



*The days of Heaven on the Earth*

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

## “When Thou Makest a Dinner Call not Thy Friends”

Stone Church, Chicago, June 27, 1911, Dr. F. E. Yoakum, Los Angeles, California.

Other talks delivered by Dr. Yoakum in the Stone Church, will appear from time to time in The Evangel



I WANT to read to you this morning a little of the fifty-eighth chapter of Isaiah, from the sixth verse:

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

Some people are going out to fight the churches, they think that is a yoke. God is talking about special deliverance now. He is talking about the drunkard, for example. We are to preach Christ and Him crucified. We are not told to *condemn* sin. God will do that if we will break the yoke. We are to go out and break every yoke. A woman came to me and said her boy went to a certain saloon and was getting drunk. The devil was sowing tares in this precious boy's life. She said he was going into a saloon called “A Bucket of Blood.” I said, “Sister, do you hate the saloon keeper?” She said, “Yes,” and I said, “Get right down here and we will ask God to take that hate out.” Sometime after that I with one of my workers was passing by and I said, “Yonder is that saloon,” and we peeped in; that mother's boy was filling his glass. I said, “Lord, break this infernal yoke,” and the sheriff sold out that saloon the next year. Eight or ten saloons have been broken in Los Angeles in just that way.

Wife and I went down Alameda Street one night at twelve o'clock. We had a desire to see what we were fighting. We found in one saloon, the keeper, his wife, twelve young girls, and twenty young men. Oh, the language of that woman behind the bar and those men! I would never repeat it to anyone. Wife and I never repeated it to each other. I had to commit them to God or I would have been on the war path. Wife sobbed all night, and said, “If we give up this fight for the outcast Ruth and Rubie will be in that crowd. If we quit this fight we are gone, our children will be in the same place.”

I said, “Get some flowers, the prettiest you can find, and let us send them around with this note, ‘Dear Brother and Sister: You are invited to our house for dinner today,’” and I signed the note. I got two of our faithful ones—there are just a few faithful ones we could trust on such a mission as that and be sure they would not spoil God's plan by talking. God has got to keep a man's mouth. The wife was upstairs, and he was downstairs. Some of my brethren had been down

praying around the corners of that saloon that God would blow everything into hell. Our workers gave the man the bouquet. He read the note and called upstairs and said, “Mary, here is a man and woman who sign themselves ‘Your brother and sister in Christ,’ and they want us to take dinner with them at one o'clock.” She said, “Oh, you go back, John. Do you think they can give me that milk-sop? I am going down to that prohibition town (Long Beach) and break it all to pieces by getting all the young fellows drunk I can.” But directly after that she looked down and said, “John, did you say they signed themselves ‘Brother and Sister?’” “Yes, Brother and Sister Yoakum.” “Ain't that the first time a Christian man ever invited us to their home? We will go.” They came out of one of the worst holes God ever allowed on earth, and when they came into the door of our home two hundred people arose and said, “Peace be unto you.” They ran right up to that old corner of the table, where I sat, and where so many have been saved, and fell, both of them, without invitation, and said, “We must have God,” and they were converted before we ate a bite. They never went back to that place, and John and Mary are off on a farm raising chickens. A little love sweetens the whole lump: love, white-heated love.

“Is it not to deal thy bread to the hungry?” Every dollar you give this morning will feed twenty poor people. Today in Los Angeles they will give about eight hundred meals to the poor. We gave up our home to the poor. We moved out and left pictures on the wall of my mother and father and departed loved ones; we left the chairs and everything we had in that house, and now two hundred poor men sleep there. We took the *cast out*. The cast out ones are not the outcast; the outcast and the cast out are two different classes. An outcast makes himself drunk, just like that pretty girl from Chicago, only seventeen years old. Her folks treated her with all the wealth they could, and educated her, but she got into wine suppers, and the devil got in and she got mixed up with young men, and got in trouble, and then they shipped her off to Los Angeles. She walked up and down hunting work, but she was an outcast; nobody but a saloon keeper would take her in, nobody but the bawdy houses, and she was brought to us, and a few weeks after that a little babe was born, and when I took that little babe in my arms and dedicated it to God before

two thousand five hundred people, I said, "What is its name?" She said, "I don't know." Just at that time a young man arose in the audience and said, "I am the father of it. Give it my name." They were married right there. Instead of fighting these devils we just love them, and they are coming voluntarily and claiming their own children.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?" Did you ever give your best clothes away? My wife did for me; I sort of rebelled, but, oh, what a glory we got out of it! It got him saved, and I was built up.

"And that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Do you know what the word "speedily" means with the Lord? It means a million times quicker than lightning, and when God sees hearts that will give up everything for Him, then He gives them health speedily. "And thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call and the Lord shall answer; thou shalt cry and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;" I do not mean you have to have a long face; God deliver me from a long-faced Christian. I was one long enough, especially on class day, I always had a face as long as a mule, and kicked like a mule too if they didn't do right.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Now when you give the offering this morning, get your eyes off Brother Yoakum. Don't you give a cent only as you see it feeding the poor and for Jesus' sake. I do not ask people to give money to me, but to the poor.

Our aim in all this Gospel in getting you healed and saved is that you may serve others. I am not aiming to get you healed that you may bear leaves, but figs. The church of the first born with names written in heaven has too many fig trees with leaves only. They are not bearing enough fruit, and every one of that kind hinders the others that are bearing fruit in their work.

Though I am well pleased with "The Stone Church," I guarantee there are some people in this church also that have leaves only, and when Jesus comes along hungry He cannot find a fig on your lives, and such things are always a hindrance to God's work. So my object in having you give the money is not to make your leaves grow but your fruit. When God sees there is something in you He heals you. He don't say, "Why cumbereth it the ground, cut it down?" but He says, "Dig about it, prune it, it will bring forth more fruit." God is a good Gardener, a careful Farmer. He says, "Prune it, and purge it, that it may bring forth more fruit." That is what God wants. He wants children that can stand pruning. If He sees fit to take your wife home, brother, He wants to see whether you can stand it or not; whether you live with your eyes on the grave, or upon the coming of Jesus.

Now turn to the fourteenth chapter of Luke for a little while. I am asked all over the world the foundation of this beautiful religion God has given us in Pisgah. It is beautiful to know that God can send out men and women to break the yoke, and who hate iniquity and love the sinner. A man said he never heard of one that could love a saloon keeper while he was damning his children, but he knew that Christ had this kind of love and that He came to save the worst reprobate in the world.

Luke 14:12, "Then said He also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

I traveled twenty-eight miles once in Mexico with four pack mules and three men, and went to a great house to get my supplies for opening up a mine. I went up to the house and asked for the proprietor. The doors were all shut, but I said, "Where is Mr. Boers, I want to get some supplies and start back." It was costing me fifteen dollars a day and I wanted to hurry back. The man told me I could not see Mr. Boers, for, said he, "Once a month on Tuesday you cannot see him. He is feeding the poor today." That was interesting, and I said, "Can't I go and see him feed the poor?" I sent word, and he said, "Yes, I'd like to see Dr. Yoakum." I was

ushered into the dining room where there were sixty people. Some had no eyes, some had no arms, some had leprosy. Mr. Boers' wife had an apron on and was waiting on them.

But I want to forestall myself a little: I had heard a few months before that his daughter had married. It was just a block from his residence to the cathedral, and he had had silver brick laid for her to step on, all the way from the house to the cathedral, and I was wondering in my heart how could God give one man such wealth and others had to work so hard for it. So I was pondering in my own heart over it, and when I walked into that house I saw Mr. Boers with an apron on and sleeves rolled up dishing out the beans—a man who had silver brick enough for his daughter to walk on. I spoke to him, and said, "Where is your daughter who was just married?" He pointed to a woman who was standing right by the side of a poor fellow that had no arm, and was feeding him; that Indian girl that had walked on silver brick, standing feeding a no-armed man with leprosy all over him. She was hands for those who had no hands. I lifted up my heart to God, and said, "Is it possible, Father, that I have to come down into this heathenism to find out where You are living?" The next morning I went to the hotel, and I said, "Mr. Boers, you have touched me very much. Please tell me when you commenced this." "I don't know," he said, "my father before me did this, and my grandfather also." I said, "Read the fourteenth chapter of Luke, twelfth and thirteenth verses." He could read English; he said, "Doctor, is it possible this is in the Bible? I will give you one hundred dollars for that book." I said, "I wouldn't sell it, but I will give it to you." He took it and kissed it.

"And thou shalt be *blessed*." That is the next word to salvation. The poor cannot recompense you, but you shall be recompensed in this world, and in the world to come.

That is the chief corner stone of our Pisgah work. When we make a feast we have the poor. In our dining-room we had three hundred people one day. They were standing up, and I said, "Father, send the Holy Ghost upon these people, and upon us and our workers." They fell in heaps; I saw young men of the worst kind fall on their faces and cry, "Oh God, save me," and there wasn't a word said about salvation. The young men came right up there and said they had taken Jesus just because we were feeding the hungry and clothing the naked. Sixty of these men to-day are workers. God says, "Thou shalt

be blessed," and when the Christian people will recognize this fact that their business is not to have a high-salaried preacher; not to take up collections for the preacher but to take up collections for the widows and the orphans, and the poor, then God's church will triumph in this world, and nations shall be turned unto God in a day. I want to thunder this out until Jesus comes. God says you shall be blessed. We no more think about inviting our friends to a feast.

I shall never forget the first time God opened our eyes to this. My brother sent us a turkey that weighed twenty-seven pounds, dressed. I said, "Wife, we cannot invite mother and my sister this year." She said, "My, we have invited them nearly every year since we have been house-keeping." "Yes, but the Word says, 'Thou shalt not,' and we dare not go any further, since our eyes were opened in Mexico." It was burning in our hearts. "Well," she said, "I will turn mother over to you." I went to mother and said, "Mother, we are going to have a big turkey dinner to-morrow." "Oh," she said, "I know Mollie is the best cook in the world," and the poor old woman just hungered for that cranberry sauce, and nice brown gravy. "But," I said, "Mother, we cannot invite you tomorrow." "Why I have always eaten dinner with you. Why can't I be invited?" And I read her these verses in Luke I have just quoted. My mother was a Presbyterian, stiff and rusty, but she did have a heart, and she said with tears running down, "May I peep in at the crack while they are eating?" "Yes, mother." "Then may I pick the bones?" "Yes." And so she came. That morning the preacher and I went out. I could not get anybody but my pastor to go, and we got the bedraggled girls, the crippled and the blind, and oh, as they ate I thought about mother! She wouldn't have much to pick from those bones. It just went. I never got a bite of it, not even any gravy or dressing or any cranberry sauce. We found the very hungriest. I saw wife's mother looking through the cracks, the tears were streaming down her face. Six of those poor ones gave their hearts to God that day. And when we went into the parlor wife invited mother in and there was nothing left but a skeleton. She came in and sat down so hungry, and I took the whole dish of bones, and I saw her put on her glasses and take up the ribs of that old turkey, and get a little bit of stripping off, and as the tears ran down her face, she said to wife, "Oh, Mollie, I never tasted a sweeter turkey in all my life."

