



The days of Heaven on the Earth

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

HAWTIN - CHICAGO

The Translation of the Saints

"They Loved not their Lives unto the Death"

Wm. T. MacArthur, New York City, in The Stone Church, Dec. 30, 1917



AFTER reading the twelfth chapter of Revelation, the speaker said: I am satisfied that this portion of Scripture presents to us an epitome of church history beginning with the time of the Laodicean church just as though it were appended to the seven letters to the seven churches in Revelation. Chapters two and three present to us an epitome of church history from the day of Pentecost down to the end of this age, or almost to the end, where He says, "I am about to spue thee out of my mouth." He hadn't already spued the Laodicean church out of His mouth, but He was about to do so. Then the history closes and the Revelator is caught up into the heavens in order that he might see things "that must come to pass hereafter," and I believe that this twelfth chapter of Revelation presents to us these things, or the period between the Laodicean church and the end of the Tribulation. I am accustomed to think of the Tribulation as three and a half years long and not seven, and to distinguish between "tribulation" and "wrath." You remember the Apostle in writing to the Romans, says that there is to be "tribulation" and "wrath" upon every soul of man. I believe the Tribulation lasts three and a half years, and the Wrath the other three and a half of Daniel's Seventieth week, and that the church comes up out of the great Tribulation which has lasted forty-two months, and when the *vials of wrath* are poured out, the church is with her Lord. Tribulation comes from below, and Wrath from above. The devil is the author of the Tribulation, but God pours out the vials of His wrath.

In looking at this subject, it will be well for you to maintain an open mind. There is always a disposition in the human heart to settle down to some revelation of truth that has brought us joy, and say, "We have learned all that is necessary for us to know." That is the trouble with the Chinese. They object to learning anything that their grandfathers didn't know. I was born of the Scotch Covenanters and that was the trouble with our people; but if we had been that way we would never have wanted to know anything about the Coming of the Lord, which truth is so dear to our hearts. Now let us open our hearts a little wider and receive the further light the

Lord sees fit to give us. I am persuaded the light in the last days will become brighter and brighter, and a clearer understanding of the Book of Revelation is due to everyone of us if we are willing to receive it.

In the first place these are all symbols. It is not a literal woman or dragon or child. These figures stand for something. A woman in Scripture always stands for a company of people. Israel is represented as a woman and the church is represented as a woman; and if a woman stands for a company of people, a child must stand for a smaller company of people. Therefore these figures seem clear. The scene is laid in the heavenly regions, which is also significant.

I was speaking of this at a Convention last summer, and during the meeting a man and his wife left the Tabernacle. They went to their room to consult their Scofield Bible, to find out whether I was telling the truth or not, and found out by that, that I was wrong and never came back to any of my Bible readings. A few months later I was preaching in an Eastern city and it happened that this gentleman was an officer of the church to which I had been invited, and he had to be there. He stuck it out, and at the end of eight days came to me and told me he was glad he had been compelled to stay. I do not like anybody's notes in a Bible. God wants to give us clearer light on His truth day by day, and those notes are bound to "go to protest" sooner or later.

Now let us try and identify the woman. There appears a great sign in the heavens; a woman clothed with the sun, the moon under her feet, and her head crowned with twelve stars. All the light we get in the world comes from the sun moon and stars; therefore this woman is a luminary. She is in possession of all the light for which we can ever hope. Do you remember whom Jesus declared to be the light of the world? He said, "Ye are the light of the world. As long as I am in the world I am the Light of the world, but I am going out, and so ye are the lights of the world." I am persuaded that this woman is the church, although your Scofield Bible will tell you that she is Israel. I have great respect for Mr. Scofield as a teacher, but no man has all the truth. This woman cannot be Israel. Israel never was in heavenly places. Israel

never was said to be the "light of the world" though I believe God intended that she should be. There is no doubt in my mind that the woman is the Church. It would seem so from the Song of Solomon: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Now if she is the church, who is the manchild? The old theory is that the manchild is Jesus Christ, but that is not possible, for Jesus Christ had been in glory for sixty years, and no prophet ever saw anything ninety years after it happened, and besides, John was invited up into heaven to see things that "must come to pass hereafter." It will be urged that Christ is the manchild because He is to rule the nations with a rod of iron, but over in those seven letters where we have the promises to the overcomer one is that *he* (the overcomer) shall rule the nations with a rod of iron. Rev. 2:27, 28. I haven't any doubt at all that this manchild represents the overcoming body (a small company as compared with the larger one necessarily) because the ascription of praise to God immediately says, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: . . . And they *overcame* him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Remember, that you will never be an overcomer except by the blood of the Lamb, and that means confessing your every sin and being washed in the blood of the Lamb. For nearly a quarter of a century now I have been emphasizing the necessity of confessing sin, and I have been working at it myself so that I could assist my brothers and sisters in this glorious exercise. It is excellent when you really learn it and you will enjoy the after effect. Nobody enjoys confessing sin, but the after effect is really delectable. The great value of confessing sin is that it enables one to live a triumphant, victorious life, for I have learned that no man can live a victorious life with unconfessed sin in his heart. A hidden sin will be like a microbe covered up. It will multiply and propagate and become the nest of a thousand other sins. When every sin is confessed it is easy to live a holy life, and that is what overcoming by the blood of the Lamb means. When we are washed, absolutely spotless, the accuser has nothing to say, as far as we are concerned. But as long as there is a spot on us the devil has something to talk about, and he will not fail to do so. He accuses the brethren day and night before God. When they

overcome him by the blood of the Lamb, *they* have something to say—the "word of their testimony." You say, "I do not seem to have any testimony." Then you are spotted. When you get absolutely clean, you will have a testimony.

"And they loved not their lives until the death." You say that means the martyrs. When Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses to *Me*," He used precisely the same word that is translated "martyrs." It is this loving our lives that keeps us from being victorious. It is not necessary for us to have our heads cut off or be burned alive to be martyrs. There is just as deep a death to die, and I think perhaps a great deal harder in our daily lives. It is the daily crucifixion, the daily dying, from before breakfast in the morning until after supper at night, that brings victory, but this "dying" cannot be accomplished while you love your life. Jesus said that if anybody loved his own life he could not be His disciple. This is a mystery, hard to present and difficult to make clear unless one has entered into his life and deliberately chosen to die to everything that is dear and sweet to him in this world. May God help us to do that because it is the secret not only of overcoming, but the secret of fruitfulness. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." I don't know how it is with you, but the Lord has given me just one thing to do. He told me if I would die, He would bring forth the fruit. Some people have a great many things to do but all my commission was to fall into the ground and die, and remain dead, and that is the hardest task I ever had.

Another reason why I am sure the woman is the church and the little company is the overcomer body, is this: The great dragon was waiting in her presence to devour the manchild. Why didn't he devour the woman? To tell you the truth he was not worried about her. She wasn't making him the least bit of trouble. Did you ever stop to think how the devil doesn't worry about the nominal church? His hatred and his opposition are manifested towards those who seek a life of victory.

Do not imagine that the "church" is made up solely of the people who assemble here and in other missions around. God has repeatedly in my life made it necessary for me to discover that there were thousands of genuine Christians in the various denominations. In the providence of God I was called to hold a three-weeks' meeting

in Arkansas in the Methodist Church South, and my singer who went with me said, "When you get down in the Southwest you will find it is the most lodge-ridden community you ever saw," and it was true. Not only the officers of the church but the preacher belonged to the Masons. I didn't say anything about the lodges but I commenced to preach the Gospel as I understood it. At first they were disposed to boycott me and managed to keep the house quite empty, but it filled up and filled up until there was only standing room left. There were very few who didn't profess salvation, but they had not been instructed about separation from the world and didn't know there was anything in God's Word against lodges. That minister came to set me right on the subject, and wanted me to know how good the lodge was, and he was weeping over his people because they did not belong to it. He said, "They have left the church and left the lodge; they have all gone to the devil," and he knew no better. I want to tell you those people loved the Lord and they trembled at His Word when they heard it, and I am sure there are thousands and tens of thousands in this country, and millions around the world, and the devil does not worry over them because they are not overcoming him. But the little company who are determined to be faithful keep him on the alert. He will stand before the woman to devour the child, because that child is to rule all nations with a rod of iron. The devil is ruling the nations now, and that is why his antagonism was directed against the manchild because that manchild is destined to take his place in the heavenlies. As soon as the manchild is caught up to God and His throne, the devil is cast down to make ready for both the woman and the manchild. I want you to know what happens to this woman. She is no longer in the heavenly places but immediately appears on earth, and the devil appears there also. He begins to persecute her, but not in the heavenly places. The spiritual conflict is over, and now it is a material conflict; it is bread and butter, something that these carnal Christians will all be able to understand. If you talk to them of spiritual things now they think you are fanatical. You talk to the nominal Christian about a conflict in the heavens and he will not understand you. He may say there is no devil because he has never come in conflict with him. Nobody comes into sharp conflict with the devil until he receives the Holy Ghost and has a determination to live an overcoming life.

When the devil finds himself on the earth and

the woman also, the worst that he can do is to make it impossible for her to get anything to eat, so that she has to fly from the seat of the dragon; from his headquarters to a place prepared for her, where for forty-two months they nourish her. Who are *they*? You cannot fully understand any doctrine in the New Testament until you see the Old Testament picture. Where do we find the pictures of translation in the Old Testament? We have two. The Ante-Nicene and the Post-Nicene Fathers all believed, according to their historians, in what was called the successive translations of the saints. Dr. Seiss believed that the saints would be resurrected and translated in companies, covering perhaps the entire period of the thousand years. The only objection I have to that is that I do not see it in the Old Testament. I see only two translations in the Old Testament, Enoch and Elijah. They are both said to be types of the translation of the church. I said to a teacher not long ago, "How do you prove that Enoch and Elijah are both types of the same translation?" "Well," he said, "they are pictures of the same event viewed from different standpoints," but I cannot accept this. They are so dissimilar. Enoch's translation occurred away back in the beginning. It says he walked with God and was not. He walked with God and disappeared. He was translated that he should not see death. Before his translation he had the testimony that he pleased God. I used to think when I was a child he took his lunch and went off on the hills and walked with God all day, but I changed my mind. I now think the more a man walks with God, the more he splits the wood and helps with the work. I think he was helping his wife with the washing that morning and she looked around and he was gone. There was nothing there but a heap of clothes—his tunic, his turban, his sandals and his girdle. He knew he was going, but didn't know just when. He was a preacher and preached the coming of the Lord. We have a little paragraph in the book of Jude which begins, "Behold the Lord cometh with ten thousand of His saints," etc.

