



The Tatter'd Rain Evangel



The days of Heaven on the Earth

• • • • Contents • • • •

Move Forward	2
The Three Companies	6
One-Hundred-Fold Fruitage Qualifies..	6
The Seductiveness of Power	10
Love for Souls the Great Lack.....	10
Notes	12
Eleventh Anniversary	12
Missionary Interest Growing.....	12
Three Months' Report	12
Federation of Nations	13
"This Year in Jerusalem".....	13
The Word in the War Zones.....	13
Personal Work	14
The Need of Digging Spiritual Trenches ...	15
God Chooses Messengers from Interces- sors	15
The Loneliness of God	19
His Great Purpose in Redemption....	19
Old Wells Dug Out	21

An International Monthly Magazine

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

Move Forward

Elizabeth Sisson



ES, "Move forward all along the line." I was in a city trolley the other day, every seat was taken, men and women were holding on by the straps and the car at the receiving end was getting terribly congested. Every few minutes the trolley man was calling out, "Move forward there, move good folks; plenty of room up at the other end." Then they would move an inch or two and it would all have to be gone over as the next crowd entered.

What's the matter with Pentecost? She is failing to move forward. She is standing too near the entrance line. What does she know of the gifts of the Spirit yet? Very little. There are nine of them, according to the Word, viz., the "Word of Wisdom, "Word of Knowledge," "Gift of Faith," "Gifts of Healings," "Working of Miracles," "Gift of Prophecy," Gift of "Discerning of Spirits," "Kinds of Tongues," "Interpretation of Tongues." Of course we have had by the Spirit some wisdom, (not so very much!) and some knowledge, (not enough to hurt us!) some faith, thank God! and healings, precious healings,—but what do we yet know of Faith, as a *gift*? Mountain-moving Faith? What do we yet know of the "*gifts*," of Healings? Are there many such "*gifts*"? Why should it be put in the plural? What do we yet know of Prophecy as a "*gift*"? I do not now mean the foretelling of future events, but that principal part of prophecy, the forthtelling of the truth of God with a divine unction of so great power as to call it a "*gift*." I saw it once in a soul, so gripped of the Spirit, that then only did I know I had never before seen Prophecy as a "*gift*." Then the gift of "working of miracles;" we have not even a definition for it, unless we turn to the Old Testament and find Elisha healing bad water and barren ground with a cruise of salt, filling empty ditches with water, empty vessels with oil, healing death-fraught pottage, with meal, making iron to swim; at his word bringing on famine to the land; at his word taking off the famine, etc., etc. Or turn to the New Testament and see our Lord's life of miracles; water turned to wine, tempest stilled, food multiplied, money brought from fish's mouth, swine hurled into the sea, etc., etc. "Yes," somebody argues, "but that was Jesus." Yet has He not said, "The works which I do, ye shall do also"?

Why should the *gift* of miracles mean less with us than it did with Elisha? Why should it mean less than it did with Jesus? Then what know we of the *gift* of "discerning of spirits"? We catch some glimpses of this in Acts (Chap. 5—Ananias and Sapphira, Acts. 14:9 "perceiving he had faith to be healed.") We simply do not dream of how mightily God wrought in the supernatural in all the "*gifts*" in the "former rain," and yet in His prophetic promise (Joel 2:23-26) God says that was all "moderate" compared to the double down-pour of Latter Rain. What is the matter? We are too near the entrance door of Pentecost, and our Great Conductor is crying "Speak unto the children of Israel, that they go forward. Move forward, move forward, all along the line."

But how move forward? Not by clutching after gifts. God is merciful, therefore we shall never have the nine gifts of the Spirit until we have matured the nine forms of the Spirit, or the LOVE of I Corinthians 13. As our brother Rev. A. B. Simpson of the Christian Alliance, has so precious brought out, the "*fruit* of the Spirit"—not fruits, it is in the singular number, because it is one fruit, and that fruit is *Love*. Not a half dozen fruits, but these are all, like the sections of an orange, parts of the one fruit of love.

Joy is love exulting
 Peace is love reposing
 Longsuffering is love enduring
 Gentleness is love in Society
 Goodness is love in Action
 Faith is love on the Battlefield
 Meekness is love at School
 Temperance is love in Training.

Nothing more dangerous than the gifts without proportionate fruit of the Spirit! Witness Dr. John Alexander Dowie and Brother Frank Sanford. I would not bring forth their names as illustrations, but they are known country-wide and both notable examples at one time, of those in whom the Holy Spirit wrought in gifts. I saw Brother Sanford again and again remarkably in the grip of the Spirit, in the gift of miracles and in the gift of faith.

But unless that fruit of the Spirit, love, which matures the whole nature in God, and keeps in true humility, i. e., emptiness before Him, is greater in us than any gift—we, in a gift, are like a ship with more sail than ballast,—and with

the first big gale of prosperity, there is a *wreck*. How many of them along the shores of Church History!

A Pentecostaller in another country, preciously gifted to a marked degree, was telling me what he was, and what he was going to do; taking stock in himself! I was no fortune-teller, but I could have told his. I knew there was a fall ahead. The next I heard of him, he was a self-appointed bishop in his great city. His must be the ruling Pentecostal mission, because he knew how to hold things! Did you ever notice that when God moved to mark a life with an extraordinary manifestation of His supernatural power, He did not go to the school of the Prophets, but some obscure person outside of it? Our ears need to be continually alert Godward while we leave both meetings and missions free to Him (not to people!) for whatever extraordinary move He may choose to make at any time. Amos said, "I was no prophet, neither was I a prophet's son, but I was a herdman and a gatherer of sycamore fruit and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy." The self-appointed bishop soon developed the feeling that in the interests of God's work (he was honest) no other mission must be started in the city unless under his supervision! Matter with the brother? Immaturity. Not so Paul! He rejoiced even when the Gospel was preached of contention. (Phil. 1:16).

Immaturity! Yes, for in every meeting, in every situation, every Pentecostal center, we must give leeway for God to appear in the *unexpected*. There are "diverse operations" in the Holy Ghost. Only God knows their count! "The chariots of the Lord are twenty thousand, even thousands of messengers." Faith, that delightful child of God, when she has come somewhere near maturity—we are none of us yet arrived at maturity, but thank God; we are, if we keep under the Holy Ghost, growing!—Faith, that growing child of God, is ever looking for the unexpected to happen. She prays, "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at *Thy Presence*." (Isa. 64:1.) The growing child, Faith, knows that there is a "war in the heavenlies." Demons are thick there to catch up every atom of our humanity, that is not held in the *present grip* of the Holy Ghost, and ride in upon that which for the moment they have captured, and bring a defeat to King Jesus. But as the growing child, Faith, hangs *helpless*

upon God, for Him to appear, helpless but believing; He afresh bursts through, and all Satanic mountains of opposition, subtlety, or what not, flow down at His Presence. "When they began to sing and to praise, *the Lord* set ambushments" (2 Chron. 20:22) and left the enemy to gobble each other up. Oh, that we might get out of the way humanly, and get *into the way* in a helpless, but lively faith that *hangs upon Him*, "for that the Lord is near, His wondrous works will declare!"

A Pentecost without old men dreaming dreams, *by the Lord*, young men seeing visions, *by the Lord*, sons and daughters prophesying *in the grip of the Spirit*, the Spirit's love-life causing to continue "daily with one accord, breaking bread from house to house" (mission to mission) "eating our meat with gladness and singleness of heart"—I repeat, a Pentecost without these, is a featureless Pentecost. And Jesus waits, outside believers wait, the unregenerate world waits for the reproduction of such a Pentecost. "Back to Pentecost" and *on* from Pentecost to full maturity, is now God's programme, if we will let God work us into it. All hell shouts "No!" Wicked spirits in the heavenlies shriek "Never!" But God is equal to the situation, and if we will hang on Him, will bring it to pass. So much having done, He will do more, for He says that history of which we read in the book of the Acts was only "former rain, moderately" and "I will cause to come down former and latter rain together in one month." Hallelujah! What a Savior! But we have individually to consent to know Calvary, much more intimately than we now do, that it may come to pass. All that stands in the way, is the uncrucifixion remaining in you and me. Oh ye Pentecostallers! "Ye are not straitened in us (Father, Son and Holy Ghost!) but ye are straitened in your own bowels (your own human conceptions). I speak unto *you* my Pentecostal children "be ye also enlarged."

Have you noticed that the Holy Spirit is the only One who can manipulate the gifts of the Spirit? The gifts are not put in control of the individual believer, but in the hour of the use of a gift, the believer is put in control of the Spirit. "All these (nine gifts) worketh that One and the selfsame Spirit, dividing to every man severally, *as He will*." (1 Cor. 12:11.)

The Spirit is a dove of love; you grieve love, you grieve the Spirit. In such an atmosphere He cannot rise high enough in individuals, cannot get enough control to work them in a gift.

What I am about to relate is on another line, but will serve here as an illustration. In a convention years ago on the West Coast, the writer felt she had a message for the people. So strongly was she urged by the Spirit within, she asked the leader to let her have the floor. This granted, she tried in vain to give the message; never such difficulty, words stuck in her throat, thoughts all tangled up. Right in front of her sat a man and wife (dear, good people, themselves teachers) whom she had known as in the past, prejudiced against her. Something kept suggesting that they were resisting her, taking exception to her, in their thoughts criticising her, etc. All this she constantly rejected, believing it the enemy sowing suspicions in her mind—no surer way to lose the battle than take in the enemy's suspicions. She *would* not connect these two dear ones with the atmosphere that made it almost impossible to spiritually breathe, but went from the platform defeated, feeling she had wasted the people's time. Soon she had a letter from these parties, calling her down over some statements she had made; then followed sharp criticisms and harsh judgments of her and all the things which had been brought to her mind while she was attempting to talk, were on the page in black and white. Looking up to our Great Teacher to know what it all meant, not between the brother and sister and herself, but between God and herself, He made it so clear: "I allowed them to write it all out to you, to show you what an atmosphere one person can give to another. *You* never go to a meeting, without taking an atmosphere of help or hindrance, to the place. You as a listener are helping the messenger in his message or you are hindering him." See Heb. 5:11 for this: "Of whom (Jesus) we have many things to say and hard to be uttered." Why hard to be uttered? "Seeing ye are dull of hearing." Their spiritual sloth created an atmosphere difficult for even an apostle (Paul) to rise above! Oh yes, you as a hearer are as responsible for the atmosphere of the meeting as is the speaker. It is up to you to make it a success. Keep praising God that He is going to have the victory in that meeting, keep praying for each speaker and then praising God that He is coming in great power through him or her. It is work! far more work than delivering messages! But it pays! You are ministering the Spirit to the meetings. And if you are freshly filled with God's love for everybody, you do not see obstacles, you see Him. "Faith worketh by love." Hallelujah!

