



# The Tatter'd Rain Evangel

*The days of Heaven on the Earth*

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

# The Effect of "Gourds" in the Assembly Life

## Good Gospel Seed, the Remedy

George E. Smith, Youngstown, O., at the Stone Church Convention, May 19, 1915.



SOMETIMES God gives us a message that is easy to bring because it lifts our hearts and causes us to sit together in heavenly places, but sometimes I am compelled to put my reputation, if I have any, at stake, and proclaim some things that do not bring unspeakable joy to hearts, but I have dedicated my life, as well as my reputation, to Jesus, and I have promised Him not only to preach the unsearchable riches, but also to be a shepherd as well. He has given me a shepherd's crook and he has also given me power over all the power of the enemy.

God put a message on my heart this evening from II. Kings 4:38, "And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

This is a sort of vegetable-soup story, isn't it. But I believe all Scripture is given by inspiration of God and is profitable for certain things, and among those certain things, for exhortation and reproof. We have here a picture that corresponds to the Pentecostal assemblies.

Elijah had been to the Jordan; he had the Jordan experience and he had crossed over. The mantle had fallen on him and he was filled with fire, and he came back like you and I did. We thought everything was going along "swimmingly" because we had the baptism in the Holy Ghost; that everything was going to move off nicely, but we met with the same difficulties that faced Elisha. He came back to the sons of the prophets and there was a dearth in the land, the people were hungry. The prophet came to the school of the prophets, and said, "Set on the

great pot. We are going to have something to eat," and they set on the pot. I would not want to say this pot of pottage was the "faith once for all delivered to the saints," but it was what they were feeding upon. It needed to be well cooked and well prepared, and today in our little Pentecostal assemblies throughout the country we need a little bit of wholesome food well prepared. So when it was meal-time the sons of the prophets gathered around the pot thinking they would all have a good time. It was common property. I do not want you to think this all belonged to Elisha. These folks all went out and brought something back and put into the pot. One brought potatoes, another squash, another had turnips, and so on, but they all contributed to the one common meal. When God's people come into a place where they bring their victories and experiences; where they get down and eat together in one common place there are great blessings. One sister may have a marvelous experience of healing. She brings it into the assembly and testifies how God delivered her. There are three or four who have been having a battle in their bodies, and that seems to be the best thing she can bring into the pot; so she tells her story and the others feed on that and it brings vitality into the body. A brother comes along and he has been up against it; he tells how the Lord delivered him, and over across the table sits another poor evangelist who has been out delivering the goods with an empty pocket, and as the brother puts something into the pot, the other's heart is encouraged and he gets some food out of it. That is my opinion of a Pentecostal assembly. We have to fight our battles and when the victories come we have a right to come and put them into one common pot. I came from the trenches just now, and I came up to Chicago that we might exchange reminiscences and eat a few beans, and have a good time, so to speak. But about the time you throw in a head of cabbage some rascal comes along and says, "There is a head of cabbage" and eats it all up by himself. He didn't put anything in but he eats all he can get. You have seen that class of people.

One poor fellow instead of going out where he ought to and digging turnips where there were turnips, went out into the woods and brought in a lot of gourds, shredded them and

put them into the pot for the sons of the prophets to eat. In many Pentecostal assemblies today the dear people of God are worshipping together and eating together; everything is harmonious and beautiful, the Spirit of God hovers over the assembly, and along comes some fellow who shreds in a gourd. There are a good many who go around carrying gourds these days. A family came to Youngstown not so many years ago, and they could say "Hallelujah" and had the marks of real Pentecostal people, but there was a question about them. There is nobody in the world who loves the genuine demonstration of the Spirit more than G. E. Smith, but I have no use for the spurious. These folks came and we allowed them to eat out of the pot and they seemed to enjoy it, but one day they brought something to put into the pot and I detected a "gourd." We need to watch what is put in the pot for the flock to feed upon. These days we need shepherds who will take care of the sheep. Finally these people began to talk about things that didn't sound good on my ear; they sounded like somebody filing an axe and made me feel I wanted to bite a nail. Then they began to tell us that we needed an experience far beyond Pentecost; they taught that if you went into a room and waited you would be translated—caught up into the third heaven and receive a body that was beyond corruption; in other words if someone stuck a pin into you it would not be felt because you had a glorified body. Hence this coming of Jesus in Thessalonians, fourth chapter is only a hoax. I give you three guesses what I did with *that* "gourd."

I see another coming, a nice-looking lady with something behind her back. "What have you there?" "Oh I have something to put in the pot." "What is it?" "Oh it is nothing. I will just throw it in." "Let us see it." I cracked that gourd open to see what was in it. A-f-f-i-n-i-t-y! Some people pronounce it affinity. I pronounce it adultery. I tell you friends, these are "gourds" we need to know about so we can send forth a warning note. I tell you in a few words "affinity" stands for adultery in heaven; I don't care what you call it here.

And then they label it Pentecost! It is as far from Pentecost as heaven is from hell. Take our label off your gourd, and quit calling it a turnip when it is only an ugly gourd.

Not over a year ago I preached in a certain place and there were quite a number of young people there, and we were having a nice mess of pottage, and finally I found some of them running around with a gourd, and I looked to

see what it was and it was the gourd of "revelation." Now I believe that God reveals Himself by visions and dreams. I saw the "holy city" that John saw coming down out of heaven. I saw the spires and the domes; I saw it glitter in the light. I am not going back on a revelation that comes from heaven, but in this place one young lady fell madly in love with a young man and threw herself at his head, figuratively speaking. Finally she told him she had a revelation she was to marry him. That was just another little gourd. We might as well get them all out and then we will have good soup.

A man came to Youngstown to our assembly, or rather he collected a little nucleous out of the assembly. Sometimes they keep out of the way of the shepherd, and say, "I have a little pot of soup over here." This man preached plain, up-and-down Russellism to those people. He denied the divinity of Jesus Christ, and said Jesus Christ was not God. I am willing to take the Lord's word for it when He said, "He that hath seen me hath seen the Father." I am willing to take my chances on Jesus Christ being God. "Whom say ye that I am?" And Peter said, "Thou art the Christ the Son of the Living God." And Jesus replied, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." I believe Jesus Christ is God. "In Him dwelleth all the fulness of the Godhead bodily." So much for that "gourd." Not only that but he believed they would be cast into hell for a certain period of time; for instance if you were a very bad boy, they would put you in hell for a certain number of years, and if you were not so bad you would be put there for a less number of years, and at the end of that time you would be given another chance. That is another gourd.

I might go on and mention Higher Criticism, spiritualism, and other *isms* that are creeping into the Pentecostal Movement. I know people that have gotten little messages in tongues and sent poor, innocent, trusting people hither and thither. I know of a whole crowd who got a prophecy that in a certain part of California they would find a spring, a Ponce de Leon story, a spring the waters of which would insure life. They sold their properties and possessions and they got into a "prophet" car and went to California. They went up and down the state in search of this spring until their money was gone and finally they came straggling back to their home. The revelation proved to be a gourd. It wasn't of God. There are missionaries in the foreign field today whom, if you were to ask,

"Brother do you really believe in your heart you were called to this field?" they would be compelled to say no, that somebody else got a message for them to go, and the consequence is, immature, unequipped people left home for the foreign field at the instigation of some one who had a gourd.

What was the result of these gourds being thrown into the pot. It meant that everything whether good or not was poisoned. Now it would be bad enough if these dear people who carried the gourds were poisoned; that would be sad enough, but the fact of the matter is, the whole pot of soup is poisoned. And can you blame people who are honest and believe in the real Pentecostal baptism, for standing on the outside and looking into the pot and seeing gourds instead of potatoes? Can you blame them for not wanting to eat out of the pot? What did this "son of the prophet" do? He didn't go around and whisper, "I believe somebody has put something in the pot," or "I believe that sister has something the matter with her," but he cried out, "Oh man of God there is death in the pot." We need men today who will stand forth and say, "There is death in the pot!" What is the remedy? We read here in the forty-first verse, "Then bring meal." What do you make meal out of? The good seed. What is the good seed? The Gospel. How are we going to clean up the pot. Bring the Word of God to bear on anything that anybody grows in the Stone Church, or anywhere else. Bring in the good seed and throw it in and it will clean up the pot. The Word of God settles the thing. It is the Court of Last Appeals, the Supreme Court until we get over yonder.

Our home mission is open to any of God's dear children who have good food. You can come any time with a bag full of potatoes or turnips, but if I find out you have any gourds I am going after you. There are some people going around now with gourds about baptism. Every time you get a new revelation you will have to be baptized. The preacher will have to be like a hippopotamus (river-horse). Really it is sad to see folks who have been carrying turnips and potatoes for years and years, throw them overboard and go around peddling gourds. It has been quite a trial to me to see so many people with gourds, and I have sometimes been tempted to become discouraged, but I began to look away from the gourds to Jesus. I said, "Jesus, what is the solution of this? This Pentecostal Movement is of God if ever a movement was of God. I have been baptized in the Holy Ghost. If some other person has a plugged quarter I have a good one, and I can throw it down and it has the right ring every time." And He said to me, "Then bring meal."

What was the result when they threw meal into the pot. It says there was no harm in the pot. "I am not ashamed of the Gospel of Jesus Christ." Why? Because "it is the power of God unto salvation to everyone that believeth." I am glad God has chosen me to bring in the meal. I am glad that while I am in the world I am not of the world. I am glad that He has chosen me and ordained me that I might bring forth fruit. I trust if you have had any of these gourds you will throw them away. May God help you to take the barrel of meal and pour it into the pot. Oh how it purifies!

## The Result of Spying Out the Land

### Proving God in the Valley

Mrs. Robert A. Brown, New York City, N. Y., at the Stone Church Convention, May 25, 1915.



LET us look for a few minutes into this good land we are having such a fight to possess. If it wasn't so good we would not have to fight for it, but because it is such a goodly land all the hosts of the enemy are arrayed against us to keep us from entering in.

