



*The days of Heaven on the Earth*

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**An International Monthly Magazine**

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

# The Book of Revelation of Jesus Christ

## Theories of Bible Students Stated. Brief Outline of the Book

First Lecture by D. Wesley Myland, 349 N. Garfield Ave., Columbus, Ohio

**NOTE**—Now we are to have another series by Brother Myland. You will be glad, won't you? Many of our readers remember with pleasure his former series on **THE LATTER RAIN PENTECOST** that ran for months through **THE EVANGEL**, and which is now having a large sale in book form. There will be many helpful things in this new series on "The Book of Revelation," but to get the best out of them will require both prayer and application.

These lectures were delivered in The Stone Church, Chicago, last month. Good audiences attended and there was much blessing as for two weeks our minds were absorbed in this remarkable book, so replete with wonders. If every member of the Evangel Family would get us at least one new subscriber, it would greatly help in getting these precious truths before the people. We bespeak the Lord's blessing upon you as you read this series which consists of thirteen lectures in all.—W. H. P.



OUR first lecture will, of necessity, be introductory. It will contain a great deal of outlying truth through not very much exposition. All through these talks I shall use Dr. Tregelles' translation, for that is considered by all Bible expositors the very best translation of the Book of Revelation. It is truer to the original tongue than any other. I therefore use it for the illumination there is in it.

Let me read the first paragraph of the book which covers the first three verses:

"The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must come to pass speedily; and which he signified, having sent by His angel, unto His servant John: who testified the Word of God, and the testimony of Jesus Christ, what things soever he saw. Blessed is he who readeth, and those who hear the words of the prophecy, and keep the things which are written therein: for the time is nigh."

Now the title of this book, as given in our regular versions, is a misnomer. It is not "The Revelation of St. John the Divine;" it is "The Revelation of Jesus Christ," by, to or through St. John. So the first five words of the book give us the title. It was given to John and written by him while he was in exile, having been sent to the Isle of Patmos by the Roman Emperor Domitian about the year 85 A. D. It is a vision of the glorified Christ. John was shown everything that pertains to His glory in the heavens and also that which pertains to His judgments upon the earth. These things were shown him fifty years after the Lord Jesus had returned to heaven, all of which makes it a very striking book, beyond all others in the Bible.

Now this word "Revelation" is from the Greek word *apocalypsis*, the opposite of *apocrypha*; that

is to say, a book that is open, a book in which everything is uncovered, unfolded, open to view; just the opposite of mystery, of apocrypha, which is something concealed or held back as not authorized or needful to us; hence the apocrypha is out of the regular canon of the Holy Scriptures. Many people study the apocrypha and recommend it rather than this book. They say, "This book is hidden, you cannot understand it." It is the very opposite of that; it is the book of *revelation*, the book of vision, of things to view and things to get ready for. I suppose it is not understood better because of following the teaching of certain schools, schools of half light, half truth, and concerning them I must speak a moment, so you will understand from what position I present you this book.

I am going to read an extract from a little pamphlet Dr. Chapell and I prepared eighteen years ago, when I began the study of this book in a special way, and wore out during that special study part of four Bibles.

"We are not going to allude to the theories of post millennialists at all, those who look for the kingdom before the coming of the Lord. Let us understand that. Neither are we going to allude to the theories of those Adventists who believe that the career of man in the flesh ends with the coming of the Lord; but rather we are referring now to the different phases of belief in the great body of all intelligent pre-millennialists, who are looking for the coming of the Lord as a crucial and culminative point in the plan of redemption. All of these are in substantial agreement and in harmony of sentiment and action."

I have no desire to parade and magnify their differences; differences which grow out of the fact that each emphasizes some shade or phase of this truth. Dr. Chapell and I felt called by the Lord to bring all these shades of truth, all

these aspects of prophecy each of which contains truth, together in one harmonic whole. Time will decide all details of the various shades of truth, and as we get nearer to the *parousia* of the Lord, we shall come nearer together. I am satisfied of that and my heart is glad to meet anybody and talk about these deep things of God. So now if you will be just as free in the Spirit as I am, God will help us and bless us as we study this wonderful book.

We shall allude to these different schools only for the sake of information, especially for the sake of beginners who may be perplexed in what they read from time to time. For example, one writer in speaking of the Antichrist may refer to the Roman Papacy; another in speaking of the same subject may refer to some mighty infidel king that will be developed; another to some great Mohammedan leader. We believe that the Papacy and Mohammedanism, that is to say the beast and the false prophet, and the powers of the nations will all culminate in, and combine together, to produce the fulness of the power of the Antichrist.

Now we want to look at the four schools. First, the *Praeterist*; those who suppose that standard prophecies like Matt. 24 and this book of Revelation were all fulfilled before and soon after the destruction of Jerusalem, and yet that cannot be, for the book of Revelation was written after the destruction of Jerusalem.

The second is what we call the *Presentist or Historical school* which holds that prophecies like Matt. 24 and the book of Revelation cover the whole church period and have been in process of fulfillment all down through the ages, and some day will come to an end and the Lord will come, just as we come to the end of a book or a song. This school generally adopts what we call the year-day theory in regard to such dates as are contained in Daniel 7:11-13 and 12. It considers the Pope or Papacy as Antichrist, believes that the rapture of the saints in glory and the coming to earth of the Lord with His saints will be simultaneous and likely to occur at any time—that is to say, the *parousia* and the *epiphany* are one and the same event.

The most prominent advocate of this school, present and historic, who is now living, is that mighty and blessed man of God, Dr. H. Gattan Guinness of England. I am glad to tell you that they now are beginning to see along the line of what we call the new harmonic school. Dr. Guinness has done much to advance the cause of

missions, so do all who have any conception of a pre-millennial coming of the Lord. That view of the case makes mission-workers, puts the fire in your soul, puts in the "go ye" until everybody's feet tingle to go with the message. This school holds that the great and double denouement of the Lord's coming is liable to occur at any moment. This theory, of course, was not and could not be held by the Early Church, since no such antichrist as the papacy then existed. It arose with the reformers in Martin Luther's time and because of what Martin Luther and his people endured at the hands of Rome, they called her Antichrist. It became the historic teaching, consequently is more or less incorporated into the common thought of all Protestantism.

Now I come to the third, called the *Futurist school*, the very opposite of the *Praeterist*. This holds that everything is yet future, that the standard prophecies I have already mentioned in Matthew, Daniel and Revelation, are yet to have a literal, minute fulfillment, mainly during a period of seven years or Daniel's last week, during which a personal Antichrist shall hold sway over the earth, or at least over the ancient Roman earth, that old Roman Empire being revived and composed of ten subordinate kingdoms—the toes of the great image. There is some truth in this theory which the other schools do not take up. Put these three phases together and what will you have? You will have all the truth there is in the Bible, so instead of having two people married we will have three, and make out of them a four-fold, harmonic truth. This Futurist school holds that prophetic days are not year-days, just the opposite of the other schools; It holds that a considerable period will intervene between the *parousia*, the coming of Christ for His saints, and the *epiphany* or the coming of Christ with His saints to earth, but they are not quite agreed what that period will be. Some of these teachers think it will be three and a half years, half of the week; others think it will be the whole week, seven years. According to this theory, political, religious and other changes may be looked for, as the signs of the approaching advent, and while the rapture of the church may occur with very little warning, marked events will take place before that great day when "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

This is the theory that troubled the Thessalon-

ian church; the Early Church got hold of the extreme "futurist" theory and they thought that Christ had already come. Therefore Paul had to write a second letter and say, "It cannot come, beloved, until the man of sin is revealed until He (the Holy Spirit) who is holding down and keeping things together, is taken out of the way. Then shall the wicked one be revealed, the Antichrist." II. Thess. 2:1-10. This may be shown from many citations from the Church Fathers. The theory fell into obscurity during the Middle Ages, especially after the rise of the historic school, which sprang up after the Reformation, but it was revived again in the stirring times at the beginning of the Nineteenth Century.

Perhaps the ablest living advocate of this "futurist" school, is G. H. Pember, who wrote that most comprehensive work, "The Great Prophecies;" another Englishman, a prominent minister of the church of England, for we have some grand teaching coming out of the Church of England, the best mother of theology I know of in the world. Of course, if you want a good, hard-headed father you go to the Scotch church, but the Church of England has brought down rivers of truth from God's Word. But she dwelt too much in the Word and lost much of the Spirit. Let us who are getting the overflowing of the Spirit in these days not miss the accuracy and value and power of the Word of God. It is easy to drift and be one-sided.

Now we come to the school I joined eighteen years ago. Dr. Chapell, who has long since gone to glory, and I knelt in a room down in New York City until two o'clock in the morning, praying and talking about the things of God, and he said to me, "I see you seemed to put things together in your message tonight, in a harmonic way. I guess you are both an Arminian and a Calvinist." I said, "I am; I have an Arminian heart and a good Calvinistic backbone to hang it on, and a good Baptist head not afraid to go under water."

Now the fourth school is called THE COMPREHENSIVE or HARMONIC SCHOOL. That has not been recognized as a distinct school until very recent years, and so it sounds a little strange, but it is now growing in favor, and the advocates of all the other three schools are coming rapidly into it and seeing the parts of truth they each hold, all being put together, and coming to "see eye to eye, when the Lord shall build again Zion," and therein is the prophecy fulfilled right in itself. Its position is that the *Praeterist*, the *Historic* and

the *Futurist* schools are in the main correct, except as they deny each other. You will find it much the same in any other line of truth, that we are all correct in the main except as we deny each other. Now let us quit denying each other, and let us get to the main thing. God will bless us and we shall all be good workers together with Christ. Don't pay so much attention to that which *denies*, that which crosses, but pay more attention to that which *harmonizes*, moves together. It is claimed by advocates of this school that the Bible is so wisely constructed by divine foresight that its prophecies have more than one application, and we may miss some of them if we lay too much emphasis on any one phase; first, a shadowy and general, and afterwards a more distinct and specific fulfillment; the general pointing on down to the consummation, when the specific occurs, and when every eye can see the fulfillment. Just as for example, the Old Testament converged to the *first* coming of Christ, until everybody could see it, so will it be now in the time of the *second* coming of Christ, when the *general* and historic aspects of prophecy converge into the *specific* at the time of the CONSUMMATION.