I said to Mr. Boers that day I saw him feed his poor, "You have touched my heart. Tell me what you are worth." He turned and went back in his store, and there was a sheet-iron box down there; it was about as high as this ceiling, and occupied a space as broad as that door. I stood in amazement. He said, "Doctor, there are a million dollars of silver there beside those silver bricks, and over two million dollars in gold." "I suppose there is over fifteen million dollars in that old safe." He says, "I do not know, I never count it, but every month I feed the poor, and wish I knew something else to do."

There was a man who never had a doctor in his house, or a dentist. I got well acquainted with them after that. He was now forty-five years old, and never knew what it was to call in a doctor. Yet they didn't know anything about divine healing, but they were growing up rich and fine, and just as free as could be. Oh, my brother, where are we today? Do you know we are wandering in the fashions and pride of this life until God Himself can hardly pick us out. When I get to talking this way I just feel God is looking down into every heart here to see if He can find a man who will help to build up His kingdom. He says, "I have no hands down there in Chicago, I have no heart, I have no feet, I have no money." Will you be God's hands and feet, and God's eyes? Do you know Jesus Christ needs human instrumentalities? Are you one of them? Is it only on Sunday you get very religious? Is it only at class meeting? Do you know we have got to get something that will stand with us when this old world is burning up? After awhile that old bugle will blow, and we will see a great heavenly host, and we will see Jesus coming. Will we be caught up? Will all this vanity be passed away? Will our unholy conversation be passed away, and will we be talking about the holy things of God? and hear Jesus say, Come up higher? Are we going to strike hands up there at that wedding feast? God help us. I asked God this morning before I was out of bed to heal everybody that came this morning. What is God doing? He says, "I am running up and down this world seeking men with perfect hearts to show Myself strong." That doesn't mean perfect in action, but perfect in heart.

They brought Bob D—— to our home one morning. He was as drunk as could be; had been in jail many times; was one of the worst men Los Angeles ever saw. He had gone to meeting after meeting, and when they started he would kick up a fuss and they would call the

hurry-up wagon. That morning they brought him there and he fell down in a drunken stupor. We just bent over him and said, "In the Name of Jesus, by the power of the Holy Ghost we rebuke this devil forever." He got right up and pulled a bottle of whiskey out of his pocket, and handed me his tobacco. The next morning I went into the kitchen and said, "Robert, these globes have a heap of fly-specks on them. This is your home. Can't you help keep it clean?" Then he threw his arms around me and said, "I have been hunting a home for twenty-six years, and they would call a hurry-up wagon and take me off, and now, thank God, I have it." Today he is one of the real estate agents in Los Angeles, and has a wife and baby, just because he found somebody who could drive the devil out.

We had an Episcopal minister preaching for us one day and he was disturbed five times, because they brought some one in to get saved, and a woman that had promised to will me some money, got angry, and said, "To think that Brother Yoakum would allow that preacher to be disturbed five times to get drunkards saved." She died in the awful throes of asthma, and a man from New York got the whole of her money, and Pisgah was left out, just because I would stop a preacher to get a person saved. That is what we are for, to get people saved, and *incidentally* to hear preaching. The world is preached to death now. It is a different kind of a work we are in now. We have many preachers in our audience every Sunday, but they cannot stand the interruptions. Well, it is the interruptions we are after. We had a preacher come over from London, and he was recommended by a sainted sister from England as a mighty man of God. He came to the meeting and sat down on the floor. The chairs were all filled. When the time came I said, "Doctor, can't you give us a little talk?" "Oh yes." He got up with his little note paper, and said his firstly and secondly and thirdly, and when he got to thirdly, I said, "Doctor, there are two of my boys. We must get them saved." When he got to fifthly I said, "Yonder is one of my girls from the jail," and in less than half an hour we had nine saved, but he only got to his sixthly. I was in for souls that day. But he was a grand preacher. He saw a man raised from the dead, the only outsider we ever had that saw a dead man raised. We have had five raised, but he was the only outsider God ever permitted to be present at such times. A young man with consumption was brought to us one day, and the next morning he fell dead. They closed his eyes,

and called for little Sister Minnie. She rushed out and took him by the hand and said, "Brother, in the Name of Jesus Christ arise and come to your breakfast." Everybody there said he jumped three feet high when the power of Jesus' Name came upon him. The next morning he walked six miles and carried a satchel, and today he is the greatest apostle of divine healing you ever saw.

That minister saw that miracle. He said to

me afterwards, "I never saw anything like it; when that man went back to his family, the sweat was rolling off him, and he was carrying that big valise. I know he was dead, for he had every indication of it; his eyes were dilated, his mouth open, and he was perfectly helpless and breathless. We just knelt around him, and that little girl using the name of Jesus just spoke the word and he was set free."

## The Book of Revelation of Jesus Christ

### Opening of the Seventh Seal

Eighth Lecture by D. Wesley Myland, 349 N. Garfield Avenue, Columbus, Ohio



AND when he opened the seventh seal, there was silence in heaven as it were half an hour." Rev. 8:1. That would have been very painful had it been on earth; they would have thought the preacher had lost either his mind or his manuscript, or that the singers' voices had failed; the intercessors would have forgotten the prayer and most of the people would have gone home; but we who have been learning to wait on God have come to understand this. Did you ever love anybody enough just to sit in silence with them for half an hour? I have. "There was silence in heaven for about half an hour." I think if we could all get still for half an hour we might hear God speak something new. One thing this Pentecostal Movement has done; it has taught many people to be still—to wait in silence and hear the voice of God.

This little pause at the opening of Chapter 8 introduces the trumpets, by the seventh seal. Here another order of things is introduced, another series of more intensified tribulation judgments; the first subject of the second half of the tribulation week is here introduced, but before these judgments can fall we see the priestly work of Jesus being continued again in behalf of some of His people who remain on earth. The prayers of the saints are offered by Him at the golden altar, emptied out of the golden bowl, and they are answered just as in Chapter 5, verse 8, where before the tribulation can begin, the priestly work of Jesus is set forth. Before the book can be opened, before the seal can be broken, before the first living creature can say, "Come;" before Antichrist can begin his deceptive and destructive work, there must issue forth the answer to those prayers of the saints that had been made years and years ago. The answer is two-fold, because, as we

saw in the last lecture, Christ's ministry produces two effects; for as He joins His incense with the prayers of the saints, and they are offered together at the golden altar, the 100,000,000 tribulation saints are taken out of the troubles of this earth, and 144,000 who are the first fruits of the Jews, the Jewish bridal company, are sealed. That is the effect I told you we would see. Now this ministry is taken up and continued again in these first five verses of this chapter and we will see what the effect of that will be by and by, because as sure as the others were answered and brought results, so will these. So we have the second section of the first resurrection, or the first section of the tribulation saints gone to glory, and they sang their song of salvation, which was seven-fold. We have seen the 144,000 elect Jews, according to the election of grace, the bridal part of the Jewish people sealed and taken care of, and presently we shall see them taken up from the earth. In Chapter 14, they sing their song to the Lord Jesus Christ on Mount Zion. This we speak of anticipatively to make the connection clear. We have not found their song yet in the order in which we are proceeding in the text.

Now we have had in Chapter 1, the vision of the glorified Christ revealed to John on the earth; Chapters 2 and 3, the vision of the church age and the messages to the churches; in Chapters 4 and 5, the vision of the glorified church in heaven. You can now begin to see the logic of these things. In Chapters 4 and 5, we have "the open door" and "the open book;" in Chapters 6 and 7, the vision of the earth during the first half of tribulation week under the six seals, with a parenthesis in Chapter 7, for the sealing of the elect Jews, and the saving and calling out of the first section of tribulation saints. This parenthesis suspends judgment long enough for God to do some heavenly work.

Now with a few items we can cover a great deal of scripture. The seventh seal introduces all else that follows because the seals are the major things, and more occurs now under the breaking of the last or seventh seal than occurred in the whole preceding six, because it opens up two series, each growing more intense and destructive:—the seven trumpets and the seven bowls of wrath, (called vials in the old rendering) the last forfeited inheritance with the judgment, the inheritance that unbelief has forfeited, the antithesis of the inheritance that faith has won, and if you want to get the charter and feel as though you are one of the incorporators of the company take Hebrews 11 as your charter and join that company and see what kind of dividends it will pay in the days of the dissolution of all the corporations, and of all the combines that earth has ever made. We read a little about it in our last lecture; we see more of it as we pass on, but while that is going into disintegration here on the earth, the bride is above, enjoying the first fruits of the love that didn't fail, and faith that could believe all things.

And so there is silence in heaven, important and crucial, while Jesus ministers. And there were given unto them the seven trumpets to sound, but before they could sound, another angel came and took his stand at the altar, having a censer of gold. Who dares take the great censer of gold? Who could take it in the earthly temple and go right before the golden altar? Could any of the under-priests do that? No. The high priest of all. Who is doing it now? The High Priest of all priests of whom Aaron was but a type. Who is that angel? The Angel of the Covenant all the way down the ages, of whom God said you must not grieve Him or disobey Him. "My name is in Him; I can not forgive a trespass against Him." He that rejects the Son of God hath no forgiveness. It is all you need. Everything is vested in the name. How do you treat it? How do you stand related to Him?

Jesus, the *Name* high over all,  
In hell, or earth, or sky;  
Angels and men before Him fall,  
And devils fear and fly.

Jesus, the Name that charms our fears,  
That bids our sorrows cease,  
'Tis music to the sinners' ears,  
'Tis life, and health, and peace.

So I worship it; I believe it; I obey it; I adore it. When all else fails, give me Jesus. Only a few are revering that Name on earth. Men are trampling it in the dust, defaming it, profaning

it. I heard it today, the air reverberates with it in the distance. The Spirit grieves, but my heart starts a little new song, and I say, Jesus while they are profaning Thy Name I will exalt it. We must equalize it some way. Talk about the common songs, we must break out in new songs, we must worship Him, and if we do, He will employ all our ransomed powers even beyond our mental and rational arrangements.

I am not going to have all tribulation while we study this part of the book. I must have some shouts of glory. He offers much incense, "that He should give it for the prayers of all the saints." That little, old, forgotten washwoman, her prayers are in. That old ditch-digger that took his dried bread and a piece of cheese and went digging all day, his prayers are in. "*All saints.*" I am glad it was put in there. My brother, put in your prayers. Don't say, "Oh, I wish I could pray like Brother So-and-so," but pray on.