In the first chapter of Deuteronomy you remember how Moses rehearsed to the children of Israel what the Lord had done for them, and why they were forty years in making the journey which should have taken them only eleven days, but he told them why it had taken them forty

years. You remember when the Lord showed them the land and told them to go in to possess it, fear came upon the people, and they sent spies to search out the land and see if it was safe for them to go over. There were only two who came back with a good report. The other poor fellows saw only the giants and the high walls, but there were two who saw the grapes and the pomegranates. Were you ever a spy in Pentecost? I was. Since the beginning of Pentecost I have always seen the two classes of people who come to the meetings. The Joshuas and the Calebs in the midst of all kinds of confusion see the Lord, but the other class do not;

they see and hear the noise and the demonstrations. They look on and go out of a meeting saying, "That isn't of God." I went once to spy out the land. There was such a hunger in my heart, such a longing after God, and I went into a Pentecostal meeting out of curiosity. I got into one of those awfully noisy meetings, I stuck my fingers in my ears, and said to a friend, "Come let us go; this is terrible." She persuaded me to wait a little while. They got down to pray, and I saw a minister there going through what I thought was a strange performance, shaking first one way and then another. Finally the leader said, "Everybody that is not going to get down to business had better go." I felt I wanted to see how this minister would get on, so I got down on my knees, hypocrite that I was, and peered through my fingers. While I was like this the Spirit of the Lord began to deal with my soul. I had worn glasses since I was a child until eight and a half years ago; could not go without them, and as I was peering through my fingers they bothered me and the Lord said to me, "Why do you wear those glasses?" I said, "Lord, you know three or four years ago I took them off and left them off for several months and I suffered agonies, finally could not see at all and had to put them back on again. I could not take these glasses off. I know what it would mean." In this little conversation He lifted me up until I touched Him. I forgot all about the minister; I forgot the noise that I could not stand before, forgot everything. I was shut in with Him, and we had such a blessed time. Soon some one touched me on the shoulder, "Aren't you going home?" I found I had been on my knees two hours. The spying out I did that day caught me. Since then noise has never bothered me. I came back with a good report. I got something on my first spying out of the land. I came in touch with the living God. I remember once a woman brought her sister into our mission in New York City and she thought she wouldn't be very much impressed with some things, and said to her, "Do you want to go out?" But the sister was a precious child of God and she said, "Well there is an awful lot of fanaticism here, but the pure in heart see God;" and they do. Pentecost is for only one class of people, and that is the hungry and the pure in heart. They will be open to it.

I believe many of us could give a good report. There were two spies who brought back a good report, and the Word says that they wholly followed the Lord. That is the reason they brought a good report. If the people in

the churches today were wholly following the Lord and came into a Pentecostal meeting, they would bring back a good report, because the man or woman who is living in touch with God will see the truth. You and I do not need to worry about the people who are not following in Pentecost. We need to pray, "Lord, help Thy children to make consecration, to wholly follow Thee." They will see it if they wholly follow the Lord. The Lord says to us, "I will fight your battles." You do not need to be afraid of getting into fanaticism. I never was afraid and never got into any either. The Lord will fight for us if we will let Him. Now this land to which He is going to take us is described in Deuteronomy 8:7: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths—not just little fountains, but *depths*, the fountains that have depths to them, "and springs in the valley." Did you ever find a spring in that valley you were turned into. There is a spring down there. "A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness," thou shalt lack a few things in this land. Is that what it says? Ah no. "*Thou shalt not lack anything*" in this good land.

Then in the eleventh chapter it gives a little different picture: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs;" that was with hard grinding, hard labor and hard work. You know how hard we work at it. How hard we try to work up meetings, sometimes. My work was demonstrating before I came into Pentecost, and there was always something in me that wanted to be the best demonstrator there was. That was in my nature. I wanted that name, and I worked at it until I would be too tired to eat my supper when I got home. I wanted to see things move, and when I came into Pentecost I had this same desire to make things move. If a meeting didn't move I'd make it move. Oh what a death God brought me into! He even had to make me die to my own prayers, shut me up so I couldn't pray. I'd say, "Lord what will happen to this meeting? What will I do?" And all He said to me was, "Be still and know that I am God." Nobody knows what it meant for Him to take all that out of me; how I suffered when He was trying to take out all this activity of the flesh; there was so much in me that didn't count. It is what the Spirit does that counts. Some peo-

ple can look on and think there is a wonderful swing in the meeting, but that doesn't count as when the Spirit of the Lord falls upon us, when He rests upon us and prays through us. Sometimes when the meeting was not what it ought to be, my husband would say, "Why don't you pray?" I was praying, but not out loud. Then I would start and it would sound like brass, and I determined I would not pray that way any more, whether I was misunderstood or not. I remember how I have prayed and poured out my life until I felt like a rag, but when the Spirit breathes the prayer this is not the result; you are just as fresh when you get through as when you started. Somehow the life from God quickens you. That activity in me was so strong it was a hard death to go through, but God helped me.

But this land of Canaan is a land we are to *possess*, not to look at. You and I have looked at it long enough, but we are to possess it. It is a land of hills—oh you have been on the hills, in the very presence of the King, midst songs of joy and victory all the time! It is wonderful to be up on the hills, but there is something else in that land too—it is a land of valleys. Wouldn't you just as soon live down in the valley as on the hilltops? There is not so much shouting in the valley, but you will never know the fulness of blessing until you learn to shout down in the valley.

The king of Syria, Ben-hadad, came up to fight against Ahab the king of Israel. The story is told in the twentieth chapter of first Kings—Ben-hadad sent word to the king of Israel that he wanted their silver and gold, and their wives and children, but the king of Israel didn't yield to his request and the result was war. The Lord sent a prophet to the king of Israel and he told him He would deliver the Syrians into the hands of the Israelites, and He did, and the Syrians said it was because the Israelites were on the hills that they had won, but let them come down into the valley and the Syrians would sweep them off the earth. But the prophet of the Lord came to Israel and said, "We will prove that our God is a God of the valleys just as He is a God of the hills." Israel was like two little flocks of kids before the Syrians which filled the country, but the God of the hills was the God of battles in the valley, and they won a sweeping victory

The God who met you up yonder on the hill-tops and had you shouting victory, is the same God in the valleys. He took me through a valley experience. He wanted to prove Himself the same God as the God of the hills, and for

three months He permitted me to stay in that valley. It was the valley of physical affliction. I was having hemorrhages for three months and the people would say, "You must do something. It is awful for you to let your health go out like this. God wants you to minister to the people, just call in a doctor and let him see what is the matter." My husband would say to me, "Just let the old doctor I used to have, come in and see you. You don't need to take a drop of medicine." I said, "No, my God of the hills is my God in this valley," and He likes to prove Himself the God in the valley; but when you and I get down into the valley we don't let Him prove Himself the All-sufficient God of that place. That is the only trouble. I stayed there, and one day I thought my life was passing from me, and I said, "Lord, I am so glad You let me stay in this place, and never allowed me to fail You." I had failed Him sometimes. But my husband was anxious and worried and couldn't understand. I said to him, "Look here, Robert, God will never prove Himself the Almighty God until you lay me on the altar; until you absolutely take your hands off and cease to go to Egypt for help, regardless of what anybody says. I am ready to meet God. There is no fear of death to the saint of God." He went to work and when he came home that night he said, "My hands are off from this moment. No more remedies." He was always bringing me some little thing to see if it would help me, or if I would just try that, surely the Lord would not be displeased. There are some people who can take little remedies and do certain things, but I cannot even resort to a hot water-bottle. I must trust God absolutely. I do not criticize them if they can cure a pain through a hot water bottle, but I'd rather touch heaven. When my husband said, "My hands are off" I somehow felt the Lord was going to meet me as never before. Mr. Brown said, "I am going to anoint you anew with oil," and after that the hemorrhage stopped and I never had it since. You see what God will do when we stand. If we go home to glory, amen. It is no awful thing to go home to Jesus. What are we afraid of? Let God prove Himself the God of the valley, and if you let Him prove Himself down there you can have the hill-top experience all the time. The child of God that gets victory in the valley is an overcomer. It is in the testings where God tries us. He proves us where we prove Him. God longs to prove us. The three Hebrew children said when they refused to eat the king's meat, "Prove us and see if we won't come

out better than those who are eating the king's meat." Daniel could say it, and he had a good test after he said it. He had the test of the lion's den. Sometimes we do not understand why we go through these deaths, these crucifixions. I thought I had gotten to the place where I would never say "Why?" to God, but when the Lord took my boy home I looked into His face, and said, "Lord, my life is Yours. It is all right whatever You do, but I must ask You "Why?" this morning; and right before me on the wall came that beautiful verse, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no calf in the stall"—that is the way it was written on the wall for me—"yet I will rejoice in the Lord, I will joy in the God of my salvation." The thing that was dearest had been taken away, and I couldn't understand how it could possibly be, but when He wrote those letters I said, "I will rejoice in Him. Not in the circumstances, not in the surroundings, but I will rejoice in the God of my salvation." The Lord is not so concerned about how much you do for Him, how much you work for Him, but I will tell you what He is looking for in us—His own likeness. Sometimes we think we have to hustle and work for God, but we don't take the time to let Him work on us, on the inside. God is bringing us through strange circumstances. What for? That He may bring out His likeness. Have you ever been down in the valley? Just say, "Thank you, Lord. I didn't know there was a spring down in this valley, but I have had a good drink. I have found a spring of healing; I have found a spring of joy in the valley." Oh yes, there is a spring of joy there. Perhaps you never looked around when you got in there, you tried to get out so quickly. We really miss the cross when once we have learned to love it. You miss the hard things when you get into the easy place, and you wonder what is the matter. You have learned to love the death; you have learned to love that which brings you into fellowship with Him. But it isn't always in words. Oh there are hours of prayer that haven't any words to them. There are hours of prayer that haven't anything but groans, but they link us with Him.

One time when I was in the valley I found the lily down there, the "Lily of the Valley." We were having a Convention, and a sister began praying at me. She came over and laid her hand on me and said, "Lord, do something for

Sister Brown. Take her out of the way." I said, "Lord what is the matter? I in the way?" And I began praying and crying to the Lord to show me what was the matter. It was in a little tarrying meeting. The Lord won't let anybody say anything to you only for your good. Whatever people say about you or to you, will be for your good if you will take it. It may knock off the corner, but it will do you good. So I said to the Lord, "*You* let her say that before others, and now show me where I am in the way. I am going to stay here until you show me if there is anything between You and me." I stayed there two hours asking Him to give me a touch from Him that I might know all was right between us. All at once as I knelt there, the Lily of the Valley came. He made Himself real. I did not see Him, but oh the sweetest perfume! If you had put me in a room that was filled with lilies of the valley they would not have had the fragrance of my Lily. I had been praying and longing for a vision of Himself and this was such a beautiful manifestation, His presence was so real. I opened my eyes to see if He was there and He went, but the sweetness and the fragrance of the Lily settled it all for me. Then I saw what the Lord wanted to do. He wanted to humble me, and I wasn't willing, and so He let this sister come along and help me. He will let somebody come along and help you down if you don't get down of your own accord.

