaking in tongues with the baptism, and they said, 'Why, they have the same baptism that we have;' they might have said they didn't know what was the matter, but when they heard them speak in tongues they said they had the Holy Ghost, and their Jewish pride and Jewish shut-in spirit was broken and gone.

One of the hardest things in the world is for people to get rid of notions and ideas that are in their heads. Peter had been baptized by the Holy Ghost eight years and the Lord had told him in the commission to go into all the world and preach the Gospel to every creature. Peter didn't act on the commission at first, any more than some of the rest of us, for he hadn't gone to the Gentiles. When he was up there on the top of Simon the tanner's house and fell into a trance, and the Lord showed him all those creatures in the sheet, he said, "Lord, I never ate anything common or unclean," and although he was under the power of the Spirit so much that he was in a trance, even then he talked back to the Lord. But the Lord took it out of him, at least a good part of it, and he went up to Cornelius' house and they got the baptism in the Holy Ghost.

When the Lord got hold of me that way I said, "I have the baptism in the Holy Ghost." I didn't mean holiness, because I never thought about the baptism in the Holy Ghost in connection with holiness. The Lord had a big time to get it out of me, but He finally succeeded. I left a kind of loop-hole, and I said, "Lord, whatever I have had, I haven't had it in the way they had it on the day of Pentecost. Others

are getting it that way and it is for me. I am going to have it." I hung up my tools and we sat with the Lord twelve hours a day. We didn't have any preacher to lead us, we just had the Holy Ghost and He taught us and led us further out into the Spirit, gave us the scripture, illuminated our understanding and showed us the way, but somehow I didn't get through. It went on week after week and I didn't get through. I finally got to the place where I said, "I have done everything in my power and I cannot get it."

One evening the Lord spoke to me as I was going down town; we lived on the edge of St. Louis, and the Lord said, "I want you to quit all this praying and all this struggling and just rest." I said, "Lord, I can't do that. I never got anything in the world without struggling and wrestling, and if I quit now I am afraid I never will get it." It seemed the last hope I ever had was going to leave me. I said, "Give me a scripture." He said, "You have not chosen me, but I have chosen you and ordained you." For about three days I went along in that quietness of waiting on the Lord and then He began to speak through me.

I don't suppose anybody who has received the baptism of the Holy Spirit in this Latter Rain Movement has had a harder struggle than I have, because I have always been going ahead of the Lord, and I didn't get all that rapidity out of me. I did a great many wild things, but God in His mercy kept His hand on me. I do not know but what I hindered some of my friends in seeking the baptism because I was not more wise. It means something to live in this world; it means something to touch the divine power of the Spirit of God. He says we have tasted of the powers of the world to come. It is astonishing how lightly we tread upon sacred ground, and how carelessly we deal with the most sacred interests that could possibly come to man, but the Lord in His mercy overlooks it all. My friends said to me, "You have gotten to be a fanatic, that is all." I said as I walked along, "Maybe I am, but I know my heart is honest toward the Lord," and somehow it got into my understanding that when people get into fanaticism they may get back to the Lord, but they seldom get their balance, and are not often very useful in the world after that. It is a mighty serious thing to get into fanaticism, and so when my friends would tell me I was getting fanatical, I would go away and pray. I didn't say, "I *know* I am right and I am just going on," for I wanted to be right. If I was wrong I wanted to know it, so I always looked up to the Lord about it, and after I did that I would see that I had the truth, and we were really on the right line. It was on a line I had wanted

for years, and the aspirations, the desires, the heart-longings, the glimpses of what we ought to be, that have been in my mind and heart in past years have really been experienced in my life in these last days.

