



# The Tatter'd Rain Evangel



*The days of Heaven on the Earth*

◦ ◦ ◦ ◦ Contents ◦ ◦ ◦ ◦

<b>The Time Table in the Word of God.....</b>	2
Stirrings in Jewish Circles .....	2
Heading up of Events .....	2
<b>On the Trail of the Double Blessing.....</b>	5
Through the Blasts of Adversity.....	5
<b>A Sun and Shield.....</b>	8
Psalm 84:11 .....	8
<b>An Important Notice.....</b>	11
<b>Notes.....</b>	12
The Newark Convention .....	12
<b>Some Principles of Prophecy.....</b>	14
A Man and a Message .....	14
<b>Resurrection Power only through     Crucifixion.....</b>	19
Do not Shun the Cross .....	19
<b>The Last Missionary Call.....</b>	22

**An International Monthly Magazine**

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

## The Time Table in the Word of God

### Stirrings in Jewish Circles and Heading up of Events

H. H. Cox at the Newark Convention, April 24, 1916



THE Word of God is full of precious promises about the return of Jesus, both for the Church and for dear old Israel whom the people are despising in these days. There has been no time in history when this prophetic Word has been fulfilled, that he "shall give unto Him (Jesus) the throne of His Father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Israel will be gathered back to Palestine where they shall look upon Him whom they have pierced, and when they acknowledge Him as their Messiah, we will hear them say, "Shout oh daughter of Zion, thy king is here." There are wonderful things revealed in the Word of God, and they are fast being fulfilled amongst Israel. They shall be gathered back from among all nations, and we are getting near the time when this must come to pass, for "the Lord is not slack concerning His promises." There is a time table in the Word of God, but for the Church our time is this: "Lift up your heads for your redemption draweth nigh." If you are not looking for Him, He will come as a thief in the night. The only command we have is, "Watch!" but there is a time table for Israel.

In Hosea 6: 1, 2 we read, "Come, and let us return unto the Lord: for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight." If you will go back to the time when Nebuchadnezzar took them into captivity you will find it has been about 2,500 years, and He says after two days He will revive her, and in the third day He will raise her up. He is talking about gathering Israel and putting her back in Palestine, and today there is a rumbling among the mulberry trees. For two thousand years they have been stagnant. Nobody wanted the Jew in the European countries. America and England are almost the only countries that have been open to the Jew, and that is the reason the blessing of God has rested upon us. Now after two thousand years or more of stagnation, the world is opening its eyes and marveling at the stirring in Jewish circles. Israel is scattered now; she is not a nation but they will come from every quarter of the earth and

in Zeph. 3:19 we read, "I will give them praise and fame in every land where they have been put to shame." God is doing that today with the Jew. Look at the great battle field. The first one to win the Victorious Cross was a Jew. Lord Chief Justice Redding in England who is controlling the whole affairs of that country is a Jew. Morgenthau, America's Ambassador to Turkey is a Jew. If you look at the armies of Germany, the man who is in control of all the armies, the most responsible man, is a Jew. Go through the army of Germany and the army of Austria and you will find many of the officers are Jews, and Russia for the first time has appointed a Jew to sit in her cabinet. The world cannot get along without Israel, despised and rejected as she has been. God has given her "praise and fame" in every land; she is coming to the front, and every nation looks up to her.

Turn to the sixtieth chapter of Isaiah and read the ninth verse: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them." Israel today is ready to go back to her land with the money. Do you know there are five hundred and fourteen dry goods stores in New York City that control fifty millions of dollars, and they are all in the hands of Jews. There is one bank there belonging to Jews that controls thirty millions of dollars. The Rothschilds have a mortgage on Palestine for four hundred and eighty two millions. Turkey who is indebted to the Jew had to borrow from her one hundred millions to carry on the Balkan war, and it looks as though she will have to give Palestine to the Jew to clear her debt. Nearly half of this world's gold is in the hands of the Jew today, and he has neither king nor country. So the isles are waiting for Israel and the ships from Tarshish, to bring them in, and their silver and their gold with them. Do you know France couldn't stand on her feet today if the Jew were to close his hand. The whole finances of that country are run by the Jew.

Oh, beloved, these are things that should awaken us concerning the coming of the Lord Jesus. The Zionist Movement has more than a million dollars in their control, ready to build the temple in Jerusalem when Israel gets Palestine. More than that, the people of Israel in this country are saying, "We are a nation and

we want a country." I want to read an extract from an article which I cut from a paper recently:

WAR CRIES OF THE JEWS.

"The Jew has as many war cries as there are tongues in Europe, for he fights with them all; and then he has his own war-cry, that eternal, tearful cry of his that in these days is rending the heavens over Russian and Galacian Polands.

"And still there is another and a newer cry coming, the war-cry of the neutral Jew. To arms! To arms! O Israel! has risen. the sudden thundering cry throughout the length and breadth of the New York Ghetto, and all the other Ghettos in the larger cities of America.

"We know, of course, what are the arms of the Ghetto Jew; they are tongue and pen. By means of these it is intended to raise the Jew from the depths of his ashes and make him a live nation again. A congress of American Jews is to be called, and it is to demand, at the conclusion of the war, or before it, the return of Palestine to its ancient owners. For the Jews are a nation, and they must have a land, and Palestine is theirs.

"That is to say, in brief, that while nearly three-quarters of a million Jews on the European battlefields are at one another's throats, in vindication of a different nationality, the Jews far away from the bursting shells and glittering bayonets are calling out to them: No, you are all in the wrong, for you are all one.

"It is not for us to determine whether the Jews are a nation. It is not for one man to tell another what he should be. One is what one feels. If the Jews feel themselves a nation that is sufficient."—*November Century*.

You find this in the daily papers these days, and my Bible says this is the very thing that is coming to pass. How about us who belong to the Bride of Jesus? We must go a period of time before Jesus comes with His saints to meet Israel. How near is the coming of Jesus for us tonight? I was coming over on the boat from England and got into conversation with a man and said to him, "I believe Israel will have Palestine back again soon and I would not be surprised to see it come out of this war." I hadn't read anything about it in the paper but I got it out of the Word of God, and he took me to task for believing that and said, "The Jews are not farmers and Palestine is a farming country." I said I knew that, and God is going to make the land fertile, and the latter rain is literally falling upon Palestine. They are getting their crops again, and the land will blossom as a rose. He doesn't need to take up farming; he is going to make somebody else do it. It says it in the Word, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities,

the desolations of many generations. And *strangers* shall stand and feed your flocks, and the *sons of the alien* shall be your plowmen and your vinedressers." These Gentiles who have trodden them underfoot for years will have to plow their fields for them. "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles." Those are not my words. The Lord is saying that about Israel. Oh beloved, let us get awake. It is nearly time for the King to come and set up His throne in Palestine, the throne of David. That has not been fulfilled, but it will be, and how much nearer for us who love His appearing will be the coming of the Lord!

Let us take a little picture from the second chapter of Daniel where Nebuchadnezzar had his dream. As we think of the ten toes, the last formation of earthly government that is to be set up before the stone which is cut out of the mountain breaks in pieces the iron and the clay—democracy, socialism, communism, and various amalgamations in the world are heading up to bring about the rule of the Antichrist who will reign until Jesus comes. You can scarcely get a job in your own country these days on account of unions, and you are very near the place where you will have to take the mark of the beast in order to be able to buy or sell. Those who are holding their thousands in the bank, what are they going to do with them then? Just imagine a Christian left behind with thousands of dollars in the bank which he cannot use. He may be a millionaire but if he won't be able to spend his money, what good will it do him?

Another sign of the times is the great number of millionaires in the world today. In the very same chapter where James say, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," he says, "Be patient, therefore, brethren, unto the coming of the Lord." Twenty years ago you had to look around to find a millionaire, but there are many thousands of them today. It will be pretty hard on God's children, will it not, to have their money piled up in the bank and not be able to use it unless they take the mark of the beast. Horrible it will be for them to think, "I have piles of money but I have to deny my Lord to use it." They will either have to let it go and take martyrdom, or take the mark of the beast.

We are facing that time now. Look at Europe with its clashing arms. I don't care who wins, the devil is raging, but God is working out His

plan. All I can do is to pray that the Lord will save the soldiers. He is doing it on both sides. The officers in the English Army lead their men in the cry, "God be merciful to me a sinner." I know this to be true. We were praying in England and one or two Christian men came back from the war for a little furlough, and they said, "Oh God, save the officers all along in the trenches." They were on their knees in the trenches. Hell is let loose in Europe. The kings can take the name of God on both sides, but it is blasphemy. Through all the confusion and clash of arms God is working out His plans and He will have the formation of those ten kingdoms. They rejected God and don't want Him, but the apostasy has reached a climax, and it is upon us. Man is saying that he is divine, and there he has reached the limit. Our Presbyterian brethren, and our Methodist and Baptist brethren, many of them have apostatized, and they say, "We do not need the blood of Jesus." They are denying the Lord that bought them, and saying, "We are divine." A leading minister in England, another in Boston, and even prominent men in the Roman Catholic church are seeking to bring about an organization with a new religion for the Twentieth Century, and the new religion is the old one that the natives of India have had for years, Theosophy. Now it is being fanned into a flame over here and our churches are falling into line. They are saying, "no place of torment," "it doesn't matter about sin," "we will get strong by organization, we will be all right." But in the midst of all this, there is a little organism not an organization but an organism if you please, and those who are seeking God with all their hearts and honoring the blood and standing for the atonement are in that organism, and when the Lord comes from heaven they are going up. He is coming very soon. And what does the Bible say about it? In II Peter 3:14 we read, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." Turn over to Luke where the Lord Himself is talking about these things, He says, "Watch ye therefore and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Behold I come quickly!" Can you say from the very depths of your heart tonight, "Even so, come, Lord Jesus"?

The atonement is a truth contained in God's Word, but it may stay there forever and never touch you. The truth of the Coming of the

Lord is in this Book, and you have read it over and over, but has it become a part of you? While I was in India I let down on Pentecost, and I had a hard time. I became lean in my soul, and for months and months I wondered whether I had better stay in India or come home. I reached the place of desperation, and I said, "What is the matter, Lord?" And He said, "Why, My child, I know what I did for you over there in America. I baptized you in the Holy Ghost to be a witness to My power in this land, and you haven't been man enough to testify to it out here. You have let it go and that is the reason you are stale and stiff." "Oh Lord forgive me. I will testify. Lord let it come again." He rolled down upon me the latter rain, and I will never cease to praise Him for giving it back to me. I went before our dear missionaries and said, "Beloved, I have been doing something that is against the will of my Lord. I have confessed it to Him and He has restored to me His power," and I testified to the baptism in the Holy Ghost and what I believed about it, and the power fell there and the missionaries began to see it. They said, "Oh Brother Cox, you didn't need to tell us you lost your power, and you don't need to tell us it has come back again. We know it."

