



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 Chicago Convention



WHILE waiting before the Lord regarding the Convention which He led us to call in His Name, He distinctly showed us that we were not to send any special invitations to our brethren from a distance, as He had previously led us to do, but that His mind for us at this time was that the Pentecostal Missions in Chicago might be unified in spirit, and that we were to extend a special invitation to every Pentecostal leader in Chicago to be present with us and take a prominent part in the services, and we found it a joy to obey God in this leading.

At the same time that He revealed His mind to us, He talked to others of our co-workers of His plans, and as we came together we found ourselves of one accord as a church, realizing the sweetness of being in His will, that the government was upon His shoulders, and everything was committed to Him. We set no stakes and laid no plans, having confidence that we could trust Him, and that His will would be wrought out. And who shall say that it was not?

Whether that will was to be a great outpouring, or an inward working of the fruit and graces of the Spirit; whether a mighty manifestation of the gifts and operations of the Spirit, or a crucifying of the flesh and a dying of self and laying down our wills and pet theories; whether a girding of divine strength or a precious melting together in love, or whether it would be a seeming failure of our hopes, we knew not, but we trusted Him and knew we were in His will, and most of these different experiences came to different individuals. Upon some the Holy Spirit was poured out in mighty baptismal power, and the well of water within overflowed in other tongues. Others went deeper into the crucified life, and were exercised in greater humility, and still others were led to take their first steps of consecration. How wonderfully God works in the human heart, and with what diversity! One He fills and overflows with joy, and another He drains of every vestige of feeling, and makes him to stand in naked faith; to one He comes as in the mighty quakings of Sinai, and to another we see neither wind nor fire, yet in the gentle stillness God manifests Himself; different operations but by the same Spirit.

Our call to our brethren in this city met with

a hearty response. As far as we could get in touch with them, the leaders of the English speaking Pentecostal missions were present and had liberty in the Spirit to speak from their hearts, and as the Spirit gave them utterance. The blessing followed the preaching of the Word, and our hearts were knit together in love. Wherein were differences in doctrine God overruled and enabled us to be patient with each other.

This issue of THE EVANGEL contains addresses from some of our Chicago brethren; our readers will hear from the others in the July issue.

Brother Andrew Urshan, of the Persian Pentecostal Mission, 821 N. Clark St., and his native brethren were with us often, and testified to the marvelous power of the grace of God that had transformed their lives, and filled them with consecration and zeal. Many of them have been brought from the depths of sin and are filled and baptized in the Holy Spirit. Their chief desire now is to exalt Jesus Christ.

There also came to us in the love and unity of the Spirit, our brethren, John Sinclair and James Bell of the Christian Assembly, 6015 Wentworth Avenue, Frederick Link of the Full Gospel Mission, 2836 W. North Avenue, A. A. Arnold, of the German Mission, 814 Willow Street, E. C. Millen, of the Full Gospel Assembly, 1456 W. 63rd Street, and Brother John Wilson who, we understand, is connected with a work at 325 Dearborn Street.

God also brought to us again our beloved Brother, F. A. Graves, of Zion City, whose sweet songs have been a part of every Convention held in the Stone Church, and his ministry was a daily benediction.

As the meetings continued we had with us a missionary from Calcutta, India, Miss Susan Easton, who, though out under an interdenominational board, told us she had seen about forty people baptized in the Holy Spirit in her work. She brought us messages from the Word and reminded us that while there were three hundred million people in India, there were still more than that number of gods and goddesses which were being worshipped in place of the living God.

On the last day of the Convention God brought to us Sister Marie Burgess Brown of New York City, with a precious message from Him on "Walking with Jesus," and Brother Wheeler who is in charge of the Pentecostal work in Memphis,

Tennessee. His wife had been with us during the entire two weeks' meetings, and had received her Pentecostal baptism after waiting for three years and a half. Her sister, Mrs. Ritter, who is also a Pentecostal worker, accompanied her.

Sister Ida Rush, who was with us two years ago, came also in the power of the Spirit, and Brother B. W. Brannen from Zion City, who has since gone to Tippecanoe, Indiana, to hold some meetings.

We had blessed fellowship with those who came from a distance, and God met hungry hearts and fed them the Bread of Life. As many as fifteen states were represented, and two foreign countries.

As we saw the altar daily filled with eager seekers after the living God we realized more than ever that He was calling out a people for His Name, fitting and preparing them for a place in His Kingdom—a people not satisfied with merely being saved, but seeking an abundant entrance, striving if by any means they might attain unto the first resurrection, or be among the "first fruits" at His coming; candidates to brideship, seeking to be made "partakers of His sufferings" that they might be enthroned with Him.

In those days of waiting and tarrying before the Lord, He called some to be intercessors with Him, and more and more from our own ranks He is choosing those who will enter into fellowship with Him in interceding for a lost world, and backslidden, indifferent Christendom.

One evening between the services while lunch was being served, a sister was baptized in the Holy Spirit, and another evening a brother was healed. The brother had spinal disease, and had been afflicted for three and a half years; said he was not able to walk more than two blocks at a time and then he would have to rest several hours. He had come from South Bend, Indiana, expecting to get healing through the laying on of hands, but as the spirit of song and worship fell on the people, he stepped into the fountain, and was healed. God chose His own way and time to manifest Himself to him. Others received a healing touch that same night.

The following telegrams were exchanged with the saints assembled in Convention at Atlanta:

"Chicago, May 19, 1911.

"God's people, assembled in Pentecostal Convention in Stone Church, Chicago, send hearty Christian greeting to their brethren and sisters attending Atlanta Convention, and pray that unity, peace and purity may prevail in Atlanta. Much oneness obtains here. Practically

all Chicago Pentecostal assemblies and preachers have joined with us. John 17:21.

"WILLIAM HAMNER PIPER."

"Atlanta, Ga., May 27, 1911.

"The Pentecostal saints of the Southland, in Convention here, send greetings to our dear Northern brethren and sisters in Convention at Chicago. We are one with you as members of the body of Christ.

"B. S. O'NEILL."

God laid upon us the necessity of setting apart a day of fasting and prayer that His Spirit might be poured out upon the city of Chicago, and the last Thursday of the Convention was devoted wholly to this purpose, that every Pentecostal center might be revived and quickened, and that the mighty conviction of the Holy Spirit would fall upon people in every walk of life in this great city.

Many of our own people were deeply blessed, some saying it was the best Convention they had ever known, and while it was distinctly a Chicago Convention, we did not forget to pray and intercede for the barren, waste places, the dark spots of the earth and the missionaries who stand in the midst of heathen darkness, that God would gird them with strength for the battle and supply their needs. Our missionary offering amounted to \$100.00.

On the closing night as the Spirit fell on a brother on the platform, he arose and gave a pleading message in a tongue, with interpretation, holding up Jesus as the Savior, and His suffering and death on Calvary's cross, witnessing to His resurrection and that He is sitting as our Intercessor at the right hand of the Father. As he spoke a sister in the audience saw Jesus standing in our midst, holding out His hands, pleading for souls, and then as another began singing in the Spirit, she saw the world vanish away and a cloud of angels join in the song of Hosanna and praises to Him who loved us with an everlasting love! Hosanna to the King of kings, and Lord of lords!

So we record our praise and gratitude to God for His great mercy and loving kindness, in the words of the poet:

"Praise to Thee for this glad shower,
Precious drops of 'latter rain,'
Praise, that by Thy Spirit's power,
Thou hast quickened us again."

* * *

If our readers will send us names for sample copies, we shall be glad to send them out freely. We will also be glad to furnish camp meetings with free copies for distribution, on application.

The Book of Revelation of Jesus Christ

An Exegesis of the Sixth and Seventh Chapters

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



THE sixth chapter introduces us to the tribulation, because the church has been taken up into glory and the Lamb has been found equal to prevail with ability and authority to open the book of the judgment of the last days. The grace of God has restrained thus far, kept iniquity within bounds, but now both these restraining influences are removed and the day of grace is ended. We are back under Jewish law again, and are beginning the prophetic seventieth week of Daniel's prophecy. (Daniel 9:24-27.) Gentile times end with the taking out of the Gentile Bride, the church; hence at this stage in the events of this book God's grace does not prevent as it does now, going before and following after people, protecting them on the right hand and on the left, even while they are sinning against Him. He does now as He did with Israel in the wilderness; the record says, "He served with their sins," and He is doing that today for the sake of His covenant and for the sake of His great Name.

We are now introduced to this seventieth week of Daniel's prophecy that has been held in suspense during the great parenthesis of the Gentile period of more than two thousand five hundred years; the time of God's "long suffering," as Peter calls it, and it is pretty long when it covers twenty-five centuries. We have the same actors as before—there are the Lamb and the living creatures; but the manifestations now all move earthward; they were heavenward in our last lecture, but they are all earthward now. We will take this up by items and look into it.

Item 1. After the first of the seals of this book is broken, we see the *white horse*; the first living creature says, "Come." A white horse appears and one sitting on him having a bow, which indicates a warrior. He is a barbarous warrior; to him was given a crown, crowned as the king of such warriors. Now this is not a crown of reward for God's people; nor is it the diadem which is put on the head of Jesus in Chapter 19, but this is just a gilded crown, a cheap wash thing like you read in the margin a little later on, about Babylon the golden; but which in the Greek is "Babylon the gilded." There is only one true crown and that is the diadem which Jesus gets in Chapter 19; then there are a lot of real gold

crowns to be put on the heads of the overcomers. But this crown is a gilded crown given to this warrior. He did nothing worthy of a real crown. "He went forth conquering and to conquer." This is the first appearance of the Antichrist on the earth, and he comes to imitate the Lord Jesus Christ in every respect. He comes on a white horse as though he were the champion of purity, and of the rights of the people; comes with a bow and an arrow as though he represented truth and strength which the arrow and bow always symbolize, but he has neither; he is a great conqueror, but he is evil and not good. Now this story from Chapters 6 to 18 is all future in its distinctive and specific operation; it has been shadowed in general down through the centuries, but in its fulness it is still future, and will all be worked out literally. We have seen the Bride go to heaven and the vision up there; now we are to see what will happen literally on the earth. This Antichrist comes to introduce these things. "Another shall come," Jesus said to the Jews in John 5:43, "in his own name, and him you will receive. I have come in My Father's Name, and ye receive Me not." They will receive Him for the first half of the tribulation week, according to the prophecy of Daniel 9:27. Daniel is the beloved prophet and seer of eschatological visions in the Old Testament, while John is the beloved apostle and the greater seer of the consummation of things. What Daniel saw in political vision, John sees religiously and otherwise. Two beloved men in the Bible, Daniel the beloved prophet, and John the beloved apostle; they are the great seers in the Bible, and what they saw synchronizes and harmonizes beautifully.

