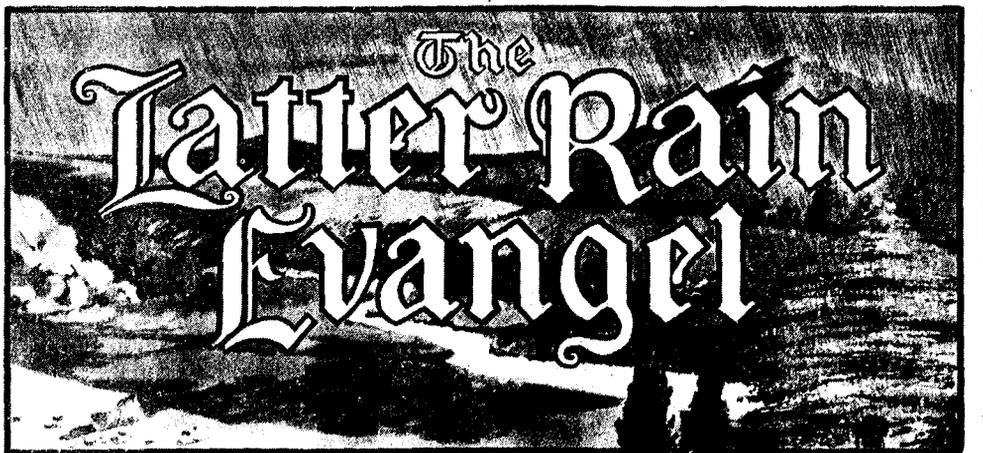




The Latter Rain Evangel



The days of Heaven on the Earth

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An International Monthly Magazine

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

"All Things Shall Be Subdued Unto God"

Pride the Greatest Curse of the Human Race

Pastor A. L. Fraser, in The Stone Church, January 3, 1915.



HERE are times when it seems as if one would rather go down on his face before God than try to preach a sermon, and this is one of those days, but we believe God has a little message to bring home to our hearts.

In I. Corinthians 15:28 we read "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

The thought which we wish, with the help of the Lord, to force home very strongly upon our hearts this afternoon, is the thought of being subdued unto God, the absolute necessity for such subduing, and the desirability of yielding voluntary subjection unto God before He finds it necessary to compel us into subjection. The mission of the Lord Jesus Christ in the world is to subject the world unto Himself; to bring every power and every dominion and every heart into subjection to Himself, that He, in turn, may yield a voluntary subjection unto God the Father that God may be all in all.

We believe we are right in saying that the greatest curse of the human race has been pride. When Lucifer, son of the morning, because of the pride and rebellion in his heart, was cast out of heaven from God, with that act began a rebellion which is universal and prevades every heart to a greater or less degree. In the train of such rebellion came malice and wickedness, sin and death. By the permissive will of God Satan has become the god of this world and the author of all evil. He is in control but he is to be brought into subjection to the Lord Jesus Christ. It is the devil whom God uses to prove good men and chastise bad men. It is the devil who takes control of our hearts, who enters into the lives of men and so possesses and torments them that they vitiate the atmosphere of God's pure heaven with the very froth and fire of hell. It is such control of men's hearts and lives by the devil that causes even prophets to become lying prophets. It is he who as a lying spirit, enters into these men and into seducers and into the hearts of all who, under the cloak of religion seek to carry on their nefarious practices. It is the devil who possesses the souls of men until they look and act like

the devil incarnate. It was he who entered into the heart of David and inspired him to number the people; who begat Judas the betrayer; whose lies upon the lips of Ananias and Sapphira brought swift judgment upon their guilty heads. It is he who roves about full of rage, as a roaring lion, and anon as an angel of light, to tempt, to betray, to destroy us, and to involve us in guilt and wickedness. It is he who, as an enemy to God and man, endeavors to rob God of His glory and men of their souls. Man and the world thus came into a condition of apostasy from God and revolt against God.

But the thought of God is that man shall be brought back again into subjection. God's plan calls for re-establishment of authority. "Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him." Heb. 2:8. The purpose of God is to destroy the kingdom of Satan and bring man back into subjection to Himself, into a perfect allegiance by a voluntary subjection if possible; if not, then by a compulsory subjection. It must be accomplished, and in order to attain this purpose God began to look around for some one who could meet the requirements. The angels might have volunteered, but not unto the angels hath He "put in subjection the world to come, whereof we speak." He must have somebody higher than the angels, and He began to look around to find, if He could, an Intercessor, a Deliverer, a Ransom of sufficient importance and power to win the world back again unto Himself. When all other means had failed and all other efforts were fruitless, the Son of God, by whom the worlds were framed, stepped forth and offered Himself a Ransom for the sins of the people. Destruction was inevitable as a penalty for rebellion, but an Intercessor has been found.

When Christ came to earth the first time He came on His mission of conquest, and all the world might reckon that His mission had been a failure, judging by the insignificant origin and comparatively meager development of the cause of Christ. However men view the Christian religion today, it is bound to be victorious, and when Jesus comes again He will bring the world into absolute and complete subjection to Himself, for that is His mission in the world. While it is

true that "now we see not yet all things put under Him" yet God's plan has been adopted and initiated. It has not yet been completed, but the process is going on.

It is very evident that a man, even in the ordinary walks of life, if he intends to conquer others, must first conquer himself, and Jesus conquered Himself first. He took the place of humility. He who was the highest became lowest. He who was far above archangels and angels, far above cherubim and seraphim, became lower than the angels, and by voluntary humility conquered Himself and subjected Himself that He might prove His right to conquer us. "He made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men."

Jesus took upon Himself the form of humanity, and in doing so, He knew just how to get next to us in our fallen and perverted nature. He identified Himself with us. He knew how to sympathize with us in all the ills to which flesh is heir. He knew how to succor us in all our temptations. He knew how, as the great High Priest, after the order of Melchisedec, to stand as the eternal Intercessor between God and man, in the capacity of the God-man, Christ Jesus. He took upon Himself this human nature of ours that He might enter into sympathetic relationship with you and me and know what it was to be tempted, and to know also the power of victory in his life.

The Lord Jesus knew what it was to submit Himself to others. Not only was He humble, not only was He willing to lay aside His regal glory, but He was willing to take His place with the lowest and despised of men, and hanging between two malefactors, a spectacle to heaven and earth, men, angels and devils looking at Him, He there wrought out a perfect deliverance for Himself and stands today as the Emancipator of humanity in every realm. Jesus knew what it was to subject Himself to the Father. He was equal in power and glory but He laid aside His glory and took unto Himself that voluntary subjection to God that God might be all and in all. Jesus knew what it was to be subject unto His parents; He knew what it was to be subject unto rulers and magistrates. He accorded them all due honor; He even paid taxes to Caesar that He might teach all His disciples how to be subject to authority.

He conquered His temptations. You have to conquer yourself before you can ever expect to conquer others. The Lord Jesus having conquered Himself in every realm of His being, and

having risen victorious and supreme over all the attempts of the devil, found Himself free to minister to humankind. Immediately after His baptism being full of the Holy Ghost, Jesus was led of the Spirit into the wilderness and there for forty days and forty nights, while fasting and praying, He was subjected to temptation. Then at the close of that period Satan meets Him with the three supreme temptations of His life, but fled before Him a conquered foe. Our fiercest temptations come after our baptism in the Spirit. Jesus knew what he came into the world to do. He knew the way and He knew the end, and the great temptation at that particular period was that He might take a short cut and miss the object of His mission in the world. But the Lord knew that the only way to attain that object was by the way of the cross. Satan opposed Christ's plan for the redemption and salvation of mankind, but Jesus kept His eye on the path of sorrow and steered straight for the cross that hung between heaven and earth, and conquered the devil in all those temptations. Having conquered self and the devil He was free to move out on other lines of conquest.

The Lord Jesus conquered nature in that storm on the lake when His dear disciples were rowing and striving to make headway against the wind. He is sleeping in the boat and apparently at the mercy of the waves, but at the complaint of His disciples, "Carest Thou not that we perish?" He rises in the power of His victorious might, and at His word of command the waves subside. He was able to conquer nature because He had conquered Himself. He not only conquered nature in that respect but He was able to set aside other laws of nature. He conquered the law of gravitation. This old world keeps us down, but He rose superior to it, and from Olivet's height suddenly the earth lost its attraction for Him. He has conquered the law of gravitation for us also, and we too shall rise one of these days.

Jesus conquered nature in its debased expression of sin, sickness and disease. He rose superior to it; the supernatural rose superior to the natural when He took these five barley loaves and two small fishes, and there at the hands of the conquering Christ they began to multiply until five thousand men, besides women and children were fed to the full.

He conquered death. He went to Lazarus' grave after he had been four days in that place and already stinking, and at the word of power Lazarus came forth. Heaven and earth might flee away, but Lazarus had to come forth at that

word. He had said He was the Life and He vindicated His claim by calling up from the bier the widow's son as they were bearing him out of the city of Nain.

Later He conquered death in His own experience. He arose triumphant; death could not keep his prey. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil." He conquered death and death today is a conquered foe, but it is not yet destroyed. It is in subjection but not yet annihilated. Some day the Lord Jesus will destroy death; the Word tells us it is the last enemy that shall be destroyed.

All must be subjected to the Lord Jesus, whether by a voluntary or a compulsory submission. Is the subjecting process being delayed? No. He has gone into the heavens but the executive agent of the Trinity is here and He is subjecting hearts and lives and bringing them under the dominion of the Lord Jesus. I can look back over the centuries and see where men of tremendous power and tremendous will have been broken down and brought into subjection at the word of the Lord Jesus. Saul's mistaken zeal had to be dealt with. On his Damascus journey, bearing letters from men of influence and going on a mission of destruction of the young Church, he met one who was more than his match that day: "Saul, Saul, why persecutest thou Me?" "Oh, is it You I am persecuting, Lord, what wilt Thou have me to do?" In that word came the revelation that he was fighting against one who was mightier than he. Paul capitulated then and his energies were directed into another channel. Peter's impetuosity had to be tamed down. One after another has had to be brought down through the power of the Holy Ghost and made to eat grass even as Nebuchadnezzar until their pride has been humbled. And even as the Spirit has conquered others in days gone by, He is conquering us today, and it is our business to yield to Him. James thus exhorts us: "Submit yourselves, therefore, unto God." Beloved, let us submit before we are subdued. He *must* reign. If we do not submit gracefully He may have to treat us as the wayward child or the criminal. Better far that we should fall upon the stone and be broken than that the stone should fall upon us and grind us to powder. The purpose of the Holy Spirit is to bring the church into complete subjection to the Lord Jesus Christ who is the Head. He demands absolute sway over His

people; the members of the body are to be subject to the Head, hence every action of ours that savors of carnality is revolt against the Head. It is pride, in the last analysis, and God will have to take it out of us in order that we shall be brought into complete subjection. Every revolt against His authority manifests the spirit of the Antichrist, and in that measure hinders the coming of the Bridegroom for His Bride. He cannot come until she is fully subject and fully prepared to acknowledge His sway.