It is "a land which the Lord thy God careth for." He takes care of the valleys just as much as He cares for the hills. Don't forget that when you are having a hard time. Remember the Lord is caring for you. "The eyes of the Lord thy God are upon it once in awhile." Is that the way it reads? They are "*always* upon it." We think the eyes of the Lord aren't on the work all the time or it would go differently. There would be something accomplished if the Lord's eyes were there. Ah sometimes He lets it get clear down, but His eyes are upon it just the same. Are we in the land this morning? Have we taken our possessions? If we have the eyes of the Lord are upon us. Isn't it good to know that when you have a valley experience and feel discouraged you can look up and say, "Lord I am glad your eyes are looking down here." You know better than I can tell you "The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." He takes no vacation. He never slumbers nor sleeps, and His eye is always upon

this land that you are possessing. There is no need of our fretting or worrying. The Lord seems to want us to walk in the place of faith

and thank Him in the consciousness that He is bringing forth in His work, in His field, in His mission to which He has called us.

## Prayer in Its Relation to Unfulfilled Prophecy

People Learn Righteousness through the Judgments of God

D. W. Kerr, Cleveland O., at Convention, May 21, 1915



HERE is a book extant in this country which puts forth the idea that Satan is making "War on the Saints," but according to Matthew 10 it is the reverse; it is the "War of the Saints on Satan," and the fight is on. "Resist the devil and he will flee from you." Yes, it is true, he is making a tremendous fight on the saints these days, but from the King's view, from the view of our Commander, it is the result of a war of the saints on Satan.

The Book of Revelation, according to the first three verses of the first chapter, is a prophecy, something that lies yet in the future. There is the historical view or rather the historical interpretation of the book of Revelation; and there is the futurists interpretation of the contents of the book. I take the latter view of it. The outline of the book is found in the nineteenth verse of the first chapter. First division, "things which thou hast seen;" second division, "things which are;" third division, church history and prophecy, "things which shall be hereafter."

Now we are to look at this portion of unfulfilled prophecy, that is the unfulfilled portion of the book of Revelation which relates to "things which shall be hereafter," according to my view of it. You may possibly differ, but according to my view the things which shall be hereafter will be crowded into a period of seven years. From the time when the prophecy was uttered, during the reign of Artaxerxes to the time of Christ's crucifixion, was a period of sixty-nine weeks of years, or four hundred and eighty-three years. The seventieth week of Daniel's prophecy,—one week of years, remains to be fulfilled.

The things which are to be hereafter, according to the Scriptures, are crowded into a space of seven years, which is the time of the end, the tribulation period. The Antichrist who is soon to make his appearance upon this earth, the great ruler whom the world is looking for will enter into a covenant with Israel. In the middle of the week he will break his covenant, exalt himself above all that is called God, and then make war against the saints to blot out the

name of Jesus, the testimony of Jesus and those who hold the faith of Christ. That is the tribulation, the awful period of time when the judgments of God will be poured out and executed upon the earth.

In the last chapter, verse 16 we read, "I Jesus have sent mine angel to testify unto you these things in the churches,"—things which thou hast seen, things which are, and things which shall be hereafter. Blessed is he that readeth and they that hear the words of this prophecy in the Stone Church of Chicago, and keep the things that are written therein, for the time is at hand. When once the clock strikes the hour for the base of the seven years then will come to pass very speedily in rapid succession, one judgment following another, with accelerated speed, and events will overlap one another; no time for anyone to breathe, no breathing spell such as we have now. How quickly do the things of God take place in these days! far more rapidly than twenty years ago! How time is shortening up! How space is annihilated by harnessing the electric current, and making it do service for man! How the world is brought within small compass, nation within speaking distance of nation! How everything is converging! How everything is centralizing! They are saying that Italy coming into the war arena will be the end of the European war. I do not know about that but I know that our business is to keep before us the things which are written in the prophecy of this book. It is time to wake up, to fall into line with the King, to become perfectly adjusted to all His enterprises, to all His plans and to every event that is on the program.

We understand our orders. What are they? Pray! The harvest is white. The laborers are few. "Pray ye therefore the Lord of the harvest that He may send forth laborers." "For ye shall scarce be gone over the cities of Israel until the Son of Man be come." Our business is to line up with God. We are out of alignment in the prayer life as regards this unfulfilled prophecy. What I have to say tonight will undoubtedly strike squarely across our mere human sympathy, for we shall face some mighty



truths regarding the inexorable law of God as judge of all the earth. "When the judgments of the Lord are in the earth the inhabitants thereof will learn righteousness."

Years ago when we began to preach the coming of the Lord as imminent the people said, "Oh I cannot have the Lord come yet; my loved ones are not saved." There is nothing that will strike conviction to the hearts of your loved ones like the imminency of the coming of Jesus, so let us proclaim it everywhere. It will do its work. "Behold the Lord cometh with ten thousand of His saints," said old Enoch away back there before the Flood, "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." There is no softness about that, nothing wishy-washy, no sentimentality. Away with the doctrine that God is love and nothing else! God is righteous, God is holy, God is just, and God will execute judgment against His adversaries, those who trample underfoot the Son of God and count the blood wherewith they were sanctified an unholy thing, as Russell is preaching throughout the world, that the blood of Jesus is the blood of a creature. Away with that doctrine! There is nothing left for them but a fearful looking for of fiery indignation that shall devour the adversary, and you have nothing else to expect if you trample underfoot the Son of God. This is the God that John says is love. This is the judicial side to the love of God that men are lacking in these days. Preach the coming of the Lord and deliver your soul from the blood of your loved ones who are unsaved. Long ago I came to the conclusion that these doctrines of the annihilation of the wicked and the final restitution of all things are inventions of men who want to be wise above that which is written. Beloved if it is a matter of such extreme importance don't you suppose God would have told us in plain language so that men would understand instead of having to dig it out, as they suppose, from Scripture and spend nights and labor hard in order to construct their theory, and then labor twice as hard in order to make people understand it?

Prayer in its relation to unfulfilled prophecy! Prayer in its relation to the judgments of God! It will take some backbone to take upon yourself that kind of a prayer-life; to pray that God will speedily bring to pass the things that are written in this book; to pray tribulation prayers,

that God will bring to pass His judgments on the earth. You pray conviction down on a sinner. That is just a foretaste of tribulation. It is the Spirit of God convicting a man of sin, of righteousness and of judgment, and the main purpose of the tribulation, the great purpose, is to lead men to repentance. They harden their hearts and they will not yield but God is a faithful God and so He sets His artillery in array. He sets the battle in order against Antichrist and his armies. No place for sentimentalism there; no place for wishy-washy, human sympathy. You have to line up with God as a righteous God and a righteous Judge.

You ask for Scripture for my statement of prayer in its relation to unfulfilled prophecy. There is a sense in which there is a historical fulfillment, but it takes the brain of a philosopher, a scientist and a theologian to dig it out, and I haven't got it. But it is easy enough for me to believe that when it says God will open the pit and smoke will issue forth, and out of the smoke locusts; it is easier for me to believe that than the other thing, for God has not only locusts on hand but other creatures more horrible. He has at least two hundred million of them. They are bound in the river Euphrates. When the angel of the river Euphrates looses these two hundred million spirit-horsemen with heads like locusts and hair like women, teeth like lions, having serpents heads on their tails, and out of their mouth proceeding fire and smoke and brimstone—it is more easy for me to believe in the fulfillment of that than otherwise. These are just some of the things that are contained in this book of prophecy that are going to come to pass. Shall we line up? Shall we get into alignment with the purpose of the Lord Jesus Christ, into alignment with His eternal decree, that He would sit as King upon His holy hill of Zion against the wrath of the Antichrist and the kings that are joined with him? Shall we line up with the King of kings in His purpose? with Jesus against whom the nations have gnashed their teeth, and people imagine vain things, lifting themselves against the Lord and against His anointed? Shall we line up with our Jesus in sympathy and be so in touch with Him as the great High Priest, and so in fellowship with Him and enter intelligently into the program so that we shall be of one heart and soul; of one mind and perfectly joined together in the same judgment concerning all these things? Then, if we must be, let us be martyred saints by the power of the Holy Ghost who dwells in us and makes intercession, not only

for saints, but makes intercession before God, when the spirit cries How long, O Lord, how long, wilt thou not avenge our blood upon them that dwell upon the face of the earth. Then He will command that white robes be given them, and that they should wait a little while longer until their brethren be killed, in like manner as they had been killed. "Oh," you say, "that is awful." I grant you it is an awful thing, but make another visit to Calvary and stay there long enough to look the Man of Sorrows in the face, when Jehovah cried, "Awake, O sword, against my Shepherd, and against the man that is my fellow . . . smite the Shepherd and the sheep shall be scattered." But that smiting was our healing, for by His stroke we were healed. But it was the stroke of judgment against the man who hung there as a sin offering. There you have it in concrete, concentrated form. I want to say the whole tribulation was included there, transacted in miniature form. The whole program came off that awful day on Calvary for He bore the sins of many, and He made intercession for the transgressors, for He is the Lamb of God that taketh away the sin of the world.

I am in sympathy with Jesus. I am in alignment with Him to pray, to pray that the things which are written in this book may quickly come to pass. Where is the Scripture? Revelation 8:3, 5:7,8. Now mark you, these vials spoken of in these verses are full of incense, and the incense is the prayers of the saints. That is the explanation of the Holy Ghost. Now we need not guess at the meaning. We need not make any far-fetched application of it. Here is His own interpretation. The incense is the prayers of the saints, at Chicago as well as elsewhere. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel's hand." If it ascended before the throne of God the smoke of the incense must have enveloped the throne of God and Him that sat upon it. These are the prayers of the saints. I want you to notice the results. "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices and thunderings, and lightnings, and an earthquake. These voices and thunderings and lightnings and earthquake, and all the rest that will follow is the answer to the prayer of the

saints that the prophecies that are written in this book may speedily be fulfilled in order that Jesus Christ may be lifted up and that He may be seen upon His holy hill of Zion. "Behold He cometh with clouds" is the introduction, "and every eye shall see Him, and all kindreds of the earth shall wail because of Him." I am not speaking now of His coming for the saints, but with the saints, seated on a white horse. Between this and that important event there lies this vast stretch of unfulfilled prophecy, and these things must take place before the Lord Jesus can be revealed. The saints are crowding up this way, for it is a war of saints on Satan, and Jesus is looking down this way, and there is the crowding together into smaller compass; the whole world, the nations are crowded into a little "twenty-four room flat" with speaking tubes all around as far as facilities for transportation are concerned, but that is not the principal idea; there is the concentration, there is the pressing down, there is the great and mighty hydraulic pressure, on this side and on that. God is crowding in between the scenes down here, and the great Son of God up yonder, crowding in between the world, the flesh and the devil—crowding it together, and there will be an explosion. When Jesus was here on earth in the days of His flesh He accomplished His work, and what He did was done so perfectly that He never needed to come back to do the thing over. And while He was going on His way, before Him proceeded a fiery law, and behind Him is eternal sunshine and everlasting springtime, the singing of birds and blossoming of flowers. What does it mean? It is house-cleaning time. The devil got into God's house and besmirched everything, made everything filthy and dirty and ugly-looking. Thank God there is so much beauty around yet, notwithstanding the fact that the devil got into Adam's heritage and got control of it, and is doing so many bad things, but these prophetic Scriptures all refer to God's house-cleaning time. Now He didn't give us that job. He said, "Let both grow together until the time of harvest;" that is His job, and when He gets through it won't have to be done over. When He gets through making the world "dry" it will not need to be repeated. He doesn't do any patchwork. When He gets through with this world—looking to the other end of the thousand years, we will look up and see nothing but a new heaven and a new earth wherein dwelleth righteousness. The Tabernacle of God will be with men, and He will dwell with them.