Now in this line the prophet Isaiah speaks of the servant of the Lord in a double sense, meaning first, the nation of Israel with its history, and afterwards the Lord Jesus Himself. On the other hand the prophecies of Antichrist may refer first to the papacy through the *centuries*, and afterwards be fulfilled in a *personal* false christ, whose career will last for only a few *years*; for, as John informed them, "the spirit of Antichrist is working now." By and by it will *fill a man* and head up into a man, just as the Spirit of God did in the Lord Jesus. The testimony of the Lord Jesus Himself is the spirit of all the prophecy that came down and was fulfilled in the man Christ Jesus. So you see we have to keep our eyes open on all sides. A great deal of Scripture, is double-barrelled and some even three-barrelled. That is, it has a literal, a spiritual, and a dispensational bearing.

I do not take much credit for it, but we began to preach these things when we began an denominational work, where we had liberty, and therein is the advantage, after all, of any man being free from all "creeds" and "communions." He can get all the truth and the whole Gospel in Christ Jesus without let or hindrance, and many are sure to receive it.

The great exponent of this "Harmonic" school

in many ways is the Rev. Mr. Baxter of England. They are all three English men that I have mentioned. They have gone into this subject in a more persistent, strenuous way than we have on this side. There must be therefore some truth in this harmonic school. History confirms the position of some things in the historical or presentist school, and many things confirm the position of the praeteristic school and many things confirm the view of the futurist school. There must therefore be truth in all these theories.

Scripture like Isaiah 14, Daniel 11, II Thess. 2 and Revelation 13, have such distinct, specific and personal element in them that the historic fulfillment can by no means exhaust them. There is a time and a place yet before us when these great passages I have referred to will have a *startling* fulfillment before the eyes of this world. Look at Revelation 13! Most of that is yet future; nearly every phase of it, and II Thess. 2. Therefore it is concluded there must be truth also in the futurist school. If then all three of these views contain truth, will they not be found to harmonize? Can we not harmonize them by the grace of God? We trust to be able to do this in the expositions of this book of Revelation. Therefore, I come to you antagonizing nobody who believes in the *true millennial* coming of the Lord, but harmonizing all three views of it.

Now just a little pre-view of the book. I have read the first three verses. The principle verse of the book is verse 1, "The Revelation of Jesus Christ which God gave to His Son to certify through His angel to His servant John." You see how it came, in a triune way just as things generally come—God the Father to His Son, and through the Son certifies to John, and John bears testimony, both of the Word and of Jesus Christ, and listen: you need to be careful always that your testimony is a two-fold testimony, that you testify according to the Word of God, and that it always magnifies the Lord Jesus Christ. To the Word and to the Person both, and then the Lord will be glorified.

This introduces the subject and the continuous thought of the book, the Revelation of Jesus Christ, His forth-shining in the heavens and preparation to come to the earth. The characteristic word of the book is, "OVERCOME." It is to make overcomers through the Great Overcomer, Jesus Christ. In John 16:33 He says when He is going away, leaving His little infant church, His little flock in the world, "Be of good cheer, you are going to have tribulation, but be of good

cheer, I have overcome the world," and now He is saying through His Revelation here, overcome, *overcome*, OVERCOME! He that overcometh becomes an overcomer, and will sit with the Great Overcomer on His throne, as He overcame and sat down with His Father on His throne. He is seated on His *Father's* throne now, but when *His* own throne shall be erected we shall sit there with Him. You cannot get a share until Christ gets *His* throne and you may have a place on it by being an overcomer.

Just twelve times this word is used in the book, a comprehensive term, representative of the twelve patriarchs, twelve apostles, twelve gates to the city, and I think I can see the overcomers coming up and going in at the twelve gates to the Holy City, but nobody else can enter there.

Their key text is in Chapter I, verses 11 and 19. Verse 11, "What thou seest write in a book and send it to the seven churches," and verse 19, "Write, therefore, the things which thou *sawest* and the things which *are* and the things which are about to come to pass *hereafter*." You have the key to the whole book in those two verses. The time is nigh, "what thou seest," past, present and future; that is where the praeterist, the presentist and the futurist each have some truth in them, and by putting these three mighty words, "*sawest*" "*are*" and "*hereafter*," of the Lord together, we come to the truth as it is in Jesus, and begin to see eye to eye. When God blazed those letters out to me at two o'clock in the morning in New York City, I said to my brother, "We have found the secret, *past*, *present* and *future*." Does not His very Name indicate that? "JEHOVAH" is past, present and future, for the Hebrew name of God is a three-fold word, "Ja-Ho-Vah," a past, a present and a future God. Jesus Christ, the same yesterday, today and forever, Prophet, Priest and King. Yesterday He was a Prophet when He was on earth, the Truth Teller, the true Pioneer and Forth See-er, and today as a Priest the High Priest, at the Father's right hand, for us; but tomorrow He is coming to be our glorious King. He is coming speedily and He has the seven spirits in His hands, the seven stars for the seven candle-sticks, glory to His Name. See that you are in the seven candle sticks—the true church of the "first born."

Now I give a general outline and statement of the book

First, it is a book of CONSUMMATIONS, as the book of Genesis, the first book in the Bible is a book of "beginnings;" the beginning of the

*universe*, the beginning of *man*, the beginning of *sin* in the earth, the beginning of *redemption*, the beginning of *nations* the beginning of the *Hebrew* race, and the beginning of the *life of faith* in the call of Abraham. All these seven great beginnings are in the book of Genesis, which means beginning, and the book of Revelation is the book of consummation, and herein we put the Bible together, and everything between is pushing forward to the other—the beginnings to the end and the commencements to the consummation.

SEVEN CONSUMMATIONS. First, the consummation of the *church period*, the calling out of the *bride of Christ* from the church. Second, the consummation of the *mystery* of the body or bride of Christ, called out and now called up to meet her Lord in the air. Paul says that is *the* mystery of the Bible, and he says he was called to be a special apostle to have that mystery given to him to unfold, and if we hadn't had Paul we never would have known the mystery of the body of Christ.

The third consummation is the consummation of all *evil*, headed up in the Antichrist as Satan's servant, assisted by the false prophet, and all other forms of evil, the consummation of evil. Right after the Bride is taken up, all evil will concentrate and its consummation will come, but thank God I do not expect to be here and I hope you will not. Be an overcomer and "escape all these things that are coming to pass on the earth, and stand before the Son of Man." Luke 21:36.

The fourth consummation is the consummation of *Judgment*, following the consummation of evil; Consummation of judgment on the world for two things: its rejection of Christ, and its persecution of them who are Christ's. The fifth is the consummation of the *Kingdom of God in this world*, that kingdom that has been prophesied and promised to God's people through all the ages. The saints shall rule the world, the saints shall judge the angels, the saints shall inherit the kingdom, and it shall never be taken away from them. There is something before us, beloved, that ought to set our blood tingling to work for Christ as we never did before.

The sixth is the consummation of the *rewards* of all that are faithful and obey the Lord, and all the punishments of all that are enemies to Him and the grace of the Lord Jesus Christ. And finally, seventh, in the *finale of the book*, the consummation of unlimited, unailing and unending, eternal *glory*; for remember, God's answer to Moses' prayer was, "Moses, I have forgiven all

their sins. Nevertheless, as I live the *whole earth* shall be filled with the GLORY OF GOD.. You notice that statement occurs here for the first time. God is looking forward. He called those Hebrews out for a purpose; it was to fill this earth with His glory, as the devil has filled it with sin and shame and suffering.

Second, it is the unfoldings of the PERFECTIONS OF CHRIST IN GLORY. As you get the vision that John did up there, you know what it will be down here.

Third, it is a book of SEVENS.. That means the perfection of completeness and the completeness of perfection. I have to put it that way. I will tell you why: Here are first, seven *spirits*, or seven *phases* of the spirit "lamps," which means the same. Second, seven *angels* or ministers, or stars, which mean seven men, seven pastors in the churches. Third, seven *churches*, "candle sticks." Fourth, seven *seals*; fifth, seven *trumpets*, one introducing the other all along. Sixth, seven *thunders*, and seventh, seven *vials* or *bowls*. Seven times seven moving along to the last one, all culminating you see in the completeness or fulness of perfection, and what I like about it is, it is a type of the old forty-nine years, seven times seven, the perfect cycle that introduces the year of *jubilee*, of liberty and freedom, and of full redemption. So when you get these seven times seven, the perfect cycle of the working out of the Spirit's messages to the church and judgment of the world—everything included, it will introduce the great jubilee cycle to this world, "the year of jubilee."

But there is here also a *trinity* of seven on the heavenly side. Here are the *seven beatitudes* of the book of Revelation. The way the Lord got me into this book of Revelation was by starting me one morning in October, eighteen years ago on the first "blessed" and I just got to ruminating around in that word, and I saw there were seven "blesseds" in this book. I started to preach seven sermons on the seven beatitudes of the book and the whole book began to open up. Then I started in with another seven, and after that with a third, and such a time we had that winter! I suppose we received nearly fifty souls into the church while preaching that series on the trinity of sevens.

Now there are seven "beatitudes," seven great "songs," and seven "overcomeths," and I often think that the seven blesseds of the Lord are to start you in to the seven songs, the perfect praise life, and that will bring you out as a perfect

overcomer. I see logic in it, a progression, the law of the development of doctrine in the New Testament, we call it.

Now in conclusion: This book can only be understood by praying, and paying attention to three important words to which the church of the Lord Jesus Christ has not given enough attention. The first is the word that gives the book its name, "REVELATION." It is a revelation of divine truth and contains the message communicated to man; therefore it is the message of God to man. Today we need this revelation to be communicated to us in a double way, both through the Word and by the Spirit. Many people pay so close attention to what is written and given by the Lord that they cannot hear the voice of the Spirit of God. Here too, we need to be "harmonized." How shall I know what voice it is by the Word, and how shall I get the life that is in the Book only by the Spirit who gave it?

The second book-word is INSPIRATION, and inspiration is the *manner* or *means* of communicating the revelation. Revelation is purely in the Eternal One, in God Himself, but inspiration is the means whereby the revelation is made known to us. Inspiration is always made to or in our *emotions*, our sensibilities. So we always say he was "moved," never "convinced." Thus the prophets foretold things they did not fully understand in their *intellects*, as Peter tells us. I Pet. 1:10-12; II. Pet. 1:19-21.

So too, people are getting inspiration today in Pentecostal meetings, which they do not understand, and they need some good teacher to help them. Men spoke as they were *moved* by the Holy Ghost. *Moved*, is the word; never *convinced* or *enlightened*, and that is always in the emotions. Now don't run off and have all your life in the emotions, and say the mind or intellect is of no value; otherwise God will have to double up somebody else with you, who lives chiefly in the intellect in order to make *one* man. "All scripture is given by *inspiration* of God."