Most people think it is the workers who are responsible for the meeting's atmosphere. But equally responsible is every hearer, every Pentecostal attendant. You are a pipe for conveyance of the Holy Spirit to the meeting if faith but turns the faucet. There you are! a bit of empty tubing through which the Holy Spirit is flowing upon the meeting. Glory! When *each* is a temple of the Holy Ghost, *freshly filled with the Holy Ghost*, almost immediately the place comes into a unity in God. *The flesh is under the power of the Spirit*. Then can He exercise the gifts, "dividing to every man as He will." No human will in sight. This unity of the Spirit is the most vital thing among us. Most marvelous things of God come forth whenever it is secured. "It came even to pass, as the trumpeters and singers *were as one*, to make *one sound* to be heard in praising and thanking the Lord . . . that *then* the house was filled with a cloud . . . so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God." When the cloud of His presence obtains, and it always obtains when there is no disunity in the spirits, or thoughts, of the assembled people, oh, then from heaven there will come that sliding glory when "the priests," the human, cannot stand, (Ex. 40:35, 1 Kings 8:10, 11, 2 Chron. 5:14 and 2 Chron. 7:2) and God Himself will come forth and serve.

"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head (Christ is the Head) that ran down upon the beard, even Aaron's beard" "that went down to the skirts of his garments." The humblest believers, the most inconsistent cannot be lower than the skirts of His garments. And if the precious ointment of the Holy Ghost is let flow unhindered (and unity lets it) from believer to believer, it will soon reach the hem of the garment, and all the Body as well as all the Head will be under the precious bedewing of Hermon, and *there* (where the Spirit flows unhindered) *there*, the Lord always commands the blessing. (Ps. 133.) Our Archenemy knows all this full well and that his one successful way of fighting Jesus is to be perpetually on hand with each one of us, to get our spirits, or our thoughts, if not our words or actions, something less than the full high tide of the love of God shed abroad within us *toward everybody*. Satan can do nothing with the pure love of God shed abroad by the Holy Ghost. The Dove will be always crowning that

with His beautiful, wonderful power. But if I have a little prejudice, a little suspicion, fear, annoyance, vain-glory, spiritual pride, opinionatedness, argumentativeness, (whose twin mate is stubbornness) a little love of place, power, position, a little desire to be heard in *my* message, there is something below love, and on that something Satan can move to subvert, to pervert. This is what I think the Apostle may mean when he says "Ye bite and devour one another." Not some gross form of those sins, but we meet one another and give them no atmosphere from God, And our thought-life not being replete with the Holy Ghost, Satan injects thoughts about them, or worse, tells us what they may be thinking about us, and gets us to take on that false load. So we take from him, and give out only what we take on and they are robbed in us, bitten and devoured of us, when we might have made them fat, ministering the Holy Ghost to them.

A saint of God, now in glory, was much blessed in a service held by a peripatetic Christian worker. In her gratitude she cried, "Lord give me a verse for her—and there came Deut. 33.24, part of God's blessing on Asher, "he shall dip his foot in oil." When the friend came to the wondering worker with it, she was simple enough to say, "Why yes, Lord by faith I'll dip my foot in the oil of the Holy Ghost with my every going." God responded to her simplicity, and whether she took a preaching service, went shopping, traveled in the car, or met an acquaintance on the street—she of the dipped foot, found service. She passed on the prescription and many others now have the same testimony. Ye who read enter in to the same grace by the same faith, "He shall dip his foot in oil." "Lord I will trust thee that my every foot-fall shall bring the Holy Ghost somewhere to somebody." Satan is wily! Both in and out of Pentecost, I have seen him move upon a soul who was working in the love of God for the conversion or other spiritual uplift of another soul, and before they were aware of it the love was dragged out of the spiritual, into the natural and then God could not work, but Satan could. I saw two beautiful women, prison workers—thus brought down into marriage with ex-convicts! It proved disastrous *mesalliance*. Paul says, "We are not ignorant of his devices." I wish *we* were not. Of the more subtle forms of them, many of us are still ignorant. Else we would hear the Lord crying "Move forward, all along the line." We would go in for possessions of love in all its nine forms of full ripe fruit. He

would soon bring us where the Holy Spirit would be able to pick us up and use, "severally as He will," in all the nine gifts of the Spirit; and from time to time the power would come in the Assembly, when God would set aside all human ministering and "manifest forth His glory."

It means much to get the creature still enough and those who have messages, empty enough of self as to be willing not to give them—everybody willing to be set aside and then—God! David had seen the spectacle and it made him cry, "My soul thirsteth for Thee, my flesh longeth for Thee, . . . to see Thy power and Thy glory, so as I have seen Thee in the sanctuary." Not only David, but the writer has a few times had the extreme felicity of seeing the human set aside and the glory of the Lord filling the house. It must be seen before its surpassing glory can be imagined! But it waits for us, and oh! so much fulness of the nine beautiful gifts of the Spirit and Jesus standing before us saying, "As I am (up here in the glory!) so are ye down in the world." (I John 4.17) Here are the provisions. Oh for a willingness to move forward all along the line and get near the throne end of our glory instead of hanging back at the Acts 2:4 beginning of Pentecost.

Going to one of Billy Sunday's meetings at Back Bay, Boston, my friend, who accompanied me, said as we looked up at the high buildings, and down miles and miles of avenues spreading out in various directions, "This is all recovered ground—just slime and mire so many years ago." Great are the works of man, but what of the works of God? "Oh," I said, "and that is just what God is doing by His Spirit through Billy Sunday. He is calling slum souls (for all sin is quagmire) by the hundreds of thousands to hear the Gospel, and 'recovered ground' for time and eternity is in many the result." Glory! But oh, how much recovered ground God is waiting to fill in, in Pentecost! Latter Rain has been with us over ten years and we cannot today read I Cor. the twelfth chapter, and not confess we are hazy about much of the working of Pentecost's nine gifts. Isn't it time for us intercessors to get on our knees and with fastings and prayers, call on God for the whole Body, that we may be all matured in love, and remove the obstacle, that like a manacle binds God's hands from bringing us into the fullness of the nine gifts of the Spirit? Now the bowels of His mercy hold us back from salvation-wrecking power, till He can bring us all to a safe maturity, viz., ripeness in love. By discipline

He is compelled to check us, humiliate us, right us up. Slow process: looking toward a *certain result*, hallelujah! But if we would give ourselves to building up the Body *in love*, by "that which every joint supplieth," He could hasten the process and bring forth the glory! Let us fall to fasting and prayer for it. Oh how Jesus needs it that He may see of the travail of His soul and be satisfied! Oh how the main body

of Christian believers need it, that they may see Pentecost in its full bloom, that they may no longer be robbed of its full convincing power. Since Jesus with His own blood has purchased for us all the features of Pentecost, why should we miss any? To your knees oh Pentecost! with prayer, fasting and humiliations. God is merciful, He would like to bring in "the early and latter rain in one month."

The Three Companies of Christians

Only One-Hundred-Fold Fruitage Qualifies for the Rapture

Wm. T. MacArthur, New York City, in the Stone Church, Dec. 22, 1917



I WANT to bring to you a very simple message, one that I trust the Lord will make a blessing to us all. In the thirteenth chapter of Matthew we have seven parables, but I want to call attention to the first one of the seven, the parable of the Sower and the Seed, beginning at the third verse: "And He spake many things unto them in parables, saying, Behold a sower went forth to sow; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them; some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away: and some fell among thorns; and the thorns sprung up and choked them: but others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold."

From the eighteenth to the twenty-third verses we have the Lord's explanation of this parable. It is not permissible to construct a doctrine upon a parable or an Old Testament type, but when we have the Lord's explanation of a parable, we have a solid rock upon which we may build any kind of a structure. So I want to dwell more particularly this afternoon upon the Lord's explanation of the parable. He said, "Hear ye the parable. I want to explain it to you." "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. 'This is he which receiveth seed by the wayside.'" This is the man who stands on the corner of the street, listens attentively while someone is preaching and then walks away. In New York City where I have done considerable street preaching, people would listen to me as

long as I would talk; it seemed as though they didn't have any duties, or if they had, they suspended everything to listen to me, and I thought, "Surely there will be results from this meeting," but I never heard of any. They had received the seed but they walked away and were soon attracted by a bill-board picture, an advertisement for a picture show, or something of that kind, and went in there. If you said to them the next morning, "I saw you listening to the street preacher last night," they would answer, "Yes, I was there; pretty good talker." "What did he say?" "I don't know." "Why don't you know?" "Well, he was a good talker, all right; I enjoyed listening to him, but I couldn't tell you what he said." The devil had caught the seed away. That is the devil's business to catch away the good seed before it gets a chance to strike root. Nobody can take the Word of the Lord into his heart, ruminates, turn it over, commit it to memory, without it striking root. It is alive. The Word of God is living, active, "quick and powerful," as we have it in the Old Version, and it cannot be received into the heart without striking root. It is God's instrument to produce new life. That is His way of doing things.

Now the next kind of hearer that we have is the "stony ground" fellow. He is the one who follows you into a meeting, and when the invitation to sinners is given he goes forward and professes to be converted. You take his name and address and give him a New Testament, with his name written on the fly leaf, and everybody shakes hands with him, and as he stands there you say, "Now tell what the Lord has done for you," but he scarcely knows what to say. You tell him, and he says it and goes away, and you say "Thank God for one soul tonight, anyway." The next day in the planing-mill or the machine-shop, a man says, "Say, Bill, I hear you got religion last night," and there is no re-

ply. Then from another corner of the planing-mill comes a lump of putty that hits him on the left ear and he gets angry and swears, and says, "There's nothing in this religion." He had no depth of earth. The ground hadn't been cultivated by any exercise of soul. He had never realized that he was lost, and there had been no conviction, or confession of sin, no breaking up of the fallow ground, and the seed could not be anything but weak and puny which would wither at the first blast of persecution.

The next one who received the seed, belongs to the church here, I should imagine. The seed grew, it rooted, there was abundant evidence of spiritual life, but there never was any fruit. Why? Because of "the cares of this world," and "the deceitfulness of riches." Oh this everlastingly wanting to get rich! The man of the family quits his good job and goes to another one because he thinks he can get rich; or he borrows some money from his brother-in-law and goes into some fool business he doesn't understand, because he thinks he can get rich, but he will never be anything but poor. "The cares of this world;" — that clause pertains to his wife because she never gets enough with which to do anything. She is always turning the children's trousers inside out and upside down to make them last, and fussing over one thing and another; cannot sleep nights because she doesn't know how she will manage to get along; "the deceitfulness of riches" and "the cares of this life" have choked the seed in each of their lives, and consequently they are absolutely fruitless. And you are here this afternoon.

But now I want to speak of the fruitful ones; those who really bring forth fruit, one a hundred, one sixty, and one thirty. The Lord Himself divides the fruit-bearers into three distinct classes, or grades, rather; a hundred-fold, sixty-fold, thirty-fold. I do not divide them, He does. He gives it in the parable. He repeats it in the explanation of the parable, word for word. The first time I tried to preach about this was a year ago last summer, at a large Convention. After the sermon a woman said to me, "How ridiculous! Hundred per cent Christians! Sixty per cent Christians! Thirty per cent Christians! Who ever heard of such a thing!" Now I have known that woman for more than twenty years, and I knew her status right down in the depths of my soul. If I had had a piece of chalk I could have marked on her back, "thirty per cent." And that is the reason she objected to

the words of the Lord and tried to make out they were my words.