The coming of the Lord becomes a part of you. I was on my knees about it after the Lord came back to me, and He swept over me with these verses in II Peter 1:17, 18, "He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." Peter is talking here of the coming of the Lord. He says in the verse before, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." But this nineteenth verse came to me, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts." That is not something for over yonder; that is here and now, coming up in your soul. What does it mean? I believe that just as there is a real blessed feeling coming over your soul and you know it, and this is true when you are baptized in the Holy Ghost, just the same is it when the Word of God concerning the near return of Jesus comes into

your soul. It is the day star arising in your hearts. It is no longer just the truth in the Word, it is the truth in the heart. Has it come into your heart that way? Do you feel it in your bones? When I was in India after that experience I felt as I lifted my feet they were never coming to the earth again. I felt the

magnet up yonder in glory and it seemed I was getting nearer and it was pulling me up. That is the kind of feeling God wants to put into your soul about the coming of Jesus, to which you do well to take heed. Get it into your soul. Don't just read it in your Bible. Let the day star arise in your hearts.

## On the Trail of the Double Blessing Through the Blasts of Adversity

Alma E. Doering



wake O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." S. S. 4:16.

Widespread one finds that the great weakness of modern Christianity lies not so much in low ideals as in the fear of sacrifice, pain and humiliations which lie along the road to those ideals. Who does not pine for power, for Christlikeness, for fruitage? But the tendency is to shun pain, and thus, there being no royal road of ease to God's highest goal for the soul, it finally contents itself with the narrow outlook from its own little valley. The heights of blessing above seem too dazzling and too difficult to attain. The winds that blow in the highlands repulse, for fear that they might destroy the tender fruits of life. But one forgets that the eternal snows of purity linger only on the mountain top; that the spices in the garden of life flow out only when the winds blow. "There are rich treasures hidden in many souls which would remain hidden if the blast of adversity did not disclose them. There is no depth we have explored so little as the depth of our own heart. There are latent in our hearts vast susceptibilities, boundless aspirations, intense powers of loving and working; but we are ignorant of them until the winds blow. We wait for the breath of heaven to disengage the perfume that lies imprisoned in our flower life." But as with Job, the north wind and the south were needed to make the spices of life flow out. The blowing of these winds is itself the breath of the Spirit. "Joseph, the shepherd boy, had a beauty of his own, but it was not yet the highest beauty. The seed of his future fruitage was there, but neither the fruits nor the flowers had become visible. His beauty had not begun to *diffuse* itself. His was a life of dreams, beautiful, sentimental, but which prevent youth from being useful as long as they are cherished. The spices of that garden had to be released by the winds

of adversity. He had to be aroused into the sense of human suffering, into a perception of the yoke of humanity—by the iron that entered his soul. His last state was *more* glorious than his first because it was *more outflowing*; his dreams about *himself* passed into acts for others, and the sweet spices that had been concealed regaled the surrounding air." Why then *fear*, oh my soul, that full committal to God of thy innermost ambition and thy uttermost plans and thy outer interests, when the very stirring up and unsettling of them by the blasts of Divine appointment, will but the speedier bring thee to thy desired haven? When all the while of thy tarrying for thy crowning blessing it is

### THE GOODWILL OF THE BUSH

which is shaping each preparatory event? (Deut. 33:16). Is not this a strange thing to place among the catalogue of human blessings? We can understand why Moses should have desired that his people might be blessed by God with the "precious things of heaven" with "the precious things brought forth by the sun and put forth by the moon." But why should he ask for them such a blessing as this?—the goodwill that God manifested when He dwelt in the unquenchable fire. Was not *that* aspect of Israel's God one of deepest terror? Did it not reveal Him in those attributes which do not suggest goodwill? No, it is not so. It is not in the calm only, that the blessing of our Father is seen. His heart beats for us in every cloud as well as in every sunbeam; in our night as well as our day. He comes betimes in a chariot of fire; but it is His chariot and the burning bush His dwelling place. The fire of God is love; its burning is the burning of love. The pains of life are not accidents; they are gifts from the Father's hand. The fire of the burning bush is meant to set fire to our hearts. It is designed to kindle the heart into a glow of warmth radiant with the love of humanity. The Divine fire is that which consumes the barrier between thy heart and the heart of thy brother; the fel-

lowship of the cross unites soul to soul. It destroys the middle wall of partition and makes you one. Before the fire came, there was the wilderness life lived alone, but as with Moses there was in the fire the command to enter into union with the afflictions of thy brethren; there was the mandate to go down into the valleys to the sorrows of the sorrowing. It was to the ear of *sympathy* that mandate was addressed; it came through the fire. In the sense of thine own pain thou wert awakened to the universal pain; in the bearing of thine own burden thou wert warmed into pity for all who bear." It is with Him who dwells amid the fires of human suffering, that we are to accept the goodwill in the bush, which by sending us the mystery of pain, united us to the family of the lost and sorrowing—to the heart of the Man of sorrows. And this union with the struggles of mankind is

#### THE GLORY OF CHRIST.

"Father, I will that they also whom Thou hast given Me, be with Me where I am that they may behold My glory, which Thou hast given Me. (John 17:24). *Where I am.* Strange place in which to *behold* His glory! We could have understood Him if He had said, I will that these whom Thou hast given Me, be with Me where I was—in the glory which I had with Thee before the foundation of the world, or where I *shall be*, when Thou shalt glorify Me again with Thine own self." But when He says, "Be with Me where I *am*" it startles us. Had He not just come to the hour of His humiliation? Was He not on the very borders of the valley of the shadow of death? Surely it was the last spot where He should have wished His disciples to behold His glory." Instead of pointing them on to a time when His shame should be compensated by glory, He says that His glory has already come, and that He wishes they were near enough to see it; He wishes that they might see that the hour of His humiliation is really the hour of His triumph.

Christ's human glory was His power to bear. In Gethsemane He asked not salvation *from* this hour but *in* this hour. "Can we not see the conquest of His stooping, the kingdom of His serving, the greatness in His humility, the crown in His cross? Oh for that strength which could bear the burden of a world without protest and the sins of humanity without losing His love for one hour!" And we shall get it when we *tarry* with Him where *He is*, in that valley of Calvary's reproach which is the only road to Pentecost.

Dear soul, when it *pleases* the Lord to bruise

thee, like thy Lord, (a strange pleasure this to dwell in the heart of the All-Beneficent) (See Isa. 53:10) it is that these bruises should be the source of thy prosperity. "When Thou shalt make His soul an offering for sin, He shall prolong His days." "Wherever the soul is offered, wherever the will is given, there is fresh access to life. When did the angels come to Him with that strength which prolonged His days? Was it not when He took the Father's cup in His hand and said, 'Not as I will, but as Thou wilt'? No wonder the Father was pleased to bruise Him; the bruising of His soul was the surrender of His will, and the *surrender of His will was resurrection begun.*" Why is God *so* complacent, while the soul is yearning to have its ardent desire? There is a pain which is the proof of convalescence, the sign that death is not yet, that the wound has not mortified, that there is life in the mutilated member. "There is a pain which is symptomatic of purity, which grows with the progress of purity, which cannot be felt by the impure." It was Job's intense pain of having lost the sense of God's favor which proved how much he had become accustomed to that presence. To believe in His nearness, when to the senses He was not, was by far the higher type of faith, and in the bruising which revealed *that* faith, the Father was satisfied. Roam through the great galleries of faith portrayed in the eleventh chapter of Hebrews and it will be seen that faith struck its roots *in* the very tests of poverty, of persecution, of belated deliverance, in defiant walls of Jericho and seas of hindrances. God had chosen them in the furnace of affliction. (Isa. 48:10.) Man does not commonly choose man in the furnace of affliction. Here is a love which actually chooses its object in the moment of its destination, that it may enrich it with eternal gifts. He seeks the soul in its loneliness that He might impart His fellowship; He seeks it in its deformity that He may crown it with His beauty; He visits it in its very *doubts* that He might impart *His own faith.* The most infinite thing about God is the infiniteness of His stooping, His glorious offer of union with our nothingness; His waiting to receive us stripped and without beauty that He might deck us with the jewels of heaven.

The reader may ask, Why linger so long in the valley? Why not make one dash for the mountain top? We have been *tarrying* so long for the blessing; we have been wanting to rend the very heavens in order to bring down the rains, even the latter and the former rains.

Have you forgotten, oh soul, that Elijah shared the privations of the long three and a half years of drought before faith was given for the open heavens? It is in response to letters we receive from seekers after the Spirit's fullness, that we write thus. Many are bewildered at the long delays of blessing. And as many are startled at the *wilderness temptations* after the open heavens of Jordan. Thus many run out of God's school, intended to develop patience, *before faith* can rise to its full height. Patience is the pedestal upon which faith is to be displayed; it is the soil in which faith is perfected; it is the virtue which characterized *all* the heroes of faith from first to last; it is the *very* essence of God-likeness. Why should the Divine Sculptor not take time to hew it into our life's model? to weave it into the fabric of our very beings? Why should we not let Him do so that we may indeed become "entire and wanting nothing?" In our next paper we mean to give some examples of how faith was steered through long seasons of patient waiting, as it seems to us that *that* is what is needed so much in our day, *comfort* and *encouragement* in the fiery trial more than deliverance from it. Let us, in this paper emphasize, through Scripture, an additional thought or two.

"These are they which followed the Lamb." The Lamb! a symbol of meekness and patient suffering! We should *value* the waiting time, because of the training received in patience. The getting of the Lamb nature should be to us even of greater value than the getting of power. We should endure, not only because it is the quickest way to blessing, but more so because in enduring we shall be adorned with the jewels of the Lamb, with His mellowness; His compassion; His tenderness. Grace and Truth are met together in Him. Two things met in Him which in men are antagonistic to one another. There is a forgiveness which is valueless because there is no sense of wrong; there is too dim a perception of the majesty of truth violated. There is a sense of wrong which is forbidding because there is no power of forgiveness; here is more truth than grace. Where did the Lamb get this perfect blending? In His hidden life of suffering and submission—in a thirty-year carpenter-shop apprenticeship!! And even *after* His greatest work was done, with Calvary behind Him and the throne just before Him, how was He recognized by the two disciples? Surely not by the glory of transfiguration, or by the old splendors of miraculous power. "He was known of them in the breaking of bread" (Luke 24:35),

not a recoil from the *human*, but a homely humble act, which connected His life on earth with that in heaven. The side of His being which heaven had not changed was the side which was most human. If we would know Him we must know Him through that of priesthood, of sacrifice, of the mark of the nails in His body. To break the bread to the hungry, to lift the fallen and erring, to give beauty for ashes, the garment of praise for the spirit of heaviness, that will be to be bearing about in the body the dying of the Lord Jesus. We shall recognize Him by the acts of humility, of patience of endurance, those very acts by *which He shall recognize us*, as He sees Himself the Lamb in His followers. He shall recognize us by His own reproach, which was His preference of the *internal* to the external, His willingness to make Himself of no reputation; His humility and obedience even to the shameful death of the cross. These are the signs of the Lamb.