Now we come to the third great word that we need in these days and for the comprehension of this book, and that is the word "*illumination*;" the word for our *minds*. Illumination gives us

light and makes a matter plain, just as light makes your face plain to me. Suppose we had no illumination in this house; there would be uncertainty and confusion.

*Illumination* is the way to understand *revelation* that is given by inspiration; it is the ability to understand what has been revealed through inspiration. It is the *quickenning* of the *mind*, the illumination of the soul. In the perfect prayer-life we are moved by the seven-fold Spirit of God, namely, Spirit of *truth*, Spirit of *light*, Spirit of *life*, Spirit of *holiness*, Spirit of *love*, Spirit of *power* and Spirit of *wisdom*, but His first operation is always as the Spirit of *truth*, to make us know, and to illuminate our minds. The measure of our illumination will be determined by the amount of study we give to God's Word.

People get many impressions from the Spirit of God, impressions in their work when they are praying for others when resisting some evil power in another, and when laboring for the Lord in various ways. These are forms of inspiration, spiritual thoughts, and some say, "I know just because I do know," but you cannot prove anything until you go to the Bible. You cannot prove a thing by your inspiration alone; you cannot prove a thing by visions or dreams, or by utterance in inspiration under the Holy Spirit. "Try the spirits"—"prove all things." You can only prove things by the Word of God. So the minute I get a new touch from the Holy Spirit I go right to my Bible and say, "Lord, speak to me out of your Word, and when He does and I get out my pencil and mark it, then it is put down in my head. Your *emotions* cannot keep inspiration, but when you get a thing registered and filed away in the great library of your mind it is there to stay.

The greatest power in these days is not inspiration, but the great thing is to get our *minds* subdued, conquered and *illuminated*. I pray that every one who will "hear the words of the prophecy of this book" may be illuminated by the Holy Ghost to understand it, and that it will be made a power in their lives, FOR THE TIME IS NIGH."

### Word from South Africa

H. M. Turney

**O** GIVE thanks unto the Lord; call upon His name; make known His deeds among the people. Sing unto Him; talk ye of all His wondrous works."

It is somewhat difficult to know how to curtail our story of praise and thanksgiving to our God sufficiently to bring it within the compass of a single letter.

The past eighteen months in this land have been months of blessing to our souls, we cannot record the outbreak of a great revival in Pretoria, but our hearts have rejoiced in the cry of newborn souls, many times. We have also been gladdened by seeing disease miraculously rebuked; several times just recently God has given deliverance to those whom the doctors had pronounced beyond hope. Two of these were little children, one dying of inflammation of the brain, the other of congestion of the lungs. In both these cases we were called just as the last breaths apparently were being drawn, the neighbors in one house were actually making the shroud for the body, but our God stretched forth His mighty hand in answer to prayer and restored these little ones to life. In another instance a woman was delivered from demon power. She is the mother of a large family and came seeking deliverance for herself. She is very bright now and is, we believe, thoroughly converted to God. Another woman was healed of acute rheumatism within a few hours. She had tried many remedies without avail, and at last yielded to her husband's entreaty that she would permit us to pray with her. One of our sisters went down and found her in great pain, and after a little explanation

of the doctrine of healing, prayed for her. When they rose from prayer the woman tried to raise her arm, but found it still painful. "It is there still," she said; "yes," answered the sister, "but God has heard the prayer and by sundown I think you will find it has all gone." When the husband came home and questioned her as to her health, she told him she was better and should soon be quite well. That evening the pain disappeared and has never returned. Glory to our God!

I cannot write of more cases this mail, but I want to let all God's children know how faithful He has been in supplying all our needs; there has not failed one word of all His good promises, shelter and food and clothing have all been provided for, according to His Word, the rent and light and other expenses of our little mission hall have all been met, often from sources utterly unlooked for. This is very wonderful to us, as we have no dependence upon any church or congregation whatever, and the people among whom we labor are *very* poor. It is a daily lesson of faith, but it is very sweet to receive our supplies so directly from our Father's loving hands.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

## Some Facts About Modern Jerusalem

A. Forder, Austrian P. O. Jerusalem, Palestine



HERE is much written in these days about what is going on in Jerusalem and the Holy Land, but much is stated that is erroneous and visionary, and at the request of the Editor of this paper I am sending a few items so that the reader may know just how matters stand in this interesting part of the world.

Jerusalem is fast fulfilling many of the prophecies made in the Word concerning it, and it will not be long ere it will be the most important city of the Orient, for Scripture tells us that "Jerusalem shall be a crown of glory in the hand of the Lord; and a royal diadem in the hand of our God," and the many fine and substantial buildings that are being erected there in these days is fast bringing that about.

The population of the city has wonderfully increased in the last century. When Sir Moses Montifore visited Jerusalem about 1837, there were less than 400 Hebrews all told in the city;

now their number is estimated at some 55,000, and yet people say that the Jews are not returning to their own land and city. These figures do not include the Jews that are scattered about in the other towns and colonies of Palestine; they would number many thousands more than the figure I have given.

It is only necessary for one to be in Jerusalem on a Saturday to find out what a hold the Jewish people have on the city, for on that day most of the shops are closed, hardly any carriages are to be seen on the streets, and generally speaking, everything is at a standstill, and all because it is the Jewish Sabbath on which day they strictly abstain from engaging in any business whatever.

Then, too, nearly all the new buildings that are being erected are being built with Jewish money, and of course occupied by Jews, and it is becoming more difficult for Gentiles to rent houses year by year as the incoming Jews are willing to pay high rents as long as they can find a place in the Holy City. If there is a piece



of land or a house to be sold, the Jews are the first in the market with ready money and thus are able to secure what is on sale.

The writer was told recently by the manager of the Jewish bank in the city, that there are twenty-two Jewish millionaires in the city with lots of hard cash in hand, and large accounts in the bank, with which to buy property. This all shows that the Jews are in earnest about getting back their own city and land.

Schools, technical institutions, hospitals and philanthropic institutions are increasing fast here, all supported by Jewish money, and, unlike Christian institutions, they are not lacking in workers or funds. In the schools, Hebrew and English are the two main languages taught, but of course not one word about the Christian religion.

Fine hospitals with efficient doctors exist, so that the Jews need have no excuse for going to the Mission hospitals or doctors for treatment or help.

The city has increased in size to such an extent that on the West and North sides the houses go out for more than a mile in a continuous stretch, and were it not for the exorbitant price of land it would extend yet farther. Those revisiting the city after a long absence are surprised at the enormous growth that has taken place during the past twenty-five years, and none can intelligently close their eyes to the fact that the prophecy is fast being fulfilled in all that is taking place here in and around the city.

It is also a noteworthy fact that the class of Jews now returning to the city and land are superior to those that for many years found their way here from all parts of Europe. The present immigrants are such as are able to work and thus support themselves, as well as build up the city from a business standpoint. This the Turkish government is encouraging although in the long run it may have a bad effect on them as the rulers of the Land.

So far what I have written has had to do with the resuscitation of Jerusalem from a Jewish and prophetic standpoint, but there are other agencies at work that are helping to build up Jerusalem, for Christians and Mohammedans also have an interest in the city and are doing their share in building up the place.

Every nation that has a savoring of Christianity connected with it is represented at Jerusalem, the more prominent of them building for themselves huge fortress-like dwellings,—minus the cannon—in which they conduct their schools, nunneries and monasteries. At some time in the future history of Jerusalem, these huge and solid erections will play an important part as defences and refuges for the different creeds and nationalities they represent, for trouble must come to the city ere the Jews again possess it.

The weakness of the government in past times is shown by the presence of five foreign post offices, all of which cater for the inbringing and outging of the mails, much to the detriment and loss of the ruling power, and to the confusion of the resident who has to go the round of the offices in search of his mail.

Naturally, Jerusalem is a city of Jerusalem, and many are those who come from Western lands with some craze which they think is best propagated in the Holy City, much to the detriment of the real religion of the Lord Jesus Christ, in whose name they advance their cause. It is fortunate that, generally speaking, such have a very short existence, not finding the Oriental Christian, Jew or Moslem very congenial or fruitful soil in which to sow their doctrines.

What Jerusalem really needs is a revival of real religion on Pentecostal lines, and nothing short of this will avail for the final redemption of the Land and City. Whilst God has His purpose in allowing the Jew to work out the material fulfilling of prophecy about Jerusalem I am persuaded that He still waits for those to go there and witness faithfully to the truths of the New Testament, and not till then can the spiritual redemption of the city be accomplished.

Hence, it becomes every lover of Zion, with these facts before him, to "Pray for the peace of Jerusalem," for in so doing is prosperity assured. The time cannot be far distant when the nations of Europe will conflict over the occupation of the Holy Land, and then will God put forth His arm and in a short time accomplish what many think is an utter impossibility. Meanwhile Jerusalem grows and the Jews are possessing the land which is theirs by right, and not till then will the words of Isaiah be fulfilled and Jerusalem be called, "Sought out, a city not forsaken."

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Published Monthly on the Fifteenth

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Entered as second-class matter, April 8, 1909, at the Postoffice Chicago, Illinois, under the act of March 3, 1879.

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**Notes**

WE GREET our readers with our very best wishes for their usefulness, prosperity and happiness during the coming year, and also trust that the Day of His Nativity, this glad Christmas time may be spent under the spiritual consciousness of the prophetic classic:

"FOR UNTO US A CHILD IS BORN,  
UNTO US A SON IS GIVEN:"

and that throughout 1911 they may realize that the government is upon His shoulders, and that more and more they shall know Him as "The Wonderful, The Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

**Another Letter from South India**

George E. Berg

OUR HEARTS are very grateful to God for the kind interest He has put into the hearts of His people for His work in South India, where darkness reigns almost supreme as yet. God is now hearing the cry of our hearts and beginning to enable us to give the real full Gospel to thousands of heathen souls who are searching for the truth.

I had my colporteur with me on a recent tour in Bombay Presidency, and in the city of Bombay alone we put the story of Jesus Christ into the hands of many thousands, among whom were hundreds of heathen policemen and tramway

conductors. We also held ten services and two half-nights of prayer in Bombay, and many souls have been either brought into the kingdom or deepened in their Christian life, and some were healed, among the latter a very severe case of asthma, healed instantly in the Name of Jesus.

On our way to and from Bombay we had some meetings with the railway men at different points, and distributed tracts. Some of them had never read a word from the Bible, but we sold several hundred Gospels and scripture portions. May God cause the seed sown to grow up and bring forth fruit unto eternal life.

