



The Latter Rain Evangel

The days of Heaven on the Earth

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An International Monthly Magazine

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

The Story of the English Bible

How It Has Come to Us and What It Has Cost

Sermon by William Hamner Piper, April 30, 1911



WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY STAR ARISE IN YOUR HEARTS: KNOWING THIS FIRST, THAT NO PROPHECY OF THE SCRIPTURE IS OF ANY PRIVATE INTERPRETATION. FOR THE PROPHECY CAME NOT IN OLD TIME BY THE WILL OF MAN: BUT HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST." II. PETER 1:19-21.

I have read this as a kind of preface or introduction to what I expect to say this afternoon.

The book I hold in my hand, which is known as the Bible, is the most remarkable piece of literature that the world knows anything about. No other book in the whole stretch of human history has caused so much contention, stirred up so much opposition, been so maligned and misrepresented as this; none other for which so many men have given their lives and to which they have consecrated their talents. It is, wholly apart from its divine claims, the most remarkable book in the history of the world.

It is a light to millions of people, as they tread the lonely pathway through this otherwise dreary world. It has been an inspiration to them in times of conflict and darkness, an untold help toward right living, and a sweet solace as they approached the waters of death. It has nerved men's lives to sacrifice, to toil, and to hardship. It has made obedient children, loving wives, and devoted husbands; able statesmen, eloquent orators and brave soldiers. Through its messages fiends have been transformed into saints, and saints have been transfigured into "His likeness."

It is almost vain to speculate as to what would be the result if the Bible and its influences were to be taken out of our lives. Its influences are in the foundations, in the very warp and woof of well nigh all our institutions. Among other things it contains the message of primitive law as recorded in the books of Moses. This Hebraic law, as more than one scholar has shown, has come down to us through Roman and English common law. The common law of England forms the basic element of every state constitution of

our union. Its precepts are not only in our theology but also in our hymnology, and even the secular press is fond of borrowing some of its sweet cadences for the improvement of their literary style.

But I am to confine myself largely to the presentation of facts regarding the translations of this blessed Book, especially into the English tongue. We know briefly and in a general way the make-up of the Bible. The Old Testament was almost wholly written in Hebrew, and the New Testament in Greek.

Soon after these various Gospels and Epistles came from the hands of those who wrote them, they began to be translated into other tongues, for while Greek was a very universal language in the early days of the Christian dispensation, there were nevertheless a number of nations that could not understand Greek. So mightily did the disciples of our Lord push the Gospel of the kingdom of God as taught by Jesus, that they went, in obedience to the commission, into all the civilized world, and wherever they went there arose an intense desire for these messages to be put into the language of the people. So early in the history of the church they made translations of parts of the scripture into other tongues; into the Ethiopian, Egyptian, Syriac, Armenian and other tongues.

THE VULGATE

Near the end of the fourth century a very remarkable translation was made by Jerome, a monk, who had spent a number of years of his life in Bethlehem, in seclusion and in earnest study of the word. Because of the difficulty of copying correctly some minor errors had crept into the copies. These the Bishop of Rome wished to eliminate, and knowing the sanctity and scholarship of Jerome, gave him the task of translating the Bible into the Latin language. As you may imagine, he met with a great deal of opposition. They began asking, "Who is this man Jerome, that he should come to tamper with our Bible?" But Jerome fought the people pretty bravely, sometimes with a good deal of force and fire, and told them that ignorance and holiness never meant the same thing. Jerome's translation, known as the Vulgate, was made at a time when it was easily possible for him to have

access to the original documents. Doubtless he used some of the very letters of Paul and Peter, and thus his translation is a very important one; indeed it was the father of versions for about a thousand years.

JOHN WYCLIFFE

But we are of necessity concerned with translations into English, and so I must take up first the story of John Wycliffe, known in history as The Morning Star of the English Reformation. It is difficult for us to put ourselves back in those days, but I trust you will have the patience to follow me, that you may better appreciate the good old Book that has had such an influence on our lives.

John Wycliffe conceived the idea, under the power of the Holy Spirit, that the only way successfully to meet the on-coming tide of infidelity and scepticism, of immorality and devilishness of every kind, was to put the Bible into the hands of the people in their own tongue. He said the Early Church overcame heathenism in all its darkness by preaching the pure Gospel of the kingdom of God, and if England was to be saved it must be through the power of the Word of God in the English tongue, and he set himself to translate the Bible into that language. If we were ignorant both of history and the prejudices of men, we should think that such a task would be greatly appreciated, but at once it began to stir up opposition. The priests and monks, and the Pope also, began to combine against him, determined that the authority and power that had been held for the thousand or more years in the hands of the few should not be wrested from them, for tyranny knows that ignorance is the only means by which the people can be kept in subjection. When a man wants to rule over the people and keep them as his subjects, he does all he can to keep them from being enlightened, but when his heart is set on fire of God that the people shall be liberated in spirit, soul and body, and get the best out of life and best out of heaven that is possible, he wants to bring them all the information, especially along divine lines, that is possible. Tyranny can flourish only by keeping the people ignorant. The Roman church said, "It will never do to let the people of Great Britain have the Bible in their own tongue." But John Wycliffe thought otherwise, and gave his life to the work. It is impossible for us to understand the stupendousness of his task, translating the scriptures and writing it out by hand, page after page, and page after page, into the common language

of the people of his day. By and by his work had stirred up so much opposition that he was thrice arrested. He was freed twice, but the last time he received the major excommunication. In the midst of the trial there was a great earthquake. I do not know what you think of that, but if there was anything of divine intention in it, it was a warning to the men who had raised their hands against him. They were somewhat disconcerted, but the archbishop arose from his chair and said, "The trial must go on, for as there are in the bowels of the earth noxious gases which can be purged by an earthquake, so must the kingdom be thus purged from such influences as are brought about by Wycliffe." Wycliffe's sins were not murder, or adultery, or infidelity, though these sins were common among the clergy, but he had dared to expose their sins, he had opposed "pardons" and "indulgences;" besides he had translated, or was translating the Bible into the tongue of the people. For these he must suffer.

Printing was unknown in Wycliffe's day; hence every copy had to be produced by the long, tedious and expensive method of writing it out by hand, letter by letter. Think for a moment of having to pay a load of hay for the privilege of reading a borrowed copy for only one hour! Considerable congregations of people came together at times (until the opposition grew too bitter) to listen to some of its pages being recited by one who had been favored with the privilege of committing some of it to memory.

Wycliffe was, near the end of his life, stricken with paralysis while standing one Sunday in his pulpit, ministering to his people, and died soon after. So intense was the hatred toward him that the monks and priests actually petitioned the Pope to allow them to bury his body in a dung-hill, but thus much to the Pope's credit the petition was denied. But forty years after he was buried, to show their hatred, they disinterred his bones, burned them, and scattered them on the little river Swift, of which act one has forcefully said that "as the Swift bore them into the Severn, the Severn into the narrow seas, and they again into the ocean, thus the ashes of Wycliffe are an emblem of his doctrine, which is now dispersed over all the world."

Wycliffe died in the year 1384. Let me read what a monk wrote at the time of the death of the man of God:

"On the feast of the passion of St. Thomas of Canterbury, John Wycliffe, the organ of the devil, the enemy of the church, the idol of here-

tics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery, being struck by the terrible judgment of God, was seized with the palsy throughout his whole body, and that mouth which was to have spoken huge things against God and His saints and holy church, was miserably drawn aside and afforded a frightful spectacle to beholders; his tongue was speechless and his head shook, showing plainly that the curse which God had thundered forth against Cain was also inflicted on him."

But that poor, miserable monk whose ashes have been sleeping for centuries under the sod of England will no doubt find out in the day of judgment that much, if not all that he said about Wycliffe really described his own character.

We are indebted to Wycliffe's translation for some of those remarkably forceful phrases, such as "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" "the deep things of God," "straight is the gate and narrow is the way," and "the cup of blessing which we bless, is it not the communion of the blood of Christ?" and many others. These strong, sonorous sentences that thrill our hearts and souls have come to us from the labors of John Wycliffe.

WILLIAM TYNDALE

About a hundred years after Wycliffe (1483) another man came upon the scene to take up this task, and his name was William Tyndale. But something had occurred between the death of Wycliffe and the coming of Tyndale of tremendous importance. It was the discovery of printing and the invention of the printing-press. Johann Gensfleisch, a young German, sitting in the kitchen of his home, discovered something which led to the invention of the printing-press. The day before he had gone out to a tree and cut his name in the bark. He afterwards cut these letters out and had them each before him in separate pieces. The next day while he was looking them over one of the letters fell into a pot of purple dye standing in front of him. He quickly took it out of the dye, and in doing so dropped it upon a piece of yellow parchment, and lo! when he took up the letter he saw the imprint on the parchment. This revelation led to the invention of printing. Thirty years after that the printing press was running and the first thing that was printed on it was the Word of God in the Latin tongue. So Tyndale comes on the scene with some things in his favor. The printing press had come, and now he has to write off only one copy

and put this into the hands of the printers who can run them off in thousands and in millions.

Tyndale was a pretty strenuous character, very determined and yet exceedingly conscientious and consecrated to God. One day he got into an argument with one of the representatives of the Pope, and this man said to Tyndale, "It would be better for the people to be deprived of the laws of God than to be deprived of the laws of the Pope." That stirred Tyndale's blood and he turned on him in a flash and said, "I defy the Pope, and if God spares my life the time will come when the boy that drives the plow in the field will know more about theology than the Pope does." That prophecy was fulfilled. The ecclesiastical authorities soon began to know that Tyndale had taken up the cudgel Wycliffe had laid down. God's truth goes marching on, and though He buries a worker, the cause goes on. Men will obey God, and there never will come a time when there won't be men who will take their lives in their hands, if necessary, but they will obey. Iniquity will abound. Probably there never was a time when people were more wicked than now, and yet it is doubtful whether there ever was a time when there were deeper, intenser, more earnest people of God than today.

Tyndale knew that they were on his track. In a little while they were after him, and so in order to carry out his purposes he had to flee from his native land across to Germany, and there he labored with intense strenuousness. When his manuscript was ready he turned it over to the printers and soon the Bibles began to come from the press. They were being printed in Germany, but how was he to get them into England? He started in the ordinary way and every one was confiscated. He got some of the merchants who were Christians to help him. They sent them over to England in barrels of flour and in bales of cloth. Then the Bishop of London took it upon himself to see if he could not stop it, and so he got hold of a rich German named Pakington and got him to buy them as fast as printed. The Bishop didn't know this man was secretly a personal friend of Tyndale's. Pakington went to Tyndale and said, "I have a customer for your Bibles, somebody that will buy them all," and told him it was the Bishop of London. Some years before, Tyndale, knowing the Bishop's great interest in Greek, supposed that he would find him to be a friend in his translation of the scripture, but he tells us that he found there was room in the Bishop's house if he wanted to translate

classics, but no room for him to translate the Bible, and so he said to the merchant, "He will burn them." "That is just the point. Let him burn them," said the merchant, "but don't you see the more he burns the more he pays for, and the more he pays for the more money you will get?" "Well," said Tyndale, "that will get me out of debt, and I will make them so fast he can neither buy nor burn them."