I say pride is the greatest curse of the human race, and if God could only eliminate pride from us more rapidly, how great would be the blessings to this world! If we could only, once and for all, lay down the arms of rebellion. I do not care if you preach like an archangel, if you are not submitted to God He cannot do much with you. I wonder when it will ever come to pass that God will be able to control the hearts and lives of the people in the Stone Church. The business of pastor and people is to yield ourselves unto God. If He wants you or me in any place of prominence, we shall have to learn the lesson of submission first, for "He exalteth whom He will, and whom He will He putteth down." Let us profit by the tremendous lesson of subjection which God taught Nebuchadnezzar, that mighty monarch who lifted up his heart in pride against God, said to himself, "See what my hands have wrought! Behold the glory of my kingdom! Was there ever a man such as I?" God breathed upon him and Nebuchadnezzar became a beast of the field until he learned that God was in the heavens; "till he knew that the Most High God ruled in the kingdom of men, and that He appointed over it whomsoever He will."

When shall the Stone Church learn that pride is a stench in the nostrils of God? And when shall we come down in absolute and true humility and exalt only Him? Oh, beloved, I feel that God does want to force home this lesson upon us today. The preacher cannot always speak pleasant messages in the ears of the people. If he is true to God he has to speak messages that burn, messages that cut like a two-edged knife. I apprehend—if I know you—that you want the truth of God, and do not care for honeyed words. If God has spoken to my heart at all this week He has spoken along the line of the Stone Church humbling herself, and I know if He ever gave me anything He gave me the thirty-first chapter of Ezekiel to read to you. What a picture this chapter presents! It describes the glory of Assyria, that monarchy that stood higher than the cedars of Lebanon,

made great by the rivers of blessing "so that all the trees of Eden that were in the garden of God envied him." But because of the Assyrian's pride of heart God delivered him into the hand of the mighty one of the heathen and drove him out for his wickedness. He had been exalted in the earth, but now was going to be abased by the hand of power.

The Stone Church has been exalted to heaven, but unless we humble ourselves we will have to write "Ichabod" over the door. The Stone Church has been exalted in this land and in other lands as one of the chief factors in the Pentecostal Movement, and God has showered His blessing upon her in a marvelous measure, but these very blessings that were intended to bring us low down in humility and make us vehicles of greatest blessing have lifted us up and made us as opaque as the rock and about as hard, and God is wondering today what He will do with us. Beloved, God is calling us to get down low before Him, that judgment may be averted. We are at the very edge of a dangerous precipice. We have not humbled ourselves before our God; we have not gotten down, and instead of being a unit in the services of the Lord's house and in the work He has given us to do, I fear that the spirit of disruption has come into our midst.

Naboth had a vineyard which Ahab coveted greatly but which he could not obtain. He went to bed turned his face to the wall and began to sulk over it but he had a resourceful wife, Jezebel, the synonym of wickedness among women. She proclaimed a fast and said, "Set Naboth up, make false accusations against him and stone him and get him out of the way." For this God brought judgment upon Ahab, but Ahab averted the judgment by going down before the Lord and humiliating himself. It was worthy judgment, but he acknowledged the pride of his heart and by submitting himself in humiliation to God, the judgment passed over. And may it be that we shall hear the warning voice and get down low before our God today in humiliation, that it may not be necessary for us to pass through the judgments that God must inevitably bring upon us unless we are subjected wholly to Him.

Consider further, Isaiah 28:20, "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." The Stone Church has a great reputation but you cannot lie out on the bed and stretch yourself. It is not big enough for that; the covering of our reputation does not cover up our nakedness; it is too narrow for us

to wrap ourselves in it. May God help us to get out of the shadow of our reputation this afternoon and invite the searchlight upon our individual life, upon our church life, and ask God if by means of our going down humbly before Him He will yet restore us to His favor and avert the judgment which really belongs to us, and in His goodness give us of His mercy. Oh, beloved, let us not fall back upon what God wrought last year. Unless we are in the place of subjection now, pride is in our heart; pride of reputation, pride of numbers, pride of power, pride that keeps us away from God, and prevents Him from working. He will have to take it out. It is the same old pride that has caused trouble ever since the world began. It was pride of heart that sent the Grecian monarchs out towards the East; the lust of the eye and the pride of life; they tried to conquer all that was within their reach. It was the same lust, the same pride that sent the Roman Caesars out on their mission of conquest, and it is the same pride in our hearts today that is reaching out for that which God will never give to us without the truly humble heart. If God has exalted us to the pinnacle of usefulness He also has the power to put us down. Let us pray that God will enable us really and truly to humble ourselves in sackcloth and ashes. Jesus must reign, and you and I must get down low before Him and let Him control this church and this people in a fuller, more blessed way during this year than He has ever done before. Oh, beloved, would not my heart weep if I felt that this church should follow in the train of many churches that have been exalted by God! We are in a dangerous place. There is no room for trifling. You cannot afford to be disrupted. You cannot afford to be speaking different things. We must speak the same thing. We must stand by the truth. May the Lord just break my heart today and take out every vestige of pride, conscious and unconscious; and may He break your heart and take out every semblance of pride and rebellion. Everything of that sort is the spirit of the Antichrist, and God cannot bless if there is any of that spirit in us. May He bring us down low this afternoon. This is a fitting opportunity to make our confessions and renew our vows before the Lord.

I believe you understand my spirit. I am not saying "I am holier than thou." I am one with you, and I am anxious in my heart of hearts that God should continue to bless this church and this people with yet richer blessings than any we have ever measured in the past. He will

do it if He finds a people that are submitted to Him. Let us humble ourselves, and drink deeply of the waters that issue forth from the threshold of the altar, and as you and I begin to drink we shall find the waters rise until they cover our ankles, then the knees and the loins, and finally it shall be a river deep and wide that no man can cross, and God will bring us into that place where rivers of blessing shall be our reward, and wherever they go there shall be a great multitude of fish. The rivers of blessing shall flow through and from this church. He will bring in thirsty ones who shall drink of the living water. Let us get our eyes on the goal, and let us submit this afternoon with all the power that is within us and ask God to break us all. Oh there is a deeper breaking into which we ought to come. There are times when you feel

as if the tears were starting to your eyes. Your hearts cry, and your eyes are brimmed with tears. It is so today. Do not suppress that spring of pure emotion. Do not stand on your dignity. In our present condition we cannot afford to stand except as suppliants before Him who searches the hearts, and who knows true humility when He sees it. God wants to find His chosen people this afternoon. He has exalted this church as the cedars of Lebanon until it is fair as the very garden of God, but unless He finds true humility He will have to say, "Whom art thou like in thy greatness? Thou art cast down." May God forbid, and may He get us into the place where He can lift up the light of His countenance upon us, and give us blessing and joy unspeakable for the year on which we are entering.

The Coming Man

Elizabeth Sisson.



MEAN the man of apostasy, for the book of Revelation so plainly points him out in chapter after chapter, as it talks of "the beast"; also II. Thess. 2, describes him under titles of "that man of sin," "son of perdition," "mystery of iniquity," "that wicked," or variously translated "the lawless one." John in the fourth chapter of his epistle mentions him by the name of "Antichrist," declaring even then as a principle already "is it in the world." We must, indeed, now be nearing the hour when the various Antichristal elements which have warred against our Lord and His little ones throughout the age are about to head up in a person.

This coming man, foretold in the beginning of this dispensation, and also wrapt up in Daniel's prophecies five hundred years before, (thus revealed in God's plan two thousand four hundred and fifty years ago), is doubtless now on the earth; born of woman and being educated for his position, though as yet he does not know himself and has not come into his own. But a singular thing is how the people of the earth are being made ready for his advent. People who do not believe the Bible, do not read its contents, are wholly ignorant of its prophecies, are yet industriously working to prepare for their fulfillment. King Gillette, a multi-millionaire and ambitious financier, in his book unfolding his great financial scheme of consolidating all capital and managing it from one center shows the "Colossal Man" with the world as

a tiny ball in his giant hand. He is to be the outcome of schools of education, of experts and specialists on all lines. He will emerge as the acme of the product of the Twentieth Century, and from a *commercial* base, he will rule and overrule all. Theosophy has evolved a cult, "The Star of the East" order, who are taught to look for a *religious* "Coming Man." They are busy educating their people for his advent. Then in such papers as the "Literary Digest," and other periodicals that deal with world news and world questions, you will see from time to time allusions to the "Coming Man" who shall deal with earth's vexed problems and bring order out of its chaos. As that chaos deepens, after these devastating wars in Europe and the East have brought in their culmination of business prostrations, poverty, famine and pestilences with the terrible depletion of the race, in the lull of war, (if there be a lull), we are going to hear the howl of various socialistic bodies in the various lands of the world with their cry against governments and rulers. This howl and the "distress of nations" and "men's hearts failing them for fear and for looking after those things which are coming on the earth," (Luke 21:25,26), will be a loudest of all cry for the "Coming Man." Do not doubt his appearance when all things are ripe for him! And as now, from so many lines of thought and expectation, he is being made ready for; so all these things, the dire situation, the loud cry for him, etc., will conspire to make him ready to come forth, shape his destiny,

in flame his ambition, develop his resources, and he shall emerge at last the Universal Sovereign of the World.

The necessity for a colossal man to deal with earth's colossal need has then brought to the front the man whose faith in himself makes him believe he is big enough for the situation. And this belief he now begins to instill into others; so sharp the need, so great the hope, they readily fall in under him. They have "one mind" and "give their power and strength unto the beast." Jews as well as all Gentile Nations coalesce, the Jews making a treaty with him for seven years (a week of years), Dan. 9:27. But alas! in three and one-half years ("the midst of the week"), they find how vain is the hope placed in man; when the treaty is broken, the temple and its sacrifice, which had been restored with so much confidence, is destroyed and "all nations" have come up against Judah to the battle. The reign of terror of this great despot, we are told in Scripture, will be more fearful than has ever yet been known; and the man, the Colossal Man, who had been the desire of all nations proves beyond all other men to be their scourge, and is at last destroyed by the breath of the Almighty, who from the first had seen this great expectation of man as but "a beast."