Our work here in South India is going right on in steady victory, hallelujah! All of my native workers are doing well. There are four workers among the jungle tribes at present. Two dollars to two and a half dollars per month will support each one. I can get more workers as soon as I am able to support them. Here in Bangalore my three workers get from \$5 to \$7 per month, as it is much more expensive to live, besides the latter preach in four different languages whereas the jungle workers speak in one language only.

There are a number ready again for baptism, having accepted Christ and thrown away their idols, and I will baptize them, God willing, on my next trip into the jungles. My native workers in the jungles teach the children in the daytime, and at night they preach the Gospel to the older ones.

I thank the givers for sending the money for the printing of tracts. That \$20 sent will enable us to circulate many thousands in different languages, and it will mean much for God. Keep on praying, dear ones. God will bless you richly.

*A number of our readers readily responded to our call a few month ago, sending us two dollars, and stating they wished to support a native worker in India. We sent this money to Brother Berg, believing he could well use all that was sent in for that purpose, and as he writes us above, he has four native workers now laboring under him. We beg to remind those who offered to send two dollars a month for this purpose, of their obligation. Two and three dollars a month, and even five, is indeed a small sum to keep a native worker sowing the precious seed of God's Word for a month, and we trust those who have asked for this privilege will not forget our brother and his helpers. All money sent us is promptly forwarded*

to Brother Berg, or any person designated, and if you have money for the foreign field and are not sure where to place it, send it to us. We

are in touch with many worthy and needy workers in various parts of the world, to whom we shall be glad to send your offerings.

## "We Have Seen His Star in the East And Are Come to Worship Him"

Sermon by Wm. Hamner Piper, Christmas, 1909



AFTER reading the second chapter of the Gospel according to St. Matthew, the speaker said:

Although the earth is among the least of all the planets, yet here have been wrought out, so far as we have any knowledge, the greatest events of the universe.

Earth, that has been the theatre for the activities of the prophets, apostles and angels; earth upon whose surface the Son of God trod and bled and died; earth, that has drunk the blood of the martyrs, upon thy bosom yet is to be worked out some of the greatest events that men's minds, under the sanctifying powers of the Spirit of God, can imagine, yea, that are beyond man's comprehension!

Up to the time that Jesus was born God had in very remarkable ways visited the earth. He had thundered on Sinai when the old mountain quaked and trembled. He had delivered His message through prophet, priest and king. Men and women had been healed by the mighty power of God, the dead had been raised, fire had come down into the sanctuary hundreds of times and consumed the sacrifice, but in spite of all these things God Himself was afar off. His representatives had instituted types and shadows, performed miracles and delivered the message of Jehovah, but in the fulness of time God Himself came in the person of His Son. Because of our many human limitations He condescended to make His abode in one of our own kind, and hence threw around His divine majesty and power the veil of human flesh so that we might be able to look into His face and live, for Jesus Himself said, "He that hath seen me hath seen the Father."

There are a few incidents in connection with this great theme of the birth and life of Christ that I bring before your mind's eye at this Christmas time. His birth was foretold by the prophets of old, centuries before He was born. It was

said that a virgin should bring forth a Son. I am glad to proclaim my unequivocal faith in the fact that Jesus Christ was conceived by the Holy Ghost; that He was born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; that He descended into hell; the third day He arose from the dead and ascended into heaven where He ever lives to intercede in our behalf. I am glad that I believe the old, old story of the incarnation of the Son of God, made possible by the Holy Ghost coming upon the Virgin as in accordance with the prophecies that had been uttered centuries before. Not only was it prophesied that He should be born of a virgin, but the country, the tribe, the town in which He was to be born—all these details were given that he who read the prophecies might know.

The earth is replete with the evidences of the great fact that Jesus Christ lived, worked and loved and that He suffered, died and rose again. Tens of thousands of hearts in all parts of the world are conscious of His indwelling, and I am one of them, praise His Name!

He was heralded by the angels. "Unto you this day," said the angel, "there is born in the city of David a Savior which is Christ the Lord." Scarcely had the angel uttered these words until a company of the heavenly host began to sing on old Judea's plain, "Glory to God in the highest, and on earth peace, good will toward men." I suppose that statement has been quoted and built up into poetry and prose as much as anything else in literature. At this Christmas time millions are repeating the old Judean, angelic anthem. "Peace on earth, good will toward men."

To whom was the message brought? If men had been directing that great event, they would have called together a council of the great leaders of the world, civil, political and religious, and to these they would have had the news first broken. But away off in the plains of Judea to the humble shepherds whose hearts were open to God, and who were waiting for the expectation of Israel's

Deliverer—it was to this humble company, watching their flocks by night, that the angel came with his message. I am glad that God in His infinite wisdom and mercy has made the conditions of blessing such that all men and women can meet—humility, faith and obedience. Divine revelations then as now come to the humble. But make no mistake, intellectuality doesn't bar the revelation, provided it is dominated by the Spirit of God.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him."

One writer commenting on this, says: "As Jesus adapted Himself to the fishermen by the miraculous draught of fishes; to the sick by the curing of their infirmities; and to all His hearers by parables relating to the circumstances around, and the affairs of ordinary life; so did He draw these astronomers to Himself by condescending to their favorite science."

Those wise men studied that star for months before they started on their journey, for it had been seen and studied for a period of two years. Otherwise it would not be said that Herod "was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." Matt. 2:16. These wise men were from Persia; perhaps from Arabia, where for centuries a careful study of the heavens had been carried on. No doubt these wise men had prayed much and their minds had evidently been illuminated by the Lord, for they were not magicians in the way that we understand that term today. They wanted to see Him that was "born King of the Jews." As they scanned the heavens God spoke to them through the new star. Then as now, there was a feeling in many hearts that something remarkable was about to occur; that out of Judah was about to come a Deliverer, and that the coming of the Messiah was drawing nigh. Then as now, many were on the tip-toe of expectancy, and just as their expectation proved to be heaven-born in the advent of the Messiah, so ours will be in the Second Advent of Him who was born, both Son of God and Son of Mary.

Evidently from the story, the star at times evaded them; some times they were not in a

position where they could see it, for after they had come to Jerusalem where they, of course, expected the King of Jews to be born, they found from the Scriptures that Bethlehem was to be the place and started off for that town. While on their way to Bethlehem they saw the star again and "rejoiced with exceeding great joy."

Something like two hundred years ago there lived a man by the name of Kepler, a great astronomer, a marvelous mathematician and a pious Christian. He always sought the guidance of the Spirit in his mathematical and scientific investigations. It was Kepler who, after seventeen long years of research and mathematical calculation discovered that the planets moved around the sun in elliptical orbits, and when he saw that, he threw up his hands and exclaimed, "My God, I but think Thy thoughts after Thee."

This great man, pouring over his charts and tables, discovered that at the time Jesus was born there was a most remarkable manifestation in the heavens. At that time the great planets of Jupiter and Saturn were in conjunction in one of the constellations of the heavens known as the Pisces, and that in the spring of the following year Mars likewise appeared in that same constellation. To say the least, this would have the effect of making it appear there was a new star in the heavens.

Another interesting and corroborating fact is that the astronomical tables of the Chinese written thousands of years ago, contain the record of a new star that appeared at the same time the magi saw *His star in the East*. So we have a triple witness—the magi, the Chinese record, and Kepler, but best of all, we who are His, know that the Day Star has appeared and that upon us who fear His Name the Sun of Righteousness has arisen with healing in His wings.

Now it is interesting to ask, Who saw the star? Doubtless many saw it, but only the wise men were able to read its meaning, for their hearts were open so that the Lord could speak to them through this brilliant though mute witness in the heavens. So it is today with the signs of His Second Coming. Only a few are able to read the spiritual import of the signs of the times, while the millions who see and hear the same things as those whose hearts are attuned to spiritual signs, close their ears and hearts to the portentous forebodings that are on every hand.

The eyes of the wise men were opened not only to see the luminary of the stellar heavens

but to see the luminary of the supernatural heavens. The star advanced until, as they decided, it reached Jerusalem. How easy it is to get a leading from God and then put our own construction upon it. They could not imagine anything but that He would be born in Jerusalem, the chief of Palestine, and so they went their way thither, doubtless with a large retinue of servants and attendants, as was the oriental custom, consuming days and weeks, perhaps months in their journey. They ask, "Where is He that is born King of the Jews, for we have seen His star in the East and have come to worship Him." Then Herod "when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel."

The wise men at once said, "There is no use in tarrying around Jerusalem; this is not the place," but scarcely had they gotten outside the court of Herod when they said, "There is the star," and they followed it. No doubt that same night the star rested over the little town of Bethlehem, and as they went searching through the town they found that a strange occurrence had taken place; the "King of the Jews" had been born in a manger in one of the stables of Bethlehem, and His birth had just been proclaimed to the hillside shepherds.

Think for a moment of the many discouragements that beset the path of these wise men! As one has said, "It is remarkable how even their astrological inferences were purged from error, and transformed into genuine faith. For, first, they found the new-born King of the Jews not at Jerusalem. Secondly, they found on the throne of Judah a worldly minded old tyrant. Thirdly, they found the representatives of the sanctuary of Judah, and the holy city itself, indifferent and unbelieving. Fourthly, they were directed to the poor village of Bethlehem. Fifthly, in Bethlehem itself they were directed to a poor cottage. Lastly, they found, not a child of two years of age, but an infant recently born, surrounded by what betokened extreme poverty, under the care of a homeless couple, the head of which was a carpenter. All these stumbling-blocks had to be removed by the testimony of the Scriptures which they had heard, by the witness of the Spirit in their hearts, by the sublime spectacle

of Mary and the holy child, and by the communications of the believing shepherds. The star in the sky had guided them to the Sun of the spiritual firmament."

And we might learn another lesson from the star: After it had performed its mission, it disappeared. Let us be careful not to continue anything after God has finished with it. Men have been trying to rule that star out of the heavens and out of history, but they cannot rule that for which it stands, out of consecrated hearts. It stays there.

Are you hearing the great fact proclaimed that Jesus is coming back to this earth? Ah, yes, you all hear it, but there are only a comparatively few who profit by it. In the face of those who refuse to heed, the door will be shut. You will remember it sometime. The Spirit of God will bring every word back to you, somewhere, sometime, and you will say, "Oh, if I had only harkened to the word of exhortation, I should have escaped to be with the Prince of Peace in the realms of glory. As it is, I am left behind in this awful Tribulation."