This is the second set of bowls that is reserved in heaven, more than you are aware of. The first group was brought out in Chapter 8, and if that produced 100,000,000 delivered, tribulation saints, and 144,000 of the Jewish bridal company, what will this do? So let us keep on; there is more to follow. This book is full of great things. This is the Angel of the Covenant, offering as the High Priest the prayers of saints, Christ's and the believers' intercession. I believe the incense is Christ's own intercession. That is the incense of heaven, because the high priest compounded his own incense. Then from the place of greatest intercession falls the greatest judgment on the earth. When judgment comes from the cross that judgment must be fearful; when judgment falls from the place where mercy was offered and rejected, that judgment is the most acute; it must be. So judgment comes now on the earth because heaven has opened up. The prayers of the saints have been issued in their final ministry, and so when "the angel took the censer and filled it from the fire of the altar, and cast it into the earth, there were thunderings and lightnings, and voices and a great earthquake," or a *greater* earthquake some renderings make it; greater than the one we read of in Chapter 6, which first shook the earth; so it seems there is mercy in judgment here. It is as old Habakkuk prayed on his watch tower, "In wrath, remember mercy." God never forgets that any more than a mother ever forgets her love, though her boy may trample upon her, she can not forget to love.

The first trump sounds in verse 7. There are

four of these, the last three are more intense, and are called woes. We will simply characterize them; there is nothing to do but to believe it as it is, because it will be that way, and needs no explanation or elaboration. It has been in type, in small measure, at periods during the Gentile age and even before, but the earth will be full of them in that day; there will be very little mitigation; nothing but evil will abound. The first trumpet introduces hail of fire, mingled with blood, and burns up the third part of the earth, trees and green grass; leaves all scorched and withered. The second trumpet sounds, and seas, fish and ships are destroyed; one-third all the way through. That is the ratio remember, so we needn't characterize it over and over. The third trumpet sounded and all fountains and wells and rivers of water, one-third dried up; this fire is able to do this, dry up the water, dry up a third of the seas, the great oceans; that is, one-third of the water will evaporate from the intense heat, as a pot of boiling water will evaporate, and these other things scorch and burn, and affect the fountains, the wells and the rivers.

This third trumpet brings not only the drying up of these waters, but the poisoning of them by a deadly, subtle poison called "Wormwood," and a third of everything dies, many men die of the waters because they are made so bitter and poisonous.

The fourth trumpet sounds and the sun, moon and stars are obscured; the light is reduced one-third; but later, in the millennium day the light of the moon shall be as the sun, and the light of the sun seven times. See what sin will do. Sin blights and destroys right here in this world.

Then comes the trumpets of woe in Chapter 9; the three woe trumpets.

¶The fifth angel sounded, and I saw a star from heaven, fallen unto the earth: and there was given to him the key of the pit of the abyss. Rev. 9:1.

Remember, this is the past perfect tense. I saw a star that *had* fallen to the earth. It is the old Satan. His name stands for star. He is Lucifer, the star of the morning. He does not fall here, but John saw that fallen star, and there was given to him the key of the pit of the abyss so he could open it.

¶And he opened the pit of the abyss, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened from the smoke of the pit. Rev. 9:2.

Now I want to tell you that is hell on the earth, and in some places they have a pretty good start

now. May God waken us up to the days we are living in. Hell will soon be let loose, but before it is entirely let loose I expect to be in heaven with Jesus Christ. "Watch and pray," that is the condition always, "that you may be counted worthy to escape all these things." Luke 21:36.

The fifth trumpet now sounds and Satan lets loose all the evil spirits and demons from the pit of the abyss. They are let loose all at once, no restraint now; he is like a dog chained; he can only go so far and do so much. The worst briber, the worst deceiver, scoundrel, thief, cut-throat, burglar, the worst licentious thing that crawls in Chicago tonight; God's hand is over them all; Satan can only go so far. That is why we ministers say as long as there is life, there is hope, but then there will be no restraint.

¶And out of the smoke there came forth locusts into the earth: and unto them was given power, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but the men who have not the seal of God on [their] foreheads. And it was given to them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and not find it; and shall desire to die, and death fleeth from them. Rev. 9:3-6.

There is no escape from that torture, because the devil is torturing his victims in advance.

¶And the likenesses of the locusts were like unto horses prepared for war; and there were on their heads, as it were, crowns like unto gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were, breastplates of iron; and the sound of their wings was as the sound of chariots of many horses rushing to battle. And they have tails like unto scorpions, and stings; and their authority in their tails was to hurt men five months. They have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon, and in the Greek he hath his name Apollyon. Rev. 9:7-11.

Do you recognize him? That is the old devil, Satan, the chief angel. He is the highest one in rank, the Star of the morning, Lucifer. Oh, what torment he causes in the earth!

Then comes the sixth trumpet and the sound from the altar, the altar of gold which is before God, and the voice says to the sixth angel, who had the trumpet.

¶"Loose the four angels that have been bound at the great river Euphrates." And the four angels were loosed, that had been prepared for the hour, and day, and month, and year (391 days), that they should kill the third part of men. Rev. 9:14, 15.

You remember they were restrained in Chapter 7 while the 144,000 were sealed, now they are loosed in this chapter. They were restrained un-

der the sixth seal, but let loose under the sixth trumpet. And the number of the armies of the horsemen was two myriads of myriads. Now I need not pause to define and classify here. This word "myriad" as we have it in the Greek means a million. Now where you have myriads that plural means ten, and where it says two myriads of myriads it means ten million times ten million. You figure that up and see what you have. Over there is the bridal company it is said of the angels there were myriads of myriads, which means ten million times ten million. Of the Bride it says there were ten thousand times ten thousand. That is very literal, and can not be translated differently. So says all Greek authority. Remember when I give you these definitions it is the best data I can get from all the best Bible students of the ages, the Greek translators. I have gone through the best lexicons that have been produced, so do not think this is my opinion merely, for I am not giving you my opinion on any subject; but as this book makes me believe, so I teach. Ten thousand times ten thousand is one hundred million. That is why I said the first section of the bride proper is 100,000,000. Therefore I say on the same authority, the first section of the tribulation saints taken up in the second chapter is a like number, 100,000,000. Now we have classified and defined the words ten thousand times ten thousand, and myriads of myriads. The four living creatures are the first rank; the twenty-four elders the second rank; the Bride proper the third rank; and now we have the 100,000,000 resurrection saints, (first section of tribulation saints) which constitute the fourth rank who are the attendants on the Bride.

"And thus I saw the horses in the vision, and those that sat on them, having breastplates of fire;"—these are real horses now, these are not the locusts that we have been reading about in the first section that opens up this pandemonium under Satan's supervision. I call this the beginning of pandemonium in the tribulation. Now we are down to the sixth angel, sounding the last trumpet in the series; because in the seventh trumpet another series is opened up. This sixth trumpet is the second of the woe trumpets, the fifth was the first "woe trumpet." The seventh trumpet is the third and last woe trumpet, and introduces the final series of seven last plagues. Let me say here that you may think because of our seeming literal and vivid description of these things that these are physical things, but I want to say to you that these are *spirit* locusts, *spirit* horses, and can be seen only in the spirit. Here

spiritism with its deceptive, destructive, deadly, damnable heresy will get its fill. They will have spirit manifestations enough to satisfy all the seances they can hold in those days. I come to you tonight with this warning and when I lay that down before spiritists they tremble, and if there are any here, you will tremble. God will give you a vision of it. John saw all these things in the Spirit; not the praeternatural spirit. The devil can produce the praeternatural spirit. That is why they work such havoc in the earth. People can not see and do not know what is hurting them, and that is why it says they can not escape. Oh yes, there will be enough devilism, spiritism, and theosophy, and (Anti) Christian Science. The devil has to imitate everything, and will by and by have a mock resurrection. Spiritism will have enough. Theosophy and Christian Science will have their fill; the devil will be the presiding genius, and the Antichrist will be the whipper-up, and when they want to quit they can not quit. But with us the little hallelujahs we have had, the few prayers, and the little time of studying and meditation together, we will get our fill of that too, but it will only make life unto life, glory unto glory. Everything is going to its consummation, and we too shall go from glory unto glory, joyous and more joyous. Peter says we are getting a little of it now, and it is "joy unspeakable and full of glory," because we are "receiving the end of our faith now, even the salvation of our souls."

¶The heads of the horses were as the heads of lions; and out of their mouths proceed fire and smoke and brimstone. By these three plagues was the third part of men killed, by reason of the fire, and the smoke and the brimstone. Rev. 9:17-18.

Hell on earth! God says lots of people's sins are going before them into judgment, can not wait to destroy their bodies before they get out of this world, because the devil claimed them; they were his temples; they were a synagogue of Satan and he has a right to his own synagogue. Oh brother, sister, if he has any claim on you, shake it off in Jesus' Name, and say, "I will be God's, in the Name of Jesus Christ and by His grace and the power of His Spirit and redeeming blood."

¶For the power of the horses is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men who were not killed by these plagues, neither repented of the works of their hands. Rev. 9:19, 20.

They can find no place of repentance. Esau could not find a place to repent concerning his birthright; Judas could not concerning the blood

of his Lord, though he sought it with tears. Take care that we be not found among those that did not repent.

Neither repented of the works of their hands, nor the worship of demons, nor the idols of gold and silver, brass and stone and wood, which can neither see, nor hear, nor walk; nor did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. Rev. 9:20, 21.

Oh what a category! Listen to these conditions of the world as we close in the middle of the last half of the week. There is pandemonium on the earth. Here we have the conditions of the world, demon worship, idolatry unrestrained, corrupt morals to the very depths and dregs, no repentance or change, all the sins of the Antedelvians, of the Sodomites, of Egypt, of the Canaanites, and of Israel. These all heaped into the bowl of wickedness—all the iniquities of extreme wickedness and licentiousness of earth, and here is where we get the bowls of wrath that we shall open up in the next lecture. Their wrath filled the bowls. God said to Israel, "Wait until the time, for I am waiting." "What are you waiting on, Lord? On us?" "No, not entirely.

I am waiting on you to be ready, but I am waiting on another set of people to be ready, the cup of the Amorites is not yet full." Listen! God can not save a soul and bring it into its inheritance and fulness of blessing until it is ready to empty out everything that hinders; neither can He enter into judgment with people until they have overflowed in their wickedness and iniquity. He waits until they get full; He will wait until you have sinned just as long as you want to sin. When I find there is no response in a soul I say to that sceptic, to that drunkard, or that harlot, or to that licentious man, or to that thief or gambler: "You go back and go at it worse than ever until you are tired, full enough to quit." God lets them go on and glut themselves and when they are through He will save them, if they quit in time to turn, but there's the danger. I never try to save a drowning man as long as he kicks. "But," you say, "he is going to hell!" Well, with some you must wait until they go down the third time, and then they won't kick any more. Then you can rescue them. Some of these people of awful sin can be saved only after they have touched the deepest depths.