And it is while waiting for the fullness of power that we learn to know the value of the discipline *en route*. What is our recompense of reward in waiting patiently, never losing sight of the power we seek? What is the reward of sacrifice? *It is the power to do good without it*. All virtue is at first painful, but as we persevere in the pain, it vanishes away. The reward of sacrifice is the *joy* of sacrifice. It is the joy of getting that as *my nature* which I once had for my task, of being able to do by instinct what I once did by rule. "The recompense of reward which Moses sought was the strength to give more abundantly, to *give without pain, without struggle, without reluctance, without one longing memory of the treasures left behind*. It is the power to say, I once struggled to be unselfish but now it would be a struggle to be aught beside. The impetuous youth that slew the Egyptian subsided into the man that was content to *be slain, to lose even his promised land that a Joshua might enter in*. This recompense will be ours if we yield patiently to the forty years by the sheep cotes before storming the gates of heaven for a place on the throne. The cross shall not be lifted but it shall be transformed into a crown; the tasks shall not be remitted but they shall be transfigured into joys. Law shall become love; duty, delight; service, freedom; the steep of Calvary crowned by the heights of Olivet, and without turning from the path of suffering, entrance into the glory of possession shall be ours." Thus it is with patience. The reward of patience shall be that patience ceases to be patience; that it becomes a delight; an

unconscious necessity; a ceaseless joy; a permanent privilege. The gifts of the Spirit put into such a setting will no more repulse men; possessors of marvelous power will then no longer turn the brightness of their shining upon themselves, but they shall have lost their dangers to the possessor, through bringing into bold relief the Lamb in all His beauty. There shall be no more panting for visions. "If there be a prophet among you, I will make myself known unto him in a vision and will speak unto him in a dream. *My servant Moses* (the patient, the meek one) *is not so*, who is faithful in *all* my house. *With him will I speak mouth to mouth.*" (Num. 12: 6-8.) We are apt to think that the most privileged men had visions, but here the reverse is assumed. It is taken for granted that Moses was the most privileged because he had *no* visions. The ordinary prophet saw God only in symbol, but Moses is rewarded for his faithfulness by speaking with God by the light of open day, without dream, without vision. What did Job gain through his long waiting for the

Almighty? "But now mine eye seeth thee." God had talked with him face to face. The messengers were withdrawn but only because the King himself had come. The naked simple Word of God is what the soul in the valley of waiting for deliverance, for blessing, for exoneration from unmerited reproach *must* take his stand on. And this is getting the *immediate* vision; it is the *hanging* on His lips, it is the attitude which only privileged souls are called on to take. It is fellowship with Him who, "when He had offered up prayers with strong crying and tears, unto Him that was able to save Him from death," was *heard in that He feared*. Feared that the answer to His prayer might come in the rolling back of death *instead* of in the strengthening of His spirit *for death*.

(For months these thoughts have been clamoring for expression—when recently just as one was at last free to take up one's pen once more, Rev. George Matthieson's "Moments on the Mount," written in 1884, came to our desk. Wherever quotation marks are used the language is his—though the thoughts betrayed something of kindred spirits.)

## A Sun and Shield

Psalm 84:11

Elizabeth Sisson



IF ever there was an hour when we needed a shield it is this of Earth's direst extremity! Among mankind the blood-lust, sex-lust, gold-lust and communion with demon spirits, everywhere grows apace. With all his hosts, Satan as commander in chief is waging a mighty battle on the human race.

This is the hour when God also is marshalling His forces to spiritual warfare. The army of the intercessors is now being enlisted and trained, and some who are not now volunteers, will later *through great sorrows* be conscripted. We need a shield in the hour of such a battle, for we wrestle not against "principalities, powers, and the rulers of the darkness of this world."

We have only to turn to the book of Daniel to learn that there are spiritual princes of great might, hell-commissioned to strengthen the potentates, kings, generals, inventors, etc., of the outward visible world-rule, and these spirit-forces are the spiritual rulers of this world's darkness. The might of these spirit-rulers is so great that even the angel Gabriel empowered of God, to go to the aid of His interceding saint—Daniel, was balked twenty-one days in getting to him, by the opposing spirit-force in a ruler

"of the darkness of this world;" not the outward king of Persia, but in the upper atmosphere the spirit-prince of Persia. God here lifts the corner of the curtain that we, His own people, may see something of the spirit-side of all Earth's rule.

Twenty-one days did Daniel have to wage warfare in the spiritual, that this mighty potentate of heaven, the arch-angel Gabriel might break through and hand him the next link in God's salvation-chain, the revelation of more of the plan of God for the Ages. And now that we are nearing the close of the two thousand years of this Christian dispensation, which stands like a parenthesis between the dispensation in which Daniel prayed, and the dispensation concerning which Gabriel made him revelation,—think you the conflict is less active? It cannot be, notwithstanding concerning their office work in prayer, numbers of God's people are asleep on their oars! Here in the close of this dispensation God is about to do some of His choicest work; the Bride is to be made ready for the Bridegroom: When all is ready for it, the marriage of the Lamb is to take place; the moral and spiritual regeneration of earth is also to be consummated; events are to be set in motion which will cause the prophecies of Daniel to be

fulfilled, namely: "to finish the transgressions (i.e. of Daniel's, the Hebrew race) and to make an end of (their) sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. 9:24. Thus God's ancient people are to come into their own. And God also is to come into His own in them, as through the bringing forth of the Bride, He does from the Gentiles, "for the Lord's portion is His people." In the accomplishment of all this we must understand that the activities of both heaven and hell will be immense! The great powers of each will be brought to bear as *never before*. "There shall be tribulation" such as was not since the beginning of the world to this time, no, nor ever shall be.

In view of the present terrific disturbances, some ask, "Are we in The Great Tribulation?" No, but we are amid the beginning of events and elements which will yet combine to launch it. And "the Lord's remembrancers?" They have been ever here, thank God! since the days of Enos when men began first "to call upon the name of the Lord." Nevertheless this is pre-eminently *the* hour of the Lord's remembrancers. Every spiritual activity of good must be loosed of God, and through the "diversities of operations" in "gifts" and "administrations" (I Cor. 12:4-6), the forces of hell,—spiritual with all their material inventions *must be met*. *This all in answer to prayer!* God is ever crying to us "Ye that are the Lord's remembrancers, *keep not silence*, and give Him *no rest*, till He establish—" (Isa. 62:6,7). This is always the plan of His movement in salvation; *He will be preceded by prayer*. In all the victory He will make Himself known as the Answerer of Prayer.

But He comes nearer still as the Begetter of Prayer. Rom. 8:26, 27 tells us He gives His own Spirit in us, to pray through us "with groanings which cannot be uttered." This is the superlative significance of Pentecost, as He is now giving it according to Acts 2:1-4 that we may be upfitted to pray. Alas for them who reject Pentecost with its possibilities of prayer in tongues when we speak "unto God" "mysterics" "in the spirit" (I. Cor. 14:2) when the "understanding is unfruitful" (verse 14) and only the "spirit" prays! Alas for those also who come into Pentecost, and fail to claim their privilege of being increasingly matured in the prayer-life, both in tongues and in their native tongue, as the Spirit leads!

Thank God that among many other prayer provisions God has given us prayer *via* the Spirit as well as prayer *via* the understanding! How

many times has understanding balked at the leading of the Spirit, and if He would pray through me, God must take some other way. As for instance, once greatly moved in prayer for the great Mohammedan system, ("Christ tasted death for every man") their vast Cairo University came before me, where ten thousand men are graduated every year, and whatever else they become, merchants, traders, students; *every one* is pledged as missionary of the Mohammedan propaganda. Would that our Christian Collegiates were equally pledged to preach the Gospel as they come forth from Oxford, Cambridge, Yale, Harvard and other colleges! Exalted in prayer viewing the possibilities of Jesus, I cried before I was half conscious of what I was saying, "Dear Lord You can break through Al Azhar (Cairo University) among those thousands of students with a mighty proclamation of Your Gospel." But I bit back the petition even while it was on my lips Did I not know the animosity of Moslems to the name and blood of Jesus? Had I not once been mobbed for mentioning that name in a Mohammedan street? Would not any Christian preacher be murdered before he could get a few feet into the entrance way of Al Azhar? No, no, that was too monstrous a conception! Happy as I was I must not be led off by my ecstasy into extravagancies—etc. etc. How wise Satan can make us in our understanding! A year or so later I picked up an A. B. C. F. M. "*Missionary Herald*" and read how a Rev. Trowbridge had found admittance to Al Azhar, proclaimed the Gospel to its students and asked if any of its young men would like to form a class to go into study of the Bible. They eagerly crowded him in large numbers, handing in their names. The faculty treated him with profound respect as they bowed him out. Have we ever heard that our God is a Miracle Worker? Yes, but my understanding would not pray for that miracle! This is not the only time I've seen answers to prayers in which my poor "understanding" did not dare to follow; speaking "unto God" "mysterics." "For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also." May He? Shall He pray *both* ways in us? Whenever He wants to?

The hour calls for prayer warriors. Therefore God hath abundantly provided in Himself that which will make us such. The Lord God is a Shield. Figure, drawn from ancient mode of warfare, when in the attack the soldiers had by the shield every vulnerable part covered.

What that shield was to the natural warrior, God is to those that trust Him; the Lord's remembrancers, the prayer-warriors on the present battle fields. The shield was big enough to cover the whole person. Our God is big enough to cover wholly each soldier and cover at the same time the entire army of His spiritual warriors. The shield came between the fiery darts of the foe and every vulnerable part. "Behold I have given you power over all the power of the enemy." The Shield is the power. "Not that we have any sufficiency of ourselves, but our sufficiency is of God." The Shield is our power defensive.

But God is more than that to us, as we stand in our place as prayer-warriors—bearing the needs of His people, and the needs of the dark world of sin on our hearts before Him. He is our weapon offensive, He is our Battle axe. As Faith takes the Shield (Eph. 6:16) *His name* is our might. "Whatsoever ye shall ask in *my name*, I will do it." "All nations compassed me about, but in *the name* of the Lord will I destroy them." "They compassed me about like bees; they are quenched as the fire of thorns; *for in the name of the Lord*, I will destroy them." We need only a blaze of light on the power of that *name* to go forward in its might, men and devils must fall into their assigned places in the plan of God's victory and their defeat, before that mighty Shield. His name gripped by faith, "wherewith ye shall be able to quench all the fiery darts of the enemy." That blaze of light is provided. "The Lord God is a Sun" as well as a Shield. "No good thing will He withhold from them that walk uprightly." It is a victory *all* the way, *every* move, as we go out on our knees. Faith's blessed knees!