Now what is this fruit? "Why," you say, "that is the conversion of souls." That is one kind of fruit, the fruit an evangelist may bring forth, which if he doesn't, he will have to give an account some day why he failed. But this is the fruit of the Spirit we read of in the fifth of Galatians, twenty-second verse: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control," nine-fold fruit of the Spirit. Now the Lord is not unreasonable at all. He doesn't expect any of His children to bring forth fruit, but expects them to let the Holy Spirit accomplish that work. All they have to do is to keep themselves clean so that there are no weeds to choke the good seed, and be careful to avoid the deceitfulness of riches. Be satisfied with such things as ye have, for He has said, "I will never leave thee nor forsake thee," and stop this miserable unrest, this everlasting dissatisfaction with your circumstances, and seeking to do something. You plan and scheme, and pull some wire in order to better yourself, checking thereby the fruit of the Holy Ghost and disqualifying yourself eternally. Stop this fretting over the poor carpet and the broken furniture, the scarcity of food and the old-style clothes. You say, "It is all right for you, you have plenty of clothes." Yes, but I wore second-hand clothes for years, and I never offered anybody any medicine I haven't taken myself. The very best work I ever achieved in my ministry was when I had only two shirts, one on my back and the other in the laundry. Let us be content with such things as we have, and give the Holy Spirit a chance to bring forth fruit. He will do it if we give Him an opportunity. He doesn't expect you to do it.

Now why did Jesus say, one hundred, sixty and thirty? Why didn't He say one hundred, fifty and twenty-five? Because there are nine fruits of the Spirit, and you cannot divide nine that way. Some brought forth the nine luscious fruits of the Spirit, and some brought forth six and some three. I had a most delightful neighbor for a few years; always have had good neighbors, but this one was exceptionally good. He had a lot of grapes, and said to me one day, "If you care for grapes, Mr. MacArthur, I wish you would go into the arbor and help yourself. My wife made grape-jam and grape-jelly and grape juice last year until we never

want to see any more grapes. Go in and help yourself." So I went, and saw one of those fancy affairs; I do not think it was intended to bring forth anything but leaves, but as I looked I saw a bunch of grapes like you have often seen—just a grape here and there; then I saw another bunch that was worse than that; it had about three grapes on it. But as I walked further along I saw luscious, splendid bunches, and I gathered them. How significant this is of our fruit-bearing.

Now I want to come to the practical part of this teaching, for I feel it is a very serious, solemn thought that the Lord is giving. I know there are some here who will agree with me when I say I see three distinct companies. I see them in the Old Testament type; I see them in this parable. I see them in the twenty-fourth and twenty-fifth chapters of Matthew; I see them in the twelfth of Revelation. All through the book, from Genesis to Revelation, we can find three distinct classes. I see the Lord coming and I see Him gathering the first fruits; I see Him gathering the harvest later, and I see Him gleaning the corners of His field after that. I know that the first fruit will be the hundred-fold Christian, and I believe the sixty-fold Christian will be left to develop until he also is an hundred-fold, and that the thirty-fold Christian will meet the Antichrist in all his horribleness and have the opportunity of winning a martyr's crown. Now I will be happy if I am a martyr because it will take only about three seconds to cut off this head. I am quite sure I will say to the Antichrist, "No, sir. No mark of the beast for me. Bring your basket quick." I am sure if I go through the tribulation forty-two months as I am perfectly satisfied the unready Christian will do, I will have a glorious time for I will have a forty-two months' campmeeting. Nothing to do but get ready for the great harvest of the Lord! But oh beloved, to be among the hundred-fold Christians gathered first who escape all these things that are coming upon the earth; to whom the promise is fulfilled, "Because thou hast kept the word of my patience, I will also keep thee from the hour of trial, which shall come upon all the world, to try them that dwell upon the earth." That hour, I believe, has almost struck. I hear the answer of Jesus to the questions, "When shall these things be?" "And what shall be the sign of Thy coming, and the end of the age?"—I hear His response, "Ye shall hear of wars and rumors of wars; see that ye be not

troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." I am sure the beginning of sorrows is here, and it is better today than it will be tomorrow.

And in what are you trusting to be among the first fruits? Are you trusting to some experience you had at some time in your life? Brother, sister, you will be left if you are. There is only one thing that qualifies and that is hundred-fold fruit. Let us look at that fruit again, and see how we are off. The fruit of the Spirit is love. G. Campbell Morgan has said that "love is the comprehensive thought that embraces all the others," but we will take the simpler thought. How are you fixed for love, brother? I do not mean the natural affection we have in common with all human kind. I sometimes call that the Ladies' Home Journal love. I know of no better way to distinguish it. It is all right when the sun shines on both sides of the fence, but there is an old saying that when poverty comes in at the door, love flies out of the window. That is the Ladies' Home Journal kind; the other kind stays, the kind that is referred to in the thirteenth chapter of first Corinthians.

I listened to Dr. Gray lecture once and it was a great comfort to me. He proved to me that I could love people I didn't like. This thirteenth chapter makes that clear that you can love people who are not congenial to you, and whom you would not care to make your friends. You can be kind and unselfish. That is the love that never fails, and that must be the evidence in our lives. And the "joy" that is spoken of here is the joy that is not dependent upon circumstances; no difference what your circumstances are, your joy is the same. You do not have to be laughing, but you can be joyful all the time. You can be sorrowful yet always rejoicing; you can be poor yet making many rich. And "peace"—the devil will do anything to disturb your peace, and when your peace is disturbed the soul is disqualified for the whole day. We see it in the family life: The wife jumps out of bed and runs to the kitchen to get the breakfast; the husband rolls over, "a little more slumber" and then gets up and hurriedly bolts his food and goes down town. He didn't pray, neither did she; they had no Word of God, but each complains of the other; one of poor food, the other

slept too long. Even good people have their peace disturbed, and permit little, miserable things that are not worth mentioning, to disturb the peace of their souls. Love, joy, peace, long-suffering! Are you easily provoked? "Love is not provoked," it says. Can you suffer long and be kind? Are you characterized by your goodness? faithfulness? Can you be depended upon when you promise anything? There are many people not even faithful at meetings; not faithful to their trust. Meekness—oh, the lack of meekness! There is nothing so hard to eradicate as egotism. I am getting more and more disgusted every day with egotism as I see it working havoc in lives. Andrew Murray has well said, "Perfect humility is perfect Christlikeness." I talked with a gentleman who had listened to Andrew Murray for three weeks, and I asked him, "Did he impress you as being a very gifted man? What was your impression of him?" And he said that he was the most humble person he ever saw. Pray for humility. Pray to be delivered from pride. All irritability is pride. Madam Guyon says that all rage is pride. Where there is no pride there is no rage. Humble people never get angry. Some people are very proud of their ability to get angry, but if you are a child of God and give way to anger you will be found in the gleanings of the corners of the field, as sure as you live. The first fruits will be gathered some of these days. "Oh," you say, "Christ was the first fruits." Yes, but remember there were two loaves baked with leaven; in that thought undoubtedly Jew and Gentile are represented. They went up before the general crowd.

Self-control is the last in this wonderful cluster of fruit. "Well," you say, "I am trying my best to produce it." The harder you try, the more sure you will be not to produce it. You cannot produce it by trying. The more absolutely you take your hands off, the more certainly will it be produced. It is a miracle, it is supernatural; it is not you at all, but God working in you. I know of people who produce this fruit naturally, but I am not speaking of this class. I think now of a woman whom I studied for two years. She played the piano in my church. I never saw such an amiable, unselfish person, nor one so faithful; always seeking someone's comfort and interest. I had seen a man like that formerly, and after I had studied her for a long while, I said to her, "Are you related to So-and-so?" "Why, he is my cousin." I said, "I have discovered something. It runs in the blood. Was

your mother the kind of woman you are?" She said, "Yes." I suppose her grandmother was also. That was natural. Christian Science produces that sort of thing also, but that is not the fruit of the Spirit. This "fruit" of which I am speaking is inwrought only by the Holy Ghost. And it doesn't make any difference how cantankerous you are naturally, that doesn't hinder His work. It will make the fruit of the Spirit only stand out clearer and brighter, if it has an ugly background, and everybody will say that a miracle has been wrought in that man's life. I know a woman who has the blackest, little button eyes I ever saw, and she could become more angry than anyone I ever knew, so angry it affected her health, and she would be compelled to go to bed, but she never gets angry now. She is the most long-suffering person you perhaps ever met; never becomes ruffled or disturbed. Why? Because the Spirit has brought forth the fruit of self-control in her life. Oh beloved, this is a wonderful thing! It is a miracle, but it is within the possibility of every human life whom the Lord Jesus has saved and the Holy Ghost has sanctified.

* * *

After This War, What? A Galaxy of Coming Events. The meaning and outcome of this European War, terminating in a World Confederacy, according to Prophecy. The book of "Revelation" as I see it. By Wm. F. Manley.

This book is now being printed. The first edition will be ready for delivery in March. Price will be \$1.25, but all persons sending in their name and money in advance may have it for \$1 each. This offer stands good until March 1st. Early subscriptions desired to assist in getting out the first edition. Agents wanted. Send all names and money orders to Wm. F. Manley, 1616 New Jersey St., Los Angeles, California.

* * *

With deep regret we record the home-going of Mrs. Robt. B. Cook, who passed away in Bangalore, South India, August 31, 1917. She died of typhoid fever. May God comfort and sustain her husband and children.

A noble company of Pentecostal missionaries have joined the ranks of the church triumphant in 1917, but what higher honor or more glorious entrance into the home above than by a poured-out life for the service of others? What matters privations, distresses, sorrows beyond measure, disappointments, or even death, to the redeemed soul who has laid down his cross for the crown of life! For him is eternal gain! And we who are still in the battle field are comforted with the words of the Apostle, that these "light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory."

The Seductiveness of Power

Love for Souls the Great Lack Among Christians

E. B. Kennedy, Zion City, Ill., in the Stone Church, Dec. 6, 1917



IT IS blessed to be in the will of the Lord, and when the Lord's will is being done what can we do but praise Him. It is always a very precious thought to me in coming amongst the people of God to know that His promise holds true even where two or three are gathered together in His Name, there will He be in their midst, and if we can believe God's Word and the Word of Jesus we will realize the presence of Jesus here this evening. I praise God that there is One tonight in this presence, and it is He who is in the place of all power, crowned with glory and honor, and that is where we are to see Him. I was reading in the book of Acts while waiting upon the Lord, and read that when Paul first went out to preach the Gospel he preached Jesus Christ; and when Philip went down to Samaria on his first itinerating tour he preached Jesus Christ. In China when we spoke to the people and when we overheard our helpers speaking to the people we found them saying that we spoke a "doctrine," and they used that word amongst themselves, and I remember how it first came over me, the coldness with which they talked about Him. They were talking a "doctrine," and try and wrestle with that problem as I would, I could never solve it. They taught me *how* to pray, *how* to talk, and much as I yearned to do otherwise, I found I was talking doctrine. There is the trouble with our conversation, with our living; we are not occupied with a Person, and we do not go forth to proclaim a Person, the Person who is in all authority. But this to me, fills my soul with comfort, that He who hung upon the cross, at the time He was upon that cross was getting victory over my adversary, and it blesses my soul to remember that every day since that time up to this very hour, my Lord has never lost any victory He got upon Calvary, but every victory abides and will abide until the end. You know the world is not hungering for a message other than a message of the Son, and what you and I must do to get that message to the world is in our daily walk to be occupied and taken up with Him, the Person of Jesus. Not with things, not with blessings, not with experiences, but with Jesus.