## "Behold, I Come Quickly"

### A Consideration of the Character of the Coming One

Convention, May 20, 1911, E. C. Millen, 1456 W. 63rd St., Chicago.



BEHOLD, I come quickly." Let us consider tonight something of the character and personality of the One who is coming, the Christ. I have three phases of His coming in mind on which I want to speak. He came into this world as a child, was born in a manger. He walked about as men walk about, doing good, filled with the Holy Spirit, healing the sick, blessing the people. He was meek and lowly. Men didn't see anything in Him of beauty that they should admire very much. Only a few people were strongly attached to the Lord, and some of these turned their backs on Him in the end. He was a sacrifice from God; came to die for our sins, that we might be redeemed from all powers of the devil; that He might take us out of our sins, change our hearts and our lives, our dispositions and our natures. He came down and offered Himself, and then He went away. We see Him therefore first, as a sacrifice, coming into the world. Next we see Him on the mediatorial throne, interceding for us, but we shall see Him on earth again. Some

people call Him King, but He has never yet been crowned. He has not yet taken the scepter in His hand or the crown upon His head. He is now at the right hand of God interceding for a lost world. But pretty soon He will be through as an Intercessor and will then return to earth to reign. I know we have the kingdom of God in a sense, set up in our hearts, but in order that a kingdom be formed there must first be subjects of the kingdom. For instance in the war that is going on in Mexico now, Madero and his people want to have things different, and in order for this to be so, the hearts of the people must be brought over and become subject to him. Jesus is getting His subjects ready now. He says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." The overcomers are going to reign with Him; to them He will give power to rule the nations, and all the kingdoms of this earth will become the kingdoms of our Lord and of His Christ. We become subjects of this kingdom through faith in Jesus Christ and obedience to Him. The most impor-

tant thing in my life is to know what position I am going to occupy in the other world. I know there is much that I can attain to that I may lose if I am careless or indifferent, and therefore with all my heart and soul I am pressing forward for the best I can find. If anybody wants something else that is their privilege, but I want the best there is—to be an overcomer and reign with Christ.

It says in Daniel 7:13, "the Son of man came with the clouds of heaven." I traced that word "cloud" in the Bible, and I find that God is often in the cloud. A cloud came down and filled the temple, and God was in the cloud; when Moses was before Mount Sinai, there was a thick cloud before the mount, and the Lord descended in the cloud. "Behold He cometh with clouds." I understand there are thirty-two false Christs now in the world. I have an article in my possession which tells that the mother of William Randolph Hearst, the editor of *The Chicago American*, went to Syria a few years ago to investigate a Christ (?) that was there. He was in his inner chamber. When he went in to the inner chamber he had a halo around his head, thus trying to appear like our Lord as the artists picture him. This article says when she saw him in his chamber she said, "My Lord and my God!" She has since hired Mohammedans to come to this country and preach that Christ is already come. Beloved, when I see Jesus coming, I will have to see Him come in the clouds. The Book says He will come with clouds and ten thousand saints with Him, and He shall send out the angels to the east and the west, the north and the south to gather His saints together, and those who have been washed in the blood and are ready and pure and holy shall be caught up with Him. Those who have died triumphant and victorious, and have overcome the world, and those remaining that are faithful and true and have been walking with God, shall be changed in a moment, in the twinkling of an eye, and together they shall meet Him in the air. He is coming in the clouds. If they say He is in the secret chamber, believe it not, says God's Word.

There is nothing very august about these false Christs. They appear something like Jesus appeared when He was here in human form, walking about as a man. Jesus came and walked about among men, but remember He is a changed personage when He comes the second time. The Word says His eyes are as a flame of fire from whom the world fled away. The world even trembles at His presence. He comes in holiness,

in purity, in power and glory. There will be none that can stand in the presence of this great and mighty Christ excepting those who love Him sincerely and truly. None will be crowned by His hand or by the angel whom He sends except those that "love His appearing." Paul says, "I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." If you love Him, you won't be afraid of His appearing. If you have been talking about your neighbors, you may be very apt to draw back; if you have been condemning the innocent, you might feel very sad, but if you have been loving Him, you will be glad to see Him.

My sister left home when I was a young man, I hadn't seen her for twenty years; then it was eighteen years before I saw her again. Two years ago I was in Kansas, and I visited her. We have always loved each other, there is nothing between us, and when we met we embraced each other. This is what God wants above all other things, that we love Him with all our heart and all our soul, with all our strength, and our neighbor as ourselves. If we love each other we shall never be separated by any power. Nobody can sever two that really love each other. I wrote my sister I was coming, and when I arrived at the depot they told me my sister hadn't done any work all day, she was so glad I was coming. I reached there at eleven o'clock at night, but she was up waiting for me. Do you suppose she was a little fearful and felt as though she didn't want to see me? If she had cheated me out of some land, if she had talked about me or done something mean, or covered up things in her life she had known was wrong, then she would have feared to meet me. Jesus Christ is waiting until those who love Him supremely can come into His presence. I am conscious tonight that the Holy Ghost is keeping track of the affairs of the Lord. Do you not think, my brother, my sister, the Holy Ghost knows the throbbings of every heart, and the heart-throb of every soul? Don't you think He knows just how we are walking, and where our affections are—whether our affections are with the world and the things of time, instead of being centered entirely in His great love? If we are to be the Bride of Christ we must give Him the best we have.

If I were to come home some night and say to my wife, "A man has been talking very mean about me and I am going to leave you," with

surprise she would say, "Why are you going to leave me, because somebody else talked about you, and did you wrong?" That would be foolish, wouldn't it? It is just as foolish for somebody to turn away from Jesus because somebody wronged them. Beloved, let us get in love so with Jesus that whatever happens, we can say with Paul, whether life or death, or principalities or powers, or things present or things to come, love shall bind our hearts to Jesus till the world is on fire, and nothing can separate us.

But notice the character of Jesus: "His eyes as a flame of fire"; penetrating, searching, looking. He comes to this world and looks into the faces of the people. His eye of fire has been looking down upon us, He is watching our lives, our character, He is watching the very throbbings of our soul, He has heard the words we have spoken, and knows the unspoken thoughts, and wherever that piercing eye of purity penetrates, hearts will be opened and lives uncovered as never before. Listen to the Word of God: He shall "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." There were some, He said, that came together often, and they testified and witnessed for Jesus, and they had a good time together. He says, "These shall be Mine when I make up My jewels." But there was another class and they said, "It is vain to serve God: and what profit is it that we have kept His ordinances." They got tired. I'd get tired, too, if I didn't have anything but a form; but when the streaming love of Christ comes into you, throbbing and thrilling, and penetrating this soul, there is no love or joy that can equal it in this world.

But this Jesus who comes back to this world with His eyes as a flame of fire, will not be like the sacrificial Lamb that went about doing good, and giving Himself for others. He is coming down to look after His Bride. Who are they? The apostle says that He might present the church—not a church, not a sect, but *the church*, the only one there is, the invisible church, the assembly of God, without spot or wrinkle, or any such thing. Not because they were good, not because they were worthy, but because they saw the great love of the living Christ, and they yielded themselves in loving obedience to His will, and followed in His footsteps; their hearts were bound to Him.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks

of the mountains; and said to the mountains and rocks, 'Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.'"

He is sitting on the mediatorial throne tonight, but by and by He will sit on the throne of His power and glory, and from His face the heavens and the earth will flee away. They shall call for the rocks and the mountains to fall on them. What is the matter with them? Sin has made them afraid. Down in South Carolina a number of years ago, at the time of the Charleston earthquake, the preachers said they didn't have any trouble to get an altar service; they set the altars right out in the streets, and the people came seeking God. This great fear swallowed up the color line, and black and white came to the same altar. They thought the judgment day had come. But there is no fear in love. You do not fear your father when you love him. You do not fear your wife when you love her. Oh, it is sin, beloved, that curses men. It is sin that Jesus came to eradicate out of the hearts and lives of men.

I see Him coming, first, it says, with angels, and then He takes His Bride away. I don't know how long that is, men differ, but I say this, speaking of the tribulation, when Jesus leaves the mediatorial throne and comes for His Bride, whether it be three and a half years or seven, there will be no Intercessor between God and man. He is going to take His Bride from the earth, he will present her to the Father, there will be a wedding trip, but there will be no Intercessor, no Mediator; the devil will have full sway and the Antichrist will rule in power. But in my mind there is only one class of people going up, and that is the class of people whose affections have been severed from the world, and set on things above, where Christ sitteth on the right hand of God, for our life is hid with Christ in God, and when He shall appear, we shall appear with Him in glory.

My boy has a magnet, and when he holds it near a needle or a piece of steel they are drawn to the magnet. Jesus is our magnet. He is above, and He is drawing us to Him. If your heart is set on things on the earth, the earth will hold you, earthly power, but if your desires and ambitions are heavenward, when Jesus draws near, He, the Magnet of the soul, will draw you up. I have felt sometimes as though I could not keep my feet down.

The Holy Ghost has come into the world. The Spirit of God is being poured out upon the people

in this latter rain, for the great purpose of revealing Jesus, and if you do not exalt the Lord of glory, you haven't much of the Holy Ghost. I have been as radical a man as ever stepped upon a platform to preach the everlasting Gospel; I never believed in the wearing of gold or fine clothes, I had this zeal in my soul, but this one thing I have found; when God filled me with the Holy Ghost He showed me Christ in many people in whom I never saw Him before. He gave me great love and sympathy and my heart has been burning with the love of Jesus for man as it never did before. The Christ has become greater to me. I have seen Him in His greatness and power and love and mercy, but I see Him in His great justice as well. I see Him as the Judge of the quick and the dead.

Beloved, I tell you we are coming soon to the place where it will be a reality. Some times I speak to people about the coming of Jesus, and they say, "Well, I'd like to see Him," just as they would speak of a man coming. This old earth shall shake and tremble and move out of its place. God may have to do that in order that this world may be created anew. At any rate it will be real to those that are walking with God.

My heart has been so grieved when I hear so many people talk about their brothers and sisters. We are in a mighty conflict today against the powers of the devil, and it is very sad to see some people turning their guns right around, like the Mexicans, and fighting each other. There will be little victory until we quit fighting each other.

