The book cover features a rich, dark red background. It is framed by a wide, ornate gold border with intricate scrollwork and floral patterns. At the top and bottom of the cover, there are large, symmetrical gold decorative flourishes that resemble stylized floral or scrollwork designs. The title is centered in a gold serif font.

The
Collected Sermons
and Writings of
Aimee Semple McPherson

Volume I

AIMEE SEMPLE MCPHERSON

*The Collected Sermons and Writings
of Aimee Semple McPherson*



*The Collected Sermons
and Writings of Aimee
Semple McPherson*



Volume 1

Aimee Semple McPherson



Introduction

FROM THE 1920s through the 1940s, the name Aimee Semple McPherson was recognized by almost every person in the United States and by millions more around the world. Her radio broadcasts were heard across America, as far west as Australia, and as far east as the Canary Islands. Over twelve million people read her syndicated writings each week. She was given keys to cities and received accolades everywhere she traveled. She was a celebrity, a superstar—she was a Pentecostal evangelist.

Since her passing in 1944, many authors have attempted to tell her amazing life story. Their works contain all the pertinent statistics, and they tell of the crowds that attended her services, the accomplishments she attained, and the relationships she had. Yet even with all the details of her life, much more important information was left out.

Biographies tell us of the millions of people who came to hear Sister McPherson, but they do not tell us what she said. Yet it was the opportunity to hear her speak that inspired people to drive hundreds of miles to her revivals and meetings. What words could have been spoken by this farm girl from Canada to change people's lives and so impact American culture?

In the following pages, you will discover the heart and soul of Aimee Semple McPherson. You will discover what she taught and preached through her writings and sermons. Many of these have not been available since the messages were originally given by her, in some cases, more than a hundred years ago.

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All Scripture specifically quoted herein is taken from the King James Version of the Bible. Much of the Scripture used in this volume, however, is the author's own paraphrase, based on the King James Version.

We have done our best to present each message as accurately as possible, transcribing it just as it was spoken or written. We used her words, her spellings, her headings, and her punctuation. We have even extended this to the preface, which contains the words she wrote specifically to you in her books, *This is That, Divine Healing Sermons*, and *The Second Coming of Christ*.

I hope that her words will affect you powerfully just as they affected her hearers originally. Further, I pray that God will touch your heart with the reality and the eternal truths of the messages she brought. There is salvation through Jesus Christ, and your life can be gloriously transformed as you follow Him and live for Him in the power and fullness of the Holy Spirit.

Sterling Brackett
The Echo Park Evangelistic Association
May 2015



Foreword

EVEN TODAY, A reference to Aimee Semple McPherson will most likely spark discussion in virtually any venue. Whether favorable or critical, a remark based on any substantial familiarity with her preaching is unlikely. Nonetheless, in the 20th century, this woman preached God’s Word to more people than any other Christian leader of her era.

The sermons in this book were primarily from her pulpit in Los Angeles, with some from her city-wide meetings between 1923 and her death in 1944. Her evangelistic ministry was widely acknowledged for its impact during her lifetime. Her influence continues today through the movement born under her leadership—the International Church of the Foursquare Gospel. The Foursquare Church is an interdenominational, charismatic-Pentecostal fellowship of more than 60,000 congregations in more than 140 nations globally.

Aimee Semple McPherson’s renown is essentially linked to the realm of church leadership as one of the 20th century’s most noted clergy. She left a weighty and worthy mark on church history, one which continues today, 70 years after her death. She still is the subject of serious-minded scholars and theologians; she is acknowledged by church historians and honored by those who have taken time to examine her life and go beyond the urban legends.

“Sister Aimee,” as she was commonly known, was gifted as a composer of sacred music, as well as a dramatic and creative

communicator. Her effectiveness in penetrating the male-dominated society of her time—a feat achieved without driving a feminist agenda—is a fact that still occasions academic studies of her life. Her compassion for the socially needy fostered the founding of a commissary, the spirit of which continues today through ministry linked to Angelus Temple’s outreach to the city. It is this blend of the gospel with good works that contributes to the timeless interest in her life by sociologists. Her role in history still provides source material for academic dissertations exploring the impact of women in America’s culture.

Thus, the woman behind the messages you hold in hand was a person compelled by every facet of human need, pain or heart-cry. She received God’s call to preach His word before she was twenty years old. Her primary passion was to bring Christ’s message of (a) *God’s saving love* of redemption and forgiveness through Jesus’ death on the cross and His resurrection from the dead; joined to (b) His *shepherd love* of healing and caring. She described the fourfold content of her message as “foursquare”—a word defined as “standing forthright, bold and balanced.” That balance involves the pathway of life in Christ. It notes the Redeemer-Forgiver role of Jesus as “The Way, the Truth and the Life” through His death and resurrection. It comprises His unchanging ministry, including His Shepherd-Healer caring ministry to address all dimensions of human need.

These messages have been chosen from the thousands she preached during her public ministry. They contain sermons from both pulpit and teaching-lectern settings—nationally and internationally. They are primarily taken from the years of her pastoral and evangelistic years at Angelus Temple.* Those messages drew multitudes every week. Her teaching/preaching gift established her

* Angelus Temple continues to the present as a dynamic, city-impacting congregation. The 5,000 seat, double-balconied auditorium was completed in 1923 when Sister McPherson was in her early 30s.

Bible-centered and Christ-exalting ministry as a trustworthy and refreshing voice throughout the city.

So winsome were her sermons and so practical their content, Sister Aimee had an audience far exceeding her congregation. It is a fact that, on a typical summer Sunday evening, with windows in Los Angeles wide open for relief from the heat in the days before air conditioning, a person could walk through the city’s residential neighborhoods and not miss any of Aimee’s message! Sermons like those are preserved in this book—messages still filled with hope, life, wisdom and welcoming, practical insight.

As you read, you will find that Aimee’s simplicity of approach, oft-melodramatic style and homespun appeal still have relevance and meaning. But make no mistake in regard to the style: that “simplicity” was, and still is today, undergirded with a depth and substance of her biblical grasp and theological solidity.

Here is a sampling of one servant of Christ who ministered in the pulpit as a woman and a Pentecostal, and her ministry was often attended by verified miracles of healing. That combination fostered bitter opposition in the past, and some bitterness still remains. But beyond and above the distraction of such, God’s truth remains unshaken, timeless. The durable fruit of the biblical truth Aimee proclaimed lives today, just as powerfully applying God’s Word to daily life.

As a pastor-teacher in the International Church of the Foursquare Gospel since 1956, I have served many roles of leadership, but I have treasured the pastorate beyond all. For 31 years my wife, Anna, and I pastored in Van Nuys, California, at *The Church On The Way*. For my part, nothing is more strategic to the refreshing, renewing and transforming power of God’s Word, than the truth that His grace is available to everyone in the person of His Son. I believe that very message in these inspiring sermons will enrich you: they are nourishing and edifying, and speak to the heart. They make clear the reality that Christ the Lord is “the same, yesterday, today and forever” (Hebrews 13:8).

Aimee Semple McPherson

May this book become enriching and uplifting or you—whatever your interest, your need or your quest.

Dr. Jack W. Hayford, Chancellor
The King's University
Southlake, Texas

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Prefaces

by Aimee Semple McPherson



WE CANNOT BUT speak those things which we have seen and heard," (Acts 4:20) said the Apostle Peter when called before Annas, the High Priest.

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God," (Acts 20:24) declared the Apostle Paul when standing before the elders at Ephesus.

There are tears in my eyes and a holy awe in my heart, as I look back over the years of ministry and consider the loving kindness and the tender mercies of the Lord Jesus Christ unto this his unworthy handmaiden.

Hallelujah! Glory, glory to His name! To think that He ever could have loved me and have called me from a life of carelessness and frivolity unto His own dear service! To think that He could have permitted me to be a cup-bearer for the King! A worm within His dear Hand, with which He might thrash a mountain! An empty pitcher with which He might water His lilies! A yielded channel through whom He might pour streams of blessing upon a thirsty desert! A poor, but a willing mouthpiece through whom the story of the Saviour's Love might be preached unto hundreds of thousands in Canada, Ireland, England, China, Australia, and the United States of America! To think that He ever could have permitted me to

lead tens of thousands of penitent sinners to the Fountain of Blood opened in the House of David for sin and uncleanness.

Hallelujah! All of the glory, the honor and the praise belongeth unto Him both. now and forever!

The very memory of His goodness, His patience, and His dealings set my heart to singing and my lips to shouting the glory of His matchless Name!

The recounting of His mercies, His leadings and His gentle ministrations flood my soul with unutterable joy and sweep me out into the midst of a sea of infinite love, all a-wonder that He could have cared for one so unworthy as I and have called me to Himself!

*“I stand all amazed in the presence
Of Jesus, the Nazarene;
And wonder how He could love me,
A sinner condemned unclean.*

*Oh, bow marvelous I oh, how wonderful!
And my song shall ever be
Oh, bow marvelous! oh, bow wonderful,
Is my Saviour’s love for me!”*

Remember, as you peruse these pages, that the Lord is no respecter of persons. That what He did for one so unworthy as I, he waits to do for all!

Pray for us, Beloved, as we will pray for you and for the saints everywhere. Though the reader and the writer may never meet in this present life, this book goes from my hand and heart with the earnest prayer and hope that we shall all rise together to meet the Lord in the clouds of’ glory, when He shall appear.

Aimee Semple McPherson

Preface To Divine Healing Sermons

Unto the sick and the suffering, whose weary, thorn-pierced feet have trod affliction’s rugged path, unto the weak who have need of strength, and unto the strong whose heart would fain be skilled in faith to render succor to the weak, these messages are lovingly dedicated in the Name of Him who gave Himself for us and by Whose stripes we are made whole.

Day and night I have but to close these eyes of mine to see again, through misty tears, the drawn, white, pain-blanching faces of the afflicted of my people.

One moment I am all a-weeping for the multitudes shut outside the crowded doors and for the thousands we could never reach, though we toiled day and night;

And the next, my face is smiling, mine eyes are made to shine a-through the tears, in remembrance of the thousands who went away skipping, with singing in their hearts; straightened of limb, clear of eye, and strong of faith; to take up again the broken, ravelled threads of life, and weave upon the loom some brighter, fairer picture of a happy, prayer-filled home, wherein the Saviour spreads His hands in gentle benediction and reigns supreme upon the altar there.

“For the mountains shall depart, and the hills be removed; but My kindness shall not depart from Thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. All thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror; for it shall not come near thee. No weapon that is formed against thee shall prosper. This is the heritage of the servants of the Lord, and their righteousness is for me, saith the Lord.” Isa. 54.

Should some poor, tempest-driven soul, whose bark is tossed upon the waters of affliction, see, shining through these pages, the

bright and steady light of hope and faith, and be guided into the security and calm of the eternal harbour o'er which the Prince of Peace has spread His healing wings;

And should some fellow minister receive new faith and inspiration to go forth and preach the blessed truth of Christ, the Great Physician, whose power is still unchanged and able still to fill the every need of His children (be that need in soul or body)—then I shall rejoice indeed, and the glory shall be His.

Aimee Semple McPherson

Preface To Messages On The Second Coming Of Christ

Since the blessed Lord so tenderly called the writer unto Himself, washed her heart in His blessed blood, baptised her with the Holy Spirit, called her from the home on a Canadian farm to preach the Gospel and began to open the Word before her adoring eyes, the Second Coming of Jesus Christ has ever been of all things the dearest to her heart.

Surely, the Coming of the Master draweth nigh. It behooves us therefore as His Spirit filled children to bear this blessed message of warning and of hope, without delay to the sleeping world about us.

“Prepare ye the way of the Lord—make straight paths for His feet,” was the commission of John the Baptist. His first advent.

“Lift up thy voice in the wilderness of sin and worldliness and cry, ‘Prepare, ye the way of the Lord,’ Jesus is coming, get ready to meet Him, watch for He is near, even at the door,” is the message of the awakening Church today.

In these last days the Lord is pouring out His Spirit upon all flesh. The time for a mighty revival is upon us. Thousands are being saved and sealed with the Spirit in this closing hour; so that the reaper is made to overtake the plower. Fields stand ripe for the harvest on every hand, and what is to be done must be done quickly.

To this end therefore, these messages are lovingly and prayerfully dedicated, not only to those who love His appearing, but to those in slumber who have not yet heard the call. Oh, that thru these pages they might hear the awakening cry of the Holy Spirit; “Behold the Bridegroom cometh, go ye out to meet him,” and that the writer and the reader may both rise to meet Him when He shall appear in the clouds of glory! God grant that “This Blessed Hope” may be implanted in every heart. For if any man “hath this hope within him, he will purify himself,” even as Christ is pure, that ‘when He shall appear we shall be like Him, for we shall see Him as He is.’”

Aimee Semple McPherson

Infidelistic Geography



*A Letter Written to the Newspapers:
The Family Herald and Weekly Star
1906*



CORRESPONDENT QUOTES FROM the Ontario High School Geography to show alleged false teaching.
Editor Teachers Column:

Sir—I have read with interest the article on page 23 of the *Family Herald* of June ninth, entitled “Modernity in Schools,” containing quotations from an address by Bishop Hamilton. I desire to express my great thankfulness that this subject, which is of such importance to every high school and collegiate pupil, to at least being brought to the attention of the public, by such strong and influential means.

As a collegiate pupil, I have for some time been an ardent student of the high school physical geography. All my life I have been trained in unwavering confidence in the teachings of the Holy Scriptures and God as Creator of all things and that God created man in His own form as a living soul. The teachings of high school geography tend to undermine and destroy this faith in God as Supreme Being and Creator. Its doctrine is at direct variance with that taught in our Holy Bible. It leads us to believe that neither earth nor man were created by God, but by a process of evolution; man being a product of the animal kingdom.

In addition to the quotation given by Bishop Hamilton, from our geography on page 12, it is stated that, “Life had its lowly beginning in humble seaweeds, or in a mass of gelatinous matter, that wove

for itself a slimy covering from the waters of the sea, to its crowning development in man, who claims kindred with still higher beings.”

On page 14, our geography states that, “They cannot tell how life began, but they show its first and lowly beginnings in water and on land, and its gradual development into the highest forms.”

On page 48, after a chapter given to the advance of animal life as told by fossils and rocks, it says, “Such is the record of the earth’s history as stamped upon the rocks and plains. It is a record whose leading statements are clear and distinct, about which there can be no doubt. Not all of the more minute features of the record have yet been read, perhaps some are missing—have been destroyed by catastrophes. But what we have read tells us how the earth came into being, how it gradually grew through changes small and great as untold ages came and went: what plant life and animal life came into being, one slowly succeeding the other, and each age bringing forth new forms of a higher type than any which had preceded, though still retaining some of the lower. But at last man appears, the most highly endowed of all earth’s inhabitants—and it can be said the earth is finished.”

Again on page 359 in a chapter called “Man,” it says, “Like each species of the lower animals, physical man may be regarded as a product of those conditions which have prevailed from time to time on the earth since life first appeared.”

I cannot ask for space for more quotations, but all through the book the same spirit is breathed into it.

To understand the skill with which this terrible teaching is woven through the true fact, and the scientific proofs that are given, one must read for themselves in this book. In our schools, young men being fitted possibly for the pulpit are daily being taught a doctrine altogether different to the one contained in the Holy Bible. And the girls who will in a few years fill such responsible position in our land are being taught that man is not a creation of God, but originated from the animal kingdom.

I must say that I, more than once, with an earnest puzzled mind have questioned my science teacher concerning these things but have been bidden “hush” and told that my geography “had good authority.” At first, when I came upon these terribly infidelistic teachings, I underlined and placed question marks beneath them, but gradually became used to them and at length found myself through this cold reasoning beginning to doubt God’s existence (for if one Bible teaching be untrue, all must be), till at last, my very Christian foundations were beginning to be shaken. Just in the nick of time, I had my eyes opened to the awful position one must be in who accepts the teachings of this book. If needs be, I will be willing to sacrifice science rather than religion.

Nor am I the only one who was being affected by this book. Indeed, how could any scholar of ordinary intelligence avoid being turned, in time, from their old belief to these new ones that are taught in the book [that is] supposed to contain only the truest facts, and ones to be memorized and kept forever.

In closing, let me appeal to every student, to rally and stand by the sacred old truths, which right away through the ages have withstood every storm and risen triumphant above every blast in spite of all the cold-blooded reasoning of scientists. “For what shall it profit a man if he gain the whole world and lose his own soul?”

I shall be pleased to hear from any other interested pupils, either privately or through the *Family Herald*.

Aimee E. Kennedy
Ingersoll, Ont.

A Prophetic Message



*Given by Mrs. R. J. Semple, in Belfast, Ireland
February or March 1910*



THE VOICE OF the Lord came unto me, saying, “Lift up thine eyes that I may shew thee my plan concerning thee. Give me thine ears, that I may speak unto thee concerning the preaching of My gospel.” And I said unto Him, “Yea, Lord, not mine eyes and my ears only turn I unto Thee, but my whole soul, my whole being longeth to hear Thy voice.”

Straightway mine eyes were opened, and I beheld a Book of light and wisdom. Its pages were written in letters of fire, and the words thereof were words of power and glory; giving death and life; giving bondage and freedom; making deep wounds and also giving healing; giving great hunger and also satisfying the hungry soul; causing great sorrow yet giving great joy; telling of endless gloom and despair but revealing a life of endless bliss and glory; causing great drought and thirst throughout the earth yet giving showers and rivers of living water and bread unto the nations thereof.

But I beheld that—as the light of the Book shone forth, dispelling gloom and darkness, giving light unto the world—there came those clad in priestly robes and ministerial attire. Each one held in his hand a scroll and was writing thereon with a pen, and the name of the pen was the “Wisdom of Man.” I beheld the writing; it was the wisdom of man, the thoughts and theories of men. When they had ceased to write, I saw them take the pages they had written and cover with them page by page the Book of light and life, so that the light thereof was obscured as the word of man obscured the Word

of God. Then saw I that they brought great stones and mortar and built a wall about the Book, and my heart was sore within me, for I beheld the nations groping in darkness, searching for the light that was hidden within the Book. Then cried I unto the Lord, "How long, how long shall this be? Shall Thy mercy endure forever, O Jehovah?"

But straightway lifting up my eyes, I beheld a messenger of the Lord running swiftly, clad in a white garment of righteousness, and his inner garments were the garments of humility. His face shone with heavenly light, while within his hand he held a flaming sword.

And I beheld that, as he advanced, he came unto the Book whose pages had been covered, and wielding the flaming sword, he severed page by page the writing of man that had obscured the pages of light and power and life, so that they were again revealed unto the blinded nations. The wall of stone and mortar he overthrew, so that again the rivers and life-giving waters flowed forth into the regions around about. Give ear, therefore, and hearken unto the voice of God, and let him that hath understanding, understand aright.

And the Lord spoke unto me, saying, "The Book which thou seest is the Word of the living, the eternal God. The burning words thereof are the words of the Lord Jehovah who liveth and reigneth with power. The writing which obscured it is the dark and foolish sayings and theories of the unbelieving and false church. But behold, even as thou sawest the messenger of light come forth, even so have I chosen and ordained thee, that thou shouldst go forth and clear away the debris and contamination with which they have covered and obscured the light of My Word. I have chosen thee and called thee by name that thou should speak unto My people. Look not upon the pages that contain the theories of men, but upon the burning, flaming words of My Word as revealed and illuminated by the Holy Spirit whom I have given unto you."

And again I beheld the messenger of God, holding aloft the Word of power. The nations looked upon it, and where the light

of its pages shone forth upon the earth, it dispelled the gloom and darkness and shed forth the light of day.

"Even so hold thou My Word unto those whereunto I shall send thee. For I, even I, shall break the fetters that bind. I, even I, shall give liberty unto those in bondage, and light unto those in darkness through thee if thou shalt be as clay in my hands. "

Rhapsody of Praise



*Given in Tongues at Mount Forest, Ontario
August 1915*

*Shout aloud, my soul, and sing
Joyous praises to my King
Just and holy is His name,
Shout, my soul, and sing His fame.
Now my longing, weary eyes
Wistfully do search the skies.
Looking for my Lord and King
While my raptured heart doth sing.*

*To whom shall I compare my love,
Who fills my heart from Heaven above?
Shout, my soul, and sing His praise
All throughout eternal days.
Fair to look upon is He
Who from sin hath set me free.
Pure and spotless, kind and true,
And my friend, He calleth you.*

*Soon He's coming back again
To call His own with Him to reign.
Shout, my soul, hold not thy peace
Till thy bonds He shall release,*

*Till I fall before His feet
And my rapture is complete,
And there beside the glassy sea
I'll live with Him eternally.*

Awake O Earth! Jesus is Coming Soon!



*A Prophecy Given at Victory Mission,
Mount Forest, Ontario
August 1915*



WAKE, O EARTH! Arise, O thou that slumbereth! Let the eyes of the blind be opened, let the deaf ears be unstopped. Come forth from the grave, O thou who are dead in trespasses and sins. Weep and howl, O thou reveler at thy banqueting hall, for thy day of destruction is near at hand. Yea, this day it knocketh at the door. Lo! The voice of thy laughter shall be turning into wailing. Thy dazzling garments of shame shall be removed.

Behold destruction cometh upon the earth, and the hand of Jehovah is heavy upon it. Hearken! The sea groaneth, travailing for the pain which shall shortly come upon thee. O thou wicked nation, which hath forgotten thy God. Yea, the mountains from their snowcapped summits, weep tears for the destruction and the curse of an angry God, that shall descend upon thee as the lightning from a darkened sky. The stars in the heavens hide their faces before the vials of wrath that shall be poured upon thee.

O thou nations, thou art bathed in iniquity. Yea, O earth, thou art drunken with the wine of thine own iniquity, and with the blood of thy fellow men. Awake and howl and lament aloud, for the day of judgment is nigh at hand. The sword of Jehovah hangeth over thy head. Misery, devastation, and death shall be heaped upon thee. Yea, His word shall be fulfilled. The earth shall rock and tremble with fear before the approach of the mighty tread of an angry God.

The mountains shall melt with fire before the thunder of His voice of wrath. The time of reckoning has come.

In love, in mercy unbounded as the infinity of space, did I shed My blood for thee that thou mightest be saved, but thou wouldst not. This day shall thy blood be shed, yea it shall cover the fields. Thy garments shall be saturated and heaped with the blood of the nations who have spurned the blood of Jesus. Lo, the sky has darkened. The heavens are overcast with the darkness of the frown of God. O thou wicked nation, thou shall surely die. The way of escape is cast out. Where is thy hiding place? Or whither will thou flee from the wrath of thy Creator? In life thou shalt find no hiding place. For even though thou seekest rest in death, thou shalt not find it.

The hand of Jehovah is upon the land. The hand that was wounded for thee; that hand that has been outstretched in love pleading before thee all the days of thy life. The hand upon which I would have engraved thy name. The hand which would have upheld thee in weakness and guided thee over the rough and darkened places. The hand that would have caught thee up and thrust thee into realms above. The hand which thou hast scorned and spurned and spit upon—that hand, O nation, have I now turned against thee in wrath and anger.