Ezekiel, chapter 14, should be read in connection with Revelation 6, for it refers to the judgment on Jerusalem for her sins.

We have seen the four living creatures and the elders up in heaven, robed, crowned and throned, and the Bride there with them; you and I are among them anticipatively, and though the time has not yet come for its realization, the inspiration of it is with us. Now the throne comes to its place just at the moment that John beheld it in that vision we saw in Chapters 4 and 5, and there it stays in the vision until we have Christ back again on the earth; there it stays for seven years, and all this indicates to us a new administration both in heaven and on earth.

Christ and His Bride are in glory; Antichrist and his bride are on the earth, so there is absolute separation. There are two, the true Bride with the true Christ in heaven, the false bride with the Antichrist on the earth. But this is not clear to some because of the double mystery, the mystery of iniquity blinding the people, and the lack of spiritual perception to see the mystery of the Bride. It takes years of study and prayer and tears to see it, but by and by the line of cleavage will be drawn, the curtain will be rent, and we shall see all things plainly.

Now we are dealing with a false Christ and a false church by picture, but we are not yet in it. How then are we able so to contemplate it, and so to see it, and so to understand it, that it is so real to us? Because we are exalted to the viewpoint of God and the ages. We are getting to the sea of glass where everything is transparent, and like a man on a mountain above the clouds, are looking down and seeing the troublous times in the valley beneath. We are with Christ in glory; we are "on the glory side."

Item 2. The second seal was opened by the second living creature, saying, "Come." "And there came forth another, a *red horse*." Now Antichrist's work begins to be opened up, and this is the horse of *war*. Three things indicate this: he takes *peace* from the earth; "they slay one another," and a great *sword* is given him. The red horse is always a war horse. He sheds blood, and war begins; war to the death, and those that were not ready and were not caught away are now going to suffer martyrdom of which pagan and papal Rome are but a faint type. It is estimated that 50,000,000 Christians have been martyred for the testimony of Jesus. It is not hard then to have 50,000,000 more, for all true martyrs are members of the Bride of the Lamb, and come up in the first resurrection. If you have never read Fox's Book of Martyrs you should do so. Get a copy of it and your heart will burn with a new devotion to Christ. Our young boys grow up to read about the great military men who have sacrificed so much for patriotism, but I should rather have our boys and girls read of the warriors of the cross of Christ that counted not their lives dear unto themselves, but who finished the testimony that the Lord had given them, and laid down their lives for His sake.

There will be great war; this introduces awful scenes in the earth, Satanic power in legal sway under the Antichrist.

Item 3. "And I saw and behold a *black horse*," which all agree is the horse of famine, and the indication is everything is to be weighed out as they are beginning even now to do with fruits and vegetables. We are coming into the shadow of these things now. The politicians, the law-makers, and tariff framers are smiling in their fatness as they roll on in their automobiles, having their great banquets while the tax-payer pays the bill. The poor will soon be *compelled* to pray "give us this day our daily bread." Already the shadow of the balances are over our own fruitful country, the garden of the earth. When prices have gone where they are now in a land like this, it is a crime that cries unto the God of Sabaoth, and while I am not a socialist, communist or an anarchist, I do not wonder that the forces are uniting along these lines. When you pray again the Lord's prayer, think of it more seriously, for it will mean more than it does now before you and I go up. And that is not all: there is so much deception in the balances that the tax-payers have to go down in their pockets and pay a horde of inspectors to keep the balances right, so what you do not lose by false weight, you have to pay a man to guarantee right weight.

"And I heard as it were a voice in the midst of the four living creatures," not down on earth, they do not realize it there, but the voice in the midst of the four living creatures says, "a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine"—which, according to Dean Alford and other scholars, means much. Everything is precious then, as it used to be for example, in Ireland when they never peeled the potatoes. That is real famine and it always follows war.

Item 4. Then comes the *pale horse*, which means pestilence, sickness, an epidemic of disease and plague which always follows famine and war; "and he that sat on him was called Death, and Hades (the grave) followed with him," and there was given to this fourth horse authority over the fourth part of the earth; the fourth part of humanity will be slain or die of pestilence, a large portion of them will be Christians that were not ready for the parousia of our Lord. These things may overtake this present generation, and very likely will. But when he opens the fifth seal there is a change, a marked change now, and the scene is again one that concerns God and His people. This awful three-fold devastation of Antichrist—war, famine, and pestilence have done their deadly work, and from under-

neath the altars, where they have perished because of the faith they held, comes up the cry of these martyred saints. We have had it in type back in pagan and papal Rome, but this is the culmination of it. These are not the martyrs of those days; *they* have gone up to be with the Lord. This is the section that will be slain during this first part of the tribulation week. They wanted to be avenged and set free, because God has promised vengeance on the blood of His people; the imprecatory Psalms are full of that, and they are righteous prayers, but Christians are too timid today to pray them. Christians have a right to pray for God to be avenged on the enemies of His church and His people in these Gospel days. You have a right to do it, for Christ Himself made that declaration in His ministry, but we haven't enough righteous backbone to do it. We are too insipid; we haven't the courage and the boldness; too much sentimentalism in our religion yet; got too much of the Smyrna and Pergamos stamp on it to suit God; too much flesh and world.

"And there was given unto them severally a white robe;" that means they were in the presence of God; the white robe, priestly garments, means you can stand in the holy place; so He gives them white robes, but He says, "You rest for a little season." Why? "Until the first half of the week is completed, and there are others of your fellows and brethren that are about to be killed even as you are, and I want to gather up all the appointed number out of this first half of the tribulation week."

Item 5. Then he opens the sixth seal and finishes this three and a half years, the first half of Daniel's week, and this is the worst part of it all. After what is said here about those who become saints in the midst of the tribulation he opens the sixth seal and there is a great earthquake shaking the whole earth, the earth reels as the prophet said, "like a drunken man, and the people fall on their faces." You could not walk the earth that day any more than you could walk the ship's deck in the Euroclydon. What consternation! Oh what confusion! Oh what terror! Let me characterize this awful condition of things that ends up the first half of the week. You read the account of the great cosmic disturbances described in verses 12 to 14 which occur at the end of the first half of the week; then he introduces it again, takes it up on another line until it ends in an awful catastrophe. A great earthquake, the greatest cosmic disturbances this

world has ever seen. "The sun becomes black as sackcloth of hair, the whole of the moon becomes as blood: the stars of the heavens fall unto the earth," and the atmosphere is changed; amazing atmospheric changes. The sun, in the next half of the week, strikes man with death which it cannot do now except in some parts of the earth where the atmosphere borders on this condition. Then there follows great confusion and dissolution of governmental authority, commercially, industrially, politically, and socially. The kings of the earth, with the members of their cabinets and the chief captains, the army generals and leaders, the rich men, all the millionaires, are then in great confusion.

Five classes are here mentioned, we have two of them yet. God pity them! "And every bondman," that is the poor down-trodden, oppressed, half-starved laborer; those who could not help themselves, no matter how much they tried. The labor organizations do not help but rather intensify the troubles. Labor men by the scores have told me that the labor unions do not help them, but tax them the heavier for the strikes, and bring little or no relief. These, like storm-tossed mariners at their wits' ends, if they cry to the Lord, will be heard by Him. These oppressed, down-trodden men and women are God's own children, and He is the God of Sabaoth. Read James 5:1-12. When those millionaires and syndicates of capitalists and corporations will not hear the cry, and civic rulers won't hear, James says God will hear in the last days. "Their cry will come up into the ears of the Lord God of Sabaoth." He is the God of Hosts, the God of vengeance, of judgment, and the cry is coming up. There are poor women weeping for homes they can not furnish right, and children they can not clothe right, these are going up unto the ears of my God and your God. "How long, oh Lord, how long!" Not long now, thank God. This Book I hold in my hand is the great Magna Charta of universal liberty, peace forever; King John's Magna Charta that proclaimed liberty to the oppressed people of England is very meager alongside of this. Oh, my brother, we are in a business that ought to command all the soul there is in man. I wish the powers of a Roosevelt imbued with the Holy Spirit were engaged to go up and down the country with his strenuous soul and mighty personality and tell the people the true condition of things. "And the free man," that is the employed class, the better class, like most of us perhaps here tonight, that because of God's

grace we love Him so well, and He sanctified our judgment, giving us good sense. The free men, the middle class, the class that really carry on the business of the world for God today; they join in the great cry; they are afflicted, because all the sanctified people are gone, and these were saved but were not ready to go. You have the seven classes, the perfect, complete and prophetic sum of it all. Kings are the first mentioned, and they will come down first; it is the big buildings that will totter and fall with the greatest crash "when He comes to shake terribly the earth." The ruins of old Pompeii is only a faint historical type of that day. No wonder they hide. They will not then be able to go into their fine mansions where there are great iron fences around, hedged in with the world, the flesh and the devil. They can not hide in their old palatial residences; they will all totter and fall; they must run to the mountains and in the caves and under rocks, and beg in their wild prayer to be covered by them, for these people know better how to pray to the mountains filled with earthly treasure than to God. They have dealt in these things so much, sacrificing hundreds of thousands of lives annually which are little more to the rich than so many rats, and now they hide and say to the mountains, "Fall on us," and as they fall on them they are crushed to their doom. He says, "Islands will be moved;" I read it in the text. I am not drawing on a fertile imagination; I am true to the living Word that was spoken to John, the old Patmostic seer. I would be ashamed to say less than he did, and God pity us if we do not believe it.

These mighty men, the great political leaders and organizers of corporations and syndicates, and the bondmen, and the free men all pray in one accord, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the *wrath* of the *Lamb*; because the great day of *their wrath* is come."

Item 6. Now we come to the seventh seal, and this introduces another series. Six seals, the three and a half years of Daniel's seventieth week, are closed up, and now we come to the first great parenthesis of the book. Some think the fourth and fifth chapters are a parenthesis, but we can not agree to this in the harmonic outline and comprehensive view of this book, but this is the parenthesis thrown in between the sixth and seventh seals that has produced these awful convulsions of nature, and these fearful dissolutions. "After this I saw four angels standing on the

four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." I have said the atmospheric conditions were all changed now, and the worst forms of cyclonic operations, tornadoes, etc., will sweep all the shipping from the sea. Another angel sounded from the sun rising in the east, having the seal of the living God, "And he cried to the four angels with a loud voice to whom it was given to hurt the earth and the sea, saying, hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God upon their foreheads."