Elijah is an altogether different picture. He knew he was going to be translated and he knew when the day arrived. He had endured forty-two months tribulation under Jezebel and Ahab, who are conceded by the best Bible teachers to be types of the church of Rome and the Antichrist of the Socialist; and he had to be miraculously sustained. I do not know where the story originated about the ravens bringing him

bread. There is nothing in the Hebrew account that means ravens. You will find the meaning of the word is Bedouin or Arab, the wandering tribes there. God commanded them to feed him. They brought him bread and flesh in the evening, and bread and flesh in the morning, until he was sustained by the widow, and at the end of that time he was caught up, not in a chariot of fire as is often stated. The record tells us three times he was caught up in a whirlwind, or a rushing, mighty wind. The same Holy Spirit which came down on the day of Pentecost as a rushing, mighty wind, will take the church up to meet the Lord in the air, but there will be forty-two months of purging, washing of robes, making them white in the blood of the Lamb. And those who have chosen to wash their robes, not those who are *forced* to do so, but those who have deliberately *chosen* to do so, will be caught up to God and His throne. Now notice, the manchild is not caught up in the air; he is caught up to God and His throne, which is one of the promises to the overcomers. "Him that overcometh will I grant to eat of the tree of life which is in the midst of the paradise of God." Where is the "Paradise of God"? The Apostle Paul tells us it is in the third heaven. He said he was caught up into it. There the Tree of Life is blooming. What is the Tree of Life? A tree that produces life, just as a tree of apples produces apples, and a tree of peaches produces peaches. The Tree of Life is the Lord Jesus Christ Himself. He said, "I am the Way, the Truth and the Life;" "Ye will not come to me that ye might have life;" "He that hath the Son hath life, and he that hath not the Son of God hath not life."

And so, beloved, the manchild will have the blessed fellowship of the Lord Himself for forty-two months, while those who have failed to overcome are left to be cleansed by the Tribulation. And isn't that the way God does? What did the Apostle Paul say they were to do with the carnal man, the fleshly believer in I Corinthians 5:5? He said, "Deliver him to Satan for the destruction of his flesh that his spirit might be saved in the day of the Lord Jesus." He writes again and tells about two men whom he said he had delivered to Satan that they might learn not to blaspheme. They were teaching bad doctrine, that the Lord had already come, etc. God's remedy for bad doctrine and bad practice is to deliver a man to Satan, and that will be God's remedy for carnality and sinfulness in His church. He will deliver the whole church to Satan for forty-

two months, and there will be a wonderful time of sanctification. You ask me if I would like to be in the church in those forty-two months of tribulation? Yes, if there were no way out of it. I'd like a convention forty-two months long with the power of the Holy Ghost cleansing and getting people right with God. Would there not be a glorious testimony meeting? And the Lord would be sending around the Bedouins to feed us; the nations, because we read that just as the church is caught up to be with her Lord in the air, the judgment of the nations is called. They are approved or disapproved according to the way they treated His brethren. Some of the nations will be permitted to go right into the millennial kingdom, and some will be taken and destroyed. Then will He say, "I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Some claim that this means the Jews, because they were His brethren. He said also that the church were His brethren: "I will declare my name unto the brethren in the midst of the great congregation. I will sing praises to thee." "Therefore He is not ashamed to call us brethren." I tell you beloved, these nations will be judged and admitted to the kingdom or destroyed according to the treatment they give the church of Jesus Christ when she is being persecuted by the Antichrist—by the church of Rome and the Antichrist of the Socialists.

You say the church of Rome has lost her power. It doesn't look like it. Everyone of the warring nations has had a representative at the Vatican, cap in hand, except the United States, and we do not need to have one there. The vatican is here in Baltimore. You can see the red cap, and he is said to have his private wire to the White House. The President's secretary is said to have been educated for the priesthood. Your letter cannot get to the President until he has read it. Oh the church will yet feel the hand of Rome! And worse than that, the hand of the Antichrist, of the Socialists. Mr. Bryan dared to utter a socialistic sentiment, and lost the Presidency of the United States. What did he say? That the government ought to control the railroads. And who is controlling the railroads today? The spirit of socialism is sweeping around the world. Who is in control in Russia? I expect to see the same hand control Germany, per-

haps before many days, and already the United States is in its grasp. This world will be a splendid place to get out of, and there is a way out through the skies. But I believe it will mean a great deal more to be caught away with the watchers, the manchild, than most people think. I believe it means absolute spotlessness. The Word says that there are a few in Sardis who have not defiled their garments: "They shall walk with Me in white for they are worthy." John was taken away and shown the Bride of the Lamb. And it was given to her that she should array herself in fine linen, pure and white, the righteous acts of the saints. Now I am sure that a place in the overcoming body means a place on the throne, in the kingdom, and that is the prize the Apostle Paul was striving to obtain. He did not dare say he had attained to it, but he was running that he might obtain. What does it mean? It simply means holiness of life. You can thank God for every experience in the Holy Ghost He has ever given you, but beloved, see to it that you are living a holy life, and that you are without spot or wrinkle. And if the experience you have received doesn't tend in that direction you have a right to treat it with suspicion. If it has not made you holier it hasn't helped you.

Well here we have the picture: the woman, the child, the dragon, the throne of God, the tree of life, forty-two months within the Paradise of

God before the church is caught up to meet Him in the air; then He descends with the overcomers, with His Bride. In the twenty-fifth chapter of Matthew we read, "Then the kingdom of heaven is like ten virgins who went forth to meet the Bridegroom," the Syriac version says, "the Bridegroom and the Bride;" Weymouth translates it, "The kingdom of heaven is like ten bridesmaids who went forth to meet the bridegroom." I often wondered where the bride was. Dr. Seiss once said to me, "Where is the Bride?" I said, "I do not know." He said, "If you will look in the twenty-fourth chapter of Matthew a few verses ahead of that you will find the Bride." "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." There is the Bride, and she is coming back with the Bridegroom, and the virgins are going forth to meet them. Luke says we are to be "like unto men that wait for their lord, when he will return *from the wedding*; that when he cometh and knocketh, they may open unto him immediately." Now there is a promise for those who watch and pray at all times that they may be counted worthy to escape all these things that are coming upon the earth. It is a question of worthiness. Salvation, eternal life is a free gift, but a seat with Christ on His throne, having escaped all these things that are coming upon the earth is a prize to be won. May God help us so to run that we may obtain.

How God Overruled the Banishment of Russia's Apostle

The Greatest Gospel Opportunity Known

Pastor William Fetler, President of the Russian Bible and Educational Institute, Philadelphia, Pa., in The Moody Tabernacle, Jan. 27, 1918



A FOUNDATION for my remarks this evening I want to read two passages from the book of the prophet Isaiah, chapter 9:2, "The people that walked in darkness have seen a great light," etc., and chapter 21:11, 12 "Watchman, what of the night? . . . The morning cometh and also the night."

This has some bearing on Russia as far as prophecy goes. A great many Bible teachers and students of prophecy agree that Russia has something to do with the prophecy about Gog and Magog and that she will be one of those great northern nations, with a northern king that will array in battle against the city of the Lord, and, of course, that her people will accordingly be destroyed. But here is the passage that applies to her today: "Watchman, what of the

night? . . . The morning cometh and also the night."

I am here representing the largest white nation on the face of the earth and to tell you that this prophecy must be fulfilled. The morning has come and the day is dawning. Before God and Magog are destroyed there must be hundreds of thousands gather at the foot of the cross of Jesus Christ. I believe that God could not justly give a reformation to the Teutonic people and the Anglo Saxon people, spread the Gospel news throughout all those regions, over Germany, France, Holland, etc., and ignore that great nation. I do not believe that He would give a reformation through John Huss, Martin Luther, and others, and pass by the Slavonic people, of whom none have been more religiously inclined. They are a people who are searching after God.

Of all the great missionary calls, I do not know

of one, so far as the white people are concerned, —I, myself, being a subject of the Russian country—which could appeal to Christians more, or which would be more prospective of great success, if we may use that phrase, as this great missionary call from Russia. I am glad, happy, and proud to be alive at such an hour as this. I believe that this terrible, horrible, dismal war—the worst of all wars this world has ever seen—must naturally result in some of the greatest blessings the world ever has known. I prophesy that there will be such a great ingathering of souls for Jesus Christ throughout the world, especially among the Russians, the Ukrainians, the Poles, etc., as we have never dreamed.

It is not simply by accident that I stand before you this evening as a messenger in behalf of my people. This crowd of Holy Ghost people, who have given themselves to God, should be in definite touch with the great movements that are going on in Russia. Now the great hour of Russia at last has come. She has waited long and patiently all these years. Her people have been looking forward for the darkness to be turned into light. It has been a very long wait, indeed. They have passed through much trouble in the last ten centuries, during which time all kinds of experiences have befallen them. One of the worst hardships was the yoke of the Tartars. As the generations of Jacob lived under Pharaoh in Egypt, so for four long centuries the Russian people were enslaved under this yoke of the Tartars. They had scarcely any civic government of their own, but had to go to the chief places of the rulers or to the Czar and bring in their gifts. They had to bow down to them, and when in their hearts they were practically heathen and not touched in a definite way by the living Holy Spirit, yet God saw their trouble, and somehow in those four dark centuries a light broke into the hearts of the Russian people which I would call a religious feeling, a feeling after God.