Thine eyes are blinded that they cannot see. Thine ears are stopped that they cannot hear. Through the night of gloom and sorrow peals a sweet voice of love; for a short moment shall I spare it to thee. If perchance that thou mightest listen. An open door have I set before thee, but now the door that is gently and surely closing is still before thee, lest perchance the feet which are hastening to shed blood should turn to enter before it is closed forever, and the gate of mercy, which has swung wide before thee all thy days, shall soon be closed. That voice shall soon be hushed and heard no more. The door shall soon be closed, and no man shall open it thereafter. The open portals shall soon be locked forever, and none shall enter therein.

O foolish nation, thou who hast chosen the pleasures of the world, when I have pleaded with thee to flee from destruction, to hasten from the valley of death, to flee to the arms of refuge, to hide in the rock that is higher than thou, to flee as a man pursued by sudden death—thou wouldst not hearken. Thou sat down in thy gilded banqueting hall and became drunken with the wine of the devil's pleasures and inducements and went into slumber.

Lo! The heavens are filled with the displeasure of thy God. Verily the heavens which today are filled with clouds of richest blessing ready to drop milk and honey, wine and manna upon the seeking soul, tomorrow shall rain forth the wrath and displeasure, the fire and brimstone of a just and avenging God. Awake! O thou that sleepest. Cast aside thy garments. O thou drunkard! Flee into the haven of rest. O thou of the bloody sword. Make haste to pass through the door before it is too late. Although the day of God's mercy is almost gone, it is not too late. The night is upon thee. Destruction pursueth thee diligently. The lightning of God's wrath shall smite thee. All thy labors and works shall vanish away and fade as a flower. The greatest creation shall I crumble as dust in My hand. Too late shall thine eye be opened. Too late shall thine ears listen for My voice. Too late shall thy feet search for the narrow path. Too late shall thou knock at the closed door. Too late shall thou knock at the gate which is barred forever. Too late shalt thou listen for the voice of thy God in heaven. Thou hast not heeded the voice of My servant which called thee, now will I refuse to listen to thy voice that calleth Me.

Nay, though thou fliest from coast to coast with the speed of an eagle, in search of the word of mercy, thou shalt not find it there. Yea, though thou search diligently from shore to shore, thou shalt not find the narrow way which today thou despiseth. One short season more have I spared thee. *REPENT! REPENT! REPENT!* O thou who hast shunned and forgotten thy God.

Rejoice, thou watcher in the night. Be glad, O thou of the weeping eye. Sing aloud, O thou who hast travailed in spirit. Dance and

sing, O thou redeemed of the King. Thy day of sorrow is ending. Thy eternity of joy is dawning. The night has been long, but the morning cometh. Thy path has been strewn with thorns, but lo! I have prepared for thy feet paths of purest gold. The valley has been dark, but lo! I come to take thee where darkness shall never enter.

In sackcloth and humility, thou hast bowed before me. In radiant robes of light will I transport thee. Yea, in the twinkling of an eye shall I change thee. Lift up thine eyes; let them be cast down no more. Lift up thy voice; let it be heard from shore to shore. Lift up holy hands, for lo! thy days of sorrow are ending.

Lo! the King calleth for thee! Slumber not, neither let thine eyes grow heavy, for he cometh in an hour when ye think not. BEHOLD HE COMETH! Yea, when darkness covereth the earth as a mantle, when wailing, bereavement, and sorrow shall be heard in every land, then shall the Son of Man appear, and gathering thee quickly together, all ye who are ready and watching, He will draw thee unto himself. The old gate shall close forever. Doom and destruction shall settle down upon the earth; but unto thee shall I show the glory of the home I have prepared for thee.

Be watchful! Be vigilant! Be careful! Slumber not, for lo! I come quickly!

The Blood-Sprinkled Mercy Seat: A Vision



August 6, 1916



IT WAS AT the close of the meeting Sunday night, August 6, while praying with the seekers after a glorious day, that the power of the Holy Spirit came upon me in a mighty manner, and I was slain of the Lord. It seemed as though a mighty wind caught me and lifted me up into heavenly places with Christ Jesus. I found myself entering a room, the four walls and ceiling and floor of which each seemed to be composed of one immense sheet of purest, absolutely white pearl.

In the center of this room stood what appeared at first sight to be a bench of wondrous workmanship, also composed of pure white pearl. I found myself kneeling before it and was made to realize that this was the mercy seat. Oh, that blood-sprinkled mercy seat! I pray that the Lord will make it as real to you as He did to me. Above me, floating in midair, was a glorious being I felt must be a cherubim or seraphim; in his arms he held a large bowl of purest gold—filled with blood with which he continually sprinkled the mercy seat. On the opposite side of this seat with a thrill, I beheld the Master standing. I felt oh so unworthy to be here in this spotless, white room, and in the awful, divine presence, and I bowed my head to the floor.

I became conscious that I was kneeling in something soft and yielding, and upon looking, I saw that round about me and beneath me was a snow-white pile of ashes—the ashes of humility upon which countless praying saints had kneeled before. I felt I must bow low and gather these ashes of humility and sprinkle them upon my head. As I did so, I beheld that I was clothed in a robe of black sackcloth, and

I drew this robe about me that I might be covered in His presence with true humility and contrition. Beneath the mercy seat and on the opposite side, I beheld the pierced feet of the Master. Timidly my adoring eyes swept lovingly up that blessed form I loved so dearly, but His face seemed to be hidden by a bright cloud of glory, and I felt I must not gaze longer upon this golden radiance.

I then beheld His pierced hands. One hand was outstretched, and in it He held a dead apple tree branch. The other hand was folded upon His bosom, and in it He held a dead grapevine branch. As I was puzzling over the significance of the two dead branches, I was made to know (by the Spirit, who when He has come takes the things of Jesus and reveals them unto us) that the apple tree represented salvation. The grapevine typified the Holy Spirit. That as we make our petitions unto the Lord, He holds the ones for whom we pray in His own hand. The Spirit began to pray through me for the growth of the apple tree branch. He held it extended in His hand, awaiting its growth, which was to come only in answer to prayer, offered in the sackcloth and ashes of humility, and presented over the blood sprinkled mercy seat.

As I prayed, a miracle was wrought before my eyes. First the dead and withered bark showed signs of returning life; the bark no longer hung loosely but fitted tightly and appeared green. The twigs suddenly burst forth into bud, then flowers and tender leaves unfolded before my eyes. Tiny green apples followed, and they began to expand. I was so delighted with this miraculous answer to my prayer for those who had been dead in trespasses and sins and were now growing in the newness of life, that for a moment I ceased to pray. The garment of sackcloth seemed slipping from me, and much of the ashes had fallen off. To my horror, I beheld that the growth had ceased, and the fruit was yet imperfect. I was reminded that I must put a fresh supply of ashes upon my head, draw the sackcloth tightly about me, and over the blood-sprinkled mercy seat, pray without

ceasing. Then and only then would the apple of salvation come to completion.

With renewed earnestness and encouragement I humbly prayed, and soon the apple hung perfect, full grown, and mellow. With tears of gratitude, I realized that full salvation through the finished work of Calvary had come to the ones for whom I prayed. Immediately the apple of salvation was perfect, the other hand, which had been folded upon His breast, was extended with the lifeless branch of the grapevine clasped in it still. As I bowed before Him in sackcloth and ashes, the Spirit made intercession through me, over the freshly blood-sprinkled mercy seat. The resurrection life of Jesus seemed to flow through and permeate the vine, and it was filled with life. Tiny curling tendrils appeared; small leaves began to unfold before my enraptured eyes; tiny grapes came forth and grew until at last the perfect cluster of grapes appeared. Each grape a full globule of wine, the wine of the Spirit.

The work was complete, and I found myself again in the midst of the saints. But oh, the holy hush in my soul as I contemplate the intercessory life and the mercy seat experiences, the ashes, the sackcloth, the cherubim, ever freshly sprinkling the pure mercy seat with the blood from the golden bowl, and the radiant form of the Master, as in His wounded hands He ever holds the object of our prayer, as it comes to Him over the blood-sprinkled mercy seat.

He awaits your prayer. Don the garment of sackcloth; remember the ashes of humility; take fresh courage, for when Zion travails, she shall bring forth.

Message



*Spoken in Jacksonville, Florida
January 19, 1917*



IFT UP THINE eyes and look. Look to the East, to the West, to the North, and to the South. Behold the vineyard of the Lord! His vineyard is before Him. He walketh up and down in the midst of it. Oh, how long...oh, how long...oh, how long He has waited for the perfect fruit! Oh thou vineyard of the Lord, Jehovah is in the midst of thee. He has never forgotten thee; He has never neglected thee. With His love has he built a wall about thee. He has fenced thee about on every side and sheltered thee from the world; with His own hand, He has digged and turned thy soil. By His own power has He sown thy seed and planted thy tender plant. He hath watered thee with showers of blessing and times of refreshing from the presence of the Lord. How earnestly He watched thy budding forth, O vineyard of the Lord, when thou didst first receive the former rain. He hath digged about thee. He has caused the sun to shine upon thee, and now, behold, He sendeth the latter rain upon thee that thy fruit may be ripened and that thy fruit should come to full perfection, even the perfection of the Lord.

I have let the winds, yea the north and south winds, blow upon thee that thou mightest be established and thy roots sink deep into Me. The sap of My life have I sent coursing through thy vines; thy tender leaves have been put forth and developed. And now behold. the time of the ripening of the fruit is here. The Lord of the vineyard has come forth into His garden to seek precious ripened fruit. He turneth to the East, to the West, to the North, to the South.

Where, oh where is the perfect fruit? Here the fruit is marred with blemishes upon it; He passeth by. He seeketh not the blemished, but perfect fruit to take to Himself. Yonder the fruit is small and undeveloped. Where is the perfect fruit? He seeketh not small and undeveloped, but perfect in measure and stature for Himself.

There the fruit is growing. Oh, so slowly! He is standing, waiting, watching, looking for the perfect fruit. He cries into His vineyard, "Oh, how long before I shall receive My perfect fruit? Why tarriest thou so long and withholdest thy perfection from Me? Have I withheld My hand from thee? Have I not sent the former and latter rain in the first month? Have I not caused the sun to shine upon thee by day and the moon to watch thee by night? And now, behold, the Husbandman waiting for His fruits. Woe unto thee, thou barren and unfruitful trees. Surely thou shalt be cut off from the garden of living trees and the place where thou art shall know thee no more. Cursed art thou amongst the trees, for thou hast borne for Me no fruit! And thou trees of the blemished fruit and the undeveloped fruit, Mine eye hath seen thee; Mine eye hath searched thee out. But oh, thou tree of the growing fruit! Thou art nearing the days of thy perfection. Surely thou shalt grow up before Me as a tender plant, as a tree planted by the living waters. Thy desire is toward Me. My desire is toward thee, and I will gather thee unto Myself in the day of thy perfection. "

Amen.

Message



*Prophecy Spoken at Durant Campgrounds
March 20, 1917*



IT WAS NIGHT, and darkness was upon the face of the earth; yea, gross darkness covered the people. Behold a light coming out of the darkness, a voice calling through the gloom. I lifted my eyes and beheld the presence of the Most High, the Holy One of Israel, the Lamb without blemish. His glory and the brightness round about Him outshone the brightness of the noonday sun. As He drew near me, I hid my face before the radiance of His coming. He spoke, and my soul fell within me at His voice. My strength departed from me, and I fell at His feet as one dead.

I heard His voice saying, "Fear not, oh My child. Stand upon thy feet and follow thou Me." But my strength had departed, and I could not stand; then put He His arms about me, and behold we were lifted up from the earth. He carried me in the spirit and sat me down upon my feet before a small mountain, saying, "Hast thou considered this mountain of blessing?" Then measured He the mountain round about, and I beheld the measure thereof, and it was one hundred cubits. Flowers of praise bloomed on its sides; tiny streams of praise issued forth therefrom.

Then caught He me up again in the spirit and sat me down upon the earth at the foot of a very high mountain whose top I could not see, for it was beyond the clouds—its measure could not be taken. An exceeding high mountain flowing with milk and honey; trees laden with fruit whose clusters hung upon the vine; the mountain of the Lord, which He builded for His people.

Then He said unto me, “Why have My people stopped at the small mountain of small blessings? I, even I, have come to lead them forth to My great mountain, from weakness to strength, from defeat to victory, from showers to torrents, from the brooks to the rivers. Oh, why have My people not gone on to the fullness? I have said greater things than I do shall ye do because I go to my father. Speak unto My people; cry out. Leaving the things that are behind, let us press to perfection. Oh My people, I am longing to show forth My power. I am waiting to do My strange acts. I am waiting for a yielded people; yea, even a worm with which I can thrash a mountain. I seek not wisdom nor thy strength. I seek humility and yielded hearts.”

Then spake the Lord, “Look at thy side. The altar of the Lord which My people have builded for me.” I looked as He commanded and lo! a bright fire was burning upon the altar: sacrifice and praise through the Holy Spirit arose as a sweet smelling savor to the throne. But lo! as I looked, the fire sank lower and died away in strength till only the coals were left. Then the Lord said with sadness, “Go speak unto My people—wherefore has thou ceased to offer thyself as a sacrifice with thy praise as a sweet smelling savor upon My altar? Return thou unto thy first love, unto the wholehearted sacrifice, also the sacrifice of praise; and behold, I will send an awakening amongst the people. The flames shall be kindled upon My altar,” saith the Lord.

“Behold, the time is short. Whatsoever thou doest, do quickly. Behold, at thy gates lie all manner of precious fruit. Hasten! Hasten! Enter in, My children. Behold, I come quickly, and My reward is with Me. Seek My fullness. Enter thou in, for lo! I come quickly.” Even so, amen.

The Sieve of the Lord



*Durant, Florida
March or November 1917*

Prophecy



BEHOLD, TWO HANDS—STRONG hands—hands of the Lord; and in His hands a sieve. He is sifting, sifting, sifting His people. Once they were small and but as dust—then could God use them, but when they ceased to be small and helpless, when they gathered themselves together in separated lumps, they became big and hard and unyielding, and the Lord wept over them. He could no longer mold or shape or fashion them.

There were the lumps of unbelief and the lumps of pride. Oh, those lumps of skepticism; those lumps of self and doubts and fears; those lumps of formality and ceremony. God could not put them into the body. He could not form them into that glorious bridal body, for they were no longer yielded and submissive in His hands.

Once they were small, but now harder and larger and wider the lumps had grown, until they were blind, deaf, dumb, and slow of understanding. Then were formed the lumps of organization and Catholicism. Oh, the stiffness and hardness of those lumps. “I must break them; I must smite them with the hammer of My Word. I must have a broken, sifted people through whom I can have My way. I must separate a peculiar people unto Myself.”

The Great Sieve

Behold the hands of the Lord. He put the broken lumps into the great sieve He held in His hands. The sieve had large meshes, and as He did shake and begin the work of separation, many of the smaller lumps and dust went through the sieve. Many hearts were broken and contrite under His dealings; but the bigger lumps of doubts and fears and unbelief—He had to throw them away. He loved His people, but those who would not become broken, He had to throw aside.

Many went through the sieve in those early days. Many of the smaller lumps passed through the coarse sieve, but they were still hard and lumpy.

The Second Sieve

So He made another sieve of smaller meshes and put in His people who had passed through the first sieve. He shook them and tried them; separated them and sifted them. Many rebelled and refused to go through, so He had to lay them aside. But some went through this second sieve, and precious were they in His sight.

Those who went through the sieve had to go through the world. They had to let go one of another; they had to let go of themselves and of the opinions of people. They who passed through the sieve had to let go all foolishness and pride.

Oh, that sifting—that separating! The Lord gathered them in His hands. There were still a few little lumps. They were still His people, but those who would not believe and be broken, He had to throw aside.

The Fine Sieve

Those who had gone through the sieve were not sifted fine enough nor little enough to be molded, so the Lord made for Himself a still finer sieve.

Who can understand the plan of the Lord?

Into the finer sieve He put His people, and He is sifting and trying people, who will let Him have His way. All doubts and fears must be eliminated. All selfishness, the old nature, all desire for earthly honour, popularity, and recognition must be taken away. All hardness, stiffness, and stubbornness must be taken away. All flesh, even good flesh, must be left behind. All selfish ambitions, all gossip, all earthly, idle words and foolish communication, all falseness and shallowness, and all desire for earthly leadership must be gathered together and cast out.

But His people, He will try again. He will sift them the second, the third time. The fourth time and the fifth time shall He sift His people. Ah! He shall have a people who can go through the finest sieve, pass the finest test—[a people] whose hearts are broken, whose spirits are mellow and yielded, and who are abandoned to His will. He shall gather them together; not a grain shall be lost. But He shall gather His people together from the East and from the West, from the North and from the South; from the uttermost parts of the earth He shall gather them in. He shall hold and mold them in the palm of His hand as fine dust.

Once the lumps were large. They were big and great, but He could not use them. His people are a peculiar, sifted, tried people, who are as the dust of His glorious feet; with that dust He shall form a body. Even as He did from Adam in the beginning, so shall He form this body. They shall be yielded in His hands; they shall be pliable under His dealings. He shall make them into members of the body and fasten them together with cords of love.

Forming The Body

The head shall be joined to the neck—the neck to the shoulders. The arms shall take their places in the sockets, and they shall not be stiff but shall be oiled, and soft and mellow with the Spirit. Their

breasts shall be of faith and love, and shall be full. All the parts of the body shall be in their places. The spine shall be formed together, and the loins shall be formed and rest in their sockets. From yielded dust shall be formed strong limbs—legs as pillars of marble, not to be removed. Of the humble members shall He form the feet; they shall be humble and bear about the other members; yet without feet, the body could not walk.

Giving Life To The Body

Then shall He breathe upon this body—upon His yielded, slain people. He shall breathe life into the nostrils, and the body shall become a living soul—controlled not by self, but by the Spirit. They shall walk not by flesh, but by the Spirit of the Lord. They shall be strong and do exploits. From the head shall grow the long hair of separation and praise to God—not one missing.

Coming For The Body

Soon He cometh! Ah, soon He cometh—this King of glory. Soon shall He part the clouds and descend with a shout. His sifted, humble, tried, little people He shall take by the hand and stand them upon their feet—many members, but one body—and catch them up to reign with Him upon His throne. O my people, be little enough to go through the sieve. O let go everything that would hinder and go through. Go THROUGH.

The Bridal Call



June 1917



THE SOFT, SWEET, soul-stirring call of the heavenly Bridegroom for the bride, which has long been echoing down through the corridors of time, will soon be over, and the Bridegroom will have taken His bride away. Today the call to the individual members who are to help complete this bridal body is still going forth. The invitation to the marriage of the Lamb is still extended.

The soon-coming King is calling you to be ready to meet Him. Can you not hear His voice, as sweet as the rushing of many waters, calling to you? He is saying, “Rise up, My love, My fair one, and come away.” Oh, precious voice! How our hearts are stirred at its bidding! “Rise up, My love, My fair one, and come away!” Rise up from sin and sinning and come away to Calvary’s cross where Jesus’ blood can make the vilest clean. Rise up from doubts and fears and come away into the light of faith. Rise up from the chains of bondage and come away into freedom. Rise up from indifference, from slumberings, and halfheartedness. Rise up from a life of flirting with the world and dallying with the flesh, and come away to the chambers of the King. [Come] away to a life of wakefulness and watchfulness, a life of separation and love, unto the soon-coming Bridegroom. O dear ones, can you hear the bridal call? Then rise up and come away.

The King is coming! The words ring out from hearts bursting with the love of His appearing. The King is coming! All heaven is preparing for that greatest of days, when they shall sing the song: “The marriage of the Lamb hath come, and the wife hath made herself ready.” All nations unconsciously are rushing to fulfill the

last signs that are to immediately precede His coming for those who have heard and answered the bridal call. The King is coming! The stars sing together, and the hills rejoice. The waves cry aloud, the rocks quake and tremble before the majestic, all-conquering approach of the King of Kings.

Lift up the hands that hang down. Strengthen the feeble knees. Dry the tear-dimmed eyes. Take courage, broken heart. The King is coming soon. Soon the last bridal call will be heard, when the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and for the last time we shall hear the words, "Rise up My love, My fair one, and come away." Oh, glorious day! When those who have obeyed the call of yesterday and have risen up above sin and self shall rise up from the earth to meet Jesus in the air. Oh, what a rising! What a coming away to be forever with the Lord.

Dear ones, are you ready if the King should come just now? Have you answered the bridal call? Can you not feel His hand knocking at the door of your heart? Can you not hear His voice as He speaks? Oh, rise up and come away! There is no time to waste or lose. He is near—even at the doors.

Signs of the Times



June 1917



VERY INTELLIGENT AND thoughtful reader of the daily newspapers is intensely interested in the latest developments of the war and the swiftly moving chain of events that is holding the whole world in a grip of terror and fear.

I am writing to ask whether in reading the Bible prophecies concerning the last days, you have not been forcibly struck with the astounding similarity of conditions as recorded by the news of the day compared with the Word of God.

I want to take you back in memory just a few years ago to the great worldwide talk of peace. You doubtless recall the great Hague Convention, where peace was the theme and universal peace was talked of continually. Then, true to Bible prophecy, when they cried "peace, peace," suddenly came doom and destruction. If you have not recently read the twenty-fourth chapter of Matthew, read it now and compare it with this present day.

"What shall be the sign of thy coming, and the end of the world?" In answer to this query, the Lord tells us of many signs whereby we may recognize the season. Amongst others, He tells us there will be WARS and rumors of wars; that nation shall rise up against nation and kingdom against kingdom. We see this prophecy fulfilled in a startling, literal manner. There shall be FAMINES, we are told. Glance over your paper again and run back over the past few months' famines in your mind. Note the prices of food and clothing in Europe. Consider Belgium, Bulgaria, parts of Russia, Armenia, and Serbia, the high prices and potato famine in Germany. Read

of the small rations dealt out to starving women and children, of the shell-torn, blood-soaked fields that used to bear grain and vegetables, that fed the flocks, and you will not fail to agree this sign is fulfilled in a ghastly real way.

As for the PESTILENCES the Lord tells of, I have just looked up Noah Webster, and he defines the word as an infectious or contagious disease, noxious to health and morals. The pestilences and PLAGUES go hand in hand today. Recall the accounts of sickness caused from the unburied bodies on the battlefields, the smallpox epidemic, the Black Death, the infantile paralysis, right at our doors. I suppose you have been reading of the plague of sharks that are infesting our shores; of the ships lost at sea; the thousands of fires, explosions, and accidents with their train of silent victims; the wrecking of homes in Europe, the terrible fate and destruction of innocent women and children—too horrible to even record or contemplate. No one can help admitting that the time of famines, pestilences, and plagues is upon us, as are the earthquakes in divers places.

False prophets are arising on every hand; those who have claimed to be the Christ have been recorded at different times in the newspapers. We are told that false prophets will have the power to do many wonderful things, to show forth signs and wonders that would deceive the very elect if that were possible. Today we see the Christian Science Spiritualists and other organizations (which we recognize as false because they deny the power of the blood of Jesus), working miracles and healings, seeking to deceive the elect. True to prophecy, we are told not to marvel at all these things, because they must all come to pass before the end. The second chapter of Nahum, in speaking of this day, says the chariots shall rage in the streets; they shall jostle one against the other in the broad ways; they shall seem like torches; they shall run like lightnings. Today, this is true not only of the automobiles in the streets of our own land, but of the armored cars in European battlefields and in Jerusalem as they dash through the streets with the speed of lightning, bearing

their swift messengers of death, doing their part to fulfill their part of the prophecies of the coming of the Lord.