And then he hears the number of them that were sealed, twelve thousand out of each tribe of Israel. Levi is put back and is reckoned a tribe, because his separate, *spiritual* ministry is over for the time being; at least all are become spiritual priests of God in the new dispensation, so Peter says in his letter written to Hebrew Christians. Dan is counted out, and you can easily tell why Dan is counted out if you go through your Bible. But I will cite you to three references: Genesis 30:6, where Dan is the first begotten of Bilhah, Rachael's handmaid; it was contrary to God's order and she said, judgment had come upon her. That is his birth-mark, if you please. Now let us go on a little further and see the old father's blessing on the tribes, their escutcheon, in Genesis 49:16-18, "Dan shall judge his people, as one of the tribes of Israel," and ends up by saying the trail of the serpent shall be in Dan. This is because the devil was in his birth. In Deuteronomy 33:22 Moses coming along with his tribal blessing says, Dan is going to be like a lion's whelp, and just leap at everything like an old roaring lion, hence Dan has no part in the millennial days; Dan is an apostate tribe, just as there was an apostate king and an apostate apostle.

Now there are twelve times twelve, making 144,000 Jews. Daniel tells us in 9:27 that in the midst of the week the Antichrist will break the covenant he has made with the Jews. When they find out he is not the true Christ, he will persecute them, and then God will put His hand on His people and protect them. Then will come true what Paul says in Romans 9:27, 28, a quotation very largely from Isaiah 10:22. "There shall be a remnant according to the election of grace," and here is where it comes in. Here 144,000 are sealed of God and taken out of the power of the Antichrist because they are true. These are the advance portion of the Jewish Bride

that go in advance of all the other Jews just as the Gentile Bride goes in advance of all the great saved multitudes that will come afterwards. "The glory of the celestial is one, and the glory of the terrestrial is another." We shall see two worlds and two capitals; we shall see lots of things confirming these premises I am laying down. Now here is where some of the other schools differ; they will tell you this 144,000 is the living portion of the Bride. I can not think so. There is nothing in this history to make that so. They are every one of them Jews but the Bride must be Gentile and if there are some Jewish brethren in the Bride they must have lost their identity, and that is what troubles some of the Jews of today. They do not want to lose their identity; they just want to accept Jesus as the Messiah. Jesus said to Nicodemus, "Ye must be born again." They say to me, "I want you to teach that the Jew does not need to be regenerated; all we need is to believe that Jesus is the Messiah, but we won't be Christian Jews." No one will ever get into the kingdom of God unless he is born again.

Another mark of identity of these Jewish "sealed ones" is, they don't sing any song at this time, but they will after a while, for, to anticipate a little, we shall see them in Chapter 14, the first five verses, meeting or going with the Lamb on Mount Zion in His epiphany. What will happen when He comes back again? They will sing a *new* song which *nobody else* can sing, nobody else can learn for it is pure Hebrew, and is the song of *physical* redemption.

Item 7. "After these things I saw, and behold, a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing in the presence of the throne and in the presence of the Lamb—clothed with white robes—and palms in their hands;" *white robed palm-bearers*; these have been mistaken for the Bride, but this is not the Bride; this is the first section of tribulation saints, a part of those who cried in Chapter 6; they were to rest until the others had been slain through the remainder of that awful period of the first half of the tribulation week, the close of the sixth seal.

"In the presence of the Lamb, clothed with white robes and palms in their hands," they sing the song of salvation, but it is a seven-fold song, perfect and complete; "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." And one of the elders answered, saying

unto me, "These that have been arrayed in white robes, what are they? and whence came they?"

Would he ask that question if they were the Bride? John could not answer and he said to him, "My Lord, thou knowest." And the answer was, "These are those who come out of the great tribulation." Now the Bride does not come out of great tribulation. The Bride escapes all these things that are coming on the earth and stands before the Son of Man and is enthroned. Luke 21:36. Those who constitute the Bride are overcomers, and they get thrones. They do not stand in the presence of the throne and in the presence of the Lamb, but are seated on the throne with Christ. These are "presence saints" like the presence angels I read about in our last lecture. These are presence saints, attendants on the royal King and His royal Bride. Read Psalm 45:13, 14. You will find three classes there with the Bride. These came up out of great tribulation. They washed their robes and made them white in the blood of the Lamb; therefore, (because of this) they are in the presence of the throne, and they serve Him day and night in the temple, but the Bride does not serve. The Bride reigns; "joint-heirship;" the queen does not serve; the queen is served, just as the king is. We are serving now, but then we shall not serve any more, we shall reign. We have more than served down here; we have suffered with Him and "if we suffer with Him we shall also reign with Him." We rule, we judge. Oh no, we do not serve. I want you to see this. This company are second place people, the *second section* of the Bride, calling her the *first*, and excepting the four living creatures, and the twenty-four elders, which are advanced, first rank ones. This is the second section of the Bride, the first section of tribulation saints, the second section of the first resurrection.

This pause, or parenthesis is made, therefore, for the two things I have mentioned—the sealing of the Jews and preserving them from the Antichrist power, while their mother (the "woman" you see afterwards) flees into the place of safety, away beyond the Euphrates river, and then comes the resurrection of these slain ones in the tribulation. They had been praying for this over in Chapter 5, and that prayer is answered in this, "and He that sitteth on the throne shall be a covert over them." Listen! These are not kings and priests, remember, they are just servants. They serve Him. They are the palm bearers; and will occupy the same relation when He comes

back three and a half years afterwards in His second coming that those children did when He entered into Jerusalem when He was on earth. That was a type of His epiphany, and He said, "You won't receive Me now, and your house is left unto you desolate, but the time will come when you will say 'Blessed is He that cometh in the name of the Lord.'" Those first palm bearers did say that, and the scribes and Pharisees wanted to stop them, but He said, "If you do the stones will cry out." This is typical and is foreshadowed in Isaiah 25:9, "This is our God; we have waited for Him, we will be glad and rejoice in His salvation." Palm-bearers hailing the Victor who has brought to them the victory.

Now just a thought here. There are seven things about them. Christ becomes their glorified Lord. He shall be their shelter; "He shall be a covert for them." He shall be their food; "they

shall hunger no more." He shall be their protection; "the sun shall not strike them, nor any heat." Thousands will perish from this cause in the tribulation time. He will be their guidance; "He shall shepherd them." He will bring them into beautiful and blessed fellowship; "They shall be led into living fountains of waters." And, He will be their eternal comfort, for "He will wipe away all tears from their eyes." None of these are characteristics of the Bride, and besides she went up in Chapters 4 and 5. These come out of the tribulation, out of the first section of the tribulation saints. The first half of the week produces two things, the second section of the first resurrection, and the first fruits of the Jewish people, the Jewish bride, the 144,000. We will see their character in Chapter 14, and why it is so, and what place they take. These sing the song of salvation; the third song in this book.

"We Would See Jesus"

Convention, May 25, 1911, Andrew D. Urshan, 821 N. Clark St., Chicago



WHILE I have been sitting here the Holy Ghost has been speaking to me about those Greeks who came to Philip and said, "We would see Jesus." John 12:20-22. The Holy Spirit is trying by His glorious power to make us see Jesus. Paul in writing to the church tells us to lay aside every weight, and run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith. Beloved, there is great joy in looking on the countenance of Jesus. If you see Jesus you ~~cannot~~ look at anything else, and when you look at Jesus you will see God; "Who being the brightness of His glory, and the express image of His person; and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3.

Do you want to see the everlasting and marvelous love of God? Look at Jesus. Do you want to see the wisdom that created this world and keeps it? Look at Jesus. Do you want to see the power that saves souls and heals disease, that makes the blind see and the lame to walk? Look at Jesus. My prayer is, make me blind to everything else that I may see Jesus alone. Beloved, we shall see Jesus if we keep straight on in the narrow way, but if we turn to the right or the left, we shall not see Him. The Lord re-

vealed to me what the right and the left meant. He said the left represents the things which are not successful, the things of adversity, things contrary to our spiritual prosperity, but the right hand represents prosperity and wonderful experiences. God says we must refuse to look at the things on the left hand which make our faith go down, and cause us to become discouraged; and neither look at our good experiences and blessings, but look ahead unto Jesus.

Beloved, the world with all its power, with all its education and religions, and with all its pleasure, tries to stand between you and Jesus, but glory be to God, if you just walk in the straight path, you will see Him.

Do you want to see Jesus? Keep His commandments. "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:21. If you walk in the light with Him, He will show you more and more of Himself all the time. Beloved, the light reveals Christ, and as we keep walking with God that light shows us the great love and mystery of God, and also will show us the tricks of the devil. The light manifests the things that are not in accordance with the perfect will of God, and gives us power to keep away from sin.

This vision we get of Him, is not by our own power, but the Holy Ghost shows us Jesus. In

John 16:13 we read, "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will *show* you things to come. He shall glorify Me." Beloved, one of the things that the Holy Ghost has come into His temple to do for you and me is to reveal Jesus. I praise God the Holy Ghost is showing me mysteries I never heard preached, and no theological schools or universities can teach me what the Holy Ghost teaches me since He came in. The Holy Ghost makes me not to look upon the awful temptations that are before me, like Peter looked at the great storm and waves on the sea, neither does He make me look at myself, but He makes me to look right straight at Jesus Christ, my Savior and Lord!

When He brings me into humility, the devil comes and tries to make me boast, but the Holy Spirit brings to me Jesus, the Son of God, and His humility, and I see I have but a little humility. When I say I have love toward sinners, the Holy Spirit brings to me a vision of Christ the Son of God, the King of kings and Lord of lords, on the cross of Calvary, and I feel to say, "Oh God, I have no love." When I think my life by the grace of God is pure, and I am walking in that glorious state of holiness, the devil tries to get me to look around at people and make me think I am holier than they; but then the Holy Ghost brings before me the spotless Lamb of God, and I see that I am yet to be purified even as He is pure. I. John 3:3. Oh beloved, the Holy Ghost has come to show us Jesus. If we only look unto Him as an example for our lives, we would be so hungry for more of God, because He is so perfect. God gives us the Holy Spirit to show us the things of God which are in Christ Jesus. Do you know what was the matter with the church at Laodicea? Rev. 3:14-19. It was lukewarm and backslidden, and the Lord said it was poor and wretched, and miserable and blind. They were looking at themselves, and comparing themselves with each other; they had need of nothing, and thought they were wonderful, but if they had seen Jesus through the revelation of the Holy Ghost, they would have cried like Paul, "Oh wretched man that I am." But when the Holy Ghost revealed to Paul his standing in Jesus Christ, he cried, "There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Rom. 8:7.

Sometimes when I pray long into the night, I think I pray more than other people, but the Holy Ghost tells me Jesus prayed *all* night. Then I say, "Lord, I do not pray enough." Sometimes when I think I am working hard and laboring for souls, the Holy Ghost shows me how Jesus toiled, and I say, "Oh, unprofitable servant that I am."