I have visited some of the large monasteries of Russia and have seen where the monks of ancient days used to worship. Some, striving for holiness through self sacrifice, would make little holes in the rocks, deep down in the earth, and there they would lie and spend many years of their life. Others would have half of their body buried in the earth until they would die from thirst and exposure. There has been one long, great striving of the people for something better. You know what made you come to the Lord. It was the great burden of sin upon your

conscience. The Russian people know what sin means. I have never heard such repentance as among them. I wish you could hear the expressions of penitence I have witnessed as we are gathered together in the Russian Bible School in Philadelphia on our faces before God. The Russian sins deeply. He also repents deeply. Do you know one of the biggest curses in your Protestant churches in this country today? Many of them do not know what it is to have a deep conviction for sin. When they have a little conviction they imagine that there should be some kind of make-up joy, without first of all experiencing the bitterness of Calvary. And I have seen this deep conviction among the Russians. The cruel oppression of the Tartars brought them into this feeling of awful sin, but it was that very oppression and sin that made them turn to God, and long for something better.

This is practically the first time that a man stands in your presence after the Revolution with a definite call. The Russian people are no better off than they used to be although they are more free now. Formerly we were not allowed to bring them the Gospel. If we attempted to preach we were sent to prison, flogged, and beaten to death. About four years ago a minister was standing in front of his congregation, in the southern part of Russia, when an assassin came rushing up and stuck a dagger into the man's breast. He fell dead in the midst of the people with his wife and children at his side. It cost something. But now, praise God for the first time in ten centuries we can preach the Gospel and sing or pray in any way we like, no one interfering with us.

A hundred and eighty-two millions of human beings burdened with sin in Russia can be reached by the Gospel of Jesus Christ, and it would be a most awful crime if the people of America, enjoying this blessing, would settle down and say, "It is none of our business." I have come here with great expectations and great hopes, and indeed because the Spirit of God constrained me to do so. My desire is to bring to you the great need of the Russian people. Of course there is the Revolution. Sometimes I am asked, "What about this Revolution and what part did you Christians have in the matter?" I would answer in a twofold way. First, none. Second, everything, practically. We always have believed in honoring and respecting every Government whatsoever it be. The only resentment we may manifest against a bad ruler is to pray for him. So when the Revolution broke out our Christian

people were just as quiet as before. Many times I have visited a number of rulers in Russia, the Prime Minister and some of the other Ministers of State, and I told them the truth when I said we Christians were the most loyal subjects of His Majesty, the Czar.

I remember just shortly before this war broke out, I was in the office of the Minister of War. The authorities were trying to keep us from going from place to place to preach. I was ordered by the Government to remain in my own pulpit and have no other man preach there, as they were very much disturbed because so many people were getting saved. I wanted to put in a petition about having to remain in my own church, and other matters. When I came into the office of the War Minister it was crowded full of generals and splendid envoys with their swords by their side, and one after the other was called in. I waited my turn. I had been waiting about five hours, and I could not understand it; as many times before when I needed help in this way all I had to do was to ring up on the telephone. Once when I wanted to make an appointment with the Prime Minister, his wife answered the 'phone and in two hours' time I got an audience, when others had to wait sometimes for two months.

But on this occasion the office in which I was waiting began to empty out, the War Minister coming to one and another, and my turn finally came. I stood there without fear, because I have never been afraid since I trembled before the Lord. I stood there, however, very humbly, and said, "Your High Excellency, I have a petition to make." "Nothing doing," he said, angrily; "I will not grant it." I had been waiting five or six hours and was exhausted. I had been praying the whole time, and could not understand it when he practically took me by the collar and put me out. I learned afterwards that the War Minister had been incited by the priest. I am only human, and was feeling badly as I went out. I felt a kind of human resentment come into my heart; I thought he was unjust and wrong, and I was almost tempted to ask God to punish him. But I said, "Lord, what would You have done?" Then I remembered my Savior on the cross, how He looked down on those who had put the terrible nails in His hands and His feet; I remembered how they mocked Him and called Him all kinds of names; how they cried, "Crucify Him." "Crucify Him"; and I remembered how, instead of cursing or bringing down punishment on these wicked men, He said, "Father forgive them for

they know not what they do." So instead of asking God to punish the War Minister, I said, "Lord bless him," and I prayed for Russia that there would be no more such oppression. I did not know at that time that this prayer would be answered so quickly. I did not know that after the darkest of nights the morning would dawn so brightly. Praise God, it has come!

When I was sent out of Russia, instead of being exiled to Siberia I was allowed to come to this country. I shall never forget my feeling as I stood at the station when my train was about to pull out. We walked on both sides of the railway tracks, then the last bell sounded, the waving of handkerchiefs, one more good-bye to my wife and others, and I boarded the train. It was a sad parting. I felt utterly alone. Leaning against the window in the darkness of that awful night, as the train was hastening along to the borders of Sweden, I did not know where I was going, but I found with me a Friend who sticketh closer than a brother, or wife, or child. By my side was One who was carrying the heavier end of the cross, and He put His hand on my shoulder and said, "Be of good cheer, I am with thee; I will never leave thee; and when thou passest through the fire thou shalt not be burned."

Such remarkable changes were beyond my highest expectations. It did not seem possible that after three years' time such a change would come to my beloved country. Never once did I dream that by sending me to banishment they were conferring one of the greatest blessings to Russia that even angels could devise. If I had been in Russia these three years I could not have accomplished so much for God, not the thousandth part of it, as I have seen through this banishment. Let me give you a little bit of advice. Do not trouble about circumstances. Trouble about yourself. Get right with God and keep right, and never mind if you have to make your bed in hell for a time, God will bring you up into Paradise. Sometimes people come to me and say, "Pastor Fetler, what shall I do, I have so much trouble." I say, "Is there not some trouble with your heart"? Go ahead if your heart is right. Even though devils are all around you, never mind; if you are right with God go ahead.

I am standing before you tonight as a witness of the wonderful grace of God. Through all these years of my humble ministry I have seen that there is one great guiding hand, one great Head of the church of Jesus Christ, even He,

Himself, and we simply have to get into His will to be restful and without care.

Let me show you what the Lord has done. First of all, one of the blessings God made me when I came to this country was in enabling me to reach a great number of Russian war prisoners in the Austrian and German war prison camps. They have captured more than two millions of Russians. When the Russian Government said to me I must not preach in Russia and I insisted on preaching, then they banished me from the country, but God has given me a congregation from Germany and Austria. I preached to two thousand in my church sometimes, but I have preached to two million in these three years. The Lord put it upon my heart to send tracts, portions of Scripture, Bibles and New Testaments into these prison camps. The work began before the war was declared in Germany. We got into communication with the Department in Washington and they kindly consented to send our mails through Ambassador Gerard. At first we put our tracts into type and made copper or brass plates and sent them over. We dispatched these plates to Germany, but later we received letters that they never reached there. I do not know whether the British or the German authorities thought we were trying in a camouflage way to get brass and copper into the country or not but they were never received. But "Necessity is the mother of invention"; so instead of making copper and brass plates, we made paper plates, which, of course, could not be made into cannon or bullets or anything else. We sent these by first-class mail and got them safely into Germany. As a result of this effort, millions of copies of tracts have been printed there and spread among the Russian war prisoners, and great have been the blessings. I am glad to say that the Moody Church was at the back of this work almost from the beginning. We printed a sermon by D. L. Moody and one by your present pastor, Paul Rader. Many thousands of copies of these two tracts have been printed and distributed. What is the result? Sometimes we are not permitted to see the results of our efforts immediately, and sometimes we see them fairly soon, and this has been the case with our work. I do not believe these ministers ever preached a sermon before any American or English congregation which has given more blessing than these two sermons we sent to the prisoners of war. Here is one of the reports: In one of the larger camps in Germany we have ten to fifteen thousand Russians. Fourteen Russian

Christians got together. Some of the Russian Christians have also been called to war. Sometimes we wonder why the Christians have to go to war, but, no doubt, the Lord wants them for a purpose. He wants some evangelists among the troops. These fourteen Christians got together in the war camp, started a prayer-meeting and Bible readings. Then they got our tracts. Not many months went by until, instead of fourteen Christians in that camp, there were six hundred and eighteen converted men. I do not know how many more believers there are, as this report goes back five or six months, but I would not be so surprised if there were already one thousand converts.

One of the great blessings of the Revolution is the abolition of censorship. If the Czar were on the throne when these prisoners come back they would be searched, deprived of everything Protestant and everything Christian. But now the censorship has been abolished, and the Russian soldiers will be very much democratized, and among other things, they will bring back with them the tracts, sermons, and Gospel portions. Now what will we have? At least, in my judgment, 20,000 Russians will have been led to Christ out of these 2,000,000 war prisoners. I say this very conservatively. The 1,980,000 balance, suppose they are not saved, suppose they are not changed, will have religious books with them and they will bring these tracts and the Word of God into Russia, and this literature will be scattered over the Republic. As restrictions for holding religious meetings will be abolished, they will go from village to village and the people will gather together and tell their experiences and give away the tracts. I expect the Gospel fires to be burning from one end of Russia to the other, as a result of this war. Christian church history will never be able to record such wonderful revival pages, blazing with the power of the Holy Ghost, as will be written in the coming five or ten years of revival in Russia. The German Reformation compared with the Russian revival will be like the moon in comparison with the sun.

We seem to have noticed the footsteps of God in this matter. We seem to have received the blue prints from the office of the Heavenly Architect as to what He wants us to do. Don't you make your own plans. Get in connection with God. What has happened? I believe there are some mighty movements in this direction. There is one very important thing. I desire to call for missionaries for Russia. We shall need

500 missionaries in a very short time, then we shall need another 500, and another 500, until we have enough men to go there and preach the Gospel of Jesus Christ. When you decide to go to Russia for missionary work, do not wait for missionary boards to send you out. Do not wait for a certain fixed salary, more than you can get in this country. If you are a carpenter, go as a carpenter and preach the Gospel. If you are a shoemaker, go to Russia as a shoemaker and preach as you go. If you are a baker, go and bake bread and preach. This is what I tell my students at the Russian Bible Institute in Philadelphia.