We may tell about Jesus, go into all the details of the story, and that is blessed, that is the

Gospel, but if we ourselves are not occupied with the Person, the people who listen to us will not be occupied by the Person they learn about. There is a distinction there. The thing that we give to people is what we live. It is not what we learn from a book, from lips, from somebody else's experience; it is what we live that counts. The hungering of the human heart is not satisfied by knowledge. What is it for? Do you know that power has a great attraction for us? Not long ago I heard a man talking about power. The early disciples found themselves clothed with power, according to promise. Power is legitimate, but it is also very enticing. The world is full of men on all sides who are thirsting for power. Money has no attraction for them, but there is a lust for power, a lust to have something to sway other men, to make them bend to their wills. It is more than money, but there is something very seductive about this matter when it gets hold of a person's being, when there comes a cry for power, endowment of some kind. There are gifts, God's workings of powers through the body of Christ; these things are all lawful, but there is a seductiveness about them; there is a cry, a thirsting and longing for these manifestations if you get hold of them out of the Lord. I have found these longings in my own being. The human heart is not crying for death; the human heart and being do not cry out for self-effacement. My Lord as He went through found not a place to lay His head. He went forth, one man alone, without friends, without means, without influences, without anything, and away back **there in the** remote past, when He made offering at His Father's demand, He humbled Himself, gave up His glory, came down and despised His reputation; He became the off-scouring of the earth, and I believe there is no other way into the fulness of blessing that God has for the members of His body but the way He went. He said, "I do always those things that please Him." It was not for any worldly show or worldly place, but it was just the antipodes, just the opposite of that very thing. The human heart cries out for display and for pre-eminence that my Lord shunned. And even when He went about among men, it wasn't good society's customs that bound Him. He was freed from all that. He companied with publicans and sinners at the risk of His reputation.

We hang on to our reputation as if it were our very existence, our very being, but our Lord didn't. There is something infinitely beyond all these things and that is when the human heart gets a burning and a craving for Jesus Christ. Then these other things will not matter. The world will never weep at the feet of Jesus until we, not only know about Him in His love, in His attributes, but until we know Him and impart His nature. I must first meet Him. He must first satisfy my being and fill the whole horizon for me. Not doctrines, not experiences; not gifts, not messages, not His power, nor His authority, but He Himself. Some way the Gospel to me is no longer doctrines, but has become a Person; He Himself, and the Gospel to satisfy my being is that Person Himself. I do not know that the world shall ever get any service from this member of the body until He Himself has wrought some great miracle in me to make me satisfied with His own Being.

I have been recalling these last few months, the first time I went out to China, how as I went about on the steamer here and there, there was something in me that was watching for souls. Then after I got out there it was on me still, and when I found myself in a mission that had been established in that city for fifty years (they were that year celebrating their jubilee) I realized I was in a system. They had ways of doing things. They had found out by experience that wisdom had taught them to do things in this way, and I found myself in a cast. My heart was sore. I could not talk to souls that I passed on the street, because I did not know their language. I had not mingled with them, and did not know their ways, and the horror of this thing swept over me. There may be some persons in this audience tonight who are looking forward to going out yonder somewhere to the end of the earth and will find themselves some day amongst a people with whom they cannot converse, cannot tell the burning story and teach the Word of God. What will be the reaction upon their lives? Will they be able to endure? Are they well enough established in God? Are their own souls filled up with Him enough to take them through that hard time? I found I failed at that point. I found people talking about things and doing things in a certain way, and the burning love I had at that time began to decrease. Afterwards when I began to deal with God for my body and came into the wonderful experience of being able to trust God for that,

contrary to all previous understanding of things, contrary to all early training, to all church training and experience, I found the marvel of being healed by God in a foreign field.

Then I became interested in a company of people who were specialists, developed along one line, the healing of the body, and from that day to this I have never gotten back that yearning for the souls of men I had in 1894. Some way I believe the One who is able to fill all men's lives must get hold of me and burn my heart with His own love, His own understanding, His own yearning for the souls of men. You may ask that question of your own heart. That is where the people fail. That is where the soul who is baptized in the Holy Ghost is failing, though he is overflowing with praises to God, with exhilarance and with glory. He is failing God when he lacks that burning, yearning love for the salvation of men, and the yearning for the members of His Body, that they may come into all the fullness that is in their blessed Head. Some way that yearning is not on us. Would to God that He would do this for us, for those who have said they would go all the way! for those who had taken rash vows upon their lips under great glory of soul! I would to God that those who made covenants in this company and throughout this great city would have the yearning for the salvation of souls of men upon them. The Lord may not get much service out of us that will tell upon Chicago until that miracle is accomplished and until that miracle is restored to your life as an every day experience—Jesus Christ filling and satisfying the human heart. This will bring the yearning for souls, the yearning for the members of the body, and enable one to go forth to business, and in the home-like duties all the time, everywhere, taken up with the interests of our Head. We will then have that yearning together with Him, because that yearning of the Head pours through the members of His body; that yearning will dominate our lives, propel our lives and impel them; then the Gospel will no longer be set messages and doctrines, but the Gospel will be the Son Himself.

* * *

In addition to the Missionary Report for the last three months of 1917, on pages 12 and 13, we append herewith the report of our Brother Rape, who has carefully audited our missionary books for the year 1917:

Chicago, Ill., Jan. 9, 1918.

I have examined the Missionary accounts of The Evangel Publishing House (Anna C. Reiff) and find them correct.

A. T. Rape.

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

¶ Special rates to Assemblies ordering twelve or more copies. Write for terms. ¶ Send drafts, express or money orders payable to The Evangel Publishing House. ¶ Foreign Countries send international money orders. Do not send personal checks unless 10 cents is added for exchange.

¶ 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

Eleventh Anniversary

ON December 9th The Stone Church passed her eleventh milestone. Eleven years ago the church was opened by William Hamner Piper, who fell asleep in Jesus after five years of blessed ministry within her walls. His memory is still fresh and deeply revered in the hearts of many in this city, and our thoughts especially revert to his years of devoted service at this time, as he passed away in the closing days of the year (1911), and was laid to rest on the following New Year's Day. It was fitting that the Anniversary address should be given by Mrs. Piper, and we rejoiced and wept together as she recounted our joys and our sorrows during the past eleven years.

The Stone Church has weathered many storms but God has brought us through them all, and we look upon the trials and tests as stepping stones to heaven. When we think of the many vicissitudes through which we have passed, as a church, we are filled with deep gratitude to God for His tender mercy over this portion of His work; that He has enabled us to keep the light shining in this dark city and send it forth through the paper in purity and power to the ends of the earth.

* * *

The Pastor, Hardy W. Mitchell, is spending a few weeks in Ft. Worth, Texas, assisting Pastor Collins in his services, and during Brother

Mitchell's absence, Evangelist A. T. Rape, of St. Louis, Mo., has charge of the meetings.

* * *

Missionary Interest Growing

We have special reason to praise God at this time for answered prayer in connection with foreign missionary interests. At the beginning of 1917 we asked God to enable us to send out ten thousand dollars through the paper and the church, and He has more than granted this request. We sent out over eleven thousand dollars to faith missionaries carrying a full Gospel to heathen lands. The growing missionary spirit among our readers is very gratifying, and we ask them to pray with us that through our united co-operation many workers will be sent forth in 1918 and that a great company of blood-washed souls will be gathered in from every kindred and tribe and tongue.

* * *

Three Months' Report

The following is our Three Months' Report (Oct., Nov., Dec.) of monies received and disbursed. If any of the missionaries have not received the amounts opposite their names and will kindly communicate with us, we shall be glad to send them duplicate drafts.

Mr. and Mrs. C. H. Schoonmaker, for India	\$220.00
Geo. M. Kelley, South China	190.65
Miss Bertha Meyer, South China	130.00
Mr. and Mrs. I. S. Neeley, West Africa	120.00
Miss Carrie Anderson, South China	110.00
Miss Bernice Lee, India	103.00
A. H. Post, Egypt	100.00
Harry E. Bowley, West Africa	90.00
Pandita Ramabia, India	86.50
L. M. Anglin, China	70.00
C. W. Doney, Egypt	65.00
James Harvey, India	64.40
Wm. J. Taylor, Japan	62.50
B. A. Schoeneich, Central America	60.00
H. L. Lawler, China	58.00
Robt. F. Cook, India	57.50
Miss Hazel Parker, India	57.20
Mrs. E. A. Bernauer, for Japan	50.00
Miss Mattie Ledbetter, China	50.00
B. S. Moore, Japan	50.00
Miss Martha Hisey, West Africa	46.60
Miss C. B. Herron, India	45.00
Adolph Wieneke, China	44.00
Miss Josephine Cobb, China	40.00
E. F. Juergenson, Japan	39.00
Miss Lillian Trasher, Egypt	36.00
Miss Margaret Clark, India	35.00
Timothy Urshan, Persia	35.00
Miss Alice Wood, South America	35.00
Miss Arnold, West Africa	31.60
Miss Ethel Bingham, West Africa	31.60
Mrs. P. R. Rushin, Phillipine Islands	30.75
Ivan S. Kauffman, North China	30.00
Miss Willie B. Lowther, China	29.00
Clarence Johns, Honolulu	25.00
Ernest Hooper, for South Africa	25.00
Mrs. Esther Lawler, China	25.00

Mrs. Julia Richardson, for the Congo.....	25.00
Miss Elizabeth Weller, India.....	25.00
H. J. Johns, Honolulu	25.00
Miss Phoebe Holmes, China	25.00
F. H. Gray, Japan	25.00
Miss Lydia Hofer, China	25.00
Miss Alma Doering, for the Congo.....	20.00
Miss Sarah Kugler, China.....	20.00
Lloyd G. Cramer, China	20.00
Miss Myrtle Bailey, China	20.00
Miss Eva K. Bietsch, India	20.00
John H. Perkins, West Africa	20.00
Miss Almyra Aston, India	20.00
Mrs. Herman Mader, China	20.00
Miss Margaret Piper, Japan	20.00
Frank Moll, B. E. Africa.....	16.00
Joseph K. Blakeney, So. Africa	15.00
Mrs. Mary Chapman, India.....	15.00
Johana Baboo, Persia	15.00
H. C. Ball, for Mexican work.....	15.00
Raymond T. Ritchie, work among soldiers	15.00
Miss Anna Helmbrecht, India	15.00
Miss Christine McLeod, India	15.00
Mrs. John Norton, India	15.00
Thomas Hindle, for Mongolia.....	15.00
Albert Norton, India	15.00
Miss Emma Wick, South Africa	12.00
Miss Cora Heist, China	10.00
Miss Lettie Ward, China	10.00
C. W. Longstreth, for West Africa.....	10.00
Mrs. Susan Chester, for India	10.00
Mr. Geo. Thomas, for Mexican work.....	10.00
H. McLean, for China	10.00
Mrs. Nettie D. Nichols, China	10.00
Miss Sadie Hitchcock, Fiji Islands.....	10.00
Miss Pearl Hewitt, Fiji Islands.....	10.00
Miss Alma Starckenberg, Fiji Islands.....	6.00
Miss Marie Gerber, for Armenians.....	5.00
Miss Jennie Kirkland, India	5.00
Mrs. Lillian Denney, India	5.00
Total for three months.....\$ 2,998.25	
Total sent out during year 1917.....\$11,092.71	

* * *

Federation of Nations

PROPHETIC utterances both by secular and religious papers have gone forth from time to time regarding the federation of nations, which has been seen to be an outcome of the war, but events are moving so rapidly that the prophecy of today is the history of tomorrow. A remarkable article along this line appeared some weeks ago in *The Chicago Tribune*, by Walter Wellman, in which he makes this significant statement: "Now in the fourth year of the war, the nations are learning that simply fighting side by side is not enough. They must have practical, effective union. They must have a single aim, a single plan, a concerted action. Thus a modern miracle has been worked. While all wise men were saying a league of nations could never be formed, because ancient traditions, prejudices, jealousies, pride, narrowness, stood in the way, almost over night a league of nations is formed, exists, will never disband, has come to stay."