Beloved, do you want to see Jesus? You don't see much of Him in the great fashionable churches where the scribes and Pharisees are sitting; but you see Him where the humble dwell. You can not see much of Jesus in the great fashionable homes; you can see Him in the humble home of prayer, the home of Mary and Martha, and you can see Him in the wilderness, praying all night. Some of you want to see Jesus in dreams; you say, "Oh Lord, let me see You tonight in a dream." You are too lazy, you love sleep too much; stay up and pray and you may see Him. Plead with God for a lost world. Come to Calvary's cross and take His reproach on you, and you will see Jesus. The Holy Ghost has come to make us walk in the narrow way with Jesus, the way that He trod, and makes us willing to be called fanatics, willing to be misunderstood, even by our brothers and sisters, for Jesus' sake. Do you want to see Jesus? Take your cross and follow Him. When you follow a man you can't help but see him going before you, but if you follow Jesus, you will see only Him. ✕

These Greeks came to Philip and asked to see Jesus. Philip was a disciple of Christ, and brought them to Jesus. The Holy Ghost has chosen preachers, evangelists, teachers, etc., and through them brings the everlasting Gospel, the truth of God, to the people. They did not go to the scribes and Pharisees to see Jesus, they went to the humble disciples, the followers of Christ and they were able to show them Jesus. God help us to be disciples of Jesus, to walk so close to Him that we may be filled with Him, and people will see Him through us. Beloved, let us walk in the Spirit, talk in the Spirit, think in the Spirit, sing in the Spirit, preach in the Spirit, testify in the Spirit, doing all things in the Spirit and in the understanding, and you will see Jesus; He is in the midst of seven Spirits. Rev. 1:12-16. There are two things that make people blind, and that is the flesh and the devil. If you want to see Jesus, crucify the flesh and resist the devil, walk in the Spirit and let the Holy Ghost lead you. Walk in the light and let the blood of Jesus flow over you. As you walk in the light, you

will be better acquainted with Him, and God will reveal Himself to you, and you will see Him more and more as you continue to obey the Spirit. Some day I will be taken up, and meet my Jesus face to face, and sing the everlasting hymn of grace. My prayer tonight is that we

may be blind to everything but Jesus, and that our eyes may be wide open to "Behold the Lamb of God who taketh away the sin of the world." "Blessed are the pure in heart, for they shall see God." Matt. 5:8.

Excavations in Palestine

Mrs. Abbie C. Morrow Brown, Box 114, French Post Office, Jerusalem, Palestine

ALL Jerusalem has been stirred for some weeks over the abstraction of treasure from a crypt underneath the Mosque of Omar, now standing where Solomon's temple once stood.

They believe that the work of excavation was stopped by Divine interposition and that none of the most sacred things have yet been discovered. But there seems no doubt that most valuable treasure was found and either hidden here or taken away in the night when the two explorers were suddenly compelled to leave.

In the absence of official report one hesitates to write much, but an editorial by Solomon Feingold, in *The Truth*, a weekly paper published here for the Jews, seems so reliable and is so interesting, we give it almost entire:

"The nocturnal theft of sacred relics is an episode of historic and vital importance, and we are positively sure that the articles abstracted, when once universally declared to be bona fide, will revolutionize all religious thought and infallibly solve many historic and philosophic problems.

"It is moreover beyond the shadow of a doubt that the place of concealment of the valuable objects, so long coveted by every Jew, and so much enlarged upon in the Babylonian and Jerusalem Talmud,—yes that spot was not even known to the sacerdotal authorities of the Sanhedrim of the Second Temple.

"It appears, from what we have heard on excellent authority, that the illustrious antiquarians came to their work of exploration in Jerusalem with a definite plan and programme, based upon ancient Hebrew documents, written in Samaritan characters—dating from the destruction of Solomon's Temple and from the subsequent exile of the ten tribes of Israel to Persia.

"These documents are said to have been only recently unearthed in the north of Ireland, and it was by virtue of their definite indications and minute measurements that the exact hiding place of the precious paraphernalia of the First Temple could be precisely located.

"Moreover, the place supposed to have been

ransacked and despoiled is the most unlikely receptacle for such inestimable treasures.

"A gentleman who has lately left for Europe, and whose truthfulness we have no reason to doubt, confided to us, among other information, the nature of the explorer's quest.

"The following is a part of the inventory enumerated in one of the discovered parchments:—

"1. *The Stone Tables of the Law.*

"2. *The Stone Bottle containing Manna.*

"3. *The Urim and Thummim.*

"4. *The Crown of David.*

"5. *The Golden Sword of Solomon inscribed in Samaritan characters. The sword of peace.*

"6. *The Ark of the Covenant, overshadowed by the golden cherubims, containing the first tables of the law (broken by Moses).*

"7. *Sundry vessels connected with the service of the Golden Altar.*

"According to this gentleman, the Urim and Thummim is inlaid with twelve precious stones, each bearing the name of one of the twelve tribes of Israel.

"The Sheiks who have been suspected of complicity in this dramatic and sacrilegious pillage, are incarcerated in prison, and are daily subjected to corporal castigation and raillery.

"Rumors are being persistently circulated that several very high officials are also implicated in the affair.

"A commission, composed of Ottoman dignitaries, specially appointed by Constantinople, has already arrived at Jerusalem in order to make full investigation, and award exemplary punishment to those found guilty of sacrilege.

"The engineer, who acted as interpreter to the eminent excavators and who is, by the way, a well-known figure at Constantinople, is also under arrest.

"If the documents supposed to have been discovered near Dublin, Ireland, on which authority the explorers based their assiduous and indefatigable researches, were of Israelitish origin, then the arguments in favour of the British-Israel identity have won the day."

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Notes

Dr. F. E. Yoakum of Los Angeles, California, will speak in the Stone Church, 37th Street and Indiana Avenue, on Monday evening, June 26, and all day Tuesday, June 27. Tell your sick friends. Dr. Yoakum is too well known to need any introduction from us. He writes us he is coming in the power of the Spirit, and we believe those who attend these meetings will be greatly blessed by God.

* * *

Many who came to the Convention from a distance remained in the city and visited the other Pentecostal centers. On Monday there was an all-day meeting at the Persian Mission, and the following Wednesday Brother Millen had a farewell meeting, at which time he closed up his city work for the summer, and is intending to go into tent work. He is expecting to start tent meetings June 20, at Marlette, Michigan.

Brother and Sister Reed, who have been with us for the past year in connection with Bethesda Home, are also going to leave the city. They are expecting to settle in Grand Rapids for the present and can be addressed at 105 Hollister Street. Bethesda will be closed for the present, but any wishing to come to the city for teaching and prayer can secure rooms in the vicinity of the church.

Campmeetings

The Sixth Annual Interstate Camp Meeting of the Apostolic Faith Movement for Texas and the Southwest will be held this year in Dallas, Texas, July 7-23, 1911. The most beautiful natural park in Dallas has been secured for the meeting.

Those arriving in the city for the Camp meeting, take the North Belt Street car to the corner of State Street and Haskell Avenue; then walk one block north to the Camp grounds. Entertainment free. No charges for tents, cots or meals. For further information address, F. F. Bosworth, 2213 Washington Avenue, Dallas, Texas.

* * *

An Apostolic Faith Camp Meeting will be held at Eureka Springs, Arkansas, July 14-30, 1911. No charge for tents, cots, meals. Expenses defrayed by free-will offerings. Those attending bring bedding for cots. For further information address Vernon C. Wetmore, Eureka Springs, Arkansas.

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Stouffville, Ontario, June 15-25, 1911.
Jordan, Ontario, June 28 to July 9, 1911.
Reeves Park, Ohio, July 4-31, 1911.
Homestead Park, Pa., July 7-23, 1911.
Paterson, N. J., on Laurel Island, July 21 to Aug. 6, 1911.

Healed of Consumption

SOMETIME ago we made an appeal for prayer and financial help in behalf of Mrs. Clarke, who has been in charge of a Rescue Home at Dodbballapur, India. Reports from India told us she had broken down with consumption and was praying that God would open the way for her to come to America. She had been laboring there faithfully for fifteen years without a furlough, and we felt strongly led to help her return to this country. She was healed at the Bangalore Convention and is now on her way home. We know those who have helped her return will be interested in the following lines from her:

"Oh, how faithful our God is! My heart is indeed running over with praise and thanksgiving. If you and the dear givers of the checks enclosed in your letter could only know what this loving help means to us at this time, I am sure with me they would rejoice. Some time soon I trust the Lord will let me personally thank you all. But

we do look to the dear Lord to multiply this loving sacrifice in treasure laid up above. It has been so hard to give up the work here and go home. It seemed God had to let my body suffer just to make me willing to give up, and glory to Jesus, so like His great love, after I took His hand to follow, in pain and weakness if need be, He answered prayer and healed me. In a wonderful way God prepared me for the mighty touch He gave me. I was very weak, and a prominent physician who saw me said I had not more than a year or a year and a half at most, to live, and advised me to leave India as soon as possible.

"I felt ready to give my life for the work, but there were my three helpless little ones to think about, and I was led to wait much on God about them. Then the Lord showed me He was going to send me to America with my children, and told me just what arrangement to make for the work, etc.

"Shortly after this was settled, one night I had a vision, and in this vision my body seemed racked with pain. We sent for Brother Berg from Bangalore to come and pray for me but before he arrived my spirit seemed to leave my body and two angels carried me up and up, until it seemed I had gone steadily upward for hours. I exclaimed, 'Why, how very far it is to heaven; I thought it right at hand.' The angel on my right said, 'As the heavens are higher than the earth, so are My thoughts higher than your thoughts.' It filled me with joy as the meaning came to me. We passed hell only half way in our flight, and they let me see inside, but oh, the sight was awful! As we got near heaven the air seemed to get lighter, and my spirit seemed filled with expectancy and joy. Just as we reached the gate of pearl Jesus came out to meet us, and He looked so full of love and tenderness. His greeting was warm and tender and He said He would like me to return for a little while as He had just been earnestly petitioned on earth for me to return. Then I looked and saw the various saints at my bed praying, and some one said, 'Oh, what is this they are doing, praying when she is dead?' I even saw the coffin being prepared. Then I heard Brother Berg say, 'Lord, you are raising the dead in these days, Hallelujah!' He began rebuking death and pleading with God for my life to be given back. I was quite satisfied to return and Jesus instructed the angels to take me back.

"As I considered this vision, God gave me faith to believe He would heal me, so when the Pentecostal Convention was held in Bangalore in Jan-

uary, I was able to attend. One morning Brother Berg anointed me at a public meeting, and various saints gathered round and laid hands on me; the power of God came on me and I was healed. From that hour all pain and soreness left my lungs, the cough stopped, and, blessed be God forever, I feel new life flowing through me. I want God to have the glory due His dear name.