Oh, how blessed that in such an hour when we see "all these things *beginning* to come to pass," we are bidden "look up" upon the Man who *has* come; the Man who ever more *is* coming in a "new and living way" into the every detail of our lives—the Man who *will* come shortly in all the transcendent glory of the Father, "for" in such an hour as this "your redemption draweth nigh." As a thief to steal away the jewels of the Lord, He is near at hand. And it is worth while, if we would be of the jewels, to take due heed to this word, "Look up, lift up your heads, for the day of your redemption draweth nigh." The full force of this charge is (it has been so translated), "Bending backward, look up! for the day of your redemption draweth nigh." Now if one lifts up the head, bending backward and gazing into the zenith at the midday sun, they find they see nothing else, for such an attitude fills the eye with nothing but the sun,—it is impossible to see anything around with that "upward gaze." So in these last days just because Jesus is so near, we are bidden to fix one exclusive gaze upon the Sun of Righteousness, thus "we all with open face beholding as in a glass the glory of the Lord are *changed* into the *same image*, from glory to glory as by the Spirit of the Lord." II. Cor. 3:18. Thus are the jewels made for which the Thief shall come!

The Bible Standard for Church Organization

The Men who Lived on the Other side of the Apostasy

W. G. Schell, Postoria, Ohio, in the Stone Church, November 26, 1914



It has been announced that I should talk on church government, but before I talk on this I want to make a few introductory remarks. We want to learn of our brethren on the other side of the apostasy. The Book of books was once lost to the most of people. Hundreds of years have gone by since Jesus was here, and the nations that lived when He was on earth were practically all killed off in the Barbarian Ascendency; other nations with other tongues peopled these lands, and these other tongues didn't have the Bible; it was laid away in monasteries and churches in the old dead languages. Hundreds of years have passed during which time those who pretended to be the ministers didn't know the Bible was in existence. Finally there was no learning in the world except in Greece, but later when Greece fell, letters revived in Europe. Then the Reformation came and the Bible was brought forth and translated into every language under heaven, but to the

masses it was a sealed book. So they formulated creeds which have been handed down, and we come to Pentecost so filled with creeds and dogmas that we need to have an introduction to our brethren who lived on the other side of the Apostasy.

There are several sources from which we can get information. One is the Ante-Nicene Fathers and another is Eusebius, a church historian who lived in the Fourth Century. People are afraid of the Ante-Nicene Fathers but they do not need to be. They lived on the other side of the apostasy. When we say "Ante-Nicene" we mean those who lived before the Nicene Council. They wrote a great many books; some are lost but those which are left will make eight or ten thousand double-column pages. They tell us many interesting things about the New Testament and the early Christians and my knowledge of Church Government I have gotten by reading them for eighteen years. For a year I read them night and day, and I got so intensely interested that when my wife would call me to din-

ner I did not hear her. She would have to call me again and again. When I went to bed at night I would take a copy of it along and read until I dropped off to sleep, and again before I got out of bed in the morning. In this way I learned a great deal.

The great burden of our brethren who lived in the early centuries was to make everybody hear the Gospel. Jesus said we were to preach it to every creature. I believe He set on foot a system which if they would work it out would soon take the Gospel to every creature. We have twenty-seven books in the New Testament, and they were collected into one book by the Christians of the First Century. But these are not all the books along this line written in the First Century. There was a man by the name of Clement, that very Clement who traveled with Paul and was made overseer of the church in Rome, who wrote a book to the church at Corinth, an epistle which is very rich and is still extant. I have a complete copy of it in the English. Now we can rely on a book of that kind and there is helpful information there for Pentecostal people. There were other books written a little later. In 107 A. D. seven epistles were written by Ignatius. Ancient tradition says he was the little child whom Jesus took and set in the midst of the disciples when teaching a lesson on humility. About the year 70 A. D. he was ordained Bishop of Antioch by the apostles. He governed the church at Antioch until 107 A.D. then he was arrested by the Emperor of Rome and sentenced to be thrown to the wild beasts; and on his way from Antioch to Rome he wrote seven epistles to seven different churches. Those epistles are all extant and in one of them he wrote, "I am the wheat of Christ and I am ground by the teeth of the lions that I may be made unto the pure wheat of God."

Then Polycarp wrote a little later. He was the angel of the church of Smyrna, and wrote an epistle to the Philippians. Polycarp was burned at the stake, not alive, though. They arrested him and sentenced him to be burned alive, and were about to put him in chains but he said they didn't need to chain him. They placed the fagots around him and poured on oil and the fagots were set on fire, but he didn't burn; the fire didn't singe a hair of his head. It made the authorities angry and they ordered the soldiers to thrust a sword through his heart, so that the blood came out and put out the fire. Then they burned his body.

Later there was Justin Martyr who wrote an apology of the Christian faith and addressed it

to the Emperor of Rome. Irenaeus wrote many valuable books, one of which is extant. We also have books from Clement of Alexandria, and in the Second Century Tertullian wrote, and from all these books we derive much help.

Now I discovered there was no change in the system of evangelizing the world and shepherding the flocks before the time of the Nicene Council, but later a great change took place. Most important of all was the fact that the Council was summoned by the Emperor, Constantine the Great, who wanted to make himself lord over God's heritage. He called a council of bishops only, and the voice was entirely taken from the laity. Another important change was made by Constantine a little later. He appointed seven patriarchs throughout the world and gave them ecclesiastical offices in the church, and thus the thing went on until the Bishop of Rome was placed over the entire church.

Now we begin with the Council at Nice and show that the system the church had that day was a universal system; they had bishops and presbyters and deacons. I have traced those three classes of officers back through the Church Fathers even to the New Testament itself, and in the New Testament that very system is recognized. In the canons of the Nicene Council we have the bishops and presbyters and deacons. I turned to the records of the Council at Antioch 268 A. D. and there I found the three classes of officers mentioned. Then I went farther back to Origen (70 A. D.) and he mentioned the bishops and the presbyters and the deacons in the primitive church; Tertullian mentions them and Ignatius mentions the same three classes. There were repeated proofs that no church was without them. You can see by the New Testament what is meant by the local church. We don't have the kind of local churches they had back there. In the New Testament there is no mention made anywhere of a plurality of churches in one city. How many churches were there in Ephesus? Just one. How many churches did they have at Corinth, and at Laodicea and Thyatira, or any other city where God had a church? He had only one church. How many converts did they have? Well one day they had three thousand, and another day five thousand. I expect they had ten thousand in one city. Did all these ten thousand converts worship in one place? No. They worshipped in many places, but it was one church. The Pentecostal people in Chicago have probably fifteen churches. If the apostles were here there would only be one church. What we

lack is divine church organization. There is one officer we haven't got. The bishop in the early church was the overseer of all the little assemblies; one good, strong man who was the guardian angel. Every city had an angel in it; a man qualified to govern that whole city. They all worked together, and in every one of those assemblies was a presbyter, or elder, and at the head one who was elected by all the assemblies in that city to be their guardian angel. He was a bishop or overseer. That is what the word literally means. Then they had deacons and deaconesses, and those are the most useful classes of officers. They had them in every place where they worshipped. If you were organized by the apostles you would have a good, strong man as the guardian angel of this city. There were no saints that were not under a government, and they took in every nation and preached the Gospel to all.

Now deacons are house to house preachers. And you notice the apostles had a two-fold work. Paul says in Acts 20, "I taught you publicly and from house to house." We have been teaching the people publicly but we have not been teaching them from house to house, and this kind of preaching gets more souls than public preaching. I have tried both. I have taken little towns; never had faith enough to take a city, but I have gone from house to house with the Gospel, and didn't feel I was called to be a deacon either. Paul had two classes of church officers with him, elders and deacons, when he went out to capture a city. Paul and Company didn't go there to get a few saints baptized, but they went to take a city. One class were public speakers and the other house-to-house speakers. In most of the modern churches the deacon is not much more than the janitor. They have lost the office of deacon, but the ancient deacon was a house-to-house worker; he started meetings in different parts of the city, and told the story in every house. Was there a home in Jerusalem that didn't hear the Gospel? They preached in every house until they covered the city. Jerusalem was a much-preached place. Now the preachers didn't go into every house, but the deacons and deaconesses did. And when they found one who was open to conviction they brought him around to the church; and they didn't let loose of him when they got him saved.

The bishop was the overseer until he got the church well established. Sometimes he would stay two years in one place. He was no flying preacher, but when he went to a place he stayed, and cleaned up a whole province in a short time.

Not many of the ancient Christians fell from the faith. Once in a great while they would speak of some one, but not many. They were so few they didn't note it in their writings. The deacons guarded them; they visited them and prayed with them until they became established and learned to resist the devil. We read of the same thing in the history by Eusebius and also in the New Testament. History tells us that James was the bishop of the church in Jerusalem, and the New Testament comes near telling the same thing. We read in Acts 21 that Paul was to be at Jerusalem, and all the elders were present, with James; he is mentioned specially. Then in the epistle to the Galatians Paul speaks of a certain one who came from James to Antioch. Why does it say that a certain one came from James? It proves James was the man in charge at Jerusalem. Now if it was a good thing to have a James in Jerusalem, it would be a good thing to have a James in Chicago; a good, solid man in charge of the whole city and the surrounding district, for the purpose of taking care of God's work and evangelizing and preaching in every house; then the pastors would constitute the Presbytery.

Now they had apostles in those days, and more than twelve, but only twelve had been appointed to be witnesses of Jesus. They never had any successors. Jesus is going to have twelve thrones for those first twelve, when the earth is regenerated; there are only twelve thrones, and their names are on the foundations of the heavenly Jerusalem. But the churches evidently had other apostles, and the New Testament is full of them. Paul was ordained and sent out from Antioch, Barnabas was another, and in II. Corinthians Paul speaks of many brethren, and in the original Greek he says they are the apostles of the church. The number of preachers multiplied on their hands; sometimes they multiplied like bees and were more than they needed in one bishopric. Then the only thing to do would be to elect them as apostles and send them out. The word "apostle" means "one sent out."