I am sure you must have been reading of the terribly congested condition of freight and noticed to what serious extent the shipping facilities are paralyzed; you have probably seen the pictures on the front pages of the papers of the freight piled in mountains at the wharfs awaiting shipment, while the merchantmen stand afar off, unable to cope with the grave situation of sea warfare; men's hearts quaking and failing them for fear. I would like to have you read the eighteenth chapter of Revelation and compare the present state of affairs with the Biblical prophecies of this sad condition of affairs.

We are told also that there are to be signs in the heaven and in the earth. BLOOD—God knows there is enough of that shed today. FIRE—see accounts of the huge fires on the battlefields composed of the corpses of the slain, and VAPOR OF SMOKE. The air is filled and permeated with it—smoke from the mouths of the cannon, smoke from burning homes, vapors of poisonous gases.

The prophet Joel makes some wonderful prophecies concerning these last days that are intensely interesting to Christians. You remember that after aptly describing the dark and cloudy day, he told of the outpouring of the Holy Spirit, describing it as the former and latter rain. The former rain, you will recall, began to fall at the day of Pentecost. Today you will observe, the latter rain is falling on the earth. The same identical signs which followed the preaching of the Word in the former rain accompany the present outpouring. On the day of Pentecost, also at Ephesus and Caesarea and throughout the Word of God, when the Holy Spirit fell upon them as in the former rain, they all spoke in tongues. Today in every land the latter rain is falling, and the people are speaking in other tongues. The sick are being healed through the power in Jesus' name. Demons are being cast out. Signs and wonders being wrought by the Holy Spirit, who gives all the glory to

Jesus. In the law it is written: “With men of stammering lips and another tongue will I speak to this people, and yet for all that will they not believe.”

Yes, every sign is being fulfilled that indicates His coming: men are marrying and giving in marriage as in the days when Noah predicted the flood. The cry, “Behold, the Bridegroom cometh; go ye forth to meet Him,” is sounding through our land. Remember the twenty-fifth chapter of Matthew—wake up and examine your lamp; see that it is lighted by the fire of the Holy Ghost; be filled with the Spirit. Consider these things carefully. Compare the Word of God with the rapid history-making events of today, and I am sure you will readily agree with me that we are living under the shadow of His near approach, of which He spoke, saying: “In the morning ye say it will be foul weather today, for the sky is red and lowering. O ye fools and hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?” (Matthew 16). “Likewise when ye see all these things, know that it is near, even at the door. Watch.”

The fact that our blessed Saviour and soon-coming King is soon to appear is proven beyond the shadow of a doubt by almost every thoughtful child of God in these last few preparatory days before He sweeps the clouds aside and calls unto His own. All down through the past years and still today, the bridal call of the Bridegroom for the bride has been ringing out: “Rise up, My love, My fair one, and come away.” He is calling sinners from their sins to Calvary’s cross. He is separating those who follow Him from all worldliness and frivolity, to be a separated and peculiar people unto Himself. He is calling the justified saint with the joy of sins forgiven in his heart to receive the gift of the Holy Ghost since he has believed. Soon He is coming! The very thought or mention of His coming fills our hearts with joy. The sound of the bridal call will echo through the sky, the glad song of “Let us be glad and rejoice, for the marriage of the Lamb has come, and the wife hath made herself ready.”

Have you heard the bridal call? Have you left your sins at Jesus’ feet under the precious blood? If so, have you received the Holy Ghost who is to carry you up to meet Jesus in the air?

The White Stone



June 1917

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Revelation 2:17



HE THAT HATH an ear let him hear. Let the deaf ears be unstopped. Isaiah says, “Incline your ear and come unto me.” Solomon says, “Bow down thine ear.” Hearken. It is the voice of the Spirit speaking tonight to unstopped, inclined, bowed down, hearkening ears everywhere in the midst of this turbulent generation. His voice is soft and low like the sound of a sweet melody. When once the ear has been unstopped and we have heard the melody of the Spirit speaking peace to our troubled breasts as He bears faithful witness with our spirits that we are the children of God, He then calls us to incline our ears and come unto Him. He draws us into a sweeter, closer, more intimate relationship with Himself.

“Come unto me.” How the words thrilled our hearts as He first opened the door of our closets of secret prayer before us. It was there that we heard His voice with ever-growing sweetness. And as we grew to love it more and more, and our beings became hushed and quieted before Him, the noises and the sounds of earthly voices

jarred upon us and many a time drowned out the still small voice. It was there that we learned that it was not enough merely to enter our closet of prayer, but that we needs must close and securely bar the door if we would have uninterrupted communion with Him and hear what the Spirit saith unto the churches. Bow down thine ear. We must take a very lowly and humble place at His feet if we would hear the sweet voice of He who has come to take the things of Jesus and reveal them unto us.

“What the Spirit saith”—not what some learned divine or some great book saith, but what the Spirit saith unto the churches. Thank God that when Jesus led captivity captive and ascended on high to give gifts unto men, He poured out the gift of the Holy Ghost, who, when He came in, spoke not of Himself but of Jesus. Again today, as in days of old, wherever a vessel can be found simple enough, empty enough, to be an empty channel through which the Spirit can speak, we hear the Spirit speaking to the churches. It is not the unregenerated heart that hears this voice, like the rushing of many waters. To the sinner the call is to “repent, turn from your sins, and come unto Me.” This verse refers to the voice speaking to the churches, which John has just seen as the seven candlesticks, with the Lamb walking up and down in their midst. It is to those of the inclined ear that He is speaking, saying: “To him that overcometh will I give to eat of the hidden manna.”

The Lord is bringing out an overcoming people, a people who overcome by the blood of the Lamb and the word of their testimony. He is calling together a band of overcomers—white horse riders—who will reign with Him on His throne. He is not choosing weaklings or cowards to reign with Him in power; neither is He gathering cowards to march forth to conquer. No, He is calling together an overcoming army, weak in themselves but in Him, they are more than overcomers. He is putting them through such tests that cowardice is being burned out. Through one, a thousand shall be put to flight, and two shall put ten thousand to flight. “To him that

overcometh will I give to eat of the hidden manna.” And God did rain down manna from heaven, and man did eat angels’ food. It was not while we were eating from the fleshpots of Egypt that the Lord rained down manna, but it was after the Red Sea of separation had been crossed, when they had been made to drink of the rock Christ Jesus. It was there in the wilderness, with their faces set toward the Promised Land, that man did eat the heavenly manna.

Manna was the miraculous bread from heaven that fell fresh from the skies each morning. Its taste was sweet to the mouth and is compared to wafers made with honey. In order to gather this bread from heaven, it was necessary to get down very low and near to the earth. Six days a week, they gathered a fresh supply each morning before the sun arose to melt it away. On the seventh day, there was no decay in the manna, and they enjoyed the fruit of their labors and ate what they had gathered the day before. Today, the heavenly bread is still falling. Today it is the hidden manna—the bread ye know not of—it is hidden from the wise and prudent and revealed to the babes who creep in the low and humble place. It is still sweet as the honey in the honeycomb, this food from heaven. Yesterday’s supply will not do for today. His mercies are fresh and new. Every morning He is giving us meat in due season. Thru the six long days—a thousand years in each day—fresh manna has been showered down from above. (I am glad that Moses hid some of the manna in the ark for the next generation to see.) But there is a great seventh day coming, the millennium day of rest, when the manna being gathered today will not decay, but wherein we shall eat in plenty and be satisfied.

Have you found the hidden manna? Seek it early while the dew is on the grass, before the hot sun of this world has melted it from before your eyes. Seek it humbly on your knees, in the lowly place, and you too shall eat of the manna that tastes like wafers made with honey. Jesus is this heavenly bread, and He is still as sweet as ever. Seek and you shall find.

It is here in this separated place, feeding on the bread of heaven, that we are drawn closer and realize our utter dependence upon our Lord. As we become partakers of His divine sweetness, we see Him as our lover, the fairest among ten thousand, the one altogether lovely, and we sing aloud: "The King hath brought us into His banqueting house, and His banner over us is love." Here it is we receive the kiss of betrothal, as our adoring eyes behold the Bridegroom in His sweetness and beauty.

"I will give him a white stone." I suppose there is not a real love-sick bride in the world who but yearned for the day when the bridegroom would give her the betrothal ring containing the greatest of all white stones—the diamond. Our great heavenly Bridegroom is calling to the virgins, to the overcomers, to those of the listening ear: "I will give you a white stone." Have you received the ring of His eternal friendship? Then He wants to give you this white stone also; not only the band of gold of His divine nature, but in this setting He wants to implant the white diamond of His love. Just as the earthly bridegroom seals the promise of betrothal with the earthly diamond, the heavenly Bridegroom is bestowing upon His heavenly bride the heavenly diamond—the precious gift of His Spirit, implanting it deep in the setting of the fine gold of His divine nature, that it may ever in radiant light and beauty remind us of the promise of His soon coming, to point our eyes to the heavens, where the marriage of the Lamb is being prepared, and to bid us hasten our final preparation that He may say "the bride hath made herself ready." As this body of overcomers is being banded and drawn together as the bridal body, they are scoffed at and jeered at by the world. Their names are cast out as evil. It is then that she rejoices in the precious gift of the Spirit, that jewel of great price in the gold setting. It is then that the promise comes with new significance and meaning: "And in the stone, a new name."

If we were of this world, the world would love its own. "Rejoice when they speak all manner of evil against you falsely for My name's

sake," when they cast your name away as an evil thing; for in the white stone, in its setting of gold—that is, in the Spirit whom He hath bestowed upon us who were made partakers of His divine nature—in the Spirit, He has written a "new name, which no man knoweth save he that receiveth it." As we lose our own good name and our identity is merged into and swallowed up in His, He gives us a new name. No one yet ever lost anything for His sake but the Lord gave them something so much better that no comparison could be made. Nor yet has the Lord ever changed anything in our lives but for the better; so He is changing our names and changing our whole identity, there in our secret closet of communion. Not in the midst of the multitude where all hear Him speaking to us, but all alone, His voice falls infinitely sweet, infinitely tender, and the old self-life, the old name, is changed as we abide there in the secret place, which has become the holiest of holies unto us, and we behold ourselves with Him on the mount of transfiguration, called by a new name, which no man knoweth saving he that receiveth it.

All down through the days, the Lord is seen walking amongst the seven candlesticks. We read the record of at least seven people in the Bible whose names were changed and they were called by a new name. Let us turn for a moment to the seventeenth chapter of Genesis, where Abram is walking with God, and he comes to the mount of transfiguration and falls on his face before God. He hears the voice saying "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. I will make thee exceeding fruitful; I will give unto thee the land of Canaan, the land wherein thou art a stranger."

As the Lord is changing our names today, He is calling us to be fruitful and to go into the land of Canaan that flows with milk and honey.

Sarai also received a new name. "As for Sarai thy wife, Sarah shall her name be. I will bless her and she shall be the mother of nations." The literal meaning of the word *Sarai* is "contentious," and of

Sarah, “a princess.” Even so would the Lord change our names. From Abram the lofty father to Abraham the father of a multitude. From Sarai the contentious to Sarah a princess. So it was that He changed the name of Jacob in Genesis 32:27. From Jacob, which means “a supplanter,” to Israel, meaning “a prevailer.” Truly there is great need today of men and women called by the name “prevailers,” who will wrestle as did Jacob of old with God, until they receive the new name and hear the Lord say: “Thy name shall no more be called Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed.”

In the third chapter of Mark, Simon receives a new name. The literal meaning of Simon is “a hearkening,” and of the new name, Peter, “a stone.” So it is with those of the hearkening ear that heareth what the Spirit is saying unto the churches, that He is making firm, strong, immovable, lively stones in the spiritual house which He is building.

And James, the son of Zebedee, and John the brother of James, [these] He surnamed Boanerges, which is “the sons of thunder”; literally translated, “the thunderers.” James, which is the English form of Jacob, and John, which means “Jehovah hath been gracious,” are now changed to Boanerges, which being interpreted means “the thunderers.” So today the Spirit is changing the names of the supplanters and those unto whom the Lord hath been gracious and is causing them to be known as thunderers, who will thunder forth His truth. Our God sitteth upon His throne, and out of His throne proceedeth forth thunders and lightning. As it is in the natural, there is never thunder but what it is preceded by lightning, so it is in the spiritual—when the power of God by His Spirit has gone through us and we have been charged by the batteries of heaven, it is then that the Spirit can make us thunderers for God. “Go ye into all the world and preach the gospel, but tarry first until ye be endued with power from on high.”

Oh, that more saints of today might be truly called thunderers for God! To thunder forth a great warning is our first duty; to

thunder forth boldly the way of salvation; to thunder forth the soon coming of Jesus; and then in the great tomorrow, when all the thunderers are gathered together, John says in Revelation 19:6: “I heard as it were the voice of a great multitude, as the voice of many waters, as the voice of mighty thunderings, saying ‘Alleluia; for the Lord God omnipotent reigneth.’” We shall thunder forth His praise forever and forever.

Saul, the persecutor, received the new name of Paul. The meaning of the name Saul is “asked for”; the meaning of Paul is “little; the least.” So again the Lord changes the name of one of His people. He that is asked for, who is great and prominent amongst his fellows, is humbled and broken down till the first shall be last, and he that is great becomes the servant of all. Thus we see Saul, the great and learned, receiving the white stone in which is written the new name; receiving the Holy Spirit, the gift of the Father, and as Paul he says, “I am the least of all saints.”

As we consider these seven servants of the Most High and as they received the new name written, a great longing springs up in our hearts, that having been made like partakers of this heavenly gift, we too may receive the new name, shut in alone with God, the world forbidden, that no man knoweth save he that receiveth it. Isaiah 62:2 says: “Thou shalt be called by a new name, which the mouth of the Lord shall name.” Jesus says, “I have called them by name, and they are Mine.” And again, “I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem. And I will write upon him my new name.” Surely the Bridegroom is sealing His people, setting His mark upon them. They are spoiled for the world and have neither part nor parcel in it. He has written His name upon them through the gift of the Spirit they have received and has addressed them to the city of God, the New Jerusalem that is soon coming down as a bride adorned for her wedding.

Oh, dear saints everywhere, with unstopped, inclined, bowed-down, hearkening ears: hear what the Spirit is saying to the churches.

Let Him make you an overcomer and a prevailer, that you may find the hidden manna, discovered only by those of the meek and lowly in heart. You who have been made the recipient of the ring of His eternal friendship and have worn the gold of His divine nature, let Him give you the greatest of all white stones—the diamond, the jewel, the precious gift of His Spirit, which He will imbed in the setting of pure gold which He has given you. Let Him give you the new name written of the Abrams, the lofty fathers. He will make Abrahams, fathers of multitudes. Of the Sarais—the contentious—will He create Sarahs, the princesses. Of Jacob the supplanter He will form Israel the prevailer, who has power with God and man. Of Simon with the hearkening ear, He will make a stone, firm and immovable as the mount of God, that can never be removed but stands secure like Zion's hill. Of James and John, the supplanter and the one to whom Jehovah hath been gracious, will He make the thunderers who will utter their voices before His army and thunder his praises forever. Of the Sauls and the asked-for ones, He will make Pauls who will be little enough in His hands that He can take a worm to thrash a mountain.

Speed away, dear heart, to the secret place of the Most High and hear what the Spirit is saying to the churches and receive your hidden manna, your white stone, and the new name written, which no man knoweth save he that receiveth it.

Message



*From God, Given in the Spirit through Prophecy
at Long Branch, New Jersey, Camp Meeting
While under the Power of the Spirit
June 12, 1917*



GIVE ME THINE ear, O my people; lend me thine ears. For lo, I would speak unto my children; I would reveal myself unto mine anointed. Write, write. Write my words, that all may be edified.

O my people, behold the vineyard of the Lord! Oh, behold the Redeemer walking up and down between the trees of His vineyard. He is searching for the perfect fruit. Lo, here the tree is filled with leaves. Oh, where is the fruit? Here is a tree filled with blossoms, but where is the fruit? O my people! The spring is past; the summer is over; the fall has come. But where is the fruit? Here another tree stands with tiny, immature fruit. But oh, the time has come for the perfect fruit.

O little company! O little flock! Lo, thou hast been considered the least of all, but thou art worthy. O little vineyard, how long have I walked up and down in thy midst. My pruning knife has been in hand. I have not spared thee. It has not all been pleasant, but I have been working with thee, O little vineyard. But now hear ye My words. The time has come for the fruit bearing. Long have I patiently waited. The spring is over and gone; the summer has come, and the fall is upon us. I am coming soon for developed, pruned, and ripened fruit. I have seen thy patience and have written it in the book of my remembrance. I have seen thy tears, and I have saved them in the

sealed vessel of my remembrance. I have heard thy prayers, and have I not risen up to answer thee? Behold the clouds, the bright clouds of blessing. I have rolled them over thy head; I am watering thee with the pure water of the Spirit, that ye might grow.

Oh, the sadness on the Master's face. Oh, the sorrow in the Master's heart. So many trees; so many places with no ripened fruit. O little people, may I have this corner in the vineyard with the perfect fruit? I have called unto My people in other places, beseeching them to lay all on the altar. I have pleaded with them many, many years. I have waited, but they have forgotten to seek Me in humility daily. I am waiting for a perfect tree with perfect fruit. Little people, will you also fail Me? Or will you go all the way?

O my people, seek no longer fleshly things, seek not earthly things, but seek thou the things of the Spirit. Be not encumbered with many cares. Oh, for a people with one accord in one place, with all things in common, none calling aught they possess their own! How I could show forth My glory. Yea, they would move heaven and earth with their prayers.

Can you not perceive My plan? Can you not understand My workings? Behold, I show you a mystery. I have called nations from nations. I have separated people from the people. I have called out churches from the churches. I have called out the sanctified from the lukewarm. I have called out a baptized company from the sanctified. But now behold, I do a new work; I am seeking to call a baptized people from a baptized people, who will go all the way to the standard of My perfection. All have failed as a complete body to go all the way, and to measure up to the word; but I will have a people who will not be satisfied with aught but My best perfection. A people who will not slumber nor sleep but will watch with me this one remaining hour. Through this people will I show forth mighty signs and wonders. The people shall marvel before them, saying "What manner of people are these?" They will seem but folly unto the world, but through them shall the wisdom of Jehovah be made

manifest. Weak in themselves, but in Him shall they be strong, and do exploits. Dumb in themselves and their own words; slow to speak, few in words; but they shall speak forth my words in the power and demonstration of the Spirit.

O little, called-out people, I am here tonight. Have I not called thee out from the people, from earthly bodies, to serve Me? Has it not meant persecution? But thou hast been willing to pay the price thus far. Behold My heart is pleased with thee. But will you go all the way? Behold! If thou wilt walk with Me this way, I will show thee what great things thou shalt suffer for My name's sake. But I will cause thee to overcome even as I did overcome. Thou shalt sit with Me upon my throne even as I sit upon My Father's throne.

Oh, keep humble! Keep low at My feet! Trust not in the arm of flesh. Look upon Me. Stand in the bonds of love and unity, with a wholehearted surrender of everything, and I will do the rest.

Behold great blessings are in store for the overcomers—the overcomers! Behold, I come quickly to take my perfect fruit and the full overcomers.

The Refiner's Fire



July 1917

But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Malachi 3:2-3



HE LORD JESUS, in the beauty of His perfection and holiness, is calling forth from the earth in these last days a bride who will walk before Him in the perfection of holiness also. He is calling forth a people who will be pure even as he is pure, that when at last the great song of rejoicing spoken of in Revelation 19 is sung, it may truly be said, "The wife hath made herself ready."

He is calling out a body of overcomers, tried as by fire, who will be as fine gold without dross alloy. The perfect Bridegroom seeks a perfect bride. Perfect not in her own righteousness, but in the righteousness of her Lord, which she has put on as a garment having neither spot nor wrinkle nor any such thing. The natural man—he who walks in the flesh—cannot stand the refiner's fire. Fire is crucifying to the flesh but causes he who walks no longer after the flesh but after the Spirit to wax strong, firm, and immovable. Everything

in our lives that cannot stand the searching fire of Jesus the Refiner must go if we would go on to perfection; for our God is a consuming fire and is preparing His people to dwell in the midst of eternal burnings.

I stood one time by a large building that was being burned with an unquenchable fire. All efforts of the firemen to control the flames were futile, for with mighty roarings and hissings, the flames with ever-increasing fury burned onward and inward through this wooden building with the steel frame. How searching and almost intelligent those flames appeared. How they sought out every burnable thing in that great grain storehouse; every bit of wood, hay and stubble had to go before its irresistible, all-conquering fury. A coatless and hatless man, the owner, ran hither and thither through the great crowd which had been attracted by the flames, consumed with anxiety, not so much for the building itself, but for the contents of the great, steel, fireproof safe that could be seen as the walls fell, resting on the steel pillars now twisting and bending in the white heat of the fire. In that safe, all his fortune lay—his insurance policies, money, and important papers. As beam after beam was eaten and fell glowing in a streak of flame to the earth, at last the roof fell and carried with it the safe clear to the bottom, where the flame was hottest. Many times the man tried to approach the building, as the thought of all it meant to his little family flashed across his mind, but with his arms thrown over his scorched face he was as many times forced to retreat. Would the steel resist the flames? The question meant life or death to the anxious man.

For hours the firemen played the water upon the fire, and at last, after all things burnable had been consumed, the masses of steel and metal were left, and in the midst of the debris was the blackened safe. It had passed through the fire unhurt, the contents were unharmed, and a man and his family saved from ruin.

Dear ones, you and I are a building, a tabernacle, not made with hands. What kind of material are we putting into it? In this building

is a safe containing our precious, immortal, never-dying soul. The safety of this soul depends on eternal salvation. To have it unsaved and protected merely by wood, hay, and stubble means ruin and destruction; the fire of God will search out and utterly consume everything that cannot stand the fire of His word and holiness. The foundation is Jesus. What are you building upon this foundation?

If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Corinthians 3:12–16

What are we putting into the building of this tabernacle? Wood, hay, stubble? Or is it gold, silver, and precious stones? We might be able to deceive everyone in the world by painting wood over and veneering it to look like gold and silver, but the searching eye of God will discover and consume the counterfeit.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new

earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

2 Peter 3:10–14

So now we find that we have got to pass through fire, whether it is now or at that day. Then it will be too late. Today is the time to let God's fire search out everything in your life that cannot abide in the midst of eternal burnings. Now is the time to let the great Refiner do His work. Let Him put you in the crucible and burn out all dross that is unlike Him—every harsh thing; every unkind, criticizing, faultfinding spirit; every deceitful, compromising, self-seeking bit of flesh cringing and hiding in us from God's searchlight.

The earthly goldsmith puts his gold into the crucible and heats a hot fire under it and never stops burning out the dross until he can, by bending over and looking into the gold within the crucible, see his own face reflected there. The heavenly Refiner sits today, purging His people as gold and silver, and if we will let him have His way with us and will hold steady in His divine hands, He will never stop refining until He, too, can stoop and see His own face reflected in your life and mine. Then, bless God, we will not fear the fire, and the thoughts of His searching, instead of striking terror to our souls, will seem sweet and desirable to us.