Shortly after this one of Tyndale's friends was brought to trial, and among other things they asked him, "Where does Tyndale get his money to get all these Bibles printed?" and the answer was, "Your honor, he gets it from the Bishop of London."

They found out they could not stop the printing, so they sent over an envoy to try to trap Tyndale. The first one did not succeed, but they sent another who was more shrewd. He boarded at the same place with Tyndale, talked about the things of the kingdom, and finally Tyndale began to confide in him, against the warning of the proprietor of the place, for the proprietor saw through him. By and by he got Tyndale to go with him to the outskirts of the town, and there several men who were in ambush pounced upon him. They arrested him, took him back across the channel, and put him in prison. The following extracts from a letter written by Tyndale to the governor at the time will show some of his hardships: "I beg your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the procureur to be kind enough to send me from my goods which he has in his possession a warmer cap, for I suffer extremely from a perpetual catarrh, which is much increased by this cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings—my shirts too are worn out."

Truly other men have labored and we have entered into their labors. His intense desire to get the Bible to the people is well shown by the following confession which he made to the king's envoy: "I assure you, if it would stand with the king's most gracious pleasure to grant a translation of the scripture to be put forth among his people like as it is put forth among the subjects of the emperor here, be it the translation of whatsoever person he pleases, I shall immediately make faithful promises never to write more nor abide two days in these parts after the same, but immediately repair unto his realm, and there humbly submit myself at the feet of his royal majesty, offering

my body to suffer what pain or torture, yea, what death his grace wills, so that this may be obtained."

He was taken back to England from Germany, brought before the tribunal and condemned to die. He was strangled to death and his body burned. His last words were, "Lord, open the King of England's eyes." This prayer was answered, for three years after Tyndale was put to death, his translation was used all over the land. He died October 6, 1536. Much of his work was done without even his name being attached to it.

First then we have had the translation into the Latin by Jerome, 385 A. D.; then came the Anglo-Saxon, of which I did not speak; then Wycliffe's, 1360 to 1384; that of William Tyndale, 1525; then Coverdale's which came in 1535; Matthews' Bible, 1537; the Great Bible, so called because of its size, in 1539; Taverner's Bible the same year; then the Geneva Bible, sometimes jocularly called the "breeches" Bible because in it it is said of Adam and Eve that they made themselves "breeches." This Bible is the first in which the division into chapter and verse occurs. A man made the division hastily one day while traveling from Lyons to Paris. Some one has aptly said he would have made it a good deal better if he had made it on his knees. The Bishop's Bible was printed in 1568. Rheims or Douay 1582-1610. Then comes the one we so much cherish, the authorized version which was completed in 1611.

AUTHORIZED VERSION

King James, who was very much interested in ecclesiastical matters, and a man of considerable information, thought the time had come when there should be a Bible that would much better represent the language of the people, than the translations then in existence, for the language was changing very rapidly in those days, so he called together a conference on ecclesiastical matters and appointed fifty-four men to undertake the work of a new version. They were made up of Churchmen and Puritans. You can see that popular Christianity had gained considerably in England when one not a member of the recognized church should have any part in translating the scripture.

A number of rules were laid down, some of them very wise. The translators were instructed to call upon other scholars, if in their judgment others could be found who could add to the fund of general scholarship. There were to be no marginal readings in the book except to make plain some Hebrew or Greek expression

that could not be expressed in the body of the book—a very wise rule for it gave no opportunity to any one sect to fasten its peculiar beliefs on the people. One of the members of that commission wrote thus about their work: "Neither did we disdain to review that which we had done, and to bring back to the anvil that which we had hammered, fearing no reproach for slowness, nor coveting praise for expedition."

This Bible which appeared in 1611 has therefore been in the hands of the English-speaking world for three hundred years. Nobody knows exactly the day when it came from the press, but we know it was finished in 1611. Canada celebrated its three hundredth anniversary in February, England in March, and the United States in April.

The King James version occupies a very high place among scholars even as mere literature. Indeed it is considered the finest classic in the English tongue; even Huxley says, "It is the Magna Charta of the poor and the oppressed." Many men have improved or gotten their literary style from its close study. This is especially true of John Bunyan and Abraham Lincoln. John Bunyan got his inspiration and his story from a careful study of the Bible, and it is said of Abraham Lincoln that he was a man largely of one book, the Bible, and that he was practically master of it.

Just at this moment there flashes into my mind the story of the dedication of the battle-ground at Gettysburg, Pa. Edward Everett, the speaker of the day was looked upon as the leading orator of the country. He spent much time and labor to produce a finished oration. The sentences were beautiful, periods well rounded, diction faultless. When he had finished the people said, "very remarkable!" "Excellent address!" Lincoln had that day gone from Washington to Gettysburg, and on the way he took out of his pocket an old envelope and jotted down a few points, and after the orator of the day had finished, Lincoln arose in his serene dignity and began, "Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." He spoke for only five minutes but the purity and simplicity of his language have made it a classic, and it has been reproduced in millions of copies. But he was a man of one book, and that book was the 1611 translation. When the infidels try to claim Lincoln they are not honest, for Lincoln's heart beat warm under the power of the Gospel. When the battle of Antietam was

fought he made a vow that if God would give success to the northern forces he would free the slaves. Success came to the army of the Potomac, Lincoln signed the emancipation proclamation and struck the shackles from five million slaves. Lincoln's argument at this time was from the New Testament. He had read, "A house divided against itself cannot stand," and he said, "Neither can a nation stand one-half slave and one-half free."

THE REVISED VERSION

The last great translation of the Bible was the revised version which came out 1881-1885. By the time it was undertaken every word, not merely every sentence or every doctrine, but every word in the whole Greek and Hebrew text had been fought over, hence we have a right to believe that at least in the matter of exact scholarship it is superior to all its predecessors. After all these centuries of investigation and research, after all the contention of its friends and opposition of its foes it has come forth in triumph. The men who worked on the revision were not merely Churchmen and Puritans, but in addition to these there were Baptists and Presbyterians, Congregationalists and Methodists in England, with a corresponding committee of American scholars. The sanctified learning of the centuries produced the revision. Wilberforce, Ellicott, Deans Alford and Stanley, Scrivener, Lightfoot, Wescott and Hort, and many others—the very cream of ecclesiastical scholarship worked upon it. They had not come together to defend or promulgate doctrine, but with conscientious, honest purpose to find out what God the Holy Spirit had really moved holy men of old to write. I am glad for the hammering and the acid tests that have been put upon the word of God, for the more it is tested, the brighter it shines.

Up to the year 1800 there were from four to six millions of copies of the Bible in existence, representing about thirty different languages. In the next eighty years, bringing it up to 1880, through the instrumentality of eighty Bible societies scattered over the world, 165,000,000 complete copies or portions of Scripture representing two hundred and six different languages, were produced. This does not include unknown millions of copies during the same time (for nobody can count them) that were put out by private publishers.

Simply for the sake of saying that they got either the first or an early copy as it came from the presses in New York City, men paid as much

as five hundred dollars for a copy of the revision, and in order to get twenty-four hours ahead of steam, the New Testament was telegraphed from the city of New York to the city of Chicago, beginning with the Gospel of Matthew and ending with the Epistle to the Romans, in order that it might be printed in the Chicago Sunday papers; a telegram that required one hundred and eighteen thousand words, the longest message ever sent. This is the Book that Tyndale and Wycliffe and many others suffered for.

Multitudes of men high in state and army, in professional and commercial life, pay it the strongest possible tribute. Let me quote from the *Christian Herald* (N. Y.):

"The Bible is today more widely read than ever. Last year, the Bible societies printed and circulated 12,843,196 Bibles. More Bibles were sold than any other *hundred* books together. The British and Foreign Bible society's annual output is steadily increasing, last year's being 685,000 copies in excess of the year preceding. Of what other book could anything like this be said? If you pile in a single pyramid all the copies of the Koran since Mahomet's day till now, with all the copies of the Zoroastrian Zend Avesta, the Buddhist Tripitakes and the Chinese Five Kings, and add to the pile the hundred other most famous books the world has ever known, including the 'best sellers' of all the ages, the pyramid, contrasted with the thousands of millions of copies of the Bible, would be as an ant-heap to Mount Everest. Like that cloud-piercing monarch, the old Bible stands alone in its majesty, its magnitude its altitude and its serene imperturbability, unshaken by the assaults of unbelief, and pointing out to man the only way that leads to heaven."

When Sir Walter Scott was about to die he said to his son-in-law Lockhart, "Bring me the Book and read from it." Lockhart said, "Which book, father?" He said, "There is only one Book." Milton, in some ways the greatest of all poets, says, "There are no songs to be compared with the songs of Zion, and no orations equal to the orations of the prophets." Ruskin, one of the most celebrated writers of English admits that the beauty and elegancy of his diction were largely due to the fact that when he was a boy his mother caused him to commit to memory large portions of the Word.

Some one has most eloquently said, "This Book contains the mind of God, the state of man the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its

precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer. It is the traveler's way, the pilgrim's staff, the pilot's compass, the soldier's sword, and the believer's charter. There paradise is restored, heaven opened, and the gates of hell disclosed. Messiah (Jesus Christ) is its grand Spirit, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

It will change your character and make you a man; thousands of women today in glory, who on earth were harlots; thousands of men in glory today who on earth were drunkards; millions of people in glory today who on earth were covetous, but who were transformed by the word of God!

Young man, carry it in your pocket, put it in your trunk when you leave home, and don't be foolish enough to be ashamed of it. It is cowardly to be ashamed of it. The greatest sages of all ages have cherished it in their hearts, and found in it inspiration, power and comfort. Don't be foolish enough to be ashamed of its contents, or of having it seen in your hands, for there is a time coming when, in the midst of the wreck of matter and the crush of worlds, you will wish you had followed its precepts.