The church at Smyrna multiplied in the First Century under Polycarp who was a very self-denying bishop. He would deny himself even the necessaries of life for the sake of the Gospel. Out of the money that was put into the treasury of the church he barely took enough to keep himself alive and properly clothed. From that church they had a surplus of elders and deacons, and there was a man there whom they sent out as an apostle to go away over into Gaul

to establish a church, which the church at Smyrna supported, and you remember when Jesus wrote to Polycarp, "I know thy poverty and thy tribulation, but thou art rich." They had invested their money in souls, that made them rich. You read all those epistles till you get to the letter to the sixth church, and you will find the bishop He wrote to there was a different sort of man: "Thou sayest I am rich, and increased with goods, and have need of nothing." He used the money and lived in luxury. He didn't send out the preachers and the missionaries, and Jesus said to him, "thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." There is not a bit of doubt in my mind that that bishop was laying judgment upon the poor saints there and he was the one to be blamed. Why? Because he was using the money from the Lord's treasury for luxury. The Lord says, "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich." God has refining fire, but there is nothing that is worth refining but souls of men, and if you invest your money in gold refined in the fire, you will invest it in souls. To one church Jesus said, "I know thy poverty, but thou art rich," and to the other He said, "Thou sayest I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Those seven epistles of those seven bishops are examination papers, and He examined enough to cover our cases. So every one of us can take the examination any day by reading those epistles, and find ourselves located there somewhere. Only two out of seven were satisfactory with Jesus; and were found faultless. I have heard many preachers preach on those epistles and criticize those brethren but I wonder if two out of seven of us would bear inspection.

In the epistles of Paul there are three classes of officers. In I. Corinthians 12:28 he mentions them among the different gifts and callings: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues." You will find everything mentioned pertains to gifts but four. The prophet was not an officer in the church. Do you know what an ancient prophet was? I am on the lookout for the spirit of prophecy in God's people. It is necessary for Pentecostal people to know what the spirit of prophecy is. I know what it is, and believe I saw it once in this assembly. The Word of God describes the spirit of prophecy. The other day the pastor

said to me, "Brother Schell, take charge of the meeting." I said, "Suppose we would have it according to the pattern Paul laid down." If I had said, "Let the prophets speak two or three and let the rest of the prophets discern," and let the speaking in tongues be by two or at the most three, and let one interpret, and let it be by course, we would be conducting a service according to the divine ritual. The saints will not get tired of meetings then. Do you know what the spirit of prophecy is? The New Testament gives a description of it in Luke 1: 67-79: "And his father Zacharias was filled with the Holy Spirit and prophesied, saying, Blessed be the Lord God of Israel for he hath visited and wrought redemption for his people, and hath raised up an horn of salvation for us in the mouth of his holy prophets. Salvation from our enemies and from the hand of all that hate us; to show mercy toward our fathers, and to remember His holy covenant, the oath which he swear to our Father Abraham. That He would grant us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life, etc."

That is the way the ancient prophets prophesied in Bible times. They spake by the power of the Spirit in their mother tongues like we do when we speak in other tongues. That is what I am waiting to see in the church of God; the operation of the Holy Spirit in prophecy. It is not always foretelling events, but there was some of it there. God operated Zacharias' mouth in his native tongue and the Word says, "Greater is he that prophesies than he that interprets." Again we read, "Your sons and your daughters shall prophecy." When God has full sway in an assembly His Spirit will come upon them, and He will operate their vocal organs, and they will speak in their own tongue the wonderful works of God.

But to go back, the apostle was a church planter. He covered the work as a bishop of that city, with the elders and deacons in that church, and then went to the next city to plant another church, and that is the way the churches were established, by the bishops and elders and deacons. The church itself was the high court in the primitive church. It settled every question. It was the tribunal before which everything was finally settled. Jesus' instructions to the apostles was to establish a government in His church that was different from the government of the Gentiles. "The kings of the Gentiles exercise lordship over them . . . but ye shall not

be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." The original word is bond-servant. The great ones are the servants of the church. In every government of the world there is a master and servants. In the Gentile governments the rulers were lords. A lord is one who rules the people without the voice of the people, but Jesus said, "So shall it not be among you." You are not going to have a man above you who rules you independent of your voice. Peter referred to that very same thing, that they "should not be lords over God's heritage but be ensamples for the flock." A shepherd leads his flock, he doesn't drive them. A man who cannot show his flock how to live has no business being a shepherd. He is not to be a lord over God's heritage. Jesus reversed the system of government; instead of being a master and having the people as servants, the shepherd must be the servant of the church. That is the divine idea, and in every important question the final settlement was made before the entire body. When a man entered the ministry he had to get a call from God, and then had to prove that call to his home church, and of course they didn't have a flying ministry. If God doesn't give me a place to settle down and go on apostolic lines, I expect I will flock like the rest of them, but I am in for settling down and going to work. I found years ago by flying I'd light on a place and start a little swarm of bumble bees or wasps to working. The apostles didn't do that.

The ancient system is the right system. There is one part I have not mentioned, and that is the power house they had in every city. In those ancient writings we read of an Order of Widows. When a widow was eligible in every way they took her into the church, and there she made a vow she would never marry but give herself continually to prayer and to God's work. Paul spoke of that Order of Widows. He told the requisites for it: "If she have ministered to strangers," and "if she have washed the saints' feet," were some of them. He said, "The younger widows refuse." Do not let any widow under sixty years of age take this vow. Why? Because when she waxes wanton against Christ she will want to marry. Those sisters constituted a kind of power house in every city. They prayed all the time. Of course, the rest of the sisters could go up to the widows' meeting, but their business was to pray. It took a mother to get into that order. It takes a mother who has had her heart trampled upon to know how to get to God. Jesus knew the ones to get

to pray. If you want some one to get your case through to God, if you have a burden, hunt up some good old sister, sixty years of age that has brought up children, some good old baptized saint and ask her to pray.

Here is another point along the line of church government: "If thy brother sin against thee"—those words "against thee" are of doubtful origin. Let us omit them. "If thy brother sin, go and tell him his fault between thee and him alone." Friends, you cannot sin by talking kindly about the fault of one of your brothers, providing you talk only to him. That is what Jesus said. It is not the preacher's business to go to him; it is your business, the one that knows it. Go and tell him his fault between thee and him alone. "And if he hear thee," what have you done? "Thou hast gained thy brother"; and let such a man know that he that converteth a sinner from the error of his way has covered a multitude of sins. And if he doesn't hear you, then you have permission to have one or two others, that at the mouth of two or three witnesses every word might be established. After you have done this and it is of no avail, what then? Publish it all over the country? No. Your business then is to tell it to the church. If I was dealing with a case I'd go to the pastor and tell him I had the charge on scriptural grounds and ask him to bring it before the church; then have these other two witnesses tell what they knew about it and leave it in the hands of the church. If it is out of order the whole church decides that; when it comes to a final settlement he only has his voice equal with that of the other members of the church. If he doesn't hear the church, what is the next thing? "Let him be as a heathen and a publican." Now the ancient Christians used that rule of discipline in every case. And when an elder or a deacon had to be removed they proceeded by the same rule in Matthew 18. Paul in writing to the Bishop at Ephesus said, "Against an elder receive not an accusation but before two or three witnesses." Then it is ready to go before the church.

I am in for getting the church into New Testament order and for following after the examples of the Early Church, the men who lived on the other side of the apostasy. I pray God that He will get people systematized and evangelized just like He did at the beginning. This flying ministry is not God's way, and when we settle down we will win souls faster and become better saints than any other way, and God will confirm the word with signs following.

The Latter Rain Evangel

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

Published Monthly on the Fifteenth by
The Evangel Publishing House

Subscription Price

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

To those wholly engaged in the work of the Lord
Seventy-five cents (3 2d) per year in advance

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

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

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

☞ A cross opposite this note means your subscription expires with this number.

Notes

THE Stone Church has been passing through deep waters. Our readers have always been partakers in our joys, and when the power of God flowed as a river we let it be known to all the world that the Lord had visited His people; and now we feel it but right in the sight of God that those who participated in our blessings should be made acquainted with our grief.

The late pastor who has been in charge of the work since March, 1914, has proved unfaithful to his trust and has brought sorrow and humiliation upon the people. But we believe that God, who has permitted it will overrule it for our good, and if we have grace to go down into the valley of humiliation, He will bring us up a cleaner, holier church, purified through the refining fires of suffering. When sorrow came upon us like a flood we were driven to our knees, and He who reigns in the heavens uncovered and brought the hidden things to light.

The Lord spoke to Mrs. Piper in her California home and gave her a message for the Stone Church and its pastor. When she came to Chicago it almost seemed, under the circumstances, as though she would have no opportunity of giving it, but she committed the matter to God and told Him if He wanted that message delivered He would have to open the way, and He did. This address is in the December Evangel. We trust it will be a warning to other hearts than ours. Something very remarkable occurred while she was speaking. As she spoke of God's faithfulness in warning His children,

and said, "Let the warning bells be rung!" a young minister in the audience heard church bells ringing clamorously behind him and turned around thinking he would see them. They rang so loudly he thought everyone must hear them, but they fell only upon his spiritual ears.

Those who prayed most had the consciousness that God was working things out even in the midst of some confusion and uncertainty, and our hearts became comforted when we saw God's faithfulness to us. He did not leave us orphans. He had "a man to stand in the gap" and proved to us that His eye was watching over us in love. He brought to us in the hour of crisis, Elder Andrew L. Fraser, of Harrisburg, Pa., and the work of the Stone Church has been placed in his hands. While it would be hard to conceive of anyone taking charge of a work under more adverse circumstances, yet these very adversities have bound us together as no revival ever could have done. Three years ago when the church passed through a crisis of a different nature, in the death of Brother Piper, God wonderfully overruled and bound the hearts of the people to Mrs. Piper in a loving co-operation they had never known before, and out of the ashes of our sorrow reared a monument to His glory; so we believe that the very suffering through which we are now passing will bind the people to their new pastor in deepest Christian love and fellowship, and lay the foundation for a better, purer, holier work than has ever been wrought in our midst.

A Word from the New Pastor

(Delivered at the close of the Sunday afternoon service in The Stone Church, January 10, 1915)

AND a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." Isaiah 35:8.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8.

The method of last Sunday was according to man. . . . God refused to have it so. We are in danger of the scourge of small cords. We run the risk of the indictment "My house shall be called the house of prayer, but ye have made it a den of thieves."

Man covers up: God opens up.

Man suppresses: God exposes.

Man compromises: God demands straight holi-

ness inspection of so-called extenuating circumstances.

Man considers the good of the cause: God considers the ten commandments with the added imperative of the Gospel standards of truth and righteousness.

Man claims the sheltering cloak of grace: God thunders again from Sinai the unalterable foundations of His throne, not law abrogated by the Gospel, but enforced and strengthened by the reign of grace and love.

God's fires consume the dross: the devil's fires add torment to the guilty sinner.