Prayer in its relation to the unfulfilled proph-

ecy of the Old Testament Scriptures: There were some saints in the days of Malachi who did not have much fellowship with the priests and the crowd in the temple, but they met together, off in some little tent, and they spake often one to another, and the Lord harkened and heard, and a book of remembrance was kept for them that feared the Lord and that thought upon His name. I think they must have been praying, "O Lord, speedily fulfill the promises and prophecies concerning the Messiah" that He might quickly appear. We come down a few hundred years later and find two old saints, Anna and Simeon, waiting in the temple for the consolation of Israel. Do you suppose they were just sitting there? I don't think so. I think Anna the prophetess was an intercessor. She laid hold on the promises from the third chapter of Genesis clear down to Malachi, concerning the Messiah that was to come, and she worked with God until the fulness of the time came. You ask, "Could she bring it to pass?" God never did anything down here on this earth since man fell that wasn't in answer to the prayer of someone. Somebody prayed. God never saved Lot only in answer to Abraham's prayer, and "as it was in the days of Lot so shall it be also in the coming of the Son of Man." There was some praying about Sodom and Gomorrah and Abraham did it, and he was called the "friend of God," because God told him everything He wanted him to know. God told him some of these things and Abraham began to pray. And here it is in plain language. But you say, "That goes against the grain." I know it does. "Why that is shocking. It is bad enough now; why pray that it should become worse." That is not the idea at all. This book says, "Wicked men shall wax worse and worse." That is a prophecy isn't it? Lord set the machinery in operation to bring forth the product. "How long, oh Lord, how long, wilt Thou not avenge our blood?" cried the martyr saints who were waiting under the altar, as much as to say, "How much longer will it be?" showing that they were in sympathy with the declaration. "Yet will He speedily avenge His own elect who cry unto Him day and night" like the widow woman who came to the unjust judge. She came again and again and said, "Avenge me of mine adversary," and though he cared not for God nor man, finally, as the Greek brings it out so beautifully, he avenged her of her adversary in sheer self-defense, lest she give him a "black eye." That is the meaning of the Greek. The judge was

afraid; "Lest she weary me by her continual coming I will avenge her," and "shall not God avenge His own elect who cry unto Him day and night? Yea He will avenge them speedily. Nevertheless when the Son of Man cometh will He find *the* faith on the earth?" Not any kind of faith, but *the* faith. Oh beloved, we are facing more and more the stern realities, not only of present events, but unfulfilled events. Yet we are not in darkness that that day should overtake us as a thief. We are children of light and children of the day. Therefore, "let us not sleep as do others, but let us watch and be sober," and let us ask Him that He may bring us into perfect alignment, like a typewriter, so as to write a straight line, with no uncertain verbiage, but clear and plain expressions; not with hieroglyphics which require some great college professor to decipher, but in plain, unmistakable language that we may be living epistles, known and read of all men, even as Noah who obeyed God when he was forewarned of the flood, and prepared an ark, on dry land according to the plans and specifications. By this act of obedience he condemned the whole world. Hence if we line up with God and begin to pray prophetic prayers, we do not know what influence it may have upon the unsaved. "O come quickly," cried John, and Jesus, looking down on His suffering servant on the Isle of Patmos exclaims, "Behold I come quickly!" Our hearts and lips respond, "Amen! Even so come, Lord Jesus!"

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### Campmeeting Notices

Homestead Park, Pittsburg, Pa., June 25-July 12. For information address John A. Donald, 7 Beatty St., Wilksburg, Pa.

Berlin, Ontario, July 1-11. For information address, Pastor George A. Chambers.

East Iola, Kansas, June 10-27. For particulars address J. A. Dunham, 215 S. 4th St., Iola, Kans.

Special meetings will be held in Lincoln Hall, Milwaukee, Wis., during July and August. For information write the Pastor, C. B. Fockler, 825 8th St., Milwaukee, Wis.

Mountain Lake Park, Md., Aug. 27-Sept. 5. For information write, B. F. Lawrence, Box 275, Shepardstown, W. Va.

# The Latter Rain Evangel

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## Notes

### The Refiner's Fire

He sat by a furnace of seven-fold heat,  
As He watched by the precious ore,  
And closer He bent with a searching gaze  
As He heated it more and more.

He knew He had ore that could stand the test,  
And He wanted the finest gold  
To mould as a crown for the King to wear,  
Set with gems of a price untold.

So He laid our gold in the burning fire,  
"Though we fain would have said Him "nay,"  
And He watched the dross that we had not seen,  
As it melted and passed away.

And the gold grew brighter and yet more bright  
But our eyes were so dim with tears,  
We saw but the fire—not the Master's hand—  
And questioned with anxious fears.

Yet our gold shone out with a richer glow,  
As it mirrored a Form above,  
That bent o'er the fire, tho' unseen by us,  
With looks of ineffable love.

Can we think that it pleases His loving heart  
To cause us a moment's pain?  
Ah! no; but He saw in the present cross  
The bliss of eternal gain.

So He waited there with watchful eye,  
With love that is strong and sure,  
And His gold did not suffer a whit more heat  
Than was needed to make it pure.

Dear soul, when God shall smelt thine ore,  
Shrink not from the furnace heat,

"Twill only the dross from your heart remove  
And leave it pure and sweet.—Selected.

## Missionary Report

WE publish below a report of missionary monies distributed during the last three months (March, April and May) in both the home and foreign field. This covers all money received both through The Evangel and The Stone Church:

Mr. Albert Norton, India	\$229.99
Pandita Ramabai, India	217.01
Mr. and Mrs. I. S. Neeley, West Africa	100.00
Miss Mary Milk, Rescue Work, Chicago	90.00
Miss Alma Doering, Congo	80.25
W. W. Simpson, China	80.00
Miss C. B. Herron, India	70.00
H. E. Randall, Egypt	70.00
Mrs. Julia Richardson, South Africa	64.99
Joseph R. Lewek, Jewish Work, Chicago	62.42
Miss Margaret Clark, India	60.01
Wm. H. Johnson, West Africa	55.00
Miss Bertha Meyer, China	54.00
B. S. Moore, Japan	53.00
Elmer Hammond, China	50.00
W. S. Norwood, No. India	50.00
B. A. Schoeneich, Central America	50.00
A. Kok, Tibet	50.00
Harry Bowley, West Africa	48.00
Nicholas Yest, China	45.00
George Kelly, China	45.00
Frank Gray, Japan	45.00
C. F. Juergenson, Japan	45.00
Miss Carrie Anderson, China	40.00
C. W. Doney, Egypt	40.00
Miss May Watson, Egypt	40.00
Miss Edith Kirschner, India	40.00
Mrs. E. A. Bernauer, Japan	35.00
Miss Bernice Lee, India	35.00
Miss Cora Hammond, China	35.00
Miss Maude Rodkey, China	35.00
Miss Marie Gerber, Turkey	35.00
Miss Mac Mayo, China	31.00
Charles T. Leonard, Palestine	30.00
Miss Bertha Milligan, China	30.00
A. H. Post, Egypt	30.00
James Harvey, India	30.00
A. D. Urshan, Persia	28.00
John Norton, India	25.00
John Perkins, West Africa	21.00
Miss Alice Wood, South America	20.93
H. J. Johns, Hawaii	20.00
Ernest Hooper, South Africa	20.00
Miss Ethel Abercrombie, China	20.00
Robert C. Halliday, Central America	20.00
Paul Van Valen, India	20.00
Miss Bada Magnussen, China	20.00
Bartholomew Dean, India	20.00
Frank Denny, China	17.00
Ivan Kauffman, China	15.00
Miss Cynthia Anderson, Hawaii	15.00
Miss Edith Baugh, India	15.00
Miss Flora Helland, China	15.00
Miss Hattie Salyer, Egypt	15.00
Joseph Blakeney, Africa	15.00
Mrs. Lillian Denny, India	15.00
Miss Blanche Appleby, China	11.00
T. B. Smith, Egypt	10.00
Mrs. Ella M. Brubaker, India	10.00
Alfred Blakeney, India	10.00
Miss Lillian Doll, India	5.00
C. W. Longstreth, West Africa	5.00
Robert Atchison, Japan	5.00

Total .....\$2613.60

If any of our missionaries in the foreign field have not received the money stated we shall appreciate their so advising us in order that we may trace the money. Owing to war conditions

there is danger of money being lost, but in such an event money orders or drafts can be re-issued. We are grateful that the "eye that never slumbers or sleeps" watches over our gifts.

## Fifteen Days with God

### Seasons of Refreshing at the Stone Church Convention

May 16-31



ASN'T it a good Convention?"

This and similar expressions fell on our ears from all sides when the meetings closed. Others said it was "blessed" and "glorious." We have no desire to give a "glowing" report or in any way color or misrepresent, yet we do want to glorify God for His gracious visitation and speak forth His praises for this manifestation of His love.

The principal speakers were Pastor D. W. Kerr, Cleveland, Ohio, George E. Smith, Youngstown, Ohio, Miss Elizabeth Sisson, New London, Conn., and Mrs. Robert A. Brown, New York City, N. Y., each having a distinct ministry to the Convention body and bringing the messages God gave for the occasion.