Young woman, store it in your heart and it will strengthen you in the hour of temptation! It will maintain your virtue and keep you in the straight path. Fathers, mothers, instruct your children to revere and obey it. This old book will save you from your sins, no matter how deep down in them you are. Even though your feet are slipping over the brink into hell, if you will obey its precepts and fly to the God who caused it to be written, you will be saved. It will be a light to your feet, a lamp to your pathway, and a solace in the hour of dissolution. It will give you an entrance into the kingdom above and enable you to bask in the sunshine of Jesus Christ. It will enable you to associate with the real nobility of the ages, with Peter and James and John, with Isaiah and Moses, with good old Enoch and

Abraham, with John Wesley and William Tyndale, with Augustine, Chrysostom, Ambrose and Clement. It will qualify you to sit down with Abraham and Isaac and Jacob around the table of the Lord, surrounded by the redeemed from all nations and tongues and tribes, for they will be there, speaking German and French and Scandinavian, Chinese, Japanese and Cingalese, and all the other languages of earth.

Cherish it to your heart, young man; bind it on

your breast, young woman. It will keep you steadfast and enable you to ride the storms of life in safety. It will make you sweet and happy here, and pass you through the judgment day with a rejoicing heart. All these the Bible will do. Thank God for the Bible! It has stood the storms of all the ages, and will stand forever and ever! "Heaven and earth shall pass away but my words shall not pass away." "The word of God liveth and abideth forever!"



The Object of the Baptism in the Holy Spirit

Miss Minnie F. Abrams, Kedgaon, Poona Dist., India



I will read the last few verses of the Gospel of Luke, beginning at verse 45: "Then opened He their understanding," that is just what the Lord Jesus wants to do for us. I believe one of the great mistakes in some Pentecostal meetings, is having testimony before the Word of God. There is a divine order in worship and I believe God should speak to us before we speak to Him. We may call down the blessing of God in the opening prayer, but as a rule, I believe the Word of God has a power in it that will hold us and keep us and make our meetings a power for Him. Of course there are exceptions to all rules, but as a rule the Word should come before testimony. It is such an anchor.

"Then opened He their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Now here is the relation between Christ and ourselves. "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

Luke goes on with his story in the first chapter of the Acts of the Apostles:

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized in water; but ye shall be baptized in the Holy Ghost not many days hence." And here is the part that especially concerns us, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Jerusalem means your own home, your home town, which is the very hardest place in all the world to be a witness, especially when they make fun of you, and bring forward all manner of unbelief. I know all about it because I have experienced it. That is the most difficult place in which to be a witness, but there is power to witness in such a place as that, and so to witness that God can use the testimony. Then we are to witness in all Judea, that is round about us in the near places, and in Samaria, that is a little further away, and unto the uttermost parts of the earth. The baptism in the Holy Ghost should make us world-wide. It should enlarge us. The Lord Jesus Christ said in Luke that repentance and remission of sins should be preached in His Name to all nations, beginning at Jerusalem. That is the program that He laid out for us, and He said He would endue us with power from on high that we might be able to do it.

Now what is the baptism in the Holy Ghost? Some people say, "Oh I have received the Holy Ghost," but Jesus said, "Ye shall receive power

after that the Holy Ghost is come upon you. Not in you, but *upon* you. The Holy Ghost may have come within you, but you need to have the Holy Ghost *upon* you. You need to be *immersed* in the Holy Ghost. You need to have Him come upon you so that you will be in Him, as it were, as in a great deep. Now that is my idea of the baptism in the Holy Ghost; the Holy Ghost coming upon you. Many people have much power to overcome and some power to witness, who have only received the infilling of the Holy Ghost, but when you receive the baptism in the Holy Ghost, you will not only have the infilling, but you will be surrounded and enveloped by the Holy Ghost, and the baptism in the Holy Ghost is the revelation of the triune God in me to do the work that God commanded me to do. The devil said to me, "When you get out of Mukti, and get over there in the home and among people who do not believe in the baptism in the Holy Ghost, you will not be able to stand in such victory as you are standing in now," but the Lord said to me, "Sin shall not have dominion over you," and "In all these things ye are more than conquerors," and He told me He wanted me to witness in my own family. It wasn't all preaching by any means. I hadn't done any housework for twenty years, and all of a sudden He launched a house upon me to keep for a whole month, and take care of two sick people and an aged mother, He gave me power to do everything but the washing; it was divine life, for I hadn't the physical strength to do it. He said, "That is the way I want you to witness. That is the kind of testimony I want you to give this month," and He enabled me to rejoice in it because He said, "In all these things ye are more than conquerors." I believe we are to be witnesses in our own homes when the children are all cross, and you are tired out. God wants you to be quiet and peaceful, and the blessed Holy Ghost within will shed peace over the troubled sea. That is one kind of witnessing. Witnessing is not all getting up in meeting or going away somewhere and talking, but in the station in life to which God has called you, He wants you to be witnesses. The baptism in the Holy Ghost means victory and power in the Holy Ghost to witness in hard places, in the grind of life, no matter what that grind maybe. Victory in the Holy Ghost to witness to the power of Christ to save and to keep. Now that is the beginning of it, but it is not the end. It will give us power to witness to the Lord Jesus Christ that He died and rose again for the re-

mission of our sins, and that He is power of God unto salvation to everyone that believeth, He wants us to witness this to all nations, and so He burns us out and gives us victory in the home, as He works into us the graces of the Spirit, love, joy, peace, long suffering, meekness, goodness, faith, self control. He will work these out in us.

There is a great deal of misunderstanding about the baptism in the Holy Ghost. Some people have seen the outward manifestation and they think that is the baptism. We see an engine and the power of the steam is in it, and it makes the engine tremble, but the engineer doesn't look at the trembling and say that is the power. That is not the thing he wants. He doesn't care whether the engine trembles or not so long as it is under control, but what he wants is that that engine shall draw that train of cars. Now God wants to give you and me the baptism in the Holy Ghost, not that we may be able in the Name of Jesus to speak the word and see souls healed; not that we may speak in tongues, not that we may interpret, not that we may do this great work or that great work that will seem a great thing in the eyes of people, but He wants us to have power to witness so that souls will be brought under the power of repentance and turn to God. Perhaps the witnessing will be in the kitchen, perhaps in the shop or on the street, and perhaps it will be where most people will never pay any attention to it, but He wants you to have power to lead souls to Christ. That is the great object.

What are you seeking the baptism in the Holy Ghost for? Is it for your own enjoyment? Is it that you may have this wonderful experience of ecstasy and joy, and live constantly in the joy of the Lord? Ah no, that is not it. We want power to witness to the death and resurrection of our Lord Jesus Christ throughout all the earth, beginning at Jerusalem, so that souls will come under the power of repentance, and believe on the Lord Jesus Christ and be saved. Let us get the *object* in view first. Why did the Lord Jesus Christ say He would give us this power? Why do I want this power? Let us not forget that it is the salvation of souls that He wants. Power to witness!

How shall I know that I have it? Well, first of all God gives us the witness in our hearts by the power of the Holy Ghost that says, "I have it," and He bases that witness as a rule upon some

word of God out of this blessed Book. That is one evidence that we have it, but that is not the only one. Then there come results. I know there is power in the engine because I see it drawing a train of cars, and you will know that God's power is working in you because you will see that there are results in your life. What kind of results? Results that help on the kingdom of God; that tend toward the salvation of souls and the upbuilding of believers. You will see that, and if you do not see it, I hope you will begin to doubt your baptism, because that is what the baptism of the Holy Ghost is given for, that we may be witnesses to the power of the Lord Jesus Christ through His death and resurrection, so as to bring people under the power of repentance, in order that they may receive the remission of sins. Now that is the Word of God.

Now I see some results just as I see that the engine shakes; I see some physical manifestations sometimes, and sometimes I do not. Sometimes a person trembles, and sometimes they are prostrated. I see some physical manifestations, and in some I do not see them at all. Anybody who seeks any of these physical manifestations is giving place to the enemy to come in and work some kind of a manifestation, but if you are honestly seeking the power of God so to be upon you and in you and actuate you that you can preach Christ and His death and resurrection that souls may be brought to repentance and receive the remission of sins—if that is your object, and you are honest in it, you needn't be afraid of any of those manifestations, because if you ask bread the Lord won't give you a stone, and if you ask an egg He won't give you a scorpion, and if you in honesty of heart and honesty of purpose and obedience of life come to Him to be endued with power, not to live a selfish life, but to live an unselfish life; not to live for yourself but to live for Christ; to live the "not I" life; the life of the Son of God so long as you are in the flesh; then you needn't be afraid that the enemy will in any wise get the advantage over you. The Lord is greater than that, and He is able to keep that which we have committed unto Him against that day. Isn't that blessed? No one shall be able to pluck me out of His hands. "My Father is greater than all; and no man is able to pluck them out of My Father's hands." Isn't that an anchor? Isn't that a rest?

Now I want to say that I believe it is God's rule to give speaking in tongues at the time or

sometime after one's baptism, but I think I see from the Word of God that He has exceptions, and I do not like to strain a point to bring it to my ideas, and when I see anybody seeking to speak in tongues rather than seeking the power to save souls I am grieved. When I see people laboring under that awful burden of blood guiltiness because they have not received the power to win souls for Christ, then I say they are in the right way, but when I find people seeking manifestations, and even seeking gifts (I do not call tongues a manifestation, I call it one of the gifts of the Spirit) I feel afraid that they have not in view the purpose of the Lord Jesus Christ in endowing His people with the power of the Holy Ghost, and I am afraid that they will go astray or that they will fail of that which they need.