If any body had told me in the past it would be my experience to enjoy the fellowship and joy and peace in my soul that I am enjoying these days I could not have believed it. It surpasses anything I ever expected in this life. It is a genuine work of the Holy Ghost, and if you see things that don't look right it is one of two things; either you don't see right with God, many of us Christians are cross-eyed and cannot see spiritually, or else what you see is not the Lord. There are three classes of spirits we have to deal with; there is the divine the Holy Spirit of God; there is the human spirit, and there are evil spirits that are around us. The Holy Spirit has access to the human spirits, and so have evil spirits; they all have their influence and effect upon us, and in the intricacy of these things we cannot always tell what is happening, but we can trust the Lord and we are safe with Him. I feel just as safe tonight as if I were in heaven. I know the blood of Jesus covers me and I am not afraid of anything. Jesus says, "Go and preach the Gospel to all nations." He says, "Because I have all power, I have conquered sin and death and hell and the grave, and have risen and ascended to my Father, the Holy Ghost has been given, and He has said, "Go," and back of the divine "Go" that is given to us, God is, Jesus Christ is, the atonement is, and we have nothing to fear. Don't you know that fear is ruinous? There are two things that cannot exist in the human heart at the same time, *faith* and *fear*. Fear destroys faith every time. There has been in some parts of the country in which I have gone, a great deal of talk about manifestations until people are afraid. They would go to the altar and seek, but they would not trust the Lord. They were afraid something would happen, and something would come in; you never will get anything as long as you take that attitude. We have tried to keep ourselves all these years. Haven't you tried to keep yourself? I made a botch of it every time I turned around.

Now what are the false gods that men are following today. One of them that very good people have followed is religious experience, and I am sure the most of us haven't yet gotten our eyes open and haven't seen what an idolatry there is along the line of experience. I have been a great lover of experience myself. There is something in my nature that inclines me that way. I am always happy; I have a great deal of feeling in my nature, and I have always enjoyed Christian experience. I remember when I first got sanctified, on going to bed at night I was afraid

to go to sleep for fear that sweetness would slip away from me. I was counting on it and doating on it, and there was a sort of idolatry in it

What is the center of Christianity? Not experience. A personality; the revelation of the personal Trinity is the center of Christian experience. It is not that I do not have experiences these days. I have ten times as many as I used to have when I was watching them and paying attention to them.

Three days after I got the baptism I got a tremendous shock. A certain man had not done the right thing. I thought about it and I made up my mind I had to tell him. I went and talked to him plain about how I felt at the way he was doing and talking, and I went home and found that sweetness and that communion I had was gone. I was broken-hearted; I prayed and sought the Lord earnestly for three days, and the Lord blessed me and came back to me in a gracious way. He hadn't left me, but He was grieved at my harshness and hardness of heart. I see now very clearly why I had to wait so long to get the baptism; it was because I would not yield. I hung on to myself unconsciously, and was relying on myself.

Then after this experience I made up my mind I was going to keep the baptism, now that I had gotten it, and the first thing the Lord did was to let me fall, and I have been falling ever since, bumping around, the Lord trying to bump these things out of me that were hindering Him. I saw I would never be able to keep the baptism in the Holy Ghost and keep where the Lord wanted me to be, and I said, "Lord, there is one thing sure; if the baptism of the Holy Ghost stays with me it will be because of the blood of Jesus," and one day the Lord said to me, "You have just so failed and spoiled every job I ever put in your hands; if I ever give you anything else to do it will be simply because of my mercy." I was saved years ago from pharisaism. One of the things the Lord is trying to do today is to get that pharisaism out of us, and our relying on our experiences. Experiences always accompany personality. There are many sweet and rich experiences in marriage when it is in the will of the Lord and pleases God, and when the little stranger comes into the home what sweet and precious experiences there are, and when your friend is away and comes back, what happy experiences there are; personality is the center of it all; the experiences that come to us in our Christian life are the result of personality, but when we get our eyes on the experience we get our eyes off the center. Jesus is the center and He is the Personality. He will be the center in heaven, the center of attraction. Everybody will be looking toward Jesus, and we will be so charmed with Him

and with His glories that other things will fade in comparison with the blessed Jesus Himself, and it ought to be that way here in this life.