Pastor Kerr brought us good, solid teaching on the Word of God. "Back to Books," he emphasized; not to books written by men, but to the sixty-six books written by the finger of God. The burden the Lord put upon him, and running through all his discourses was that we might test every doctrine and every revelation; try every spirit and every "new" thing that is brought forth, by the Word of God. Whatever will not stand the test of the Word must be set aside.

The cry of Miss Sisson's heart was that God's people might give themselves to intercession for earth's seething millions yet to be gathered in. A call to prayer was the warp and woof of what God gave her for us, and it found a response in many hearts.

Brother Smith had stirring messages for both saints and sinners, but the scarlet thread of the sacrificial Lamb for sinners slain, was seen in every discourse, and convicted souls came to have the divine chemistry applied, the black made white through the crimson red.

To Mrs. Brown was given the ministry of taking us along the death route, and precious were the lessons learned from the Lord's handmaiden. She brought home to us in a very practical way the blessings which come only through

the path of suffering, the crucifixion of the self-life, recognizing His hand only in the trial, His purpose in the test, "God in everything." On the last Sunday of the Convention, as our sister was speaking, one of God's children beheld in vision the Lord Jesus walking down the aisles of the church, clad in a long, flowing white robe. We all felt His presence but one could say, "Mine eyes have seen the King."

Among the workers present were Elder F. A. Graves, Zion City, Ill., Evangelist and Mrs. M. L. Otterman, Youngstown, Ohio, Mr. and Mrs. A. T. Rape, Mr. and Mrs. Walter Howell, H. A. Ulrich, Milwaukee, Wis., Mrs. John Lincoln, Muskegon, Mich., E. N. Richey and Raymond Richey, also Brother Behnke, all of Milwaukee, Wis.

Prof. C. E. Rossignol of the Nyack Institute, who recently received the baptism in the Holy Spirit at the Newark Convention, had charge of the music.

There were also a number of missionaries with us: Bartholomew Dean and John Norton from India, Miss Marie Gerber from Turkey, Miss Hattie Salyer, Egypt, all with a burden for the land of their adoption.

A sweeter spirit of unity and fellowship among the workers was never more apparent. There was no clashing over theories, no giving of counter messages, no division or strife on any teaching, and no bringing forth of doctrines or revelations that were not founded on the Word of God. And the people were fed. They took home with them great chunks of bread. The dear ones who came in from the desert places where there was a spiritual famine, and the workers who had been on the firing line and emptied themselves for others, were alike fed and replenished. No one appreciates a Convention as do the isolated ones who are deprived of the fellowship of those of "like precious faith." Every meeting is a feast to them, and just as "in a great house there are vessels of gold and silver, and also of wood and of earth," so in such a series of meetings some services were most precious and others of less value, yet all

had their place, and those who were hungry appreciated and were helped even by the most humble effort.

One of the workers was praying in the early morning hour, and as she lifted her heart to God she had a vision of the inside of the Stone Church, and the Lord said to her: "Much seed that has been sown has brought forth thorns and thistles, but now I am sowing seed that will bring forth good fruit."

In the olden days when the sons of God came together, Satan came also, and so he came to mar God's work in our midst. Our unbroken fellowship with God and with each other was threatened when several snakes, "free love" and "Russellism" (new light) reared their heads above the horizon, but they were stunned by a blow from the shepherd's crook, and disappeared, leaving the atmosphere clear and restful.

The Pastor at all times endeavored to have the mind of the Spirit in the conduct of the meetings, often having no plans at all, and was always willing to have them swept aside by the Lord. The ministering brethren took the same attitude and more than once the Lord changed the order of the service. When the Spirit of the Lord has full sway in a meeting there will scarcely be two services alike. In one we may be carried to the gates of heaven, and in another into a very death; in one the walls will ring with the praises of God, and in another weeping and wailing for lost souls; in one you will hear the triumphant shouts of victory and in another there will be a melting down before God and the Spirit's hush as if one stood on holy ground. Then He will give us plain, substantial food, without any "dessert," but none the less in the will and purpose of God. Some might say when a meeting is heavy or dry, "You failed to get the mind of the Lord there," or "God wasn't in that plan," but often lessons are learned in these hard places that could not be learned in any other way; God can only work out His plan at times in that which looks like failure to us. If every meeting had the touch of the Spirit upon it from beginning to end, how self-satisfied and lifted up with spiritual pride we would become! But when we are humbled through our failures how we are enriched in Him!

Sometimes when the workers felt the strain of the meetings, the Spirit of the Lord would fall and bring a refreshing from His presence. Oh how it rested us! How it lifted the burden! How it rested the shoulders of the Pastor upon whom the weight of the Convention rested the

most heavily! One of these precious "seasons of refreshing" came the first Tuesday afternoon of the Convention. As of old, the priests could not minister in the Lord's house because of the presence and power of God upon the people. The "rain" fell here and there and they rose to their feet, and with uplifted hands and faces shining with the glory that was within, they magnified their precious Lord. A Niagara of love fell upon the people and they marched down the aisle, singing and praising God. One sister who had been maligned was so filled with divine love that she sought out the one who had defamed her and arm in arm they walked together rejoicing in God, everything eclipsed by the Spirit of Jesus so manifestly present. The sweetness of the hour will never be forgotten. There was an entire absence of counter spirits; many were completely lost in adoration of their blessed Lord. In speaking of the meeting afterwards the Pastor said he had been in many Pentecostal meetings that were blessed, but for pure, unmixed spirit, he had never seen its equal.

After everyone had been refreshed by the quickening power of the Spirit, Brother Kerr brought us an appropriate lesson from the Panama Canal. Speaking of the wonderful construction of that great piece of mechanism, he said that "if the engineers hadn't devised an arrangement whereby the safety of the dam and the construction could be conserved in time of freshet, and in times when the locks could not perform their services, the dam would be filled and possibly tear its way out in a manner that would be very serious. But the engineers devised what they call a 'spillway' and when the dam fills up to the height of the spillway, the water begins to run over. Some might say it was a very foolish thing, a waste, but the engineers did it to conserve the safety of the entire Panama Canal. They must look after its safety. Hence when the Lord made us to serve Him and to serve our fellow man, He was looking after the safety of this mechanism, and He put a 'spillway' in us, so that when suddenly there is a refreshing from the presence of the Lord, when the 'latter rain' begins to fall and the reservoir begins to fill up and there is no immediate service to be performed, the water runs over through the spillway. The man who ignores this spillway which God has provided in our mechanism for the time when the Holy Ghost freshet reaches us in overflowing power, will dry up. The spillway is God's arrangement. We must have it. If you haven't yet been filled

with the Holy Ghost so that the spillway has been in use in your life you have not yet had your Day of Pentecost. This overflow blessing is waiting for you. The first service, then of the spillway in the Panama Canal is safety, and second, as the water rolls out in freshet power there is music in it as it falls. The other water that runs out of the locks does the heavy work, lifting those mighty ocean vessels of tons upon tons upon its bosom as they rise and float into the locks until they reach the level and then by gradual descent down to the other end. But the water that runs out of the spillway does the singing.

"In the assembly we need the teaching on the Word of God; we need the heavy work, but we also need the spillway. God is an Economist. He is an Engineer, and when He undertakes to build anything He builds according to wisdom. He didn't intend that we should be forever laboring and toiling, He has a wonderful arrangement whereby His children may be refreshed and strengthened, and this is the arrangement. We are made for service, to serve the Creator, but we are also made to enjoy Him forever, and He has given this arrangement for refreshing in the midst of service, this speaking in tongues, this influx of the Holy Ghost, this ecstatic state in which for a moment we are lifted clear out of ourselves and our surroundings, out of our consciousness of service into the presence of God. There we can worship Him, speaking mysteries in the Spirit; speaking, not to man, not to angels, but to God. It is His wonderful arrangement whereby His little ones' are taken apart from themselves into Himself.

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A couple came from a little town in Wisconsin with an afflicted child, both of the parents unsaved. The man said he had not prayed since his mother died, six years ago. Both husband and wife were gloriously saved.

A man from Clinton, Iowa was saved sitting in the back of the church. He was so happy in his new found joy that he said to a stranger as he was about to board a car outside the church: "Have you ever been in that Stone Church over there?" "No," said the man, "and I have been in this neighborhood for a long time." The saved brother responded, "You ought to go in and get what I got. I just went in as a sight-seer." He promised him he would.

Another man, a Roman Catholic, living eighty miles away had a little seed dropped into his heart at a street meeting conducted by a Pentecostal worker, and came up to the Convention.

He was saved in the opening meeting, and said afterwards, "I cried a bushel of tears. I had to." When he went back home his family noticed that a change had been wrought in him. His business which had absorbed him, was secondary now. His chief delight was to be on his knees.

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An afternoon and evening were devoted to the Jewish work in this city. As the Pastor said, we put a parenthesis in a Pentecostal Convention that we might broaden out in our sympathies and in our prayer-life for God's own covenant people. In the afternoon Brother Joseph R. Lewek of the Chicago Mission to the Jews, spoke from his heart of the obstacles and hindrances to successful work among his own people. He told of the awful dearth of spiritual life among the Jewish people, saying that among a million and a quarter of Jews in New York City, only twenty-eight thousand of them belong to the synagogue, not to speak of the little handful, the isolated ones here and there who have become Christians. No line of Christian activity has such difficulties to face as the task of Christianizing the Jew; from a human standpoint no Christian work is more difficult, owing to the growing infidelity in every strata of Jewish society, but our brother, whom God has called to this work is not discouraged. He is devoted to his task of helping to gather out the "remnant" that Christ may not be without witnesses among this scattered nation. When the weather permits he is found on the street corners of the crowded Jewish quarters of this great city, pleading in behalf of a rejected Savior.

In the evening, testimonies were given by those who belong to the "remnant" and we were thrilled as we listened to miraculous stories of conversion and healing, and the consequent persecution that comes to every Jew who accepts Jesus as the Messiah. The congregation showed their desire to help this worthy work in a very practical way, by contributing a substantial offering to the work under Brother Lewek.

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On Thursday night, May 27th, Miss Mary Milk who has a Rescue Mission on Desplaines Street, on what is called the "dead line," had charge of the service. She brought with her some of the jewels she found in Chicago's slums, and showed what the blood of Jesus and the fire of the Holy Ghost could do to cleanse and purify a life. She said she was at home in her little "life-boat" but in this "ocean liner" she had

the same feelings David had when he preferred his little sling-shot to Saul's armor.

Wonderful stories of the grace of God were told by those who had been in the very depths of sin and despair. One was a converted Roman Catholic miner; another had spent many years on the seas, had traveled from port to port, and when on land "wandered from one hell-hole to another" but sick and hungry the Lord led him into the life-saving station, where he was saved and healed; made a new creature.