The Lord our God is calling out a sign-and-wonder people who will be a marvel and wonder to the world; a people who like Shadrach, Meshach, and Abednego will refuse to bow their knee to worldliness and sin; a people who when they are cast into the fiery furnace will have no fear, and they will have been so purified that nothing burnable remains. Their hair will not be singed, and the smell of scorching will not be upon their garments. O precious little fire-tried people, O heavenly Refiner, let me ever walk with thee.

Jesus, the Same Yesterday, Today, and Forever



July 1917



THE PROMISE OF yesterday is the promise of today. Jesus neither told a lie nor made a mistake when He said, "I am the same, yesterday, today, and forever." What a pity it is that so few people realize that the promises of God are "yea and amen to every-one that believeth"; that not only is it our privilege to enjoy full and free salvation, but that we may still receive the Holy Ghost, the third person of the Trinity, in the Bible way, exactly the same today as did the disciples and the hundred and twenty in Acts 2:4.

God's promises were never known to fail. Not only does He still say, "Repent and be baptized every one of you...for the remission of your sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38), but He still heals the sick as in James. 5:14: "Is there any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Jesus still says "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues...they shall lay hands on the sick, and they shall recover" (Mark 16:17-18).

Many professors and even preachers believe and teach that these promises of God must not be interpreted literally today; saying (without any Scripture to back up their statements) that the days of miracles are over and that the Lord no longer heals the sick or baptizes believers with the Holy Ghost as on the day of Pentecost. This preaching puts me in mind of a story I once heard of a hungry man going to a restaurant in the hope of buying a good dinner to

satisfy his appetite. Coming down the street, he read the welcome sign, RESTAURANT, in large letters above the door. Outside the door, he read the large bill of fare advertised on the attractive billboard. “Roast Turkey, Goose, and Chicken; Roasts of Beef and of Lamb; Porterhouse and Sirloin Steaks.” [These and] many other things on the bill quickened his appetite and increased his hunger. Having money in his pocket and being able to pay the price, he pushed open the door and eagerly seated himself at the snowy table.

A well-groomed waiter in an immaculate, white-bosomed shirt and long-tailed coat appeared to take his order. “Roast fowl,” ordered the hungry man. “Sorry, sir,” responded the waiter condescendingly, “but the roast fowl is all eaten long ago.” The man next ordered roast meats, only to be told that that also had been all devoured by previous diners at the restaurant some time in the distant past. “Steaks or chops?” was the next venture on the part of the hungry man. “Sorry, sir,” replied the waiter in even tones. “We did use to have steaks and chops, but they all gone long ago.” “Well, what do you have?” desperately demanded the now famished man. “Well, to tell you the truth, sir, we have not much of anything left except stale bread and stagnant water and a few leftover scraps today,” replied the waiter with finality.

Oh, poor professor or preacher, is this the way you have been interpreting and preaching God’s unchangeable, inexhaustible Word? Many a hungry soul is wandering to the door of our churches where food is advertised to satisfy hungry souls. They come willing to pay the price, many a time too, and with longing, hungry eyes, scan the bill of fare at the church. A full, overcoming life is advertised in the Word. The baptism of the Holy Ghost also, who, when He is come, is to lead us into all truth and glorify the Lord Jesus Christ, and who is to endue us with power for service. Healing for our sick and afflicted bodies is promised by He who bore our sicknesses and diseases in His own body on the tree (by His stripes we are healed). The gifts and fruits of the Spirit are also displayed invitingly upon

the God-given menu: wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues (1 Corinthians 12:8–10). Their appetite is quickened and their hunger increased as with eager hands they open your doors to hear and receive this tempting food advertised in the Word of God.

“I would like all God has got for me,” says some poor hungry heart. “Healing for my body, full salvation, victory over the world, the flesh, and the devil, the baptism of the Holy Ghost as in the day of Pentecost in Jerusalem and as in Caesarea and in Ephesus, with the Bible evidence of speaking in other tongues.”

“Oh!” says the unbelieving preacher or cold professor, “We are sorry, but the disciples ate that all up ages ago. Those things were only for the bygone ages and never meant for today. Jesus no longer heals the sick. You must now put your trust in the arm of flesh and send for a doctor. He no longer baptizes in the Holy Ghost so that we feel Him coming in or hear Him speak in other tongues as they all did in the Bible. This is not for today; it was all eaten up long ago and is no longer in stock. God has put away the old pattern and has a modern, up-to-date way of doing things. You must now take the Holy Ghost by faith; just believe that you have Him, and you have, etc. As for full deliverance from sin, no one can be perfect nowadays. Just do the best you can and the Lord will overlook the rest. He no longer expects us to walk before Him and be perfect.”

“Then what is there left? What promises are for today?” despairingly cries the hungry soul.

“Well, to tell the truth, there is not much leftover for this day,” says the unbelieving preacher. “Just leftover scraps of morality, churchgoing, socials, big suppers in the basements, earthly food instead of heavenly, Xmas trees, social gatherings, and halfhearted, empty profession.”

O hungry heart, if you are reading these words, take courage. Though heaven and earth should pass away, His promises shall

never fail or run short so that He cannot give all advertised on the heavenly menu of the Word of God. In His storehouse there is plenty more than enough for the hundred and twenty and you'll get your portion yet. Praise the Lord!

Heaven's storehouse is full to the bursting. The rivers of grace and blessing are still overflowing their banks. God's skies are full of Pentecostal showers and outpourings. There is still the sound as of an abundance of rain. The latter rain is falling on the earth. Canaan's land still overflows with milk and honey. Jesus still heals the sick, for WE HAVE PROVED IT o'er and o'er. We are still in the dispensation of the Holy Ghost and must receive Him in the old-fashioned Bible way, as in Acts 2:4. Jesus' blood has never lost its power. There is still victory through the blood. Hallelujah!

Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you. EVERYONE THAT ASKETH, RECEIVETH.

*Jesus has a table spread,
Where the saints of God are fed,
He invites His chosen people
Come and dine;
With His manna He doth feed,
He supplies our every need,
Oh, it's sweet to sup with Jesus
All the time.
He who fed the multitude,
Turned the water into wine,
To the hungry calleth now
Come and dine.*

The Work of the Holy Spirit



*Dispensationally and Personally,
from Conviction to Baptism
August 1917*



HERE ARE THREE persons in the Godhead: God the Father; Jesus Christ, His only begotten Son; and the blessed Holy Spirit.

There are three distinct periods of time, i.e. three dispensations. The first is the dispensation of the Father, as recorded in the Old Testament by the Word of God from Genesis to Malachi. All throughout the dispensation of the Father, from the time sin first came into the world (Genesis 3), God promised to bestow a great gift upon the world, even Jesus Christ His Son. He also promised the distant coming of the Holy Spirit whom Jesus referred to, saying, "Behold, I send the promise of my Father upon you: but tarry ye in... Jerusalem until ye be endued with power from on high" (Luke 24:49). True to His word, at the close of the dispensation of the Father, the great gift, Jesus the Saviour, was bestowed upon the sin-cursed earth, that He should take the sinner's place, bearing the sinner's penalty, that all who believe in Him should not perish, but have everlasting life.

Just as God the Father promised, with ever-increasing emphasis, the coming dispensation of time in which His Son should be manifested, so during the latter months of Jesus' ministry, He promised when He went away He also would bestow a gift upon the world, even the Holy Ghost. Even as the hour of His departure approached and Calvary's cross cast its dark shadow over the fearful hearts of His disciples, Jesus more and more sought to impress upon the minds of

His people the necessity and importance of receiving His gift—the Comforter.

So many times did the Lord promise [to send] the Spirit and explain the importance of His coming and His office work in our lives from conviction to baptism and on to perfection, that time and space will not permit our giving but a few quotations at this time.

In the 16th chapter of John, verse seven, Jesus said: “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.” Here and in other places, He begins to enumerate the different reasons why we should receive the Holy Ghost, and to explain still more fully His office work in this world:

- 1) “When he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8).
- 2) “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13).
- 3) “He shall not speak of himself; but whatsoever he shall hear, that shall he speak” (John 16:13).
- 4) “He will shew you things to come” (John 16:13).
- 5) “He shall glorify Me” (John 16:14).
- 6) “He shall receive of mine, and shall shew it unto you” (John 16:14).
- 7) “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26).
- 8) “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).
- 9) “But ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8).

- 10) Jesus’ parting words to His little flock after His death and resurrection, as His pierced feet were rising from earth as He ascended to His Father, rang out clearly and plain: “Behold, I send the promise of my Father upon you: but tarry...in Jerusalem, until ye be endued with power from on high” (Luke 24:49).

True to His commission, Acts 1:12 shows the little band of faithful followers (120 in number), wending their way to Jerusalem to tarry until they should receive the promised gift.

And when they were come in, they went up into an upper room, where abode both Peter and James and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Acts 1:13–14

Then, just as the Father, true to His word, gave Jesus—His promised gift to redeem the world—so Jesus, at the close of His dispensation, fulfilled His word and bestowed the gift of the Holy Ghost to abide with us forever.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:1–4

The same Bible evidence—speaking with other tongues (that is, languages they had never learned)—accompanied the incoming of the Holy Ghost at Caesarea, for we read that Peter was preaching Jesus to them and telling them of His death, burial, and resurrection, and “while Peter yet spake these words, the Holy Ghost fell on all them which heard the word...for they heard them speak with tongues, and magnify God” (Acts 10:44, 46).

This same sign accompanied the incoming of the Holy Spirit during Paul’s ministry at Ephesus, for we read:

And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard them they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Acts 19:1–6

Simon the sorcerer, seeing the gift of the Holy Ghost bestowed through the laying on of the apostles’ hands, was willing to pay money for the power that he saw manifested through the apostles.

Just as God the Father and Jesus Christ His Son gave gifts unto the world, so in turn the Holy Spirit bestows His gifts upon all who receive Him and yield themselves wholly unto Him. The gifts of the Spirit are found in 1 Corinthians 12:8–10: wisdom, knowledge, faith,

healing, miracles, prophecy, discernment of spirits, divers kinds of tongues, and interpretation of tongues—all of which were manifested in their midst, even as we see them manifested in our midst today. We are still in the dispensation of the Holy Ghost; we have been ever since the day of Pentecost and will be until the coming of the Lord. He is still here to convict the sinner of his sin, for no man can come to the Father except the Spirit draw him. He is here to lead the repentant soul to Jesus, to apply the blood to his heart, and to bear witness with his Spirit that he is now a child of God and has passed from darkness unto light, from death unto life, from bondage unto liberty, and rejoice with him in the finished work of Calvary.

Just as the Spirit was with the sinner to condemn him and convict him of unrighteousness, so He is now with the regenerated heart to lead him on in righteousness and to baptize him with the Holy Ghost and witness that the work of perfection has begun. Jesus said, “He who is with you shall be in you.” Peter said:

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 2:38–39

The blood-washed heart with whom the Spirit bears witness is now a candidate for the third person of the Trinity to enter. When we seek with all our heart, humbly, prayerfully, praisefully, He will come in to abide and seal us unto the day of redemption, giving us the same Bible evidence: speaking in other tongues as the Spirit gives utterance, today just as He did in the days of old.

When the Holy Ghost comes in to abide, He takes control of body, soul, and spirit; that out of our innermost being there flow forth rivers of living water. Even the vocal organ—the unruly

member, the tongue—He takes hold of and controls by the Holy Spirit. Jesus is made so real, and our souls so overflow with praise as the Spirit reveals the King in His beauty, that here it seems our language fails as we cry out, “Where, my soul, shall I begin to praise the name of Jesus!” The Holy Ghost Himself rises up within us and glorifies Jesus in a language that we know not, and as we hear Him speaking for Himself, floods of joy and billows of glory sweep over our whole being, and we realize that the Holy Spirit is praising our Bridegroom as we never could have thought of. Oh, glory to Jesus for wells and rivers of praise that do not have to be pumped up nor primed, but gush forth in uncontrollable, ecstatic glory and thanksgiving.

The baptism of the Holy Ghost is the incoming of the Spirit as the great leader who is to guide us from earth to heaven; who is never to leave us until we meet the Lord in the air. As we yield ourselves to Him, He leads us to higher heights and deeper depths and causes us to be changed from glory to glory, until we take our place. Until we cast our crowns before Him, lost in wonder, love, and praise.

Oh, dear one, if you have not yet received the Holy Spirit in His fullness, seek Him with all your heart, and when He comes in, you will have the same biblical evidence that they had in Bible times—speaking in other tongues as the Spirit gives utterance. The Lord has no twentieth-century mode of baptizing people in the Holy Ghost; He still fills and seals in the same way He did in the early days.

The latter rain is failing on the earth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke 11:9–13

The Marriage of the Lamb



*A vision related while under the power of the Spirit
Montwait Campgrounds, Framingham, Massachusetts,
August 1917*

To whom shall I my Love compare?

Fairest of the fair.

Soon I His glory'll share,

In the meeting in the air.

What are these that are arrayed in white robes? And
whence came they?

Revelation 7:13

Who are these that fly as a cloud, and as the doves
to their windows?

Isaiah 60:8



HERE IS A mighty stir going on in the earth in these days; not only in the earth, but in the heavens also; a mighty preparation for a swiftly approaching and mighty event. Continuous tremors of excitement are thrilling the bride and her friends, as with loving hands, all a-tremble with haste, she is donning her finely embroidered wedding gown, and minutely inspecting her trousseau. Her sandals are upon her feet; she is hastening

her final preparations as the mighty event approaches—an event so mighty and near that, as it looms and towers above her, the shadow of its near approach excludes all else from her view.

There is a mighty examining of lamps. Vessels of oil are being investigated, and those whose oil has either leaked out or been consumed are rushing breathlessly to those who have to sell (Matthew 25). People who intend to be present at the meeting in the air are leaving business, cares of this life, and earthly duties, and with hasty feet, rushing on trains, in cars, everywhere, to camp meetings and tarrying meetings in search of oil for their lamps. There is a great washing of robes in the blood of the Lamb. Clear, clarion calls are penetrating the night, commanding sleeping virgins everywhere to awaken, saying: “Behold, the Bridegroom cometh.”

The bride is yearning for the Bridegroom. The Bridegroom is yearning for the bride. The wife is making herself ready. A great longing is filling her soul that naught but He can satisfy. Her eyes are lifted to the clouds with an unspeakable yearning. Her eyes have caught the vision. She has caught one glimpse of His face; she is on tiptoe, with upturned face, watching, waiting, longing to behold Him whom her soul loveth. Her ears have caught one strain of the heavenly anthem; she has heard His voice. There are many faces and voices about her, but they cannot win even a fleeting glance. She is waiting, looking, searching the sky through the darkness and gloom of the long night, with expectant, tear-dimmed eye and upstretched hands.

The messenger whom God has sent, even the Holy Spirit, to seek and bring the bride for His Son, the heavenly Isaac, is gathering together those who have said, I will go with this man (Genesis 24:58), and is getting them upon the Holy Ghost elevator, which is to lift them up to Him, and will never leave the bride till she is safe in the arms of her Lover.

In heaven also, a mighty preparation is going on. The angelic hosts are assembling. There is a great tuning of harps and stringed instruments; the heavenly orchestras are learning the bridal song for

the grand occasion—the greatest day ever known in heaven, when the Son is to clasp the wife of His bosom in His arms. All the eyes of heaven are gazing upon the bride. The Bridegroom is overcome of love for her (Song of Solomon 6:5). The very air is tense with expectancy as the day approaches.

Suddenly the starry floors of heaven are split in twain. The faith of the bride has not been in vain. He that has promised has fulfilled His word; He has kept His promise. The heavens are opened, and suddenly the rays of light from the throne penetrate and illuminate the gloom of earth. Her enraptured, upturned face is transfigured with His radiance as she beholds His pierced feet appearing, descending, and then His whole form in wondrous, resplendent robes of light. The whole heavens are filled with clouds of angels, myriads of angelic hosts. And with leaping, bounding heart, her eyes at last behold His face.

Every harp, every stringed instrument, every trumpet in the orchestra of all heaven strikes and holds one long, sweet note that shivers the silence and explodes with rapturous melody. At the sound, a mighty quaking and trembling stirs the earth. The graves burst open. The same Spirit that raised Jesus from the dead quickens their mortal bodies. At the call of that rapturous music, they rise, clad in white robes of His righteousness, and with upturned faces and outstretched hands, they bound forth and upward through the air, toward that glorious form that is radiating the heavens and filling them with splendor.

Another strain of melody bursts forth in such power that all heaven trembles with its majestic splendor. At the sound, those waiting upon the earth are transformed. The laws of gravity lose all control and power to hold them from Him who waits with outstretched arms as He descends with a shout: “Arise, my love, my fair one, and come away” (Song of Solomon 2:13). The mortal puts on immortality; the corruptible puts on incorruption.

Her eyes have seen her Lord. She is sweeping through the air to meet Him, and He toward her; with outstretched arms, they meet. Oh, that meeting the air! At last He clasps her in His arms; she for whom

He died and has waited so long. At last she lays her queenly head upon the bosom of Him for whom she lived and has pictured so often in her dreams. He wipes away her tears. Their lips meet as they embrace. All heaven rocks and sways and trembles as every harp and musical instrument bursts forth with the might and majestic splendor of the wedding song that rises and falls, echoes and reechoes, through the air.

All heaven has come forth to behold the meeting in the air and to welcome the bride, saying: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Revelation 19:7).

They rise together; the heavens roll together again. Deeper darkness settles on the earth, but beyond the starry floors of heaven is great jubilation. Myriad hosts of angels are banked, tier upon tier, as far as the eye can see, on either side of the long path that leads to the throne, upon which rests a cloud of radiant glory. To the strain of that wondrous wedding march, which beats and pulsates in indescribable grandeur, He leads her, leaning upon His arm, toward the throne and presents her unto His Father, spotless, blameless, in radiant purity, clad in His righteousness and power.

Then follows a wondrous ceremony, so wonderful that it is unlawful for man to describe; and then the marriage supper of the Lamb, where the bride and the friends of the bride are served with joy unspeakable by angelic hosts in robes of white. They drink together the wine of the kingdom. She has eyes but for one, her Lord, her Saviour, her King, her Husband.

All tears are dried forever. Revelation 21:4.

Darkness has vanished away. Revelation 21:23.

Naught from her Lord shall ever sever.

She will dwell in His presence for aye and aye.

Who is this clad in the splendor of the sun?

It is Jesus, the Holy One.

The rainbow of peace is under His feet,

And in Him the Godhead power complete.

The Bridal Call



September 8, 1917

JESUS, THE SON of God, is soon coming back to this earth again, and the Holy Spirit is sending forth the last call to the bride to be ready to meet Him in the air. There is a mighty sin going on in the earth today, not only among the sinful nations but amongst the righteous saints who are preparing for the great day of His appearing.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord.

1 Thessalonians 4:15-17

What a wonderful day that will be! The most eloquent tongue, the most inspired pen cannot begin to tell of the glory of that great triumphal day. There have been some wonderful days since the beginning of time, but this day will outshine them all! It was a wonderful day when God spoke the world into being; a wonderful day when He set the sun, the moon, and stars in the heavens. It was a wonderful day when He created man in His own image; a wonderful day when man, having fallen into sin, had been doomed to die, and God so loved the world that He promised to send His son Jesus to suffer and die that He might lift him up from the depths of sin to the

highest heights of glory. It was a wonderful day when the wise men saw His star in the East, and Jesus was born a babe in the manger.

There were many wonderful days in Jesus' ministry when He healed the sick, cleansed the lepers, raised the dead, cast out demons, performed miracles, and fed the multitudes. It was a wonderful day when Jesus was tried before Pilate and as a lamb before his shearers is dumb, so He opened not His mouth. It was a wonderful day when He was nailed to the cross and when He took our place and paid our debt and bore our punishment in His own body on the tree. It was a wonderful day when they laid Him in the tomb and a still more wonderful day when He was resurrected and came forth in triumphant glory and power. It was a wonderful day when He left the wondering disciples and ascended to His Father in heaven and a cloud received Him out of their sight.

Ah, there is a still more wonderful day coming—the crowning day of all other days, when Jesus shall come back to earth again, when He shall part the clouds and we shall see Him descending from heaven clad in robes of splendor. This time He is not coming to be spurned and rejected and spit upon and beaten. This time He is coming back the victorious King, to awaken the overcomers, those who are saved unto the end, who awaken to the bridal call. You too are called to be in that bridal procession. Make restitution, get under the blood, for Jesus is coming soon.

Salvation a Reality



September 8, 1917



H, WE HAVE such a nice way of getting to heaven now," cooed a fashionably dressed young lady to her companions. "We join the church by sending our names over the telephone, and we send our photograph to be baptized."

Perhaps this was a little exaggerated, but at any rate, the above is a sample of the vague conception of salvation held by a large mass of professing church members. But ah, profession is one thing; possession is quite another.

I overheard a conversation the other night during the altar service in our gospel tent meeting. Someone was playing softly the old familiar hymn, "Almost Persuaded," and the saints sang it softly, but above the singing, I heard the clear earnest voice of one of our young workers as she bent over the seat toward a smartly dressed woman of middle age.

"Are you a Christian?" I heard her inquire.

"Why, I hope so. I am a church member; surely you don't think me a heathen. Of course I am a Christian."

"But have you a real knowledge of sins forgiven? Was there a definite time in your life when you, realizing that you were a lost sinner, repented and asked the Lord to forgive you, wash away your sin with His own blood, and make you a true follower of Himself?" still persisted the sweet-faced young woman.

"Why, I hope I am a Christian," evaded the puzzled professor. "I do the best I know how. I go to church on Sunday; I belong to the Ladies' Aid; I sew for the missionaries; I cook for the church festivals,

oyster suppers, May breakfasts; I assist in their concerts. Yes, I hope I am ready to die," she continued. "Of course, I don't think we can ever be really certain, but should do the best we know how."

Poor soul. Perhaps she had never learned that all our righteousness is as filthy rags. I had no time to hear more, but oh how often I meet these same pitiful, vague, and empty experiences of cold professors who are not possessors. They wear the thin cloak of morality but have no real knowledge of a personal Saviour. They are white-washed, and think they are washed white.

Oh, thank God! It is possible to exchange your hope-so salvation for a know-so salvation. The Saviour is still able to change a watery experience into a rich wine, Spirit-filled walk with Himself.

You Must Be Born Again.

Anything short of this will never admit you into the presence of the King. When you are born again, you are made a new creation. You experience a change of heart and life. All old things pass away, and all things become new. God now commandeth all men everywhere to REPENT.

Repentance is a real godly sorrow for sin and a willingness to forsake it. Before a sinner can repent he must see himself as a sinner, lost, undone, and condemned to die without hope outside of the atonement Jesus made on Calvary's cross. "All have sinned and come short of the glory of God," so because God cannot look upon sin with the least degree of allowance, "the soul that sinneth, it shall die." When we realize this we cry out in alarm and despair, "what shall I do to be saved?"