Just about the time the Holy Ghost began to fall at Azuza Street, Los Angeles, a man who was one of the worst characters in that country, received salvation. He was so hardened in sin, and was so far gone in disease the doctors said he could not live more than a few days or a week at most, but he said, "My God, if you will save me, I will give you my life." That was a very simple prayer, but how much does it mean to you? There are many people who say, "I will give God my

best," but when it comes to giving it, they shrink back. God healed that man that night. He went to sleep and in the morning he got up and took a bath, and the diseased skin fell off from his hands. The doctor came and looked him over and pronounced him a well man. The Holy Ghost was falling, and he went down to Azuza Street Mission, and God baptized him with the Holy Ghost and filled him with His divine power. Just before he arose from his knees the Lord said to him, "You told me if I healed you and saved you, you'd give Me your life. I want it." "What do you want, Lord?" "I want you to go over to an island where there are three hundred suffering people." "What is the matter with them, Lord?" "Oh, they are lepers. Nobody else lives there. Go over and preach the Gospel to them." He took his grip and started. God help us to know that this kind of faith is the faith of obedience; the love that causes a son or a daughter to leave father and mother, is the love that leaves everything for Christ, that is the real heart-throbbings God is looking for. He went over and stayed two years and came back, but before he could land he had to be examined. The same doctor examined him and said, his blood was twenty per cent better than when he went away. God had followed him and three had been healed of leprosy, and I forget how many were saved by the power of God. He stayed several months, but he said, "This is the last time I shall come back, my life shall be spent with the lepers on the island." Where is our life being spent? Oh, beloved, if you stand in His presence, it will be when you manifest the love of Jesus.

Oh, beloved, some day we are going up to be with Him. I wonder how our heart throbs tonight. If we would reign with Him we must walk with Him here on earth. "Be ye also ready, for in an hour when you think not the Son of Man cometh." Let us daily live that if He should come at any time we would be ready to meet Him.

### Campmeetings

A Camp Meeting for New England will be held at Montwait Camp Ground, South Framingham, Mass., from Aug. 5 to 14, 1911; Dr. F. E. Yoakum, of Los Angeles, Calif., will be in charge.

Accommodations will be provided for the sick and afflicted who notify the management in time, and special instruction and prayer will be given to those afflicted in body.

Board, per week, \$3.75; for the ten days, \$5.00.

For further information, write G. L. Packard, 240 Millet St., Dorchester, Mass.

A Pentecostal Convention will be held near Coalport, Pa., from July 28 to Aug. 6, 1911. Everybody invited. For further information, address F. G. Morrison, Coalport, Pa., Box 15.

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**Notes**

AS ANNOUNCED in our June issue, Dr. F. E. Yoakum, of Los Angeles, was with us in the Stone Church, from Monday evening until Wednesday night, June 26 to 28. Our brother came to us in the power and love of the Spirit, and his ministry was a great blessing to everyone who attended the meetings. On the evening of the first meeting, we had one of the severest thunder storms we have ever known in this part of the country, yet the vestry of the church was packed to the doors, some having to stand. Many had come from a distance and would not miss a single meeting. They came in the midst of all the blinding storm and drenching rain. It was not the idle, curious throng, but those who were hungry for God; the sick and suffering, the lame and halt and blind; mothers coming with aching hearts, bringing petitions in behalf of wayward sons and daughters; earnest men and women seeking after "white-heated" love, and a tender and believing heart that would reach out for the lost.

In the opening prayer as we knelt before the Lord, Brother Yoakum said, "Lord, heal somebody now," and immediately he received the witness that some one in the audience was healed. As we arose, a brother testified that he had received healing in his body from boils and impurity in the blood he had had for months; and that he had received a spiritual illumination he had

never known before, and a realization of the sanctifying power of God for spirit, soul and body.

On Tuesday and Wednesday our workers went out into the streets and into the saloons, and brought in the outcasts, and the drunkards; those who had lost all they had through drink—position, money, reputation and self-respect; in whom nothing remained but an insatiable thirst which they were vainly trying to satisfy, but which would never be quenched. God used our brother in praying for these debauched and hopeless ones. and as he prayed for them, gave them a cup of cold water, and the kiss of love the father gives a prodigal son, they were melted to tears, and a number seemed to get a real deliverance from the awful curse of drink, and salvation for their spirits. Several testified to getting victory over the cigarette habit, and we are trusting that they will be faithful so that God can build up their wasted bodies and wrecked and ruined constitutions.

There were many testimonies to divine healing, some of which had occurred during the three days' meetings and others previously. When we see such a gathering of five or six hundred people, many of them seeking from the Lord healing for their bodies, and then realize that this gathering is only one of many hundreds all over the country where people have turned away from doctors and drugs and are trusting in the atoning blood of Jesus for deliverance from bodily ailments, we are made to feel that the cause of Divine Healing has made rapid strides during the last twenty years, and those who have been pioneers and struggled hard against much opposition of friends and enemies have need to be much encouraged that God is multiplying His works in the lives of the children of men.

But there is much need yet for greater consecration, greater humility, and greater power, that those bound in afflictions and iron, the oppressed and possessed, the lame and the blind, shall be set free. We are receiving the earnest of what is in store for us in the future, we verily believe, and with the eye of faith we see victory ahead for every disease-smitten soul, and believe that the day will come when it will be said of Jesus that through His ministering servants, "He healed all that were oppressed of the devil."

Dr. Yoakum was accompanied by Joseph Dinnick, who has been a Wesleyan Superintendent in England. Brother Dinnick is the youngest son of a family of fourteen, seven sons and two daughters of whom have been preachers. He

told us a number of incidents in the life of "Billy Bray," whom he knew personally. When he was a child, Billy Bray used to dance him on his knee as he sang one of his Cornish hymns. He also told us that for many years Billy Bray would eat nothing from Saturday night until Monday morning, so as not to entail Sunday labor in cooking, and during this time he would often preach three sermons and walk miles besides.

Brother Dinnick labored faithfully in our midst; being burdened with the sick and suffering ones, and feeling some requests that came in might be neglected, he rose early and laid them before the Lord, and said after he had presented fifty-two requests, he saw Jesus more clearly than he had ever seen Him before.

We are grateful to God for the blessed ministry of our brethren, and praise and glorify Him for every manifestation of love and power to those who gathered in His Name.

### Campmeetings

THE Fifth Annual Pentecostal Camp Meeting will be held in Garfield Park, Topeka, Kansas, August 24 to September 4, 1911.

To reach camp grounds take the Garfield Park cars and get off at end of line. Those attending will kindly bring bedding, and notify the management, stating the number in the party, so that arrangements can be made for their accommodation. For further particulars, address C. E. Foster, 1235 No. Quincy Street, Topeka, Kansas.

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A Pentecostal Camp Meeting will be held at the Bible Holiness Camp Ground near Preston, Md., beginning Aug. 4, and continuing as long as the Lord may lead. Table run by free-will offerings. For further information, write R. P. Taylor, Preston, Md.

### Village Work in Japan

BROTHER Robert Atchison writes from Osaka, Japan, pouring out his heart for the needs of the Kawachi Valley, which contains hundreds of villages of people who know not God.

He tells us that they visit thirty-two villages once a month and preach the Gospel, when the weather permits, at the same time distributing papers, tracts and testaments. Some meetings are held in the homes of the people and others on the streets and roadsides. They are praying for open doors in every village.

Thirty-eight villages with a population of be-

tween eighteen and twenty thousand people are regularly having preaching once a month, and the cost of getting the Gospel to these eighteen or twenty villages regularly in this way is about \$15 per month. Pray for our Brother Atchison. He has many difficulties in regard to finding suitable property for religious services and for his own home, and needs help and prayer. He writes they have lived seven years in Japanese houses, but they are small, and as the children are growing up they need more room. May God lay these needs upon some one's heart.

### Through Fiery Trials

OUR hearts were made very sad to receive a letter from Brother and Sister Dixon, Canton, China, in which they tell us, among other things, of the death of their two little babies. We beg our readers to pray for our dear brother and sister who, in the midst of their many trials incident to starting on a new field, have had this great sorrow. We give below an extract from their letter:

"Perhaps before this you may have heard of our recent misfortune in the loss of our two precious babies by diphtheria. We put our whole confidence in God and held true to the end, but it pleased God to bruise us a little so that we might the more appreciate the stripes which were laid on Him.

"Our arms feel quite empty and our hearts will sometimes ache in spite of all we can do. But we are doing all we can to be brave, and He giveth more grace.

"We are sometimes tempted to stretch our hands as far as we can through the mysterious veil of death, but reach as we may, they have gone beyond our touch. And then our hearts cry out to God, 'What wilt Thou give unto us seeing we are childless?' If we may but have souls now, we are quite willing to wait until the resurrection of the just for fuller rewards, if so be the will of God.

"Our little girl Gertrude, aged three years was taken first, and sixteen days later our little Wendell, aged four and one-half years, was laid on the barren mountain side, six miles east of that immense city of Canton.

"We love to quote the little child poem which they so often repeated:

"Two little bowls,  
Round and white;  
Two little spoons,  
Silver bright;

"Two little stools,  
Side by side;  
Two little children,  
Mother's pride."

And now we just add two more lines:

"Two little graves  
On the mountain side."

We cry from the very depths of our heart, "Oh God, be pleased to give them souls to fill up the aching void that has been made in their lives."

## Word from the Famine District

WE CALL the attention of our readers to the reports from the laborers in the lands beyond the seas. Cries have come to us from India, China, Africa and Japan, and our hands must not be slack in reaching out to help the missionaries who are faithfully sowing the Gospel seed in the midst of the awful darkness of heathenism.

Brother Junk tells us that the death rate from the plague which has been in their neighborhood, is said to be from seven hundred to one thousand a day, owing to the unsanitary conditions of the country. But the loving Father in His mercy has cared for the missionary, and there is not one case of sickness among them. The following letter from Brother Junk is intensely interesting:

"May the Lord bless you and the dear ones who are helping us in our work. If ever the money was welcome, it is now, as we have a famine here, and a great deal of suffering. It is fearful, and to human eyes seems to get worse, as the wheat crop, our main supply, seemingly will be very small—not quite half what it generally is. Provisions are five times the usual price and still getting higher. Oh, you will believe that it is terrible to these poor ones, who have no hope, no light, no one to go to in their trouble. I will just give you one instance out of one hundred of the same kind. Last Saturday, while coming home from a neighboring village, I counted three dead bodies of starved people within a quarter of a mile; a woman sat by the dead body of her child, about five years old, eating, for want of anything else, the cotton of her wadded cloth. We are helping as much as possible, but that is very little. Nothing can help but the Gospel of our Lord Jesus Christ. Pray for us that the Lord may send forth laborers and that we who are here may be faithful.

"The work is getting better every day, and some are added to the flock almost daily, the meetings are crowded at present. I will admit some are coming for the loaves and fishes, but many are coming for the Bread of Life, praise the Lord! Especially in the outlying villages and towns the attention is very good, and an earnestness I have never seen before.

"I have forty-three children—thirty-two boys and eleven girls. Six of the boys and two of the girls are very earnest Christians and a good help in the meetings.

"We have three meetings a day, 6 a. m., 2 p. m. and 7 p. m., Sunday all day, and many times almost all night, for our congregation changes continually. If one gets interested he or she will not leave till they have inquired very deeply. Time is nothing to them, for day or night are almost alike to the most of these poor ones, home ties as we know them are unknown, or at least very seldom practiced. Even at meal times they do not gather around the common table (most of them have none), but each one grabs his dish: one eats his food in the yard, while the other one probably goes out into the street or to his neighbor. I am speaking particularly of those who have not accented our Lord. If ever a country needs the light of the Gospel, it is poor China with its millions upon millions.