I want to say further that I believe the proper way to receive the baptism of the Holy Ghost is *by faith*. That doesn't simply mean that I will read this promise and with my *intellect* I will say I will take it by faith, but faith is the *operation of the Holy Ghost* that says I believe it—not I saying it, but the Holy Ghost in me enabling me to say it. I believe this promise; therefore I am baptized in the Holy Ghost, and the Holy Ghost works mighty assurance in me that leaves me without a doubt. Now that is what I mean by receiving by faith. "Believe that ye receive, and ye shall have." Of course, the Lord just pours out the baptism of the Holy Ghost in His sovereignty, upon some without very much thought or premeditation. Any reception of the baptism of the Holy Ghost is of grace, unmerited favor, and a great many of us have been trying to earn our baptism by taking out everything that was of self, and by saying, "Lord, I will do this if you will only baptize me." Sometimes we try to get our healing in the same way. "Perhaps the Lord hasn't given it to me because I haven't done so and so. I am willing to do it, but I haven't done it yet." Well, if there is any disobedience in your heart it is bad indeed. The Holy Ghost is given to those who obey Him, but you cannot hire the Lord Jesus Christ to heal you or to baptize you. It is free grace and unmerited favor received by faith into the heart of repentant believers. If you will heartily repent of your self-will and your unbelief, and your worldliness, and see that you are lost and undone, the Lord will save you, and if you have heartily repented of all the self that is in you and will put everything upon the altar—you do not earn it by

doing that but you will prove to Christ your sincerity in asking it, He gives it as a free gift, outright, unmerited favor. Don't let the enemy say to you, "You didn't give a hundred dollars to such and such a case; therefore you'll not get baptized in the Holy Ghost," or "You didn't lead such and such a prayer-meeting some four or five years ago therefore you are not baptized by the Holy Ghost," or that some other act of disobedience in the past has stood in the way of your receiving the baptism. You cannot find anything like that in the Word of God. Repentance and obedience are necessary for the Word demands them, but the baptism in the Holy Ghost is *free* grace, and when you get it you will have to take it as a free gift from God. You cannot buy it by talking up your experience or making yourself holier, or anything of the kind. You have to come as a beggar that hasn't anything, not even any goodness or any righteousness, and ask the Lord Jesus Christ because He shed His blood, and because He arose again, and because He ascended on high and led captivity captive and obtained gifts for men, and for the rebellious also, to do this for you. There you come in. You may have been rebellious, but He has gifts for the rebellious also if you are standing upon that work of Christ, and considering that He has given to you this power to witness, and if you are ready to take it because He has given it and not because you deserve it; because He has given it and not because you have prayed all night to get it, not because you have confessed all your sins, not because you have walked twenty years in the blessing of sanctification. *It is a free gift.*

I remember a great many years ago the Lord told me to go to India to preach the Gospel. I needed some training, but I hadn't any money. The Lord told me to go to the Chicago Training School and I hadn't any money to go there, and so I wrote to the Training School and asked them if I could not work and earn my board while I was getting my training, and they said I was going out so soon it wasn't a practical thing to do. In some way my letters fell into the hands of a dear man in Oak Park; we had never heard of each other, but he said, "I will pay the expenses of that young woman through the Training School," and so they wrote me. I had always been very independent; I had earned the most of my way through school, and I had supported myself since I had been out of school and had helped other people as well, and I said, "Oh how can I ever take a free gift like that?" It just

touched my pride a little. I didn't like to take a free gift, and the Lord said to me, "Come down a little and begin to receive unmerited favors," something you do not work for, something you do not earn. Now, my friends, the message I bring to you is just to get down like a little child, and say, "Lord Jesus, you said you would endue me with power to witness, and I want to see souls saved. Up to this time I have been fruitless. I haven't any merits to bring before you. I would earn it if I could. You would not give it to me by earning because you have said it was to be given to those only who haven't any merit." Isn't it wondrous grace? It is taking us into partnership with Himself in the salvation of the world. Oh I do praise God it is free grace. You cannot buy it; you cannot do religious works of merit to get it. All the world is trying to get some thing in that way. The heathen are doing everything they can to merit salvation, and you will find people in this land who are doing everything they can to merit the good things God has for them. They are working, and they are trying to be moral and pure, and lovely and sweet and good, and they say, "I have not done anything very bad; therefore it must be that I shall be saved." They haven't yet gotten the first inkling of the wonderful love and compassion of the Lord Jesus who looked down upon us in all our sinfulness and degradation and selfishness and said, "I will give to these helpless ones, out of My wondrous love and compassion; I will give Myself to be in them, and My power to be upon them to do the work that I have given them to do." Do you want it? If you are going to agonize, the Lord will let you agonize until you get to the end of yourself, but oh if you can come like a little child comes to her mother when she is hungry and says, "Give me a piece of bread and butter." She does not expect to pay for it. She doesn't believe her mother will refuse her. She knows her mother and loves her, and knows the mother loves the child, and she will take that piece of bread and butter and be just as happy over it as if she had paid a thousand dollars for it. Let us become as little children. Oh that He would open your understanding and enable you to take the baptism. He will take care of the gifts, and will give you just such gifts as He sees it is best for you to have, but get the power to witness of the death and resurrection of the Lord Jesus Christ in such a way that souls will be brought to repentance and to seek the remission of sins. That is what we need, and this is what the baptism in the Holy Ghost is for.

The Latter Rain Evangel

3616 Prairie Avenue - - - - - Chicago, Ill., U. S. A.

Published Monthly on the Fifteenth

Subscription Price

TO ANY PART \$1.00 (4s-2d) per year in advance
OF THE WORLD .50 (2s-1d) six months in advance

To those wholly engaged in the work of the Lord

Fifty cents (2s-1d) per year in advance

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express or postal orders payable to The Evangel Publishing House.

Contemporaries wishing to copy any article from this paper will kindly add "LATTER RAIN EVANGEL" Chicago, U. S. A.

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

A cross opposite this note means your subscription expires with this number and that The Evangel, in accordance with Postal regulations, will be discontinued unless we hear from you.

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Notes

Campmeetings

THE Third Annual Pentecostal Campmeeting for Eastern Canada will be held (D. V.) at Stuoffville, Ontario, June 15-25, 1911. The camp-ground is situated in the midst of a farming community, between Markham and Stuoffville. Sleeping tents, an eating tent and lunch counter are on the grounds, but parties are requested to bring their own bedding. For further information, write to A. G. Ward, Mt. Joy, Ontario.

* * *

A Pentecostal Campmeeting will be held at Jordan, Ontario, Canada, from June 28th to July 9th. Among the workers expected are R. E. Erdman of Buffalo, N. Y., S. D. Kinne of St. Louis, Mo., and Dr. F. E. Yoakum of Los Angeles, Cal. Special meetings will be held for the sick. There will be cheap rates in Canada over July 1st, and in the United States over July 4th. Jordan Station is only seventeen miles from Niagara Falls on the Grand Trunk Railroad. For information regarding accommodations, tents, etc., write Pastor George A. Chambers, Vineland, Ontario.

* * *

An International Campmeeting will be held at Reeves Park, Ohio July 4-31, 1911. The Park is situated midway between Fostoria and Findlay, Ohio, on the Toledo, Fostoria and Findlay Inter-

urban Railroad. Dr. F. E. Yoakum of Los Angeles, Cal., will be in charge. For further information address, D. O. Tussing, Findlay, Ohio.

* * *

The Second Annual Pentecostal Campmeeting of Western Pennsylvania will be held at Homestead Park, Pittsburg, Pa., July 7-23, 1911. All orders for tents giving size, number of cots wanted, etc., should reach those in charge not later than June 25th. For further information, address T. E. Float, 1008 Coal street, Wilkensburg, Pa.

* * *

AT a conference of Pentecostal pastors and workers representing Pentecostal Missions of New York City, Brooklyn, New Rochelle, Newark, Union Hill, Paterson and other places, held at Forty-second Street Mission, New York City, March 11th, it was unanimously decided to hold a Pentecostal Campmeeting for New York and vicinity from July 21st to August 6th, 1911, at Paterson, New Jersey. The Camp ground is situated on Laurel Island in the beautiful Passaic River, covered with shade trees, reached by two trolley lines, good water, and an ideal spot to spend a vacation with the children of God.

Information regarding tents and entertainment will be cheerfully furnished by J. P. Blackledge, 102 North 8th Street, Paterson, New Jersey.

Spirituals

THIS is the unique title of a helpful book written by our brother, Seeley D. Kinne. It is made up of forty-one chapters which are grouped in six general divisions. Among other subjects the author deals with the following: Natural and Spiritual, Spirits and the Spirit Realm, Steps into Spirituals, The Gift of the Holy Spirit, Works of the Spirit, and the Spiritual Man. The foregoing are the six divisions under which are discussed many subjects of great interest, such as, The Five Judgments, Crucifixion and Death, Resurrection and Life, Baptism and its Evidences, Manifestations, Demonstrations and Exercises, Prophecy, Wisdom and Knowledge, Discernment, Gifts of Healing, Intercession, etc., etc.

Many marginal Scriptural references are given which help much in its study.

Prayer and earnest application to the study of the book will prove helpful to all. Price, paper 25 cts., cloth, 35 cts. Order of the author, S. D. Kinne, 817 North Garrison Avenue, St. Louis, Mo., U. S. A.

Korea

A STORY is told of a blind sorcerer in Korea who was convicted of sin on hearing street preaching, renounced his very lucrative business, and Sunday after Sunday groped his way fifteen *li* (miles) to attend church. To learn the Bible he cut up Standard Oil tin cans into 5,000 small squares with a hole through each. These he threaded on a string, making indentations in different corners to indicate various letters of the Korean alphabet. The final consonants he indicated with 2,000 pieces of wood of varying shapes. His plan was to have a friend read out John's Gospel while he formed sentence after sentence by threading his tin and wooden squares on a string. Then by running his fingers over the crude types he committed to memory the first six chapters. Later he heard from church members about Mrs. Samuel Moffat's school for the blind at Pyeng Yang, and groped his way thither, three hundred miles on foot. In a month he had learned to read by the New York point system.

He thinks that in three years he will have memorized the whole of the New Testament. Now he is at work among the hundreds of Korean blind sorcerers.

* * *

Pastor Sen, a native Korean, is the father of over eighty churches, and has given over one hundred evangelists to the work.

His spirit of love and self-sacrifice is bringing wonderful results among the Koreans. He lives in a little mud hut, six feet square, with a five foot ceiling. Fifty dollars was sent to him to fix up his little mud hut, but instead of spending it for this purpose, he used it for sending students to evangelize the surrounding towns and villages. He has been known to live on a little thin soup that he might be able to send out more workers with his little pittance of ten dollars a month. His people are building their own churches and buying their own Bibles.

The Book of Revelation

The Four Living Creatures, Four and Twenty Elders, The Bride—Resurrection Order

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



WANT to study with you now Chapters 4 and 5 which contain the *vision* and *position* of the Bride of Christ, the church of the first-born, which is composed of the overcomers in the various churches who in this chapter are massed into one company. They have overcome all these different phases: departure from God and from His truth; departure from His love and from His service; from His name and His worship—all these phases have been overcome, and they have been called up. John who was inspired in the first chapter to get the vision of Christ, now is *enraptured*, for he says, "immediately I was *in* the Spirit." This is the second phase of his experience; not that he lost the first, but that he gets a larger measure of the Holy Spirit's thrill. The first inspiration was for a vision of the Lord, who came down to him on the earth where He gave him certain communications including the seven-fold message to the churches; but now a larger measure of inspiration comes upon him, which literally means enrapturement, and he doesn't stay on the earth. It takes him up into the heavenly place where the throne is; up into the third heaven where no man had

yet gone, save the Son of God who came down from heaven. Paul went up into paradise and looked into the third heaven, he tells us in II. Cor. 12, but no man had ascended up where the Father is, but the Son who came down from the Father. But now John is caught away in the Spirit and sees what will be there when the Bride is taken up. The Bride has not yet been taken up, but just as sure as the vision of it came to John, so truly when the time arrives, the reality will occur.