Let me say a few words about what the Lord showed me concerning sanctification not long ago. In the first chapter of first Corinthians; "to them that are sanctified in Christ Jesus." "Oh," I said "sanctified in *Christ Jesus*, and I discovered I had been trying to be sanctified in times past in myself; I was looking at myself. He says, "to them that are sanctified in Christ Jesus." He was in me and as long as I stood in Him I would stay sanctified and no longer. The Lord is not going to give you an experience and set you up in religious business with an experience that you can run yourself. That is not the idea of Christianity, but it is Christ in you, and Christ is in you just according to your faith, and Christ is in you just as long as you stay in Him. The Lord will not sanctify us and baptize us in the Holy Ghost in a way that we shall need no longer to rely on Him. We get our eyes on the manifestation, but if we will keep our eyes on Jesus there will be no trouble about manifestations. The Lord said to me when I was seeking the baptism, when I was in such a hurry and couldn't get through, He said, "I spoke to you back there, you remember, when you were a young man twenty-five years ago. I have been trying to get you baptized ever since that. Now you might wait on Me a little and not be in such a hurry." I said, "All right, Lord, if you say so I will seek you for the baptism for twenty-five years.

But there is also a violence of faith that takes the Kingdom of God by storm and wrenches things from God. The Syrophenecian woman had that. When Jesus said to her, "I am not sent but to the lost sheep of the house of Israel," and compared her to a dog she said, "True, Lord, but the dogs eat the crumbs that fall under the master's table. I am going under the table, and if there are any crumbs there I will get them, and You will have to throw me some down. If you can do anything, do something for my daughter; she is grievously vexed with a devil." Ah, if you get that sort of a spirit in you it will count. The reason some of us haven't that sort of a spirit is because God hasn't got hold of our hearts. We are "afar off." I look at some people and I say, "There is nothing there to baptize." Their natures are as cold and hard as a stone, and their minds as wild and wilful as they can be. There has to be something done before He can baptize them, something that the Holy Ghost can overthrow.

The Lord pours His Holy Spirit on some people

and they run off and do foolish and wild things, because they have never been tempered through. The Lord cannot give us His gifts. See how foolish we have acted with speaking in tongues. There is a serious process in connection with this baptism through which we must pass. It is described in Matt. 3:11, 12, where it says He will baptize in the Holy Ghost and fire, and His fan is in His hand and He will thoroughly purge His floor. Did you ever stand out in the wind when it seemed the clothes would blow off of you? The Lord is going to fan you and you will have to go through the process. He says the messenger of the covenant, the Holy Ghost, when He comes will come suddenly, but who may abide the day of His coming? Many cannot stand the coming of the Comforter, they are going to pieces; it is a marvel any of us can stand it, and only because of the mercy of God. The Holy Ghost, the Spirit of Jesus, the very power that created this world, the very power that holds this world up, the Spirit of God that goes all around the world, and is as infinite as the Father; that Power come and dwell in us? And Jesus Christ, whose glory was so bright that a flash of it struck those men to the ground, and that same Holy Ghost come and dwell in us? It is past understanding, but the Holy Ghost is in the world, not only to fall on us in our baptism, but He is also here as the Agent, the active God to accomplish heaven's will in and through us. What is it that can make us so that Jesus can bless us? It is not our coming into a condition of righteousness, but getting under the blood of Jesus. You will find out after you get the baptism you are further from being fixed up than ever; you will feel that you are not fit for anything; all that human fitness and fixed-upness is gone. There is a sort of pride and self-righteousness that God cannot use and He won't have. We need to get under the blood of Jesus, and the way to save ourselves is to get away from our righteousness and cry to God like the poor publican, "Lord have mercy on me a sinner."

It is only the Lord that will get us through, and it is my firm conviction that the people need repentance, and that if many would repent they would get the baptism in the Holy Ghost who are not now receiving it. That is what Peter preached on the day of Pentecost. Jesus will take away your sins, sanctify you and baptize you in the Holy Ghost. His great heart has been going out to you all these years; His eye has been on you, and many times He has doubtless protected you from death, so look up to Him in confidence and He will meet you.