A young Mexican who exchanged his gun and his knife for the Sword of the Spirit, told how he was saved through one verse, John 3:16.

Another who had been a gambler now frequents the little Desplaines Mission instead of the gambling dens. His life is a transformed one.

Another found Christ on the "dead line" after spending his last nickel in the saloon, hungry and with no place to lay his head. He drew a striking contrast as he pictured himself standing on the street corner for hours begging for a nickel, but when conviction seized him in the little mission and he cried to God, the Lord saved him in a few minutes; he didn't have to wait for hours. He also testified to a remarkable healing from the Lord.

Another, a cocaine fiend, praised God for having found the Lord behind prison bars after the seventh attempt at suicide and eight attacks of delirium tremens—a story of sin and crime, blotted out by the blood of Jesus.

There were some very definite results from this meeting, besides our being touched and inspired to go out after the lost. After the meeting the young Mexican, in whose life the fire of God was burning, went into a restaurant, and while sitting there he saw a white Dove, the emblem of the Holy Spirit float down and light upon him. With it came the Holy Ghost in such power that he had to leave the restaurant so that he might give vent to the praises of God that filled him beyond power to control. He was baptized in the Holy Ghost that same night.

Another of the redeemed ones went to his room at the close of the meeting and the power of God came upon him in a marvelous way, so that he praised the Lord in other tongues until four o'clock in the morning, and the people in the house threatened to arrest him.

Hearts were moved by the sacrifice of Miss Milk and her helpers as they realized how they give their lives to the "dredging of cess-pools of sin for these precious pearls," and the people willingly came and laid their offerings before

the Lord that more gems might be gathered for the King's crown.

Sunday, May 22nd, was Missionary Day, Miss Sisson, who had spent twelve years in India, gave a most practical talk in the morning along the line of the qualifications and equipment of a missionary. In the afternoon, Brother John Norton and Sister Marie Gerber told us of their fields and the needs of each. A missionary address from Pastor Fraser, who has a practical knowledge of the foreign field, stirred our hearts to sacrifice, and at the close willing hearts and hands brought their missionary offering and laid it at the feet of the Lord. The offering amounted to \$346.25 which has already been dispensed and is included in our three months' report tabulated in this issue.

In the evening we had a talk from our veteran missionary, Miss Henrietta Muzzy, whose strength and time are spent in praying for those on the firing line. Miss Salyer also spoke, bringing us fresh news from the battle-field of Egypt. Among other things she told us that with the beginning of March there came a blessed revival among the soldiers. In one of the homes that had been established to reach the soldiers and keep them from sin and vice, there was a three days' meeting, with scarcely any break. The first day there were eighteen saved, the next fifty, and the following day a hundred. The native Egyptians have been used in preaching to the English soldiers.

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A blessed baptismal service was held on this same day, in which about thirty candidates were immersed into the name of the Triune God.

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As a church we have always been cosmopolitan in our interests and in our sympathies and have been led out in our prayer-life for all nations and kindreds and tongues. Jesus Christ died for all, and His love in us eliminates all distinctions of race or color, so that when on the evening of May 19th, Brother Fraser announced that it was with real pleasure he turned the platform over to the Pastor of the Persian Mission, Saul Baddell, and his brethren (and ours), a sympathetic and prayerful audience greeted them. There was a uniqueness about the service characteristic of the Holy Spirit's leadings. They sang the songs of the redeemed in their own language and gave praises to God for the love that sought and the blood that bought them. The fire burned in their hearts and ours as they told how "Jesus had spoiled them for this world." They said it was impossible for



them to tell in their own language what God had done for them, to say nothing of telling it in English.

As they sang a closing song in their native tongue the fire fell, even though we did not understand the words, and with one accord the audience rose and with uplifted hands glorified the Lord of heaven and earth. It was a "hallelujah" night. Waves upon waves of glory rolled as we worshipped the King of kings, and as the shouts of praises mingled with redemption songs we were carried in spirit to the time when all nations and kindreds and tongues would gather around the throne and form that innumerable company which no man could number. The meeting brought to many of us memories not unmingled with sadness. We thought about our dear Brother Urshan who founded the Persian Pentecostal work in this city and labored so faithfully for souls among his countrymen. Months have passed since any word has reached us of our brother and the newspaper reports of the war raging in Urmia where he is laboring for the Gospel have filled his friends with grave apprehension. Many of the martyrs of all ages have come from the land of Persia and those who are now standing for the full Gospel there have already tasted of tribulation days. Pray for them.

The Convention was different from any preceding one, but none the less in the order of the Lord. In a morning service one of the visitors in her testimony quoted in part that passage from the third chapter of Second Kings about digging the valley full of ditches and immediately the Lord moved the Pastor to read the Scripture and speak from his heart his conviction of what God was doing in this Convention. He said that it

was a time of digging the ditches deep, and though there might not be very much outward manifestation, yet for depth and quietness it corresponded to the experience in that valley. At the time of the morning sacrifice, without any sign of wind or rain, the whole valley was filled with water, and it proved to be a blessing not only in the way of satisfying the thirst of the people, but also the means of overcoming the enemy. The sun shining upon the water gave it the appearance of blood, which led the enemy to believe that God's people had fallen upon each other, and they said, "Moab to the spoil," but it proved a snare, and as they advanced upon Israel they met defeat. This Convention was surely a time for digging the ditches by way of preparation for after-service. The streams of life that flowed from the throne were not only a means for the refreshment of God's people but of preparation against the onslaught of the enemy in the coming days.

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We praise God for the precious lessons learned in the Master's school. We praise Him for the blessed results, for the lost souls who found eternal life; for those who were healed and others who were equipped for greater service through the precious baptism in the Holy Ghost. God wrought along all lines. The Lord Jesus had the preëminence. The Holy Spirit was omnipresent with His searchlight, and the children of God were quickened and strengthened, built up and established in the holy faith.

"Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever. Amen."

Anna C. Reiff.

## Intercessors Factors in World-Wide Revival

### God Gripping the Nations through the Power of Prayer

Miss Elizabeth Sisson, Convention, May 16, 1915



EVERYWHERE I go I have found that the Lord's people are in a school, but I have found with such joy to my heart that the Master was in the school. This is a great hour. Since God created this race there has never been so great an hour as this, an hour so freighted with events, such mighty problems in the hand of our Almighty God; hence it must be that those who are God's connecting link between the living God and the dead world, His people, must be learning as never before,

that they fulfill their mission, and that the supply comes unhindered from the throne of eternal life and love and salvation into the great seething sea of earth's lost and ruined race.

When I started from the Pacific Coast and ticket and berth had been arranged for, I had also to get a time table. On that time table was marked the hour I should arrive at certain places and also at Chicago, my destination. Now this precious book, the Word of the living God, is our time table, and prophetically God has marked the hour on which we shall arrive at various events that are of personal interest

to us, and of such vital interest to the church at large and to the whole world. And the portion of time in God's great prophetic time table that most interests us today is "where we are at"—what is the outlook for the present hour? I want to read you a little of that. It is all so great, so glorious and so awfully solemn.

Revelation 6:1-8: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see. And I saw and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer. And when he had opened the second seal I heard the second living creature say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth." "Ah," you say, "I think I know that time. I think it has already broken forth in Europe and in some parts of Asia." "And that they should kill one another: and there was given unto him a great sword." Before we see the end of the wielding of that sword, we shall all know that it is a great sword. "And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny:"—a picture of famine, and already we realize that among many hundreds of poor souls this has come—we are already facing famine in parts of the earth. A while ago I read somebody's Bible study on a measure of wheat for a penny, and the student gave us to understand that according to the measures, the wheat at that time and the value of what they called a penny, the proportion would be a barrel of flour for twenty-five dollars, and the barley in similar values. "When he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given them over the fourth part of the earth"—one-quarter of the inhabitants of the globe swept by death,—“to kill with sword and with hunger, and with death, and with the beasts of the earth.” Here is a ghastly chain of four links dragged along by this pale horse, killing with the sword, killing with famine, killing with epidemics that follow after the ravages of war. Just yesterday I was reading in the

daily papers of the terror that is coming upon Paris because, as the weather was growing a little milder a deadly odor was striking in upon the city. Whenever the wind blew from the north it brought an odor laden with all forms of pestilences, typhoid, typhus, spotted fever and other deadly diseases, because it was sweeping over great fields of unburied dead in the north of France, only a small portion of the war area, and they said that when the weather became milder they didn't know what would happen in Paris. But God is talking here about the fourth part of the earth, which is not located in France, nor yet in England alone, nor Russia, Galatia or the Carpathian mountains. Shall the United States escape it? and South America? The fourth part of the entire earth is to be depopulated. And having killed with these three deadly links of the chain, with war and with famine and with pestilence, then "the beasts of the earth" will come forth. The earth will be so depopulated that the wild, ravaging, hunger-stricken beasts will take the places now filled with men in portions of the earth today and these beasts will leap upon remaining portions of the inhabitants and devour them. A terrible picture, you say. Yes, a prophetic picture, now beginning to be fulfilled.

And yet this terrible picture of these ghastly horses is preceded by the first horse, which is the white horse of power. As I read that, I see the Lord Himself riding forth in grace and power; in peace and mercy and love. He has preceded with His wonderful provision these events which are soon to plunge us into the deepening paths of the great tribulation. Oh there is one horse that Jesus rides; there is just one horse that Jesus bids us to ride, the white horse of his power, the power of the Holy Ghost, and before all the sorrow, in the glorious provision of the Holy Ghost Jesus Himself rides forth.