Every bit of the fierce battle ground in front of us, has already been conquered by King Jesus on that awful cross, where men and devils *thought* they finished Him, but where He "spoiled principalities and powers" and "made a shew of them openly: triumphing over them, in *it*." Faith on her knees has but to get her eyes wide open and she *sees* "the battle ground is not (hers) but the Lord's." "More than conqueror through Him that loves us" she *sees* that every inch of the ground has already been won out, blood-bought-out by her Lord; she has but to shout His victory. For who is the conqueror? One who has fought the fight, gained the day. Dated from Calvary, Jesus is forever more our mighty Conqueror. What is more than conqueror? "He who wins without a blow. He who enters each battle with the shout of vic-

tory, and maintains that shout throughout the engagement, having heard the Great Commander say, "Ye shall not need to fight in this battle." "Set yourselves, stand ye still, and see the salvation of the Lord with you." Reason? "The battle is not yours but the Lord's." *Faith materializes what Christ has already wrought.* But to hide from us this glorious way of faith, that we may not perceive that always and everywhere, to "stand still" to rest in Him, the Almighty Conqueror, is to be moved by the very dynamo of heaven, to hide it from us, I say, another force is spoken of on the battle field of Eph. 6:12—"We wrestle against \* \* \* demons in the heavenlies." In Matt. 13:19 Jesus, speaking of the growth of His kingdom under the figure of seed-sowing, describes Satan's tactics thus: "then cometh that wicked one and catcheth away the good seed." Faith's glorious truths are the seed sown. By this catching away, the work of the kingdom of light is nullified, by the work of the kingdom of darkness. Satan here represents Satan in his hosts. He is not omnipresent. He cannot be "catching away" in all the hearts of the millions of men—save as he is everywhere at once in his countless legions of demons. Those armies of hell, *moving about in our heavenly experiences!* Jesus, when casting out the unclean spirits from one thus inhabited, made the devils in the man confess "our name is legion." Now this Roman war term meant a body of infantry from three to eight thousand strong. How little space each demon must occupy when three to eight thousand could dwell in the body of one man! How gigantic the resources of Satan when he could afford so large a detachment to guard one mortal spirit! Some people make a joke of all these things, we had better be on our knees, worshipping and adoring God, and asking Him to clothe us with light—His light—as a garment; that we may sense the solemn realities of life and the weight of its issues. Could we but see even ten feet about us, how dense the atmosphere is with these "wicked spirits," myriads of them pressing in upon us to bring the devil's darkness and obscure the light of righteousness, at each turn of the battle. This is the biggest part of our "wrestle"—gigantic as is every phase of the battle—to wrestle against these "demons in the heavenlies." And yet the Lord God as a Sun pouring the full radiance of His dazzling Truth every minute into each crack, cranny and crevice of our being, is all that is wanted to paralyze their every movement. "That which maketh manifest is Light." These redoubtable soldiers of Satan are

children of darkness, *they cannot move in the light*. "The weapons of our warfare" have no natural force ("not carnal") but they are "mighty through God to the pulling down of strongholds." Ah, these strongholds of Satan, are our minds! When in them is sown the darkness of the devil's kingdom, Satan's suggestion in our thought-life; "As a man *thinketh* \* \* \* so is he." "Verily thinking he is doing God service" how often have we seen a child of God headed by Satan into pride of leadership—or consciousness, or vanity of gifts—or eating the "honey" (Lev. 2:11, Prov. 25:16-27) of praise of men, led not by the Lord of hosts but by some of these "demons in the heavenlies." They have power when they lead us, to change each heaven-wrought experience as butter, milk, or meat is changed in the heat and taint of an impure atmosphere. Nevertheless "the weapons of our warfare," God as a Sun, bring our "every thought" into "the obedience of Christ,"—i.e. into the light of *Him*, our relations to *Him*, *His* relations to us. Hallelujah! Hallelujah! Hallelujah! What a provision for each soldier on this present battle field! Shall we not chase every foe, as we fight, using only the name of One who has already conquered all? Years ago an old veteran from the ranks was describing a fierce engagement in my hearing in which the hot shot and shell were falling like rain and men were dropping on either side of him and behind and before,—he said, "the wonder was not that so many fell, but that any escaped" but he added, "a good soldier was to see nothing on any side, but to attend strictly to business; namely, load and fire, load and fire." Oh, how often has that helped me in the prayer-battles—"load and fire." The promises of the living God, the Word of Truth, the Bible, are ammunition, the name of Jesus the good shot, the Holy Ghost within us sets all ablaze, we have only to load and fire. *Jesus does all the rest*. Said the wife of a Professor in Edinburgh University to an aged saintly peasant woman, supported in her affliction by the parish and known as "Blind Aggie" and whose tiny room was the scene of more spiritual victories in souls saved and saints liberated in a week than perhaps any university in the land could boast, mighty meetings in her little place, people sitting on the bed, the floor and its two chairs—"But Aggie" said melancholy Madame Professor, "what do you do when Satan comes and says so and so?" Aggie with her strong Scotch burr "I hur-r-l a text at him." Yes, and smash his skull every time!

"Strong in His word, I meet the foe,  
And shouting win without a blow;  
Jesus Victor now.  
Before the battle lines are spread  
Before the boasting foe is dead  
Jesus Victor now.  
I'll ask no more that I may see,  
His promise is enough for me,  
Jesus Victor now.  
I win the fight though not begun,  
I trust and shout, still marching on.  
Jesus Victor now."

"For the Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that *trusteth* in Thee."

#### An Important Notice

**B**ROTHER George Bowie, who is expecting soon to return to South Africa to reassume the superintendency of the Pentecostal Mission work there, asks us to state that all prospective missionaries wishing to associate with their work in South and Central Africa must first communicate with the Executive Council of the Bethel Pentecostal Assembly, 61, 4th St., Newark, N. J. If on examination the Home Council recommend them they will be received by the African Council. This does not mean that either the home or foreign committee assume their financial responsibility or come between them and their dependence upon God, but they will receive them into the association and help to locate them on the field.

The Mission in Africa has about sixty missionaries on the field and the work has developed to such an extent that it is necessary to have a governing committee on this side to interview prospective missionaries from the United States and Canada.

It is a source of deep regret that many undesirable workers have gone to the foreign field, well-meaning, Christian men and women, but absolutely unqualified to learn the language or take charge of mission stations. The sending forth of this class of people has not only been an added burden to the real called missionary who has consequently been compelled to assume unnecessary responsibilities, but has been a great detriment to the work and a hindrance to the spread of the Gospel. We deplore the fact that frequently offerings of God's children representing sacrifice and toil have been unwisely given to those who have been mistaken in their call and were used in traveling to and fro, having no fixed work and accomplishing nothing.

It is encouraging to see these measures being taken by different foreign assemblies and councils for the safe-guarding of the work, and the home assemblies must co-operate and save the leaders in the field from these unnecessary and very trying experiences.

(Approved) GEO. C. BOWIE.

## The Latter Rain Evangel

3635 Michigan 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 (3s-2d) per year in advance

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

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

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

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

## Notes

### The Newark Convention

IN the providence and will of God we were led to attend the Easter Convention of the Bethel Pentecostal Assembly, 61 Fourth St., Newark, N. J., April 23-30. Pentecostal assemblies scattered up and down the Atlantic Coast and from a number of inland towns, were well represented, and it was a time of great spiritual refreshing.

The new Mission Home, a large four-story building adjoining Bethel Chapel was crowded beyond its capacity, and a number of rooms were secured outside for those who could not be accommodated in the Home. The meetings in the Chapel were over-crowded a number of times and overflowed into the prayer-rooms of the Home.

The Convention speakers were, Miss Minnie Draper, who is the President of Bethel Pentecostal Assembly, George Bowie, Pastor of the Assembly, Herbert H. Cox and Miss Lillian E. Doll, returned missionaries from India, David McDowell, Scranton, Pa., Ernest Williams, Bradford, Pa., Robert A. Brown and Mrs. Brown of New York City, C. A. Lucas of Ossining, N. Y., and Miss S. E. Easton, Petersburg, N. Y. A number of missionaries and pastors of assemblies were also present.

From the very beginning the power and glory of God were upon the meetings, and He dealt with souls through the practical messages which went forth from the platform. The Holy Spirit

sent them home with deep conviction and little weights were laid aside. The spirit of judging one another, a promise made and never kept, unkind and critical thoughts, an evasion of the truth, broken vows,—these little foxes that nip the tender vines were routed, as the faithful, Holy Spirit searched deeply. "Tears won't do", said Brother Bowie, as he called for backsliders to return to God and the only response was deep sobbing, but as, after the order of the type in the Old Testament the man who had sinned had to go to the priest leading his lamb for sacrifice before all the people, so the call came unmistakably for those who had broken their vows and lost their communion with God, to come to the altar in real humiliation. And God restored them.

The ministering brethren did not point the seeking souls to any new way by which they might enter into their inheritance, but the same old rugged way of the cross; the road they themselves had gone, of repentance and restitution, the road that was marked by humiliations and sorrows and tears. As the Word went forth in power none turned to his neighbor with a shovel, but with the rake he brought it home to his own heart; none saw the shame on his brother's face, but was all intent upon the process of humbling that was going on within his own breast. They were busy days, days of digging deep, yet withal glorious days! crowning days!

Daily the heavens opened and many were not able to contain the blessing. At one of the meetings when the joy flowed and overflowed, the Pastor said to those who were looking on: "Would you like to have this joy? It cost us something." It had cost many of them reputation, position, family, friends, and some had given their all to follow the Lamb, but fellowship with Him had meant so much they could truly say it was worth it all. It had cost the Assembly something to have the Lord come down and walk in our midst; they had fasted and prayed, they had cried to God long into the night that they might have a visitation from Him that would eclipse all others, and He had answered prayer.

Truly the power and presence of God were there as in the early days of the Pentecostal outpouring. We have often been in meetings where the ministers and others spent much time in talking of how it was in the beginning. "Oh that we might have a meeting like we had eight years ago!" Not so here. There was no looking back. It was at this time as at the first.

Quite a number of people received healing, some while sitting in the meetings. They touch-

ed Jesus as He passed by. In the testimony meetings it was a common thing for those who had been delivered to rise and say, "I was healed yesterday while sitting in my seat." "God touched my body this morning." One who had lost the sense of smell for nineteen years had it restored to her. A request came over the wires to pray for a young lady in Long Branch whom the doctors had given up to die. A message came a few days later saying she was much improved.

Two baptismal services were held in which souls were immersed in water into the name of the triune God, and from twenty to thirty were baptized in the Holy Spirit. What a transforming power there is in the baptism in the Holy Spirit! It picks a man out of the foundry and puts within him a love for the heathen, and he starts for India. It takes another from a business life and sends him to Africa. It takes a teacher from the school-room and prepares her for China. All because it makes Jesus and His sacrifice a living reality in our lives. Very touching was the simple testimony of a young girl from Pennsylvania, who arose one night and under the power of the Spirit told how when she was milking the cows her heart would be filled with praise and she would break out with, "I love You, Jesus;" when she was throwing down the hay in the barn, there would burst forth, "I love You, Jesus." Sometimes her mother would say, "You stayed so long in the barn this morning, what were you doing?" "Oh," she said, "I was having a good time with the Lord." Missionary timber in that soul!

Another young girl, sweetly anointed by this same blessed Holy Spirit, arose and sang a spiritual melody, first in the unknown tongue and then in the English,

"All for Jesus, all for Jesus,  
All for Jesus crucified!"

A deep hush rested upon the audience, and solemnly and with uplifted hand they arose with one accord and sang over and over again,

"All for Jesus, all for Jesus,  
All for Jesus crucified!"

It seemed we were conscious of the angels looking down upon us, the hosts of heaven witnessing the vows and the consecration of the hour. That company of blood-washed pilgrims for the most part knew what it meant to sing that song. They had caught a vision of the Crucified One. They had entered into the fellowship of His suffering, and known the joy of giving all.