I have often asked myself, "What would the world be if there never had been any Babe of Bethlehem?" Why, there never would have been any Lamb of Calvary. If there never was any Babe of Bethlehem, then begin today and tear down the walls of this and every other church that lifts its spire heavenward; turn your Sunday School children in millions out into the streets. Go through your hymn-book and tear out every hymn in which the name of Jesus is written, and by the time you get through you will have no hymn-book left. Go through your library and take out the best. Take down the most inspiring pictures from your walls; in short, destroy all that is best in our best civilization today, for all I have named are but the outgrowth of what happened in Bethlehem nearly two thousand years ago.

"We have seen His star in the East and have come to worship Him." We see His star in the West and *do* worship him. I magnify His Holy Name. I bless Jehovah for the Son of God and the Son of Mary, and I rejoice in Him for the salvation that He has wrought out, for the redemption that He has made possible, and for the great fact that my name is written in the Lamb's book of life, and that some day I shall see Him, for He is coming back to reign. "Glory to God in the highest, and on earth peace, good will toward men."

# Mountain Peaks of Prophecy and Sacred History

## The Land of Israel—Its Past, Present and Future

Last Lecture by W. H. Cossum, 2535 Melrose Ave., Norwood, Ohio



ND now we are to think together of the land, the wonderful land; chosen of God as the spiritual training ground of the race.

A chosen *people* of God is a wonderful fact but how much more strange and wonderful is a chosen *land* as the theatre of ac-

tion of that chosen people, and God as the Trainer and Teacher. And yet how fitting, wise and proper; and how marvelously well chosen.

God does indeed do all things well. Here is a people the marvel of the ages; rich in their wonderful fertility of thought and heart life; a people stronger in physical endurance than any other nation of earth; wiser, deeper, more fervent in spirit, more fertile in intellect, more strong of body than any other. A wonderful people! They have vindicated God's choice. Wicked though they have been; idolatrous and disobedient and awful in their rejection of God and of His Christ, yet the ages have shown us nothing like them. In spite of every fault and every sin and weakness, this people have vindicated His wise tuition of them. God chose well; God taught well, and they are still in His school and the outcome of it all will yet more gloriously vindicate the far-seeing wisdom of God in thus preparing for the race of man a nation to be their example and teacher.

But the land will also vindicate the wisdom of God in its choice. Now lying fallow, even as the people have been, under the judgment of God, yet this land in its history has vindicated the wisdom of God's choice. No land under the sun has had such a history. Wonderful in its fertility it is a counterpart of the people who were sent there to live. A land flowing with milk and honey; a land of wonderful fruits and flowers and birds, and diversity of climate. No other land in so small a compass can show throughout its hills and mountains and valleys such boundless variety of productiveness and of climatic conditions.

It makes up in heights and depths of land surface what it lacks in breadth of square miles. Springs from its mountains, rains from its heavens and dews from the great ocean on the west were all calculated to make it a land of vines and grains; of oil and honey; of herds and flocks. Its history has vindicated God's choice even as the people have, but it

is now sharing in the curse which rests upon the recreant people who have forsaken their God. Verily the ground is cursed for their sakes. We shall understand it better some day but when the obedient One comes and the land through Him begins to blossom as the rose and the rains of heaven fall upon it again in copious showers we shall understand better than we do now the intimate relationship between the holiness of the people and the fertility of the land. Yes, people and land alike, are full of wonderful possibilities which have come out in days past in prophecy and psalm, in poetry and history, and in fervid utterances of deepest truth; in grape and flower, in olives and grains and teeming flocks and herds.

As we look at the land from the time when God gave Abraham that wonderful call and promise as recorded in Genesis 12 to the present time, its history falls naturally into two divisions whose characteristics are so marked that the division makes itself. From the wonderful call to Abraham to get out of his native land and from his kindred and his father's house, to go out into a land which God should give him and where he should be blessed to all the nations of the earth, to the time when the people of God, who came out of the loins of Abraham according to promise, were driven from their land and their temple permanently destroyed by the Romans, marks one natural division. And from that awful time of judgment on through the present to the time of the restored glory, is the other natural division. Mark even the difference in the words and thoughts that must be employed in describing the two periods, and we stand vindicated in this division. The first period shows the land with the presence and blessing of God upon it. Call and promise and altar; prophet and priest and king; burning bush and shekinah glory; miracle and prophecy, victory and judgment; angel messenger and fire of Sinai and an audibly speaking God; tabernacle and temple; cloud and fire; enemies driven out and land possessed; repentance and restoration; the visible glory of God; the ever present supernatural manifestation of a guiding God. These are the words and thoughts of the first period marked by strong religious ideas and facts. But the second period speaks to us, first of all of a crucified MESSIAH and this marks the awful division line. Since then we hear of the destroyed temple, the overcoming enemy;

a people driven out, a nation judged and scattered and "Ichabod" (the glory is departed) written over it all. Now it is the contending nations, Russia, England and Germany and the Turk; the fallow land, commerce and trade and a route to India; irrigation and railroads; politics, treaties, franchises, capital; the greed of men and jealous rivalries of contending nations who think not of God; no song or message of angel; no fire from heaven, no cloud, no glory. Instead of the glorious God and the holy temple and a happy and prosperous people we have the sounds of selfishness and greed and in the midst of it all the self-willed people seeking to rehabilitate themselves by their own effort, creeping back to this desolate land to receive at the hands of a rejected God and Messiah the most awful storm of judgment that has ever fallen upon them. And then *the glory of the restoration!* Would you like to make it threefold, this division? Possibly it would be better but we shall leave the third division a passing type and promise and bye and bye the reality. Now the awful schooling of God of the disobedient child and then the glory of a ripened and disciplined life living out its proper destiny. Promise and type and temple! Sorrow and desolation and tribulation! But then glory and reality and fulfillment! The land that was once the land of prophet and prophecy now the land of no prophet, but of continuing fulfillment of prophecy, will then be the land of glorious final fulfillment. This chosen people and this chosen land will alike and together "blossom as the rose." The land and the people will be abounding in the fruits of the life which God saw and developed in them and which He purified in the fires of awful judgment until they will glorify Him in abounding productiveness of the fruits of the Spirit. Yes, the sound of the words which tell the story of the olden glory, and that of the words which tell the story of the later sorrows are very different and yet silently and really God is working just the same. His feet have never turned backward and His plan is marching on to perfection unto the kingdom of glory in the earth made new where righteousness will dwell supreme.

And now while in this epitomized statement just given, I have suggested everything that I can say, it may be well to look more carefully at some prominent features of both the divisions which we recognize in the history of the wonderful Land of Israel.

Our first natural division then is from the call of Abraham to the rejection of the Messiah and the awful judgments immediately connected therewith in the destruction of city and temple and the scattering of the people.

*First* then the land in this time is the Land of

the Bible. That is, it is the land of the story of creation, of Adam and Eve; of the coming of sin; the theatre of temptation and the fall; the land of the patriarchs, of the kings, of the prophets; it is the land where the Bible was given; where God spake through men and where men "spake as they were moved by the Holy Ghost"; it is the land of Jesus, the Messiah and Saviour of men; it is the land of the Cross, the theatre of redemption; it is the land of the apostles and the birth place of the church; it is the land of Sinai and of the mount of transfiguration; it is the land of the miraculous; it is the land of the temple and its wonderful service and symbols and sacrifices, its shekinah and its witness to the living God; in short, it is the land of all the miraculous and wonderful things which are associated with God's revealings of Himself to mankind for their redemption.

*Second*, the land is the land of God's choice. As the world becomes unified and gathers more and more about a single center we shall see more clearly why God chose this land above all others. We can by a brief study of our maps see now how central to all the nations on that side of the water it is. The nations are seeing that today as they choose it as the highway to the far East. It was always the center of contention amongst the nations. The Antichrist is to make it his center and Jesus is to make it His center not only for the nations in that section of the earth, but for all the world. The wisdom of this does not yet fully appear, but as national unity under Antichrist and Christ develop more fully the reason for the choice will be more apparent.

*Third*, not only did God specially choose the land but He specially cleansed and prepared it for Israel, using them as His instruments. In Hebrews 6:7, 8 we find a good and satisfying figure of speech to justify God for the summary way in which He cleared out the early inhabitants of this land. If the earth brings forth fruit God blesses it; if it brings forth briars they are burned. Blackberries are good but grain is better, hence clear off the briars. God had to have a field for the development of His people. The awful sins of the nations made it imperative that they should be cleaned out of that land just as much so as that the earth should be cleansed by the flood. Cruel and awful? Not so, for God was planning the redemption of the race and the land must be cleared of the briars before the grain could be grown. God will show His whole plan to us some day and then its far reaching wisdom will appear. So God prepared the land by giving the inhabitants over to the prowess of His people and the fear of them and the dread of them was in all the

land, and the giants went down before the victorious people of God as long as they remained obedient.

*Fourth*, we see this land standing forth through the centuries as the spiritual training ground of the whole human race. "Wonderful" fails to describe this feature of God's plan. A people! A land! That land prepared for that people and that people prepared for that land. And here God puts His chosen people into His chosen land as a school ground in which He teaches through the centuries, yea and the millenniums, the lesson of salvation. Abraham, his call and the promise; the patriarchs, the captivity, the deliverance, the conquest, the prophets, the priests, the kings, the Messiah, and to step over into our second period, the apostles, the church, all show the race in God's school and the lessons first given in the midst of the chosen people. All true spiritual food for the race came from this land and the truths which were given to Israel there, will ultimately permeate the race with the light and life of God. "Salvation is of the Jews." Christ is of the Jews. The world's Saviour and the world's salvation are both traced back to this land, the spiritual training ground of the human race. As the mind rests upon the obedient and believing Abraham, the receiver of the great promise, and then upon Israel in bondage and upon the tabernacle in the wilderness, the manna and the smitten rock; upon the wonderful conquests of David and the growing kingdom; upon the temple of Solomon with its glory and upon all the history of Israel, the land in which all these things occurred becomes radiant with a new light of wisdom and love as we realize that it was the theatre of God's activities amongst men in the far away times leading up definitely and fully to the widespread righteousness and salvation which will one day cover the earth. And while we see poor apostate Israel wandering afar from her God we cannot refrain from going on with the little chosen band through the wonderful scenes of Pentecost and of the early days of the church. The Comforter has come and God is within them. Hallelujah! Deeper than the law, more glorious than temple life is the shekinah within, in the Holy of Holies of our hearts where God the Holy Ghost dwells. And while the blessed truth has spread far and wide amongst the nations, yet the land was the scene of the outpouring of the Holy Spirit from Jesus the glorified Son of God and now the kingdom draweth near. Hallelujah!