"My heart greatly rejoiced last Sunday as we were observing the Lord's ordinances. Father blessed us wonderfully. The Spirit was present as I have not felt Him for quite a number of weeks. There were, all told, one hundred and forty to partake of it; most of them hardly knew the name of our Lord a year ago. Oh, it is blessed to walk with the Master and to do His blessed will! Pray for us."

## Convention Echoes

The following extract from a letter tells of blessing a sister received at the May Convention:

"I feel refreshed and strengthened, and ready for a deeper plunge into the deep things of God. The Convention was certainly a great blessing to all. One could easily sense the quiet, powerful way God was working like a mighty magnet, drawing and unifying the hearts and experiences of His people, and cementing them all in divine love.

"While many were blessed in a way easy to be seen, He did not forget *me*, and over there in one corner of the 'seekers' room,' the Father manifested Himself to me in a very precious way, all unknown to the passerby.

"This was the second time in my Christian experience that God the Father came and manifested Himself. I was filled with His wonderful presence, and wandered out of the room and sat down on the long bench behind the furnace. Soon a young German came and sat down by me, hungry and in need of encouragement. It was so easy to talk to him. Almost in a whisper he said, 'Do you know Jesus is standing near?' I did not notice his remark particularly until the next day he said again, 'Did you know Jesus was standing close by us while we were talking yesterday over there by the stove?'

"Oh, friends, this amply paid me for my trip many times over to Chicago and the Convention. God only knows what that meant to that barren, hungry soul, in strengthening faith and confidence. I had the Glorious One within, and was not conscious of Jesus' presence without. But *he saw Jesus!* Glory to His Name forever!"

## God's Faithfulness in West Africa

The following letter from William R. Johnson, Blebo Station, Interior Mission, Cape Palmas, Liberia, West Africa, will be of interest to our readers:

"Your most welcome letter of April 13th just as hand. It rejoiced our hearts to know that although one place where prayer was wont to be made had ceased to be, God in His great love was raising up other intercessors, for we feel that this work of preaching the Gospel to the heathen does not wholly belong to the men and women that are on the field, but equally to the saints at home. We are not able to stand the tests that we meet daily unless the saints at home hold up our hands.

"We wish to thank you very much for the offering of £15-19-2 that you sent; it truly came at an opportune time, as the load was extra heavy and I was almost going down under it; but how good God is to us, even when our faith is weak. We had just received an invoice for almost \$300 for provisions and material for our building, which was much higher than we expected, but Father knew how much we needed, so He proved faithful to His promise.

"Now, as concerning our work, just a few words. It is purely pioneer work, the country is a tangled mass of forest and jungle, only where the people have cleared here and there for farms. The towns are built on small elevations and vary in size, some have a population of one hundred, and some as high as one thousand. There is so little harmony among the natives that as soon as a town begins to be of any size, there is trouble in their midst, and a part of them move and build another town; as a result the towns are scattered all about us.

"It is a great field and we think now is the time to put forth a great effort for this people as we have only heathenism to contend with. Neither Mohammedanism nor Catholicism has a hold here, but truly the superstition of the heathen is quite enough; it seems almost impenetrable, but our God is able.

"It is impossible for the natives to live in towns after turning to the Lord, as everyone that lives in towns must take part in their heathen rites and ceremonies, and so, when one is ready to turn, we bring him over to the mission, and, of course, we must feed and clothe him for a few months at least. We have now about thirty in the mission and are continually getting new ones in all the time, which of course keeps our expenses high.

"The food is plain, rice being the chief article; it costs almost \$200 a year to support a boy in school. We try to get the young people and then we teach them how to read and write, and they become the native preachers of the land. Some are very hungry for their baptism, and God is very near to us these days; pray that the latter rain may flood this land.

"Brother and Sister J. M. Perkins, former M. E. missionaries but now Pentecostal, have a station about fifteen miles from ours. It is run on the same line as ours. Miss Hisey and Miss Mendenhall have another mission about thirty miles from here. Brother and Sister Harrow are at Garraway, a place on the beach; they have a school and also have what we call our receiving station. Spiritually we are all working as one.

"We trust that THE LATTER RAIN EVANGEL shall have a wide circulation, and will prove a great blessing to the saints and also to the heathen."

### On the Borders of Nepal

MANY of our readers have, at different times, been put in touch with the workers who are laboring on the border of Nepal, a country that is entirely shut off from the outside world, and within whose state no white person is allowed to enter. Yet this country has a population as large as the whole of Australia, and God is laying upon many hearts a desire to minister to the Nepalese. The following letter from Sister Lillian Denny tells us of the burdens of some for this people:

"Over a year ago the Lord led us to open up a mission station at Nanpara, which is only about ten miles from Nepal. From this station I have gone several times with native workers to Narpolginj Rood, the end of the railroad, and crossed over into Nepal, that the native workers could sell the Gospels to the Nepalese. The native Christians are privileged to sell books within the borders. The Nepali people are a simple-minded, warm-hearted people and open to receive the Gospel.

"As I thought of the millions of people shut in from the Gospel, and the law depriving them from ever hearing the Gospel my very soul cried out to God as never before, that somehow He would break that law and make a way, where there was none, for the Gospel to be carried into Nepal. I pray that God will lay a burden of prayer on those who read this article, for the millions in Nepal.

"God has at different times laid it on my heart, and that of others, to open a station at Narpolginj Rood, on the very border, and there open up a school for the education of the Nepalese, and at the same time teach them the Gospel. God seems to be slowly paving the way, but He is surely working. Quite a sum of money has already been promised, and I ask prayer that the entire sum may come in His own time, which we believe will be in the next cold season. May the Lord have His complete plan carried out."

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A letter from Mrs. James Hare, who went back last fall to Freetown, West Africa, with her husband, tells us that God is blessing their labors; He has given them clear and precious con-

versions among the country people, and many healings. She and her husband have been absolutely free from fever, which she says is nothing short of miraculous in that country. We thank God with them, for His protection and care.

### Evangelizing in India

Mrs. Annie Murray. Bombay, India.

I THINK I told you in my last letter of a work begun by the Spirit in the district of Aurgabad, two hundred miles from here. The men who came from there to this home and received the baptism have been very true to God. At their own expense, they have preached the Gospel in a radius of eighty miles around their own homes. They themselves are the poorest of the poor, and the people to whom they have preached have helped them in the way of giving them food. Two of the preachers had buffaloes, which they sold and bought ponies, so that they might be able to carry the Gospel to distant villages. The result is a great awakening. Hallelujah to God! Moslems, Parsees, Hindoos and all kinds are stretching out their hands for the Bread of Life and beseeching us to send it to them. About six weeks ago I sent our best evangelist to help them for a few weeks, and he reported a wide-spread work of God. Three weeks ago the Lord sent us two missionaries. They went and took a Bible woman with them and stayed two weeks. The evangelist and they have returned, and now God is showing us that we must, in His Name, go forward into this open door. So we are going to hire a bungalow in a large village named Talna, on the railway; there these two lady missionaries with the Bible woman will settle. There will be many villages around them so that the people can come to them and hear the Gospel. We will have some stables on the compound where the villagers can put up for the night when they come to hear the truth.

In the village of Saigaon, ten miles from Talna, we will have to build a little meeting house with two small rooms attached to it for workers. There are nothing but small mud huts there and the rainy season is coming (the people, there 'til now, have been worshipping under a tree). We feel this is God's will for us, and so we are launching out at His bidding, and would ask prayer that God will continue working among these needy people, and that every real need may be supplied. It is such a joy to find the people hungering for God! Hallelujah!

I can not tell you the encouragement it gives me to know that God's precious people are standing behind me in prayer and sympathy in the work to which our Lord has called me, and blessed be His holy Name, He is answering these prayers. He is graciously manifesting His presence among us. Our male teacher, who has been seeking the baptism for about six months, has received this week; the Lord seems to be doing a deep work in him. Hallelujah! Then the Lord is bringing hungry souls to us from among the Hindoos and Mohammedans as well as the nominal Christians. One night three Hindoo men came in and the Lord manifested His presence in such a way that they trembled and were filled with fear. They said to us, "Your God came down among you and we were afraid; our hair stood on end." Pray that they may be saved.

The other day a man came to us almost in despair. He was once a Brahmin, but had accepted *Christianity* some years ago, then he went into some mission where he got books on the higher criticism which destroyed any little faith he had; he then became a drunkard and was almost ready to commit suicide, but came to us as a last resource. He said, "Oh, if only I had someone to pray for me that I might not perish, I do not want to live in sin, but I can not help myself, if you would only take me and lock me up and pray for me." We did what he asked and yesterday we waited on the Lord with him, and the Spirit led us to rebuke the demons that were holding him, and to claim his deliverance through the atoning blood of the Lamb. The Lord

really worked in him and he began to pray and to call on the name of Jesus and claimed the protection of His Blood. He said he had been wanting to pray for months, but could not. "Now," he said, "I am free through the name of Jesus. He has given His Name to me to use against the devil, oh, it is so wonderful and so good to be able to pray." Will you pray that this man may be saved to the uttermost for the glory of Jesus?

We have had delightfully cool weather in Bombay till

now. We expect D. V. to go to Darjeeling for a little change and rest, but I hear that there is a blessed revival broken out among the English soldiers there. Hallelujah!

Please pray that the Lord may have His way with us all. We will remember you all in our prayers.

May the Lord continue to pour out His Spirit in your midst and all Chicago.

## Resurrection Paper No. VII

### Christ in Training for the First Resurrection

Miss E. Sisson, New London, Conn.



SCRIPTURE states that Christ is "the first begotten of the dead," "the first fruits of them that slept." How came He to be the First of the first, the Leader of the first resurrection file? Because during His earthly life He kept in the place of absolute nothingness, and thus He let in the life of Another.

If we should raise the question with any little Sunday School child, "What could Jesus do when He was here upon earth?" the child would reply, "He could make bread and fishes to feed thousands; He could heal the sick; He could cast out devils; He could command the wind and the sea to be still; He could find money in a fish's mouth; He could raise the dead; oh! He could do everything." But when we turn to Him and ask Him, "In His earthly career, what can the Son of man do?" He replies, "I can \* \* \* \* do nothing." John 5:20. Herein was His perfection as a human being, as the man Christ Jesus.

We fail to appreciate what a training was mortal life for Christ. From the bosom of the Father came Jesus, Himself the omnipotent God, to introduce that God-life into the flesh, through the nature received from Mary His mother. His was a call to live a sinless life in the flesh, that flesh which God says "Is not subject to the law of God, neither indeed can be." Rom. 8:7-8. "They that are in the flesh can not please God." So the problem with Jesus was, how to dwell in the flesh, in human nature, that nature received from Mary, and never live in His humanity, never move from it for one single instant; thus only could He be "holy" and remain "holy." "That holy thing which shall be born of thee, shall be called the Son of God." Luke 1:35. As Son of Mary He met life, its temptations and its duties; as Son of God in the might of the Father, He lived that life; a helpless humanity resting by faith in the Divine Father.