Last week after some months of school work we had an all day of prayer and fasting. For the first time I was led to call upon my men to give themselves fully to the Lord's work. Seventy of them came forward and said they were now willing to go at any time. I said, "Now understand this, you must go on the same basis as the early Christian Church worked." Some people today are waiting for a call; waiting for an open door. By this they mean a certain salary. I asked my students if they could tell me under what missionary board Peter and Paul and John went out. I said, "Have you got the treasurer's report in the Acts of the Apostles as to how much salary was voted for Timothy and Titus for their missionary enterprise?" No. There was one thing, however, that the primitive church missionaries had, which distinguished them from the Twentieth Century missionaries. They had the Power from on High. Instead of full pockets, they had the Holy Spirit. A man today graduates from a college or seminary and then waits for a call. Paul went out making tents and preaching the Gospel. I have told my students when they go to Russia not to start in by saying something like this, "I am a missionary; gather together and I will tell you something. I have been sent by such and such a Board; listen to me." I said: Do not do anything of that sort. Take your Bible. Go to the village; speak kindly to some of the villagers, and ask if you can find some work—anything—cut down hay, gather the corn, help to put up buildings, milk the cows—anything at all. Do not say

anything about being a missionary. Then at night you will come together after a day's work for your evening meal. After supper is eaten and they pull out their pipes, then pull out your pipe (holding up the Bible) and smoke your tobacco. This Bible is the pipe of the students of the Russian Bible Institute. Not one of them smokes; not a single one of them goes to theatres. The church that believes in moving pictures out of church sees no moving pictures in the church, and *vice versa*. The kind of moving pictures we believe in and like to see are sinners coming up to the altar. After you take out your Bible, begin to read quietly until their curiosity has awakened and they will ask you to read. Some hearts will be touched and some will be interested. Then when souls are saved you will be in such demand to preach the Gospel you will get all the calls you want. You will have to give up "making tents" and preach the Gospel only.

Russia; go and learn the language and trust and you will see what He is able to do. Go to Jesus Christ do not be a coward. Believe in Him from this meeting. If you are a soldier of the Lord to give me fifty missionaries for Russia

I prayed before coming here tonight and asked Him. He will give you souls for your hire.

The Bolsheviki are awful people. We have no sympathy with them. If Trotzky and Lenine continue in power it will be worse for Russia than if the Czar ruled. I would ten times rather have Nicholas come back than see those two men sit in power.

A great door has been opened through the Revolution in Russia for all kinds of propaganda; among which are Materialism and Atheism. Thousands and thousands of pamphlets on infidelity are being spread throughout the country. I am sure many millions of the best religiously inclined Russian people will be led to become atheists. As I said before, the Russian people are a religious people, but if we allow this to go on, many of them will become infidels. The time has come to act. A hundred and eighty-two millions of people in Russia who need Jesus Christ and not as many workers as in the city of Chicago!

Harvest in Sweden

Lydia M. Carlson



It may be an encouragement to God's people to hear of the showers of blessing that have reached many souls through the ministrations of my precious mother, in Sweden.

Some fifteen years ago, before the latter rain outpouring, my mother had a vision of a whitened harvest field. She seemed to stand on a roughly

built platform, and before her was a field of whitened grain waving softly to and fro in the gentle breeze. Presently Jesus came walking down the path in front of the platform, looking so lovingly at her, and at the same time stretching His hand over the field. Mother wept when she saw the sympathizing Jesus, with that mellow look of sadness on His precious face, and ever

since that time, her whole life was consumed with the one desire, and that was to fulfill Christ's command to her.

After the beginning of the world-war, she arrived in her coveted field of labor. She had seen in the vision that it was a hard field, and in reality it was so. For several months she prayed, almost continuously, night and day, the Spirit groaning within her. Her first fruits were reaped in Kristinehamn, a city of some size. The Pentecostal people were somewhat scattered there, but they met together in a home and the Spirit came into their midst. During a series of meetings, the Lord brought together His little flock, and they were greatly encouraged and strengthened because mother brought the Lord's message to them. Her custom for many years has been to arise before daybreak to pray. One of these mornings she waited as usual upon her heavenly Bridegroom, and after a season of prayer she again retired. As a sister occupying the room with her awoke, her eyes beheld a most wonderful sight, two angels flying over the bed of my mother; with bowed heads as if in worship, they knelt at the spot where mother had prayed. The angels of God worship at the mercy seat, where His saints have poured out their hearts.

The Lord has surely been true to His word, for wherever she traveled in Sweden, many souls have been gathered. The melting power of the Spirit was the prevailing element.

Early in the summer of 1916, a convention was held in Orebro, a southern sea coast city. In the year 1907, Pentecost was poured out upon the Lord's people, and members of the Baptist Church told how an angel of the Lord flew across the ceiling from one end of the church to the other, and hundreds lay prostrate under the power. Some felt the exuberant touch of God, and others saw with their eyes the glory of God. Now again the Lord met them, nine years later. The first meeting was hard and no results followed, and that night mother had a dream in which the devil laughed at her; but she said, "I will laugh at you tomorrow," and so it happened. Mother had been told by friends to close the afternoon meeting early, but she said it was better to obey God, so they continued in praise and prayer without intermission. After preaching service, the meeting was opened for testimonies, and those who responded were so overcome by the power, that they held on to the benches before them. The public meeting was dismissed, and the people gathered in the prayer room upstairs. It was getting dark, yet the lights were not turned on. Suddenly a bright cloud, in the shape of a tongue descended upon the praying people. It hovered over one and then another, bending low over the prostrate souls on the floor. Many saw it, and others felt an unearthly power upon them. The place was crowded out into the hall. This wonderful light, illuminated the whole room. The Lord dwells with the humble—"He resisteth the proud, but giveth grace to the humble."

She writes June 12, 1917, "I have just come

from Karlstad, where we had a convention and God was wonderfully near. We cannot put enough value on the grace of God toward us. What we have tasted of times of trouble, is nothing to be compared with the sweetness of the power of the world to come. I have great cause to praise the Lord for what He has done in Kristinehamn, my first field in Sweden. One after another have come out from the Salvation Army, Baptist Church, and from the Mission Church, but the best of all is, the Lord leads the little flock. Wherever we go, we meet Spirit-filled people. Praise the Lord He has not ceased to baptize in the Holy Spirit and fire! We prayed for a woman in the next house where we live, who was dying and unsaved. One brother got a burden born of the Holy Ghost, and he saw the woman's soul near the lake of fire. In a moment, came a drop of blood and fell over her soul. Instantly we all felt that he had victory in prayer in the Name of Jesus. Just then a sister came from that home, saying the woman was gloriously saved."

Bjorneborg, Aug. 2, 1917, coming from another field she says, "God has been so good to me during my last journey. He has saved two souls, and we have had the precious privilege to pray for many more. Jesus alone knows the harvest. The Holy Spirit is brooding over me, and has so wonderfully answered prayer. I have received that grace to live in constant knowledge of His presence and power so much these last days. Tomorrow I shall go to assist a young man who received the baptism the previous year I was in this place. God has so wonderfully revealed Himself to him, and blessed him. He has such power to pray for the sick and sinners. They often come to be healed of their diseases, and when this brother prays for them, they invariably break out speaking in other tongues. He has lead many to Christ. There are other young men whom the Lord has called out through these meetings, who are now preaching the Gospel." October 29, 1917, she writes, "The Lord is opening new fields, and God's Spirit is with me. It is so precious to hear the testimonies of newly saved souls. Last Sunday, the Spirit was over us in such power, that many wept their handkerchiefs full of tears."

In her last letter she tells of terrible suffering among people, who in this hard winter, when the nights are long, and the days short sit in darkness in that country. They cannot get oil, nor candles to light up. Judgment is upon an ungodly world, not to bring destruction of souls, but to bring a lost race to repentance. The message upon her is mostly to those who have rejected the Spirit's call, and set at naught His counsel.

Reader, do you arise to pray when the Spirit prompts you early in the morning, or do you grieve Him by putting Him off until some more suitable time? How many precious moments with the Heavenly messenger we have forfeited! How many heartaches have we felt in exchange! The last days are upon us—Christians awake!

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Notes

The Jewish Conference

THE more portentous the times, the more activity there is along the lines of Christian work, especially the avenues of the deeper truths. The Coming of the Lord and signs pertaining thereto are filling the thought and minds of Christian leaders everywhere. Bible Conferences and Conventions are being called without number to emphasize these and allied themes, and these will evidently multiply, as the need increases and as suffering and distress fill the land and our hearts comprehend the trend of events.

No more opportune time could have been chosen for the Hebrew Christian Conference held in the Moody Tabernacle, January 22-25. The news of the abdication of the Turk from Jerusalem had just flashed around the world and hearts of Jew and Gentile alike were rejoicing over the victory, which meant to the prophetic student, the ending of Gentile times; and the soon return of the Jews to their beloved land.

The burden of the Conference was, primarily, that the Jew might be saved, and that a remnant might be gathered in from the nations ere the awful night of tribulation came upon them. They were helpful and instructive days, and deeply spiritual. All the speakers were on a stretch to stir the Christians assembled to deeper consecration in their lives and greater activity for the salvation of the Jew. Many of them were Jewish Christians, and came from different parts of the United States and Canada.

Thirty-three years ago the Chicago Hebrew Mission was organized in the home of one who was burdened for the salvation of the Jews, and for more than twenty years, Mrs. C. T. Rounds, has been the Superintendent. In a few closing words she thanked God for what He had wrought through their united efforts. As she looked back upon the thirty-three years of trial and deep testing, and then at the vast audience who had come together because of their keen interest in Israel, her heart was too full for words. A work that is born of God will stand many storms and become stronger because of "contrary winds." They have now established six stations in this city where the Gospel is being preached to the Jew.