"For some reason the Lord did not permit us to return in March, as we had planned. Just as I sent for my children who were in the Taylor High School at Poona, I received a wire that my two boys (twins) were taken with pneumonia, very low. At once dear Mrs. Chester, who is in charge of the work in my absence, and Miss Rodibaugh, joined me in prayer for their deliverance, and I left immediately for Poona. I found when I reached there the temperature had suddenly dropped from 105 and 106 to below normal. They were in the hospital, and while the doctor could not explain this change, he would not let me take them away, saying I did not understand how very near death both had been. We just rested in the Lord about it, for it meant considerable expense to wait over, and besides we could not tell when we might get another sailing, April always being very full. But God has in this also undertaken, and we are able now to sail April 15th, leaving from Colombo by the S.S. 'Grosser Kurfuerst.' The children are well and strong again. I trust after a rest in Canada to visit some of the Pentecostal centers in the United States as the Lord permits. Again I thank you and our faithful God for this great help.

"We shall be very grateful for your prayerful interest in the rescue and industrial work in Doddaballapur, India. It is in its beginnings, and you know what that means. God has blessed the work very much and Mrs. Chester has twenty-two years' experience in India. I believe she is in God's order. If the Lord sends any help through you for this work you can forward it to her at Doddaballapur."

Under date of April 18, on board the S. S. Grosser Kurfurst, Mrs. Clark again writes an interesting account of God's providential guidance:

"We have seen the loving hand of our God in a truly wonderful way manifested in your kind gifts. Money we had expected failed to come. We had counted on it when we expected to leave in March, but the Lord saw best to permit help to come from an unexpected source. When your last kind gift came I was very low indeed with

fever. The friends wired to various Pentecostal centers in India for prayer, and one evening just as the girls and workers were gathering at my bedside to cry to God for my deliverance, a deep quiet came over me, and a knowledge that someone was praying for me. God began to speak to my heart, and we later all felt sure God would raise me up. After all had retired excepting one who faithfully sat up with me, the fever came up higher than before, and I was so weak the enemy said there was no use thinking of getting away by this ship, for even if the fever abated I could never travel over one thousand miles alone to the boat with three little children. God enabled me to rest in Him and by morning the fever was gone, but such exhaustion set in that I could not move or turn or have anyone speak to me without crying. It did seem so easy to die, but a painful effort to live. Saints who got assurance in prayer wired God would give victory. Bless His dear Name, He did give power to the faint, and to them that had no might He increased strength.

"On the appointed day we left, and your kind help enabled us to go second class over land to the steamer instead of third class, which is very

hard and rough. On reaching Colombo God undertook in our getting passage, but another trial met us. Our cabin was one of the very worst on board, and we could not remain down there more than five or ten minutes without getting faint. Again we cried to God, and He reminded us that He had provided so that we might get a better cabin. We sought the officer but was told the ship was overcrowded, having over fifteen hundred passengers, more than one thousand being third class. We were not discouraged for God enabled us to wait patiently for Him to work. He understood we could not possibly occupy our present cabin, so we left all in His dear hand. After a time it was reported to the officers that I was really ill. I think I was only exhausted from our long journey overland. Soon he came and said he was trying to buy a cabin from some of the officers, and asked me to go and see it. Of course we were pleased with it, for while it had no port hole, it had an electric fan, and was two decks higher than the cabin we had. They finally agreed to take six pounds for it, and the next day we got the cabin, and we are now fairly comfortable; I am daily growing stronger."

The Unity of the Spirit in the Bond of Peace

Opening Sermon, Convention, May 14, 1911, William Hamner Piper



THE convention which begins its sessions today, of necessity stands for certain truths, which I need not take the time to enumerate. Practically all here are more or less in sympathy with what is taught in connection with what is sometimes called The Latter Rain Movement. Like every other great awakening it lays special emphasis on certain truths. Notwithstanding the effervescence and other things attaching to it that are objectionable, it is nevertheless a very deep awakening of God. I think it the deepest movement in the world today. It makes Jesus Christ and the power and efficacy of His blood exceedingly real. The great central theme, and the great undercurrent in it is the fact that Jesus Christ by the power of the Holy Spirit is made wonderfully real in every heart that touches the powers that are operating even in a small degree. The deep reality of Jesus Christ and His blood to the believer's penitent heart is the most blessed thing in connection with the whole movement; while the most hopeful is the intense desire in thousands of hearts to know, and the determination to do, the whole will of

God. So, when people point at the effervescence and excrescence of the movement as though these things constitute the movement, they show their crass ignorance of the great undercurrents of divine power that have been operating these four years and more as it has spread from shore to shore, and from land to land. Some of us believe quite fully that the droppings of the latter rain are upon us, and that it only portends another greater fact, that the King is about to leave His Father's throne, and come back to this earth to set up a throne for Himself in the city of Jerusalem where He shall rule the nations in righteousness and power. Hallelujah for that glad day!

I shall not only have some things to say in the line of encouragement for the movement, but I shall also point out some of the weak places. I do not harbor the foolish idea that God has called me to keep the Pentecostal Movement straight and clean, but at the same time I feel there are some observations I might make.

Our theme this afternoon is found in the sixth chapter and third verse of Ephesians; "Endeavoring to keep the unity of the Spirit in the bond of peace."

There has been, and still is, a large lack of uni-

fication among Pentecostal people, even though they are standing for substantially the same truths. This is not necessarily to be wondered at, for the movement differs from every other in church history in that the Pentecostal blessing has fallen in many parts of the world, and upon Christians of all denominations at about the same time. It has not waited as other awakenings have for the missionary to carry it, but it has leaped from state to state and nation to nation, in a large measure independently of man as its herald.

I plead then, first of all, for a large measure of unity, not so much for unity in doctrine, for I do not know that we shall ever see alike this side of eternity on non-essential points, but for unity in love and for unity in spirit, that we shall love each other and co-operate with each other, and pray for each other, even though we do not see eye to eye in doctrine.

If each assembly, ours included, will take the chip of imaginary superiority off their shoulders and quit saying and thinking that others will have to come their way, it will be vastly better for us all, for we don't have to come your way, nor do you have to come ours, but we must all go God's way, or go to pieces. The prayer of Jesus in the garden of Gethsemane will have to be answered some time.

The devil has his forces better unified than the church of God; indeed, if the church had been unified as much as the powers of evil, Satan would have been driven from the earth long ago, but we are foolish, mean, and contemptible; we are envious of each other even while we work for the same God.

Here and there, there are places and individuals who think they have been called of God to set the movement right and to keep it right. About three months ago I read in at least three different Pentecostal papers that the editor of each claimed that his particular paper is the only one standing for the true Pentecostal work. Pity, isn't it, that the editors did not compare notes before going to print? It seems impossible to have a broad, deep, awakening without somebody running off at a tangent, and leading some of the people into foolishness and bigotry. In the great awakening of 1740 there was not only a Wesley, an Edwards, a Whitfield, and other great men of God, but there was also a Davenport, narrow, bigoted, self-willed. He denounced publicly all who would not agree with him and stand with him. He was *the* oracle of God. He, and he only, did not compromise. What devastation he spread among the

simple-hearted who were influenced by him! The story of his deeds makes one of the most helpful lessons in ecclesiastical history. The Pentecostal movement of today has its Davenports. These fellows go into cities or assemblies and split everything up with some great revelation they have just gotten from heaven, so they claim; they are far superior to the universally acknowledged leaders of the past. Before their greatness, Luther's divinely inspired message on justification and Wesley's on sanctification pale into insignificance. May God give His people some sanctified common sense and save them from these ravenous and theological wolves. In all fairness to the record of history it must be admitted that the preachers and not the laity have divided God's people.

And these divisions, as already stated, have almost invariably been of a secondary nature. There are no differences on the great fundamentals of the Gospel among God's people, Pentecostal or otherwise. We all believe in the divinity of Jesus Christ and in the inspiration of the Word of God; we all believe in future rewards, both of the wicked and the righteous; we all believe in a hell to shun and a heaven to win; but on minor points we differ. Brother, sister, there is enough in the great fundamentals to absorb all our time. Let's keep busy with these and get the people saved and established in God and let the secondary matters alone.

The form of water baptism has divided God's people in times past, and so has the form of church government. But I am sure that many souls have been blessed by the Lord as they obeyed what they thought was God's method in baptism, although someone else was sure it was not. Nothing can be argued against church organization or church government, but I assure you that God has blessed many souls through all three of the main forms of government—Prelatic, or Episcopal, Presbyterian or Republican, Congregational or Democratic. It is not primarily forms and ceremonies that God blesses and wherein He makes His seat, but it is the humble and contrite heart that He blesses and therein comes to dwell. Somebody poured a little contempt some time ago upon Azusa Street Mission because it was in a barn, but God doesn't care a snap whether one seeks Him in a barn or in a palace. He will meet him wherever he seeks Him.

I do not know that it is so prevalent now as it was a year or so ago, but the thing is still

lurking in some people's hearts, that, now since the Holy Spirit has come in such fulness, there is no need in Pentecostal meetings of a leader, and they have tried in some places to get along without any, but this is zeal without knowledge.

The principles of the Gospel that were laid down by Jesus and the apostles were laid down for this entire dispensation, and the laws that were instituted by them in the early days are still operating; the dispensation has not yet closed. There is no more of the Holy Spirit here today than there was in the early days when Peter and James and John and the other apostles proclaimed the Gospel, and under God directed the church of Christ. Men led of God were in authority then, and it must be so now. You can not run a home without a head, you can not run a business without a head, and you can not run a church or a mission without a head. You say Christ is the Head. Yes, but He is to have a human head down here through whom to work. You can reject this if you like, but you will get into trouble sooner or later if you do, because it is a fundamental principle and must stand until the church age closes and God introduces something else, for the Book says in Eph. 4:11-13, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ:*" How long are these offices to continue? He tells us in the next sentence, "Till we all come in the unity of the faith." Say, brother, have we gotten there yet? Not by a hundred thousand miles, but these offices are to continue "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a PERFECT man, unto the measure of the stature of the FULLNESS of Christ."

These offices are to continue in the church until Gabriel sounds his trumpet, and as long as there are men to rule the church of God there must be people to obey. I know you do not like that; you say this is not Pentecostal. Well, but it is Bible, nevertheless.