*Fifth*, let us remember that this land was given to Israel and to Israel it still belongs. A man may rob me of my watch but the watch is mine still. The nations of the earth have despoiled Israel of the

land of God's gift, but the land is still her land and as "the gifts and callings of God are without repentance" as St. Paul shows so plainly in Romans 11, some day Israel, filled with glory will be in possession of her glorious land and it will certainly be a time of glory. I want to be there, don't you? I want to walk over that land some day when it is in its fullness of glory and when holiness fills the people and fertility fills the land with earthly beauty and blessing. Hallelujah! Israel has sorrow ahead but she has glory too and sad will be the lot of those nations which have deliberately robbed her and continue to hold that which does not belong to them. As God used Babylon and Assyria as scourges of His people and then brought destruction and sorrow upon them so will the nations which have cursed Israel and despoiled them of their land receive the awful judgments of God.

But the days of the wonders of Bible times have passed for a time from this wonderful land, and other times have come upon it. Israel's Messiah came and she knew not the day of her visitation. The awful darkness that settled down upon Jerusalem showed the terrible error which her leaders made when Israel rejected her Christ. "If thou hadst but known in this thy day the things which belong to thy peace! But now is thy house left unto thee desolate!" And while the church goes on winning its way through the earth until the chosen number from amongst the Gentiles shall be full, our sad gaze turns back to the land of promise and we hear other sounds and see other sights than those which characterized the land of the Bible. An other people are there in possession and other thoughts and hopes are being wrought out there besides those which we find recorded in the Word of God. And yet while the voice of the prophet is no longer heard in the streets of Jerusalem prophecy is steadily fulfilling there and the very sights and sounds which tell the sad story of Israel's ruin are working out the will of God. How glad we are to believe this!

But now as we turn to the second division of the history of the land which dates most naturally from that compound event the crucifixion and the judgment which followed it, covering a period of about forty years, what thoughts come to us for our instruction about the land.

The *first* is this, that Israel to whom that land was given is still bound to it by indissoluble ties. Thus the last thought of the first division of the history of the land becomes the most prominent one of the second. Titus, the Roman, destroyed their temple and scattered the people under penalty of death if they



returned. And yet scarce a half century had passed before the surrounding country was teeming with Jews again and a worse battle had to be fought with them than had been fought by Titus. It seems incredible but such is the testimony of history. Scattered again and forbidden their city which was rebuilt by their heathen conquerors, the Jews have never been wholly out of the land although they were kept out of the city itself until the time of Constantine when they were permitted to come and weep at the foundation of the temple. And even down to as late as 1841 only three thousand Jews were permitted to live in Jerusalem itself. And yet the land has always held many of the Jews and they have been there as a sign perpetually before the nations that this land is theirs and always will be. The point upon which we are bearing emphasis now is that as gravity draws the body to the earth, as that strange magnetic power in the polar regions draws the magnet ever to itself, as the instinct within mother and offspring brings them ever together, so the land of their fathers attracts the Jew from every clime.

Two great Jews, Rothschild and Hirsch, may seek to avoid each other in their colonizing, the one in Palestine and the other in some other distant part of the earth, but that is but the temporary holding of the stone in the hand, or the forceful deflecting of the needle from the north. The stone when released will fall and the needle will turn instantly to the pole. Hirsch and Rothschild find themselves coming together and Palestine is the only logical ground for reunited Israel. Sentiment and something deeper than sentiment draws and impels the Jew of every nation to return to Palestine.

Jews may be scattered and seek to become amalgamated with other nations but ever by the awful stirrings of persecution does God disturb that peace and turn again the longing eyes of His ancient people to their own land. They have no home and they never will have until this land becomes once more their home. God by the instinct which comes of possession and long years of wonderful history interwoven with the very warp and woof of their national life as well as by His stirring up the nations against them, is keeping their hearts turned ever to Palestine the land of Abraham and the prophets, of Moses and the temple; yea the land of their terrible mistake in crucifying their Messiah. Back they must come like the murderer to the scene of his crime and like the wandering child to his home. The Jew is simply bound to that land and he will wander restless and unhappy until he finds himself home again. This Zionistic Movement of which we have thought

so much of late and of which we have spoken in this series of talks, is no modern freak, no sudden impulse seizing a persecuted people. For centuries back similar movements on smaller scale have taken place. In the thirteenth century two very definite movements toward Palestine embodying the same thoughts and feelings exactly as this late Zionist movement, led Israel back to the land of her birth from France, England, and Germany, and if we were better informed about the movements of this wonderful people we should undoubtedly find this surging impulse of instinct continually turning them back to their native land. Destiny, God, instinct, persecution; in short, everything that concerns them, attracts, drives, impels this people to this land. So poor, storm-tossed Israel is guiding her craft almost unconsciously by the needle that points to the pole and she shall find her haven of rest in that port and in that alone from which she came forth.

*Second*, we may point to the nineteenth century as a time of important developments leading to the restoration of the people to their land. Mehemet Ali, the pacha of Egypt, in the former half of the Nineteenth Century having forced his way into Palestine, after having helped Turkey in her conflict with Greece, was allowed to remain after producing much trouble between the nations by his presence. But it was during his presence that European consulates were established in the land and this proved to be a priceless boon to the Jew who fell under the protection of Great Britain. Mehemet Ali also insisted that all residents of Syria live peaceably with one another; and so began an era of toleration which included the Jew in its helpful sway. In 1841 the edict restricting the number of Jews who might dwell in Jerusalem to 3,000, being removed, the Jews began to come into Jerusalem in larger numbers although still confined to a filthy and narrow quarter next to the leper settlement. But in 1867 the Sultan removed all restrictions and the Jews with other foreigners were allowed to purchase land in Palestine without becoming subjects of the Sultan. A further spasm of restriction took place when the great persecutions broke out against the Jews, but the Sultan finally removed all restrictions and since 1888 the Jews have been flocking to the land. Persecution in the providence of God has been the stirring up of the prodigal to turn toward his father's house. And now with doors wide open and with the anti-semitic spirit on every hand making life miserable for the Jew in every other land, the natural result is their streaming back to their own land. Colonization has been a strong feature of this return movement. Many flourishing colonies of agriculturists have been planted in the land and while

many seek to show by statistics that the Jew is not an agriculturist they do so in vain. That which is incidental to his strained relations to the nations cannot be shown as fundamental and the Jew is showing himself to be a farmer of the first class and the fertile but fallow hills and plains of Palestine are beginning to produce what they would have produced all along had they had the men, the rain and the toil. The returning rains with the returning men unite to produce a condition of promise which augurs well for the prosperity of the land. Great and philanthropic leaders amongst the Jews have furthered this colonization spirit and while some have felt that the current should be directed far away from the land of their fathers it is swerving definitely and strongly toward that land and will soon swell to a mighty flood-tide of immigration which will furnish the land with labor, and capital as well. Are you noticing the contrast with the things we talked about in the former half of this discussion? Now it is lands and works and colonies and what not, but how little of God and glory and peace.

But we must move on for we wish to observe in the *third place* that in the main, through unity of history and religious belief, the Jew has suffered less under Moslem rule than under any other power that has ever held sway over the land. There is much in ancestral tradition and in common religious opposition to the Christian that has created fellowship between the Jew and the Moslem ruler.

In special instances Moslem justice has dealt out death to the Moslem oppressor of the Jew. And so the teachings of the Koran have united with the fellow feeling inspired by common ancestry and a common monotheistic belief to make life bearable for the Jew under Moslem rule.

All this tends strongly to bring land and people together again.

In the *fourth place* let us observe the very important bearing upon the political and commercial history of the land of the railroad system which is being developed across that country. In the main we may say that the terminals of the railroads will be the Persian Gulf on the east and the Mediterranean Sea and the Bosphorus on the west. Of course, beyond the Persian Gulf on the east lies India the objective point especially of England, and with Egypt already under English control it also is a natural western terminal. Europe, prominently Germany and Russia, starting from Constantinople on the Bosphorus are also seeking to connect their own railways with the Persian Gulf. Commercial control of the land is sought by these nations and war may have its part yet in the settlement.

Let us look a little more in detail at the growth of this most important feature of modern exploitation and development of the land. In 1892 the Joppa-Jerusalem railroad began operations and after some commercial troubles has settled down to a paying basis and is carrying tens of thousands of tons of freight annually. The Haifa-Damascus railroad was the second one to be put in operation. Haifa is the coast point below Mount Carmel and the railroad from this point went to Damascus aiming to extend to the Euphrates and to Bagdad on the Tigris. From this point continuation to the Persian Gulf would be an easy matter over rails already laid. Mind you, the Turk had fast closed up this natural passageway. On account of this action of Turkey the long tedious stormy route around the Cape of Good Hope at the South of Africa had been the only way to the far East until the Suez Canal was opened by England. The control of Egypt and the Suez Canal have given England control of the profitable eastern trade. Concessions by Turkey to Germany along the Suez, forced England to insist on the removing of the border line from the canal bank to a point farther north so that a foreign railroad could not skirt the canal bank and threaten England in case of hostilities.

The Turkish government has for a long time considered the completing of a trunk system from the Persian Gulf westward to be supplemented by lateral connections. The system will naturally include two main lines, one running up the Tigris and through Asia Minor to Constantinople, the other running up the Euphrates valley through Syria to the Mediterranean and Egypt. The first arm will place the Atlantic Ocean in direct railway communication with the Persian Gulf except the short twenty minute sail across the Golden Horn at Constantinople. Mails from London will reach the Persian Gulf in six days and thence to India by steamer in three days more, making the trip from London to India in only nine days. Many miles of this railroad are already finished. During the visit of the Emperor William to the Sultan in 1897 a concession was granted to the Emperor for a full line from the Golden Horn to the Persian Gulf a distance of 1,500 miles with a strip six miles wide on either side of the road to be developed at the will of Germany. England thwarted this project of the German ruler by purchasing outright from a local sheik the terminus on the Persian Gulf, thereupon insisting on an international share in this marvelous concession, and left the Emperor gnawing his mustache with chagrin. What will it lead to?

The second arm of the road will place the Mediterranean within one day's journey of the Persian

Gulf, the Mediterranean terminus being at Acre, a few miles north of Haifa which you will remember is under Mount Carmel. From Acre, Egypt can be reached in a few hours, and by steamer across the Mediterranean, England can be reached in six days. So that by this route India can be reached from England in ten days, one day longer than the Asia Minor route. It was the purpose of the Sultan thus to develop the rich domains lying under his rule. "The splendor of Phenecia, of Babylon and Nineveh, and of Israel will pale before the revival of power and prosperity which is now within the grasp of those favored lands" is the remarkable sentiment expressed by one of the railroad leaders at a banquet in the East when the railroads were under discussion.