After this the church appears no more on earth in the book of Revelation. We read of her again in Chapter 19 when she comes back with her Lord. How did she get to heaven? She went up in Chapter 4. Everything is in heaven in Chapters 4 and 5; not a thing happening on the earth.

There are ten items in these two chapters that I want to speak about. The *first* is the *open door* and the *called-up church*, which John represents here all the way through as being enraptured, which constitutes the *parousia*, and is the fulfillment of I. Thess. 4:16, 17, "For the Lord Himself shall descend from heaven, (and He did and John saw Him) with a shout, with the voice of the archangel, (that is Gabriel) and with the

trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore encourage one another with these words."

The fulfillment of this Thessalonian scripture, and also that of John 5:25-28 occurs at the same time that Revelation 4 and 5 are fulfilling. This company will be made up of two groups; the faithful dead and the faithful living, for they each hear the voice. If you want something that is the nearest thing to the little white stone we read of in the history of the church at Pergamos, I will tell you what it is: it is this certitude of the knowledge of the voice of the Son of God. You remember how you knew your mother's voice. Well, in some way akin to that you may know the voice of the Mother Spirit of God. When you get beyond the place of being deceived by voices, you will then know the voice of God, and will recognize it even if you are sleeping in the ground. But you must learn to know it while you are living, for they that hear that voice shall live. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." There is a thousand years between these two resurrections, and nearly the whole book of Revelation lies between them: from Chapter 4 away over to the end of Chapter 20.

This is the enraptured time; "the getting-up time in the morning," as the colored people say.

The next item is the *throne* and the *rainbow*. I speak of these combined, because it says here, "Immediately I was in the Spirit: and behold, a throne was set in heaven, and upon the throne one sitting"—the Ancient of Days, God the Father, and the rainbow round about the throne. This is the *second* item in chapter 4 that the throne and the rainbow open to us. These are suggestive or typical of the two great covenants, the Abrahamic covenant and the Noachic covenant. The Abrahamic covenant relates to the throne power of God, and is seven-fold. It is recorded in Gen. 13:14-18; 15:5, 6; and 17:1-14. Then there is the Noachic covenant (Gen. 8:20-22 and 9:8-17) typified by the rainbow, but here in Revelation you have the rainbow in heaven. You see it no more on earth, because the Noachic covenant is not operative at the time herein set forth, and

therefore tribulation can begin. Things are abnormal now, disturbed very badly at times, out of order and out of season, but they cannot yet go entirely wrong for that old covenant that God made with Noah holds things together. The Lord said He would not again visit the earth with a flood, or destroy mankind with water, or curse the earth, but that He would work on another line; renew the heart of man by His grace and take out of it its evil imagination, and He has been doing it for us. That is greater than cursing the earth. "Neither will I again smite any more everything living, as I have done." He won't, for even tribulation curses only a third part of the earth, because that is all that belongs to Satan who does the cursing. God is no more cursing the earth; God is no more entering into judgment with man. God is reconciled to everybody on earth through the death of His Son, and doesn't even *impute* unto men their trespasses. He asks them to believe the record of His Son, believe the work of His Son and to accept the salvation that is already provided. The Holy Spirit convicts men of only one thing; of *sin*, the sin of rejecting salvation through Christ, and doesn't impute trespasses, and doesn't talk to them about drunkenness and harlotry, and gambling and lying, and all that kind of thing. You are mistaken in your preaching; quit telling people so much about their sins. Preach the truth and tell them of Jesus and His finished work for all who believe, and they will be convicted by the Spirit of God, but don't let us get wiser than the Spirit. He convicts of sin. Every man knows his sins better than any mortal can tell him. A man told me that today down town. "Yes," he said, "I know it." "But," I said, "you do not know the way out." "My God," he said, "I wish I did." I said, "It is *Jesus*." The only way to get rid of sin is to "behold the Lamb of God that taketh away the sin of the world." The minute you accept Him as that, He takes away your sins. The minute you behold Him, it is done.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." There you have the four-fold covenant. When the Bride is taken up, the rainbow, the sign of that covenant, is taken with her. The Noachic covenant has preserved the earth for man's sake, and now "the prince of the power of the air" moves down on the earth and has his time of seven years, and tribulation breaks loose. We hear about preternatural things in the world, but we are just see-

ing a little of it now; only the beginnings just as we see the beginnings of the Antichrist, but then it will be dreadful—sun, moon, stars and earth, everything out of its order, presided over and controlled by Satan for a little time. That brings tribulation. No Holy Spirit here to hold things down then; no “overcomers” filled with the Holy Ghost, living on the earth. It would be intolerable to live in Chicago then. It’s bad enough now. The rainbow is up yonder, then. And listen! No blood color in it now; it is an emerald. Why is it an emerald? Why green? Why wasn’t it blue or red? You would think it ought to be. No, it had to be green. There are three cardinal colors from which all the other shades are formed. In these latter days science has been improving itself, and every time it takes a true step it gets more in harmony with God’s word. We know now the three cardinal colors are blue, red and green. Everything cardinal is a trinity. The whole world is a trinity. *The Scientific American* has offered a thousand dollars to the man who will discover or demonstrate a fourth dimension, and I read in the paper today there is another silly fellow out after that prize. Well, he might as well start after perpetual motion. God built the world on the triune plan and everything moves in a three-fold order. God is three-fold, man is three-fold, the world is three-fold. There are only three dimensions, length, breadth and depth; the depth and the height are the same, but God has to come down in order to get us up.

I said there is no red in the rainbow, no blood color. It was “like unto an emerald.” The three cardinal colors are blue, red and green; the blue is the heavens, the divine color; the green is the earth, the human color, and the red is the redemptive color, the blood of Jesus, that which joins the earth to the heavens—that brought reconciliation between the heavens and the earth, and now He has redeemed the earth and lifted a portion up into the heavens, and you will see the rainbow no more on the earth. You will see it once more, but it is when Jesus appears and it is around His head.

The “*sea of glass*” comes third in order. “There was a sea of glass like unto crystal.” This means *visibility*. Nothing is secret now; earth and hell may stand out to gaze. He is going to let all see up through the great window of glass and see them actually standing on it, and they can see their feet but they cannot touch them anymore. The sea of glass, transparent as crystal! We are

going to walk along on it. We were in a big basement the other day in one of the stores of your city and my wife said to me, “Just look at the multitude of feet coming along.” I thought that was illustrative of this sea of glass. They were tramping along; we could just see the shadow of their feet and that was all. God just lets it be known that they are up there on that “sea of glass.” Why is it glass? For two reasons: the first is, it is transparent, so you can view it, and know that the “overcomers” are really up there. Secondly, they are insulated, for glass is a perfect insulator. No current of hell, no poison of asps, no damning sin.

“No chilling wind or poisonous breath
Shall reach that blissful shore,
Sickness and sorrow, pain and death,
Are felt and feared no more.”

Insulated! We can be partially insulated now, but not entirely. You can have your spirit and your soul insulated, but as long as you are in the flesh, in your mortal body, you will be subject to conditions that oppress you, but our spirits and our souls ought to be so hid with Christ in God that the evil one cannot touch us. Some people testify you can reach that condition physically, but I haven’t seen any one yet who has reached it.

After the sea of glass come the “*four living creatures*,” in verse 8; these make up the *fourth* item. Well, who are these? I believe they are Enoch, Moses, Elijah and John, one from each of the great dispensations, the patriarchal, the Levitical, the prophetic and the Gospel. They are living ones. It is shown in the next chapter that they have been redeemed by the blood of Jesus, therefore they are men. Now here are four men that we have no record ever died; four men for whom there have been no graves on earth. You say it says Moses went up into the Mount and died. I know it says Moses died but the Hebrew that is translated “died” says he was “kissed” away. If you do not believe me go to the Rabbis who are well versed in Hebrew, and they will tell you what the Jewish church believes. They do not believe that Moses died. His eye was not dimmed nor his natural force abated, though he had lived the three times forty years. He ought to have had forty years more in Palestine but he sinned against God. He was much honored, however, for he didn’t have to walk over Jordan, but went in on the air line and lighted on the highest peak in the land and there communed with the Lord Himself on Mount

Hermon at the Transfiguration. And then a little while after he stood, as I believe, with Elijah on Mount Olivet and said to the disciples who had seen the Lord go up in the clouds, "He will so come in like manner as you have seen Him go up into heaven." Moses and Elijah are considerably in evidence in this book, each executing the same things they did in their ministry when on earth, one producing the ten great plagues of Egypt, and the other calling down fire out of heaven. Enoch walked with God, and was not, for God took him as He also afterwards took Elijah, and John saw himself there in advance.

There is no record of John's death. He was banished to Patmos by the Emperor of Rome. He served out his period and got the greatest vision ever granted to mortal man, and gave it to the world in this book we are now studying. Then they tried to boil his flesh off his bones in a caldron of boiling oil. Jesus said of him, "If I will that he tarry till I come, what is that to thee? Follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die." This statement occurs in the Gospel which was written after he wrote The Revelation. He says that Jesus didn't say he should not die; John is very modest about it, but there is the hint in the statement, "If I will that he tarry till I come;" besides there is no record of his death, and no grave that marks his resting place. Thus we have some good inference from the Bible that John was one of this number of living ones. If these are not the four living creatures, tell me who are? This is the best evidence we can deduce from the Bible, and I believe they are four *men* who have been redeemed by the blood of Jesus Christ. They represent in each of their respective ages a living portion of the Bride who are to get to heaven without dying. To prove that great prospective and perspective truth, God took a man out of each age, to teach the world that when His work of redemption was accomplished, He was going to take out of the earth a multitude of living captives and make them like His Son in glory.

Then we have the "twenty-four elders" (*fifth item*); twelve men in the old dispensation and twelve in the new; not necessarily the patriarchs and apostles, but twenty-four representative ones that are the type and sample of the sleeping portion of the Bride, together with the living portion caught up to meet the Lord in the air. These are the two advanced ranks and are near the throne, singing the songs of creation, of atonement and redemption.

The four living creatures are the first rank

next to Christ, and the four and twenty elders the next, and then, of course, there were first fruits, a multitude of captives that Jesus released at His resurrection, and who walked the streets of Jerusalem during His days on earth. Then they that are Christ's at His *parousia*, and afterwards the general resurrection.

Then follows the *sixth* item, the first song of the book, which we have referred to in our "outline of the book."