I remember when in San Francisco between nine and ten years ago, my friends were sending me the daily newspapers from the various cities of Wales and England with accounts of the daily meetings of the great revival in Wales. I had been a student of prophecy for nearly thirty years, and I had had such a sense that the closing picture we get of the Seven Churches was the church of Laodicea, the lukewarm church which sat upon the stomach of God, so to speak like an emetic and was soon to be vomited forth. I had no hope for revivals from heaven springing forth in great power through the churches. So as I went on in the work of the Lord the hope was that God would catch

individuals here and there with the power of the Holy Ghost. But as these papers were mailed to me and I read how God was capturing church after church in Wales and going through them in a mighty revival, and how He had even captured the daily press of Great Britain to report His successes, I wept before Him and rejoiced, and as I did so He said to me in the midst of my being, "This is not a Welch revival. This is the beginning of a world-wide revival." The term was altogether new to me. I had never heard such an expression before. A voice said, "Take care! Whoever heard of a world-wide revival." That was the devil, and as I threw myself into the arms of the Lord to be saved from all that was of Satan and to have the Lord say all that He would, He confirmed it to me that it was the beginning of a world-wide revival. I verily believe that "Wales" was Jesus going forth in His first beginnings on the white horse of His power. He said, "I will show you what I can do, I will capture these stiff, hard, unyielding churches. I will take their audiences. I will set the ministers down by the door, I will take possession of the pews and pulpit, and not only so, but I will capture the daily press to report My successes as I ride on in the white horse of My power." God can do a few things. I found afterwards that this whisper in my soul about the beginning of a world-wide revival was in many another soul in various places, each apart from the other, and probably that whisper girded the globe, finding an attentive ear here and there, souls that God called forth for a special service. He said to me, "Wilt thou be a factor in a world-wide revival?" The light on the word "factor" was that of a life of prayer. I knew in the moment that He turned the light on,—reflection showed me that God's great affairs in all ages of the world were preceded by prayer. The working power back of each was some poor creatures getting hold of God in prayer like babies get hold of the mother when they are hungry; they cry and cry and cry. God has babies, not good for anything else but to be made hungry, and then in their hunger to cry. And so I received that call to be a factor in a world-wide revival as the greatest call that a human being could have. It seemed to me in that hour it was so supreme a call into the service of God I would not have changed places with Martin Luther; I would not have changed places with John Knox or Finney, or anybody else. Oh what condescension of God to call a frail, human creature like me to pray for a world-wide revival! And so He

calls each one of us now. I threw myself into God's hands, like a poor lost sinner might come in here this morning and throw himself into God's hands just to be all taken to pieces and put together in the right way for a new service, and I said, "Oh Lord, show me how to consecrate my consecration, and do Thou sanctify my sanctification." I felt that such a call needed a big up-fitting and God alone was the one that could up-fit, and so He took me and went to praying through me. I could not tell you, dear friends, that there were never any dark hours or never any hours of deadness for the devil was alive. I think if demons are anywhere particularly numerous, it is where people are praying. How many times they came to me as the months rolled on and I was of no more use in the public service, for the Lord swallowed me up by day and by night. I dreaded even to think I had to sleep or eat. I didn't want to see the face of a human being. I only wanted to get alone and pray to God about this wonderful world-wide revival. Yes, there was just one thing I wanted; get me an atlas, get me maps of all parts of the world and then let me alone with God and let my fingers go over these maps until the whole world was, it seemed to me, printed in lines of living fire on my heart. As I touched the maps I said, "Oh world-wide means *here*, Father, and *here*, and *here*, and *here*." And then I got hold of a great promise, "In the last days, saith the Lord, I will pour out of My Spirit on all flesh," and that took me all over the world. That needed all the maps in the atlas. All flesh! Oh I have never been able to get the dance out of my feet that came in those days. This revival that is already on the march, for Jesus has gone forth on the white horse, is to be world-wide. The months stretched on until there were seven and eight and nine and ten, and eleven and almost twelve, and then I heard that down in Los Angeles the Lord had broken forth in great power, and He had even repeated the pattern of the early, original Pentecost, and when He blessed the people they spake in tongues. Then the devil's lie was proved. He so often said, "You have left all Christian work for this thing, and when you come to die and pass away you will see God never told you this." Now I saw the Lord had begun. He said to me, "It will be a great missionary movement, and as soon as He said it I saw that it must be so. If the Lord Himself was going to give a world-wide revival He would never leave it untouched by the missionary spirit, and so it has proved. You know all these things have become history,

and today we are in the midst of the beginnings of our God, our blessed Savior riding out in the earth on the white horse of His power. And He has a bow in His hand and His arrows are sharp in the heart of the King's enemies. And we are going to prove as He moves all over the earth and a crown was given unto Him. Oh sometimes there is much in the work that looks infirm, and immature,—God's little children are so foolish and the devil is so wise; he comes in and bites out a piece here and there, and we think everything is going to smash. But God is riding on His white horse of power and He is going forth with a crown on His head, "conquering and to conquer." Satan may down some of the little children but as he does God will deepen us in the power of the Spirit so that we can get under those who are fallen and "remember them that are bound as bound with them," and in the power of prayer we are going to lift, and in the power of His love and compassion God will answer our prayers. Part of the program is that our blessed Lord is going to pour into us for our fallen brothers and sisters who go down by the enemy the compassions that He had when He hung on Calvary. Oh friends, the program is so sublime, it is so redolent with heaven, and we are going to be the lifting factors. God will solve many problems as we go on praying, compassionating, and believing, and men who have stumbled by the way are going to be reinstated, and they will go forth more in grace and less in gifts than before. Oh lift up your heads in God this morning! It is God with whom we have to do. And don't you see how wonderful and glorious all this is, that before the program of the elements that go to make the Great Tribulation, before these things began, before the great wars were announced with problems connected with them, Jesus should ride forth in the plenitude of His grace, in the power of the Holy Ghost and gather to Himself a people who should be filled with His Spirit for the purpose of our learning how to pray, and that is not saying anything against all the other operations of the Spirit, but underneath all is the lifting power of prayer—prayer in the spirit that animated the Father when He so loved the world that He tore His heart out of His bosom and hung it in Jesus on Calvary for a people who wanted to tear Him from His throne. It is prayer in the spirit of Jesus who for the joy that was set before Him endured the cross, despising its shame, and it is the spirit of the blessed Holy Ghost the Heavenly Dove of God, the spirit of the Triune God that is knocking at our heart when He is

inviting us to be filled with the Holy Ghost, to come into our personal Pentecost, to be filled with Him in order that we may be brought now into union with Jesus in the great work He is doing. Did you ever think that when Jesus came down from Calvary and said, "it is finished" He passed into another work, which the finished work on the cross made possible for Him? Did you ever think that He has been in that other work now for nearly two thousand years? Some people want to get to heaven if they get three or four burdens and have a hard time. Jesus didn't go to heaven to get rid of burdens. He has been sitting there not on His throne He is going to have, but sitting on His Father's throne, for just *one business*, to pray and pray and pray, for He is touched with a feeling of everybody's infirmity. There is not a sinner so nauseous on the face of the earth that Jesus is not touched with a feeling of his infirmity, that Jesus does not compassionate him as he wallows in the filth and mire of sin. And that is the reason He wants to push you and me into the fulness of Pentecost, that we may share with Him in His work, and that we may share with Him for this earth by laying hold of Him in the prayer of faith which the Spirit supplies. Thus saith the Lord, "In the last days I will pour out of my Spirit upon all flesh." There is something so big, so glorious in our God, He cannot have things and enjoy them Himself. He is looking around to have some one to share them with Him, and all through the plan of salvation He not only wanted to save us, but help us to be saviors with Him. When Jesus broke the bread to the multitude He took the five loaves and two small fishes, and multiplied it. He didn't go running around handing it to all those people, but He left the disciples to carry the bread which He had multiplied—"Give ye them to eat." And so on His mediatorial throne He is bringing in a wonderful movement at the end of this dispensation. But He says, "Not without the disciples can I bring it in. I must bring them also into the fulness of my eternal love for the race, into the fulness of the faith of God which I had when I started from heaven and went down to Calvary to accomplish this work. I must with the supply of the Spirit bring them into that fulness of fellowship with me. When they come into the fulness of their inheritance they shall help Me to finish up the prayer work." And so Jesus is out here in the earth riding on the white horse of His power, and He is knocking at our hearts. Oh how He is knocking at us to deepen us, to carry us down deeper in

humility and to bring every thought into captivity that the mind of Christ may rise up and take possession and work through us in the wonderful prayer of the Spirit. He is seeking to deepen us, He is seeking to sweeten us and bring us into such patience with those who mar the work of God; we don't have to go where they are, we don't have to write to them often; they would not hear our letters, but in the secret place with God He can so deepen us in prayer in the power of His Spirit and so come into all our yielded faculties that we may be a blessed, love-yielded instrument, a machine for the love of God to take possession of and move through, to bless the saints and the world. That is what we are made for, the ultimatum of our existence, and while some of us are in our Christian babyhood, there are such glimmerings of the glory which belongs to us in Him and of all the purposes in salvation that are ours, that we are praying as we never prayed before. And what is happening in the earth? Don't you see it as you read the papers? Don't you see the liberating power coming here and there? We see some notable things. Do you look for them in Pentecost? I do, and see a great many, but I look beyond Pentecost and I see the whole creation of God, and that He will move in tremendous ways, far beyond what we dream of. He is going to do it in answer to the prayer of insignificant nothings like perhaps some of you, and certainly me. The word is coming to us from all lands of how mightily God is moving, here and there, such wonderful accounts of God getting into China, God gripping the literati, God gripping the Chinese officials and God pushing them out to declare before their fellow creatures that they are going to stand for Christ. And then we read of "Billy" Sunday, how God is using that man in the grip of the Spirit so that over three hundred thousand souls have decided for Christ through his ministry, and many whom he knows nothing about through the newspapers here and there in different cities; they find it makes their papers sell to print his sermons, and men and women who never saw Billy Sunday, get gripped, convicted and saved by the printed gospel which he preached.

And news is coming from various quarters of how the Lord is opening hearts amongst the Mohammedans. What a thunder amongst the Mohammedans. What a thunder amongst the Greek Catholics! What is it? The beginning of a world-wide revival. He is waiting for us to come down lower that He may lift us higher; that He may follow us and bring us into this su-

preme work of God in full supply of the Spirit. He says He will do exceeding abundantly above all we ask or think, but listen! "according to"—that is always God's yard stick in the Bible. He will supply our needs *according to* His riches in glory in Christ Jesus," and now He says, "*according to* the power that worketh in us He will do exceeding abundantly above all we ask of Him. His power working in us while we pray! We are only in the beginning of the "latter rain," and the possibilities of blessing are all ahead for us. God is calling us this morning as Pentecostal people to a deepening of His Spirit in living and praying, and if anything should stir us to such a program as this, it is that other program we have read to you about, those three terrible horses that are going forth in the earth. The war has come, the famines have begun, the pestilences are beginning now, and there will also follow the depopulation of a portion of the earth through the ravages of wild beasts. The misery has begun in many hearts and will swiftly increase upon this old earth. Oh the famine-stricken places! the poor, wandering refugees, widows and orphans! poor ravished women and maidens who cannot lift up their heads or look at each other, in consequence of the ravages of war! If anything should make us live our best for God and bring blessing upon this old cursed world in this the last hour of the dispensation, it is such scenes that are being enacted today. And there is a great cry for God increasing in the earth. They tell us that in the British Army the eagerness for salvation is such that the men in some instances refuse to go into battle until first their officers lead them in prayer. And here is the world's remedy. Here is the best that heaven can produce. Jesus is riding the earth upon the white horse of His power, and is inviting every one of us to ride white horses of power, to be emptied of self and filled with the Spirit of the living God, that we may learn how to pray, that God may have something to answer that is adequate to the needs of the earth in such an hour as this. The midnight cry has gone forth by the miracle-working of God over the face of the whole earth, "Jesus is coming soon! Make ready! Make ready! Behold the Bridegroom cometh! Go ye out to meet Him."