He goes on to say that while at present it is a league for the more effective waging of war,

yet in spirit the world is becoming one great brotherhood. "Everywhere men and women are thinking intuitively in terms of all mankind, more than in terms of the particular nation to which they happen to belong."

If the world federation is now an accomplished fact, the world-ruler, the one who is to assume the *rolé* of dictator, even the Antichrist, will soon make his appearance. He may be even now in the field, although not yet revealed. What momentous days we are living in! What days of preparation for the Christian! Perilous days, yet days filled with intense interest to the one who reads and understands! They should be prayerful days, heart-searching days; days of watching and of filling the vessels with oil.

* * *

"This Year in Jerusalem"

In connection with this, of equal interest is the movement among the Jews toward Palestine. "This year in Jerusalem," was the cry that animated three audiences at the Convention of the Federated Zionist Societies of the Middle West, held in this city, Dec. 30-Jan. 1. Great enthusiasm was manifested in three great mass meetings as 5,000 Chicago Jews came together to plan for an idealistic republic in the Holy Land. They are planning a co-operative government, with all land speculation forbidden, and are asking for 42,386 volunteers as an advance guard to reconstruct the ancient land. This is said to be exactly the same number of men who returned to Palestine to rebuild the temple after the destruction by Babylon.

The Federated Zion Societies have planned a ten million dollar fund for the re-habilitating of Palestine, and cash and pledges were received amounting to over \$15,000 towards Chicago's allotment of \$100,000.

The fact that the British Army are now occupying Jerusalem and that Great Britain has declared herself favorable to the establishment of an independent Jewish State, lent great fervency to the assemblages.

* * *

The Word in the War Zones

THE Scripture Gift Mission of London, England, is extending its efforts beyond the confines of the war fronts and the training camps and hospitals. It is distributing Testaments to workers in the great munition factories, most of whom are women and girls. "Four of the very first Testaments were sent to girls in a huge munition center, who had been spending

a reckless frivolous holiday at the seaside. So eager were their comrades to also obtain copies of the Munition Testament, that one of the girls has written for several dozen copies. While many of these girls have been previously unapproachable, yet prayer has broken down much opposition. In one case the worker had been threatened with being thrown out of the room, but they finished by asking for Testaments and promising to read them. There is a turning to the Lord on the part of some who were previously cold and repellant. In a mission conducted at the gates of a large factory there have been conversions each Sunday evening for three weeks past.

Only those who read the letters sent to the S. G. M. can realize the great missionary work that is being done in these dark days by Christian officers and Christian soldiers in all the fighting fronts. We give below a few interesting statements:

A soldier wrote from Mesopotamia asking for Gospels in *Urdu* and *Arabic*, for distribution among the natives around him.

An Army doctor in the Chinese Labor Battalion writes of how delighted his men were as he distributed Gospels on a Sunday evening, and how they at once commenced to read aloud. He says it was truly "a joyful noise unto the Lord." After reading the fourth chapter of St. John he asked how many would like to follow Jesus and have His Water of Life, and more than twenty thrust up their hands. After prayer a young Chinese, a hospital orderly, came forward, and asking permission to speak, gave a ringing testimony that went home to their hearts. A chaplain attached to a South African battalion asks for Gospels for 2,500 natives under his care, and a soldier from Salonica writes of distributing Gospels in Greek and Italian.

The work among the prisoners of war is also continued unremittingly. 100,000 copies of the New Testament in Russian are being prepared for Russian prisoners of war in Germany. One chaplain has distributed 500 German Gospels among the Lutheran prisoners in France; these comprise about four-fifths of the wounded Germans there. The exiled Serbians in North Africa receive the Gospel with readiness. Thank God for the effectual entrance of His Word into millions of hearts and lives in the great war-zones of the world!

* * *

Our Brother, Raymond T. Ritchie, of Houston, Texas, is deeply burdened for our own sol-

dier boys before they leave this country. He is rightly concerned for their souls, because, as he says, it may be too late to save them to wait until they get to the front. He is constantly engaged in distributing Gospel portions and Testaments among the soldiers in the great camp at Houston, and solicits the prayers of God's people and will be glad to receive contributions for this intensely important work. Send your contributions to the United Workers' Prayer League, Houston, Texas, which he represents, or if sent to us we will be glad to forward.

* * *

Personal Work

ONE of the most fruitful sources of doing personal work is combining business with Christian effort. A brother sells The Evangel in shops and factories in a neighboring city, and uses the opportunity of pointing many to the Savior of the world.

Another brother told us of how he used the selling of Scripture calendars as an entrance into the homes, and took advantage of this means to speak of the most important thing in the world, the salvation of the souls in those homes. Often he would become so engrossed with this vital matter that he would forget about the calendars. He entered a home last spring and found a young woman sick with appendicitis. He gave the mother and daughter the Word on healing, and some instances of answered prayer, and prayed for the afflicted one. When he went back this fall, the mother told of how her daughter had been healed that day and had been telling her neighbors and friends of the stranger who had brought the good news which meant physical deliverance to her.

This fall, while canvassing, he again entered a home of sickness. As he opened up the Word and prayed, faith sprang into the heart of the afflicted and she too was healed of appendicitis. On going back a few days later to deliver an order, he said to the lady who waited upon him, "Are you the one who ordered the goods?" "No," she said, "I am the one who was sick and was healed."

* * *

Brother C. W. Doney sends us a report of a recent Convention held in Bethel Temple, Los Angeles, Calif., Dec. 2-9, 1917. Brother G. E. Eldridge, the pastor was ably assisted by a number of ministers and missionaries. Latter rain showers fell copiously, a number of sinners were saved, believers baptized in the Holy Spirit and

sick ones healed. The closing day was blessedly crowned by a free-will offering for missions in cash and pledges amounting to \$2,200.

In the midst of the Convention, they received the news of the home-going of Sister Marie Gerber, for more than twenty years in charge of the Zion Orphanage in Turkey, and who has recently made Los Angeles her home. The funeral services were conducted by Brother Eldridge

in Bethel Temple, and Brother Doney writes that very few felt they were attending a funeral, but that this faithful soldier of the cross "had just preceded them to the realms of endless day." Miss Gerber had just completed the story of her life and missionary effort in Turkey, and it is now in book form; this book can be purchased from The Gospel Publishing House, St. Louis, Mo. Price \$1.00.

The Need of Digging Spiritual Trenches

God Chooses His Messengers From Those Who Pray

Pastor A. P. Collins, Ft. Worth, Texas, in The Stone Church, Sept. 23, 1917



I THINK this morning if I had the power to focus all the light on one word, it would be the word, Prayer. Or if I could paint but one word on the sky in letters of fire, it would be the word *prayer*. Or if I could transmit all the sounds in all the earth into one voice, that voice would sound forth the one word, PRAYER. But God has done even more than that. He is able to do these things that I have mentioned, but He has done something far better. He has given the Holy Spirit, and the Holy Spirit, is infinite. He is everywhere and He broods over all the earth and in the hearts of men. He has come to each one of His children to teach them to pray.

Many times our prayer meetings are turned into talking meetings because it seemes we would rather talk to one another than to God. And yet if we really appreciated the privilege would we not put in the time in prayer? Certainly there is nobody to whom I would rather speak than to my blessed Lord and Savior. There is nobody who understands all my aims and all my ambitions; all my sorrows and all my perplexities. I can unbosom myself at any time to Him, whether I walk the street or ride the car; whether in my home at night or on some errand of mercy. Anywhere I can bring my heart to Jesus, and He is interested in anything that is for my good and His glory, and therefore I count it the highest, the noblest and sweetest privilege to talk to you about the blessings of prayer. I am sure God is teaching many people to pray; not simply to study the theology or the philosophy of prayer; that is not what God wants. There is a philosophy of prayer, but that is not all there is to it. You ask God for what you need and you know He hears and answers. That is all the philosophy I want. I know that God gives me the privilege of pleading the precious blood of Jesus, and

I know when I mention the Name in forgiveness and faith I get the ear of the Heavenly Father. When I mention the Name Jesus, God Almighty listens. All heaven is attention. There is no other name given under heaven among men that is so precious, and I believe the angels cast their golden crowns at the feet of Jesus and listen to the voice of prayer. We know that Cornelius was a man of prayer and he so disturbed things in heaven that they had to send an angel to Caesarea to help him. He was a man who longed in his heart to know God, and God said to an angel one day, "Go down there and tell Cornelius what to do," and so while he was praying he saw an angel, and the angel told him what to do. Peter was praying at the same time at Joppa, and another angel had come down there. These two men so stirred heaven that God sent messengers from the glory world to tell each one what to do. They were brought together and the result was a great revival and a mighty outpouring of the Holy Spirit. Beloved, we want to do some trench drilling these days. Just as soon as Elijah saw the cloud, though it was only the size of a man's hand, he knew that God had heard and the answer was coming. And when he arose and started for his destination he knew he would have to run to get out of the way of the rain.

On one occasion messengers came to Elisha in behalf of Judah and Israel when they were in the wilderness going out to battle against the Moabites, but Elisha said that were it not for the presence of Jehoshaphat he would not regard them, but he sent for a minstrel and when the minstrel played the hand of the Lord came upon him, and he prophesied. "Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the

Lord: he will deliver the Moabites also into your hand." And every fenced city and every choice city was to be smitten, they were to fell every good tree and stop all wells of water, and in the morning at the time of the meat offering, "there came water by the way of Edom and the country was filled with water." Beloved, if we go to digging the trenches; if we stay low before the Lord, God will send the water. We may not hear the wind, but the water will be there. There is much digging of trenches in the war-zones today, but God's people need to dig some trenches today through which the water of life may flow.

When the sun shone upon the water, it looked as blood to the Moabites, and they said, "This is blood, the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil." But when they came to the camp of Israel they met them and smote the Moabites and destroyed the country just as had been foretold by the prophet.