A close study of the Gospel of John, which from one view point may be called the diary of

the man Christ Jesus, reveals the unwavering position maintained by Him of denial of the human life. "Verily, verily, I say unto you, The Son can do nothing of Himself." John 5:19, 30; 8:28. Never spake of Himself, John 7:16, 8:38; 12:49, etc. Never wrought a miracle, (only let the Father work through Him), 14:10; 5:36; 10:37-38; never came nor went from self, (ever the Sent One), 4:34; 5:23, 24, 30; 12:44; 9:38, 39, 44; 7:16, 9:4; 11:42; 12:44, 45, etc., etc. Never used His human judgment, (only judged as the Father showed Him), 5:30. Jesus renounced the powers of His own being, refused to use them, yielded them to God, to be used by Him, and this renunciation was prophesied of Him in Isa. 18:19-21 as His perfection. "Who is blind as My Servant, and deaf as My Messenger that I sent? who is blind as He that is perfect and blind as the Lord's Servant? seeing many things but Thou observest not; opening the ears but He heareth not. The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honorable." His ear "dugged," (Ps. 11:6; Ex. 21:6) or bored to the house of His Jehovah Master, He would not for one instant let any of His powers go out free, or let the seed of Mary in Him, the flesh, the human, even for one moment use them, and if He had, that would have been a moment of sin, for "the flesh is enmity against God," "not subject," "neither indeed can be."

He had come to demonstrate how God could live in the flesh, dominate it, use its powers and live it uninterruptedly up into God, and show forth through it *continuously only* the glory of God. To do this He must be a real man, not a painted image of one. Very God of very God, He must become also very man of very man. In Himself He must demonstrate that the sinner from the depths of his sin could be lifted by letting God in. So He took the sinner's place, was made "in the likeness of *sinful flesh*," took on Him "the seed of Abraham," "was tempted in *all points* like as we are, yet without sin," Hallelujah!

Thus in Himself He met and conquered the temptations addressed to the whole sinful race, having been supplied from Mary His mother with their own flesh, ("God *can not* be tempted") in which flesh to be subjected to every form of temptation that individually and collectively assailed mankind. Truly God hath given us "a Savior and a Great One!" He was very man as we know human nature today, but in temptation He was the man colossal, in that there played upon that weak flesh everything that Satan and his hosts had turned upon the race from the serpent's hour of seducing Eve in the garden, up and out to all that shall come upon the race to the close of God's dealings with a sinful creation. And He was forevermore Conqueror Colossal, in that He triumphed over all without a second's interruption of that victory. One of the later forms of that battle and conquest is portrayed in the Gethsemane agony.

A subtle snare of the Christian worker is that of making the will of God subservient to the work of God. In us Christian workers there are many forms of this—gross, less gross and more delicate. We see constantly how many are afraid to go on with God for fear of injury to His work in their hands. A fresh instance of this appears just now in many lands, of workers in places of responsibility who more or less clearly perceive God moving in new ways, in His shedding of Latter Rain with gifts of tongues, healings, etc., as for instance the Methodist Episcopal Church in Chili in their attitude toward God when He broke into their camp in Valparaiso and outstations with great power upon their South American converts, and the Methodist Episcopal Church resisted and drove their many-years'-leader of the Valparaiso work, Dr. Hoover, and the Spirit quickened South American Christians with many fresh converts, out of the ranks of that denomination. A little study of Church history shows us in every age of the Church, hosts who have thus made missteps, as the English Church in the days of the Wesleys; Congregationalists in the days of Finney; Presbyterians in the time of the great outpouring of the Spirit in the Cumberland Mountains; Welsh clergy and mission workers in this last mighty move of God in Wales; etc., etc. Conservatism, the fear of taking up with unpopular truth, and as many objections and prejudices as Satan can bring to bear upon a soul, must be turned on to prevent the Christian from inquiring where God is and what is His will in the matter. As God breaks upon the world in new and hitherto unknown ways of working, Christian work-

ers can only be saved from various forms of rejecting Him by dying to the work of God, on the altar of advancing consecration to the will of God. Thus Jesus, the Christian Worker, could not be tempted in all points unless He met this also, and let drop the work of God in single-eyed devotion to the will of God. Gethsemane the place, midnight the hour, He began to be exceedingly sorrowful, "even unto death;" "He sweat as it were, great drops of blood falling down to the ground." From such conditions death was now very, very imminent and He had not yet come to the cross, to hang upon which in expiation of our sins was His preminent work, His holy mission to earth. Hence He cried, saying: "Father, if Thou be willing, remove *this cup*, (the cup of premature death, before He had come to the place and hour of His sacrificial offering) from me." Oh, with what intensity of desire for the world's salvation He cried again and again and again to have *this cup* averted, that He might pass on and drink that other cup of the wrath of God on your sins and mine; and being in an agony, He prayed the more earnestly. Hebrews 5 gives the subject matter of this prayer and its result. He prayed "to Him that was able to save Him from death;" the prayer was answered, "He was heard." Reason? "In that He feared," (margin, "for his piety," "for His subjection;" Alford, "for His reverent subjection.") Since His prayer to be saved from death was heard, it could not have been the death of the cross He was praying to be saved from, but a premature death there in Gethsemane which would forestall His mission of becoming the Savior of the world. Can we not see in that most blessed and holy mystery of the union of the two natures in Jesus, that of Mary and that of God, that as divine He knew all things, yet as human He was subject to surprises and confusion as we are? How terrible, with the holy call upon Him to die for a wrecked world, and to the utmost bounds of His nature a palpitating love for its lost souls, in one instant to have all His Christian-worker hopes dashed! With a certain knowledge that His sacrificial death was a lost world's only life, to give that sacrifice all up, and to drop out of human life, if such be the will of God, *nothing accomplished!* Oh, what depth of consecration this called for in the Christian human nature of Christ! In that nature He could not understand how this could be, why it should be. The perpetual reiteration, "not my will but Thine" as He prayed in an agony was a laying down of His life-work in consecration to the unknown will of God. "Being in an agony," the blood exuding

from every pore, dissolution at hand, there appeared an angel from heaven strengthening Him to continue, "not my will but Thine be done." Thus He made His prayer, "to Him that could save Him from death," (Heb. 5:7) and was heard, "in that He feared." Feared to die? Oh no! He had come to earth to die. "In that He feared" to hold on to life against the unknown will of God. Feared to hold on to His Christian work against the possible will of God. He let life go, He let His Christian work go that He might have "not my will but Thine \* \* \* done." He had come to earth not preeminently for the salvation of a world, but preeminently to do the will of God; "Lo, I came to do Thy will." If that will led Him otherwise than He thought, He must follow the will, not the work. God help us to get clear on first things first. "For His piety," that is, His subjection of His work to the unknown will of God, "He was heard." "Tho' He were a son, yet learned He obedience, (that is, an ever-deepening quality of obedience—of course, there was never an atom of disobedience) by the things which He suffered," and "being made perfect, He became the Author of eternal salvation unto all them that obey Him." As a Christian worker He was "made perfect," by submitting the work of God to the will of God, and if He had not *thus* been "made perfect," He never could have had the Authorship of eternal salvation. It was necessary that He should lay down even the work of God for the will of God, in order to be that perfect man Christ Jesus, whom God could accept for the saving work of the cross of Calvary. The Father must make Him by His life-long victory in God over the flesh, in all things, at all points a *perfect man*, before He could carry Jesus to the tree and there make Him a perfect sacrifice.

Notice that in laying down the work of God to the will of God, He became united to that will so that it became possible for God to give Him the very work He laid down! In fact, it was His only road to that work. Latterly the writer has seen much of the dealing of God with many of His children on this very point. To illustrate—when the Latter Rain power and blessing struck a little company who had been going to a Salvation Mission, their speaking in tongues and various other demonstrations when the power of God came upon them frightened others of the mission and they soon froze these off, but their mission began to parch and finally went all to nothing and they came to this little Latter Rain company and asked them to buy the furnishings and reopen the

place, which they did, on Pentecostal lines. Afraid of this "new thing," they held on to their work against the will of God and came to naught. In another vicinity God struck a large and flourishing work with His power, several came out in tongues and there was much blessing, but many who had hitherto been staunch supporters of this faith work were ready to leave unless the new manifestations of God were checked. The leader of the work however said, "We will stand by God, and let Him do what He will with us, we believe that while some will leave, our God is able to send in others." Thus the work went through a sifting, but God has greatly enlarged it, and they are more prosperous there today than they were before. There may sometimes be self mixed with our desire for the prosperity of His work, but when we die to the work that we may follow the whole will of God, a great thing is accomplished for all eternity.

There were still other and far deeper deaths that Jesus the Savior of mankind was to die on Calvary's cross, but He could not have come to that Savior's work had He not first been "made perfect" as man of God for only an absolutely perfect man could be accepted for that sacrifice. Nor would it have done for God to have sent Him to the earth, a perfect man, unable to feel the power of temptation, He must stand in the sinner's stead, feeling the pressure of a sin-broken nature, and getting the sinner's victory, that is, through grace, and not because of inherent strength, over that nature. But how in the sinner's nature could He be forever absolutely sinless? By living the life He wants you and me to live. All the way through it was, "I live, yet not I, but the Father. ("He that hath seen Me hath seen the Father;" "I and the Father are one.") As He has provided for us by the cross that it may be "I live yet not I but Christ," He lived the life in the flesh, against the flesh, above the flesh. He lived the divine life in the human nature. He really *lived* the life against the odds, and maintained the absolute victory of holiness which now He offers to live in any and every sinner. He can say always to every sinner, "I have met all this your life, and gone victoriously over it, I was tempted in all points like as you are, *yet without sin*, I can do it again. Let me in, let me do it *all*." Ah! in that little word *all* is the secret of His victorious earthly life. It was *all* God in His laid down human nature. In Hebrews 1:3 He is spoken of as "the brightness of His (Father's) glory, the express image of His person." (Substance, R. V.) The thought brought out here is one of blessed

instruction. The Greek word here rendered "express image" is *character*, not character, but that which the written character makes; the impression made upon the wax table used in writing among the ancients, or the indentations made upon the yielding papyrus by the stylus, or the imprint made by the dropping of the die or seal upon the soft wax. It was the emptiness which let in the fulness of the seal or stamp. And were there as much as a *roseleaf of thickness* between the seal and the impress, it were not an exact *character*, not an "express image," everywhere and everyhow hollowed out to fit the fulness of the seal. Its fulness dropped into the *character's* emptiness as the fulness of the key fits into the empty spaces of the lock, as the hollowness of our joint-sockets give play to the balls, so Christ in His mortal life perpetually gave place in His emptiness to the fulness of the Father. He renounced all independent thought or action, and just let, so to speak, God the Key, turn in Christ the Lock; God the Ball, play in Christ the Socket. Thus does God say of Him delightedly, seeing His utter self-abnegation, "Who is blind but My Servant? or deaf as My Messenger that I sent? Who is blind as He that is perfect, and blind as the Lord's Servant? Seeing many things, but Thou observest them not; opening the ears, but He heareth not. The Lord is well pleased for His righteousness' sake."