Bethel is a strong missionary center. There was not a day nor scarcely a meeting in which

the missionaries in different parts of the world were not remembered before the throne, especially those in fever districts. A cablegram had come from South Africa that Ernest Hooper was stricken with fever, and throughout the whole Convention somebody was holding on to God for Ernest Hooper. The Pastor emphasized the fact that sometimes it is not enough to pray at a single service. Often victories have been gained and fevers broken, but a failure to stand in God for the fever-wasted missionary has cost his life in the end. Let God's children not forget this when a call comes to pray for those suffering with deadly diseases.

On Sunday afternoon, April 30th, was a special missionary service. Miss Doll spoke on her work in India, and Pastor Bowie on South and Central Africa, and the missionary collection was taken. There had been no impassioned address, no stirring appeal for money, but a quiet, steady, holding on in God; the baskets were passed, and at the close of the meeting the Treasurer announced that the offering amounted to \$12,150.00. It was the largest ever received up to this time. Some had given out of their abundance and others from their meagre store, but all with a willing heart for the salvation of souls in foreign lands for whom Christ died.

"Who is like unto our God?" said Brother Bowie as he gave thanks for the barriers removed, the walls broken down, the sick ones healed, the glory that rested upon us and the joy of the Lord that was our strength. And our hearts answered back, "There is none like unto Thee, O God."

The cry of our hearts as we turned homeward, was "Lord help us to live out the lessons learned." We had been sitting at the feet of Jesus, we had been with Him on the mount and were going out, some into ungodly homes to live with the scoffers, some to live with ungodly husbands and ungodly wives, to let their light shine before worldly children, before hard, unbelieving parents, to work amongst the impious and the profane where vice and sin abound; to face conflicts with men and demons, and to stand amidst fiery trials. These with the growing apostasy and opposition of false brethren would almost overwhelm were it not for such seasons of refreshing which lift the soul and give strength to the fainting heart. The Comforter had come into many hearts and the words the Master spoke centuries ago to the little flock, "He that is in you is greater than he that is in the world," would give them an assurance that

would enable them to stand in the face of every foe.

\* \* \*

Brother George Bowie who has been the Pastor of Newark Assembly for the past few months, is returning to South Africa, and will sail, D. V., on June 3rd on the Steamship Orduna. Herbert H. Cox, recently returned from India, has been asked to take the pastorate.

\* \* \*

Succeeding numbers of The Evangel will contain addresses given at the Convention. A visit to Glad Tidings Hall, New York City, gave us

a fresh vision of the cross. The Spirit of the Lord was blessedly upon the service. They are suffering here because of cramped quarters; though they enlarged their borders several years ago and nearly doubled their seating capacity, the hall is again too small and overcrowded every Lord's Day.

\* \* \*

We have been asked to announce that Brother H. L. and Mrs. Lawler, with their son and daughter will sail (D. V.) for China on August 24th from Vancouver, B. C., via. S. S. Empress of Japan. Their address while in the States will be 3635 Michigan Ave., Apt. 4, Chicago, Ill. Address in China, Box 813, Shanghai, China.

## Some Principles of Prophecy

### A Man and A Message

W. H. Cossum in The Stone Church, in connection with the Bible School



I WANT to speak on some of the principles of prophecy. When we study the word "prophet" and the work of a prophet some of the principles will appear very clearly. The prophet is a man, Elijah was a man of like passions as we are, yet he shut up the heavens for three and a half years. A prophet is just a man. What do I mean by that? Simply this: A man when he is inspired doesn't have his constitution changed as a man. There is an inherent possibility of communication between God and man. A human life is so constituted that you do not have to think of a prophet as an abnormal creature, but simply co-ordinated, rightly related. So we should not put these prophets so far away that they are rid of all human qualities. They are men and speak as men, and their minds are active as they speak. They may be seized by the power of God and used, but never, I believe, destroying the individuality and personal activity of the man himself.

Let us not think then that a prophet must be some great uplifted being, superior to all around him. Amos was a vine-dresser, Peter a fisherman, and John, the greatest of all prophets, who gave us the apocalypse, was a fisherman, St. Paul was a scholar, but the Lord took the high and the low.

I. Cor. 14:3 says, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." I use that verse because we think a prophet should foretell. That is not necessarily so. The foretelling of the prophet was mere-

ly incidental but not the end of his work. The prophet was sent to Israel just as a prophet was sent to the church, to inspire, and exhort; to comfort and warn, and when Paul makes this statement about a prophet, he that prophesieth speaketh to comfort and edification, he is speaking of a prophet in general. The prophet was sent to his own people, to brace them up. It was a case of "test, failure, judgment, promise." They were failing, and the judgment was hovering over them. The prophet was sent to Israel to encourage them and build them up, and the great messages were given, not merely to foretell something, although foretelling was one of the vindications of God's people. Isaiah said that distinctly, but that was not the only thought. They were sent primarily to give a message to the people.

#### PRESENT AND FUTURE APPLICATIONS.

The historical setting of a prophecy is always to be taken into consideration, and you will find that the surroundings of the prophet are always in the language. The prophecies of Haggai and Zechariah as an outlook into the future lead you right down to the last days, the battle of Armageddon, although when they start off they start with the building of the temple. The prophet never stops with present conditions. You will find him down into the glory time when the King is reigning. So you will find a prophecy is always to be considered first in connection with present conditions. The fourth chapter of Zechariah is a sample of this. Don't you be looking all the time for the coming of Jesus. You must do that, of course, but don't jump away down there first. You will not get clear

light on the last things unless you get your proph-  
phet in his proper setting. You must be willing  
to think deeply; I don't mean deeply as a phil-  
osopher, but clearly, putting a prophet where  
he belongs. If you are unwilling to put a pro-  
phet in the setting of his own time, I fear you  
will never understand his relation to the last  
times.

#### INTELLECTUAL BALLAST.

Let me reiterate what I have already said.  
The clear action of the intellectual will never  
interfere with the truth but will rather help you  
to spiritual blessing. Without this you will be  
a fanatic, lopsided, unbalanced; flying off at a  
tangent. But if your feet are planted on truth  
and you have no dogma to press upon anybody—  
if you have clear understanding of the truth,  
when you get to the spiritual blessing you will  
be able to hold it. But if you get a good, big,  
spiritual blessing and do not have any anchorage,  
any ballast of truth, you are in great danger of  
flying off into something which is not truth. So  
the channels of truth will be the big channels  
into which the mightiest spiritual blessing will  
be poured. Then let us try to keep the prophetic  
teachings in their dispensational settings.

#### THE ILLUMINATING WORD—"PROPHET."

Now I will give a little discussion of the word  
"prophet." The word "prophet" is a Greek  
word meaning to speak before. It does not mean  
to speak before in time, but before the people.  
He put the message before the people in his own  
time. If he had to foretell to do it, God would  
inspire him to foretell. If he had to talk history,  
he could do that; if he had simply to rebuke or  
warn he could do that. There are prophets of  
our own day upon whom God lays His hand just  
as definitely and powerfully and makes them  
speak a message to their own apostate age and  
awaken men's hearts. That is prophecy. So  
the real idea of the message of the prophet is  
not to foretell but to speak before the people.  
Now the English word "prophet" translates  
three Hebrew words; one is used three hundred  
times, another is used sixteen times and another  
twelve times. The word used three hundred  
times means to "bubble forth" like a bubbling  
fountain out of a divine impulse. The Greek  
says a prophet is a man who stands before the  
people with a message from God; the Hebrew  
says he is a man who bubbles over with a mes-  
sage. I always like the Hebrew word for if  
there is any Scripture that has the Greek equiv-  
alent in the New Testament, if that thought has  
already been given to us in the Old Testament,  
you will find the Hebrew expression a little more

clear, because the Hebrews received the mes-  
sage first. They were the original prophets of  
God. The other two words mean a seer; these  
two words are used sixteen and twelve times  
each. Two of the words refer to the way the  
prophet's message is received. He is a see-er  
What do you remember of Daniel? Did he  
not have all sorts of visions? Did not Ezekiel  
have visions? The prophet is primarily a see-er.  
If ministers would only take knowledge of God  
and of Jesus they would use a great many more  
illustrations. They would not be so abstract.  
God filled His prophets up with pictures. These  
pictures embody the truths of God and I believe  
are better preservatives of truth than any ab-  
stract discourse. We have the thought then of  
a man receiving a message from God, a revela-  
tion; the prophet is the seer receiving the revela-  
tion. Then we have the picture of the other  
phase of the prophet as being touched at the  
solar plexus. God the Holy Ghost touches a  
man at the most sensitive part of his being, and  
when the Holy Ghost comes upon you that is  
where locally He seems to fill you. The divine  
impulse is felt in the center of the nervous  
system, the nexus between the physical and the  
mental.

The prophet then is a man who receives things  
from God by revelation and then receives the  
inspiration from God to speak it. Revelation  
and inspiration! The reason I emphasize them  
is because I feel we need to watch ourselves  
carefully, and to realize what inspiration means  
and what revelation means, and what a man who  
gives a prophecy is doing. He has received  
something from God and is giving it to you by  
inspiration from God. Revelation speaks of  
something new given to man; inspiration speaks  
of the impulse to give the message from God.  
Can a man be inspired without having a revela-  
tion? Does an inspired man always have to  
have something new from God? No. God may  
inspire a man to speak something he has known  
for years which he never had an inspiration to  
speak before. Now God says, "I want you to  
speak that," and it goes right home.

Just as inspired as the seer, a man may be  
who is inspired to write history. How is it we  
get such a wonderful glimpse of the history of  
Israel? Because men were inspired as to what  
to write and what to leave unwritten. They  
didn't have any new revelation when they told  
about Ahab and Jezebel; that had already hap-  
pened. God inspired that man to write his-  
tory, but there is no new revelation there. The  
history of Israel, the history of Babylon and the

history of Syria were there and needed by the Lord to convey a message to His own people and down through the ages to all the people, and so you will find little chunks of Babylonian history, and little chunks of Moabitish history because God inspired men to write it. A man then can be inspired by God to write without necessarily having a new revelation given him, but a prophecy may contain revelations from God and inspiration to put them down. And on the other hand a man may have a revelation from God and never be inspired to write it; in fact rather be impressed to keep quiet. And some of us think that every bubbling thing that comes to us at the place where the Spirit of God gets hold of us, has to come out. You may have a revelation from God but it may not be intended for this time or place; it may be intended for some time in the future. God says "keep it, digest it, some day I will inspire you to speak of it." If you speak *too soon* you will spoil the whole thing. We need both revelation and inspiration. You can have inspiration without revelation, you can have revelation without the bubbling impulse to speak it. We are apt to go ahead of the Lord sometimes.

The Lord often gives a man or woman new truth and it is given forth a number of times. He gave a revelation the first time and then inspiration to speak it over and over again. Jesus spoke some of His messages many times.

A prophet with an inspiration may be rejected by His own people, and yet his message is to his own people just the same. The message of Jesus was rejected by His own people, but it was so overruled that it was blessed to untold millions later and yet it was meant for His own age.