*For nothing good have I
Whereby Thy grace to claim;
I wash my garments white
In the blood of Calvary's Lamb.*

*Jesus paid it all, all to Him I owe.
Sin had left a crimson stain,
He washed it white as snow.*

How sweet is His voice as He calls us to Himself and assures us that "He that cometh unto me I will in no wise cast out." It is there, with tears streaming down our faces, that the burden is rolled away from our hearts. And when the work is done, you will have the witness in your heart, a real knowledge that you have passed from death unto life.

When short testimonies were asked for the other night in a meeting, a brother gave his testimony as follows "Lost and knew it; saved and know it; therefore rejoice." O how much is said in so few words. Why, dear ones, it stands to reason if you could receive salvation and never know it, you could lose it and never miss it.

There is as much difference between a child of God and a child of the devil as there is between daylight and dark. It is a right about-face, and the things of worldliness we once loved, we now hate.

There are only two roads: one leads to heaven, the other to hell. There is no middle ground, no neutrality between Jesus and the devil. Jesus says, No man can serve two masters; he that is not for me is against me. Choose ye this day whom ye will serve, for you cannot serve God and mammon. If the love of this world is in you, the love of the Father is not there. The wages of sin is death, but the gift of God is eternal life.

The road of sin and worldliness leads to certain destruction. Many so-called broad-minded people walk therein. The narrow road of righteousness and love and unselfishness leads to life eternal. It is not a question of how good or bad you have been in the past, but HAVE YOU BEEN BORN AGAIN? Have you accepted Jesus Christ as your personal Saviour? Have you crowned Him Lord of lords and King of kings in your heart? If not, seek Him today with all your heart, and He will be found of you. Give up the world, take up your cross and follow Jesus.

*Questions and Answers Concerning
the Baptism of the Holy Ghost*



September 8, 1917

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language.

ACTS 2:1-6

- Q.** How many were in the upper room on the day of Pentecost, and who were they?
- A.** There were about one hundred and twenty. Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James, Simon,

Judas, with the women, and Mary the mother of Jesus, and his brothers are amongst those mentioned

- Q.** Were these hundred and twenty saved, sanctified people?
- A.** Yes. Jesus had said, “now are ye clean through the word which I have spoken unto you” (John 15:3). The disciples were filled with joy and peace in believing, and who would dare to say that the virgin Mary, the mother of Jesus, was an unsanctified woman? An angel had told her that she was blessed amongst women and had found favor with God.
- Q.** If they were already saved, sanctified people, then for what were they waiting on the day of Pentecost?
- A.** They were waiting for the coming of the Holy Ghost. Jesus had said, “tarry ye in..Jerusalem, until ye be endued with power from on high” (Luke 24:49).
- Q.** What supernatural evidence did they have when the Holy Ghost came upon them?
- A.** First, there was a sound as of a rushing mighty wind; second, tongues of fire sat upon each of them; third, they began to speak with other tongues as the Spirit gave them utterance.
- Q.** Did all these signs follow in other places where it is recorded that believers received the Holy Ghost?
- A.** No. The wind and fire is not again mentioned, but they spake in other tongues, the same as on the day of Pentecost.
- Q.** What is meant by the words “speaking with other tongues”? Does it mean that while they were sinners they used to swear and use worldly language, and now that after receiving the Holy Spirit they say, “Praise the Lord” and “Hallelujah”?

- A.** No. “Hallelujah” and “Praise the Lord” were not new words, as David and many others used them in praising the Lord. Those receiving the Holy Ghost spoke in clear languages that they had never learned, as the Spirit gave them utterance.
- Q.** How do you know they spoke in languages they had never learned?
- A.** Because the Jews who were at that time assembled in Jerusalem, from every nation under heaven, were confounded because that every man heard them speak in their own language and in the tongue wherein they were born. And they were all amazed and marveled saying, “Are not all these Galileans?” See Acts 2.
- Q.** Did the Lord speak in these other languages through the hundred and twenty on the day of Pentecost in order to preach to the foreigners in Jerusalem?
- A.** No. It was not done in order to convince foreigners. To begin with, there no foreigners in Jerusalem. We read that they were Jews—not foreigners, but Jews—devout men out of every nation under heaven. It was not at all necessary to speak to them in the language of the country wherein they were born, for every Jew understood his own mother tongue All their Jewish feasts and services were conducted in their own language also. Peter preached in his own language, and they understood and were saved.
- Q.** Are there any other instances cited in the Bible where those receiving the Holy Ghost spake in other tongues?
- A.** Yes. Acts 10:44 tells of Peter going down to preach to the Gentiles and states that while Peter was preaching to them of Jesus, the Holy Ghost fell on them that heard the word. Then the Jews who came with Peter were astonished that upon the Gentiles also the Holy Ghost was poured out.

- Q.** How did Peter and the Jews know that the Gentiles had received the Holy Ghost?
- A.** They heard them speak with other tongues and magnify God. Acts 10:46.
- Q.** Were there any foreigners there to convince?
- A.** No. They were all Gentiles and of the house of the Gentiles.
- Q.** Are there any more instances where those receiving the Holy Ghost spake in tongues at the time they received?
- A.** Yes. Acts 19 shows Paul coming to Ephesus, where he, finding certain disciples, asked them the question, "Have ye received the Holy Ghost since ye believed?" They answered that they had not even heard whether there was any Holy Ghost. Then when Paul had laid his hands upon them, the Holy Ghost came on them and they spake in tongues and prophesied.
- Q.** In Acts 8:18, what do you suppose Simon the sorcerer saw when he offered to pay money for the same power to lay hands on people that they should receive the Holy Ghost?
- A.** Undoubtedly, they spake in other tongues and received as the disciples did in the beginning.
- Q.** Did Paul speak in tongues when he received the Holy Ghost?
- A.** Yes. Paul says, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18).
- Q.** Is there any difference between speaking in tongues as the Spirit gives utterance, and the gift of tongues?
- A.** Yes. All who receive the baptism of the Holy Ghost speak in tongues involuntarily, as the Spirit gives utterance. Not all—in fact, few—receive the gift of tongues. We have met some, however, who could speak at will to foreigners in their own language, telling them of Jesus, and have witnessed wonderful results.

- Q.** Would you advise anyone to seek to speak in tongues?
- A.** Never! Seek the Holy Ghost, and when He comes, you will speak in tongues as He gives utterance.
- Q.** What is the use of this sign of tongues that accompanies the incoming Spirit?
- A.** When you walk down the street looking for a barber, first you look for a red and white pole—the sign, in other words. When you are looking for dinner, you look for a sign that says restaurant. The barber's pole cannot shave you, neither can the wooden restaurant sign feed you, but they are signs to indicate that behind those doors, there is a barber who can serve you; or within the restaurant doors, there is food that will satisfy your hunger. So it is with the Bible signs, the speaking in tongues. It indicates that the Comforter has come to abide within.
- Q.** When speaking in tongues, does the one speaking understand what he is saying?
- A.** In 1 Corinthians 14, Paul says, "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (14:2) "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (14:14). "Wherefore let him that speaketh in an unknown tongue pray that he may interpret" (14:13).
- Q.** Of what use is the speaking in tongues, outside of being the evidence of the indwelling Spirit?
- A.** Again from 1 Corinthians 14: Tongues are a sign to them that believe not (14:22). He that speaketh in an unknown tongue edifieth himself (14:4). My spirit prayeth (14:14). Verily thou giveth thanks well (14:17). Paul also speaks of Jesus and His soon coming.

- Q.** Was the baptism of the Holy Ghost only for the early church, or may He still be received today?
- A.** In Acts 2:38, Peter says, “Repent, and be baptized every one of you...unto the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Now if God has called you, the promise is unto you.
- Q.** Has the Lord a new-fashioned, twentieth-century method of baptizing believers with the Holy Ghost? Or does He still fill them and accompany the infilling with the same Bible evidence of speaking in tongues as He did in the days of old?
- A.** The Lord has not changed. Just as there is only one way to be saved (and that is through Jesus’ precious blood), even so there is just one way to receive the Holy Ghost, and that is as they did on the day of Pentecost. The way Peter received, and Mary and all the saints is good enough for me. Why should we be an exception to the rule?
- Q.** Have you ever personally witnessed anyone receiving the baptism of the Holy Ghost in this wonderful manner?
- A.** Yes, bless God! I myself have received the Holy Ghost and spake in languages I never learned. Rivers of praise and billows of glory swept over my soul, and best of all, He abides today to praise, exalt, and glorify Jesus in His beauty. I have personally witnessed in the vicinity of ten thousand believers receiving the baptism of the Spirit—ministers, Sunday school teachers, church members, new converts, rich, poor, old, and young. The Lord is pouring out of His Spirit upon all flesh.
- Q.** Did all these speak in other tongues?
- A.** Without any exception, all had this same Bible evidence, as recorded in the Word of God.

- Q.** Can a sinner receive the baptism of the Holy Ghost?
- A.** No! The Spirit is with the sinner to convict him of sin. When he comes to the cross and the blood is applied to his heart, the Spirit bears witness with his spirit that he is a child of God. Then, after the heart is clean and the temple holy, the believer is a candidate for the incoming of the Holy Ghost. Jesus is God’s love gift to the sinner; the Holy Ghost is His gift to the believer.

Search the Word. Seek earnestly and humbly on your knees, and you too will receive. Enter through the gates of praise. Jesus is more willing to give the Spirit than you are to receive See Luke 11:9–13.

Hungering After God



September 8, 1917

*I will pour water on him that is thirsty,
I will pour floods upon the dry ground,
Open your hearts for the gifts I am bringing;
While ye are seeking me, I will be found.*

JESUS SAYS, BLESSED are they that hunger and thirst after righteousness, for they shall be filled. But a woe is pronounced upon the people who feel no hunger and are satisfied. “Woe unto you who are full now, for you shall hunger hereafter.” O dear heart, if you have hunger in your heart, cherish and encourage that hunger as you would your life. It is put there by the Holy Spirit to lead you closer to God.

I do not know of a more serious or lamentable condition or persons more to be pitied than they who have no heart hunger and thirst after a deeper revelation of God and His Son Jesus Christ; who are satisfied and content with past blessings, not longing to go on to perfection. Time after time in our meetings, I have gazed with amazement into the faces of people who would say with a satisfied air, “Oh, I’ve got all that the Lord has for me and am as good as I ever hope to be.” Woe unto you who are full now on a shallow experience. Repent and ask Jesus to give you a real, deep hunger for Himself. He will do it.

What a high standard God’s Word sets for us. We should not stop pressing on till, changed from glory unto glory, at last in heaven we

take our place, and we cast our crowns before Him, lost in wonder, love, and praise. Dear struggling soul in a half-dead church or in a valley of dry bones, don't try to crush that hunger in your soul. It is the hand of God come to lead you on to a place where you can say, "It is no more I but Christ that lives in me." For indeed it is as we decrease that He increases.

When I hear someone telling what a great person they are and how good they live, I cannot help pitying and saying to myself, "Poor soul!" They are so far from God and behold Him from afar off. We have learned that the nearer we get to Jesus, the smaller and more imperfect our own self-life appears in our eyes, and He grows bigger and more perfect and lovely at each onward step till, as He stands revealed in the light of righteousness, we fall prostrate at His feet and cry with Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes."

When crossing the Rocky Mountains in a train one time, we saw [the mountains] before us, miles in the distance before we reached their base. When we were afar off, they looked so small and insignificant—we and the train seemed so big. But the nearer we came to them, the larger the mountains grew, till as we were at their feet and they had expanded and grown and, as revealed to our wondering eyes, they seemed to rise clear into the heavens, and were lost in the clouds. We seemed appallingly little and helpless and insignificant.

That is just like our approach to Jesus. He grows so sweet, real, big, righteous, and holy that as we fall at His feet, we see as never before our own utter helplessness, imperfection, and insignificance. Then it is that He can work in our lives. After we have come to the end of self-righteousness, and a great all-absorbing, unquenchable hunger has engulfed us, He will give beauty for ashes, rejoicing for mourning, victory for defeat, and His righteousness for our unrighteousness. It is then that He can take a worm to thrash a mountain;

the weak to defeat the strong. It is then that He can take us to higher heights and deeper depths.

Seek, and ye shall find. Blessed are they that hunger; they shall be filled.

Covet Earnestly Spiritual Gifts



October 1917

JUST AS GOD the Father gave Jesus, his only begotten Son, as His love gift to the sinner, and just as Jesus gave the Holy Ghost as a gift to the believer, so in turn, the Holy Ghost has gifts to bestow upon those who receive Him and yield themselves to His control.

Many baptized believers have made the grave mistake of believing that when they had received God's gift, even Jesus as their Saviour, and had received the Holy Ghost, His gift to the believer, that they had received all there was for them. They lost sight of the fact entirely that the Spirit had gifts and fruits to bestow upon all those who covet earnestly the best gifts.

After being made recipients of full salvation and the baptism of the Holy Ghost, they settled down in contentment with folded hands, forgetting that the incoming of the Spirit to lead us into all truth is just the beginning, just the entrance to the land of Canaan. The Red Sea has been left far behind, the long desert has been safely crossed, the gates of Canaan's land have been entered—but now, if having gone that far we sit down just inside the gates, will we not miss the grapes and pomegranates? Will we not miss the land that flows with milk and honey?

When He, the Spirit of truth, is come, He will lead you into all truth. Now the incoming of the Holy Ghost is just the coming of the leader who can only lead us on and bestow His gifts upon us as we submit ourselves to His leading and press forward. Just as the Father longed to give us Jesus, and Jesus longed to bestow upon us the gift

of the Holy Spirit, so now the Holy Spirit longs to bestow His gifts upon the baptized believer.

There are nine gifts of the Spirit spoken of in the twelfth chapter of 1 Corinthians, which reads:

Now concerning spiritual gifts, brethren, I would not have you ignorant...For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith...to another gifts of healing...to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.

It is God's plan that each of these gifts should be manifested in each assembly, and we are told to covet earnestly the best gifts and to seek that we may excel, to the edifying of the church.

To One Is Given the Word of Wisdom

If ever there was a time that the church needed wisdom, it is now. It is not our own wisdom or understanding that we need, but the wisdom that cometh down from above. Wisdom is the principal thing, says Solomon; therefore, get wisdom. He also tells us to cease from our own wisdom. The wisdom of man is foolishness to God, therefore if any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him.

The Holy Spirit has a real, literal gift of wisdom for those who seek it. Wisdom to speak or not to speak, wisdom to give or to withhold, wisdom to understand God's Word and His leadings, wisdom to discern between the flesh and the Spirit, wisdom to look above earthly things and circumstances and see no man save Jesus only, and wisdom to use the gifts the Spirit has given us.

To Another Is Given the Word of Knowledge

Just as the reins of a spirited horse are held in the hands of a competent driver, so is wisdom to knowledge, for many have knowledge without wisdom. Hosea 4:6 says, "My people are destroyed for lack of knowledge." Zeal without knowledge is a hindrance instead of a help. Each child of God should cry to the Lord for the word of knowledge to be buried deep in his or her heart. Knowledge to know God, whom to know is life eternal; knowledge to understand and rightly divide the word of truth is needed today as never before. Paul cried aloud from the depths of his being for knowledge, saying, "Oh that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

There is a real gift of knowledge that is not gained from earthly sources but taught us from God, for all who covet honestly to know Him and His Word. There is a God-taught knowledge that will cause us to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

In the garden of Eden, in the midst of law, God gave a commandment, forbidding man to eat of the tree of knowledge of good and evil; but now we are in the midst of faith, and God commands us to eat of the tree of knowledge, which is Christ, in whom are hid all the treasures of wisdom and knowledge.

To Another Is Given Faith

Without faith, it is impossible to please God. Faith is the substance of things hoped for, the evidence of things not seen. It is one thing to have faith in God and another thing to have the gift of faith that can move mountains small or great. Faith believes God, takes Him absolutely at His word. Through faith, we see the promises of God materialize and that for which we prayed be brought to pass. Faith believes and can appropriate the promises of God today as in the days of old.

Faith prays the prayer of faith, and sickness is healed, and miracles wrought. Indeed, it is impossible to receive any of the gifts of the Spirit without faith. Faith comes by hearing, and hearing by the Word of God. He that believeth shall be saved. He that believeth not shall be damned. Jesus says, "These signs shall follow them that believe; in my name they shall cast out demons, they shall speak in new tongues...they shall lay hands on the sick and they shall recover."

O beloved, if the children of the Lord sought the gift of faith as earnestly as they sought salvation and the baptism of the Holy Ghost, signs and wonders would be worked in our midst, and the arm of Jehovah [would be] laid bare, and His glory [would] break forth in a way that would be exceeding and abundantly above all we could ask or think.

To Another Is Given the Gifts of Healing

Still today as in the days of old, the gift of healing is bestowed and operated through yielded vessels by the Holy Spirit. Jesus says the prayer of faith shall save the sick, but there is also the gift of healing that says, "In the name of Jesus, rise up and walk." This gift of healing was manifested through Peter when in the fifth chapter of Acts, a multitude of sick folks were brought from the towns and villages round about and laid in the streets on beds and couches, so that if even the shadow of Peter overshadowed them, they should be healed; and they were healed, every one.

The same gift of healing is manifested today—cancers, tumors, tuberculosis, all manner of sickness has been healed instantaneously in answer to prayer right in our meetings, and we give Him all the glory, for it is Jesus who heals. This gift of healing should be in every assembly, that the name of the Lord should be glorified.

To Another Is Given the Working of Miracles

Miracles that keep oil in the cruse and meal in the barrel are still witnessed in the lives of those who live the life of faith. We see broken

bones instantaneously and miraculously set and healed in answer to prayer. I firmly believe that as this war and the work of the antichrist closes in upon us and as the prices soar upward, God is going to have a people in the assemblies who can perform miracles, and the people will be fed as by the few loaves and fishes of old.

To Another Is Given the Gift of Prophecy

In Joel 2:28, God says, "It shall come to pass [in the last days], that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy." In 1 Corinthians 14:39, Paul tells us to covet to prophesy. He tells us to desire spiritual gifts, but rather that we may prophesy, for he that prophesieth speaketh unto men to edification, exhortation, and comfort.

In speaking to the Corinthian church, which had received the baptism of the Holy Ghost accompanied with the Bible evidence of speaking in other tongues, he urged them not to stop there but to go on and covet to prophesy, saying, "greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." Therefore, the prophet and the interpreter are placed on the same level.

[When a person prophesies], the Spirit takes control of the vocal organs, just the same as when speaking in tongues, except that in prophecy, the words come out in English. Out of your innermost being shall flow rivers of living water—not out of your head but out of your *innermost being*. This gift is being restored to the church, and in these days the sons and daughters prophesy under the power and inspiration of the Spirit as in the days of old.

To Another Is Given Discerning of Spirits

There was never a time in the history of the church that the gift of discernment was needed as it is today. And bless the Lord, the Spirit still bestows this gift upon yielded, seeking hearts, and gives power

to discern between the flesh and the Spirit, power to discern the difference between the spirits, and to see hidden things as did Peter in the case of Ananias and Sapphira. Power to discern between the voice of the Lord and the voice of the enemy, power to discern between the genuine and the counterfeit is surely needed in these last days when the devil would deceive the very elect if that were possible. But praise God, it is not possible, for His sheep know His voice, and a stranger they will not follow. With the gift of discernment, surely the Spirit of wisdom is needed to speak and reveal when the Lord leads, or to keep silent when the Lord so wills.

To Another Is Given Divers Kinds of Tongues

Although everyone who received the baptism of the Holy Ghost speaks in other tongues as the Spirit gives utterance, yet not every one—in fact comparatively few—receive the gift of tongues; i.e., the power to speak at will in foreign languages. This gift, however, is still given today, and many whom we have known personally have spoken in tongues to foreigners in their own languages and have told them of Jesus, the mighty to save.

One dear washerwoman that had never learned a word of another language in her life speaks of Jesus to the Greek fruit-store man, to the Chinese laundryman, etc., in their own tongue, and God sends His truth home. Another young lady we know preaches to the Chinese in Chinatown in the Chinese language that she never learned and does not understand, and many have been saved.

To Another Is Given the Interpretation of Tongues

First Corinthians 14:13 says, “Let him that speaketh in an unknown tongue pray that he may interpret.” Also verse 5 of the same chapter says, “Greater is he that prophesieth than he that speaketh in tongues, except he interpret, that the church may receive edifying.”

Verses 27 and 28 tell us that when we come together, “if any man speaks in an unknown tongue, let it be by two, or at most three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.” So at once we see the necessity of having the gift of interpretation in our assemblies. Let us take Paul’s advice and pray that we may interpret.

When all these gifts are in the church and the Spirit has divided to each man severally as He wills, they form a perfect organism—not an *organization* but an *organism*, each member is incomplete without the other, and the hand cannot say to the foot, I have no need of you. But each member must recognize the ministry of the others and all work together as a perfect body in perfect unity, for while there are many members, there is just one body. While we are made up of many members, we must all be controlled by Christ who is the head of the body.

Dear, sleeping, baptized believers, wake up and let us press on into the land of Canaan and possess our heritage. Let us accept the gifts and the fruits of the Spirit, which God is waiting to bestow upon those who covet earnestly the best gifts.

Will Thou Watch With Me One Little Hour?



*Given in Prophetic Song, in Tongues and Interpretation
Durant, Florida, Camp Crusade
November 13, 1917*

*The night is dark. The sun hath long since hid his face.
The Master cometh forth into the garden to pray,
He bringeth forth His chosen ones to pray with Him.*

*O dark is the night; their eyes are heavy with slumber.
“Will you watch with Me one little hour?
Will you stay awake and resist the tempter’s power?
Will you watch with Me this little hour?
Soon the watching will all be o’er.”*

*Oh, hear the Master praying for you;
Praying for a world steeped in sin.
Hear the moaning and the groaning as He travails for the lost.
Weeping, wailing, sobbing; hear the Master now
As the sweat drops of blood appear upon His brow in the moon-
light’s glow.*

*“Will you watch with Me one little hour?”
The world has forgotten. See them slumbering, fast asleep,
And still He prays, and still He prays, and cries to God.
Behold the shadows deepen, and the cup is in His hand.
Oh, must He drink it all alone? None to share or bear the burden?*

*Lo! He is bending over you; He is speaking in your ear.
Canst thou not hear? O watch and pray!
Oh, watch and pray, lest thou should enter into temptation.*

*“Nevertheless, not My will, but thine be done.”
Oh, hear the cry! He is praying for the world.*

*Wilt thou not watch and pray, until the breaking of the day?
Jesus approacheth again and saith, “Sleep on now and take your
rest,
The blessing you might have had is fled away.
Alone I prayed with none to stand with Me;
Sleep on, sleep on, and take thy rest.”*

*Oh, will you too fail Him? Will you too sleep in slumber deep?
Or will you watch and pray?
’Twill soon be day, and He is coming soon.*

Beloved, if ever there was a time for the followers of the Lord to resist the slumber that the enemy would put upon them and pray, it is now. What a type the sleeping disciples in the garden and the sleeping virgins with their lamps are of the church today. The same Jesus who prayed in the garden of old is making constant intercession at His Father’s throne today. The same Jesus who besought His disciples to watch with Him and pray that they enter not into temptation is still calling for intercessors through whom the Spirit can pray with groanings that cannot be uttered.

It is only a little hour now till He shall appear. Let us be faithful. Awake and pray.

This is the Way, Walk Ye in It



*Prophetic Message
December 9, 1917*

And it shall come to pass [in the last days], that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy.