#### THE LATTER RAIN PENTECOST.

*By D. Wesley Myland.*

A God-given exposition of the Scriptures on the subject of the "latter rain" and the present Pentecostal outpouring of the Holy Spirit. Also an account of the seven miraculous healings of Mr. Myland.

*Cloth, 182 pages, 50 cts.; paper, 30 cts.; postage, 5 cts.*

## Providential Leading in Time of Extremity

Mrs. Howard Goss, Malvern, Arkansas.

IT has been suggested to me, by the Spirit I believe, to tell of an incident in my life which happened several years ago. This providential circumstance is only one of many that I, as well as others of God's children, have experienced, and may stimulate faith. Some people who do not know the Lord, entertain the feeling that the Christian's life is a monotonous one, but this is a mistaken idea. The soul who launches out upon God doesn't find his path wearisome or uniform, but brightened with new touches of the Spirit. It is often full of hazard and danger, of hair-breadth escapes and mighty deliverances by "the angel of the Lord," yet in the midst of it all one is preserved in a tranquility of soul (His peace) that is heaven-sent.

About the time of which I am writing, God gave a precious revival in a small town in this state. It was the first meeting in which the Lord had led me to preach the Gospel, and the meeting continued almost night and day for three months. At the end of that time I was quite worn in body, and another minister coming to help us I took advantage of the opportunity and made a visit to my mother, nearly three hundred miles further south, to get a much needed rest.

When the time came for me to return, I received \$10.00 for my traveling expenses from the saints in the meeting I had left, but during our absence from home one day, about \$8.50 of this was stolen. I was in a quandary. I knew there was no hope of receiving any more from the people of Y—, as they had sent me my fare, and to those at home who had inquired about my car-fare I had replied that I had it. I had not mentioned my embarrassment to my mother as she was suffering from a general physical breakdown and had much care. As I looked over the situation it seemed as if every avenue was closed from which I might expect any financial aid, so I looked to God to know just what to do. I had previously set the date for my return, and after praying very earnestly felt it was still God's will for me to go in spite of circumstances. Expecting my care-fare from some providential source every moment, I sent my baggage to the depot and bade the family good-bye. Several friends gathered to bid me farewell, but no one assisted me financially. I used what money I had to buy a ticket to a strange city, and had only a few cents left. I found I would reach there about 11:30 P. M. and was fully conscious

of the risk and danger of the situation—I, a young woman of twenty-one, alone, reaching a strange city almost at midnight, with comparatively no money and no acquaintances. Moreover my trepidation was enhanced because of the fact that they had no provision whatever for the protection or assistance of such cases. But I was sure God was leading and it was not *my* business to question *His* wisdom.

I was in the rear of a through coach and as the train moved along I prayed constantly. About eight o'clock two elderly men boarded the train and entered the car in which I was seated. They came in at the back but recognized me and came forward to where I was sitting. They were both residents of Y— and were returning to their home. One was the sheriff of the town and the other the editor of the weekly paper. The editor and several of his children had been saved in the revival that had recently swept Y—. I thanked God silently for their company for I now felt assured of my physical safety although my financial difficulties remained the same, for in the course of the conversation they asked me if I had received the car-fare that had been sent me. I told them "yes," and turned the subject. I felt that if God had undertaken to see me through He could do it without any help on my part. So in no way did I allude to the loss of the money nor my present shortage. When we reached the city my friends gave my suit-case to a porter and merely made the remark to me that I would find the hotel to which we were going one of the best in the city. I hadn't anything like enough money to pay a hotel bill, but trusting God, I went, as there was nothing else to do without explanation and then I didn't know what might open up for me. When I came down the next morning at 6:30 the bill was already settled, and we had a quick breakfast in order to catch the seven o'clock train. I was still without money for my ticket but was looking to God for it. When I reached the depot it was within five minutes to train time, so I found my baggage and went immediately to the ticket-window and called for a ticket to Y—, yet fully conscious that I had no money with which to pay for it. One of the gentlemen who accompanied me was outside, the other sat across the large waiting-room, and neither one had any idea of my dilemma. God had led me out and as a result I was having to put Him to the test, for He

had promised, "My God shall supply all your need," and "Lo, I am with you always, even unto the end," etc. I said, "Lord, this is all I can do," and opened up my large purse and then the smaller one, while the ticket was being written and stamped.

I am naturally one to whom an embarrassing situation is very humiliating, and I was in torture. The devil had been saying to me, "How would you feel if you *didn't* get the money, and couldn't take the ticket because you were unable to pay for it?" "What if you should become stranded here and would have to send back home for help?" and a hundred other suggestions that the tempter knows how to present. But I would always tell him there wasn't going to be any failure, for *God* had PROMISED!

As near as I remember, when I opened my purse I had only about fifteen cents. The ticket was being stamped and I stood there with my purse open yet careful to hold it in such a way that the crowd around could not see its emptiness. At the very moment the agent pushed the ticket toward me, a hand reached out from behind me, laid a bill under the window, picked up the ticket and handed it to me. I glanced up and saw the editor. The sheriff came hurrying in from the outside, and laying another bill on the window-shelf in front of me said, "Maybe this will help you with your fare." With that he walked quickly away. The transaction took place all so quickly and in just a moment of time, that I had not changed my position but was still standing with my large purse open just under the edge of the ticket-window shelf. The agent made the change and handed it to the editor, who raked the sheriff's bill, change and all into my open purse and said, "The train is starting, your grips are already on. Hurry!" We rushed to the cars and I got aboard and sat down, with the "peace that passeth all understanding" in my heart. I didn't count the money until I was in my own room at Y—, and found that after God had brought me through, I had \$3.50 left. "Truly God is good unto Israel," and His eyes "run to and fro throughout the whole earth to show Himself strong toward them that put their trust in Him." And my heart is still singing a pæan of praise.

### Signs in the Heavens

A LITTLE boy of eleven years, son of a native preacher in Valparaiso, Chile, saw some remarkable signs in the heavens, recently. He says they were like moving pictures. He

saw an angel flying and heard the sound of his wings. Then there appeared a legion of angels clothed in white, with swords. They met another legion in black, and had a conflict. The white angels were victorious.

Then he saw what seemed to be a large dirigible balloon, surrounded by many tubes or pipes which were pouring out blood upon the forests below, and he felt drops of blood upon his face.

Besides the above, there were as many as twenty different scenes passed before him in the heavens, fighting armies, men falling dead, the Lord with outstretched arms calling "come," hosts of angels singing praises to the Lord in their midst, etc., etc. A neighbor child saw at the same time the angel flying, and becoming frightened, ran into the house. What is very remarkable is the fact that a brother in the church and many of the children on the street saw these same pictures and commented on them.

### God Working Here and There

God uses any means He can to convert people. One of His ministering servants was riding in an auto in California, when the machine refused to move. The chauffeur oiled it and did everything possible to get it running, but all to no avail. When every effort was fruitless the Christian brother prayed and asked the Lord to adjust the machine and that it might never get out of order again, and prayer was answered.

The chauffeur was amazed and after riding ten miles stopped the machine and got out to examine it. They rode forty-five miles and back over rough roads without a hitch, and the machine has been going ever since. The chauffeur was so impressed with the fact that God answered prayer that he became convicted of sin and gave his heart to the Lord.

\* \* \*

A native girl in South Africa who could not understand English was baptized in the Holy Spirit and often spoke in clear English. She has a burning message to the raw heathen, keeps her Bible in her kitchen and when some one comes for milk or eggs she has a message from the Word for them.

\* \* \*

A young man, also in South Africa, spoke in clear Dutch under the power of the Spirit, and this so convicted his friend who knew he was unacquainted with the language that he gave his heart to God, and has since received the baptism in the Holy Ghost.

The tenth chapter of Acts has been repeated, in some measure, in Great Britain. On a recent Sunday night eight received the baptism in the Holy Spirit, and a few days later between twenty and thirty. While the evangelist George Jeffreys was speaking the power fell, and it was impossible to go on. New converts and many others were baptized and speaking aloud in new tongues. Visions were also given.

As Mr. Stephen Jeffreys was speaking in a little mission in Wales, the congregation saw the head of Christ appear on the wall. In speaking of the vision, Mr. Jeffreys said, "My back was turned to the spot but my attention was attracted there by the congregation who were gazing spell-bound behind the pulpit. There was the face of our Savior, standing out boldly on the wall. The Man of Sorrows was looking on us with love and compassion shining from His eyes. Some of the congregation saw the head crowned with thorns but I did not. The face haunts me still. The vision remained on the wall for hours and the building was left open for anyone to see it. Many unbelievers fell on their knees at the sight."

\* \* \*

Miss C. B. Herron of Saharanpur, India, sends us a report of their Pentecostal convention which we give in part:

The little Pentecostal band of Saharanpur are rejoicing in God's blessing on their first Pentecostal Convention. Much prayer has been made for that Anglo-Indian community to be stirred to the depths—and from the testimony of those who know the place and the people that is truly what has happened. I. Corinthians 3:6-9 has been fulfilled at Saharanpur. Dr. and Mrs. Slocum of New York, Brother Alexander Cleland of Scotland, and Brother Newton Corry of England, were sent of the Lord to minister to the people. From the first the meeting was well attended; the large room being filled and sometimes overcrowded. This lively interest increased so that after the second day three meetings a day were held. The Gospel message was proclaimed with power and the fountain for sin and uncleanness was opened in a wonderful way. In one meeting fifteen out of a congregation of fifty were at the front seeking blessing or sal-

vation. Between twenty and thirty received the assurance of salvation during the days of blessing. Formal Christians were brought into the joy of vital life in Christ and people living unclean lives were given the assurance of salvation. One Indian sister was baptized in the Holy Ghost and spake in other tongues. Hallelujah! Let us pray for these "new born babes" that they may grow in grace and receive the promised Holy Ghost.

\* \* \*

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