"Obey them that have the rule over you," says the Hebrew Epistle, but you people who today are here, next Sunday at the Sixtieth Street assembly, the following Sunday on the West Side, and so on from place to place, you haven't anybody to obey, and no one to set you right when you go astray, but believe me, that roving, tramping spirit, if continued in, will kill you spiritually. People run to a place when the fire is falling and

then when there is a dearth they go somewhere else. The thing to do is to put your shoulder to the wheel, and when the fire isn't falling have the courage to stand by and pray until it does fall. In the early days, before civilization had reached anything like its present stage, men were nomads, wanderers. They lived in tents, subsisted largely on their herds. They remained in a place until all the grass was eaten, and then folded their tents and moved on to another green pasture, but that kind of life never could have brought about our present civilization. Men, if they were to build cities, establish homes and enjoy the fruit of their labors, had to learn how to make the land produce a crop year after year, and if you are to be of any consequence in the kingdom of God you have to cease your nomadic life and learn to stand by the leaders that God has raised up, and help pray the blessing down. When things look a little dry, stand by and pray for rain. If you run off somewhere else where the fire is falling, it won't be very long until your very presence will put the fire out there. One of the biggest hindrances in this movement is this tramp spirit.

Now I am glad to see you here this afternoon, much obliged for your presence, especially at Convention times, and you are always welcome, but I am pleading for more stability of character in some of you. Oh what bondage I was in a few years ago! A number of people, when we began to preach these Pentecostal truths in this church, were quickly baptized in the Holy Spirit. We had wonderful days; we have had just as wonderful days since, though somewhat different, they have been deeper. Well, in those early days I greatly felt (and I still do) the need of the baptized people's presence in prayer, and the first thing I would do when I came into the room was to look around over the audience to see whether this person and that person was there, but frequently they were somewhere else, where, as they put it, "the fire was falling." All you need to do is to tell some people there is power in a certain place, and they are just like bees after honey (I mean like drones), off they go. Stay where God has planted you until you are sure. He leads you away, and do something while you are there. It would take just about thirty days to wreck the work of the Stone Church or any other place, if the people were all suddenly to become as unstable in these matters as some are. It is all right to visit other places, and we are glad to have you visit us, but I do not want to see any work go

down because of the unfaithfulness and instability of the people. There is room enough in this city of a population of two and a quarter millions for a number of strong centers. Stand by and toil, and pray, and don't forget to *pay*. I know of a place now that is tottering, that only a few months ago was one of the strongest Pentecostal centers in this country; the people have been leaving it in ones and twos and threes and dozens, not because the preacher there has gone wrong, but because the "power" was falling somewhere else, and away went the people.

There are representatives here this afternoon from practically all the missions of the city and I welcome you and want you to come again. I do not always put as much ginger in our Sunday afternoon service as I am doing today, but I say you can wreck any work in a short time just by this sort of thing. Let us grow up, let us have some Christian backbone; something that will enable us to stand. If anybody needs it, Pentecostal people do. We have the hardest fight of the centuries, and the people ought to stand by, even more faithfully than they did in the denominations, but they don't. I am not talking about this because I have any particular personal reason, or because of pique, because I can say with-

out boasting that we have as faithful and loyal a people in the Stone Church as anywhere in the land, but I am talking on general principles. Stand firm, and having done all, stand.

"With all lowliness and meekness, with long-suffering, forbearing one another in love." The only way you can ever get real unity is through real love. You who feel a special deficiency in love, cultivate this fruit of the Spirit. Love doesn't grow on bramble bushes. Love grows only in the Holy Spirit, for the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control," and if we are deficient in love we are deficient in the power of the Holy Spirit, even though we may speak with the tongues of men and of angels. Only the exaltation of the Cross of Calvary and the full glorification in our hearts of Him who died for us thereon, can ever bring about and establish in us this unity of the Spirit.

The Pentecostal work is glorious, but it can be made far better by a larger love and a deeper spirit of unity amongst us all. This will be greatly enhanced by magnifying the Lord Jesus rather than our differences. Help us, Lord, to have the same mind in us that was in Thee.

Resurrection Paper No. VI

Training and Discipline of First Resurrectionists

Miss E. Sisson, New London, Conn.



REVELATION—the name by which the last book of the Bible is known—is a word which in the Greek means unveiling or uncovering. Hence the significance of the title; the unveiling or uncovering of Jesus Christ, i. e., "The Revelation of Jesus Christ," as He moves about in the closing up of this, and the opening out of other dispensations.

In the forefront of the book He gives us the picture of the seven churches, and then within them, as a circle within a circle, the full overcomers. With anointed eyes, we have been seeing in this series of papers, that all the glories of future dispensations are delayed, held back, till the full number of these overcomers is brought out, or to take another figure of God (Revelation 19:7), it is not till the Lamb's wife hath *made herself ready* that the marriage supper and succeeding events take place. The Greek word "revelation" has the force of unveiling or uncovering as of a statue already set. Thus when

Romans 8:19 declares the whole creation is waiting for the "manifestation" of the sons of God, it is this Greek word, revelation, and gives the sense of an hour, when the veil shall be lifted as on an inauguration day. We can not unveil a statue until it has been made ready and set. Thus for six thousand years Christ has been waiting and creation has been waiting for the full number to be made up of these "sons," that, gathered together in one and joined with their sacred, mystical Head they may be unveiled, manifested. Many of these "sons" have been matured and gathered to some blissful Paradise, where they prove "to die is gain," and are there awaiting the first resurrection. You will notice this is not the unveiling or manifestation of the children of God, but "sons," a word having the sense of grown-up ones (see Alford), those come of age. As in the United States none are allowed to vote, or use governmental power until they have matured to a certain age, never allowed to come into inheritance of property till thus grown up, so these sons of God are more than mere

children of God. As we can not unveil a statue till it has been made ready, so each joint, sinew, muscle, nerve, in the sacred mystical body of Christ, can only fall into its place *when each and all* perfected of God have come to full maturity. Do we now see the deep significance of the words in Romans 8:19-23, that not only does all creation continue to groan and travail in pain till now, *waiting* for the manifestation of the sons of God; but "*ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting.*" In I. Corinthians 12:13-26 we are taught—what as a fact in nature we daily experience—that disease in one member, even one tiny nerve, more or less impoverishes the body, and enrichment in one carries its measure of life and health to all.

In a healthy organism a body is one, and one with its head, not conscious of many parts, nor yet conscious of itself, but instinct with its living head. "So also is Christ." I. Corinthians 12:12. Not only is the body waiting, but these also who are in making for that Body, groan as they wait with a sense of incompleteness—of intangible, yet unbearable loss. As soldiers, maimed upon a battlefield, tell us that ever after, the missing foot or arm seems to clamour for care, and often wakens them in the night to report itself cold, feverish, or nervously twitching, and as physicians tell us that the whole body of such is enfeebled by the loss it has sustained, and life itself must be shortened thereby—thus, in the spiritual world, this Body of Christ in its incompleteness has laboured and groaned to supply its missing parts. "And not only they, the whole creation, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our Body." Romans 8:23. The Holy Ghost life in these first fruit believers is not only panting in them for their own full, rounded out development in Christ, but through them for other Christians to come up to the same high level. On howsoever high a rung of that golden ladder, Christ, these have set their feet, they are still stretching forth to mount the one above, at the same time reaching down to induce some lower-rung believer to come up higher.

This new nature, yearning, stretching, reaching, groaning in them, like the early bungling efforts of a babe in the use of its new-found limbs, has this pre-eminent value—it is teaching the baby to handle, to think, to walk. It is developing the baby.

Thus the Holy Ghost, by what we call Christian work, is developing each as a warrior-child—the Manchild—for the battlefields of after dispensations. How important to *follow the Spirit* as to where we work, how we work, when we rest; in the ministry of beneficence, the Word, or of prayer. "As many as are led by the Spirit of God," *they are the sons* of God for whom creation waits. Romans 8.

Supreme is the question we are raising in this paper, "What is the training and discipline that brings forth these first-fruit believers? those who belong to the first resurrection?" Of all inquiries, this is vital, to Christ, to us, to all creation! For, in the unveiling of these, what breadth, depth, and length of salvation streams! Salvation flowed in measure in the Jewish age, when Christ was dimly discerned through the types and shadows of that dispensation, the age of the typical Christ, but oh! in *how much* fuller measure did salvation flow when He was unveiled, and became a living Person on the earth, the personal Christ. Thus has the River of God broadened in the Christian dispensation, not however in that measure of increase, but with geometrical ratio will salvation pour, when, head and body joined He is unveiled as the *Mystical Christ*, for which "all creation" has been groaning and travelling in waiting throughout the ages. Portentous indeed the question, WHAT IS THE TRAINING AND DISCIPLINE OF FIRST RESURRECTIONISTS? The Holy Spirit Himself is the Teacher, and when "baptized in the Holy Ghost and fire," then education *begins* on this higher plane. Life, as God permits it to touch us, the school, our daily providences are the tools in this Masterworkman's hands whereby He brings forth in us the full image of Christ. Right where we are is a Divinity school till God moves us elsewhere, then the new station is Trinity College. If we are compliant, gladsome in God's hands, He will take us through freshman, sophomore, junior and senior years, graduate us with our B. A., our M. A., and give us post-graduate courses with professorships galore. He just loves to educate His willing compliant souls. But more than we perceive, we control this matter of our education. Said the writer to a friend in the South where many years ago she was holding meetings, "Your daughter Lucy is a very beautiful girl." "Yes," she replied, "Lucy is a dear child, but she has one very grave fault, she is so sensitive. Her father and I are afraid to rebuke her, it takes so long for her to recover from the attack of

self-pity into which the slightest reproof plunges her; consequently her improvement is slow, for we have to wait so long for her to recover from one thing before we can touch another." As she spoke, in my heart God said, "And that is My trouble with you, My child." I cried, "Lord deliver me from all self-pity, that You may go on rapidly with Your work." The three score years and ten have reaped away many of God's dear children, while God has been permitted to go but a little way with them in the schooling. But with the Holy Spirit as Teacher and God's providences the school, what may not be accomplished if we are *still* in His hands; the hand of His grace. "God is able to make *all* grace abound toward you," and the hand of His providence "in *everything* enriched by Him." A blind young girl had been powerfully converted to God from a very worldly gay life, and went to a Christian training school, which also was a house of the Lord's healing. She hoped to get training for Christian service and the opening of her eyes. But her life seemed full of disappointing, baffling circumstances. All were so busy, frequently there was no one to lead her back and forth to the class room; when she got there, being also quite deaf, she lost much of the instruction, and she so eager to learn. Discouraged, she sat alone one day in her dark world, the tears raining down. When should she be ready for Christian service! Suddenly a bright light filled the room, and the center of the halo, Oh joy! was the blessed Jesus Himself. He was sitting absorbed in a piece of work in His hands. He never looked up, so intent on His task! She, too, now watched it. It was a vase of rare beauty of shape (God's thought in every human life is), and He was moulding a wreath of most exquisite leaves and flowers with which He was garlanding it. Ever and anon He smiled that smile of His, as if *delighted* (enraptured) with His work. After, as it seemed to her, a long time, He looked up with such grave tenderness and said, "This vase I am working on is you, but oh, how you hinder me, because you do not keep still." God never let her receive much from the teachings of the schools, but in after life, in the different countries where He served Himself by her, those who knew her, realized much of the beauty and fragrance with which the Lord had garlanded her life.