Notice, that God required of these people that they destroy every natural source of help. They were told to smite every fenced city, every choice city, they must fell every good tree, stop all the wells of water so that there be no source of help except from Almighty God. And He wants us today not to look to any human agency, any human power or device; not to depend upon our acquirements or upon our strength, but upon God, and when we do that, He will fill the trenches with water. But the very thing that God shall do will be taken by some to mean that we have destroyed ourselves, or are turned away from the things that would help and strengthen us, but it will prove to bring about the very end we desire. The sun on the water made it look like blood to the Moabites and they were enticed by that delusion to make the onslaught on God's people, but God overruled and enabled the Israelites to go out and defeat the enemy.

And so I am talking to you today about something every man and woman and child can do, and that is to defeat the enemy through prayer. It doesn't make any difference what your difficulties are, you can pray. No difference what your trials are, you can pray. Whatever your temptations are, you can pray. Thank God that the way is open into the holy of holies through the blood of Jesus. Oh, to think that you and I may come into that sacred place where the blood of Jesus has already gone, into the very presence of God and obtain mercy and find help in every time of need!

Five young men went out from their class-room one day to a haystack to pray that God might send missionaries to a heathen land, and He called every one of these five young men to preach the Gospel to the heathen. Why? Because He saw they were men of prayer, and that is the only kind of men and women He can use, those who pray. We may use ourselves a great deal, but God can use us just when we pray, and when we are submissive to Him, for that is a recognition of our dependence upon God.

These five young men themselves went out to tell this blessed story that they had been asking for someone else to tell. Adoniram Judson was one of them. He went into Burmah, and God so used him there that in a few years the Bible was translated into that language, and as a result of one man's work, 40,000,000 people could read the Bible in their own language. William Carey was another whom God used to answer his own prayer. He used to sit at his cobbler's bench with a map of the world before him and a testament on his bench, his heart all the while going up to God for heathen lands, but God picked him up and set him down in India. And after he had been there a few years under the direction and power of God, several millions of people could read the Bible in their own language. Mr. Yates, who went as a missionary to Shanghai, while in school had the habit of getting up several hours before day and going to an old hollow log, and there pour out his heart in prayer. When God wanted a missionary in Shanghai, He answered this boy's prayer by sending him. He also translated the Bible into the language of that country, and as a result millions of Chinese can read the Bible in their own language. When God wanted a missionary to send to the New Hebrides He knew where to find John Paton, a man of prayer. When He wanted to send the Gospel into the interior of Africa, He called upon Livingston, a man with fine prospects. His pastor said to him, "Livingston, you are a fool to think of leaving this country and going into Africa. You could be pastor of some church. So settle down and be comfortable in your own land." But Livingston said, "I am going," and as a result there are today hundreds of thousands of men who know God because he was faithful in prayer, and it is said that when he was finally found by Henry M. Stanley, he was on his knees in the attitude of prayer, cold in death. His soul went up to God in that attitude. What God is calling for today is not so much great

preachers as great pray-ers. We know people have to preach the Gospel; and it is the power of God unto salvation to those who believe, but the Gospel that is preached without prayer does not get very far and doesn't amount to much.

Two young men were in evangelistic work; one highly educated, preached with wonderful power but became exalted. One day he saw a beam of light from heaven and it lighted upon the poor, ignorant one, praying, and reflected to the pulpit. He was used to pray the fire down. If we dig the trenches God will fill with water, but it must be the prayer of faith that will take hold of God and not be denied. If we loved like Jesus loved, we would pray like Jesus prayed; we would believe like Jesus believed, and work like Jesus worked. The devil is doing great and mighty things in the world today, and will do yet greater things. He will come as light from heaven and do mighty signs and wonders for the purpose of deceiving; but right at the time the devil is doing these things let us expect God to do greater and overrule the power of darkness. I know He is in our midst. I know He hears all I say. I know He has blessed this people when they prayed. You put the spirit of prayer upon a people gathered together and they are stronger and mightier in God than all the forces of hell or the powers of darkness against you. Beloved, let us believe God, and believing Him let us pray.

One time I read the Scripture where Jesus said to the blind man, "What wilt thou I shalt do unto thee?" And the blind man said, "Oh that my eyes might be opened!" Then the question came to me from the heavenly world, "Well, son, what wilt thou I shalt do unto thee?" I thought of a number of things I should like to have; of a number of conditions I should like to see changed, but I was afraid I should make a mistake, and I just said, "Oh Jesus, I want Thee!" I felt if I had Jesus in His fulness I would have the spirit of prayer, I would have the spirit of love; I would work for the salvation of men as I could not in my own strength or wisdom, and so that is still my heart's cry, more and more of Jesus. I want more and more of my blessed Savior. Some people say, "I am saved, sanctified and satisfied," and think they have it all. I am satisfied with the character of the blessings God has given, but I want a greater portion. Some want to be on the mountain top all the time, but I do not. Peter was so dazed on the Mount of Transfiguration he didn't know what to say or do in all that glory, but there was work

to do down in the valley; there was a boy down there possessed with a demon. We have trenches to dig down in the valley; there is much of service there, but it is a service of joy. Grace, is bestowed in the valley of humiliation.

You can realize more power in your life by being on your knees one hour than in forty years' study of theology. If I had spent the days on my knees that I have spent studying theology I would be better equipped for God's work. I feel that many of those days were thrown away, but God being my Helper I am determined to make up for lost time. I know that it is easier to talk about prayer than to take time to pray, but God helping me, I intend to be more prayerful. I believe one of the sweetest and most blessed conditions of your soul and heart is to be where God can talk to you all the time, and when you pray for someone He knows all about that person. He knows about that mother who is having a hard time with her unruly children; and about that father who is having heavy financial burdens; and about that preacher who is passing through the valley of the shadow of death, and that missionary who is becoming discouraged. He can wake you up in the midnight hour and say, "Pray for So-and-so," and distance will be eliminated and God sends the answer in an instant. If you ever had the privilege of meeting those individuals on earth you would hear them tell what an awful struggle they had amid the darkness and trial, when instantly, as from heaven God put something in their souls and gave them certain victory and they felt they had a new lease on life. If you do not see them on earth perhaps you will see them in heaven. Oh it is blessed to pray and labor together for the glory of God and the salvation of souls. It is the solution of every problem for man, woman and child.

I sometimes tell this experience with my own little girl who was backslidden and far away from God. Her ears were closed to admonition of father and mother, and to me it was a deep trial to see that precious child wandering so far away from God. What must I do? There was but one thing I could do and that was to pray. I said, "I will now make my covenant with my Lord. I will not eat until You answer my cry for my child." So I failed to appear for the next meal and the following one, and the little girl became irritated about it and talked to her mother, "What is the matter with papa that he will not come and eat his meals?" "Papa said he would not eat any more until you gave your

heart to Jesus." That seemed to anger the child and she prepared the meals regularly and called me to dinner, to breakfast and to supper, but I did not go down. Finally she broke down; God touched her heart and she came back to Him. Praise God for the privilege He gave me of telling Him all about it. You can tell anything to the Lord Jesus; you can talk to Him about your children, your friends, your loved ones, your enemies, and keep on asking until He gives you the assurance that He will answer your prayer.

You can get hold of God for anything you need in this assembly, in all your relations of life, in all this great scheme of redemption for lost souls. The privilege of prayer! Didn't He begin with you in prayer when the mighty Holy Ghost convicted you of sin? What did you do? It melted you down and you poured out your soul in penitence. And then when you were sealed with the Holy Spirit of promise, the work continued, and He will keep it up until God kisses your soul away into heaven. God Himself will take care of you. Pray your Father who is in secret and He will reward you openly. Certain men went to Spurgeon one day and said, "Mr. Spurgeon, tell us the secret of your power." He opened a side door and in there were his deacons and about five hundred other people praying for God to put the power mightily on their pastor that day that he might preach the Gospel. No wonder that God put His power upon him and thousands upon thousands were brought to Jesus through the ministry of that man. I love to hear people shout, but the sweetest sound that ever greeted my ears is the voice of prayer, the voice that is calling upon God and will not be silent until He hears and answers. I feel when a man has soul travail he is beating open the windows of heaven. The main business of God's people is to get somebody else saved. When we lose sight of that we have forgotten the one thing for which God saved and redeemed us. We must not forget that the baptism of the Holy Ghost is for the purpose of endowing us with power, so we can preach and testify and pray, and thereby get others saved. We know not what to pray for as we ought, but the Spirit Himself maketh intercession with groanings which cannot be uttered.

If we would be in the will of God we will cease making hobbies out of this or that experience, but we will preach the Lord Jesus Christ with such power that others will find out

we have something they haven't got. Let us learn to pray for it is the power that opens the very gates of heaven and lets the rain pour down upon us. Though we may not see it or hear the wind blow, yet we may know the water is there. Just dig the trenches. They might have said, "What is the use of digging trenches, there are no clouds? Why talk about filling this valley with rain?" But they did it, and the water came. Beloved, when you have destroyed all other means and turned away from everything that is earthly, and you have dug the trenches in faith, then look up to God. This Pentecostal Movement is God's answer to the concentrated prayer, started twenty years ago for a world-wide revival. It has come and now God wants us to be intercessors. We are a kingdom of priests, and the function of the priest is to pray, and so that makes the smallest one in this assembly as mighty before God as the one most important. A little girl three years old in St. Louis, told me she had been praying every morning for Brother Collins and for God to send a revival to Denver, just because I had written in to the office to pray for God to send a revival to Denver. I believe God will hear the prayer of that little child and send a revival to Denver. There is confronting us today one of the most wonderful opportunities that we have ever faced, and that is the privilege of praying for and getting the Gospel to thousands and thousands of soldiers. Let us pray that the Gospel that is sent forth may not return unto Him void but will accomplish that for which He sends it. The things that God commands us to do are the simplest things, and everybody can do them. Everybody can repent; everybody is commanded to believe and they can do it; everybody is commanded to love, and they can do that; everybody is commanded to pray and if you do not do it you will backslide.

"The Life Story" of Andrew Urshan, is now on sale. This recounts briefly the history of the early life, conversion and ministry of Brother Urshan, both in this country and in Persia. It is replete with interesting and profitable reading, among other accounts being that of his marvelous protection and deliverance in the recent Persian massacres, and revivals in that country and in Russia. Bound in cloth, price 55c by mail. Orders filled by The Evangel Publishing House, 3635 Michigan Ave., Chicago, Ill.

The Loneliness of God

His Great Purpose In Our Redemption

A. W. Frodsham, Fergus, Ontario, in the Stone Church, Dec. 2, 1917



THE subject I want to speak of for a short time this morning is, The Loneliness of God, and the first Scripture will be found in Gen. 3:8, "And they (that is Adam and Eve) heard the voice of the Lord walking in the Garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Psalm 68:18, "Thou (Christ) hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them." In Prov. 8, we have a wonderful description of Jesus Christ as He was with the Father before the creation of the world, "before the mountains were settled, before the hills was I brought forth; while as yet He had made the earth," etc. V. 30, "Then I was by Him as one brought up with Him and I was daily His delight, rejoicing always before Him." I would also call your attention to I Cor. 2:6-13. These are a variety of passages and I hope you will see the sequence.