Here was coming one of Adam's race who should live absolute righteousness. The first Adam made sinless, yet he fell into sin, the second Adam "made in the likeness of sinful flesh"

never sins, but magnifies the holy law and makes it honorable. "Verily He took not on Him the nature of angels, but He took on Him the seed of Abraham." Heb. 2:16. He came, however, in the power of the Lord's secret, with abnegated faculties to let another live all the life in Him. "He will magnify the law and make it honorable." He did. It was always everyhow kept by God in Him. Well may He say to you and me, "Learn of Me for I am meek and lowly in heart." He was the full overcomer in the flesh, and as "Leader of the file," (lit. Greek for "Captain of our Salvation," Heb. 2:10) waits to repeat Himself fully in you and me. He was the full overcomer, hence the "first-begotten from the dead." "He knoweth our frame, (for He has been in it) He *remembereth* that we are dust." He *expects nothing* from us, for in that frame He could do "nothing" as a Son of God. As He expects nothing from us, He would teach us to expect nothing from ourselves or each other, but put *all* our expectations in Him.

Exalt, O dust and ashes!  
The Lord shall be thy part,  
His, only His forever,  
Thou shalt be and thou art!

"The disciple is not above his Master: but everyone *shall be perfected as his Master*," (margin, Luke 6:40). As Jesus drew his mortal living from the Father, and was complete in the Father, *so* we are complete "in Him."

Complete, oh sweet and heavenly word!  
Which sinless angels never heard,  
Complete, not in myself, but Thee,  
"Yes, trusting soul, complete in Me."

## The Wonderful Works of God in Chili

Part Two. Continued from April, 1911

Willis C. Hoover, Casilla 2131, Valparaiso, Chili, South America.



WE FOUND ourselves in a position similar to Martin Luther's predicament, when it was demanded of him that he fly or recant. His reply was, "You may expect everything from me . . . except flight and recantation. Fly I can not, and still less retract." Could I take any other stand? So I resigned from the church of my birth and choice, and remained with the congregation which God had used me to lead to a living faith in the whole Word of God, and on May 1st we formed an independent, self-supporting body; the third in point of time of separation, but first as being, humanly speaking, the

origin of the movement, largest numerically, and having an ordained minister. So the others placed themselves into relation with us, inviting me to be their superintendent.

Those who retired from the M. E. Church in Valparaiso numbered four hundred and fifty out of a total of seven hundred. In the church work we had a number of small rooms over the city where we had class meetings and weekly preaching by our local preachers and exhorters. Inasmuch as thirty of the thirty-five official members retired, as also most of the people whose rooms we used, these rooms became our only meeting places. We have thirteen such, and in each of them is held a Sunday school, a class meeting.

and two preaching services. A weekly official board meeting keeps me in touch with my twenty-three preachers and exhorters, and a weekly teachers' meeting prepares the more than thirty teachers for their wonderful work, for such we esteem the unfolding of the mind of the Spirit through the Word.

I think it a testimony worth while to state the following coincidences in our church history:

In the year 1902 we were studying in the International Sunday School Lessons the book of the Acts of the Apostles. We studied it believingly and as a type of spiritual life and activity which ought to be reproduced in the church life of today. The result was that our church had that year a wonderful revival which gave it a name in the Evangelical annals of South America.

In the year 1909 we had, in the regular return of the course, the same book to study. It was the good providence of God, bringing that book again before us in our special time of need and hunger. The fruits that that study, along with our prayers, produced, have been recounted in my story. I mention it to show the noble part that our Sunday School work takes in the march of our church life; incidentally but emphatically showing at the same time how a revival may be had.

The preaching plan is made out for a month or two in advance and each preacher knows his work and carries it out with a faithfulness which means to some of them no evening meal till eleven or twelve o'clock at night, after a hard day's labor and sometimes a journey of two to six miles to and from the place of meeting.

One of the great dangers to the work might have been considered to be the systematic and repeated visiting of our members by the pastor and people of the church we had left, with arguments and persuasions supposed to be available in bringing them to a sense of their error. These efforts have been astonishingly without avail.

The lack of a central meeting place is one of our greatest drawbacks. Rents are so high that it would exhaust us and more to pay rental on a building adequate to accommodate five or six hundred persons, so we are working along as we can and by great efforts seeking to get a fund for the purchase of a property. It is much better that money which would go into rent and thus be lost, be conserved for a permanent benefit. We are making slow headway as we are now wholly self-supporting. The fact of our separation militates against a complete unity in the work, yet the Lord has wonderfully kept us in this.

The great enemy of souls and especially of this work has done his mightiest to destroy us by bringing dreadful scandals into our midst. A couple of broken homes, a fallen girl who had been baptized (yes, *two*, but one reclaimed), an attempted murder and then suicide by a man who had been reclaimed from a life of crime, and who left word that he had done this because of a fall and that he never could go back to the old life—but, blessed be God, in spite of these hindrances, the work has gone on continuously. It will not be new to anyone that sitting in judgment, spiritual pride, inconstancy, etc., have had their part in hindering. "But God!" . . . . Glory to His Name!

A number of features have appeared latterly, some of which are clearly error and have been largely corrected, while others, though causing question as difficult of solution, yet accompanied with such evident fruits of the Spirit that one may not boldly pronounce them wrong, are in practice among us.

About six months ago someone began to 'bring through' those seeking the baptism of the Holy Ghost by causing them to repeat some word rapidly and persistently. I marvel where he got the idea, for he does not read English. I had seen this error referred to in Pentecostal literature, but never mentioned it as I had not imagined that it would rise spontaneously, and I had no purpose to put erroneous ideas into people's minds. It spread rapidly, though I soon was able to correct the originator, but after he had sown the seed. However, good judgment prevailed soon among the leaders in most places where it had gone, and it has practically ceased.

The teaching of interpretation, too, "Put yourself under the blood and say what comes into your mind," "Because one is in a sure place when under the blood," this, too, had some spread, but has also been mostly set aside. During a few months there were *many* interpreters, a considerable number of whom were after this sort, but I believe most of the interpretation now to be really Spirit given, though I could not say all.

We have been struck with the readiness with which many new converts are baptized really without any experience in the Christian life and evidently not sanctified. This causes us wonder, but we stand before our God with our hand upon our mouth, or with loud voice glorifying Him, for He hath done what He pleased. One very striking and dear case, is a man who had been expelled from the church years back, cockfighter, gambler, frequenting horse races, betting, drink-

ing, etc., and unable to read; had exhausted all human effort to reclaim him and had been given up, as far as effort was concerned. On Sunday, New Year, he was drinking and betting at the races; on Monday at five p. m. he was in our meeting and gave a testimony of salvation, clear and unmistakable. On Tuesday he was first at the five p. m. meeting and I was made aware of his presence by hearing someone in the room below my study praying aloud in tongues and another interpreting. I went below to see who it might be, and it was this man! His vocabulary is limited, but the power upon him was great. He has been much used for good, though he has shown the workings of his own mind at times, and has defects that would naturally accompany such a sudden transformation.

Since January 1st we have had a most remarkable number of baptized ones. A humble poor laboring brother felt led to go to a meeting at some distance from his own place of meeting. He went and in company with another brother laid hands on a number, and nine, many of them new converts, spoke in tongues. Two or three families in his own neighborhood also, through his ministrations, speak in tongues. The new cases are frequent, constant, almost daily.

We have about a dozen ex-rogues who have made thieving a profession for periods varying from ten to twenty years; most of them are the fruit of one of their number who tells his old pals, weepingly, "The Lord received *me* with *such* mercy and love, He will surely receive *you*." He has in his house always four or five whom he is leading along as they will bear. I call him my "tugboat." The word is prettier in Spanish, "remolcador." I have the photograph of one of these men from the "rogues' gallery," a notorious rogue of twenty years' evil life, given to me by the chief of the secret police, in recognition of the fact that the man no longer belongs in that category. The gift was wholly spontaneous, being far from my imagination to have asked for such a thing.

We have received approximately one hundred and fifty new members on probation in the year of our separate life. Not all have continued to glorify God; but the failures have not been many.

Eight or ten members of our official Board have removed with their families to other places largely with the thought of propagating the good news. This is originating some new centres, while it makes place for the training of new workers in the Board.

Many newly converted or newly baptized ones feel a call to go to their country and to their kindred to tell what great things the Lord has done for them and the compassion He has had for them, and thus, too, the blessed news is spreading.

In December and January, two other congregations (almost entire) retired from the Methodist Episcopal Church with their pastor. Another pastor retired without his congregation, and was assigned the care of one of the congregations in Santiago which had been without a pastor since its separation.

A Presbyterian congregation which had accepted the Pentecostal Movement and was without a pastor, on the arrival in their city of one of our official members, dissolved their organization and rallied around him, sitting at his feet, so to speak, and received the blessed news with open hearts, though it meant a destruction of old traditions and a transformation of life. The Lord is with them and is being glorified in them.

There are now six organized churches and several other considerable groups affiliated with us. The total of those who may properly be called part of us is not less than thirteen hundred. In all places where we have work, there is an excellent spirit and the Lord is leading us onward and upward. We see errors, flesh working, and evil intruding at times, but we see the glory of God, too. Messages in tongues sometimes trouble us a little, but not seriously.

We are seeing some healings. Two notable cases of smallpox that broke out, but the eruption utterly disappeared in about two days, without maturing, and leaving no sign; patients well within a day or two.

We have had several cases of insanity, demons that have troubled us and we are looking for power "over all the power of the enemy," which we have not realized as yet. But we expect it.

We have had the pleasure of a visit from Mrs. Fanny Evans, from Newark, Ohio. She seems well impressed with our work and speaks in excellent terms of the harmony, and absence of difficult cases.

Now, perhaps I have magnified the material and the manifestations; I hope not, for the great, great cause of gratitude in our hearts and on our tongues is the transformation in the lives of so many. Here, practically all are drinkers, yes, drunkards, unclean and unfaithful in the marriage relation, liars, and dishonest, until converted. Tempers between husband and wife,

something intolerable, and even conversion in the past has failed to cure this. Pride is above anything I ever saw in my country. Well, the wonders of the grace of God in destroying the works

of the devil are unspeakable and give us a never-failing theme for His praise, sweetening, softening, purifying, humbling in wonderful degree. Blessed be His Holy Name forever.

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