Joel 2:28

*This is the way, walk ye in it.
Out of defeat into victory,
Out of the mire into purity,
Out of darkness into light,
Out of sin into righteousness,
Out of the valley into the extended plain,
Out of death into life, yea, life everlasting.
This is the way, walk ye in it.
I am the way, follow thou Me, yea, follow in My footsteps.
Lift up your eyes; Oh, behold!
Who is this that cometh with clouds and great glory?
Who is this that rideth upon His horse?
His face shineth as the sun in noonday splendor
His garments are white and dazzling as the snow
His voice is as the rushing of many waters
His words, sweet and gracious and tender.
Who is this?*

*His feet shine as burnished brass,
His appearance is as gold in a burning furnace
Behold He cometh!
He cometh with ten thousand, thousands of His saints
Behold they are coming, riding upon their chariots
Hear the treading of their horses
Their spears are gleaming in the sunlight
Their swords are swinging by their sides
On and on they come.
Behold the heavens are filled with their glory,
Behold, the King cometh with ten thousand times ten thousand of His
hosts
His glory is bright; He is as a burning light,
Who shall be able to stand in His presence?
His beauty, who shall declare it?
His beauty, who shall describe it?
Who art Thou, whose glory doth fill the heavens?
Whose light breaketh forth as the morning?
I am the first, I am the last.
I am the beginning, I am the end.
I am the Alpha, I am the Omega.
I am He who was dead, but behold,
I am alive forevermore.
I am He who passed through defeat
and entered into victory,
I am He who passed through the valley and the shadow
of death, into the wide plain forever.
I am He who came through darkness and passed into light.
I am He who did swallow up death and brought forth life, yea, eternal
life.
I am He who passed through the mire of this world
With its slander and rebuke, and have been made white
And stand in righteousness forevermore.*

*Yea, and as I am, so must you be also,
That where I am, there may you be forever.
Behold I AM the way, follow thou Me.
I AM the way, follow thou Me.
I AM the way that leads from earth to heaven:
I am the way, the narrow way
That leads from death to life, from defeat to victory.
Behold the King is riding forth in His glory!
For whom art Thou coming, O King of heaven and of earth?
Behold, I am coming for those who have walked in the way;
Who have followed Me; who have been faithful unto death
And art alive forevermore.
Who is this that cometh forth out of the wilderness?
She leans upon the arm of her beloved.
There are tears upon her face.
She is footsore and weary.
Her back is bowed with a burden.
Her garments are torn and muddied,
But He will give her a white robe of His righteousness.
She climbeth the mountains and passeth through the valley.
She crosseth the wide extended field, she journeys o'er the plain.
Before her lies a tunnel, a deep valley bathed with the shadows of night.
She will not falter even though the way is dark, and the lions roar.
He will not allow her to stumble nor dash her foot against a stone.
He bringeth her through the darkness into the light.
He bringeth her to the boundary line between the two countries.
There she must be searched, there she must be stripped.
She must not bring any message from the country of darkness into the
country of light.
Even as your countrymen halt at the boundary line
All that would enter from the enemy's country and searches them,
So shall she be searched and stripped.
(New garments shall be given her, His righteousness and joy).*

*But she will go through, even as He hath said.
I AM the way, walk thou in Me, and be thou perfect.
Be thou faithful unto death, and I will give thee a crown of life.
Go through. Go through the gates; enter thou in.
Be faithful yet a little longer; the darkness is almost over.
The day of thy humiliation is almost ended.
No more shalt thou be footsore and weary,
for I am come to give thee rest.
Even as I washed the feet of the disciples, so shall I wash thy feet.
And I will wipe all tears from all faces.
There shall be no more pain.
Behold soon the clouds shall part,
And thine eyes shall behold the coming of the King, saith the Lord.
Behold, I come quickly, my reward is with me,
I neither slumber nor sleep.
Make haste, O beloved of the Lord,
He shall remove thy burden and cause thee to shine
As the light forevermore, even the Son of righteousness.
This the way; walk ye in it.
Even as I overcame, so must ye overcome.
Even as I was faithful unto death, even the death of the cross,
So must you even to the putting away of the old nature,
And I will give you eternal life.
Even as I was misunderstood and mocked,
Even as I was cast out of the synagogues,
Even as I was lifted up a gazing stock and was spotless, so must ye be.
Even because I AM the way, follow thou Me.
Lift up the hands that hang down
And strengthen the feeble knees.
Be patient yet a little longer, only a little,
For behold, I come quickly.
Oh, can you not see?
If you would open your eyes, you would see*

*The heavens are filled with My chariots and My horsemen.
If your ears were open, you would hear
The rejoicing and victorious shouts of my hosts.
Behold I am coming soon. My victorious armies are with Me;
They shall avenge mine elect.
O, saith the LORD God Jehovah, 'I will avenge Mine elect.'
Soon shall go forth My swift lightning,
The lightning of My sword amongst the nations.
But because thou hast followed Me,
Thou shalt sit with Me in the heavens and laugh.
I shall tread My winepress,
And it will be full of the blood of those who rejected Me and thee.
Fear not, My little ones, but go through, even as I went through.
He that saveth his life shall lose it; save not thyself.
Behold they will say unto thee, as they said to Me, "Save thyself!"
But go through. Go through.
Vengeance is Mine, I will repay.
Behold, I have rolled away the Red Sea; I have opened a way.
As I rolled back the Red Sea and drowned Pharaoh's hosts of old,
So shall I consume thine adversaries from before thine eyes.
I AM THE WAY.
I have made a straight path through the Red Sea,
Even through the Red Sea of My blood,
I have made a way: pass over, My people,
I have removed the sting of death for thee; for thee there is victory.
I will remove the armies that molest thee if thou wilt only follow Me.
So many hard things come because thou didst not follow Me.
I have opened a way, follow thou in My footsteps.
I who have overthrown the walled cities, even
I shall overthrow the walls of opposition.
I who locked the lions' mouths,
I who break the chains of brass,
I who led armies to victory,*

Oh, follow thou Me.

Follow Me through into glory,

Follow Me through the garden,

Follow Me through the judgment,

Follow Me through to Calvary,

Follow Me through the tomb,

Follow thou Me through the resurrection,

And thou shalt follow Me through the translation,

Yea, thou shalt follow Me forever.

THIS IS THE WAY, WALK YE IN IT.

AMEN.

Come, Thou and All Thy House, into the Ark



January 1918



WHILE SPEAKING TO His disciples and followers concerning His Second Coming and the national and spiritual condition that should exist at that time, Jesus made the following statement:

As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all.

Luke 17:26–27

Believing as we do that the coming of Jesus is at hand, and searching His Word, we are impressed with the similarity of conditions and circumstances existing just previous to the time of the flood as recorded in the sixth and seventh chapters of Genesis, and those of the present day.

We read that God saw that “the wickedness of man was great in the earth, and the earth was corrupt and filled with violence.” The heart of the Lord was heavy as He looked upon the vast multitude who had forgotten God their Creator and were wrapped up in selfish pursuits. God could not condone nor wink at sin; neither could He look upon sin with the least degree of allowance, for “the soul that sinneth, it shall die” (Ezekiel 18:4).

As time went on and sin increased, men became lovers of pleasure more than lovers of God, wrapped up in worldly pleasure and

lusts, and there came a day when the Lord decided to wind up this state of affairs and to destroy the earth by a great flood.

Not willing that the righteous should perish with the unrighteous, the Lord planned a way of escape for the small remnant who loved Him, so that they should be secure during the time of tribulation and suffering that was to envelop the wicked universe. Surely out of this vast multitude of unbelieving, frivolous, thoughtless souls, there must be some who loved the Lord God, some who had not forgotten their Creator!

Far and wide, to the east and west, the north and the south, the eyes of the Lord wandered through the whole world. He looked into the heart of every man, woman, and child to see whether He could find a spark of divine love burning. His eyes saw every place and every person. No desert so isolated, no city thoroughfare so crowded but His eyes saw and searched the heart of each individual. No palace so noble, no hovel so humble and mean, but His eyes pierced through the outside wall of pretense and searched for a heart that had not forgotten Him—a heart that was pure and righteous in His sight

Beloved, in the midst of this wicked and adulterous generation, wrapped in its love of luxury and money-getting, the eyes of the Lord are still looking down. Nothing is hidden from His all-seeing eye. He is searching for hearts that love Him and His appearing; hearts that are pure and righteous and holy in His sight.

As God's eyes roved to and fro and as He bent down His ear toward the earth, He saw one face lifted heavenward and heard one earnest voice lifted in prayer. It was the voice of Noah, whom God's Word tells us was a just man, perfect in his generation. Noah, we are told, "walked with God, and found grace in the eyes of the Lord." And God said unto Noah, "The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth."

Was there ever a time that the earth could be more adequately termed "filled with violence" than today?

As God talked with Noah concerning the wickedness of the earth and the flood that He would send, He told him to build an ark so he and his family might enter and be lifted up and carried above the dire sorrow of the following days when the wicked and they who had forgotten God would be engulfed in the flood.

The Lord was very specific in His commands regarding the construction of the ark and said,

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it....And thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Genesis 6:16, 18

Needless to say, Noah believed God, and soon his axe could be heard ringing out through the forest as the big trees were felled and made ready to take their place in the big three-storied ark. How foolish Noah must have seemed in the eyes of the sinful throng who gathered about to jeer at the strange sight of this man building an ark on dry land. Much curiosity must have been aroused in all those years during which the work went steadily on. Noah declared positively that soon the wrath of God would be poured out upon the wicked in a great flood. But to the natural man and the wise of this earth it seemed foolishness, for up to this time rain and floods had been unheard of. Noah, however, believed God's word, and day by day, piece by piece, the ark was nearing completion.

How the world laughs today at the message from God foretelling the wrath that is soon again to destroy the wicked! But step by step, line upon line, precept upon precept, here a little and there a little,

the completion of the ark that is to lift the saints above the tribulation is rapidly drawing nigh.

Did you ever stop to think that the ark that Noah built is a perfect type of the ark that has been abuilding for our escape and preservation in the time to come? Noah's ark had three stories—lower, second, and third. Our ark also is composed of three stories or three dispensations of time.

First was laid the foundation (the lower story), by the Father, as recorded in the Old Testament from Genesis to Malachi. All through that period of time, He promised the coming of the Son (the second story of the ark).

Secondly, throughout the walk of Jesus on earth, He repeatedly promised that when He ascended, He would bestow a gift upon all those who believe on Him, even the gift of the Holy Ghost, the third person of the Trinity.

Thirdly, the dispensation of the Holy Spirit (the third story of the ark), began on the day of Pentecost (Acts 2) and will close when the bride is taken away at the soon-coming of Jesus.

The triune Godhead have combined together through the ages to form this glorious, powerful ark, this refuge that should carry us above the highest wave of sorrow that will soon engulf this old world.

Then you remember there was only one door in the ark that Noah built in obedience to God's command. So it is, there is only one door in the ark of salvation today. Jesus says, "I am the door." Anyone who endeavors to get in any other way, "the same is a thief and a robber." Jesus is the door, and no man can come to the Father but by Him. Just as the door was set in the side of Noah's ark, so beloved, the door is open for us through the riven side of Jesus on the cross. Hallelujah! Have you found the door Christ Jesus, dear brother and sister? If not, make haste and enter today.

Today is the day of salvation; you have no promise of tomorrow. Soon the door will be closed, and the floods of God's wrath and fiery indignation will sweep this earth from center to circumference.

If you would enter the ark, you must come through the door in the side. If you would descend into the great depths of the love of God the Father or if you would mount the steps to the "upper room" of the Holy Spirit, you must first enter through the middle story, Christ Jesus.

There is just one window in the ark, and that is in the top of the third story. Have you ever mounted into this upper room and gazed through the window that looks upward? Jesus said, "When the Spirit is come, He will take the things of the Father and reveal them unto you. He will show you things to come."

O what a vision! What a revelation when we get the "upward gaze" and look through this window of the Spirit. Stephen looked through this window and said, "I see the heavens opened and the Son of Man standing at the right hand of God." Paul looked through this window and was caught up into the third heaven. He counted this world's favor and riches as dross that he might press through and inherit the glory he saw revealed through this window by the Spirit's revelation. Hallelujah!

Praise our great God for this three-storied ark. There is no window in the side whereby we may see or criticize our neighbor.

O the depths of God's mercy, the bowels of His compassion and love as we descend the steps of humility. O the heights of glory and joy as we ascend the steps of praise and mount up and up in the realm of the Spirit and gaze aloft, knowing that as now we see through a glass darkly, we shall soon see face to face. But in order to reach either the depths of the first story or the heights of the third story, we must enter through the door, Jesus Christ.

At last one day, after years of toil and perseverance, the last nail was driven and the last detail completed. Noah had done all God had commanded him, and suddenly the Lord stood by the ark and said, "Come thou, and all thy house into the ark, for thee have I seen righteous before me in this generation." With hastening steps, Noah and all his household entered the ark. Then we read that God shut

the door. Then the unheard of happened. The rain began to fall, first in drops, then in showers, then in floods. The rivers overflowed their banks, the oceans covered the land, till every mountain and hill was submerged.

The wicked had laughed at God's servant for the last time, the last mocking jeer had been given, the last "not today" had been spoken, and now it was too late. All their beating upon the door of the ark would avail them nothing. In vain they shrieked for Noah to open the door. But GOD, not Noah, had shut and locked the door.

Sinner, for ages the door has been standing wide open, the door that Jesus opened and no man could close. As it was in the days of Noah, so shall it be in the day Jesus shuts the door and His people are caught up to meet Him. As soon as the ark was completed and the last hammer stroke given, God hastened His little family on board, and the floods came. Beloved, today the finishing touches are being put on the ark, and soon the words "It is finished," can be spoken of the work of the Spirit as it was of the work of the Son. When the last touch is given, the Lord will shut the door, and the rains of God's wrath will fall.

Higher and higher the rains rose, but the ark was lifted up also, carried in safety above. Just so will it be when the full wrath and fury of Almighty God is poured out on this earth. His chosen followers, His righteous children, will rise in the ark of the triune God, the combined protection of Father, Son, and Holy Spirit to be present at the wedding in the air. Just as the ark came down and rested upon the mount after the flood had abated, so will His people return with Him when His feet touch upon the Mount of Olives.

Dear reader, where are you today? Among the wicked scoffers or those who believe but have put off entering, and stand outside the ark? Or have you entered through the door, Christ Jesus? If so, have you mounted the stairs and found the upper room and received the Holy Spirit, who longs to reveal Jesus to your hungry soul?

If ever you intend to get ready to meet Jesus, if ever you intend to flee to this safe refuge and hide from the wrath to come, you must move in quickly NOW. The door of God's mercy is slowly closing, the storm signals are all set, the rain of sorrow and the showers of war, famine, pestilence, blood, fire, and vapors of smoke are already falling.

Come, COME TODAY, come thou and all thy house into the ark.

*Have I Been So Long Time with You,
and Yet Hast Thou Not Known Me?*



January 1918



IT WAS JUST after I had finished preaching the other night, that during the altar service, while an invitation song was being sung, I went down through the audience inviting sinners to the altar. Amongst others with whom I was dealing, I came to a young man who answered my invitation to give his heart to Jesus by saying, “O Sister, if I could—if only I could believe! But I have never seen or felt the presence of the Lord in my life; I have never heard His voice or been conscious of His dealings with me.”

Soon after this, the Lord gave a message in tongues and interpretation that has set me thinking a great deal. How slow of heart and how slothful of understanding the whole world has been when it came to recognizing the presence, leadings, and dealings of the Lord.

“The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know, my people doth not consider.” For thousands of years, God hath walked with His people, but they have not understood or recognized His presence. The world today and even many of the Lord’s children fail to recognize the stately steppings of the King.

Away back in the garden of Eden, God walked with Adam. He longed to walk with him and commune with him in unbroken communion forever, but both Adam and Eve failed to comprehend the

great plan and purpose of God, failed and miserably disobeyed him, and lost the garden of Eden.

God walked with the children of Israel as Moses led them through the Red Sea. He walked with them through the wilderness, revealed Himself by the pillar of fire and the cloud. He came unto them as manna from heaven. He was made manifest to them as a Rock that followed them and gushed forth the clear, living water of life. He thundered forth His voice from Mount Sinai, but His people failed to really understand and to recognize the teachings and manifestations of the great, omnipresent God. They murmured and rebelled and lagged behind until they fell short of the Promised Land.

God visited Pharaoh and walked in his land. He walked through his palace and visited the humblest home. When Pharaoh would not listen to His voice, God spoke through plagues and pestilences. God walked through his land with no uncertain step, leaving the imprints of His feet in every home, but they failed to understand or recognize the dealings and presence of Jehovah.

Someone says, "O! But if I could only see Him, or some plain, unmistakable manifestation would be wrought in my sight, I could believe." But dear one, if you cannot recognize Him through His Word and present-day manifestations, you would not believe even though one should rise from the dead.

Jesus came and walked with His people; came away from His Father's throne all the way from heaven to earth. He walked in a fleshly, visible reality amongst the people of this earth, but the world would not recognize or believe in Him.

He was born in a manger and lived in his father's home for thirty years, but the world round about were not stirred into belief—they did not understand. He walked into the midst of the teachers in the temple at the age of twelve. They marveled at His words, but with all their wisdom and learning, even they did not recognize their Lord. He walked through the throng and into the river of Jordan to be

baptized of John, but even though the Spirit descended upon Him in bodily form as of a dove, even though the Father's voice spoke aloud from the heavens, "This is My beloved Son," still they did not understand, but slow of heart and slothful of understanding, they said, "an angel spake," or "it thundered."

For the three following years Jesus walked in the midst of His people. He wrought signs and wonders. He healed the sick, cleansed the lepers, raised the dead—yet through it all the unbelieving world failed to understand or believe or recognize the pure, spotless Lamb of God moving in their midst. He passed through the city's throng. He entered the lonely home. He preached on land and sea to the multitude and to the lone woman at the well, but few, oh so few, recognized Him and believed it was the Lord.

He stood in plain sight in the midst of the rabble throng, as a lily amongst thorns, a lamb among wolves, but they did not understand. Pontius Pilate was near the truth when he asked the question, "Art thou the king of the Jews?" The high priest was near the light when he asked, "Art thou the Christ, the Son of the Blessed?" but neither of them really recognized or understood the import of Jesus' reply nor knew He was the Son of God.

He walked up Calvary's hill, bearing His cross. He was lifted high between heaven and earth as He prayed, "Father, forgive them, they know not what they do." But though the rocks rent and the earth did quake, though the veil of the temple was rent in twain from the top to the bottom, though many graves were opened and the bodies of the saints who slept arose, though the sun hid its face and the heavens were filled with blackness, still—unbelievable as it may seem—the spectators of Jerusalem at large did not understand or believe this Jesus to be the Son of God.

With what piteous ignorance and utter incomprehension they sealed His tomb and stationed the Roman soldiers to guard the door of the grave of the Lord of heaven and earth. Then, though the stone was rolled away and the very earth gave up its dead and the soldiers

themselves were slain by the power of God, the people round about refused to recognize the Lord.

Even Mary, when first meeting Him in the garden after His resurrection, failed to recognize Her Lord and mistook Him for the gardener. How many times today, even those to whom He is dearer than all else, fail to recognize His form and step as He comes walking through the garden of our lives.

He walked with His disciples by the way but their eyes were holden, and they did not know Him. Even though their hearts did burn within them as He talked to them by the way, they failed to recognize Him. Thomas refused to believe the evidence of his own eyes, and Jesus had to bid him thrust in his hand, to handle Him and see that it was really Him, himself, before he would believe.

He was seen of above five hundred brethren at once, after His resurrection. He was caught up, and a cloud received Him out of the sight of those watching below, and yet after all this, there were only about one hundred and twenty who really followed to the upper room to tarry for the Holy Ghost.

How patient He has been with our stupidity and slow, unbelieving hearts! How His heart must ache when even today the world rushes blindly on to destruction over His crucified body and refuses to understand. Hear Him say, "O Jerusalem! Jerusalem! How oft would I have gathered thee as a hen gathereth her brood beneath her wing, but ye would not!"

He is speaking today with the voice of ten thousand thousand cannon. He is speaking through plagues and pestilences, through blood, fire, and vapors of smoke. His footsteps are echoing on the hilltops and through the valleys with no uncertain tread. He is walking through the city streets. In the mansion, His hand is taking again today the firstborn, and in the tenement, and other mothers' hearts are bleeding for the sons slain in the battle's strife. His footsteps are falling with heavy tread through the battlefield, amongst the tortured with shot and shell. His feet are treading softly through

the long, darkened wards of blood and moans and death. He is leaping upon the hills. He standeth behind our walls. He looketh in at the lattice. He is standing beside you just now as you read these words. He is speaking to your heart, "Believe in Me, and thou shalt be saved."

Have you, too, failed to understand, failed to recognize the Son of God, failed to recognize His dealings in your life? He speaks sometimes through sickness, sometimes through the taking away of a loved one, sometimes through trial and sorrow. Oh, have you recognized your Lord? He is calling you just now to repentance, calling you to put away the evil of your doings, to be washed in the blood of the Lamb.

He is calling you to be filled with the Spirit and to prepare to meet Him in the air. Once your eyes have been opened, you will see Him on every hand.

If the world cannot see Him in this present crisis, if they cannot hear His voice now in the din of battle, they will never understand till they awaken to stand before the Judge of the quick and the dead. Then they will call for the rocks and the mountains to fall on them and hide them from the face of Him that sitteth on the throne.

O dear heart, tear off the blindfold the devil has put upon your eyes and see Jesus NOW. Open your ears and hear Him calling you, that you be not partaker in the punishment of those who having ears hear not, and having eyes fail to see Jesus their Saviour, the door of escape.

The Former and Latter Rain



*Given in tongues and interpretation
while playing the piano
January 1918*

Sung by Brother and Sister McPherson
Tune: "Brighten the Corner where You Are "

*It was on the day of Pentecost so long ago,
Christ the Holy Spirit did bestow,
It was with the mighty rushing wind and tongues of flame,
First fell the promised former rain.*

CHORUS—

*Lift thine eyes and behold the latter rain,
Falling today to ripen up the grain,
Jesus is coming soon, and with Him we shall reign,
Jesus is coming soon again.*

*It was after Jesus from death's lonely tomb arose,
Rose triumphant, victor o'er His foes,
He ascended up unto His Father's throne again,
And poured out this glorious former rain.*

*Then with mighty power and holy boldness did they go,
Precious seed of Jesus Christ to sow,
Sick were healed, and lame man leaped
and danced and walked again,
When fell that glorious former rain.*

*Now the great and mighty harvest day is drawing nigh,
And the Lord is pouring from on high
Pentecostal showers to ripen up the golden grain.
Have you felt this glorious latter rain?*

*Still today on hungry, blood-washed saints the Spirit falls,
And to you the loving Saviour calls,
Just look up in simple, childlike faith, and in My name,
Receive this glorious latter rain.*

*Oh, the joy of those endued with power from on high,
As we see our Saviour draweth nigh
When the Spirit comes, we speak in other tongues again,
Have you received this latter rain?*

Jesus is Coming Soon! Get Ready

February 1918

WITH STARTLING RAPIDITY, every sign whereby we are to know that the coming of the Lord is near, is being fulfilled. Signs in the heavens, signs in the earth, signs in the natural realm, and signs in the spiritual world are being fulfilled daily before our eyes.