Some of the addresses given at the Conference will appear in *The Evangel*, and will, we know be much enjoyed by our readers. The entire conference report will be issued in book form about May 1st, published by The Chicago Hebrew Mission, 1505 S. Sawyer Ave., Chicago, price 50 cts., paper cover.

* * *

THE hour that was devoted to personal testimony was filled with most remarkable instances of miraculous conversions from Judaism and infidelity to Christianity. There were more than twenty-five Christian Jews, given just four minutes each, but in those four minutes we caught glimpses of great hardships, trials too deep for words, suffering which flesh could not endure but for the wondrous grace of God. All had passed through fiery trials, and some had purchased this salvation at a cost that was greater than life itself. More than one who testified had been put into an insane asylum because he had espoused the faith of the lowly Nazarene; others were deserted by husband or wife, forsaken by father and mother, disinherited; truly they had suffered the loss of all things for the Gospel. The fortitude with which they bore persecution for the sake of the Gospel put to shame Gentile Christians who had more than once denied their Lord through the flippant taunt of an unbelieving associate or the pointing of the finger.

The Jews are very intense and zealous in their efforts, and on their conversion leave no stone unturned to have their families brought to Jesus. One told of how his brother on becoming a Christian in Europe, made the voyage to this country for the express purpose of getting him saved, and while at first he refused to listen to his entreaties, the prayers that went up to God

day and night for six months, coupled with a consistent, Christian life, were effective in his salvation.

Another told of his own salvation, that of his wife and two children, his brother's wife, her sister and relatives, and some friends, all the permanent and visible fruit of a single soul. In the light of such a testimony who would say that Jewish missions are a failure?

A Christian worker spoke of how, when only a young boy of twelve he had come from a little village in the Southern part of Russia, in which there were 150 Jews, but from that little village, sixteen had found the Lord (five being his own relatives) everyone of whom were brought to the Lord through the life of a consistent Christian. Half of these sixteen have given themselves to the service of Christ, four being Christian ministers and four missionaries in heathen lands.

A sister said that she was raised in a Jewish home, not knowing what a Bible was, but knowing too well the hatred in the heart of a Jew toward Jesus Christ. In later years when God was striving with her, she said to her husband, "Shall I accept Christ?" He threatened her

with divorce if she did. The thought of her three little children drove her to her knees where she faced the question, "Shall I take Christ as my Savior or will I keep my husband?" When she arose from her knees she knew she had Christ in her heart and her husband didn't get a divorce either but was saved last February. Her mother accepted Christ through her instrumentality, her brother also, and she is now training her three children to be Christians.

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On Sunday, Jan. 27, the Jewish brethren filled a number of the pulpits in the city. We had with us at The Stone Church, Pastor Maurice Reuben of Pittsburg, who spoke of the present-day conditions and their relation to the Jew.

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We cannot speak too highly of this issue of THE EVANGEL. It is filled with prophetic and soul-stirring articles, reported utterances of those who, like the children of Issachar of old, have "understanding of the times." If you want to get your friends interested in prophetic events and ready for Jesus, send them this number. Eighteen copies for \$1.00.

Zionism: Past, Present and Future

Lack of Unity in Jewish Circles the Great Hindrance

S. B. Rohold, Toronto, Canada, at the Jewish Conference, Jan. 22, 1918



IN Jeremiah 6:14 we read, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, where there is no peace." And again in Ezekiel 3:7, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

Jeremiah's prophecy is to Israel, to the priests and the leaders of the Jewish people who have said, "Peace, peace," but there is no peace. Ezekiel says, "I have set thee a watchman unto the house of Israel." That is for everyone of us. As watchmen we have to stand, as Isaiah tells us, on the walls of Zion and take no rest. We must watch, and the watchman's duty is to take note of everything that is happening. At this Conference we are to take note of the happenings in the world and the happenings within Israel. My aim is to bring before you something of the happenings of Israel especially as I have been announced to speak on Zionism: Past, Present, and perhaps a little of the future.

Let me first of all tell you about the Jewish nationalist. In a word, the Jewish people are a most extraordinary paradox. Aside from the Word of God there is absolutely nothing that constitutes the Jewish people as a nation. Outside of our God there is absolutely nothing. The Jewish people are denationalized; they are discarded, rejected. But while, humanly speaking, they are no nation, no matter what argument you might bring forth, yet they are a most extraordinary, peculiar nation. They have a charter that they are a nation, and the charter is written on the most precious thing the human heart or mind or soul can think of. "Can a woman forget her suckling child? Yea they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands." You do not want a nationalism written, better than that which is graven on the palms of Jehovah's hands. The Jewish people have passed and are passing through the very valley of the shadow of death, and it is well to be reminded of it. They have been for the past three years particularly, since the war has started, the scapegoat in every sense of the word; in

Germany, in Russia, in Austria, and in all parts of the war zone, thousands of them have literally laid down their lives as scapegoats, aside from the suffering from the invading armies, outside what they have suffered on the fighting lines. When the Russian army passed through and were defeated by the Germans, it was the despised Jews that could speak Yiddish who were the scapegoats. When the Germans in turn lost it was the Jews who could speak Russian who were the scapegoats, and they are truly passing through the valley of the shadow.

We can only touch for a moment on Russia before I go to Palestine and Zion, but I want you to remember that though the Jewish people in Russia have suffered tremendously, my heart goes out for Russia. While they have suffered from the despotism of the Czar, hundreds of thousands of the Russian people are now suffering deeply and this is not a time for us to wash our hands clear from Russia or consider her people antichristian. My heart yearns over the Russian people at the present time because I look upon that nation as a young, growing child. Remember ninety millions of these people can neither read nor write. Ninety millions of people have not had the privilege of education, and anyone who knew Russia fourteen or fifteen months ago knows that no six people could, under the old despotic government, sit together in a car and talk freely without being arrested. Now liberty has come to this people, unexpected liberty, which is one of the tremendous events of the times, and now it is our time to stand by them.

Three great events have recently happened. First, on the eve of passover, liberty has come to six million Jews in Russia, and the Jewish people have had declared them a deliverance greater than that of Egypt. Although no Czar nor any other earthly leader can make them free; nevertheless this is one of the great phenomena. It was unexpected, nobody knew that it was coming, even the very men who were the means of deposing the Czar and his compatriots, had no reason to believe that it would come so suddenly, and it came on the very day that the Jewish people were commemorating the feast of passover.

The next great event that we must take note of is the conquering of Bagdad by the British. If you study closely the Arabian calendar you will find that the entrance of the British Army into Bagdad is in strange coincidence with the end of the 1335th year in the Hegira. The Mohammedans count time by lunar years. The Jews look upon the conquering of Bagdad as a

great event. Bagdad was one of the strongholds of Mohammedanism, the city of the great caliph. More than this, Bagdad was a great city; it was the gateway of all trade in India until the Suez Canal was opened.

Then comes the next event, the conquering of the desert. This is an amazing thing and something that nobody expected. Pipes that were built in the United States were brought to Egypt and conquered the desert. Think of it! the Turkish army came to Egypt practically in possession. The British Army did not interfere with them until they arrived at the Bitter Lakes, and if you will believe the record it was about fifty or sixty thousand men that composed the Army, and there returned only ten thousand of them. The Bitter Lakes swallowed up thousands of them, but the British Army went through, and wherever they went, water from the Nile supplied them. Before entering Palestine comes a great edict. No similar edict, you must remember, was issued by any kingdom, state or government since the days of the Caesars, as the declaration of the British government. I am personally pleased that the British Government, a Christian government, made this declaration, that they were willing to help the Jewish people in their national aspirations and aid them in establishing a national home in Palestine, and the British have made that possible by conquering Jerusalem, the Holy City. Now the British Army fills Palestine. First of all, the vow of Israel has been kept by the best and truest of the nation, "If I forget thee, O Jerusalem, let my right hand forget her cunning." The love within the Jew for Palestine knows no end. The Jew of the world turns his face towards Jerusalem when he prays, and the dead are buried facing the East. A few quotations from the Talmud will give you an idea how the Jew feels toward Palestine: "He that lives in the holy land is as though he were without sin;" "A Jew who lives in the Holy Land is one who lives with God, and he who lives outside, even though the majority in that city are religious, it is as though he worshipped strange gods." "He that inhabits the city one hour and dies there, is sure of the world to come."

Now we come to Zionism proper, and I want to deal with a few phases of it. The spiritual Zionist has existed all the time, and he has no ambition, no thought, no aim politically. He goes to Jerusalem to die there, and you know all the strange ideas these people have in connection with dying in the land of their fathers.

There are thousands in this city of Chicago, and hundreds of thousands in Russia who believe, in spite of all the many vicissitudes and changes in Israel, that only those who die and are buried in the Holy Land will rise on the day of the resurrection. And when the great day of resurrection shall come, and the Lord's feet shall stand on the mount of Olives and Michael shall blow with his great trump and the graves are opened, for those who die in the United States or Canada, a channel will be opened under the ground, and they will roll under the great Atlantic and the Mediterranean until they reach the Holy Land. There are literally thousands of Jews who believe this.

The Russian Jew is emancipated. England has offered Palestine to the Jews, Israel will once more be a nation, but Zion without Zion's King is an impossibility. The Jewish people have no "Morning Star" to guide them; they have no "Rock" to stand upon, and no "Anchor" with which to lay hold, and it is your duty and mine to sound that note clearly that every Jew should know it.

What became of these Jews who went to Palestine, the first Jewish emigration? First of all, the ancient settlers went, those whose only hope was to die there. They filled the synagogues, and it was quite pathetic to see them. I remember, among others, there was an old Jewish beadle, whose name means "peace, the noise-maker." Early in the morning while it was yet dark, about 3.30, he would go around and cry in Hebrew, "Awake, Awake. Why do you sleep? Come to the synagogue to say Psalms." We lived in a Christian street and the Armenians would get up and give him a good thrashing because he woke them up. We used to go down to the synagogues, which were crowded, and I would see them sitting on the bare stone floor, summer and winter, crying and mourning for Zion. It made one feel very sad to see them in this condition.