In Chapter 5 we have the *seventh* item, the "scroll," the book of judgments of the last times. It contains seven seals from the *throne*, opening into the seven trumpets from the *altar*—the last of the seals opening up into the new series of seven trumpets, the seven trumpets opening the seven bowls of wrath from the *ark*, which we expect by and by to trace through the tribulation.

We are here introduced to "the judgment seat of Christ," and the "Roll" or "Book" of the judgments of the last days is to be opened.

¶ And I saw in the right hand of Him that sitteth on the throne, a roll written within and on the back side, firmly sealed with seven seals. And I saw a mighty angel proclaiming, with a loud voice, "Who is worthy to open the roll, and to loose the seals thereof?" And no one was able in heaven, nor on the earth, neither under the earth, to open the roll, neither to look therein. Rev. 5:1-3.

No one was found worthy to open the roll or look therein. I might say this word "worthy" doesn't mean worthy as to right character, but as to ability; they were not developed sufficiently, or equal to it, and perhaps that would be allowable here, and some so render it. No one was equal to the task of even looking therein.

¶ And I wept much, because no one was found worthy to open the roll, neither to look therein. And one of the elders said unto me, "Weep not: behold, the Lion that is of the tribe of Juda, the Root of David, prevaileth to open the roll, and the seven seals thereof." Rev. 5:4.

He was the Lion of the tribe of Juda, He was the Root of David, but that didn't give Him the *prevailing* power. This is how He prevailed:

¶ And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a LAMB, standing as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God which have been sent forth into all the earth. And he came and took the roll out of the right hand of Him that sitteth upon the throne. Rev. 5:6, 7.

He prevailed as the *Lamb*. "He (the Lamb) came and took the roll and loosed the seven seals thereof." He had prevailed as a *Lamb* over sin and death, and devils and hell, and had "led captivity captive and had bestowed gifts upon men." even the promise of the Father, and as that same atoning Lamb He can prevail in heaven for us. He can open rolls, He can break seals. He can

give you and me a vision of this book, but no one else can, and it is only to the extent that you have seen that dying, bleeding, yet living, loving Lamb, will you ever see what is in this book. It is the Lamb that opens, and the more we come into the spirit of the Lamb, the more we will see what is in this book, and every book of the divine library.

Then in verses 5 and 6 we have the great Triune Name of Him who "prevailed to open the scroll"—The Lion of the Tribe of Juda, The Root of David, and the Lamb of Calvary. He was the Lion of Juda as to His relationship; He is the Root of David as to His race and humanity, but He is the Lamb of Calvary as God's offering.

Notice these five things in these wonderful verses, 5 and 6. He is the Lion as to our adversary. Satan is a *roaring* lion, going about seeking whom he may devour. We have a Lion to match that lion and we trust in our Lion to take care of the old lion.

He is the Root as to the new seed that He becomes in the earth; that is, "the primal one" as Colossians has it; the incorruptible seed that the devil tried and could not corrupt, the *logos* that liveth and abideth forever. We are born of that.

He is the Lamb as to our redemption, redeeming us from sin.

Then we read of the seven eyes which are the seven spirits—eyes as to our revelation and vision; our instruction and guidance. Then the throne, as to our dignity, position and relationship, our overcoming, our joint-heirship, our glory forever, and all these in the one Person of Christ. With all of these back of Him, He says, "I have right, I am equal, I am sufficient, I prevailed to open the little book of the judgment of the last days, because I have redeemed the world, and that part of it that would not accept my redemption must receive this judgment."

The next item (the *ninth*) is the *harps* and the *bowls* which are now brought forth. Before the second song of praise can begin the prayers are presented, and I want to emphasize the fact that there is no praise on earth that is worthy the name that has not issued from the altar of prayer. You may talk about Pentecostal praises all you please, they never issued in the Early Church until they were brought down or brought through in prayer. There is no praise in heaven until you bring out the golden bowls before the golden altar, filled with the incense, which is the prayers of the saints; then the first song of glory breaks out, the song of creation, the three-fold song, the tri-

une song of the Triune God, and so it is in the church militant. I have heard so-called Pentecostal praises, but the life these days that slips through without much prayer will be weak, and fail sooner or later. You may have some shouts, you may have some praises, but sooner or later hosannas will languish on your lips and your devotion will die unless backed up by much prayer. The order must be the Word of God first; then prayer, and then praise. Because I have been to the altar of incense, therefore I can bring out the harps—but the bowls first, and then the harps. First prayer, then "Psalms and hymns and spiritual songs, making melody in your heart to the Lord."

Then they sing a new song. The song of creation is the first song in the book; this second song is the atonement song. There are three parts in it; the elders and the four living creatures take up the first part, then all the bridal company of thousands upon thousands, and the angels around the throne numbering myriads of myriads and then all that are in the earth, under the earth, and in the sea responding, a great antiphonal chorus, wonder of wonders.

One night as I was walking down Broadway, New York City, to an appointment I was soon to fill, I heard old Trinity with its chimes, so musical and regular, ringing out that beautiful old hymn,

"Nearer my God to Thee,
Nearer to Thee,"

and it didn't get through more than half a stanza until I heard St. Paul's, a little further up Broadway, peal forth from its chime,

"When peace like a river attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul."

I thought, "My! what an antiphonal chorus that is! The melody was sweet, and I said, "Yes, Lord, nearer to Thee, and it will be well with my soul." It inspired a new message in my soul, and I went over to Brooklyn and delivered it that night.

Well, here these four living creatures and twenty-four elders take up this song, and sing the first part of it, and then the great bridal company sing the seven-fold anthem back again,

☛ "Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honor, and glory and blessing." Rev. 5:12.

The *atonement* song! The redemption song! They sang the song of creation in the last verses of Chapter 4, but it seems the Bride doesn't join them. The four creatures and the twenty-four

elders appear to be introducing things. Then all classes of the redeemed join in—the Bride takes up her part of this great song with them and responds, and all the earth joins in the four-fold response—things on the earth, under the earth, on the sea and in the sea, all saying,

“Blessing, and honor, and glory, and dominion forever and ever.” Rev. 5:13.

There is no tribulation on the earth until the prayers of the saints have begun to be answered, and the bowls which are filled with the incense, which is the prayers of the saints are begun to be poured out. Indeed, it is the beginning of the answers to these prayers that constitutes the unfolding of visitations upon the earth. But these prayers are the prayers of *intercession*, not ordinary prayers. New Testament intercession is found only in saints, and under the immediate energizing of the Holy Spirit. You can pray other prayers, penitential prayers, for example, but intercessory prayer is very different from ordinary prayer. Romans 8:26 teaches you definitely that He, the Spirit, helps our infirmities; that is, bears them, and makes intercession in and for the saints.

You need not put a prayer in another tongue one iota higher than a prayer in your mother tongue, for the Holy Spirit can be just as much present in one as in the other; the difference is in your thought-life. There are things we could not utter in our mother tongue because we cannot *think* them out, and yet the *desire* is formed in our spirit, and then the Holy Spirit gives *utterance* in a tongue which we do not have. There are people so untutored in the Word of God that they think a prayer in a tongue is away beyond one in a mother tongue, but this is not taught in the Word.

Now I believe that no prayer of intercession will ever go unanswered. Some may not be answered until the coming of Christ, but a prayer that has gotten into the golden bowls, must be answered. The intercession of the Holy Spirit through the saints of God determines in no small

degree the nature of the tribulation, a fact easily seen by referring to Chapter 6:9-11.

The response that is sung in Chapter 5:9, 10, is four-fold; it is participated in by heaven and earth, and by those under the earth and in the sea.

I am convinced that those who go up in Chapters 4 and 5 constitute a part of the Bride. These two chapters together form a company of resurrected and living saints, and comprise a hundred million souls. Did you ever think of that? There are two sets of figures here, and I have turned them over and put them together over and over again, and I am satisfied that the “myriads of myriads” refers to the angels around the throne, and the “ten thousand times ten thousand”—one hundred million, refers to the Bride. And so, already in this book you have the four living creatures, the twenty-four elders, and one hundred million souls in glory. Did you ever think there were so many? It is a great encouragement to every believer to think that God is getting some of His own. Why even that number is only one-sixteenth of the present population of the earth. In that day you will have three great surprises: first, that there are so many there; secondly, that some are not there whom you expected and hoped to see, and lastly, and most of all, that you are there yourself.

As I close this lecture I feel that your hearts are trembling with mine, your souls are quivering with mine with the thought that if that call should come from a voice we have known, some of us so long, “Would I really go?” Oh, my brother, my sister, it is not merely a question of getting saved; it is a bigger matter than that. It’s preparing to meet the Son of Man at His coming. Listen to the summons! Commit everything; commit your children, your wife, your husband; commit your father and mother, your brothers and sisters. Commit them all in real faith to the Lord, for just what you put into the bowls will come out in thunders and lightnings on the earth; in answers of salvation to some, and of judgment to others.

The Ideal Home

This is the title of a very practical and helpful book by Mrs. Helen S. Dyer of England. Mr. and Mrs. Dyer were missionaries to India for a number of years, and were much used in the Lord’s work there. They are strong opponents of the opium traffic and have done much along that line.

This is an ably written book and will help every member of the home to understand his duty and his relation to others of the household and

create a firmer determination in each heart to do his part to make the home what it ought to be. There are chapters for the father, for the mother, for the boys and the girls, etc. It is not sentimental, but sane and deeply christian. It is needed in every home. We have just imported a large supply from the English publishers. It’s a large, well-made book. Price \$1.00; by mail \$1.10. Order of The Evangel Publishing House.

A Miracle of Healing

Fractured Spine and Separated Vertebrae Healed; Short Limb Lengthened

Told in The Stone Church by Miss Sadie Cody, Beulah Heights, California, April 9, 1911

NOTE.—We know our readers will be deeply interested in the following account of a miracle of healing which God wrought fifteen years ago in the life of our sister, Miss Sadie Cody. Our hearts were deeply stirred as we listened to this wonderful story, told in the Stone Church, on April 9th.

Let those who have been inclined to criticize the instrument used, drop the mantle of charity over

his failures, and rejoice that there is a credit side to every life, as well as a debit.

Miss Cody has been an attendant on our ministry for a number of years, and now leaves us to become secretary to Mrs. Carrie Judd Montgomery. We ask our readers to follow her with their prayers that the life that was snatched from the grave may find the center of God's will for her.



PRAISE God for the opportunity of standing before you tonight and telling you dear people before I leave you, my marvelous experience in accepting Christ, not only as my Savior, but also my Healer, and in fact my all.