God made Adam in His own image, but He gave him a covering, a case; a body made out of the earth. Now this earth was not the kind of earth that you and I see today; with which we plow, cultivate, and make bricks. He made Adam out of the world that He had just prepared. It had just come from the hand of God; He looked upon it and it was very good. It wasn't cursed at that time, and so God took of this wonderful substance that He had made, and in order to bring this divine being, this soul and spirit that He had created, into relationship with the creation, He took of the earth, the fresh uncursed earth, and out of that earth He made a being and then He breathed into the nostrils of that being His own image, His own life, and Adam became a living soul. He came from God, communing with God, in touch with God, but also by His nature he was in touch with the animal and vegetable creation on the earth. There was wonderful unity between God and His creation, through Adam. Adam had control of the entire creation, and God came down frequently and dwelt with him and had fellowship with him, His newest, most wonderful, most beautiful creation. They had fellow-

ship one with the other, and God looked on everything He made and it was very good. It was a Triune God who said, "Let us make man in our own image," and when He saw man He was satisfied with His beautiful work and was pleased to come and dwell and have communion with His marvelous, unique creation.

But there was a power seeking to undo God's masterpiece, His latest piece of work. That power was Satan, the angel of light, one of the three archangels. Lucifer who had been cast out of heaven, said, "I will undo and mar this latest piece of God's handiwork." So He comes to Eve who was the wife, made out of the rib of Adam, the helpmeet that God had provided for him, and causes her to fall, and she in her place causes Adam to fall. The moment Adam ate of the forbidden fruit, that moment communion between him and God was broken. The image was marred and death came upon Adam, though the execution of that death was not fully brought about until nearly nine hundred years afterward.

But that day when Adam sinned God came down in the evening as usual to talk with him. "Where art thou, Adam?" He had hidden himself. He was still in the garden, still in Paradise, but being out of communion with God, he hid himself from God. Friends, aren't there people like that today? They are in Paradise, in Eden, they speak in tongues, perhaps, but out of real communion with God. In the nature of things because Adam had sinned, God said he should die, and so before he came to deal with Adam He had to deal with the cause. He said, "Adam, what is the cause of this?" "Oh the woman Thou gavest me caused me to sin!" He went to the woman and she said, "The serpent beguiled me." And God went to the serpent and said, "Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." There was the first promise of redemption. God deals first of all with the serpent, then He deals with the woman and gives her her punishment and then with Adam, and then he curses the earth. Thorns and briars should come up henceforth, and the

curse has remained upon the earth from that time on in a measure.

God created Adam in order that He might have fellowship with him; that He might be one with Adam and Adam be one with Him, and through Satan that communion, that oneness was broken. You say, Satan conquered. He did nothing of the sort. We read just now in the eighth of Proverbs that there was one who was elected to be with man in spite of the fall and it was Jesus Christ. He said, "My delight is with the sons of men." But how could He bring man back to God? How was it possible? It was only possible in the same way that Adam had to be made of the earth in order to be brought into union and touch with the lower creation of the earth. He was the Son of God brought into touch with the earth, and had control and dominion of the earth, so He had to be made of the earth. He was the Son of God and He designed with the Father to bring back man to that original place; yea, to a higher plane than he ever was before Adam fell. There was only one means by which it was possible, and that was that He would have to take upon Himself the nature of man; He would have to be of flesh and blood, and so in a marvelous manner of which you read in the early Gospels, He was incarnated, born of the Virgin Mary, bone of our bone, flesh of our flesh, that He might be tempted as we are tempted, and yet at the same time be without sin. He brought His divine nature into touch with our nature in order that our nature might be once more brought in touch with the divine nature. Was it all for us that He chose to redeem man? No, no. It was that God might have fellowship with the creation that He had made; "For God *so* loved the *world* that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." God gave His Son that He might have fellowship again with man, and that man might have fellowship with Him. Jesus Christ lived the perfect life, but He was so much like you and me that the people round about Him said, "Is not this the carpenter's son?" No one mistook Him, He was just like an ordinary human being, except that He never sinned, and He was ever in touch with His Father. But He had to go down deeper and taste of death. He tasted death for every man, the death that you and I never could know. If you want to know what that was, read the twenty-second Psalm which gives a description of the agony of Gethsemane and of Calvary. The Garden was even far more

terrible than Calvary, for there it was that His bones were burst out of joint because the pressure was so tremendous upon Him, the Son of God. The very blood was oozing out of His pores, and He cried and cried to God in His distress, but He drank the cup to its very dregs. I was reading this morning how He said, "Father if it be possible let this cup pass from Me. Nevertheless not My will but Thine be done." Oh I think this is the crux of all the temptations. You think of the temptations in the wilderness. I believe they were terrible, but that temptation not to take of the cup was the greatest temptation of all. I thank God that Jesus put that proviso in "Not My will but Thine be done." It was through that "not My will" that you and I have redemption and are enjoying the fruits of salvation. Think of the blackness, the despair, the darkness that came over Him! He the spotless, perfect One, marred by your sin and mine! His refined, perfect, holy nature had to have the blackness of sin upon it. We will never know through time and eternity what it cost Jesus to bring salvation to you and to me. He who knew no sin had put upon Him your most filthy sin, that you might have the righteousness of God. So He went to the cross and there He was lifted up, a gazing stock to men and angels, the Son of God stripped. They took every vestige of His garments from Him; the holy Son of God lifted up naked before the people and made a curse, for "cursed is everyone that hangeth on a tree." And there was darkness came over the land for three hours. Why was that? Because He was bearing sin and God couldn't look upon sin nor upon Him who bore the sin. When He brought darkness between Himself and His beloved Son, the Son cried out, "My God, My God why hast Thou forsaken Me." Oh it was love that brought Him down to earth! It was love that kept Him on the cross. Then He gave up the ghost and said, "It is finished." What was finished? All the promises concerning Himself were finished, the work of reconciliation was complete. He had made it possible for God to come unto man again, and man to come into relationship with his Creator. The "Lamb slain from the foundation of the world" was absolutely fulfilled on that day outside the city of Jerusalem. Finished means redemption, your soul and mine. So they took the lifeless body down and laid it in the grave, and man said, "He shall not rise. Make it as secure as you can. Put up the stone, seal it and set the soldiers on guard." Did they accomplish

their purpose? An earthquake! an angel of the Lord! and those twelve or sixteen soldiers fell to the earth and Jesus Christ arose, triumphant over death. God put His seal upon the sacrifice by raising Him up and He became the first fruits of them that slept.

And so He went about on the earth witnessing to His resurrection, manifesting Himself in many ways. What was it all for? We read in Ps. 68, "He ascended up on high and led captivity captive, gave gifts unto men." To good people? No, to the rebellious. Haven't you been rebellious? For the one who thinks hard things of God. The Holy Ghost is for that one. The gifts of the Spirit for the rebellious? What for? That God might dwell among them. God longed to have Adam with Him. He was lonely for the fellowship of Adam and Eve, and He never rested satisfied until He could get man back again into communion and fellowship through Jesus Christ, whose wonderful obedience restored you and me to God. So Incarnation, Gethsemane and Calvary, the Baptism of the Holy Ghost on the day of Pentecost are all God's subsequent provisions for the one purpose that God might dwell in and among His people. Now think of the high heritage we have, of being temples of the living God! Friends, every time you say a thing against one of God's servants, against His redeemed ones, you are speaking against the temple of God. What about Mrs. So-and-so? Is she a child of God? "I don't like the way she acted." Isn't she a temple of God? Friends, I never saw it as I do this minute; every time I speak against a saint of God I speak against the habitation of God, "for

I will dwell in them and they shall be mine. So then the plan of redemption from Genesis to Revelation is in order that God may come into relationship with men and with women; that He may dwell in them and be in them, and He gives us the fulness of the Spirit in order to make it possible to bring that about.

God wants to come down into the Garden and talk to us like He did to Adam, though we are in a higher position than ever Adam was, because we are redeemed through the precious blood of Jesus Christ, the Son of the living God. May God, the Holy Ghost, make these truths so plain and real that we may realize our heritage, the stupendous marvelous fact of the incarnation of Jesus Christ, the Son of God made flesh in order that you and I may be brought back again into communion. Christ was with the Father, but He came down in the flesh, lived a limited life in order that we who are living a limited life may come into an unlimited life. The mind of man is insufficient to tell of this wonderful relationship between the soul and God. You would not change places with Adam in the Garden if you realized your high position, saints of the Most High, through Him who loved us and gave Himself for us. He left His home in glory; He left the company of angels; He left the company of the seraphim and cherubim, the company of Gabriel and Michael; He left the company of His beloved Father and He humbled Himself to take upon Himself the form of man, became obedient even to death with the criminal outside the city, outcast, cursed on the tree, that you and I might be brought back into that relationship that Adam lost.

Old Wells Bug Out

G. B. M. Clouser, Germantown, Pa.



ABRAHAM was called and separated from the evil of his times in order that he might be made a blessing to the entire world. A divine covenant was established with him, through which all nations of the earth should be blessed. He was also chosen to fulfill a unique and important mission. He was called out from the land of his nativity to become the father of a people whose tribes should be greatly favored of heaven, and through whom Jehovah's mighty power would be made known in the earth (Psalm 106:8).

As a stranger in a strange land Abraham was told to lift up his eyes and look northward,

southward, eastward and westward, "for all the land which thou seest, to thee shall I give it, and to thy seed forever." Then by faith he accepted as a gift the land which was destined to be the battlefield of the ages,—the soil above all others to be made sacred by the presence and footsteps of the divine Master, and forever become the centre of the moral and religious world. Here in this foreign land Abraham became a great prince before he possessed a foot of it, and while the Philistines still dwelt securely in the walled cities. Being looked upon as prince, he was permitted to sojourn here with his ever-increasing flocks and servants, digging wells when needed, to slack the thirst of man and beast.

These wells became a source of strife,—a bone of contention,—between his servants and those of Abimelech, king of Gerar, and it was only by great tact and princely bearing that Abraham was able to keep them for his own use. It was after Abraham fell on sleep that Isaac, journeying in the same land, found these wells filled up, “and Isaac digged again the wells of water which they had digged in the days of Abraham, his father, for the Philistines had stopped them after the death of Abraham.”

Apart from the historic meaning and interest that attaches to these wells, they speak eloquently of spiritual things. They may with good reason be regarded as ancient types of conditions and experiences existing in the religious world through the centuries, and more especially at the present time. Genesis, the name implies, is a book of beginnings—a book of types—in which we may read the divine purpose, plan and program for the whole course of time. Here more than in any other portion of revealed truth we must learn to read between the lines, also beneath the surface, and notice the different kinds of truth taught as well as the higher planes on which they have meaning, and shall find fulfillment.

The Philistines represent the enemies of the Lord's people in all ages, and what they did in the days of Isaac they are doing in the twentieth century. Regarding these wells in a spiritual sense, the meaning is not far to seek. The wells of living water dug out long centuries ago by the Prince of Life, and Friend of sinners, for the renewing of a desert world and dying race, have been for the most part stopped up, and for the reason that they were dug out by a stranger in the land! For strange and pathetic as it may seem to mortals, Jesus the Christ, was a homeless stranger in the world his hands had made!