Then came the real orthodox, religious sect, and they secured the first colony, a colony for the cultivation of the garden and the orchard, and they had to live by the good will of the people, not of Jerusalem but throughout the world. If you go into a Jewish community anywhere you find every Jew has his little box in his house, in fact four or five boxes. Now if all the Jews in Russia and Roumania and Germany had sent to Jerusalem these alms, the people would have become very wealthy indeed, but the colonization was not a success. Some

of the American Jews built up a little colony. Baron Hirsch, of Paris, caught a vision of the need and felt he wanted to help settle Palestine. He built a number of colonies until there were in Jerusalem something like thirty-two. Twenty-five years ago when I went through all the Jewish colonies, there were something like six or seven thousand young men working in them, but when I went there six and a half years ago, I do not think I could find fifty of these six or seven thousand young men. I consider this attempt at colonization a colossal failure. What is the greatest increase of the Jewish population in Palestine during the past fifty years? The highest that you can say is an increase of a thousand Jews a year. In order to settle a thousand a year, the Jewish people spent on Palestine a thousand million dollars. And what became of the Jewish colonies? Baron Hirsch spent a hundred million marks, and after twenty years of hard labor he offered to give them the colonies for a present, and when they refused to take them, he gave them seven million dollars to take them off his hands.

The great millionaire, Jacob Schiff, has become a Zionist. There was great rejoicing among the Jews at this news, but in commenting on freedom in Russia he declares that Judaism cannot stand freedom. These are his exact words, and when questioned about the statement he declared that they could not. When the Jew was oppressed in Russia, in Roumania and Galatia, if you would tell a young Jew to carry a handkerchief outside the city gates on the Sabbath, he would be afraid to do it. That would be labor, but he would carry it around his neck for clothing. They would actually give their lives rather than disobey one iota of the Jewish religion. I believe you would find hundreds who would die rather than violate their Jewish traditions. But what is to become of the Jew? Jacob Schiff says that the freedom of Russia is the end of Judaism, and therefore he became a Zionist to aid in a financial organization where real Judaism shall be established.

There was a great deal of sentiment about those colonies. They called it "Little Paris." When I visited there the young fellows were lying under the fig tree and under the vine tree, drinking wine and eating all kinds of food, and to my horror I saw a Jerusalem boy smoking cigarettes. French is the language that is being used. You will find young men in Jerusalem and the colonies speaking French more grammatically than they speak Hebrew. Finan-

cial success and freedom under these conditions can never be. Modern Zionism has done nothing for Palestine. Modern Zionism is a result of anti-Semitism.

Now comes the assurance of the establishment of a National home in Palestine for the Jew. I believe with all my heart and soul in the absolute, full restoration of the Jew, and I believe also at the present time in the partial return of the Jew to Palestine, but there are many difficulties. The Christian Church is united in her attitude and unanimous in her sympathy regarding the return of the Jew. The policies of the United States and the policies of Great Britain are all united, but are the Jews themselves united? Unity with Israel at the present time is impossible. The Chief Rabbi, Dr. Gaster, has declared officially that Jewish unity is impossible. As for great plans and pretenses, good offices, and the sympathy of the nations, that is beautiful; but let me tell you, and I repeat it emphatically, that the undercurrents are too many. They are coursing too swiftly, and a resting place for poor, scattered Israel cannot be established by any of the nations. A resting place for poor, scattered Israel can be established only by "The Stone which the builders rejected," and I want that we Christians shall not be half-hearted in our prayers for them. Israel Zangwill said, "I do not want to be a 'peculiar people,' nor any more a 'chosen people.' We have been a 'chosen people' for three or four thousand years; let some other nation be the 'chosen people.'" The rationalistic Jews are not poor, they are not wretched. They are making themselves felt in every nation. Dear friends, if you will not go to the Jew and convert him, he will convert you. Who is the head of that great Bolsheviki revolt? Who is practically the great leader in Unitarianism? I say the greatest of all is Mr. Claude G. Montefiore.

The Jew is not afraid. He is fearless. When he wants to speak against Christianity he speaks emphatically, but when I ask my brethren to speak they say, "We are Christians," and they are reticent. I feel that is the wrong attitude. We ought to be emphatic. We ought to tell the Jew clearly what our position is and where we stand. They must remember that Great Britain, a Christian nation, offered the Jewish people Palestine, and the Christian people of this earth offered to help the Jew to get to Palestine. This is for no other reason but for gratitude because the best of all the Jews gave His life for us. Therefore we will help them, and we should

make that impressive. We must tell the Jew that God has chosen this people for Himself, not to live for themselves. He has chosen them to make known His name among the nations. He set them at Jerusalem, there built His tabernacle; there His Shekinah glory dwelt in the midst of them, but instead of their being a light to lighten the Gentiles they contaminated themselves with the Ammonites, the Perizzites and the other nations around them. But God said to Abraham, "In thy seed shall all the nations of the earth be blessed," and if, as I believe, the time of the Gentiles is fulfilled, we know what is to take place. We know they are to go back in unbelief. We know they will help to set up another abomination, and what will take place. I do not retract one iota of what I have said about the Jew going back to Palestine. I believe it, but there are many difficulties to face; there are 600,000 Arabs there. You cannot set them aside. The Jews are recognizing it. There are the Christians, the Armenians, the Roman Catholics, and these Christians are killing one another over the Holy Sepulchre in Jerusalem. You can see that Great Britain is touching that matter with kid gloves because they are afraid of the Christian question. They had to appoint an old Mohammedan to take charge of the Holy Sepulchre. Why didn't they settle that question? It is not easily done, and if you cannot settle it between Christian and Christian, how can you do it between Jew and Jew? Six hundred thousand Arabs cannot be brushed aside. The only way to settle the Jewish question will be by considering Palestine in connection with Egypt. They have the same literature, the same religion, the same language. The Jews will undoubtedly receive freedom to build up a national home. They will go in large numbers, but I am sure the wealthy Jews in America will not go. The wealthy Jews in Germany will not go, but Russia has still six million whose hearts are true to Zion, and they will do something there. They may set up a kingdom and "Jacob's trouble" may come then, but we have to look at facts. In the meantime we have a responsibility, and that is to take no rest and give Jerusalem no rest until we establish Jerusalem a praise in the earth.

Wanted—Strictly Pentecostal man and wife, children no objection, to take charge in the near future of a faith home which is to be opened for Jewish orphans. A great opportunity is opened to raise such children for Jesus. Applicant must be consecrated and have faith in God. Outside of free board and home a salary will be provided. Transportation and all expenses will be paid. Please write plainly and state your case to The New Covenant Mission No. 2, Pastor A. Silverstein, 36 Nassau St., Rochester, N. Y.

Freed from the Heel of the Turk

The Ending of Gentile Times

A. B. Simpson in The Moody Tabernacle, Dec. 13, 1917



Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled. Luke 21:24.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city . . . Shake thyself

from the dust; arise and sit down O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. Isa. 52:1, 2.

The best news in a thousand years reached Chicago Monday morning and thrilled millions of hearts in the Christian world. I am not ashamed to say that I got down on my knees and had the longest cry I have had for years; but it was a cry of joy. And I wired an editorial to my paper in New York City, for I felt that the cold type I had left was not up to date and I wanted my parish to rejoice with me and rejoice with Jerusalem in her great and wondrous joy.

The news that flashed over the wires was the fall—or rather—the rise of Jerusalem. She has been down long enough and she is up at last. In the first place, to the student of current events and political conditions and to the military student of the world, it is an event of extreme importance. It is the most stunning blow that could have come to Turkish pride and prestige. It means the cutting off of connections from the Turks, their separation entirely from Arabia and the surrender of a powerful army that has been used in the defense of southern Palestine, and of course, corresponding help to the northern advance and the great move that is going forward in Mesopotamia. The force of this tremendous blow at Turkish pride and Mohamadan prestige will be extraordinary, especially with Oriental fatalism, upon which such a catastrophe as this has influence. So it will have a very important military and political value.

To the student of history the fall of Jerusalem is a matter of intense interest. In the days of Abraham it was the great city of Melchisedek. That mysterious figure that looms out of the hoary past and seems to stand with head in heaven and feet on earth, was its king. Abraham worshipped the king of Jerusalem, this wonderful Melchisedek. He paid tithes to him in the name of God. Jerusalem was the city of David.

It was the city of Solomon the glorious, and his splendid temple, costing more than all the churches in the world today, was erected there. If they were all rolled into one that single edifice would outdo them all in splendor and magnificence and cost. I had the privilege, some years ago, of going down one hundred feet under the foundations of Jerusalem, and saw there the massive foundation of Solomon's temple. I saw stones fifty feet long and eight or ten feet square, which engineers told me no masonry on earth could lift today.

Jerusalem was the site of the kings of Judah; it was the city of Jeremiah, who lingered as its guardian angel, until at last it fell and was burned by fire under Nebuchadnezzar. Then the times of Israel ended and the times of the Gentiles began; but less than a week ago the note of prophecy struck again, marking the close, or at least the beginning of the close of the times of the Gentiles.

Jerusalem was the city of Ezra and Nehemiah and the glorious restoration times. Jerusalem was the city of Herod and the city where our Lord walked in Solomon's porch and where He taught the multitudes; where He cried, "If thou hadst known even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." It is where Jesus died, outside the gates, unfit and unclean even to suffer within the gates.

Jerusalem was the city of Pentecost; the city of the resurrection; the city of the apostles, the place from which the Gospel went forth to all nations. It is the city from whence the Jews were carried captive into all the nations. And Jerusalem has been trodden down of the Gentiles until the fulfilling of the times of the Gentiles. But at last the epoch of another age has begun, and the hearts of the earth are echoing back: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Shake thyself from the dust; arise and sit down, Jerusalem! loose thyself from the bonds of thy neck, O captive daughter of Zion."