No doubt you all remember the World's Fair. I was a victim of one of the street car accidents at the World's Fair. I was thrown back against an iron railing and struck my spine with such force that the conductor said, "Oh my! Oh my!" I suppose he thought it would kill me, but it didn't, although it fractured the bones of the spine. The next morning I was unable to raise myself up. We called in the physicians and they scarcely knew what the trouble was, but they alleviated the pain so that I was taken to my home in Rensselaer, Indiana. I had physicians from there, first one and then another until we had five, and yet I steadily grew worse. For sometime I was able to walk on a level floor, but if I would step up I would have to scream; any jar, even sneezing would just cause me to scream out, because it jarred those bones.

My uncle, who was at that time an eminent physician in Chicago, came out to see me; he came back and counselled with specialists in spinal trouble, and from that time I was directly under the care of specialists from Chicago. Week after week passed, and month after month, and my limb began to grow shorter, until it was three inches shorter than the other one. Then they put heavy weights on my foot, and those terrible weights hung there night after night, and week after week, with no result, until the doctor said, "There is no use torturing her with those any longer; the limb hasn't straightened one iota." Then the specialist tried the battery, but to no avail. After nine or ten months they began to notice there was a dark place coming clear through the skin, and that greatly increased until finally there were five or six inches black from decomposition clear through, and when they gave me the treatment

with the battery, they would put one of the pads on the foot of the limb that was drawn up, and the other at the base of the brain, and send the current of electricity through my body, and the physicians as they did that would watch the spine, and they said that spots would appear nearly the whole length of the spine, showing that the spine was diseased all along.

At the end of about ten or twelve months, or perhaps it was longer than that, they had put me in a leather cast, and had given me everything nearly that they knew, but in spite of it all I became paralyzed from the waist down; it seemed where those nerves entered the spine they became useless, and the lower part of my body became paralyzed, and once when my uncle came to see me he said that any attempt I should make to stand on my feet would be instant death.

At the end of about eighteen months, the doctors came to my sister and said to her, "The specialists in Chicago say that they have tried everything there is in the catalogue of remedies for spinal trouble, excepting one thing, and that is to put her in a plaster of Paris cast." They thought that would take the pressure off the spine long enough that those parts might heal; they said at least there was one chance out of a hundred to save my life. As they told me about it I said, "I cannot live through it." You know in putting on the plaster of Paris cast the body has to be suspended from a hook in the ceiling while the cast is being put on. The physicians said they didn't think I could live through it, but my sister said to me one day, "Sadie, you know the doctors have all given you up, and there is only this one hope they hold out for your life, and that is in putting you in this plaster of Paris cast, and we would like to feel when you are gone we had left nothing undone that might save your life; we wish for our sakes you would consent to having the plaster of Paris cast put on." I said, "I am perfectly willing; I know there is not much chance, but if I do not live through it I will only be out of my misery so much sooner." So I agreed to have it done.

I want to tell you right here just one little instance that bears on this. Of course, we had never heard anything of Divine Healing, but the week before I was going to be put in a cast I was very much worse than I had been. My father lived with my sister in the country, and one day after one of my sisters had been to see me, she told my father I was very much worse, and unless there was a change soon the doctors said I would not last long. My mother had died when I was nine years old and I was my father's baby, so it was very hard for him to be reconciled that I should die. He came down the next day and said, "Sadie, I believe you are going to get well." I hadn't heard anything like that for sometime, and I said, "Father, what makes you think that?" Then he told me how the day before when he heard I was worse, that during the night he could not sleep, and taking his Bible he asked God to give him something that would comfort him; he meant something that would reconcile him and make him willing to give me up, and he said, "I opened my Bible and the two pages were perfectly white and blank except one passage that stood up in bold black letters; that was the only verse I could see on those two pages, and that verse was this, "And He said unto her, Maiden, I say unto thee, Arise. And straightway she arose and walked."

My father seemed to attach some importance to it, and I thought maybe it was going to be the cast that was going to heal me, because it was the week before we were going to put the cast on.

They set Sunday afternoon to put me in the cast, and three physicians came down to put the cast on. The attending physician said he had never been over fifteen minutes in getting a patient ready, and they were an hour and a half trying to find a joist in the ceiling where they could put a hook strong enough to hold the weight. At the end of the hour and a half he came to the bed and said, "Now we are ready to take you up," (I weighed at that time, eighty-five pounds), and if he had said "We are ready to electrocute you," I would not have felt any different, because that is what it meant to me. I could not turn myself in bed, at that time; could not be lifted to an inclined position.

Just at that instant the door-bell rang, and a messenger boy brought in a message for the attending physician. The message said a lady was dying in a nearby town and wanted the physician to come at once. He said, "What shall I do?" The next train left in seventeen minutes, and I said

we could put off putting on the cast another day; that it wouldn't make any difference in my case. He said, "Gentlemen, come back tomorrow at one o'clock, and we will put the cast on then." Praise God, that cast was never put on.

Those physicians were not out of the sight of the house yet when there was a lady came to our home who brought in a paper which was called "Leaves of Healing." In that paper it said that Jesus was healing people today just as He did when He was here on earth, and she sat down and began to tell me all about it. She had been away for many months, and just coming home had heard about my being sick. As she began to talk to me, I said, "Oh, I have lost faith in everything, because we have tried everything." "Well," she said, "This is the Word of God. You believe the Bible, don't you?" I said, "Surely I do." Then she said, "Listen while we just take the Word of God," and she gave to me the passages, "I am the Lord that healeth thee," "I am the Lord, I change not," "Jesus Christ, the same, yesterday, today and forever," "The prayer of faith shall save the sick, and the Lord shall raise him up," etc. As she read one passage after another it seemed to dawn upon my brain that since Jesus hadn't changed He might do it now, and I said, "I never heard it like that before. I don't believe I ever read those passages of scripture before," "Well," she said, "they are right here." Then she read me a testimony of a man in Harvey who was healed of paralysis he had contracted in the army; he had been in a wheel-chair ever since, now he was walking. I thought my case was not much worse than that, and I turned to my sister and said, "I want you to write the three physicians tonight and tell them I have decided to postpone putting on the cast for a week; I want you to write to this man in Harvey and ask him if that is really true, and I want you to write to Dr. Dowie to pray for me because he was the one who had prayed for the man in Harvey."

God had His hand over the whole thing. It was God that held back that putting me in the cast until that telegram should reach there and call that physician away; it was God that brought that lady to see me just at that time; it was God's hand over it all, and He kept His hand over it. By Wednesday we had a letter back from the man in Harvey saying it was every word true, and on the afternoon of the same day we had a letter back from Dr. Dowie, and I want to tell you now that his secretary told me afterwards there were two hundred letters in that mail that contained mine,

and from almost the bottom he pulled out my letter, and he turned to his secretary and said, "Take your book and pencil; I want to give you a letter," and he dictated the answer to my letter which was at the bottom of that pile. God knows I had to have an answer soon. So I decided to come to Chicago, and a week from that Monday instead of being in a cast, my poor, paralyzed, drawn, wasted body was put on a stretcher and carried down to the station. My two sisters and my brother-in-law came with me.

My brother-in-law carried me on the train, put me in a berth, and the man that had our meat-market at home, and a banker came to Chicago on the same train. They waited there in the station for some little time, to take back word, they said, that I had passed away, because that is what they expected. We had wired my uncle, the physician, to meet us at the station; my sister told him where we were going. He tried to give me some food and some medicine, but I could not swallow it. He said, "Well, I think she may possibly live three hours, but that is the longest I can give you. I doubt if she will live three hours. I will take the address of the place you are going, and I will come out tomorrow and arrange for her funeral." They took me on the stretcher and put me in an ambulance; my two sisters and brother-in-law and the officer were in there, and we started on this drive.

After we had gone a little I began to cry out, "There is something under me, something sharp like a piece of iron striking against my back, and you must get it out of the way." The officer said he didn't see how it was possible. He slipped his hands under me, lifting me, and said there was nothing there. We went a little further, and I said, "There is something there, you must take it away or I will die. It is pushing right into my flesh." They all began to realize then that those bones that were honeycombed from the decomposition, were separating, and the sharp corners were pushing into the flesh. He raised me up again and said there wasn't even a wrinkle under me. They were all crying as we went on, and I became unconscious.

The next thing I knew I was lying on a bed in one of Dr. Dowie's Homes, and someone was praying for me. He asked God to give me a good night's rest that night, and God did. The next day they carried me over in the home where he lived so I could hear the teaching, because I had never heard any. They gave me a little servant's room off the big room where they held the

divine-healing meeting, which was to be the next day. Before the hour came for the meeting my uncle came out to arrange for the funeral, and I said, "Oh Uncle Doc, they brought my hat with me, but they forgot to bring my shoes." The tears streamed down his face, as he said, "Don't you worry about shoes. I will get your shoes when you are ready." He went away, and the next afternoon just about an hour before the time of service, I asked my sister to give me my Bible and leave me alone in the room with God. She did so, and if there was ever a true, sincere prayer I prayed it then. I said, "My Father, I want to know whether you do heal now or not. I want to know whether it is your will to heal like Jesus used to when He was here on earth." I opened my Bible at the eleventh chapter of Mark, the story of the fig-tree, how Jesus had said there should no more figs grow on it forever, and how the disciples came next day and found the leaves all withered, and they stood around and looked and marvelled at the power of His word, and it seemed to me as I read it, as though He said to them, "That is a sample of My power, the power of My Word." I read it through, and thought, "I don't know just what there is in that for me." Just then there was a tap at the door, and a young lady came in. I never met anyone more full of life and animation and enthusiasm, and she told me that four weeks before that she was brought there in as helpless a condition as I was, and now, she says, "I can run up many flights of stairs a dozen times a day and it doesn't hurt me at all," and then stepped out. I was quiet, and then it flashed into my brain, "There is your fig-tree. That is what Jesus showed His disciples by that fig-tree, the power of His Word," and it seemed to me as if somewhere those four walls rang out these words, "Have faith in God." Just then the service began and they opened the door for me to hear the teaching of Divine Healing, and Dr. Dowie after praying with the sick, came into my room with Mrs. Dowie and my sister. I told you the doctors had said if I should attempt to stand on my feet it would be instant death. He laid his hands on me and prayed, and said, "In the Name of Jesus, arise." I didn't stop to think that they had said it would be instant death. I climbed right up out of that bed and stood and praised God. Instead of instant death it was instant life, because the life of Jesus Christ had gone through my poor diseased, paralyzed body. I had touched the hem of His garment and I stood whole. My limb came

down about two inches; I never knew just when it came down the other inch, but I began walking and my limbs were perfectly equal, and they have been equal ever since.