I have said enough to show the railroad prospects of the land. The immense irrigation scheme for the reclaiming of the fertile lands lying between the Euphrates and Tigris I have already discussed in these talks. The richest country in the world is being eyed by many nations and the energy which has crossed the continent from Atlantic to Pacific, digging through the mountains and climbing over the rocks and hills, is at work in the land of Israel and will soon have England, Europe, India, China, and Japan connected by great railway and steamship lines which will make us all near neighbors. With Japan at one extreme and England at the other, there is no alternative but that Palestine which lies in the road of it all must be developed and the only isolated countries will be those of the new world.

And now let us again notice that while the nations

are doing their best to use Palestine as the cat's paw for their own selfish ends, God is working on and the land awaits another stage of its history yet unseen to us and yet so vividly portrayed in that Book of Prophecy which has never failed in its sure indications of what God would bring to pass. "Let the nations rage and let the people imagine a vain thing. He that sitteth in the heavens shall laugh, the Lord shall hold them in derision." His decree has gone forth. That land belongs to His Son Israel and to His Son Jesus the Messiah of Israel. "Out of Egypt have I called My Son," the inspired Word says in placing Jesus on a parallel line with Israel in that quotation. God called His son Israel out of Egypt and His Son Jesus also and to these His children He will give the land. And again let me say what I firmly believe, that when Israel is purified, and in mourning and repentance accepts Her Messiah, and when the land is rid of self-seeking politicians and when Israel and Israel's King as the Sons of God reign over the fertile land, God's choice of His people and His choice of that land will be more than vindicated. Then from this central land of all the earth will go forth the Word of the Lord with new power.

"And it shall be in that day that living waters shall go forth from Jerusalem; . . . and the Lord shall be king over all the earth. In that day shall there be one Lord and His name one. All the land shall be turned as a plain. . . . And there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zech. 14:10, 11. May the Lord hasten it in His day. Amen.

## The Life on Wings

### The Possibilities of Pentecost

Mrs. Carrie Judd Montgomery, Beulah Heights, Calif., Sept. 4, 1910



I WANT to talk to you about "The Life on Wings." Read with me Deuteronomy 32:9-14. That the Lord's people are the Lord's portion is a precious thought, for He left everything in order that He might have this portion. So I believe the Lord means for us to realize how very, very precious we are to Him. We remember how in our own experience He found us in a "desert land" and in the "waste howling wilderness," and led us about and instructed us and kept us as the apple of His eye.

Then in this scripture there follows the picture of the eagle stirring up her nest. Many of you have probably read the description as has actually been witnessed by some who have climbed to the dizzy height of rocks and watched

the mother eagle break up the nest of her young. The time had come when the mother-bird saw that the eaglets must learn to fly, and in order that they might learn to do this, she took her strong beak and made havoc of the nest; pulled it to pieces in order that the eaglets might no longer have a resting place there. Then she throws the young eaglets out of the nest down over the dizzy precipice, and of course, the little things think they will be dashed to pieces on the great rocks beneath, but with one great swoop the mother-bird sweeps down under them, and the little eaglets, instead of falling down to be dashed to pieces on the rocks below, fall upon the safe, strong wings of the mother.

This is the picture that God gives us as the actual way in which He deals with you and me. We can all of us think as we look back, how He

stirred up our nests. We had such nice ones; we had such cozy nests, all fixed up for ourselves. They were softly lined, and cozy and warm, and we expected to stay, but God came, spoiled all our plans, broke in pieces the nest and tumbled us out. Why? In order that we might learn to fly; in order that we might find the wings which He had already caused to spring forth within our very hearts, but which we had not learned to use, *the wings of faith*. I look back and remember how He tore my nest to pieces. I had it all arranged. I had my aspirations and ambitions as a young girl. I know just what I wanted and what would make me happy, and what, in a vague way I trusted would make me useful, but God permitted the nest to be pulled to pieces. That awful sickness that followed after I had fallen and injured my spine, those awful days and nights of suffering, of anguish, of helplessness; those days when the very room had to be darkened on account of the suffering in my head were but a mere shadow of the darkness that had come into my life and into my very soul. Through this awful trial it seemed as though everything was lost; I could not see that there ever would be any brightness in life. I was a confirmed helpless invalid. For two years and two months I lay there, being taken down at the age of eighteen, at a time when a girl's life usually looks the brightest. Oh, how hard it was! Nobody knows how hard, and I was so hungry after God. My soul was utterly unsatisfied, but God was breaking up the nest of human ambitions, human hopes and aspirations. He knew what He was doing although I did not.

Job said, "He knoweth the way I take; when He hath tried me I shall come forth as gold." So He knew the way for Job and He knew it for me also. Now, after all the years of blessing that have been mine since I was so wondrously healed by the Lord, I realize more and more it was because the snug nest in which I thought I was so secure, was broken up. Now I am able to encourage other hearts that are going through the shadow and through the valley. So take heart, dear friends; it is better farther on, for as some one has said, there are *two* openings to the tunnel. We go in at one end, but there is another end to come out. We may be in the tunnel today, beloved, but the other end is there, and you will go through if you go on with God.

What would my life have been without that stirring up? God only knows, but I know it

would not have been what it has been. It could never have been, because after the long period of suffering and anguish and the coming down to the very jaws of death, the Lord swept His great eagle wings under the poor little frightened eaglet and I found His great wings to rest upon.

He says in Exodus 19:4, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Oh, what a blessed goal! *Unto Himself!* On the strong eagle wings God bears us unto His very heart of love. Oh what a wonderful day that was when He answered prayer for me! The time had been set for prayer by that dear colored woman, Mrs. Mix. How wonderful it was that we heard about her at all! The Lord knew what the result would be when He let that little account of that healing of consumption in answer to her prayer, be published in a Buffalo paper, and let it catch my father's eye. In those days very little was known, especially in this country, about Divine Healing. Don't think, beloved, we ever had such meetings as these we now enjoy. I would that you might realize your privileges. They were ahead of us in the revival of Divine Healing over in Germany by about twenty years. Something about the work of Dorothea Trudel and of Dr. Cullis had been published but I had never heard of them, and there wasn't at that time any thing published telling people how to trust the Lord for their bodies.

When this dear colored sister in Connecticut wrote and said, "The prayer of faith shall save the sick, and the Lord shall raise him up," I didn't know that was in the Bible. She said, "*The promise is for you as though you were the only person living.*" That was a wonderful thought, and the Lord gave me a mighty inspiration of divine faith I never had before. He revealed Himself to me, raised me up, caused all the diseases to depart in one instant of time, and gave me my first introduction to the Holy Spirit. Oh how wonderful it all was! No words can describe it. Those days were days of praise when it seemed as though I should call upon everything around to help me praise the Lord. I found the eagle's wings. At first it seemed as though I only knew the dove wings; they were not very strong; the little attempted flights of faith in certain directions had to be increased. You remember the Psalmist said, "Oh that I had the wings of a dove that I might fly away and be at rest." But the dove wings would not take

us very far; we need the eagle wings. So through different teachings and especially through many testings and trials of faith, the Lord changed the dove wings into the eagle wings.

But some are saying, "How are we to get this faith?" The only way God can develop our faith is through trial. You ask the Lord to give you a stronger faith, and what does He do? He puts a trial upon the faith you already have. He will take your faith and test it and try it, and you think all is lost, but that very testing and trying of your faith is what brings out the pure gold and causes you to have a stronger faith than ever you had before.

In California we have a great many gold mines even yet, although they are not so plentiful as they used to be. There are two kinds of mines: one is the placer mine which contains the loose gold mingled with the sand and which therefore can easily be separated; the other is a quartz mine where the gold is all mixed up with a lot of rock. When it is free gold it can very easily be separated from the rock, but in many of the mines there is what the miners call *rebellious* ore; they also call it refractory ore, and when I first heard my husband call the ore rebellious and say it was a technical term they used, I said, "That is just like some people, rebellious ore, refractory ore, the gold is there but very hard to get out." This gold is so amalgamated with baser metals that they have to have a different process to get the gold free from the baser ore; they do not care anything about the baser ones, they can be burned up or volatilized, but the miners are after the gold.

Now God is after the gold in us. "I counsel you to buy of me gold tried in the fire, that thou mayst be rich." They have different processes now, but one process which is used a good deal is a row of furnaces through which it is put one after the other and each one is hotter than the preceding. We ask to be delivered from one of God's furnaces and we may get into a hotter one. I visited a mine and I saw the whole process. First, they broke the rock in pieces and then *pulverized* it, then there were large canvas sheets spread out, slightly on an incline, and the pulverized rock and ore was put on there and a stream of water was run over it, and some one stood at the top and swept it down carefully. The pulverized rock which was light went off with the water but the metal, which was heavier, stayed on the canvas and it was swept off in little piles. It didn't look at all like gold, and you know, beloved, it is only

God that can see the gold in us sometimes; I am sorry we haven't more spiritual perception to enable us to see the gold in each other. May God help us to see the gold in each other.

Those sulphurets, as they call them, look something like mortar; you couldn't see any gold at all, but it was there. We went into the furnace room, and saw where they were putting it into one furnace after another; my husband is a mining man and he took me to visit this large mine that I might see all the processes.

The superintendent stood by me and we saw a lot of little sparks flying in every direction, and he explained that that was the baser metals being burned or volatilized, and then, not knowing he was uttering a great spiritual truth, he said, "*When the sparks stop flying we take it out of the fire. It is finished.*" That was so good I looked up at my husband and said, "Why, that is the way it is with us; the Lord takes us out of the furnace when the sparks stop flying, the sparks of doubt, the sparks of fear, the sparks of impatience and of lack of love; when they stop flying then God the Great Refiner knows it is time to take us out of the furnace." Let us ask God to do His work quickly that the sparks may stop flying, but when we do see the sparks flying in ourselves or in each other shall we not be more patient now that we know what the sparks are? that they are only flying because God is working with us or working with some other soul. May God help us to be patient with each other when the sparks fly. Sparks are not always agreeable, especially when they fly upon us, but the Lord can make us patient.