In the next place the fall of Jerusalem is of interest to the friends of Israel. It sets our native Christians free from unspeakable oppressions and perils. It makes a forward movement and a victorious epoch in that remarkable organization which we have come to know as Zionism.

Twenty years ago God began there with the Jewish movement. 1897 was exactly a period measuring line; it was 1260 years from the day that Omar captured Jerusalem. In 637 the Turks captured the city. In 1897 Zionism organized to set Jerusalem free, and this is the prophetic measuring line that runs through all the prophecies—1260 years.

Twenty years ago this movement began. God works progressively, gradually. He never rushes things. In these two decades the movement has made extraordinary progress. It has rallied the sympathy and enthusiasm of a great number of Jews. Of course the modern Jew wants no better home than New York or Chicago. But those who welcome the restoration of Jerusalem will rally to this movement. The wealthiest Jews in the world and the best Hebrew people are back of this call. It has been so fully organized that recently Mr. Rothschild of England appealed to the British Cabinet and asked what would be their attitude in the matter. Mr. Balfour, the Secretary of Foreign Affairs, publicly declared to the world that the British Government and the allies of Great Britain were in full sympathy with the Jewish restoration and that they would back up the movement. This stirred the hearts of Christian Jews as few things have done within the last few weeks. God, in His mighty providence, has seconded the movement by opening the door, by tearing down the barriers for an early and immediate restoration of the people to their land and the land to its people.

The student of missions is intensely interested in the news that has come to us. In the last two months the Arabs have been brought gradually in sympathy with Great Britain. The call of the Turks for a holy war against England utterly failed. Now we have reason to believe that these friendly political bonds will help to open missionary doors and opportunities.

What does it mean to the student of prophecy? I am not a prophet. My business is not to prophesy, but modestly and humbly to interpret, and what I say tonight I say with reservation, rather as a suggestion than dictation. The student of prophecy cannot be indifferent to the subsequent meaning of Christ's words, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The times of the Gentiles shall be fulfilled when Jerusalem ceases to be trodden down, and the greatest epoch of 2500 years is upon us. History is changing. Another dispensation is about to begin. In the

twenty-sixth chapter of Leviticus you will find near the close, that God through Moses told Israel that after many judgments should come upon them for their disobedience, He would send seven periods of judgment. In a later passage in Deuteronomy He tells how, after the sufferings of Israel should be so dreadful, in the morning they would cry, "Would it were night" and at night they would cry, "Would it were morning."

According to Daniel, 2520 years was to be the duration of the Times of the Gentiles. Counting from the time that Nebuchadnezzar captured Jerusalem to this present war is exactly 2520 years. After Nebuchadnezzar captured Jerusalem the Jews fell under and the Gentiles came on top; the times of Israel ended and the times of the Gentiles began. No wonder prophetic students have looked upon this world war as a tremendous fact, as an epoch in the fulfillment of prophecy.

In Daniel it says, "Blessed is he that cometh to the 1335th year." He had been talking about the Mohammedan oppressions and the desolation of Jerusalem, and Daniel asked "How long?" After a number of answers, giving special dates, God said, "Blessed is he that cometh to the 1335th year." The year 1917 is the 1335th year of Turkish history. The Turks used to have the lunar calendar, but at the demand of the Germans, they have this year abandoned that calendar and they will now figure their dates according to the western calendar. The year 1917 will be the last year, or the year 1335.

I am not surprised that thoughtful men and women have been wondering if some great event in connection with the fulfillment of prophecy and the deliverance of Jerusalem and the judgment of the Turk would not come to pass in the year 1917. Just as the last month of the year came, the greatest event in Turkish and Jewish history happened and is beginning to develop this very year. We are on the edge of everlasting things. We are on the very border. The gifts and callings of God are without repentance, and God called Israel through Abraham, Moses and David for a thousand generations, and He is not going to give them up. Israel rejected Him. They disobeyed God, and He turned to the Gentiles for a little while. Romans 11. Israel is to be restored after the time of judgment, after the Gentiles have had a chance to receive the Gospel. He will bring her back as a nation, then as a redeemed and saved people. "And it shall come to pass, that the Lord shall set His hand again the second time to recover the remnant of

His people, which shall be left." Isa. 11:11. The first time under Cyrus; the second time in the Twentieth Century. They will not go back as Christians, but in unbelief; simply at the call of patriotism. Ezekiel gives us the picture of dry bones, clothed with skin and flesh, but no

life. "There shall come out of Zion a deliverer and he shall turn away enmity from Jacob." "They shall look on Him whom they have pierced and they shall mourn for Him as one mourneth for his only son."

Divine Equipment for Service

No Place for Traitors in God's Army

T. K. Leonard, in The Stone Church, December 16, 1917



HE thought that seems most impressed on my mind tonight is that of putting on the whole armor of God, or divine equipment for service. According to conditions among the nations of the earth, the signs of the times, and the experiences in all of our lives, it seems that one of the most important things that God would have us do is to prepare for the mighty warfare that is on hand and shortly to come to pass. I believe the time is at hand when the first struggles of the great tribulation are being experienced, and with all the suffering of humanity and the mighty raging and war there is in the spiritual realm against the devil and the flesh, it seems to me that we need more than munition made by men's hands; more than explosives to blow up vessels; more than great guns to slaughter men's bodies. We must have the divine equipment to fight in the realm of the spiritual; not for our bodies' sake, but for the redemption and preservation of our souls.

I heard an able man speaking in Kitchener, Ontario, to five or six hundred soldiers, and he told them that they were entering into the greatest war the world has ever known, and exhorted them to be fully equipped; that the nation would stand back of them and furnish the equipment to face the mighty German power. While in the natural we have learned that the Allies have to put forth every effort with much greater equipment than they expected, to gain the victory, so God is giving us a notice here that we need a far greater equipment to stand against the powers of the devil than the Allied Powers do to stand against the Krupp guns and equipment of the German people. I would like to have you note that while we understand that Germany had forty years of preparation, the devil has had six thousand years preparing for this great battle that we are engaging in just now. And he has not only prepared and equipped himself for six thousand years, but he has been drilling and he understands every nature of man, all of our

weaknesses and infirmities, every place of shelter, and every power that we can naturally muster up to thwart the devil and lead our souls victorious over him. He understands it all, better than the nations understand each other, and while the devil, with all his imps, has been drilling for six thousand years he is now making a charge upon the whole Christian world, and the Apostle reminds us in these last days as he did the church two thousand years ago, that we have a fight that is greater than wrestling against flesh and blood. The mighty struggle that is on in the trenches today between man and man, nation and nation, father and children, indicates that the devil is just coming to the front in the greatest spiritual struggle that the world has ever known, and here the Apostle would have us understand that the best human equipment that can be obtained is not sufficient to face the powers of darkness, the devil and his emissaries. We are not sufficient of ourselves. We can acquire all the education of the Gamaliels, all the wisdom of men that can be acquired; we can muster all the natural equipment to struggle against the powers of darkness, but the devil is able to capture and has captured at his will every human being that has been born. But praise God, who sent Jesus Christ the Great Deliverer into the world to seek and to save the lost, to lead captivity captive and give gifts unto men. And He furnishes a divine equipment for every warrior, for every preacher, for every evangelist, for every exhorter and every layman; not only for our sons, but for the handmaidens and the servants, for the slaves. He has provided the way and He furnishes the munitions. If we get the proper supply we can defeat the enemy, take possession and inherit the earth.

Some years ago William J. Bryan came around through our country and said. "Non-preparation. When you prepare for war you will stir your enemies," but the Apostle Paul didn't tell the church "non-preparation." He didn't say, "Don't you get ready to fight the devil or he will come." He said, "Get ready to fight the enemy of your

souls for he is coming!" We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places,—the mighty colleges and the high steeped churches. Sometimes the devil's seat is in the pulpit. Note that the Apostle says, "Finally, my brethren,"—he is writing to church folks, to a church that was born again, baptized in water, anointed with the Holy Ghost and power. We all thought when Pentecost first fell that we were no more infants, but giants. We thought that we had stepped up on the plane of overcoming victory, and some thought they had all the power of an apostle, not realizing that we were babes. But He doesn't want us to be babes all the time. Babes are fed with milk, but men need meat; something that is more sufficient for equipment, strength to labor and be overcomers in every state of life. No matter if you have been baptized in the Holy Spirit; no matter if the Lord sent you out like the seventy and gave you temporary power over the powers of the devil, you need this special equipment for these last days. I believe we need greater power today to protect our own souls from falling and being led astray, than we need power to heal the sick and cast out devils, for in these perilous times the devil comes to thwart us and make us weaklings, to get us side-tracked and overcome by his power. There is no human arm that is strong enough to wrestle with the devil and make us overcomers.

Now the Apostle exhorts us to be good soldiers. There is such a thing as a traitor, but God doesn't want traitors any more than the nations do, not to fight each other, but to resist the devil and stand together; fight the prince of the power of the air and the demons all about us. Now it means something to stand. I learned that in reading of the great struggle in the trenches. Sometimes the soldiers dare not stand, they are in danger of getting their heads shot off. I was in a camp where they were drilling and where they had their trench and they put up their dummies and fire on to them six hundred yards to see how many times they could strike those dummies. I saw the men who put the dummies up. They wanted to get down into the ground about the time they began to fire. God doesn't want His church to entrench but go up on the battle-field and fight. The devil will get right on top of you in the trench, but if you stand out bold-faced and have on the whole armor he cannot touch you.

When God sent out one of His little shepherd boys to fight for His people, the king wanted

to put his armor on him, but it was too heavy. An armor weighs about a hundred pounds, and it was too much for David, who said, "Take your human equipment, but give me God's equipment. I will go in the Name of Israel's God," and down came the giant. You get the divine equipment and then, though the devil comes as an angel of light he cannot deceive you. And if he comes as a roaring lion you can set him at bay. Sometimes we go strutting around as though we had on the armor and think we are well equipped, until we run up against a weak place in our armor. You will soon find out if you are operating under the name of Israel's God or from an intellectual standpoint. The divine equipment is one that does not weigh you down. The time to prepare is before the devil is at hand. You must not wait until after war is declared; the devil declared war on the saints six thousand years ago and he is after you and me today, and we need the equipment for every emergency of life.