God's great love for Pentecost will not permit things to be covered. Love is not blind. It forgives and covers only after it has been probed and exposed. It never condones. It condemns, but condemns in love.

The baptism in the Spirit is not a substitute for holiness, but looks to uprightness and purity of life as much as to signs to corroborate the genuineness of the experience.

"Tongues" even among Pentecostal people is not a synonym for lying and hypocrisy,—despite the frenzied epithets of rabid contemporaries.

The true Pentecostal experience—and praise God there are many who know it—is leagues ahead of the powerless inertia of the professing Church in these days, notwithstanding the fact that many speckled sheep have elbowed their way into the very flock of God.

To attend a Pentecostal church nor even to be a Pentecostal preacher does not give one a passport into the inner sanctuary. Many claim the baptism who never knew its meaning. The old adage that a man is known by the company he keeps, falls to the ground in the case of imposters and renegades. We boldly declare for righteousness from the preacher down to the last and least member. If there is a company of people whom Satan delights to humiliate before the eyes of a sneering and pseudo-Christian generation, it is the Pentecostal Movement. If there is a company of preachers on the face of God's earth whom Satanic hosts combine to assail and bring down in disgrace, it is the preachers of the Pentecostal Movement. Not every one who claims the baptism can stand the tests of God's alchemy. Not every one who exclaims, "Lord, Lord," rings true, and finds the gate of the kingdom thrown open for an abundant entrance. It is only to be expected that in a spiritual movement of this character where men and women are reaching out for God's best, there will occasionally be found a Simon Magus attracted thither by the lure of gain and power.

But be it stated and most emphatically that they are Maguses not because of the Baptism but in spite of it. The prince of the power of the air with all his myriad satellites may laugh in fiendish glee over the trespass of every Achan, and the defeat of every Ai, but from the dust and ashes of deepest humiliation, from strong crying and tears, from deepest heart-searching before God and the refinings of altar fires, the Pentecostal Movement shall rise chastened and purified to subdue not only the five kings and seven other kings, but with the help and blessing of our God upon us we shall yet with Joshua of old slay our thirty-one kings from Jericho to Tirzah (*Vide* Joshua 12) and rise victorious over every opposing force on this side of our Jordan. Our God has brought us over and our God shall fight for us until the bitterness of our humiliation shall give place to the overwhelming pean of victory.

Andrew L. Fraser.

* * *

For sufficient reasons all connection between Mr. R. L. Erickson and The Stone Church ceases from this date. All communications affecting the work of the Church should be addressed to Pastor Andrew L. Fraser, 3616 Prairie Avenue, Chicago, Ill.
January 10, 1915.

* * *

Rites Marking Holy Edict

Alarming news continues to come from our missionaries in the war zones. We must not cease to pray especially for the suffering ones in Egypt, Turkey, and Palestine. Brother Ford-er, ill with rheumatism, is imprisoned in Damascus and might have been shot but for the intervention of the American Consul. Brother Randall, although at large, is a prisoner of war like all other British subjects in Palestine. A number of the other missionaries have left and are now in Egypt working in missions there.

The following article from The Chicago Tribune of December 31st tells of Bloody Ritual which marks Turkish Holy War Edict, and surely looks alarming for the Christian world. It is said similar proceedings marked the proclamation of Holy War in the past:

CONSTANTINOPLE, Nov. 28.—[Correspondence.]—Oriental fanaticism, including self torture of the most repulsive character, marked the proclamation here tonight of the holy war on behalf of Turkey and her allies.

I saw more than 100 men and two boys of tender years shed their own blood at a single Persian mosque here in Constantinople as a part of the spec-

tacle, which, for sheer brutality, carried one back to the torture days of the twelfth century.

Guarded by one of the brilliantly uniformed, heavily armed dragomen of the American embassy, I was escorted to the mosque in the very heart of the native quarter.

MOSQUE LIKE A FACTORY.

The mosque, decorated within in the most remarkable fashion; outwardly resembled a huge factory structure. The pavilion in the rear, erected for the sheik, seemed more like a stable than a structure built for religious purposes.

Just as the sun set, the strains of music burst from the crude pavilion. Then two great horses, completely covered with rich trappings, came through the curtained entrance. On their backs were two small boys. They represented the slain sons of the great prophet Mahomet. Their skulls were shaven clean, so that parts of them shone like bone in the wavering fire of the torches carried alongside. The rest of their heads and their bodies were covered with fresh blood dripping from razor slashes.

In their right hand each carried a long knife. With it they gashed themselves anew and kept the blood from coagulating on their wounds. The crimson flow dripped down on their spotless white robes. But they sat on their horses like statues, on their faces contemptuous smiles.

BELIEVERS CARRY SCOURGES.

Behind them came a band of true believers. Their garb was black, their shoulders bare. They carried huge barbed scourges with which they lashed themselves across the back.

The rear of the procession was brought up by nearly 100 men. Their skulls, like those of the two boys, were shaven, their heads covered with open wounds, from which blood spurted. Each clung with his left hand to a rope bound about the man directly in front. In each right hand was grasped a knife with which fresh wounds were inflicted and old ones kept open. All wore white mantles on which the blood stains stood out under the light in startling contrast.

Surrounded by torch bearers the procession passed three times before the little pulpit-like structure erected in the pavilion for the sheik. The third time it stopped directly in front of it. Then the sheik, a small, thin man, whose voice seemed to pierce the ears, read first the ritual prescribed for the occasion and then the proclamation of the holy war.

LAUDS ISLAM'S PROTECTORS.

The proclamation closed with his own personal appeal, to those present—not to take up their arms against all unbelievers—but in favor of Germany and Austria, the protectors of Islam.

When the Sheik descended the procession again moved on. The spectacle was half over. Half an hour was given to the worshipers to recover their strength before resuming their ordeal. During the interval companies of infantry, fully equipped, marched into the dark, muddy, crowded yard of the mosque, their polished rifles reflecting the flickering light of the torches. They took positions and flanked the procession when it again resumed its progress.

SOLDIERS A SHOW OF FORCE.

But after the first round the soldiers were withdrawn, the government simply contenting itself with its display of force as evidence that it could cope with any outbreak.

Then the bloody procession was repeated. At its end companions aided the weak, wounded men to their homes.

* * *

The great war in Europe has seriously affected India and brought hard times for many poor people. It is said that one German cruiser operating in the Indian Ocean and the Bay of Bengal has sunk seventeen British merchant steamships, causing a direct loss of over ten million dollars, and an indirect loss in stopping mills and factories, etc., which is much greater. Albert Norton asks for earnest prayer for homes and helpers that they may make the most of their present opportunities.

God Working in the Nepal Jungle

Mrs. Mary Norton, who with her husband is on the Nepal border, writes encouragingly of the work God is doing there in spite of conditions at large:

I feel it a duty as well as a pleasure to write you a note to tell you how graciously God has answered prayer for my husband and myself. I cannot tell you how glad and thankful I am that He has restored my husband to health after all the months of suffering. I also feel better than I have for years. I can get tired without having a return of that dreadful pain which has bent me double many times in the last three years. We have been in camp now for three weeks and I can go out with the women to walk and preach all day and get back to camp about four o'clock in the afternoon feeling only healthily tired. There are nine native Christians in camp with us and we are preaching Christ in dozens of villages where His name has never been heard before. As I sit here writing this I look in one direction and see the unbroken plains of British India; when I turn my head I see the snow capped mountains of Nepal. We are doing a great deal of preaching inside the border and no one attempts to hinder us in any way. In fact, they urge us to stay longer, or to come again. The people fairly drink in the Gospel story as if it were something they had thirsted for all their lives. Since we came out we met one man who said he had given up the worship of idols long ago and was worshipping the one true God. He held up his hands toward heaven, and said, "I never expect to die." He had never heard of Jesus or Christians, but had gotten ready in a supernatural way for the full Gospel including teaching about the nearness of the coming of Jesus.

Last night we prayed for a demon-possessed woman who could neither hold up her head nor speak. She got better while we were praying, and this morning is well. Praise God!

Our lives are so quiet and peaceful here in the Nepal jungle and the war with all of its horrors seems so far away that its echoes hardly reach us. Yet we know that stupendous things are happening and that they proclaim loudly that the end of the dispensation is at hand. The ten kingdoms will soon be ready for their dread ruler, the Antichrist. The heavenly Bridegroom is tenderly whispering to His chosen one, "Arise, my love, and come away." Yet we must occupy for a short time longer.

Revival in British West Indies

From the British West Indies Brother and Sister Jamieson are rejoicing in an eight days' revival. They gathered together from five mission points scattered over the island, and at the close of the first day's meetings souls flocked to the altar, some falling prostrate even before they reached the altar. Others were so struck with conviction on their way home they had to return and give themselves to God, and more than twenty were gloriously saved. During the remaining days over fifty souls received pardon and peace, and almost that many were baptized in water. Brother and Sister Jamieson have labored in the West Indies for almost ten years, and they say that every year grows better.

The British West Indies are under martial law and conditions are serious there as well as elsewhere. Food stuffs are continually advancing in price, and the missionaries are feeling the pressure and looking to God's children to be held up in prayer.

* * *

News of the safe arrival of the China Party in Hong Kong comes from Brother Frank Denny and others.

They write of blessed meetings held in Japan with Brother and Sister Moore; also Sister Bernauer and of souls being saved among the Japanese in both missions.

Brother Denny also writes of precious "latter rain" blessings falling upon the Chinese. Souls are being saved and receiving the baptism in the

Holy Spirit and they are looking for floods upon South China. Prayer is asked that there may be no mistake in arranging for the Home for South China Missionaries.

Following in His Train

In the midst of world-confusion and unsettledness which is affecting all missionary effort, it is encouraging to find some of God's called ones with their faces set toward the heathen world and going forth in the face of impending dangers. Those who truly have a call to foreign lands are restive anywhere except in God's order. The missionaries for West Africa, Mr. and Mrs. John Perkins and Mrs. William Johnson, together with the new recruits, Mr. and Mrs. Harry Bowley and Miss Fisher, have been "champing the bit" under the forced delay caused by the war, but sailed December 12th, and have already reached England. They are expecting to leave there on January 2nd, and feel the need of much prayer that they reach their destination safely.

Two new missionaries, Mr. and Mrs. Robert Halliday, on their way to Central America, spent a few weeks in Chicago recently, and attended several services in the Stone Church. They are expecting to join Brother Barnes in Leon, Nicaragua. Our readers will be introduced to them by their addresses in this issue.