In the natural realm, we see everywhere blood, fire, vapors of smoke. The blood of our brave soldier boys staining the earth with crimson blood, the firing of the cannons, the burning of homes, villages, and forests, the vapors of smoke belching from the cannons, the vapors of poisonous gas—all foretell the coming of the Lord.

Nation rising against nation, kingdom against kingdom. Their great, swelling words of peace and safety rebound upon their own heads with redoubled woe and destruction. It is as if a man went into a field and a bear met him; or he went into the house and leaned his hand against the wall and a serpent bit him. There is no safety for those outside of Jesus. Everywhere the arm of flesh is failing. Kingdoms totter and fall. Everything that can be shaken is being shaken, and only those things that cannot be shaken will remain.

The time of famines and pestilence is upon us. Thousands are dying for want of physical food, and pestilence is rampant—not only in bodily afflictions such as tuberculosis (the great white plague), infantile paralysis, cancer, new and unheard-of diseases now sweeping the European countries, but also in the animal kingdom we read of countless plagues, of which the recent foot-and-mouth disease is an example. The vegetable kingdom has not escaped this time of pestilence. Practically all known and many unknown diseases and

pestilences are attacking the trees, fruit, and vegetables of our land simultaneously. The boll weevil, the cotton tick, the citrus canker, cabbage worms, plagues of lice, flying ants, caterpillars, locusts, potato black rot, rust, black knot, etc., are taxing the skill of the best scientists of our land, and they are fighting against every known menace, seemingly against overwhelming odds.

The third of the ships are being destroyed, the chariots jostle each other in the streets, running with and by the lightnings. Nations have settled down to the business of war and are living day by day as though war was the one great and only business of life. Great carloads of plowshares have been brought from western farmlands and taken to the munitions plants. Factories that used to manufacture plowshares have now beaten their plowshares into swords and their pruning hooks into spears and have turned their plants over into huge arsenals. Thousands of factories, working night and day, unceasingly turn out guns and ammunition and heretofore unheard of implements of death to destroy human life, thus fulfilling the prophecy of God's Word.

Even our own fair land has at last, after a valiant struggle, seeped down into the great whirlpool of war's madness and death. Scholars and statesmen of the day are perplexedly asking each other why are we fighting. What was the cause of this war? Why should civilized nations fight in this barbaric manner? Why could it not have been settled by arbitration? These and other similar questions fill our lands. They do not realize that this whole situation has been foretold and described thousands of years ago in God's Holy Word.

It is not only in the natural realm that these signs are being fulfilled, but also in the spiritual realm. To those who have much has been given the latter rain; to those who have little, even that which they have has been taken away; until today we see about us everywhere a form of godliness that denies the power thereof—empty, shallow forms, poor, thin robes of ceremony, pretense, and sham, so thin that even the sinner sees through them, denying the whole

truth of the Bible, denying the reality of hell, calling much of the Bible mere fables right from the pulpit, denying the divinity of Jesus Christ, denying the present-day outpouring of the Spirit, denying salvation, with nothing left to preach about but war and politics and oyster suppers and the next concert. There are blind leaders of the blind, forms of godliness denying the power thereof, lovers of pleasure more than lovers of God, heady, high-minded, from such we must turn away.

The signs foretold concerning the outpouring of the latter rain upon His called-out children are also fulfilled before our eyes and are just another sign of the coming of Jesus. The husbandman has long patience with His harvest until now it has received the latter rain. For twelve years this latter rain outpouring of the Spirit has been falling. Thousands of humble children have received the Holy Spirit, accompanied by the Bible evidence of speaking in tongues, according to Acts 2:4; but now it will soon be said that the rain is over and gone, and the Lord will have taken His separated, tested, tried, peculiar people unto Himself. The world will not be bothered any longer with the holy people who shout and dance and sing and keep them awake with their noise and praises.

Oh, how can people be so blind, so slow about understanding, now that every sign is being fulfilled, the time of the Gentile is closing, the consummation of the age at hand? No wonder Jesus cried out, "Ye fools and hypocrites! Ye can discern the face of the sky and predict the rain or the sunshine, but you cannot tell the signs of the times?" Dear ones, watch and pray. Jesus is near, even at the door. Are you ready to meet Him? If not, there is not time to lose. Fall down before Him. Repent and be baptized, every one of you for the remission of sins in the name of Jesus Christ, and you shall receive the gift of the Holy Ghost.

The Universal Sign Language



February 1918

JESUS ADOPTED A universal language—the sign language. Through signs He expressed the principles of the teachings of His Word and the believers’ acceptance thereof. Whilst His great work of salvation and the receiving of the Holy Spirit takes place down deep within our souls, there are several outward signs—in other words, a sign language that is visible to the outside world and to unbelievers.

One sign instituted by our Lord is that of water baptism, whereby we outwardly show forth our reckoned death to sin, the burial by baptism into His death, the resurrection of the new man to walk in newness of life with Jesus, and our subsequent identification with Him. Many people today who are wise in their own understanding ask the question, “What is the use of signs?” Yet Jesus Himself instituted this sign language, so simple and adequate that a fool may understand its meaning.

Another sign instituted by our Lord is that of the Lord’s Supper. “This do in remembrance of Me, and as oft as ye do this, ye do show forth My death, till I come.”

Signs followed upon the day of Pentecost, when the Holy Spirit signified His arrival by using this sign language when He took control of the unruly member, the tongue, and spake through all that received Him, in other tongues, the wonderful works of God.

This sign language has never been done away with; the Lord still has sign-and-wonder people in the world today, for these signs still follow them that believe. Hallelujah!

Isaac and Rebecca



*A sermon delivered in a Miami, Florida, camp meeting
February 1918*

A Remarkable Type Of Christ And His Bride



HERE ARE MANY beautiful types of Christ and His bride shown in the Old Testament. One of the most precious and striking of these types is that of Isaac and Rebecca.

Just as in the Word of God, the whole story and plan of redemption circles around a company of four—namely, the Father, the Son, the Holy Spirit, and the bride. Thus in this type, the story is woven around the four central figures of Abraham, who is a type of God, the Father; Isaac, who is a type of Jesus, the Son; Eliezer, the servant, who is a type of the Holy Spirit, sent from God to search for and bring the bride; and Rebecca, who is a type of the bridal body being called forth to meet the Bridegroom.

*Isaac and Jesus, both long-looked-for,
come as a fulfilment of promise.*

For many long years, Sarah had looked forward with intense longing for the coming of Isaac, the birth of the man-child who was to take away her shame. Sometimes hoping, sometimes despairing, she waited till finally God spoke out of the long silence, and Isaac came as a fulfillment of promise.

For centuries, humanity had waited and looked for the coming of Jesus the Son, who was to redeem and bear away the shame of each sinner who put his trust in Him. Then God spoke by His Spirit to Mary, and Jesus came as a fulfillment of the promise of the Father and a sacrificial offering for everyone that believeth.

Who can describe or fathom the flood of love that must have filled the heart of Abraham as he looked upon his son, his only son, Isaac, the son of promise. As the lad grew, he was the pride of Abraham's heart; he was the treasure of his house. But as much as Abraham loved Isaac, he loved God more.

The greatest test of love is sacrifice, and to sound the depths of Abraham's love, God put him to the test by saying to him: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee unto the land of Moriah; and offer him there for a burnt offering" (Genesis 22:2). How similar this verse is to John 3:16, which says: "God so loved the world that He gave His only begotten Son."

Abraham stood the test and, rising up early in the morning, he saddled his ass, and taking with him two young men and his son, he clave the wood for the burnt offering, and rose up, and went to the place God had told him. Then came the long journey, but though his heart was bleeding with love for his only son, the steps of the father never faltered; he went on and on, surmounting every hill of difficulty till he saw the place afar off.

Bless His dear name. How far God our Father journeyed to offer His Son Jesus! He surmounted every hill. He climbed the mount of Sinai. He never faltered, but though it meant giving the richest treasure of heaven, the Son of His bosom, He came on and on till at last He saw the place, and Calvary's hill came into view. Still, without a moment's hesitation, He journeyed on. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

*Isaac bears the wood upon his shoulders to the hill of Moriah;
Jesus bears the cross of wood to the top of Calvary's hill.*

"And Abraham took the wood for the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and the knife, and they went, both of them together." It was Abraham's own hand that placed the wood upon him whom he was to have offered, upon the shoulders of Isaac, as he ascended Mount Moriah. Likewise, it was God's own hand that willingly suffered the cross of wood to be laid upon the bleeding back of Jesus as He bore it up Calvary's hill.

Then Isaac spoke unto Abraham his father, and said, "My father." O the great heartfelt cry of Jesus—"My Father, My God, why hast Thou forsaken Me?"

Isaac said, "My father, here is the fire, here is the wood, but where is the lamb for the offering?" And Abraham said: "My son, God will provide Himself a Lamb." Ah! What a Lamb, what a bleeding, spotless Lamb God did provide when He gave Jesus as the propitiation for our sins!

*A ram takes the place of Isaac; none
could ever take the place of Jesus.*

At last the top of the hill had been reached, the altar was completed, the wood had been laid in order, and Abraham had bound Isaac his son and laid him on the wood on the altar. Then, just as Abraham stretched forth his hand and took the knife to slay his son, the angel of the Lord called to him out of heaven. (Why, I believe every angel in heaven was looking down to see this wonderful exhibition of faith and obedient love to God!) The angel said, "Lay not thine hand upon the child, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me" (Genesis 22:12).

And Abraham lifted up his eyes, and behold, behind him a ram, caught in a thicket by his horns. And Abraham took the ram and offered him for a burnt offering instead of his son. A ram was able to substitute for Isaac, but none could ever substitute or fill the place of Jesus. He was led up Calvary's hill, bearing His cross of wood. He was laid like Isaac upon the wood, the hand with the knife (the hand with the spear, in Jesus' case) was raised for the blow, but even though the Father Himself had to turn away His face, no angel cried from heaven to stay the blow. It fell, and the blood of Jesus flowed forth with the healing of the nations in its crimson flood. Jesus, the Lamb of God, slain from the foundation of the world, had paid the price; by His sacrifice, He brought redemption to all who should come beneath the cleansing blood forever.

Abraham sends his eldest servant back into his country to search out a bride for his son Isaac. God sends the Holy Spirit back to this world to search out and bring a bride for His Son Jesus.

Skipping lightly over the intervening years, we come, in the twenty-fourth chapter of Genesis, to the day when Abraham called his eldest servant to him and commissioned him solemnly to go back into his own country to choose a wife for his son Isaac. Abraham made the servant swear he would not choose a wife from among the Canaanites, where he then dwelt, but commanded him thus, "Go unto my country, and to my kindred, and take a wife unto my son Isaac."

How far beyond our feeble minds is this great love of God! How the magnitude of His abounding grace o'erwhelms us when we remember that He did not permit a bride to be chosen from amongst any of the angelic hosts of the heavenly Canaan but sent

the Comforter, the Holy Spirit, back into this world, which indeed is His country, to His kindred, brought nigh through the blood of His Son, to call out a people who would follow Him to the great marriage of the Lamb, not only as a guest but as the bride, without spot or blemish. Hallelujah!

And the servant said unto him: Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again into the land from whence thou camest?

And Abraham said unto him: Beware thou that thou bring not my son thither again....If the woman will not be willing to follow thee, then thou shalt be clear of this my oath: only bring not my son thither again.

Genesis 24:5-6, 8

I can never read those words of the servant, "Peradventure the woman will not be willing to follow me," without tears springing to my eyes. Oh, the gentle, pleading, wooing drawings of the Holy Spirit as He walks up and down these aisles tonight, enquiring, "Will you go?" There is no conscription in this bridal procession—only free-will enlistment. But whether the woman says yes or no; whether she is willing to go to meet the heavenly Isaac who shall soon appear or she chooses to remain where she now abides, the Son of God will never be brought here again to plead His cause other than by the Spirit sent down by the Father. Jesus has made the sacrifice—His dear feet trod this earth to be rewarded only by unbelief and spittings and death. He will never come again to be beaten, rejected, and nailed to the tree. The next time He comes, it will be with power and great glory. His kingly robes will be upon Him; His scepter will be in His hand. Whether you will be willing to follow the leadings of the Spirit who has come to guide you into all truth must rest with you tonight. What have you decided to reply to this invitation?

Each man, woman, and child in the world, irrespective of earthly standing, color, or creed, is invited to accept the leadings of the Spirit and follow Him to meet Jesus, the heavenly Bridegroom. If you would find this heavenly guide, I will tell you where to find Him—at the well of salvation.

Eliezer waits for Rebecca at the well of water. The Holy Spirit meets and chooses the bride at the well of salvation.

As Abraham's servant journeys, he comes to the well where the daughters were wont to bring their pitchers for water. There he prays and waits for the coming of the bride, saying, "Behold, I stand here by the well of water." Dear child of God, you who have drawn with joy from the wells of salvation, lift up your eyes tonight and behold the Spirit. Open your ears and hear Him say, "Behold, here I stand, waiting to baptize you and lead you on to meet your Jesus."

"And it came to pass, before he had done speaking, that Rebecca came out." How similar is this instance to that recorded in Acts 10:44: "While Peter yet spoke these words, the Holy Spirit fell on all them which heard the word." He is speaking to you now; will you receive Him?

Behold, Rebecca came out—God is calling a come-out people these days; a called-out, separated people—"with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher and came up."

As I look over your faces, it seems I can almost pick out the Rebeccas who have come here tonight with their pitchers on their shoulders—empty pitchers, clean pitchers, ready to go down in humility to draw from this inexhaustible well of salvation. If your pitchers (or heads) are filled with learning of earthly wisdom, you must empty them out in order to be filled at this well. No matter how big

or great you may be, you must all alike get down in humility to draw with joy from these waters. Rebecca went down and filled her pitcher and came up The way up is down, bless God!

We read that the servant ran to meet her, just as the Spirit is running to meet you tonight. At his invitation, she gave him to drink, and all his camels did she draw for also. The Word says: "She hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water for his camels." Dear one, is your pitcher empty enough, and you down low enough, to have this abundant supply that not only satisfies the demand of your own soul but hastens to deny and empty for others about you; knowing with unbroken confidence that you can run again to the well and draw again and again from the hidden source that never runs dry?

She was fair to look upon. Can the Lord look down into the depths of your soul and say "Thou art fair, My love, there is no spot in thee"? Are you a virgin, pure in heart, that knows not the old man of sin and worldliness? Then the Spirit is calling you to be a member of the bridal body. Earrings and bracelets and precious gifts were given to Rebecca, and she returned with the servant to her parents' house, and there the servant brought forth jewels of silver (which represent atonement), jewels of gold (the divine nature of Jesus), raiment (the righteousness of Jesus), and the marriage robe. These he gave to Rebecca. Then to the brother and the mother, he also gave precious things. But though there are precious things to be given to those who do not go all the way through to the perfection of full sacrifice, the bride received the best and most beautiful gifts. There is no comparison to be made between the two.

Then before eating or drinking, the servant told his message of the wonderful Isaac and his beautiful home far away and of his desire to take Rebecca to this home to be the son's bride. "And they said, We will call the damsel and enquire at her mouth. And they called Rebecca, and said unto her: Wilt thou go oath this man? And she said, I will go" (Genesis 24:57-58).

This is the great question of today, the question now facing each one of you, "Wilt thou go with this man?" Each individual must answer it for himself and herself. Oh, can you say as Rebecca of old, "I will go! Where He leads me I will follow"? Trust yourself in His hands, and He will never leave you till you are safe in the arms of Jesus.

As Rebecca journeyed through the wilderness, she did not lose her way; nor did she have to run about inquiring of every passerby which road to take; the servant had come to guide, lead, yea, and carry her all the way to Isaac's house. What tales he told her by the way; how her heart was gladdened and lifted above all earthly things as she listened to his glowing description of her bridegroom and his home awaiting her. I am sure she forgot the bumpy camels and the dusty road and the blazing sun as she pressed on toward the longed-for moment when she should see him face to face.

Just so is the Holy Spirit leading and guiding all who will receive Him and follow Him over every obstacle, surmounting every hill of difficulty, taking the things of Jesus and revealing them unto us as we journey, till we cry out in longing, "O Lord Jesus, how long till we shall see Your blessed face?" Our hearts swell with love and gratitude and unutterable longing as the Spirit speaks, not of Himself, but of Jesus, our Bridegroom and lover divine.

At last, after long days of traveling we read of that wonderful meeting.

Isaac walked to meet Rebecca in the field; Jesus comes forth to meet His bride in the air.

"As Isaac went out to meditate in the field at eventide, he lifted up his eyes and behold, the camels were coming." O Jesus! Jesus! He is lifting up His eyes just now, this very eventide, and He sees and beholds the camels are coming. Are you amongst that little company

that is swiftly coming up the road to meet Him? Steadily, surely, we are drawing near the glorious day, dear pilgrims, when the consummation of our journey will arrive and we, as Rebecca, will lift up our eyes and see our Bridegroom; and even now as we see in faith our Bridegroom from afar, we should take the veil of greater separation and cover ourselves, that we shall indeed be a separated people unto Him.

We read of Isaac that he "brought her into his mother's tent and took Rebecca, and she became his bride, and he loved her." Soon, our Saviour shall come for His bride who has set out to meet Him. He comes for those who have heard and answered the call, "Behold, the Bridegroom cometh, go ye out to meet Him." Soon the great song will resound: "Let us be glad and rejoice, for the marriage of the Lamb hath come, and the wife has made herself ready." The tables are being spread, the marriage is at hand. Beloved, will you go? Will you receive the Holy Spirit and let Him guide you to the wedding of the Lamb?

If you have not yet found the well of salvation, empty that pitcher you carry upon your shoulder and get thee down in haste to the wells of salvation, for it is there you will meet and receive the Holy Spirit, who, if you will follow Him, will lead you on over the hills and through the valleys till you meet your Bridegroom in the air.

Behold, the Man!



March 1918

Then came Jesus forth wearing the crown of thorns,
and the purple robe. And Pilate said unto them,
Behold the man!

John 19:5



ESUS HAS PROMISED us in His Word that He, if He is lifted up from the earth, will draw all men unto Himself. Before beginning this subject today, I kneeled down and cried out to the Lord to help me to sink out of sight and to lift Him up above the earth till the poor earthen vessel He is using is completely hidden away behind the cross, and you will see no man save Jesus only.

BEHOLD the Man! Behold THE Man! Behold the MAN! I would like to repeat it over and over again, until I catch every wandering mind and bring each straying thought into captivity. *Behold the Man!* Just close your eyes to all else for a few moments. Stop beholding your business, your pleasure, your home, your earthly cares and duties, your neighbor, whatever it may be that has been absorbing your attention, and behold the Man, Christ Jesus.

If you have never stopped long enough before in your busy life to behold the Man, the Lamb of God, the one who loves you more than any earthly friend loves you, I want you to behold Him now. I am sure that if you could only get one glimpse of that face, which is the fairest among ten thousand; if you could only catch one cadence of

His voice, sweet as the rushing of many waters; if you could only gaze for one moment into the depths of those tender eyes filled with understanding and sympathy and love, the tears of love and gratitude would spring to your eyes, your heart would fill with praise till you would never wish to cease from beholding and adoring and worshipping this Man, Christ Jesus.

As the shades of darkness and unbelief are dispelled and driven back by the light of the sun of righteousness, and as you behold the Man, you will find new beauties, new attributes, and new graces unfolding before your astonished and adoring eyes each moment you behold, till your heart bursts forth into singing,

*Since mine eyes were fixed on Jesus,
I've lost sight of all beside,
So enhanced my spirit's vision,
Gazing at the crucified.*

As we sweep back the curtains of the centuries and look back through the undimmed corridors of the past, we behold the Man seated with His Father upon His throne. He was with His Father from the beginning—the richest jewel in heaven, the joy of the Father, the delight of the angels, the light of the temple, the only begotten Son, worthy of praise and adoration forever and forever. We behold the angels singing His praise upon harps of gold and falling prostrate at His feet as He sits in His kingly robes and splendor in their midst.

Behold the Man with His Father when He spoke the world into being and set the sun, the moon, and the planets in the sky. Behold the Man, filled with sorrow on that memorable day when our ancestral parents fell into sin and because of that sin were banished from the sight of God under penalty of death. And when there was no eye to pity, no arm to save, none that could pay the ransom price for their redemption, we behold the Man, saying: “Father, send Me. I will pay the price. Without the shedding of blood there is no remission

of sins; I will shed My blood, Father; I will be the bridge to span the gulf betwixt man and God.”

Then we read that “God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.”

Behold the Man, standing up to take leave of the Father, leaving the songs and the adoration of the angelic hosts, laying aside His royal robes, His scepter, and His crown, stepping down from the throne, and coming all the way from heaven to earth for you and me, that we might not perish but have everlasting life.

Behold the Man, conceived of the Holy Ghost, born of the virgin Mary, coming to a world that found no room for Him in the inn. Behold Him born in a manger amidst the most deplorable and humble surroundings, coming to reach the lowest and the poorest of sinners.

Behold the Man, living and growing up with Mary, His mother, and Joseph, in the carpenter shop. Behold Him teaching in the temple. Behold Him at the age of thirty, baptized of John in the River Jordan, ready to begin His ministry. Behold the Man, rising from a watery grave as the heavens opened and the Holy Spirit descended upon Him, and the voice of God spoke aloud saying, “This is My beloved Son in whom I am well pleased.” Thus He entered upon His ministry with divine authority and the power of the Godhead resting upon Him and abiding with Him.

Behold the Man, tempted in the wilderness for forty days, tempted in all points like as we, and yet without sin. Behold Him turning the water into wine, preaching the eternal gospel of the kingdom, healing the sick, cleansing the leper, raising the dead, opening the eyes of the blind, unstopping the deaf ears, feeding the hungry multitudes, calming the troubled sea, weeping over Jerusalem, forgiving the sinner, giving water to the thirsty, healing the brokenhearted.

Behold the Man, the King of Glory, walking in humility upon this earth, footsore and weary. Behold Him praying alone, night

after night on the mountainside, praying for you, dear heart, and for a sleeping world that would neither appreciate nor understand. The birds had their nests, the foxes their holes, but the Son of Man had nowhere to lay His head.

Behold the Man, at the last supper when even though His heart was aching, even though He knew the hand that would betray Him and the disciple that would deny Him, even though He knew that all would forsake Him and flee away, His thoughts were for you and for me when He vowed that He would drink no more of the fruit of the vine until He drank it anew with us in His Father's kingdom, saying, "As oft as ye do this, ye do shew forth my death till I come." Oh, glorious bridge that spans the long, silent years from the day of His death till the day He shall come.

Behold the Man, praying in the garden alone while His disciples slumbered and slept. Behold His agony and the travail of His soul as He cried, "Nevertheless, not My will but Thine be done." And being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground.

Behold the Man, bending low over His disciples in His sorrow, craving one understanding heart to watch with Him, but He found them sleeping and said unto them, "Why sleep ye, rise and pray." And while He yet spake, behold a multitude, pressing on through the gray dawn of morning, coming with staves and swords to take this Man, this Jesus of yours and mine.