Oh it is a blessed thing that a man can receive a revelation from God! Isn't there comfort in the thought? There may be prophets right in this audience. Don't get the big-head and say, "I am one." You don't have to be a king like David. You don't have to be a great scholar like Paul. You can be a vine-dresser or a fisherman, or a carpenter. We are all capable of receiving revelations from God because we are men and women. We are so constituted that our Father can speak to us. Take my child, for instance, I can teach him words and keep talking to him until he looks up into my face and talks to me. I cannot teach a dog to talk back to me, but that little baby is my child. We can learn to talk back to God, and He will give us His revelations.

#### WHO RECEIVES REVELATIONS

What was Daniel doing when he had that wonderful vision poured in upon his soul? He was on his face before God, confessing his sins and the sins of his people, crying to God for mercy upon him and them. He identified himself *with* his people. I believe the prophets of this day will not be those who draw themselves away from the people of God and say, "Now Lord, here I am, cleaner than all the rest, better than all the rest. Pour it down on me. I am ready." Ah no! The man who will receive a prophetic message from God will be burdened with the people of unclean lips and is a part of them. Bear the burdens of the race; bear the burdens of an apostate church; bear the burdens of this church. It is not the man of superiority that gets the blessing; it is the man who buries his face and cries to God. Isaiah did the same thing: "Lord, I am a man of unclean lips. I dwell in the midst of a people of unclean lips." The Lord says, "I will purify you. I will get you ready for the message. Are you ready to take a message for Me to that people?" He was when the fire from off the altar touched his lips, but first he had to acknowledge himself as a part of an unclean people. There has to be a solidarity of the burden bearing, for the church and for the race. You cannot forget China, you cannot forget Africa, you cannot forget all the world, you have to bear the burden of the race, and when we get down on our faces before God and say, "Forgive us for our apostasy, forgive us for our uncleanness, forgive me for my sins, Lord cleanse us all," He will send you a message if you keep there long enough. Daniel got those wonderful messages when he was on his face praying and humbling himself and identifying himself with the people he needed to help and we cannot expect to be inspired with a message from God unless we love His people.

He is not going to send us with hammer and tongs to pound the people of God. He wants us to love them and identify ourselves with them. True it is that God sent an awful message to the people through Isaiah, but he first had to see God lifted up and had to be purified and to identify himself with the people just as Daniel did. So if there are prophets today, potential prophets, if they give a message from God they have to be humbled before God and identify themselves with the people who need the message.

#### THE PROPHET NATURE.

The prophet is merely a humble man, a man

surrendered to God; one whom He can use. That is the reason He used Jacob. He wasn't a perfect man but he had a spiritual vein in him. God didn't choose the animal man, Esau, but He chose the spiritual man, Jacob, although he was a liar. God says, "I have to take what I can get," and He could talk to Jacob through a dream. The reason God chose Israel as a people was because they were a potentially spiritual people, susceptible of being taught of God, and God having chosen them gave them His revelation. So we have the great prophets and law givers, not because they are better than other people, but because they have a spiritual side and God can use them.

A prophet is a man. Let us all have our hearts open to God; not that we will be egotistical or puffed up over anything He might do through us, but we do not know what a vine-dresser, what a fisherman God may use these days. Let us be surrendered. Some prophecies are short, some long. Joel, in some ways the most important in the whole set of them, is three chapters. Isaiah is sixty-six chapters. I don't know which is the more important. Some of Isaiah seems to be, because centered around the Messiah, but Joel with his little three chapters gives the whole subject matter of the last prophetic book, The Revelation. So you may speak just a short word of prophecy and it will be just as useful as a long one. You see where I stand on God using humanity. I don't think there is any patent on Paul or the prophets. While I would not stand here and contend for the continuance of the apostolic office, there are men who, to all intents and purposes are prophets or apostles. Men are just as susceptible today and open as Paul was. God is all the while brooding over the church, over the world, and laying hold of people through whom He can speak.

#### FORETELLING.

While prophecy was spoken with the view of edifying the people of God, the foretelling element was a prominent one. Not a central element, necessarily, although we have been apt to think that, but it has been no more so than Divine Healing is the great center of the Gospel. Divine Healing attracts a great deal of attention, and you will find people accusing this church of putting too much emphasis on Divine Healing; yet Jesus said, "That ye may know that the Son of Man hath power on earth to forgive sins, I say unto you, Arise and walk." He used Divine Healing as a very important witness of His own power to forgive sins; the lesser act of

healing the body was used to attest the mightier act of forgiving the sins. Foretelling was referred to in the same way by Isaiah. He challenges the heathen: "Bring forth your gods. Let them do what our God has done. I am going to tell you something that has never happened and is going to happen. Can your gods do that?" Their gods couldn't do it. Isaiah then uttered a prophecy saying, "This is what is going to happen, and I challenge your heathen gods and the gods you are so prone to worship to say anything like that. My God can do that through me." So Isaiah used the foretelling element to impress the people with the fact that God was superior. And yet both Divine Healing and Foretelling are subordinate.

There may be sections of prophecy in which there is no foretelling, but reproof and rebuke, directing them in the right channel. And yet the Hebrew prophet, speaking as a prophet, gets the far reach; he gets down to the kingdom.

I wish to say that this Pentecostal Movement has done more to illuminate my mind on the subject of inspiration than any historical movement I have ever thought about. We used to wonder about the prophets, how God could inspire, but the phenomena of the Pentecostal Movement has shown how a man could be separated from his surroundings and filled with life and power to speak forth a message. We have seen it done. We don't know how it is done. We don't know any more about it than when we lay hands on a person who is sick, and the pain goes. We stand there amazed. It is a miracle of God. We don't know how it happened, but there was a condition there, and the condition is gone. Just so the Spirit of God may come upon an individual, speaking a message, possessing him, controlling him, and speaking through him. We can understand how a prophet can write a prophecy and a king can take it and burn it, and the prophet can write it over again. The Spirit of God says, "I don't care anything about a king. I can give it to you again." So He took hold of Jeremiah again. That shows that message wasn't a message of man, who wrote once and forgot, and couldn't do it over again, but the Spirit of God took hold of him and delivered it. That is what I mean by inspiration, this bubbling over with a message from God through the Holy Spirit.

#### LIMITATIONS OF A PROPHET.

A prophet is not omniscient because God makes him know some things very definitely or uses him to express certain truths. Daniel proves this. He says, "I heard and I understood

not." He was asking for more light, then a little more light was given him. Although he had those wonderful visions and that wonderful teaching, reaching down to the end, still he said he didn't understand and he asked the Lord for more light. In Zech. 4:5 the angel said to the prophet, "Knowest thou not what these things be?" and he replied, "No, my lord." Here were those prophecies of the tribulation and the glories which should follow, and the prophets were puzzling over their own prophecies. They didn't fully understand their own message.

Let me tell you something. You may have a message given you, and it may not be for you to say, "I know all about that." You may not know as much about it as your brother or sister beside you who will be given the interpretation. The messages spoken by those old prophets were better understood by the New Testament people than by the Old Testament ones. They puzzled over them. You know Daniel was prostrated when he saw that vision, almost overcome by it. I wish we could learn that; I think the Movement needs it. When you have something given you from God it doesn't change you from the simple person you may be in ordinary life. You can easily spoil yourself or be spoiled by permitting yourself to be puffed up over that thing. If God gives you a gift of tongues, a gift of prophecy or any other gift, if He speaks a message through you which it is evident to you and to others is from God, you should drop right back into the simplest humility. If you allow yourself to congratulate yourself—I have seen people stand off and look at their own message and then interpret themselves wrongly in the light of the fact that they have been used of the Lord, and they immediately begin to dictate to people, tell them this and that. Now your message was of the Lord but you spoiled it all by thinking that because you had a message you were made bigger by it. The Lord took you as you were, poured something through you, and you were blessed by it but you were not made bigger. Maybe you don't know a single thing more about running a church, but the devil will tempt you if you don't watch out, and make you think you are bigger than the preacher because the Lord used you in a message. Be careful about that. A prophet is not omniscient. It says in I Peter that they marveled as to what manner of times these were of which they spoke when God testified of the sufferings of Christ and the glory which should follow.

#### INTERDEPENDENCE OF PROPHETS.

In II Peter we read that holy men of old spake as they were moved by the Holy Ghost, and no prophecy is of any private interpretation. Your message isn't the whole thing. It must get its light by the light of other messages. Every prophecy has to get its light by the light from other Scriptures. No prophecy is of its own interpretation. Some prophecy has had to wait for other times to interpret and these times are fallen upon us. And some of the blessings have fallen upon us and bigger blessings than we can hold are yet to come, so let us not get puffed up. St. Paul was an illustration of this. There was a big man but he was tempted. He was called a leader before he was filled with the Holy Ghost. He was a Pharisee. He knew he was good. He said in Philippians he was as good as the best of them, a Pharisee of the Pharisees, but he tells us in another place that God gave him wonderful revelations and lifted him up into the heavens and showed him wonderful things that were not lawful for him to utter, and so God permitted a thorn in the flesh, (I do not know what it was) a messenger of Satan to buffet him. The Lord permitted the devil to bang him around. Why? "Lest if I were fine and strong and perfect in every way, mentally, spiritually, physically, and superior to everybody, I'd be so puffed up I'd be spoiled." And the Lord said, "My grace is sufficient. I will help you to bear this but not take it away. I know you Paul. I want you to be humble. You aren't big enough to stand without it," and at the same time He poured His revelation through him, and let the devil pound him. That explains many experiences to me. Don't get discouraged about anything. Keep your eye upon Jesus. Never mind if the devil seems to be making a foot-ball of you. It may be that the Lord can't afford to let you have things too easy, too fine, because you cannot stand it.

If St. Paul, the great apostle, with wonderful revelations was permitted by the Lord to be humbled by the devil, you will have similar experiences, but you must be patient under it. Keep trusting, and by and by there will be a change. The Lord is watching the fire all the while and He will not keep us in it longer than will be good for us, but He must teach us that we are not all but only a part.

\* \* \*

FOX'S BOOK OF MARTYRS.

By W. Grinton Berry

A thrilling record of the martyrs of all the ages  
Every Christian should have this book Illustrated  
By mail. 85 cts

## Resurrection Power only through Crucifixion

“He Who Shuns the Cross Does not Welcome God”

Mrs. R. A. Brown in Glad Tidings Hall, New York City, April 23, 1916



THOSE of us who have been following our Lord through the Passion Week, have gone with Him through the Triumphal Entry on Sunday down to the Crucifixion on Friday, and today as we commemorate the Resurrection we are filled with the thought of the Risen Lamb of God, lifted up high, and what He has accomplished for us and in us through that resurrection. But we ask, How is that resurrection to be made possible? We see it made possible in Him, how is it to be made possible in us? There must be a cross, a crucifixion in every individual life if that life would have a resurrection. We so often ask the Lord for the resurrection life; we cannot get along without it in these days because of the powers of darkness on every hand, and as I studied the Word of God I found that the reason there wasn't more resurrection life in me, was because there wasn't enough of the cross-bearing, there wasn't enough of death to the self-life; not enough of death in me to bring forth the life of Christ. It is only when death is wrought in us that the life of Christ can be made manifest in us and through us. God in this hour is longing to bring forth His children into a life of power and blessing. If we would know the power of His resurrection we must know the power of the cross. As I prayed over this, I found a new side, it seemed to me, to this wonderful blessing of the cross for God's own children. I sometimes hear people say, "Don't always talk about the cross and the hard places. You make it so hard to be a Christian. Why don't you hold up the bright side and let us see the sunshine and the flowers?" Jesus didn't do that. When He chose His disciples, He didn't say, "You are to have a nice lovely time, now. Every bit of the road is to be strewn with roses. You are to walk in the air the most of the time. You will hardly ever touch the earth." Ah no! He said to them all (not just a few) "If any man will come after Me let him deny himself and take up his cross *daily* and follow Me." Not just once in awhile. That is what we think, but *every day* we must bear our cross. Jesus made the way plain for every disciple, and if we would be His disciple, if we would be a learner of Him, we must walk in this way. I believe the reason so many people backslide, and have such an up-and-down experi-

ence is because they are not willing to take the way Jesus said every disciple would have to take. He didn't say a few would have to go that way, but ALL, every disciple who would follow Him.