Do not let us forget that the sending forth of the missionaries is the smallest part of our responsibility. They need our prayers and our support far more after they get to the field than they do while preparing for it. Fighting battles amid heathen darkness and superstition is an entirely different matter from attending enthusiastic missionary meetings. Souls will only be won from among the heathen by strong crying to God and mighty soul-travail, and the true missionary will many times have to pour out his very life, as it were, for his spiritual children. Let us not fail in our responsibility.

A Call to Central America

Robert C. Halliday

I AM unknown to most of you here, but I am one with you in spirit. I have had a blessed time sitting here this morning. I was brought up and trained a Presbyterian, and have been able to prove the Lord everywhere, even in Presbyterian pulpits.

It was seven years ago last November that the Lord took me down to a little Pentecostal meeting in the city of Toronto. There was something so new and strange about it I held

back; not through fear but because I wanted to make sure. I went day after day for a week, and became convinced that in spite of some peculiarities, it was of God; so I went up with the rest of them and knelt at the altar. Seven days after, the power of God fell on me and I glorified God in new tongues. I was a pretty raw subject and hardly know why the Lord gave me that experience unless it was to encourage me. Shortly after I received this experience

there was a little unnatural thing occurred in our mission in which I was mixed up, and which was not of God, which put me into darkness. I went and closed myself in with the Lord and cried unto Him in my deep trouble, and He brought to my mind II. Sam. 24th chapter where David had a choice of three things, and the Lord showed me I could have a choice of three things. I could go back to the old, cold and formal church I belonged to, or I could trust myself with these people whom God was using so marvelously, or I could stand absolutely alone. Right there in my room I made a full surrender to God and told Him I would go anywhere He showed me, and that verse came to me where David said he would rather fall into the hands of God than into the hands of man. Since that day God has given me three experiences. He has led me to stand alone; at times I was terribly tested, even to the point of starving; He has led me to associate with you people in spirit and rejoice with you, and He has also led me in His good providence to stand in the old formal church in which I was reared and in which I received my training. While there He led me to testify to the things of God without stint. He opened the way for me to take charge of a little church up in Canada, and showed me before I went that there would be no results along Pentecostal lines, but God prospered us and gave us souls.

Previous to this the Lord had kept me here in Chicago a year; then at the end of that year He showed me He was going to take me back to Canada for a time and while I was there I got an offer of work in my old church. The Lord gave me wonderful victories in that church, but I went there with a heavy heart. The Lord showed me I was going to a people who would not accept the message, but I went and preached what He gave me, day in and day out, week in and week out as He led.

Before I went to Canada, Brother Barnes from Central America came to the Stone

Church, and one night he arose in the meeting and said the Lord had showed him he was to have a man and his wife associated with him in his work. My aunt who was in the audience had the conviction then and there that it was Mrs. Halliday and I who were to go. I surrendered to God, but said He would have to make it plain to me. I felt I had a right to personal guidance for myself and while I had the greatest respect for my aunt's leadings yet at this time the Lord hadn't shown me. He was just proving and testing me, I found out afterwards. Brother Barnes began corresponding with me, yet he never influenced me unduly.

The Lord then led us to Canada and blessed our work there. He sent us a revival and things were going well. I was so busy I had little time to pay much attention to Brother Barnes' letters, but after the revival had gone over I began to take up these letters to answer them. I was going to write Brother Barnes I would not come but the Lord stopped me. I put the letter back in the desk and we gave ourselves to fasting and prayer. As I waited on the Lord He began to talk to me very definitely about our going to Central America. I waited on Him quietly until I was fully assured in my soul He was calling me. I said nothing to my wife but the Lord was also talking to her about going, so after we had each settled it in our hearts we unitedly prayed and the Lord made it plain to us both. I then wrote to my superintendent about resigning and I wanted to be so sure that I carried that letter around in my pocket, and I carried it too long. I began to get into darkness and I had to act. We decided to sell our furniture and a man came along and bought everything from the front door to the back, and he took the house also. Our bedding and clothing has been shipped to Central America and is now on the way, and God has brought us thus far on our journey. Pray for us that He will have His full way in our lives.

Providential Leadings in a Life

Mrs. Robt. C. Halliday



THIS Scripture comes to my heart this morning: "He is able to do exceeding abundantly above all that we can ask or think." As I am a stranger to most of you perhaps it might be well for me to tell you a little about myself. I was born in a manse, the daughter of a Presbyterian minister. The Spirit of God began to strive with me when I was twelve years old. I went

away and gave myself to God as best I could, but I didn't understand how, and when I was about fourteen I thought I was damned. I prayed and worried so much about it that I was sick. I had pleurisy six weeks and I prayed to the Lord if He would save me I would give myself to Him. I felt too timid to speak to my father about these things but I left a note on his desk and he said he would see me after school.

So he called me into his study and prayed with me and the Lord saved me. I walked on air for three weeks.

I wasn't a very strong girl and I took epilepsy and suffered with it for years. I went to Europe for my health and when in Edinburg I had a wonderful experience. For the first time in my life it seemed the Lord took me by the hand and led me. I will never forget my experience in Edinburg and how real the Lord became to me. I went to Norway and for years was under the care of a specialist. He gave me a bottle of medicine which I always carried with me. I never took the medicine but always felt safe having it with me. One day when I was crossing the Atlantic one of the servants told me in cleaning up the glass work in my stateroom the bottle had gone down. There I was, thousands of miles from home, in the Atlantic Ocean, half way between Scotland and Norway, and one of those fits began to come on me. I went into the stateroom and called on God to help me. He heard my cry, and praise God I was healed. I was a good, Scotch Presbyterian, but such a thing as a person being healed I had never heard of in my life before. The Lord brought me home a well, strong girl, weighing as much as I weigh now. I had had epilepsy for eighteen years, but the Lord delivered me completely that day in the stateroom.

There was another time when I recognized the Lord's providential leading in my life in a very marked way. I had an aunt who had raised me and who went to the Klondike to be a missionary. She was the first woman sent out by the Presbyterian Church of Canada to Alaska. I had gone West on an excursion ticket and while in California I felt I was to go to visit my aunt in the Klondike. But the Lord held me in San Francisco so long that when I reached the Klondike I had only four days' stay there in order to get back before my ticket run out. A missionary brother there kept remonstrating with me that it was absurd for me to return in four days after taking that long trip, and he pressed me so hard that I said I would lay the matter definitely before the Lord, and he should give me until ten o'clock the next morning before he should wire cancelling my berth on the steamer. I laid the matter before the Lord and He showed I was not to go on that steamer.

That ship struck an iceberg and went down, and only sixty-five souls were saved. The old lady who had gone with me as a chaperone returned on the ship and went down with it, but the Lord saved me. If He hadn't held me so

long in San Francisco I would have had a longer time in the Klondike and returned on that boat to use my ticket.

Then the Lord led me along and I was very conscious of His leadings. I went to keep house for my father and it was then the Lord began to teach me many things. I had a Bible class and I taught the Bible just as the Lord showed me, and it wasn't Presbyterian doctrine either. I'd prepare my lesson, but when I would teach, different lines of truth would come out. Shortly after that the Lord led me to an Alliance Convention and there I found they were teaching the same things the Lord had taught me. I dedicated myself then to be a missionary and Mr. Simpson accepted me, but when I went home and told my father he said "No," that I had not the qualifications. Of course, until I was healed I always considered myself too delicate and I knew I was.

I should have gone eight years ago, but fear kept me back. Shortly after that I was led to Chicago to attend a Convention and gave my testimony in this Church, and at that time I got such a revelation of God's dispensational plan; it marked a turning point in my life. I went back to Toronto and endeavored to do all I could for the Jews, and was led out to do missionary work among them. There were six thousand Jews going through a Dispensary there and no one to preach the Gospel to them. I was led out on faith lines, and I asked the Lord to give me a thousand a year; I was there ten months and He gave me \$800. He never failed me.

Just about this time the Pentecostal work began in Toronto and I attended the meetings. I thought it was marvelous and yet I was puzzled. I went to my minister and asked him to go and see it, and also the President of the Bible Training School where I had attended. I continued to go until I received my baptism seven years ago.

One day at a little tarrying meeting I was suddenly taken with a cramp. I asked one or two there to pray with me, and as they prayed the power of God came upon us, and the hot fire went over me from head to foot. I thought I would burst with joy, and I was healed instantly. And that was not all. My epilepsy had left me with some weaknesses. I had curvature of the spine and I had worn glasses for years, and God healed both my eyes and my back at that time.

Six years ago when you had your Spring convention and people were brought here from Los

Angeles and from Toronto, the Lord also led me here and that was a wonderful time to me. I was having a battle; the Lord wanted me to do something I didn't want to do. I was praying in the little room at the back with a number of others, and a woman came through the crowd and putting her hand on my shoulder, said, "Don't be afraid to go the way the Lord shows you." I never saw the woman but once after that, and in that meeting three people arose and gave a message that was to my own heart. My father had always said that I should not be baptized in water as long as I bore his name, so I waited, and after I married Mr. Halliday I was baptized.

We have been working mostly in mission work in Canada. Last year we were working in a dead church where people had never heard of these deeper truths. I can work with good, stiff Presbyterians best, because I was that kind, and I know how to deal with them. While we were in Canada the forest fires got very bad and I became afraid. My father sent me a paper called "China's Millions" and in that I read a testimony about a woman being kept in perfect

peace when the city was burning, by praying for dying grace; men came to her door and demanded certain things and went away again and she said she wanted to testify to the glory of God how His peace reigned in her heart; as I read that I said to the Lord, "I want that." The very next day the fire came. It leaped up twenty feet and there was a hurricane blowing towards us. I felt now or never was the time to get victory and I went into my bed-room and claimed victory through the precious blood, and friends, it was a marvelous thing; there was only a few feet for the fire to leap, when down came the rain and put it out. I don't know where the rain came from; there wasn't a sign of it in the sky, but it came down and put out the fire.

Friends pray for me. There are sixty-three thousand people in the province to which we are going and not one Christian white woman among them. As our faces come before you, we ask your prayers that God may do through us exceedingly above all we can ask or think, according to the power that worketh in us.