"Who teacheth like Him?" "The Lord shall be thy confidence." If we will give Him an unbounded confidence and recognize that in our life whatever is, is right, because for the "new

creature," realizing that "ALL things are of God," how still we will keep! How rapidly He will work! One straight line the Lord gives us to go by every moment; in every trifling event, or in the most stupendous of the day; it is "giving thanks always for all things." Why in "*everything* give thanks?" Because "this (thing) is the will of God in Christ Jesus, concerning you." II. Thess. 5:18. "The work of our maturing consists simply in receiving from one moment to another all the troubles and duties of our state as veils, under which God hides Himself and gives Himself to us. The moment which brings a duty to be performed, or a trouble to be borne, brings also a message declaring to us the will of God.* A Christian worker in Chicago some years ago was hastening from one side of the city to the other, to catch an outgoing train to hold a meeting. As she was making a crossing, hurrying for her car, a teamster with a wagon heavily loaded with long iron rails, came slowly creeping along. He had the right of way, she must stop on the further corner, and see her car go on the Chicago draw-bridge, and think perhaps the bridge will be up when the next car comes along. A feeling of impatience and anxiety was trying to work up in her heart, when, as she lifted it to God, came the sweet thought, "It is the Lord!" "Shall I not stand and *wait for my Lord* to go by?" she said as the long slow thing crept on. Yes, she lost her car, Chicago's most trying bridge was up for eight minutes, or so, to let a vessel pass while she sat in the next car waiting. She had missed her train. Who would take the meeting for which she was advertised in the distant city that day? But peace reigned within for she had *seen the Lord* on the load of iron, she had had the privilege of standing to let *Him pass*. As she sat belated in the railroad station, waiting some hours for the next train, she knew the same Lord Who hindered her going had presided at her lost meeting, and in her heart, what joy!

There is no substance in holiness but as it is found in the Divine will, which is ever presenting itself to us under the veil of the most ordinary duties and the crosses which they bring. In these God's hand is hidden to uphold and bear us. He vouchsafes Himself to mark out the path which the soul is to take as it gradually advances. The moment which brings a duty to be performed or a trouble to be borne, brings also a message declaring to us the will of God

*Translated from a French mystic of some centuries ago.

now. The soul has but one thing to do, to grasp hold of God, who offers Himself directly to it, at every step, at every moment, in every object which it meets with, in its onward course. He who recognizes his King under the coarse garb of a common peasant, will receive him very differently from another, who, thinking he sees only a person of the lowest class treats him accordingly. In the same way, the soul which sees the will of God, in the smallest things, and in things the most trying and overwhelming, receives them all with joy and reverence. And so that from which others fear and shrink, the faithful soul opens all its doors to receive with honor. The providences of our life are the jewelled fingers of our God bejewelling us as we lie plastic clay in the Potter's hand. He is working as much on the jewels when He brings us to enforced inactivity as when using us in Christian service. As truly bejewelling us when our frame is under the rack of sickness, as in the after moment when He touches us with Divine health; when He spoils our reputation in the making of character, as when He lets men see God in us. Bereavements, poverty, attacks of the enemy upon our body, upon our Christian work, the million-fold forms of suffering through which He passes us, He who says at the beginning, "Many are the afflictions of the righteous," all these are the tools by which the Jeweller fashions His work. The Christian souls that outstrip others in the race are those who thank God for *each thing* in its hour and its moment, "Giving thanks always for *all things*." "Yes," you say, "but some things are things of the devil to be resisted." Then thank God they have come as opportunity for resistance of the devil (soldiers are only trained on *battlefields*), and stand fast in the Lord in the victory of "giving thanks *always* for all things." If you will obey *first*, you will come to much understanding through obedience, "If any man will *do* . . . he shall know." John 7:17. Lift the dignity of your obedience up to its true place. *Put first things first*. It is not first that you may be fruitful in Christian service, but that you may "be conformed to the image of God's Son," that Christ may see in you "His seed" (law of the seed, "after his kind," Gen. 1:11). Remember that "creation waits" for the unveiling of these "sons of God." Romans 8:19. If seen in its due perspective each occasion is one of gaining a victory for "*all creation*." How ennobling, then, every opportunity of trial or test, every union with the Divine will. A child of God on

a sick bed was taught several things by visions. Among the rest in a dream comes the picture of a gigantic battlefield. Myriad hosts emerged from a dense darkness and covered the field. They emitted darkness as they moved. Only at one point in the field was there light streaming down. As the eye followed that light to its source, it was Jesus Himself from whom all the light emanated. They—a comparatively tiny company who moved in its beams, taken possession of by that light—radiated it wherever they turned. Though so overwhelming in numbers, always the dark hosts fled before the light. These light-warriors, insignificant in numbers and of themselves, were possessed of the light—their only weapon—and it radiated from them whenever and wherever they came into union with the Divine will, so that the dear one awoke from her dream exclaiming, "If I may but tie my shoe-string in the will of God, it brings something of the defeat of Satan and the victory of Jesus on life's battlefield." Yes, and as the horizon widens we perceive that the victories of mortal life have their tremendous bearings upon the "ages to come." Eph. 2:7. Hence each child of the Father may joyously cry, "I am gaining a victory not merely as a Christian soul, not merely for my day or generation, but in the (to unanointed eyes) trifling victory of this hour, I am bringing nearer the release of a groaning, travailing creation!" In the development of His own, God can afford things that do not enter into the scope of the Christian worker's thought. Years ago the writer was taken over a Royal Pottery in England, called Minions. Oh, the spiritual parables in viewing the earth; the moistened earth, the clay, the clay on the wheel, the vessels in the "firing," then the artists' work in decoration, then the gilding, then the enamel bath, then the oven again; for higher grade vessels, further, choicer work of still more skillful artists, deeper gildings, another enamel bath, furnace again, etc., etc. Thus we were taken from room to room, from floor to floor, as the grades of work increased in elegance, and when we almost lost our breath in delight over some dream of beauty, we were gravely told the rarest pieces of workmanship had not been shown, were never seen in all this vast laboratory. Artists commanding almost fabulous salaries worked in the seclusion of their own studios upon choice plans, designed only for various royal courts of Europe, and never exposed to the gaze of the public. Having been fashioned on the wheel the \$50,000 and

\$100,000 pieces of art were removed to the studios of the royal artists to be wrought upon and finished in their sacred seclusion. Thus God with a view to eternal uses may remove a choice soul from public service and the eye of man to put on them a rarity of heavenly decoration while they abide unseen, unknown, not understood—themselves not understanding—in this age. This is “heroic treatment” which God can only put the soul through who gives Him *unbounded* confidence; who yields his life as a continual blank card. Shall God dare to go all lengths with us?

Will we let Him so treat us by the Holy Spirit to enamel baths, aye, glory baths; that no tinge of spiritual pouts, the obnoxious “Why?” “reasonings,” “imaginings” (II. Cor. 10:5.) can hinder His most delicate manipulations? “Let the beauty of the Lord our God be upon us.” It is to the end that where now is a groaning, travailing creation there may be deliverance into the “LIBERTY OF THE GLORY OF the children of God.” (See Alford, Rom. 8:21.)

(The next paper, D. V., will be upon, “Christ in Preparation for First Resurrection.”)

Christ Enthroned Within

Convention, May 26, 1911, John C. Sinclair, 236 W. 61st St., Chicago



LOVED, Paul said, “Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” I. Thess. 5:22, 23.

We are also told in the Word of God that He that sanctifieth and they who are sanctified are all of one, and he is not ashamed to call us brethren, after God has saved us through His grace, and we have a conscious knowledge of the forgiveness of sin, when the love of God in Christ Jesus is revealed in our souls. Then Paul tells us in Gal. 4:6 that “because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father,” and from that moment the unveiling of Christ in the heart is begun, and continues until we enter into the fulness of the measure of the stature in Christ Jesus. There is a yielding up of our lives until every avenue in our being is possessed. Some scientist says a Christian is like a cultivated flower and a sinner like the weeds. If there is not much difference in the color, there is in the fragrance, and if there is not much difference in the looks of a saint and a sinner, there is a difference in the sweet fragrance that emits from a deep Christian experience of one who has been washed by the precious blood of Jesus, and one whose garments are stained with sin. It is for us to see that the linen is kept spotless and pure, and to examine it occasionally. It means something for us to be absorbed in God, in Christ Jesus until the whole spirit and soul and body becomes aglow with the divine life, until we are filled and thrilled and illuminated with the Holy Spirit. Let love be without dissimulation, and let us abhor that which is evil and cleave to that which is good.

When my Lord arose triumphant over the power of hell, death and the grave, He arose a whole man, with a spirit, a soul and a body, and He ascended unto the throne of God, and sits at the right hand of God the Father, our High Priest, and He wants to vivify our spirits and our souls, by a divine enlightenment, a glorious realizing of the truth becoming knowledge, an actual possession of it, and He wants to sanctify this body, this temple of His. “Know ye not that ye are the temple of God.” “He that defileth the temple of God, him will God destroy.”

When the whole spirit, soul and body of man is sanctified, we are filled and thrilled, and become one in God, in Christ Jesus. That is a wonderful sanctification, a wonderful separation, a wonderful transformation! When Jesus stood upon the Mount of Transfiguration and the Holy Spirit burst forth through Him, even His clothes were white and glistening. The Word tells us that when He shall appear we shall be like Him.

It is good for us to take a little introspection and retrospection, until we are illuminated with the life and power of the Holy Ghost, till Christ shall rule supreme in the heart and we are in subjection to Him. “And He gave some apostles and some prophets, some evangelists and some pastors and teachers, for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ.” My brothers and sisters, what we need is the heavenly flame just to purge us through and through, and kindle divine life until every son and daughter of God shall become aglow with the power of Jesus Christ.

I believe in the Holy Ghost, in His dominating and manifesting Himself, and in His revelation and operation, with all reverence, with all purity, with all righteousness. We know that Jesus Christ does rule and reign today, and that there

is cleansing in that heavenly flow, and power in Jesus' Name, and His blood shall cleanse us white as snow.