In Matthew 10:38 we read, "He that taketh not his cross, and followeth after me is not worthy of me." We have been following the story of our Lord's last week on earth, and as we look at the way in which He trod, and see the awful rugged road, and follow Him into the garden of Gethsemane, into that night of suffering where He endured the agonies of death for you and me, on through the three trials that day and up Golgotha's hill to the cross, and see Him hanging there, the nails piercing His hands and His feet, and we see nailed to that cross our every sin and every sickness, every pain and every sorrow—when we look at all this, is it too great a thing for Him to say of us if we are not willing to take up our cross and follow Him, we are not worthy of Him? He that will not take up His cross and bear it is not worthy of the name Christian. In Mark 8:34 we read, "And when He had called the people unto him with His disciples also, He said unto them (unto *all* the people, remember, and not to His disciples only) Whosoever will come after Me, let him deny himself, and take up his cross and follow Me." That is an invitation He gives to all to bear their cross. There are very few disciples even in this hour that are willing to bear the cross; most people want to run away from it; they bear it if they have to.

You remember when Jesus was going along with the cross on His shoulder, ready to faint with the weight of it, and from weakness, they met a man, Simon of Cyrene, and they made *him* bear the cross. He didn't want the cross, he didn't choose it, but he was made to bear it. Many disciples are like that; they bear the cross when they are absolutely compelled to, when it is put on them, and they have no way of avoiding it, but they don't get the blessing in that kind of a cross. Simon grumbled all the way up Calvary but he had to carry it. It doesn't seem that a real, genuine disciple should grumble when the cross is put upon him, and yet I know I have. I didn't realize it was a cross He was giving me to bear. A cross is not something to look at, but is something that is nailed on you; not on the other person but on you. You feel it in your flesh, it hurts in your innermost being. It is a

cross and you try to get rid of it. You say, "That is not the Lord. If I knew it was the Lord I'd bear it sweetly," but you would not. There is absolutely no cross that He will let be nailed to you, nailed to your flesh and pierce you even though the devil sends it, that does not contain victory for you; no matter what the circumstances. How do I know? I have His Word. "For we know that *all* things work together for good;" to whom? "to them that love God, to them who are the called according to His purpose." It will work together for good to that class only. If you are a disciple and then called by the Master, everything that comes to you to crucify the old flesh in you, everything that puts a cross on you is working together for your good. You say, "I don't see it." No, I think most of the work that is done along the line of cross bearing is done on the inside. You do not see much of it but after awhile you find yourself getting such a rich blessing. You went through, not very victoriously, perhaps, but you will find the next cross you are nailed to will not be quite so hard, the nails will not be quite so piercing. Why? Because quite a big chunk of flesh has been crucified. Who is it that will keep His commandments? "If any man love Me, he will keep My commandments, and I will manifest Myself unto him." He is the man who can know that all things work together for his good, because he is the "called according to His purpose," according to the will of God. When we are called according to the will of God let us not grumble, but thank God for every cross we are compelled to carry.

There were some, you remember who stood by the cross when Jesus hung on Calvary. There are some who are standing by today, watching someone else being crucified in the flesh. They stand a little close to you and sympathize with you as you are going through, but they shrink from the cross themselves. They say, "I pity her, she is going through a hard place," and perhaps they shed a few tears, but she is not the one to shed tears over. She is the one to rejoice over, that she is counted worthy to suffer.

Then in Philippians 3:18 we read of the enemies of the cross of Christ; "mark them which walk so as ye have us for an ensample. For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." They are professors but not willing to go through with God and therefore they are the enemies of the cross. Some one will say, "Is that person a Christian?

If he is, I don't want to be one." "Is that person baptized with the Holy Ghost? If he is I don't think there is anything in it." An empty profession makes one an enemy of the cross of Christ. It is only as you and I walk before God and let the cross crucify us, and let it become a power in our lives, that we can become an example of the Lord Jesus. Otherwise we are enemies. When you fail God you are an enemy of the cross. When you fail to live the Christ life before the world, you are a stumbling block to them. If we are not overcomers and profess great things, speak in tongues in public and live like devils at home, we are absolute failures, and enemies of the cross of Christ. We will do more harm to the Gospel of Jesus Christ than if we never made a profession. People who profess to have the baptism in the Holy Ghost and live like the world, mingle with the things of the world, are the enemies of Pentecost. There is a responsibility on us as to the life we live, as to the example we set before the world today. We have something high to profess; we have the Third Person of the Godhead living within. Are you letting Him overcome for you? Are you letting Him give you the power that will bear you up on that cross and nail you to everything that the flesh hates and the flesh dislikes? Have you ever had anything like that? Have you ever had anybody say anything to you that hurt? I used to want everybody to love me, and when they would say, "You old proud thing, you stick your head up above everybody," I'd cry and say, "Lord I know it is all true, and You are the only One who can do anything for me, crucify me so that Your life and Your power only will show forth," and when the Lord nailed my old self to His cross I didn't care what people said. God wants us crucified to people's opinions. That is a cross that many of God's children are not willing to carry. You examine your own heart and see if you are willing to have people dislike you, talk about you, say some things that are true and some that are untrue. Ask yourself if you are willing to take that cross on you today. There is where the real cross comes into our flesh, we are not willing to be cast out and thrown on the ash heap. That is all we are good for. The sooner we are on that heap, the better it will be for the glory of Jesus and the power of His resurrection. If you are not willing to take that cross and be crucified in your flesh, in your own will and have that will nailed to the will of God, you never can be an overcomer. It means the crucifying of your own will, your own de-

sires, your own ambitions, your own rights. Jesus knew that unless you would carry that cross you never, never could be an overcomer. I am finding it out, and so will you as you press on and see that goal. Back in the closet you have been saying to God, "Lord, at any cost I must be made ready for Your coming; at any stripping I have to reach that place. I must go through." Then He says, "Take your cross, child, carry it, nail yourself to it every day." Let the Holy Ghost who lives within, nail you to it, and when He begins to nail you there, you will find your will being broken. When you are willing to let the other person go ahead in the wrong, and you are in the right and you bear that cross, you have the greatest break in your will you could have, something that has humiliated you. There is a sweetness in that when we let Him break us. That is where God is bringing His children today, those who are called according to His purpose. They must have their wills broken. They must have victory in their lives before they are ready for the rapture. Are you willing? It was Jesus who said the way was narrow and few would enter in. I didn't say it; Jesus did.

Paul said there is a glory in the cross, that he had found it so. How did you find it, Paul? "I found it in imprisonments, in stripes, in buffetings, in shipwrecks." Oh Paul, what do you mean? "Yes, there is where I found it. In being stoned to death. There is where I found the glory." Stephen says, "I know the glory of the cross. There is a wonderful glory in it." How do you know Stephen? "When they were stoning me the very heavens opened and there I saw a vision of my blessed, crucified, risen Lord. That was what I got. I found the glory in the cross."

Over in Corinthians we find Paul said there was a cross in preaching the truth and there was a glory in it. Some people are afraid to preach the truth; they are afraid of their reputation; they are not willing to preach the rugged cross, but Paul gloried in it. He found power in it, that is why he preached it. He said, "God forbid that I preach anything else." There is nothing that has power but the cross.

Now you say you know you have been cleansed by the blood, you have freedom in Jesus, but you want the power of the cross, and the Lord says to you, "All right, my child, I will begin right on you today," and you may find yourself nailed to some cross. He will say, "Go over there and tell that brother and sister the mean things you said about them. You told an

untruth. Go over there and fix it up." That is what it means if you want the power of the cross in your life. That is what will make you an overcomer. You say, "I wish I didn't have this old temper, always wanting my own way." What do you have it for? There is power in the cross to set you free. If there isn't then the cross is a failure. If there isn't power enough in Calvary this afternoon to set every man and every woman free from every natural thing in the flesh, tempers, wills, and everything else, then the cross is a failure. But, thank God, we know it is not. We know there is power in the cross to set us free, to make us overcomers. Just as much as you are crucified to that cross, just as much as there is death in you, there will be this resurrection life. What did it mean for Jesus? He hung on the cross, He died, He was buried, but He didn't stay in the tomb. Because there was a complete crucifixion, a complete death to the world, the flesh and the devil, because He went into the grave and conquered and rose from the dead, today you and I can be overcomers in all things; and the power of the resurrection will fill our lives, the power of the risen Christ will make us overcomers today if we will go every step of the way with Him. Do you like the road, the rugged path? Oh I see it for myself as never before that only as I die in Him and go down to the grave, only as this old self is crucified and nailed to the cross, can I live in the power of the risen Christ!

\* \* \*

SONGS OF HIS COMING is the Title of a new hymn book compiled by Thoro Harris. This book contains the best hymns from "Songs of Power" and a large collection of new ones. It has probably more hymns on the Second Coming of the Lord than any other song book in existence. There are also a number of old standards we all love so well, helpful for revival work. Among the best are, "Amen to Jesus." "The Bridal Procession," "Keep on Believing," "Joy Unspeakable," "Just the Same Today," "He Paid it All," "An Old Account Settled," "Death Hath no Terrors," "The Breaking of the Day," "He's Coming in the Cloud," "Victory," "He Cometh!" "The Royal Telephone," "Our Lord's Return to Earth Again," "Deeper, Deeper," "He's Real to Me," "Come and Dine," etc., etc. The book comprises a total of 345 hymns, among them a number of solos and duets. Price, bound in manilla, 25 cts. by mail; \$20.00 per hundred. If you are thinking of getting a new Song Book in your assembly send for a copy before ordering a supply.

\* \* \*

Primitive Church Government

By Wm. G. Schell

This sets forth the form of government instituted by the apostles and the Early Church and gives the reader an interesting bit of church history. If you want an insight into church history without taking too much time you will get it in this little booklet. Should be in the hands of all ministers and Christian workers. 64 pages. Price 15 cts. each.

## The Last Missionary Call

Stanley Frodsham, San Jose, California



MOST of us have travelled on the long distance trains which traverse this Continent and have heard the waiters come through the cars and announce the various meals. Towards the close of the day, a waiter goes through the cars and announces, "Last call to supper!" It is the last opportunity, and who-so is hungry must go to supper then or do without.