From One Fighting Zone to Another

Miss Alma Doering, Orebro, Sweden



IN these perilous times we would not keep our friends in anxiety as to our movements as well as their offerings for the work sent us through Miss Reiff. She has so wisely forwarded funds that there has not occurred a single discrepancy. As a result of the funds sent, we are able to meet the crisis upon the Kongo battlefield by sending re-enforcements to our brave, worn out pioneer soldiers there. But this involved a terrific struggle. Many friends felt it was presumptuous to venture re-enforcements out while the seas are blocked with mines. The three missionaries themselves faced the ordeal with God-given joy, but some of the home leaders opposed. After several sieges on our knees, waiting on God for clear directions, just as all seemed hopeless, he who was most immovable was visited by what seemed a divine vision of a sinking boat, with its crew signalling for help. To save those lives, others must be risked and in the face of *that* fact, it would have been infamy had the life-saving crew hesitated to venture out. Should not that same sense of value of another's life justify this more hazardous venture to rescue our brave Kongo

pioneers from the immediate dangers of a break down? This aspect removed all opposition and with beaming faces three of our European first fruits bade their native land and loved ones farewell and are now *en route* to equatorial regions. This battle over we find ourselves confronted with a spiritual conflict of prayer for their safety *en route* in which we ask our friends to join us. This is as important as was the struggle for the necessary funds with which to send them and in which our friends so nobly helped us. Thus the conflict shifts with each band we send out from responsibility financially to that of faithful prayers against the wiles of the enemy to cut off their lives.

THE GREATEST BATTLE WAS FOUGHT.

when it was found that once more we must step back among the rear guards whose duty it is to back up those on the firing line. It spelled nothing less than DEATH; that death, praise God described in II. Cor. 4:12. After a three months' campaign in Sweden which so replenished an empty treasury as to enable the Swedish workers to proceed, our American board which was to have provided funds for the writer's own maintainance in Africa sent for her to return to America and take up the work of traveling there.

On the very eve of our departure for Kongo came this sudden blockade. It seems more like a terrible nightmare than a reality, and calls for another prayer battle, for the need on the field itself does not justify such a course. We ask, when shall the day come in which the home church will awaken sufficiently to render this constant traveling of missionaries superfluous? Like the Pentecostal churches of old, we ought to receive our inspiration from the Spirit instead of depending on Missionary addresses to create the giving mood. The home church really ought to be stirring up missionaries to go out to their appointed fields for which they have been trained, instead of robbing the heathen of their all-too-few senior missionaries. Thus while one hundred dollars have been sent us with which to return to America to "raise funds" no money has come for our return to the field and we dare not take money from other funds for our personal needs, which God has been supplying and will in some way continue to do.

We have just received a post card from Germany with the words in national red, white and black colors, "*das Vaterland darf jedes Opfer fordern*"—"the fatherland may demand any sacrifice." The spirit which prompted these words finds its echo in the blood so copiously shed. Silverware and jewels are being brought to the government, to supply it with the gold and silver needed to push the war to a successful issue. And all that was needed was one written appeal from the Kaiser. What would happen if the soldiers were in need of leaving the fighting line in order to travel about for funds, only to return to the battle worn and jaded from the pressure, as is so often the case with the returned missionary? Why should not the claims of Christ upon *His church* for the *expansion* of *His Kingdom* meet with the same wholehearted response? And in case of failure to do so, should not the church blush with shame and accept its penalty as being guilty of treason?

A RETROSPECT.

As an encouragement to the faithful ones let us sum up the harvest of workers reaped during our travels in Europe. Three Pentecostal young men and two sisters have sailed for the Kongo this past year. Two more brethren and a sister stand ready to sail in the Spring, beside about ten volunteers in the Pentecostal Bible School of Sweden waiting for funds and open doors. Little did we dream when leaving America for Africa that God would permit this physical weakness to be a barrier to our own exodus only to turn disappointment into a means whereby

others would be enabled to go forth. In this way our death became their life. Hallelujah! Anything, Lord, just so that *Thy coming* may be hastened. The Kongo Inland Mission now has as many Pentecostal workers as others and this helps to make the thrusting forth of these European workers of

STRATEGIC IMPORTANCE

for the following reasons. It was agreed that the C. I. M. would accept these workers on condition that they bring their own support with them. Representing five different countries they are destined to be the pioneers in their own circles to draw into the work new centres and, in course of time, form new missions to the various tribes around them still without the Gospel. Miss Meester of Holland would be an exception to this rule, as the Pentecostal work in Holland is so young and small that they can take no financial responsibility for her. Being a fine, Spirit-filled nurse, we needed her just now in this crisis of sickness on the field so we have taken up the responsibility of her support, using such undesignated gifts as friends may send us, toward her support. Beside we have Mr. Tollefsen, the first for Kongo from Norway, at present working in Scotland, who is very gifted and blessed, but Pastor Barrett already has so many other fields to think of, that he fears Norway cannot take the whole financial burden for him. The writer has been urged repeatedly to undertake a Missionary Campaign in Norway in his behalf, but what we have to say later about Missionary travels will explain why she is not at all inclined to continue the missionary trips.

THE MONEY HARVEST

during these travels has met the needs of seven missionaries who stood before closed doors. When we held our first meeting in Germany an offering of but eighty-seven Mark (\$20.00) showed how much there was to be done in opening the eyes of Pentecostal friends to the need of those in uttermost darkness. We finished up work in Germany with 16,000 Mark (nearly \$4,000) in the Kongo treasury, a fund for the German volunteers' thrusting forth. Thus our German branch is not in need of help. They have sent 2,000 Mark for a mission boat and two thousand more for the payment of transport of Miss Schlanzky's boxes which have arrived in Kongo, although she has been kept back. The provisions will be a God-send to our missionaries in case the war prevents our sending out fresh supplies. How wonderfully God foresaw the need and let us travel in Germany before our friends would be crippled financially through

this awful war. Our Swedish workers, as you have seen from former reports, have also been well cared for and in all, the income for the Lord's work since our arrival in Europe, has gone up to \$6,000, including our own personal expenses, as the writer has no fixed salary but is dependent upon what is sent for her personal needs. And indeed she has had no time to think of her own needs, as the problem of so many candidates still to be cared for, absorbed all other interests. And yet God cared, and during much physical weakness she has never lacked the necessities of life. Thus it cannot be said that missionary travels are a financial failure. The travels in Germany cost about 1,000 Mark and the 16,000 Mark in the German fund stands for the net proceeds after the traveling expenses were deducted. It cost about sixty Kroner (\$16) in these hard times when traveling by sea is much higher, to get to the Orebro Conference in Sweden. One minor offering paid that bill and the larger influx of Kongo funds amounted to several thousand crowns: So that sixty Kroner was well spent. We could give many other instances to show that the seal of God was upon the work. Foremost and above all were the spiritual benefits derived. Many a soul was led to strip himself of needless gold and silver. I am writing this letter in a city through which I was obliged to pass three months ago. Two meetings were held attended by several milliners who attracted much attention by their costly jewels and clothes. After the missionary meetings they surprised the congregation by their exemplary simplicity coupled with refined taste and have ceased to be a stumbling block. A certain pastor who was very unsympathetic before the meetings, asked for another week in his church on the ground that the reflex blessing to the congregation was exactly what they had been needing. In fact not once did we ask for a collection. We do our begging in the sanctuary but not in the pulpit; in the secret place of the MOST HIGH rather than from the housetops. And that system pays. Whenever we are asked to come and "raise funds" we are prepared to find saints who are sadly lacking in their experience of Pentecost. So we accept the invitation, not in order to raise funds but to raise the spiritual standard and deepen the hunger for power to share the death of Christ in *all* its various phases. And when Christ is made the centre of the message, He will take care of the financial outcome. Of course in assemblies where God has His way we occasionally specialize on the needs of Africa so that they may pray more

intelligently for the work. The outstanding phase of all our work was that it was done in great weakness so that it must be seen that not by power nor by might, but by His Spirit was it done with undeniably blessed results. And yet, we cannot but commit ourselves on the subject of

MISSIONARY EXTRAVAGANCES.

While in every respect the work has been owned of God, it was a costly ministry. It is safe to say that each new campaign cost the writer a new breakdown. We never were given a chance to rest the worn-out nerves which for fifteen years have often been under an unnatural strain. Without our efforts God, as it were, seemed to have touched an electric button which opened doors of service all over the world, and we feared to consider our weak body. And yet, had God's people been right with Him this traveling would have been unnecessary, the missionary's furlough a time of physical rest and the empty place in Kongo would have been filled long ere this. But since the saints had not been awake to their responsibilities, these eight workers would have been without funds for their going forth if we had taken the rest we so much needed. In this way eight others go out instead of one. The grain of wheat must die if it is to bear fruit. The other grains come at the cost of the life of the mother grain. Oh blissful death this!

And yet human we are. Many a message was given in such weakness that we needed to hold on to the table in front of us in order to keep on our feet. Then the constant change of beds. In Sweden even the middle-class people do not boast a spare bedroom. Only in three families did we have a private sleeping apartment. In all other places a couch in the parlor was turned into a bed and then after having poured out soul and strength in two or three messages a day to large audiences, with feverish brain and throbbing heart, longing for just a little time alone with God, we would try to escape the superfluous attentions of a courteous hostess and hasten to our room, only to find it occupied with guests who had been invited to share a great dinner prepared in honor of the weary missionary. One time our heart so cried out after God, that, not finding a room where we could remain unnoticed a little while, we crept into the family wardrobe, and crouching together with not enough floor space even to sit, we praised God with tear-stained eyes for a half hour with Him. But when the weariness and suffering of body was almost beyond endurance and the many

questions of the people like a knife to the nerves, something seemed to revolt within us and the temptation of the missionary to question the wisdom of missionary traveling was most irresistible. Did we not know that there were saints who without sacrificing a single comfort to say nothing of luxuries, need but speak the word or sign the check, and money for a missionary's passage, outfit and support would have been a reality? On the other hand it was wrung out of the very fibre of one, whom the doctors long since had consigned to the fate of an invalid and whose life was pronounced as being so rapidly on the ebb that professional men gave it but a year or two to last. But we have reason to look back and worship Him who led it so, for had we taken the year or more of rest prescribed,

we would have been too late, for missionary campaigns in Germany are *now* out of the question. We believe that God is calling us away now for prayer-ministry until He opens the door to Kongo. During the last three months of ministry we *have increased in strength* and thank all who have been praying for us. Psalm 30 has been literally realized. With great joy we have assumed the responsibility for Miss Meester until the Lord raises up some one to care for her, but as He is such a manifold God, we do not believe that the public ministry will be the means of securing her support. May friends join us in the prayer conflict for her and Mr. Tollefson for both are much needed on the field. The others are provided for. **HE HATH DONE GREAT THINGS: THEREFORE WILL WE REJOICE AND BE GLAD.**

The Latest War News

Ernest Marquess, So. Framingham, Mass.

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35.