Oh, I often think that if instead of getting impatient with the dear tried ones when perhaps their love fails, or their patience fails, or their faith fails, if we could only stand in love and tenderness and resist the enemy for them, claim the victory of the blood for their poor, tried souls, how much better it would be and how much faster the Lord could work with our own souls. The Lord helps us. He is trying to teach us to love one another with a pure heart fervently. I understand "fervently" here, in the Greek, means to be "boiling hot" in our love. You never can have the love that keeps up to the boiling heat all the time unless you first have a pure heart. "*Love one another with a pure heart fervently.*"

We want to look again at the thought of the winged life. We get it in that well-known passage in Isa. 40:28-31. "He giveth power to the faint; and to them that have no might He in-

creaseth strength." I wonder if there are any faint ones here tonight. He says He will give you power. The fainting are the very ones to whom He promises power, but to them that have no might at all He increaseth strength. The faint get their portion, but the ones that haven't enough might to faint, to these He increaseth strength.

All that we have must be surrendered to Him for Him to use as He wills. The one thing I found hardest to consecrate to the Lord when I was a girl and He was seeking to lead me to Himself, was a little talent I was born with, and that was a little gift of writing verses and also prose and when the Lord sought to lead me to Himself during that awful suffering, I gave God everything but that one thing, and about that I said, "No, it is good and I do not have to give it up." He pressed it upon me that I had to surrender it to Him, and finally I told Him I would hold on to it as tightly as I could and that He would have to pull it away from me. That wasn't very pleasant for the Lord nor for me, but He was faithful; He saw I had to take the hard way. So when I got to the place of full surrender, just before I was healed, I said, "Lord, I am willing to have Thee make me willing," and He took me at that. When I got there I gave it all up to Him as best I could, and I never expected Him to let me write another thing.

I had written from a child and had a volume of poems printed, written before I had finished my eighteenth year, but I never expected to be able to write again, and so after my healing it was a wonderful joy to find that that which had gone to Calvary with Him was given back in resurrection power. There only was this difference: Instead of using it myself, the Holy Spirit uses it. God seems to keep it, as it were, locked up in a cupboard, and whenever He wants me to use it for Him, He enables me to use it in the power of His endless life, and then takes it back again for safe keeping. That is why the Lord is pleased to use the little book, "The Prayer of Faith," so greatly because He wrote it through me. This is a little illustration to show you that everything you have, has got to go down into death, all your natural ability, all your natural talent, all your natural knowledge and wisdom. Everything! If He chooses to give you back anything in resurrection life, all right, and if He doesn't it is better not to get it back. It is an empty life, wherein you feel absolutely nothing;

perfect weakness, emptied out for Jesus; you feel nothing but blankness and God causes you to stand before Him. It is just a question of trusting Him; letting Him take possession of your mind, and when our weakness leans upon His might, then all is well.

People know very little about the mind being cleansed with the blood and being emptied of all its thoughts. I cannot begin to tell you what God has done in my mind since I have had this fuller baptism of the Holy Ghost. He shows me that people are having their minds corrupted from the simplicity that is in Christ Jesus. He shows me that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imagination, and every high thing that exalteth itself against the knowledge of God. He shows me I can't reason in the old way. He said, "I hate thoughts." Oh how blessed to get to the place where we hate our own thoughts. Oh the wonderful feeling that is mine these days, the wonderful realization that God has emptied my mind out, and that I have the mind of Christ. When He doesn't put something into my mind it just seems to me a perfect blank, but oh such a delightful blank; it is so restful; it feels as though my brain was having a holiday, and all the busy thoughts are gone.

This is a part of the life on wings. In all the many years of blessedness before this fuller baptism, I did not know what I am talking about now, this freedom of the mind from all care; of course, I had a great deal of blessing and a great deal of joyfulness from care, and felt that God had guided me and blessed me wonderfully, but I didn't know what I am talking about now. Now I feel that the Holy Spirit holds my brain just as He does the rest of my being, but it is just as loving and tender as it is strong.

Now He tells us He exchanges our strength. We shall mount up with wings as eagles, and this is wonderfully true not only in the spiritual and the mental, but true in the physical, and since this mighty baptism in the Holy Ghost which I received over two years ago, I know what that mounting up with wings is in my physical being. I feel oftentimes when I walk along the streets as though I could hardly walk properly, I am so full of something which seems as though it was lifting me up on wings; wings on my feet, wings on my limbs, wings all over. I realize it as I run up and down the stairs. It is Romans 8:11, "But if the Spirit of Him that raised up

Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." I will go to sleep with the mighty baptism of His power and life over me, and through me until the whole temple is filled with His glory, and I am awakened in the night to find that the same baptism is upon me which has been bathing me and filling me all the time I slept. I will talk with the Lord, commune with Him, and if He doesn't hold me awake I will go to sleep and wake again, perhaps the very glory awakening me, as though the Lord with His love awakened me to hear His voice and let me look up into His face, and then put me to sleep again in His infinite love.

Early this morning as the power of God was upon me, and I was recognizing as I so often love to do the presence of the indwelling Comforter, and worshipping Him in His temple, with the Father and the Son, I was led out in prayer for different things, but all at once He said to me, "I want you to recognize definitely that I am filling the temple." Of course, I know He always fills it, but this was something a little different and He wanted the recognition that every part of spirit, soul and body were pervaded with His presence, and that meant, as He revealed to me His meaning, that I should drop even prayer for the time and be occupied with the presence of His glory, and I said, "Oh, God, the Holy Ghost, Thou art filling Thy temple," and immediately, just as though a little vial of attar of roses had been broken in this room and every part of it would soon be filled with the perfume, so the presence of His glory, sensibly pervaded every part of my being and even love and prayer were lost in worship. Then I thought of the time in the Old Testament when the temple was so filled with God's glory that the priests could not even stand to minister.

There is, therefore, an experience beyond service and beyond prayer, and that is a revelation of His own personality to such an extent that there is nothing but adoring worship filling our being. Usually it is a blessed experience to be able to speak in tongues, to let the heavenly song flow out, but there are times when even tongues cease, when His presence is so all-pervading and the atmosphere so heavenly that I cannot talk at all in any language, but the power of His blessed Spirit upon me is so marvelous that it seems as though I were almost dwelling in heaven.

I hope this testimony will make some one press on for the fulness. The Word tells us, "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." Phil. 6. Through our faithful testimony somebody else's torch may be lighted in the love and providence of God, and suppose we should hesitate for fear of persecution, should stop acknowledging every good thing which is in us in Christ Jesus and somebody's torch should fail to be lit. We have a great responsibility and if we fail in testimony our own torch will grow dim.

You acknowledge everything that is in you in Christ Jesus and He will be ready to give you some more good things, and just so far as you have gone on with Him you will be able to help somebody else. I find a great many witnesses that have failed God. It means a great deal to be a witness for God in these deeper and higher things, because doing it means reproach; it means going outside the camp, and I have found some people that do not like reproach and draw back and try to compromise, but I pray that we may always be kept true. Beloved, keep true and testify faithfully to Him. He tells us in Revelation that because we have a little strength and because we have kept His Word and because we have not denied His Name, He has set before us an open door. I could go back and tell you of one door after another that God opened in my own life, just because of my being faithful. When the little doors were opened He could open larger ones, until now the doors are so large and so many I never know which to enter only as God makes it clear. So, beloved, be faithful and do not deny His Name.

In Ps. 103:5, we read, "Who satisfieth thy mouth with goods things; so that *thy youth is renewed like the eagles.*" Here is a reference to the eagle again, the youth renewed like the eagles. Beloved, I do not believe in growing old, do you? I believe God means just what He says when He says He renews our youth like the eagles. Isn't that beautiful? I never expect to grow old. The years may slip over my head, but what of that. That has nothing to do with it. He who has eternal youth is my youth and my strength, and if the Lord should tarry and I should live to be a hundred I should expect to be just as young as I am now.

Now, who is going to trust God for the winged life? Are you going to crawl? You can crawl if you wish. God will even bless you if you

crawl; He will do the best He can for you, but oh how much better to avail ourselves of our wonderful privileges in Christ and "mount up with wings as eagles, run and not be weary, walk and not faint. Oh, beloved friends, there is a life on wings. I feel the streams of His life fill me and permeate my mortal frame from my head to my feet, until no words are adequate to describe it. I used to be afraid years ago that I might possibly, without intention, paint my

experience a little richer than it was; I think we are apt to do this sometimes, but there seems to be no danger of it now. I cannot put it into words at all; it is absolutely impossible. I can only make a few bungling attempts at it, and ask the Lord to reveal to you the rest. May He reveal to you your inheritance in Christ Jesus, so that you will go on and get all that He has for you.

### Some Helpful Books

#### Life of Charles G. Finney

This autobiography of the greatest of American revivalists will stir your heart and inspire you to labor for God as will nothing else you could read along this line.

One of his biographers says of him that he probably led more souls to Jesus than any other man of the nineteenth century. In round numbers it is estimated that 500,000 persons were converted through his instrumentality.

He writes of himself before he was converted: "When I went to Adams to study law I was almost as destitute of religion as a heathen. I had been brought up mostly in the woods. I had little regard for the Sabbath and had no definite knowledge of religious truth;" yet this man, after his conversion and call to the ministry, preached so mightily under the power of the spirit that people were mowed off their seats by an unseen hand when he proclaimed the Gospel of Jesus Christ to them. In one place particularly he says that if he had had a sword in each hand he could not have cut them down as rapidly as they fell. By way of illustration he tells us that on one occasion after he had spent a night in prayer, he walked through a cotton mill the next morning and was so clothed with power that everyone in the mill was put under conviction; the mill stopped and a revival broke out.

*Cloth, 477 pages, \$1.25; postage, 10 cts. (5s 8d).*

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#### Ministry of Healing

By A. J. GORDON

This sainted man of God who was pastor of the Clarendon Street Church, Boston, has left to posterity what we consider the most convincing and exhaustive work on the subject of Divine Healing extant.

Sixteen years ago this book first came into our hands at a time when our mind was just being opened to the Gospel of Divine Healing. Our soul was deeply moved as from eight o'clock in the evening until two o'clock the next morning we eagerly devoured its pages.

The author treats the subject in twelve interesting chapters, dealing with it from the standpoint of

scripture, of reason, of experience, etc. Valuable quotations are made from the Church Fathers which show that the practice of divine healing continued for a good many years after the apostles had passed away. Brief sketches describing the divine healing homes under Dorothy Trudel in Switzerland, of the work of Pastors Blumhardt and Stockmayer of Germany, Edward Irving of England, Dr. Cullis of Boston, etc., are given.

*Cloth, 250 pages; price, including postage, \$1.25 (5s 2d).*

\* \* \*

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