The Apostle says, "Stand therefore, having your loins girt about with truth." I note that the armor was fastened on; the breastplate was fastened with a girdle that held it, and the Apostle says that when you get ready to fight and wrestle against the devil you should put on the girdle of truth. If you are not true to God, true to man, and true to your family, the devil can shoot a hole right through you and you cannot help yourself. "Oh," you say, "I do not have to be true with that person because of the way he has treated me." Yes, you must be true to him no matter what he has said or done. You have to put on the girdle of truth. If you are false in any way there is the place where the enemy can stab you with his sword and defeat you in the battle. But it is possible for us to be as true to God as angels are; it is as possible for us to be as true to each other as Jesus and God are true to each other.

Not only are your loins to be girt with truth, but you must have on the breast-plate of righteousness. Over at Findlay I saw an armor in a museum. The breast-plate covered a man's breast so that when the enemy came with his sword he could not pierce through. If you are covered with the breast-plate of righteousness, which is holiness in motion, all your vital parts covered, the devil cannot pierce through and harm you. Then he tells you to put on, not only the breast-plate of righteousness and gird your loins, but to have "your feet shod with the preparation of the Gospel of Peace." That is a

strange equipment when you are in a fight to put on the Gospel of Peace, but you know the way to fight the enemy is to let him fight himself. The warriors have to be well-shod; that is what makes our shoes so high now because of the leather that has to be used to equip the soldiers for Europe. But God wants you to have on a good pair of Christian shoes, well shod, so you are not slipping around all the time, and then having done all, stand. I believe God has shoes for His Christians that will not make corns on their feet. Let God fit your feet and you will not go limping around. Have your feet shod with the preparation of the Gospel of Peace.

But besides this preparation the Apostle tells us above all to take the shield of faith. In this armor which I saw down in Findlay I noticed that the shield was about two feet long and eighteen inches wide, and it was prepared for a man to hold it in his left hand and his sword in his right hand. The Apostle here calls it the shield of faith. Now that shield was made of steel perhaps an eighth of an inch thick, quite heavy, and as he approached the enemy and as they came face to face he was able to ward off his fiery darts. I tell you that though we have on the breast-plate of righteousness, our feet shod and the girdle of truth about our loins, there are places where the devil can still spear us, but the man that had his shield of faith as he girded himself, wherever the dart came he warded it off and preserved himself.

Now this helmet that I saw was a steel mask that covered the face, and any darts aimed thereat would glance off. The helmet of salvation will save your head. What good would the breast-plate of righteousness and the rest of the armor do you if you didn't have on the helmet of salvation? It is a conscience void of offense toward God; it is a face that shines as Stephen's did when they were crushing his collar-bone with stones. His face was like that of an angel.

Since I am here in Chicago, I was questioning a lawyer about a man's character. He sat before me for a half hour, and I couldn't get his eye. Why? Because he didn't have on the helmet of salvation. He was too guilty to look the lawyer square in the eye. May God cover our heads with the helmet of salvation so that we may be able to look up to our Father with a conscience void of offense. Above all, we must have the Sword of the Spirit, which is the Word of God. You can shoot a man with God's Word when you cannot do it with your argument and education. You cannot move him with words but the Sword of the Spirit can pierce him to the heart. When the devil with all his power came against Jesus he constantly thrust in the sword of the Spirit, which is the Word of God, and said, "It is written." We can thwart the devil every time if we will stand on God's Word and say, "It is written." Whatever He writes is sharper than any two-edged sword, and if you will only let Him, He will equip you for every emergency of the battle. After giving this divine equipment for the Christian soldier the Apostle closes with this important injunction, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." If you have on this Armor of God and pray always, you will have the devil on the run. You can be an overcomer by seeking for this divine equipment and preparation for the battle of life. I thank God that since I have been in this wicked city I have spent parts of days and nearly all of some nights asking God to fully equip me, that having done all I might be able to stand, irrespective of any environment. God exhorts every one of us to put on this divine equipment, that we may be able to stand until Jesus comes. We know not the day nor the hour when our blessed Lord will come and we need preparation for every event that will befall the children of God ere that day comes.

The Morning Cometh!

Isaiah 21: 22

Leila M. Conway, Hurlock, Md.



THE troublous times foretold in the Word are upon us. "Men's hearts quake for fear" and on many rests a dread of what the morrow may bring forth. Scarcely anything of an earthly character seems secure and the very foundation beneath our feet appears to be tottering as it were. Rapid changes follow one after the other and the whole world is like a great seething sea of agitation and disasters. Perplexed hearts question, "What meaneth

this?" And we answer in the words of the prophet Jeremiah, "The Lord hath a controversy with the nations;" for they have forgotten Him and have turned aside to following their own ways and doing their own pleasure. Chastisements in the form of floods, fires, earthquakes, wars, etc.,—agencies of Satan, but permitted of God as corrective, salutary measures,—fall upon the guilty, for "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." It must take "the severity of God" to lead them to repentance. Parents who

have prayed for their wayward children, "Lord, save them at any cost," are having those faith-winged petitions answered now, though little did they dream that the reply would come by such means.

Dark shadows are lingering over the land, and already the shades of night are settling upon many homes the length and breadth of our nation where loved ones have gone out,—some of them never to return again. There is heard the voice of lamentation, "Rachel weeping for her children and will not be comforted." Jer. 37:13. Dear mourner, dry your tears and look to Jesus, the One who can sympathize, and who knows and understands. "Surely he hath borne our griefs and carried our sorrows," (Isa. 53:4), implies a relationship closer than that of dearest earthly ties, that of taking our heavy trials and burdens upon Himself and bearing them for us. Meditate on it, dear sufferer, and let the blessed assurance send a cheering gleam of Heaven's light into your dark night. He knows about your brave lad leaving home at duty's call and the great nameless fear tugging at your heartstrings as you looked into his face for what you realized might be the last time. An anguish far too deep for anything on earth to assuage, but ah! there is One, the "Man of sorrows" who can solace you, for He is "acquainted with grief" and down from the Father's House, His pitying eyes saw the parting! Do not try to carry the load lest you fall beneath the weight of it, but cast the grief over on Him, and softly, like the dew of Hermon, the healing balm of Gilead will be applied to your wounded heart. Communications may be cut off to such an extent that you rarely get a letter from your boy. "Somewhere in _____," but the indefiniteness makes the pain and suspense the harder to endure. In vain do you seek information—all that you can do, is to turn to the Omniscient One, whose all-seeing eye marks the very spot where Frank is. Ask Him to watch over and protect the child of your love and care, for God by your side can at the same time be with him, even though the great deep roll between. Sweet consolation!

"If only I could get some little word from him," is the wistful cry arising from inmates of lonely homes, that are oh! so hungrily longing for the loved one who has vanished from sight as if an earthquake had swallowed him up. Many of you keenly feel (as the thrust of a sword through your being) that John and Tom have gone beyond your reach and care—you cannot get to them. One glimmering star of hope sends a friendly beam adown the darkened pathway. Jesus by the Holy Spirit can convey the assurance to your troubled heart that it is well with the lads. Trust implicitly in the Divine oversight and commit your precious boys into the hands of Him who never slumbers nor sleeps and under the protection of His ever-watchful eye. They will be safe there. Praise and thank Him!

"Oh, if my boy were only saved," is the sad, plaintive lament ascending from God's people in

all war lands. "I could bear whatever might come, did I but know he was prepared for Heaven, and though we part on earth, I would be sure to meet him again 'beyond the river.'" Have you prayed in faith? Then do not waver. Your family is dear to Him for the promise is, "thou shalt be saved, and thy house." God is pledged to fulfill His Word for "Scripture cannot be broken," and over "somewhere in _____," your boy aroused to his soul's need by the scenes of horror and danger about him, will turn to the Lord for salvation. God saw what it would require to reach Ned, for had he continued living on in ease and prosperity, quite probably he would have gone to life's end unmoved and sank into a sinner's hell. Amid bursting shells, sick at some hospital, or a war prisoner in Austria, your Rob will have swiftly revived to memory, long-forgotten Gospel opportunities of the past and will now receive the Christ that they offered. And wayward Ben for whom you have interceded perhaps a lifetime, homesick and lonely in the trenches, will at last come seeking his mother's God. Through the mouth of hell as it were, but ah! would you not far rather for it to be even by fire and blood than never at all? The precious seeds sown in your prayers, tears, Christian walk, which has lain dormant these many years, will now under the mighty fructifying power of the Holy Spirit spring forth into life. All praise to the Lord of the harvest! You that are lonely and sad because of vacant places at your fireside, ask your Heavenly Father to "give light in the night." David when compassed about with clouds and thick darkness reached up by faith to Him who sitteth upon the throne and exultingly sang, "Even the night shall be light about me." And we too will join in praise and unite our voices in glad acclaim,

"Saviour, show thy face and all is bright,
Darkness vanishes at thy approach."

Dear suffering ones, the time is coming when "sorrow and sighing shall flee away." For it is recorded in the Word to the unutterable comfort and consolation of our aching hearts, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. All ye that are mourning in Zion, look to that promise like a rainbow gilding the darkened sky, "Weeping may endure for a night, but joy cometh in the morning." When that Day breaks—"a morning without clouds"—over on the Celestial Shore and in "the City, whose Builder and Maker is God," you will find your loved ones who died in Jesus, and forever be re-united with them through all the countless ages of eternity. Alleluia to our God! Alleluia! Take fresh courage, sorrowing hearts, and lift up your tear dimmed eyes to Him who reigns on high; for "The night is far spent, the day is at hand." And let us turn to Jesus the bright and the Morning Star and inquire of Him, "Watchman, what of the night? Watchman, what of the night?" And hark! the answer comes swiftly

back, falling upon our ear in sweet, clear cadence, "Behold, the morning cometh!"

"Lo, the day, the day of life!
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