"And now I have told you before it come to pass, that when it is come to pass, ye might believe."—Jno. 14:29.

"Known unto God are all his works from the beginning of the world."—Acts. 15:18.



THE latest war news is not to be found in the daily papers. The news gatherers are far behind with information about the European situation. If we want to be reliably informed up to the very last minute—and beyond—we will have to get in closer touch with the real facts. The only authentic history is that embodied in prophecy. No man living has any right understanding of the great struggle now in progress—its cause, its significance, and its outcome—unless he has gained it, directly or indirectly, from authorities like Moses (who wrote 3500 year ago), Isaiah, Jeremiah, Ezekiel and Daniel (who wrote 2500 years ago), and Matthew, Mark, Luke, John and Paul (who wrote nearly 1900 years ago).

In less than three hundred words Daniel outlined the political course of Europe from his day to a point beyond the present time. Most of his schedule has long since been fulfilled with the unerring precision with which a phonograph reproduces what has previously been uttered upon its cylinder. Statesmen and editors are now giving their *opinions* as to what *may* happen in the near future—hardly daring to commit themselves even to an opinion. Jesus Christ and the writers above named never expressed opinions.

With the sublime finality of men who knew what they were talking about, they stated *facts*, hundreds and thousands of years before they were to occur, and have been challenging all subsequent centuries to break their word in the minutest particular.

Many people think the Bible is a very suitable book for preachers, Sunday School teachers, old women and sick folks, and are not aware that it is the newsiest, freshest piece of literature on the market today, containing more interesting matter and up-to-date information than all the other books in the world's great libraries combined.

Many of the world's supposedly brainiest men, who have long been boasting of modern progress in civilization, general wisdom and all-around Get-there-ism, are today facing the sudden exposure of their dense ignorance, as manifested in the sight of Europe's proudest nations in a state of barbarism. Notice such confessions as the following from the New York Globe's leading editorial, August 3, 1914:

"Not in all history is there to be found a less justifiable reversion to primitive passions, a more melancholy illustration of the shallowness of the covering with which the civilization we boast of hides the savage instincts of which most of us are compounded. Not in all history is there a parallel of the disaster which may now front the human race."

From the New York Evening Journal's leading editorial, August 3, 1914:

"The thin veneer is scratched upon what we call civilization and Christianity, and barbarism rules the world's advanced nations."

Note the almost identical expression of these

two leading newspapers which appeared on the streets at the same hour.

Also read the following from the New York Tribune's editorial, August 4 1914:

"The False Prophets of Peace. There has not been a word from the peace folk in the last week. By tacit agreement they seem to have conceded that the game was up, and that their words were no longer wanted. An absurd group they form. . . . In the glare of Europe's conflagration their prophecies sound like the pipings of little children."

All of these newspapers, in keeping with the rest of the supposedly wise people, have—until the thing exploded—been exalting Mr. Man with the Mammoth Mind, and the wonderful things *he* was going to do in order to perfect humanity. Paul said 1850 years ago, "The wisdom of the world is foolishness with God." As usual, the Bible comes out ahead. The New York Tribune was able to point out a condition after it arose. The Bible pointed it out 1850 years before it arose. The great Peace Congress authorities who have prophesied so glibly about Universal Peace stand today dumbfounded at the outcome of all their labors.

Was everybody taken by surprise? No, there were thousands of ordinary people, including washwomen, day laborers, mechanics, clerks, and farmers; also thousands of level headed business men and professional men; people of all ranks, in fact, scattered all over the world, *who knew all the time just what was going to happen.* For many years past, Bible Students by the hundreds and thousands have been warning the people by voice and by pen that a world crisis was just ahead, when latent fires would break out, making this earth a seething caldron. The world and even the so-called church have preferred the prophecies of the Peace Prophets and set the warning prophets down as fanatical pessimists, thus confirming the very Bible they reject. See Isa. 30:10. Meanwhile, the washwomen went on washing and the scholars went on teaching, secure in their knowledge of the truth and perfectly assured that it was only a question of time when the world would be taken in a snare. Uncounted tons of literature have been published and distributed on this very subject during the past twenty-five years. Washwoman or scholar—they all got their knowledge from the same source—not from their own intellects, as the peace prophets did—but from the Bible, and the Bible writers got all they knew from God. Daniel, speaking of these very things, said: "The wise shall understand." Not the

worldly-wise, however. Jesus said: "Father, I thank thee that thou hast hid these things from the wise and prudent (world-wise), and hast revealed them unto babes," (the teachable and openhearted).

At utter odds with popular opinion ("the wisdom of the world") which is always insisting that the world is "growing better," and steadily and surely marching on to a golden age of its own creation, the Bible declares, first, last and all the time, that man is, always was, and always will be—in *himself*—a total failure, personally, politically and religiously, and that his solitary hope of redemption from himself and his undone condition is to be found in his personal participation in the benefits of the death and resurrection of the Lord Jesus Christ, by which miraculous resurrection He was "declared with power to be the Son of God." The Bible makes it plain that mankind, including the majority of those who profess (by church membership, church activities, etc) to be Christians are, at heart, at enmity with God and His precious Son Jesus; and that, because of this fact, mankind is hastening to judgment and that the world (as at present constituted) will end in the direst catastrophes, both natural and supernatural. The Bible declares that just when the world is congratulating itself upon having finally established itself upon a firm peace basis, then is the very moment when "sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." I. Thess. 5:3.

God started man out with a perfect world—all blessing and no curse. Man, through selfishness, ruined both the world and himself. God then offered a remedy—His Son Jesus—who would restore everything. Man's answer was to nail that Son to the cross. For 1900 years man has ratified that answer either by scoffing at the Bible, at prayer and everything most dear to the heart of the Son of God, or else by treating His claims upon them with silent contempt. The very fact that men will not receive God's testimony concerning their lost and undone condition, is conclusive proof that they *are* at enmity with God.

Some are under the impression that the stupendous conflict now raging is the Battle of Armageddon. It is not Armageddon. The Scriptures are too plain. The present struggle is between opposing world-powers. Armageddon will be the united world-powers in battle array against the Jews (by that time restored to their own land) and against the Son of God Himself. Its storm center will be Palestine and the surround-

ing country, and Jerusalem in particular. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's (the Jew's) trouble; but he shall be saved out of it," Jer. 30:7. Zechariah tells part of the story of Armageddon in his 14th chapter. Read the whole Chapter carefully, noting especially verses 2, 3 and 4. See also his 12th chapter. Other thrilling descriptive passages of this coming combat of the ages will be referred to later. Armageddon is the World's Final Conflict by which it will put itself out of business once and for all as manager of its own affairs. While we have not reached Armageddon yet, there can be little question that the present mad war is its forerunner, preparing the way. One thing is settled in the heavens and recorded on earth: Earth's Judgment Day is close at hand. It has been on record for some 2500 years, and there are today, in millions of homes all over the world, more copies (in the aggregate) of this record than of any other writing extant, so that the people are without excuse. Part of this long-existing record is that the present dispensation is to close with a veritable Reign of Terror, beside which the horrors of the French Revolution, when the streets of Paris ran with blood, will sink into insignificance.

At the right moment, those whom God sees to be ready will be caught away (the resurrected dead and the living ones), according to I. Thess. 4:16, 17. This will be immediately followed by the political rise of a man more brilliant, daring and powerful than any that the earth has ever seen; a man as truly inspired by Satan as Christ was inspired by God. It is the Antichrist, embodying in his own person all the evil of all the evil men, systems and powers which through the centuries have been his types. He will soon have the poor, be-fooled world at his feet and, under color of being its long-looked-for deliverer, will lead it, through rapidly increasing and ever deepening horrors, to its doom. Having run his appalling career of seven years, he himself will be miraculously destroyed by the sudden appearance, in dazzling glory, of the Man who once before presented Himself to the world—that time, to be spit upon and nailed to a felon's cross; *this* time, to demolish all national governments, completely overturn the existing order of things, and set up his own glorious Kingdom on the earth. This is the Jesus we love and adore and for whom we are eagerly looking. "Thy Kingdom come; Thy will be done in earth as it is in heaven."

Just a glance, in closing, at the final scene before the inauguration of the millennial glory

which is shortly to bless this earth. This scene is the finish of Russia and her allied armies, the European Powers, as graphically and minutely foretold 2500 years ago in the 38th and 39th chapters of Ezekiel. The Revised Version is quoted:

Rosh—Russia	} each
Meshech—Moscow	
Tubal—Tobolsk	

The identification is clear and unmistakable. See Ezek. 38:15 quoted below. See Smith's Bible Dictionary, supported by many scholars and commentators.

Ezek. 38:2, 3. R. V.

"Son of man, set thy face against Gog, of the land of Magog, the prince of ROSH, MESHECH, and TUBAL, and prophesy against him and say: Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of ROSH, MESHECH, and TUBAL."

Ezek. 39:1. R. V.

"And thou, son of man, prophesy against Gog and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of ROSH, MESHECH, and TUBAL."

Ezek. 38:15. R. V.

"And thou (Rosh or Russia) shall come from thy place out of the north parts (that is, north of Palestine), thou and many people with thee (allied armies), a great company, and a mighty army. And thou shalt come up against my people Israel (by that time returned to Palestine) as a cloud to cover the land; it shall be in the latter days."

Read these two chapters—thrilling in view of present developments. For 2500 years it has been prophecy. It will shortly be history. Note how Russia's hosts will fall wholesale on "the mountains of Israel" (Palestine), fitting retribution on Israel's most bitter persecutors to the very end. See how it will take the Jews seven months—and longer—to bury Russia's slain; see why the Jews will have no need to purchase fuel for seven years.

Daniel tells us that all earthly Kingdoms will be forever brought to naught by being suddenly smitten by a certain stone. If you want to see this same smiting stone in the act of delivering the death-blow, read Rev. 19:11-21. Verses 17 and 18 together with Ezek. 39:17-20 absolutely identify the scene as one and the same. It is the closing scene in human history under existing conditions. It is Israel's deliverance. It is more. It is the end of wrong and greed and graft and crime and all misrule. It is the answer to everything. It is the coming of the King whose right it is to reign. Hallelujah! Hallelujah!

All hail the power of Jesus' name!
Let angels prostrate fall.

Bring forth the royal diadem
And crown Him Lord of all!

The foregoing is but a hint of soon coming tragedies, of soon coming wonders, and of soon coming glories.

May God enable each one who reads these lines to "give diligence to make their calling and election SURE," so as to be ready for the near coming of Jesus to catch away His waiting ones.

* * *

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