We read in Luke 14 of a certain man who made a great supper and bade many, and who sent his servant out at supper time crying, "Come, for all things are now ready!" Real estate, stock, and matrimonial affairs so engrossed some that they had no ears for the invitation. The next word to the servant was to go out quickly into the streets and lanes of the city and bring in the poor, the maimed and the blind. "Yet there is room!" Praise the Lord, there is plenty of room at the heavenly banqueting table! With Him is *plenteous* redemption. In Father's house there is bread enough and to spare, enough for us, and plenty to spare for those of every kindred, tongue, people and nation.

Then the Lord said unto the servant, "Go out into the highways and hedges and compel them to come in, that my house may be filled." There is only one thing that will satisfy the great heart of the Man of Calvary, and that is a full house. And He shall see of the travail of His soul and be satisfied. If they of the city will not fill the heavenly banqueting chamber, they of the regions beyond, out in the distant highways and hedges, will hear and respond to the invitation.

I was once living with a brother in Canada, and at the hotel where we had our meals they were very punctual. The dining room was opened and closed at certain times, and if you did not arrive for your meal at the prescribed hour you had to go without, even though it was paid for. I forgot to call him one morning, and he overslept, and when he came down for breakfast the door was closed. He knocked at the door, but they would not open to him. He was too late. The time for the closing of the Banqueting Room is prescribed in the heavenly calendar. Isaiah speaks of the acceptable year of the Lord; that is 365 days when the loving gospel invitation can be accepted, and then the

*day of vengeance of our God.* Surely the 365 days of invitation have nearly run out, and the day of vengeance of our God is about to be ushered in. Probably some who read these lines have not yet responded to the Divine bidding, "Come, for all things are now ready." You can understand the word "Come," and you can act on the word "Come". If you do not respond quickly to it, you will hear from those same lips the word "Go," and you will understand that word and will have to act on that word, and you will depart to be with the devil and his angels throughout the countless ages of eternity. The door of mercy is swinging on its hinges. Read the last ten verses of the first chapter of Proverbs to see the fate of those who neglect this great salvation.

A brother was recently waiting on God and was given a vision of a poor, ignorant, degraded people sunk deep in the mire. He saw the Lord appear, and stooping down, those nail-pierced hands went deep into the filth of that mire, from which ascended a most foul stench, and He pulled out some glittering jewels which He placed in His crown. The Lord interpreted the vision. Amongst the poor, ignorant, superstitious, Rome-bound Mexicans He had some jewels, and He wanted this brother to throw up his comfortable position, to go out and preach the Gospel to that people and the souls won would be His when He made up His jewels. The Lord said to him, "Behold, I come quickly! What thou doest, do quickly. The time is short." This brother has left all, obedient to the heavenly vision, and is today preaching to the Mexicans in this country. He expects to go into Mexico as soon as that country is open. He goes sounding the message, "Last call to supper!"

Jesus said, "Other sheep I have, them also I *must* bring." His first public utterance was, "I *must* be about my Father's business." As He is, so are we in this world. Father's business is our business. We *must* be about it. Like Jesus we *must* needs pass through Samaria and give the gospel invitation. And when His constraining love leads further, we *must* go. They of the highways and hedges *must* hear this good news that "Whosoever shall call upon the Name of the Lord shall be saved. But how shall they call on Him whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear

without a preacher? And how shall they preach except they be sent?"

We find the Master's plan and pattern for the evangelizing of the earth in the Acts. He told His disciples, "Ye shall receive power after that the Holy Ghost is come upon you," that was the necessary equipment, "and ye shall be witnesses unto Me, both in Jerusalem," that is where you live, "and in all Judea," the district round, "and in Samaria," a little further afield, "and unto the uttermost part of the earth." Should not *the uttermost part of the earth* be the ultimate destination in view of His Spirit filled witnesses today as it was at the beginning?

Jesus instructed us all to pray the Lord of the harvest that He would thrust forth laborers into the harvest fields. The fields are ripe. The laborers are few. Some speak of hard times and talk of retrenchment. Let us rather obey the Lord and cry more earnestly as we see the storms brooding overhead and the possibility of the grain being spoilt, "More laborers yet, O Lord!" The Master is willing to engage more workers for the last hour. He does not begrudge the wage, though there is but one hour to work. The called laborers need not hold back, their wages will be as much as those who labored longer, and they will be paid first. And those who send out the last missionaries need not be afraid that they will be without their share in the reward. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." (1 Sam. 30-34.)

The first missionaries were separated by the Holy Ghost and sent forth by the Church. We do not read that Mark was separated by the Spirit; he started with Paul and Barnabas, but he soon became homesick and had to return. The present Pentecostal movement has produced more than one Mark, earnest souls, but novices, who, when they are a little more experienced, will be profitable for the ministry. Workers, in those early days went forth in faith, and if they did not find a Lydia's house, a goal would be open for them. They went through afflictions, distresses, stripes, imprisonments, tumults, fastings, dishonor, and evil report, and came forth rejoicing. They had no Board back of them, no regular stipends, but they went forth trusting One who never failed them. Love never faileth. God is love. A brother said to me recently, "The Word tells us that if any provide not for his own, and specially for those of his own house, he has denied the faith and is worse than an infidel. If our Heavenly Father did not pro-

vide for His own, it would mean that He had denied the faith, and was worse than an infidel. This is what unbelief makes God. Faith rejoices in the assurance that He will supply all our needs."

God did not rain manna upon those first missionaries, nor were they led by ravens, but their needs were supplied by the Church. This is His thought for today, and for every individual in the Church to be awakened to his or her personal responsibility. The two greatest needs of today are systematic prayer and systematic giving. Our God is a God of system. The sun rises regularly every morning and sets regularly every night. The seasons run their systematic course, and the stars move in their prescribed orbits in systematic periods of time. We need to be less spasmodic and more systematic in our Christian life.

It is good to have a prayer list or a map of the world when we pray. "Praying always with prayer and supplication in the Spirit; and watching thereunto with all perseverance and supplication for *all saints*," means that we pray for every missionary and every native convert every day. I heard a dear old saint say at one time, "I take a trip round the world on my knees early every morning, and it gives me a good appetite for my breakfast." Someone has said that prayer can do all that God can do. "*First of all*, supplications, prayers, intercessions, and giving of thanks, for *all men*. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." When the church and the individuals in the Church, are obedient to these prayer calls, there will be a real concern to send more laborers into the harvest field.

Systematic giving is also prescribed in the Word. After being told to be steadfast, unmovable, always abounding in the work of the Lord, the apostle, without a break, writes, "Now, concerning the collection—upon the first day of the week let every one of you lay by him in store, as God hath prospered him." It is a good thing to have a quiet time with the Lord every Sunday morning and to ask Him for wisdom in the dispensing of that with which He entrusts us. Always bear in mind that the silver and the gold are His, they do not really belong to us, we are only stewards. If we are faithful in "the unrighteous mammon" as Jesus calls money, He will entrust to us the true riches. With what measure we mete to Him it will be measured to us. Never forget the regions beyond. A missionary box is a good thing to have in the

house in which to place the weekly contribution. An old cocoa can with a hole punched in the top of it large enough to let a dollar slip through, and a piece of paper stuck round it on which some missionary verses are written, does admirably. The children take a great interest in this, and as a result willingly place a penny in the box every time they have ten cents given to them, if they have been taught the privilege and blessing of giving. I have known some children, when they have had money given to them, go straight and put it all in the missionary box, because they wanted to help the little children that knew nothing about Jesus. They love to gather round at the time of the quarterly opening of the box, and are interested in seeing if there is not more in the box than at the last time of opening. Since it is more blessed to give than to receive, the home where a missionary box is well used will always become a center of blessing.

In the days of the first Pentecostal outpouring, the early disciples sold their lands in Jerusalem and they brought the money and laid it at the apostles' feet. They laid their treasures up in heaven. A few years later Jerusalem was destroyed, and if they had not sold them they would have lost them anyhow. All they held they lost, all they gave they had laid up where neither moth nor rust could corrupt. Later, when there was poverty in Jerusalem, the Lord put it into the heart of the Gentile churches to send them help, and so their money came back with interest. Whatsoever a man soweth, that shall he also reap. This applies to finance, as well as other things. During these last days, many saints have been selling their lands, and putting the money in the Lord's treasury. In these days of wars and rumors of wars, heaven offers better security than earth. They believe the Great Tribulation is coming very quickly, and then anything they hold will be lost, but they know that all they have given to God will be eternally secure in heaven above. Is not this wisdom?

In James, we are told to be patient unto the coming of the Lord, and in connection with this, he writes, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." We might call this last the seed and the harvest rain. The rain is good to the farmer just before and just after he plants his seed, but if the seed is not sown, it is of little value. God is sending the rain, but unless we take advantage of the season and sow the seed

in abundance, we can expect no great harvest. In Joel we are promised, "He will cause to come down for you the rain, the former rain and the latter rain in the first month, and the floors shall be full of wheat." Does not this speak of a wonderful month of seed sowing and harvest and rapid ingathering? Have we faith to believe for this in these last days?

We heard a returned missionary, (Mary Norton of Benares,) this week, and in concluding her remarks she said, pointing to a large map of India, "There is one word I should like to write over that map, and that is the word OPPORTUNITY." She told of whole villages in India coming to the missionaries and saying, "We believe in your Jesus, and we want to be baptized." The Methodists have 150,000 heathen on their hands who want to be baptized, but they feel they must first instruct them somewhat. As one reads of the remarkable meetings held in China, first by Sherwood Eddy, and then by Dr. Mott, it is easy to see that China has a wide open door to God's last heralds. The same, we believe, can be said of most parts of Africa. There are hungry hearts everywhere willing to respond to the last call to supper. How many are willing to take the invitation?

#### BLOOD AGAINST BLOOD.

By A. S. Booth-Clibborn.

This is an interesting book. It is an earnest appeal addressed to fellow Christians. It is timely, interesting, and strikingly written, and gives food for thought in these days of blood-shed and carnage. It will help every Christian to know his duty for the coming evil days. Price by mail 55c.

\* \* \*

"TELLING THE LORD'S SECRETS," with four other equally good addresses by Daniel Awrey are now issued in booklet form. We have had more requests to have the article on the Secrets of the Lord put into tract form than anything we have ever issued. It has been copied by a number of Pentecostal papers, and translated into the German language.

The other addresses, "How God Develops Us," "The Finest of the Wheat," "Filled with His Will" and "The Use and Misuse of the Spirit's Gifts," are equally good and especially helpful to the Spirit-filled Christian in these days. Issued in attractive paper cover. Price 10 cts. for the entire booklet, four for 35 cts., eight for 70 cts.

\* \* \*

"FROM DEPTHS OF SIN TO HEIGHTS OF GLORY" is the title of a booklet of 53 pages, giving the unique experiences of Joseph Robbins, told in his own peculiar vernacular. The story of a more remarkable conversion and the wonderful growth in the divine life has probably never been published. It has a remarkable originality.

The booklet also contains accounts of how God has used him in blessing to others.

Neat paper covers, 53 pages, reduced to 10 cts. (5d) ; 4 for 35 cts. (1s 5d) ; 8 for 75 cts.