Then you needn't think the devil didn't try to get a victory. Right after that there was a terrible struggle. They pushed a chair up there and helped me into it, and I want to tell you if there was ever a fight and ever a struggle, it was then. I felt that something was clutching at my heart-strings, and I sank back. Dr. Dowie put one hand on my head, and the other on my heart, and he turned to the others and said, "Pray! The fight is on!" I passed into utter unconsciousness. I tried to tell him to take his hands off, and I would go. I knew his hands were keeping the life in me, and the struggle was so terrible I tried to say, "Take your hands off." They said they saw my lips move, but could not hear a sound. My sister said my jaw dropped then and my eyes were set, and she supposed I was gone, and she wondered why he kept on praying, but he did. Presently the blood seemed to come into my face, consciousness came to me, but before she saw there was any difference he said, "The devil fought hard for her, but the victory is the Lord's." Then I became conscious, and he said, "How do you feel?" "Oh, so good," I said. Then they brought me something to eat, and I sat up in that chair for four hours, perfectly erect, without one pain anywhere in my body, for the first time in eighteen months, during which time I had never had a minute without pain somewhere in my body. I had two good meals in that time, and then when they wanted to put me to bed I didn't want to go, but of course I had to. My sister 'phoned my uncle I was healed, but he couldn't believe it; it was too much for him to believe. He had a lady physician in his office who had graduated in an Eastern college, her name was Dr. Miller, and he said they considered her diagnosis of a disease above that of any other physician that was in the city.

He said, "Dr. Miller, you know what condition Sadie's spine was, a mass of disease; I want you to go up there and examine her whether there is any change." So on Friday Dr. Miller came out, and she said, "May I see your spine?" I said, "Certainly." She looked at my spine, and said, "Oh, Miss Cody!" I didn't know what she had found, and I said, "What is the matter?" "Well," she said, "there is not anything the matter, your spine is just as healthy as a baby's, the flesh is pink and moist; there is no fever, no discolora-

tion; there is not anything here at all," and she sat back in her chair, and said, "In the face of that I can never go in that office and practice medicine again," and she never did. The evidence was too great for her.

My sister, who had grown to womanhood and who had never accepted Christ, was converted at the time of my healing, and has lived a consistent Christian life ever since.

That was fifteen years ago that God healed me, and I have never had any return of that paralysis; my limbs are equal length, and I have no spinal trouble, praise God. He has kept me all these years, and I do not know that I can ever thank Him enough. It seems to me as though the life He gave back to me that day ought to belong to Him, and I think now that I am getting nearer than I ever have been before of giving it to Him, in taking this new step.

God very sweetly made it clear to me that it was His will for me to go at this time. He said to me, "I want you to choose between working for the world and working for Me." I said, "Lord, I wish you would confirm it," and sure enough He did. And He spoke in the same way to a sister down in Indiana, to whom I had written to pray regarding the matter. She said to me, "The Lord says to me He wants you to choose; He says you will have greater opportunity to work for Him there than where you are now." He says He wants you to choose which you want to do, whether to work for Him or work for the world." Isn't that beautiful? And so I chose, and I leave tomorrow night for my new work in California. When I first came to the Stone Church, about two years ago I always sat on the back seat, because I was very suspicious of these "tongues" and this baptism in the Holy Spirit. I just thought that was something I could not accept. I felt awful sorry for you people, and I never imagined that you would see me standing up here and saying, "I am one of you."

An Inspiring Book of Prayer

We were recently given a copy of a neat little book on prayer entitled "Expectation Corner." It is the most inspiring book on the subject we have ever read. It will warm your heart and strengthen your faith. We were so much blessed in reading it that we have ordered a supply from the publishers, and want to send you a copy so that you may enjoy it with us. It's a fine, inexpensive present. Price by mail 35 cts.

Delivered from Seventh Day Bondage

Nellie Grant Smith, Long Hill, Conn.



FOR a number of years I have been suffering from spiritual bondage, and I feel God wants me to give an account of my deliverance. While waiting before Him about this matter, these words were given me: "In that day shall thy mouth be opened—and thou shalt speak, and be no more dumb" Ezek. 24:27. So with His permission and approval I shall try to tell of the blessed and wonderful way in which He has been leading me.

At the age of sixteen I united with the Methodist Church, and have lived until recently, a nominal Christian life. My life, for the most part, has been thrown among worldlings and for the last nine years I have been practically isolated from all religious influence, with the exception of one friend who is a Seventh Day Adventist. Being almost constantly under her influence I naturally began to imbibe her teachings, until I was fairly well rooted and grounded in the Seventh Day doctrine. But for the last few years I have been passing through most peculiar and distressing trials and these led me to seek God for something I did not find in that teaching and as I sought God He gave me a hungering and thirsting after Him and His righteousness which nothing but the blessed indwelling Christ could satisfy.

On August 1st, 1910 I went to New York City to see Mrs. Carrie Judd Montgomery, who you all know as God's dear anointed saint. I spent three precious hours with her, during which time, she laid her hands on me, asking that I might receive the "Promise of the Father." I received manifestations of the Spirit, with a vision of Calvary, and a great blessing. Mrs. Montgomery told me I was in great bondage regarding the Sabbath, but I could not decide the matter at that time. I remained in that state of indecision, halting between two opinions until February 3rd of this year, when God in great mercy sent me to a dear sister, Miss Minnie Draper, now leader at the Bethel Mission, 54 Second St., Newark, N. J.

After talking with Miss Draper she said, "Now we will kneel in prayer asking God to give you something direct from His own Word that will forever settle this question in your mind." She

had not been praying long before the Spirit kept repeating to me, "Christ is the end of the law," (Rom. 10:4.) and at the same time bringing to me such a sense of liberty and peace, sweeping away all old arguments that I knew immediately God had heard our prayer and had indeed forever settled that question. He gave Miss Draper Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." The Sabbath question was now settled so we waited upon God for the baptism in the Spirit. Sister Draper and dear Sister Heath, at whose home I was being entertained, both felt I was to receive before leaving for home the following Monday. Each time we waited before God, as these dear sisters were exercised in the Holy Spirit, such a longing for Him would come over me that could only be expressed in heart-breaking sobs; finally I began to see the form of Jesus bending over me and in His hand a little white dove. I saw a shining pathway leading from the dove to my heart and I felt that now if He would only let the dove free it would come and I would receive my baptism.

On Sunday, February 5th, while we were waiting before God again Jesus did liberate that little dove and it flew straight into my heart, down the shining pathway. Glory! The joy and peace and billows of love it brought with it are beyond words to describe. Only the dear people who have experienced it can know anything about it.

I received just one sentence in tongues, the interpretation of which was, "I shall be like Him." Praise His Holy Name! Could anything be more sweet and precious than to be like Him?

Since receiving my baptism I have been healed of sick headaches, the Great Physician having touched me and removed the cause.

"He has accepted me for His own,
Taken my heart for His royal throne;
Sealed and anointed me from above.
Cleansed me with fire from the altar of love.

When on the altar my all was laid,
And full surrender to God was made,
Then fell the baptism on heart and brow,
He had accepted my covenant vow.

I am forever the Lord's alone;
I am accepted in Christ the Son,
Sacred to Him all my powers shall be,
Till in bright glory His face I shall see."

The Gospel Welcomed in India

WORKERS from Ramabai's praying band have been out in evangelistic trips, visiting villages in India and carrying the Gospel message to their own people. Manoramabai, Pandita Ramabai's daughter, writes us of the way the people receive the Gospel story, and sends us the following extract of letters from missionaries in charge of the different bands:

"We went in a cart to a distant village where I had a patient. At first I thought it was not worth while coming so far, for the people were all out in the fields, only a few halt, lame, or blind women were left at home. After I had dressed my patient, however, a goodly crowd of women and babies gathered. They were so surprised to see me washing a loathsome sore with my own hands, and they were constrained to listen to the story.

"Then R. and I went to another house where there was a sick woman, and I commenced telling her of Jesus, when she burst out, 'Oh! that Name! Do I know it? Did you not tell me about Jesus in B. when I was staying there? I've been able to think of nothing else since, and I've had nothing to do with any other name or god since. Did the other lady (R.) not tell me about the nails in His hands and feet, and did you not say all His sorrow was for a sinner like me?'

"It was lovely to see how clear she was. The house was in a large compound and the women from the other house had followed us. I remember quite well giving the Gospel to this woman on the veranda of a home where I was visiting at B. seven miles away, and of thinking how hard she was. Praise the Lord, He had watered the seed, and now she is safely held by the love that will not let her go. She knelt down in the compound before all the people, clasped her hands and burst into prayer which could only have been inspired by the Holy Spirit, and we left rejoicing over another of India's widows safely gathered in."

Another worker writes:

"We met a Brahmin gentleman who asked us to camp in his garden under the shade of the great mango and tamarind trees, but as the camp we were in was nearer a place of pilgrimage, it was thought preferable. Then this educated Brahmin said, 'I want you to come at least one night to my village, and I shall gather the people of the village in the evening when they come from the fields, to hear you preach.'

"After looking to God for guidance I felt He would have us accept the invitation. We were received kindly and heartily welcomed by the gentleman and his family. His elderly mother was suffering from a toothache, and when the girls were asked to sing hymns she said, 'When I listen to these sweet words of the hymn, I forget my pain.' In the evening the villagers gathered on the veranda, and the outcast people gathered in the outer courtyard of the old fortified house. All listened quietly and eagerly to the message of life and to the hymns, and asked questions until 11:30 p. m.

"Every Sunday this kind gentleman came to our tent to talk of the things of God, and again insisted on our coming back to his house for a similar night, which we did. That night we talked on until midnight. His mother and others seemed never to tire asking questions regarding many things new to them. There were many questions asked by the gentleman which showed his hunger for God, such as how we know God to be, how we pray to Him, how we worship Him, and how we receive guidance from Him and learn His will; also regarding the future life, etc. He said, 'I wish to know God as you speak of Him, but why will He not reveal Himself to me in my own religion and through some of our incarnations?'

"The people of P. asked us to come and live at their village and open a school for them, and brought forth their arguments to show us the wisdom of doing so. One man said, 'Is a brass vessel formed with one stroke of a hammer? Is it not with many? So if you tell us a few times of the Truth (and in many instances only once), and you go away, then we may not hear again for a year or two, and other things fill our minds and we forget; but if you stay we can come to hear at any time, and we can ask about this Bible we are reading.'

"We ask prayer for this place, and for guidance that God's chosen servants may go to that place to stay, if it be His will. There are several who are reading the Bible, and for the first time are seeking to know what the Christian religion is, and some seem convinced that God is with us, and now they must face what it means to follow Jesus. If they fail to do so they may (as so many in this land have done) grow indifferent."

Published by

William Hanner Printer,
3616 Prairie Ave., Chicago, U. S. A.