The spirit of man, that part of man which was created and empowered by God, never wanted to be vile or mean; even before we were converted we were chastized, we called it our conscience. Our conscience is man's spirit. Paul says, "For what man knoweth the things of a man, save the spirit of man which is in him?" You can call it conscience, you can call it your spirit, but that is what it is. And let me tell you when God baptizes us we are at a oneness with Him. I was for four months after God baptized me that I never had a mind or will of my own, and I thought I would be that way for forty years, but I found there was some Sinclair there and something that had to die. That was the most wonderful time of my life, and I thought everybody else had a similar experience. Now if we were one in Him, we could not find our own spirit; if Christ Jesus was supreme, and we were justified and sanctified, and living to a degree of the intelligence we possess, and no retrogression or backsliding—if we were at this moment at the highest point to be reached, you would see nobody but Christ. When Jesus stood on the Mount of Transfiguration with Moses and Elijah, when the cloud rolled by they saw Jesus only. When our hearts are so centered in Christ Jesus, we do not see anybody but Him.

I want to say that every assembly in Chicago must get back to their first love. You keep on getting sanctified. When Pentecost first fell we used to get down and tarry hour after hour and hour after hour for the baptism, and we expected God to do it. We have gotten so now, we have a little discernment, and we say, "Oh, he won't get it tonight, we will go home." It behooves those who have received their baptism, to swing into line and pray for the others. Let us get back to the zeal we had at first when we never grew weary, never became hungry. It is true there are things in the flesh that are not pleasing and not edifying, but if it is in it must come out. When a wash-woman goes to wash, it doesn't make any difference what is in the wash, she must wash it out. God took us just as we were and everything that is unlike that glorious image of Jesus Christ must come out. There is not one that needs any more censure than the other. Jesus Christ, the Lord of glory, was tempted in all points like as we, yet without sin, and when He enters into us, the glorious meritorious Son

of God, He is our example. We see in this blessed Book how He went about Judea and Gallilee; we see the Holy Ghost revealing Him right within the heart, glory to His precious Name, and bringing us up to heaven's standard.

You know the latter rain has ceased to fall in a great measure. What are we going to do about it? True, God is baptizing a few here and there, but oh, that He would open up the wells of salvation and the latter rain would fall. There is a large field in Chicago, plenty of room for all the workers that God will divinely equip. If I were able by divine inspiration to stir up your spirits and souls into real Christian fidelity that would make you move along as the church militant in battle array, a greater work would be accomplished for God, whether you belong to this assembly or any other. Many times you find fault with the pastor when you ought to find fault with yourself. My brothers and sisters, if a pastor was sent down from heaven some would find fault with him. Oh, we have need of the sanctifying power until we come unto the "spirits of just men made perfect," and there will be no pride, no envy, and no jealousy, but all will have an eye single to His glory. I do want to exhort my brothers and sisters to be up and doing. Don't be finding fault with anyone but yourself, whether here or elsewhere. It is for God's people to stand firm and unvascillating.

May God bless the Convention. May it have the sweet smile of heaven and the approval of our Lord Jesus Christ, and may God's people be prepared for a real war against the hosts of Satan, for it is a battle from start to finish. If any think they are going through on flowery beds of ease, they will be greatly mistaken. We must fight if we would win; we must bear the toil and endure the hardships like good soldiers, and we will be supported by His Word.

Press on, ye soldiers of the cross. Fear not, for thou shalt win the prize, and rule and reign. Hallelujah to His matchless Name. His precious blood shall make thee pure and white; His power will enable thee to win the fight. Hallelujah to the blessed Lord of glory. Exalt Jesus and be like Him, made pure and holy. We will press on to that triumphant hour, when we shall overcome and rule and reign with Him. Oh that God would grant to one and all our hearts' desires, that He might quicken us by His Spirit.

No more to wander in the wilderness,
Or cross the desert sands;
With Christ Himself enthroned within,
We're in the promised land.

“Sanctify Them Through Thy Truth”

The Greatest Need of God's People

Convention, May 26, 1911, James Bell, 236 W. 61st St., Chicago



SINCE I have come into this meeting the Lord has given me this Scripture; it is in the prayer of Jesus when He prayed for His disciples before He went away: Father, “Sanctify them by Thy truth: Thy Word is truth.” John 17:17.

Sanctification is a great work. It means a great deal to you and me to understand sanctification, appropriate it in all its fulness, and live it in our daily lives. God wants to sanctify His people, and especially do His Pentecostal people need it. You know the baptism in the Holy Spirit will not sanctify you. Jesus prayed to His Father, “Sanctify them through Thy truth: Thy Word is truth.” We must get the truth of the living God in our hearts, and we must let the Holy Spirit operate that truth in us, that it may work out its specific work in us, and that is to separate us from all unrighteousness, and to separate us unto God. Now if we are separated unto Him we shall indeed be God's peculiar people. That doesn't mean that we will be peculiar because of our doing foolish things, but because the truth of God has been made manifest in us, and we are living a separated life unto God through Jesus Christ our Lord. It is the privilege of the people of God to be a people of wonderful sense and understanding, to be possessors of divine knowledge and wisdom; and this will come to us through sanctification. There are many people today whom God has filled with His Spirit who act as if they didn't have the Holy Ghost, and who act as if they didn't know very much about Jesus. The Lord wants us to get away from all this, and be a clean, sensible people, able to give a reason for the hope that is within us and possess all we profess.

You know Jesus did a wonderful thing for us when He purchased our salvation on Calvary's cross. That was the most momentous period in the history of the world. The question is, Are those whom God has spoken to and called into the light, going to take advantage of the fulness of this wonderful truth that Jesus gave His life for? This is the truth that sets us free. There are thousands of people in the world today who have a fair knowledge of the words that are in the Bible; there are many, many people who are able to repeat much of the Bible from memory,

but there are not very many of them that have a vital grasp of the truth that is contained in the Book. We have many people who are willing to reason and dispute and argue over the great questions of justification, sanctification and the baptism in the Holy Ghost in every point that may come up, but the question is, Are we getting the truth in our hearts that sets us free? Are we in the place where we are able to sit down with a brother or a sister and discuss these wonderful things the Lord is doing for us in these days and not let any of the fleshly passions arise within us? Are we able to reason with one another to edification, or are we in that state that we want to dominate the mind and heart of those we come in touch with and impart our reason and our understanding? The work of sanctification is to separate us from everything that is carnal, and unrighteous, that the love of God may permeate our every part, that the love of Christ may be implanted in us and that it may grow daily. You know Jesus said, “Sanctify them through Thy truth, Thy Word is truth.” There are some good brothers and sisters who believe they get sanctified as soon as they are saved, but Jesus personally didn't have that understanding of the question. We gather from His prayer that people got sanctified as the truth was imparted to them by the Holy Spirit, and as they grew in grace and in the knowledge of the Lord. It is a hard thing to get separated from anything we have grown up with; it is a hard thing to separate anything from us that has become a part of our being. It takes the mighty power of an Almighty God to operate in us to perform the surgical operation that will carve those unseemly things out of our being, and leave the place for the life and love of Christ to occupy. Oh it is a wonderful thing for any human being that has been born in the natural state, and has lived many years in darkness, and been at enmity with God, to be brought into a state or condition by the love of God whereby they can be purged from all these fleshly things, and be burnished up to be bright and shining lights for Jesus Christ, who came to separate us from the world, and the great adversary of our souls. It is God's mind and God's will for every human being, that they may be brought into that living, spiritual condition whereby they shall love each other, and can suffer for one another, if need be, for Jesus' sake. God never

intended His people to be separated from one another, to be cut up into divisions and schisms. That is what grieved the heart of the Lord when He looked down the ages and saw what the adversary would do among those people for whom He was shedding His blood. That is the reason He prayed and interceded with God the Father, that God by His blessed Holy Spirit might work out the things that separate us from Him, and from each other. Brothers and sisters, this question of sanctification is one of the most vital questions, and we have to face it, if we want to be right in our hearts with God, and be one with His people. We hear many people these days in Pentecostal circles talking about being part of the Bride of the Lamb, but how about the question of sanctification? Do you really know in your heart that you have become separated from all the fleshly things that were in you? Are you willing to suffer the loss of all things for Jesus' sake? Are you willing to love your brother or sister who has done you an injustice, or are you waiting for an opportunity to show them where they did you a wrong and get them to make it right? Are you willing to hold up one cheek to be smitten, and then turn the other? Jesus wants us to have a little more in our lives these days than words. Words sound very beautiful in a Gospel meeting, and it is pretty easy for anyone that is able to speak at all to stand up and say what they will do, but what will you do when you face the vital question of bearing injustice or of giving up something for Jesus' sake? Are you willing to be separated from everything you have, for His sake? God means real business with you and me. Do you mean business with Him? No greater question can confront the human heart than this very question of sanctification. We don't have to ask somebody else if we are sanctified. We can tell that very clearly. Jesus said, "By their fruits ye shall know them." Are you showing forth the fruits of sanctification in your life? Are you willing when you find a weak spot to get it mended? to follow the promptings of the Holy Spirit when He calls your attention to something you ought not to have? By these things you can very quickly and rightly tell just how far along you are in sanctification.

Do you ever reason within yourself why the work of the Lord is cooling off and quieting down

all over the land? There is a reason for everything if we only find it out, and if you examine into this matter you will find it is because the people are falling short in their experience of sanctification. That is the cause of the cooling off, and when that takes place we are getting on real dangerous ground, because Jesus says Himself in the book of Revelation concerning those who are lukewarm and indifferent, "I will spew thee out of My mouth." I do not know whether there are any here that are falling away, and need to repair their sanctification, but if there is, I tell you now is the time to begin. Now is the time for you to get exceedingly earnest on this very question. Now is the time for you to get warmed up in submission and obedience unto the Lord, to feel the power of God working in you and through you, that the Holy Ghost may have perfect possession and perfect freedom, that He may work out God's will, that He may show forth the manifestations of the Spirit, and that His Name may be glorified in your daily life, and by the grace of God that you may strive to be a little more Christ-like today than yesterday.

Oh brothers and sisters, if you will read the Word carefully, God has given us warnings all the way through. He has told us that a great falling away will come in the last days, and that the power of the adversary will increase, and it is only by the grace of God that we shall be able to stand in these days and be witnesses for the blessed Lord. But why should we not strive with all the power that is within us for Jesus? Are we not His purchased possession? Wherein shall be the crown or glory if we fall away and go back? Nothing can be gained, but oh, the irretrievable loss if we let go of our blessed Lord, and the wonderful treasure that He has committed to our care. We are the stewards of God, to serve His interests and look after the treasure He has given us, and to put it to the fullest use we possibly can, against that day when He shall come.

"Father, sanctify them through Thy truth. Thy Word is truth." Oh, that we might have the living truth abiding in us every moment of our lives, that we might have the living Word on our tongues continually, that as God opens the opportunity we may be enabled to step into the breach and give forth the message that may mean life to many a poor, hungry soul.