I. In the first place, the *wells of inspired truth* have been stopped up, which may be traced to the enemies of God. The foes of truth would have us believe that other books are inspired in the same way, and in the same degree that the Scriptures are inspired,—that Shakespeare, Milton and Tennyson; Byron, Burns and Bryant; Campbell, Collins and Coleridge, wrote under inspiration as did the prophets of old. The advocates of this theory fail to see that there are many sources as well as many degrees of inspiration. The word means “inspired” or filled with the spirit of another which becomes a power and an intelligence beyond self. Doubtless Judas was inspired to betray the Lord when

the spirit of the devil entered into him! In the same way false prophets were inspired to speak lies in the name of the Lord, or in their own name.

Let it be confessed that all good and worthy poets are inspired with some great truth, and as far as they are influenced by truth they sing unerringly of the facts of life; but the ease with which human imagination leaps beyond the bounds of revealed truth and divine thought, the literature of the world will abundantly prove. What is claimed for the Scriptures is not that they are inspired simply, but that they are inspired by the Holy Spirit, the Spirit of truth, and this cannot be claimed for any other book. Milton's great epic is inspired, but only by the spirit of Milton; Tennyson's “In Memoriam” is inspired, but only by the spirit of a man who earnestly cried for the light, and with no language but a cry. Lowell's noble lines are inspired, but the strength and beauty in them emanate from an exalted human soul. The voice is that of his own better self, and never that of a God. Men who have written great thoughts that will live as long as time lasts, have been influenced by inspired truth, and this is the secret of their genius; but holy men of old wrote as they were moved by the Spirit of truth,—by a Person of infinite wisdom and love.

II. To affirm that the *wells of salvation* have been stopped up is to emphasize a well-known and pathetic fact. “An enemy hath done this!” The great and important fact of a divine provision for sin needs to be dug from the rubbish that a lying devil and a sceptical world have heaped upon it, and announced with a new emphasis as man's only hope.

Had there been another or better way of putting away sin, divine Wisdom would have laid hold upon it, but because there was no other way to be found in the wide universe, the method of propitiatory sacrifice was adopted as a means of reconciliation between sinful man and a thrice-holy God. Since human nature remains the same in all ages, it will be impossible to improve upon the provision of Calvary, in which is revealed not only the holiness of God and the vileness of man, but a divine and therefore perfect remedy for sin. “Without shedding of blood there is no remission,” and never shall be, for the ages are built on the principle of sacrifice. The progress that centuries must bring, demands new methods and new measures, but while human wisdom may search out many inventions, and solve in large measure the social

and civic problems of life, neither time nor eternity will ever produce an intellect sufficiently wise to discover how a single sin against a holy God could be put away apart from the precious blood of the Lamb slain from the foundation of the world.

How ignorant is man's interpretation of sin compared with the sublime statements of inspired truth! And how inadequate and foolish the remedies now offered by stupid man in comparison with the atoning death of the Son of God! The new theology deals only with the development and perfecting of the natural man in his present standing and state; but experience teaches that this man, educated and cultivated to the highest degree, becomes the fullest expression of arrogant pride and unholy ambition, which always lead to high-handed rebellion against God. Education cannot change the fibre of a man's life nor the quality of his soul. It can at best only develop what is in him potentially, and therefore it often makes him a bigger vulture or villain. Ideas given to an ignorant boy may make him a dangerous sinner, but *ideals* will lift his life to the plane of a saint. The modern remedies for sin deal not with the question of God's infinite holiness, nor do they provide for a guilty conscience, or the ceaseless cravings of an immortal spirit. As long as the ages roll, spelling out through the centuries the deep counsels of God, and revealing the true destiny of man, so long shall the divine method of putting away sin remain the only possible remedy for man's ruin.

III. Finally, it may be affirmed without fear of contradiction that the *wells of miraculous power* have been stopped up by the Philistines of the twentieth century, and need to be dug out once more by the followers of the Lamb. The rationalistic teachers of the present time who deny the plenary inspiration of the Scriptures, must needs go a step farther and eliminate the miraculous element in the word of God. This position is taken in order to be consistent, but consistent with what?—with a false attitude toward God and truth and life. These men are blinded by their own feeble and flickering light, and when the blind lead the blind the result is always and only disastrous.

According to this modern rationalistic view, Adam and Eve were not historic characters created by God for the purpose of launching a race of moral beings who should fulfill His eternal counsels, and carry forward the divine plan for "the age times." According to this theory the

waters of the Red Sea were not miraculously piled up on either side to allow Israel, "his peculiar treasure," to pass through in safety, beyond the persecution and power of the Pharaohs. Joshua, who prefigured the mighty commander Jesus, did not speak to the sun and moon in the valley of Ajalon and bid them stand still until Jehovah's people had avenged themselves on their enemies,—an event entirely consistent with all we know about God! These "blind guides," who by their teaching say there is no God, would have us believe the fish never swallowed Jonah, although it is a well known fact that there are fish in the sea with throat large enough to swallow a man with the ease that a man would swallow a gnat. And for the same reason that Jonah was not resurrected from that figurative grave, Jesus never rose from Joseph's tomb by miraculous power of the divine Spirit!

From the earliest dawn of Christianity, opposition to the truth has been the work of the "father of lies," who is devoted to the task of deluding and damning the world. When the mighty truths concerning the risen Christ were preached in the early centuries the Church grew like a tree planted by the rivers of water, and the world felt its power, and saving influence. And in every age when some hero of the cross consecrates himself to the task of digging out the old wells of saving truth, as did Calvin, Luther and the Wesleys, there has been reformation, reconstruction and renewing. If there is at the present time a dearth in the churches,—a lack of moral power and spiritual life,—the explanation will be found in the fact that some of the old wells of eternal truth have been closed up, and new cisterns, broken cisterns that can hold no water, have been offered as a miserable substitute for the living, saving and satisfying streams that flow from the throne of God, for "with thee is fountain of life; in thy light shall we see light."

"What if your own were darkened,
Without one cheering ray;
And you alone could show where shone
The pure sweet light of day.
Would you leave them there
In their dark despair,
And sing on your sunlit way?"

"The countless millions wait the light,
Whose dawning maketh all things new.
Christ also waits,
But men are slow and late.
Have we done all we could?
Have I? Have you?"

Choice Books for Gifts

Foregleams of Glory, by E. Sisson, \$1.10.
 The Book of Revelation, by D. W. Myland, 85c.
 Latter Rain Pentecost, D. W. Myland, cloth, 55c; paper, 35c.
 Death to Life by Anna Prosser, Cloth, 75c; paper, 40c.
 Leopard Spots or God's Masterpiece Which? A. Doering, cloth, 75c; paper, 55c.
 Answered Prayer, Mattie Perry, cloth, 75c; paper, 25c.
 Things as They Are, Amy Wilson-Carmichael, \$1.05.
 Savonarola: A Prophet of Righteousness, by W. H. Crawford, \$1.00.

Mountain Peaks of Prophecy, by W. H. Cossum, 55c.
 Outline Studies of the Book of Revelation by C. W. M. Turner. Paper 55c; Cloth \$1.00.
 Autobiography of Madam Guyon, 55c.
 Lotus Buds, Amy Wilson-Carmichael, a wonderful record of work done among children in the East. Describes the physical and moral horrors of childhood in India. 50 beautiful illustrations, 340 pages, \$2.10.

Thinking Black, by D. Crawford. A thrilling account of 22 years missionary life and adventures in Central Africa, \$2.50.

Mary Slessor of Calabar, by W. P. Livingston. A vivid picture of life in the African bush; also the power of life transfigured by a devotion to her Lord. \$1.60.

In the Twinkling of an Eye, by Sidney Watson, 55c.

The Mark of the Beast, by Sidney Watson, 80c.
 While we have never advertised fiction, there is so much scripture and sound teaching on the Coming of the Lord in these books they cannot fail to impress the careless church member. They are companion books which picture world conditions immediately before and after the Rapture.

BIBLES.

We handle some exceptionally cheap Bibles which we can heartily recommend, both Clear NU Type, self-pronouncing, Au. Ver., International series, well bound in French Morocco.

Size of No. 8190 is 8x5 1/4 in. 3/4 in. thick, India paper, \$4.70.

Size of No. 6890 is 7 1/2 x 5 1/4 in. 1 1/4 in. thick, \$2.94.

Size of No. 6190, 7 1/4 x 5 1/2 in. price \$2.34. This last has teachers' helps. All are exceptional value. We can fill orders promptly.

BOOKLETS.

Telling the Lord's Secrets, Awrey, 10c.
 From Depths of Sin to Heights of Glory, Robbins, 10c.
 Practicing the Presence of God, by Bro. Lawrence, 12c.
 Primitive Church Government, W. G. Schell, 10c.
 Apostolic Faith Restored, B. F. Lawrence, 25c.
 Blossoms from the King's Garden, Mrs. A. R. Flower, 25c.
 Timely Messages of Warning, A. D. Urshan, 25c.

The Ministry of Women, by Andrew W. Bell. This booklet of 48 pages will be found helpful and interesting, and gives the scriptures on this subject. Price 10 cts. each.

BIBLE DICTIONARY AND CYCLOPEDIA

By A. R. Faussett, A. M.

A great masterpiece of compressed riches. It represents seven years' labor by the author, and contains thirty-seven hundred articles of enormous variety, condensed, yet complete and abundantly thorough. Many subjects of deep interest omitted by most Bible Dictionaries are handled, as, for instance, Antichrist, The Millennium, Inspiration, Predestination, Justification, etc. It contains an index of all the books and almost all the chapters in the whole Bible in consecutive order, with references to the articles which illustrate them.

Nearly every day, as you study or even read the Bible, you will find something you do not understand. This book will help you for almost every subject of any interest to the Bible student is discussed in this remarkable volume. The publishers have recently advanced the price and we are compelled to do the same.

Cloth. 750 large three-column pages, 600 illustrations, \$1.90; postage, 30 cts (9s).

ANSWERED PRAYER BY MATTIE PERRY.

The first volume of a Life's story which will stimulate faith and encourage people to expect answers to their prayers. It is the story of a consecrated life dominated by the spirit of sacrifice and toil for others. This book proves the faithfulness of God to those who ask largely, and will be a blessing wherever it is read. 175 pages. Price by mail 75 cents. Paper cover 30 cents.

1918---Scripture Text Calendar---1918

The 1918 Scripture Text Calendar is now ready. New in design and more attractive than ever.

Twelve wonderful pictures, one for each month, illustrating in historic sequence, twelve important episodes in the life of Christ. The pictures are beautifully rendered, being taken from the works of the eminent foreign artist, R. Leinweber, and repainted at great expense by a competent American artist, especially for the Scripture Text Calendar. The daily Scripture texts have been made as far as advisable with reference to the picture itself. Each International Sunday School lesson title, golden text and lesson reference for the year is also given.

The Scripture Text Calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teachers to present to their class.

Sunday Schools, Young Peoples and Missionary Society, and other religious organizations, looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendar. In spite of rising cost for raw materials the prices remain as in past years: One copy 25c. Five copies \$1.00. Twelve copies \$2.25. Twenty-five copies \$4.25. Fifty copies \$8.25. One Hundred \$15.00.



EVANGEL PUBLISHING HOUSE.
 3635 Michigan Ave., Chicago.