Behold the Man, led as a sheep to the slaughter, and as a lamb before his shearers is dumb, so He opened not His mouth. Behold Him despised and rejected of men, a Man of sorrows and acquainted with grief. Behold Him bearing our griefs, carrying our sorrows, wounded for our transgressions, bruised for our iniquities. He was taken from prison and from judgment.

Behold the Man, condemned to die by the multitude He loved and longed to gather in His arms. Behold Him, beaten with stripes and nailed to the cross. The crown of thorns was placed upon His

brow, the Roman spear pierced His side. But, O beloved, hear Him cry, "Father, forgive them, they know not what they do!" Then when the debt was paid, when He had borne our penalty, our death, in His own body on the tree, hear the glad triumphant words that rang through the sky that day and is still resounding through the earth today, "IT IS FINISHED." Then behold the Man as midst rending rocks and darkening sky, He bowed His head and gave up the ghost.

Behold the Man, lying wrapped in the cold silence of death in the tomb. Then in the early dawn of the third day, as the first purple and gold rays of morning rose in glad triumph above the hills of Jerusalem, an angel from heaven spread his great white pinions and, sweeping down from heaven to earth, rolled the stone away from the mouth of the sepulcher.

Behold the Man, resurrected, rising, and coming forth again to look upon the world, His world, purchased by His blood. Behold Him again, living and loving, walking and talking with His people, feeding the hungry, encouraging the downcast.

Behold the Man, leading captivity captive, ascending on high to give gifts unto men, saying, "It is expedient for you that I go away, for if I go not away, the Comforter will not come. But if I go away, I will not leave you comfortless. I will send another, even the Holy Ghost. If I go away, I will come again and take you unto myself, that where I am there ye may be also." Behold the Man, as the clouds receive Him out of their sight.

Behold the Man, seated again at the right hand of God the Father. Behold Him standing at your side just now as revealed by the Spirit. Hear Him say, "Behold, I stand at the door and knock; if any man will open to Me, I will come in and sup with him and he with Me." Let Him in, dear heart. Draw nigh to Him, and He will draw nigh to you. Receive the Holy Spirit which He has sent to lead you into all truth. Be faithful a little longer.

Then soon, yea, very soon, you will behold the Man, coming in the clouds of heaven with power and great glory, to take us to

Himself, where with joys unbounded as the waves of the ocean, we will behold the Man by the glassy sea and worship in adoration at His throne, our Redeemer, our Bridegroom forevermore. Open your eyes just now, dear heart, Oh!

BEHOLD THE MAN!

Modern Warfare: Over the Top



March 1918



THE GREATEST BATTLE the enemy has ever waged is being fought today. This battle is raging between the children of God who have determined to go through with Jesus and every demon in hell that is arrayed against them at this time. The enemy, knowing that his time is short, is putting forth every effort within his power, and it is only as we keep low at the feet of Jesus and under His blood that we will ever be able to withstand his terrific onslaughts.

Every known tactic and device of modern warfare is employed in this great final struggle of today. The consummation of the age is at hand, and whatsoever the enemy is going to do must be done quickly. Therefore, now as never before, we should watch and pray, be wakeful, be vigilant, and obey our leader, the Holy Spirit who was sent by the Father to endue us with power during this last Herculean struggle.

Everywhere one turns today, posters calling for enlistment into the army and navy are to be found. The children of God are called upon by the Holy Spirit to enlist in the army of King Jesus and fight as good soldiers who are sure of certain victory. The Lord is not calling for conscription or forced service in His army, but demands voluntary, wholehearted enlistment into His service. Those who have heard the call and are willing to obey it must say good-bye to their old world, good-bye to the old realms of sin, good-bye to worldly companions, good-bye to pleasure, business, relations, and everything that would hinder or deter their going forth unhampered into

the army of the Lord. It is a call to a life of separation, a life where we are in the world and yet not partakers of its worldliness or frivolity.

After saying good-bye to old associations, we are called to strip off all civilian clothing. Each earthly and sinful garment must be laid aside forever; whether it is a robe deep-dyed with sin stains or a whitewashed cloak of morality, it must be left behind before the whole armor of our God is put on.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Ephesians 6:13–17

Next comes the life in the training camp. This training camp may be in our kitchen, in the office, in the shop, or in the field; but it is just as truly a training school as though it were filled with barracks and parade grounds. Long, tedious days may follow. Days of drilling and marching. Days of practice and study. Days of doing the same thing over and over again until we learn to do it well and in perfect union and harmony with the rest of God's soldiers. Days when spiritual muscles unused to withstanding the enemy will ache and cry for rest. But through all the tests and the severest trials, if we see His hand leading and guiding, if we lift our eyes and behold "His banner over us is love," so that there is peace and contentment and a longing to learn our lessons well, that spurs us onward to be good soldiers and victorious ones in every battle. Oh, those grilling training camp days, when we are taught that "he who ruleth his own

spirit is greater than he who conquers a city." Our Captain is taking each one through this experience.

Finally there comes a day when we set sail on the battleship of Faith. All land is out of sight, and we feel our helplessness and utter dependence upon Him as never before. The Spirit warns us that there are enemy ships lurking behind yonder fogs of doubts and carelessness, and a constant lookout and the setting of a constant guard is necessary. Suddenly, as we gaze through the glasses of discernment and care, we see a great battleship bearing down upon us, painted drab and so innocently melting into the surroundings that, without the warning of the Spirit, we should not have recognized it until too late. On it comes, belching death and defeat at every loophole, but the returning shots from the broadside of the Word of God is sufficient and terrible enough when fired by the big guns of Faith and Humility to sink any ship that can come against the children of God.

At times, the enemy comes openly, riding on top of the waves of our daily life; but more often as the perilous, evil days continue, he comes to us beneath the waves in hidden, subtle, submarine manner. It is only the earnest, wakeful child of God whose eye is searching the wave that will detect the rising of the little periscope as the enemy seeks to find his range and discharge his torpedoes of discouragements, doubts, and overwhelming temptations. But hallelujah to Jesus! He has a few submarine destroyers that can divert and explode every trick of the devil. There is the submarine destroyer of Prayer, the submarine destroyers of Hope, Faith, and Love, the submarine destroyer of Praise, and the great Word of God, which put every foe to flight. Without these protectors, without prayer and God's Word, you cannot withstand one attack of the enemy in these last days.

Ships are sending up distress signals, they are sinking all about us today because of their lack of watchfulness or because of their lack of prayer. There is no escape, no other pathway that leads to the overcomer's goal, for the only pathway leads through the war zone.

God is calling overcomers, not cowards, to reign with Him upon His throne.

Watch and pray. Pray without ceasing, and in everything give thanks. Let your eyes be anointed with spiritual discernment, and no matter how the enemy may seek to camouflage his ships or territory, you will never be deceived.

At times, the sky above you on land or at sea may be filled with the aeroplanes of the enemy, for the principalities and powers of the air are today arrayed against us as never before; but if we abide in Him and obey Him in humility, there is not an enemy who can swoop so low or drop a bomb of deceit, evil suggestions, false teaching, or discouragement but will be brought low and caused to fall in flaming defeat by the guns of watchfulness and prayer, mounted on the power of Jesus' name and turned heavenward.

There are days when we reach the land, and our pathway leads over shot-torn battlefields. There with saddened hearts, we see the remains of many a former comrade lying strewn about us, but our leader speaks, saying: Though a thousand may fall on one hand and ten thousand upon the other, He will take us through if we will seek His face and hide in Him.

Before entering the great battlefields, we should make sure that we are taking with us plenty of ammunition and plenty of solid, nourishing food. Light surface blessings and effervescent joys do not make good fighting food for soldiers. Wheat and fats are necessary. Be sure you take with you therefore a goodly supply of the wheat of God's Word, and are feeding in a fat pasture upon the deep things of God.

There will be many long days of trench digging as you go down in humility and prayer, hiding in Him. There will be days of seeming inactivity when all that can be done is to watch and hide ever closer in His depths. There are days of quick action and storming the enemy's trenches, but locked in this struggle as His people are today,

Jesus will prevail against all the powers of the enemy and cause those who put their trust in Him to be more than conquerors.

How we need the guidance of the Spirit and His strength in all things, whether our fighting is done with the long-distance guns of faith and intercessory prayer, or whether it is a hand-to-hand fight with the bayonets of patience and longsuffering and love amidst trying circumstances. In firing of the heavy artillery, be sure that you have laid a solid mortar foundation, for if your guns of faith and prayer waver in uncertainty, you must not expect to hit the mark or rout the enemy. Do not place your guns upon selfishness or self-centered aims, for this foundation will never hold.

Beware the poisonous gases of spiritual slumber and slothfulness, drifting over on the winds of deception from the enemy's trenches. These poisonous vapors of smoke are foretold in the Word and would cause you to sleep as did the ten virgins of old and as the disciples in the garden until you forget to watch and pray and cease your constant vigilance. When you see these clouds of poisonous gases of carelessness coming toward you, put on the gas mask of triple-ply wakefulness, prayer, and praise, and you will be unharmed. Never exalt or raise yourself high in your trenches, as when your head appears above ground, you will be a sure and certain mark for the enemy's missiles. Keep low at Jesus' feet, and you will be safe.

Finally, be of good courage, fellow soldiers, for there is nothing to fear while you watch and pray and live in obedience to the commands of our leader who will surely win the day.

Someday, very soon, the battle will be over, the last grim foe conquered, and the crown will have been won. Someday if we are faithful and have overcome even as He overcame, He will take us in triumph to reign with Him upon His throne forever and forever. Throw aside all weights, all slumber, and press on, over the top. Why, the end is in view! The victory is in sight already.

Acts Two, Four



March 1918

They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

Acts 2:4



NOTHING CAN BE plainer than the Bible teaching concerning the baptism of the Holy Ghost. For a child of God to live without the indwelling of the Spirit is an abnormal condition nowhere recorded in the Word of God. The baptism of the Holy Ghost is for everyone whose sins have been washed away and who then seek for this gift of the Spirit. Jesus is God's love gift to the sinner. The Holy Ghost is His gift to the believer.

Peter preaches the truth in its simplicity that all may clearly understand and that there may be no gainsaying the fact that every honest heart may receive the Spirit.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 2:38–39

Therefore if the Lord has called you, the promise of the Holy Ghost is for you.

Many have, in some unaccountable way, labored under the false impression that the Holy Ghost was only for the apostles' days. Others have, for some inexplicable reason, thought that the baptism of the Holy Ghost was only for ministers or missionaries, but there is nothing in the Word to substantiate any such statement or idea. Acts 2:38–39 clears away forever both these wrong impressions by stating that the promise is *unto you*. That meant the day of Pentecost and unto your children; that meant for the next few generations and unto them that are afar off; that meant today—but for fear that there might be any doubt about it, Peter drives the last nail and securely clinches it on the other side by adding, “even as many as the Lord our God shall call.”

Oh, I am so glad Peter made this statement so plainly that none who are really fair-minded can deny it.

Now seeing that the Holy Ghost is for us and for each believer who has repented and received the Lord Jesus as his personal Saviour, the next questions are, “How shall I receive the Holy Ghost?” and “How will I know when I do receive Him?”

The Word of God answers both of these questions plainly, so plainly in fact that there need be no doubts about either question. First, how shall I receive the Holy Ghost? Luke 11:9–13 answers this question in Jesus' own words:

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one [without exception] that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened....If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?

If you would receive the Holy Ghost, first make sure that the blood covers you and that you are cleansed from all sin; then come asking and praising the Lord. Come expecting, and you will not be disappointed. “He that seeketh findeth.” You must seek with all your heart, not halfheartedly, but seek day and night if necessary; tarry until you are endued with power from on high. Praise the Lord with all your voice and heart; do not be stingy with your praises, but lift up your hands and voice and praise Him because he is worthy. And as you enter through the gates of praise, the power will fall on you.

Do not feel that you have to wait for God's time; God's time is always NOW. If there is any waiting, remember that you are not waiting for God; He is waiting for you. Open up every avenue of your heart in praise and yield your members to Him, and He will fill you. When you feel His power going through your being just continue to praise Him, and the Spirit will take control and praise Him through you in other tongues.

How will you know when the Holy Ghost has come in to abide? You will know when He has taken up His abode because you will have received Him in the Bible evidence, speaking with other tongues as the Spirit gives utterance.

The second chapter of Acts tells us the way the hundred and twenty received the Holy Ghost on the day of Pentecost. The fourth verse tells us that when they were filled with the Holy Ghost, they spoke with other tongues as the Spirit gave them utterance. In other words, when they were filled with the Spirit, He (the Spirit) took control of their vocal organs, lips, and tongues, and spake through them in languages they had never learned. The Jews round about were astonished and said, “Are not all these that speak Galileans? How is it we hear them speak in the languages of the country wherein we were born?”

Again in the tenth chapter of Acts, you will read of Peter's preaching to the Gentiles. We read that “While Peter yet spake these words,

the Holy Ghost fell on all them which heard the Word,” verse 46, “For they heard them speak with tongues and magnify God.” This happened in the house of Cornelius, and there were no foreigners there to be convinced by the speaking in tongues, it was just the repetition of the evidence given on the day of Pentecost (Acts 2).

Later in the nineteenth chapter of Acts, Paul found certain disciples at Ephesus and said to them, “Have you received the Holy Ghost since you believed?” and when they told him no, that they had not even heard whether there was any Holy Ghost, we read that after they had been baptized with water, Paul laid his hands upon them, and the Holy Ghost came on them, and they spake with tongues and prophesied.

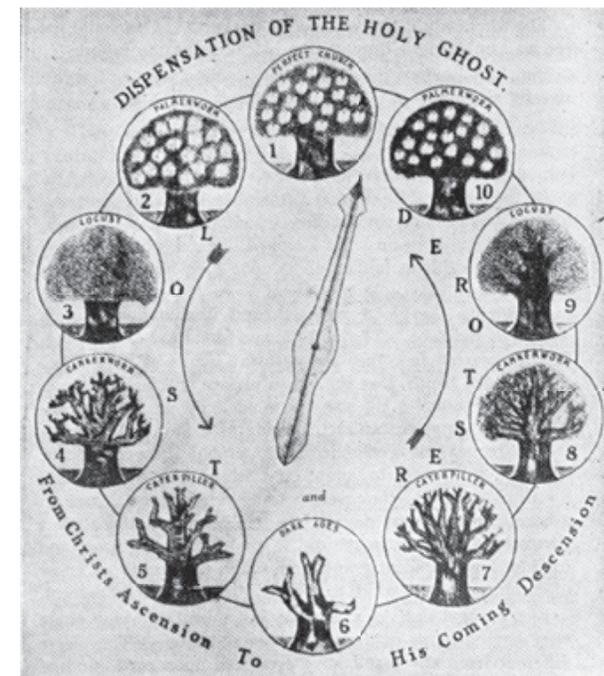
Simon the sorcerer, when he saw that the Spirit was given by the laying on of the apostles’ hands, offered money for the power to bestow this gift. Beloved, something real and tangible happened in each instance. Even Paul spoke with tongues when he received the Holy Ghost. So will you, for the Spirit is bestowed today just in the same way as in the Bible days. Do not be content with anything short of a Bible experience, as received in the Bible days. Get a real infilling that you will be able to substantiate by God’s Word.

It is a precious thing to be able to point to the Bible when questioned and say, “I received the Holy Ghost just as Peter did; the same as the hundred and twenty in Acts 2:4; the same as they did at Ephesus and Caesarea; the same as Paul,” and so on. Would you not like to have a real Bible experience? Never mind what your pastor or some learned book has to say on the subject. Get out your Bible, look up these references, and do not stop short of the real infilling according to Acts 2:4.

*Lost and Restored or the Dispensation of
the Holy Spirit from the Ascension of the
Lord Jesus to His Coming Descension*



April 1918



That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Joel 1:4

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent amongst you.

Joel 2:25

Introduction



IN THE DAY of Pentecost (Acts 2), Peter, in explaining the working of the supernatural power of the Holy Spirit seen upon those filled with the Spirit, quoted from the prophet Joel, saying: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." It was as a direct result of this outpouring of God's Spirit that the message contained in this booklet was given in vision and prophecy under the inspiration and power of the Holy Spirit.

Ten years ago the Lord found me, a thoughtless little country girl of seventeen. He not only convicted me of sin, saved, and baptized me with the Holy Spirit according to Acts 2:4, but He also called me to leave father and mother, houses and lands, high school, and future dreams of earthly popularity, and bade me go into all the world and preach the message of salvation, the baptism of the Holy Spirit, and the soon coming of the Lord.

Thus it was that, before the age of eighteen, I found myself preaching the gospel, weak in myself but strong in Him. Never having attended any earthly Bible school, I clung to the promise that I was to take no thought for what I should say, but that He would teach

me in the needed hour; also that out of my innermost being should flow rivers of living water knowing that "this He spake of the Spirit," who had come to dwell within me.

Time and space will not here permit me to relate the numerous times and ways the Lord took this poor, ignorant tongue of mine and spoke through me words I had never learned. Without any thought on my part, they came rolling out. Vital, forceful, eloquent words poured through my lips, not from my head but from my innermost being. While speaking thus with closed eyes and uplifted hands, the tears would stream down my face, and many precious souls flocked to the altar seeking salvation and the baptism of the Holy Spirit. And to Jesus belongeth the glory, for He did it all. Hallelujah!

While in London, England, waiting for the boat on which I would embark for China, I was asked by a wealthy man if I would speak to a congregation of people for them that night. Inquiring of the Lord, I felt it was His will and told the man that I would go. That evening, a beautiful limousine with liveried attendants called for me, and I entered with weak and self-conscious steps, crying: "O Lord, do help me do Thy will tonight." On the way I wondered whether the meeting would be held in a cottage or in a mission hall, and as I gazed with wonder upon the beautiful streets and buildings, the car stopped in front of the most imposing and spacious edifice of all. Thinking that perhaps a small room in this immense building was used for a mission hall, I was hurried up the steps and through the side door of the place.

It seemed that I was led through the door and onto the platform before I had time to realize that this whole building, one big city-block square, was packed with people, and I was to speak to them at once. I remember vaguely my attendant whispering into my ear that we were late, and then I heard the voice of the man on platform saying: "Now our sister will speak to us and bring the message." Before I realized it, I was standing dazed and confused before the largest

audience I had ever spoken to. The gallery, the balcony, the pit, and the rostrum were all filled. There was no seat for me to sit in. And to add to my confusion, just then the footlights flashed into brilliancy all around me and there I stood, a slip of a girl with my Bible in my trembling hands. I have never prepared a sermon in my life; would not know how to go about it, and not a thought came to me. I just lifted my heart to God and silently prayed: "O God, if You ever helped me in my life, help me now!"

Just then something happened. The power of God went surging through my body. Waves of glory and praise swept through my soul until I forgot the throng of eager faces that had a moment before seemed to swim before me, forgot the footlights and the learned men with their long tailcoats, forgot that I was only a child of eighteen and that many there with their gray hair knew more in a moment than I in the natural would know in a lifetime—and I was in the Spirit.

All this takes a long time to write, but it happened in a moment, for those who put their trust in God shall never be put to shame. My mouth opened. The Lord took control of my tongue, my lips, and vocal organs and began to speak through me, not in tongues but in English. The Spirit spoke in prophecy, and as He spoke through me, I did not know what the next word was to be. Certainly the waters did flow, not from my head but from the innermost depths of my being without my having aught to do with it.

As I spoke thus for one hour and a quarter, there did not seem to be a stir in all that vast audience. As I spoke I saw a vision of a great circle composed of ten smaller circles as shown above. This circle seemed so big that its top reached the sky. It was the dispensation of the Holy Spirit from its opening on the day of Pentecost to its closing at the coming of the Lord Jesus. This vision was so indelibly stamped upon my mind that I have had my husband draw it from my description, that all may see it as simple and plain as the Lord showed it to me. Before starting to speak, I opened my Bible with

closed eyes, trusting God for my text, and my finger was guided to a certain verse. When I opened my eyes and read it, this was the verse the Lord had given me: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel 1:4).

Just so when I came to the bottom of the circle and the Dark Ages were pictured in their horror, my hand automatically turned the page over to the second chapter and placed my finger upon the following verse: "I will restore to you the years that the locust hath eaten, and the cankerworm, and the caterpillar, and the palmerworm. My great army which I sent amongst you" (Joel 2:25).

I have in these pages written the message as it was given, the best I can remember it. As you read, forget the poor earthen vessel, forget the young speaker in the middle of that vast platform, forget the present writer, and give the glory to the Lord—for it is He, not I, who is worthy of praise forever.

I am yours, the least of all saints, Sister A. S. McPherson.

The Three Dispensations

Just as there are three in the Godhead—Father, Son, and Holy Ghost—so there have been three separate and distinct dispensations or periods of time.

First came the dispensation of the Father as recorded in God's Word throughout the Old Testament from Genesis to Malachi. All throughout the dispensation of the Father, He promised that at the close of this dispensation, He would bestow a great gift, even Jesus His only begotten Son, upon this earth as our Redeemer and the propitiation for our sins. At the close of that period of time, God the Father kept His word, and true to His promise gave Jesus as His great love gift to the sinner.

Secondly came the dispensation of the Son as recorded in the four Gospels, Matthew, Mark, Luke, and John. Now, just as the Father had a gift to bestow upon the world, even so Jesus, who is our salvation, tells us over and over again that He longs to bestow a gift upon all those who believe on Him, even the gift of the Holy Spirit. All throughout His ministry upon this earth, with ever-increasing emphasis, Jesus depicted to His followers the importance of their receiving the gift He was to bestow upon them when He went away.

Jesus seemed to a certain degree to be limited in the scope of His ministry. He was sent only to the lost sheep of the house of Israel; He was able to be in only one place at a time; and He declared in John 16:7: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Plainly, Jesus thought it more important for us to receive the Holy Spirit than for Himself to stay upon this earth. Thus just as the Father kept his promise and sent Jesus His love gift to the sinner, so now in turn, Jesus kept His word and prayed the Father to send the Holy Spirit, His gift to the believer.

Thirdly came the dispensation of the Holy Spirit. This dispensation opened on the day of Pentecost (Acts 2), and we are still living in and will be living in it until Jesus comes for His waiting bride.

The days of Jesus' tender ministry upon earth were over. He had eaten the last supper. He had been tried in the sinner's stead and had died in the sinner's place. He had been laid in the lonely tomb, resurrected in power and triumph, and had walked forty days upon earth after His resurrection. He had promised for the last time that He would not leave His little ones comfortless, but that He would pray the Father that He would send another Comforter, even the Holy Spirit who, when He was come, would in His office work. [His work includes:]

Take of the things of Jesus and reveal them unto them
(John 16:13).

Lead them into all truth (John 16:13).

Not speak of Himself, but of Jesus (John 16:13).

Show them things to come (John 16:13).

Glorify Jesus (John 16:14).

Reprove of sin, of righteousness, and of judgment
(John 16:8).

Teach them all things (John 14:26).

Testify of Jesus (John 15:26).

Endue them with power from on high (Luke 24:49).

Pray through them with groanings that could not be uttered
(Romans 8:26).

The last words of Jesus before His ascension, before the clouds received Him out of their sight as recorded in Luke 24:49 and Acts 1:8, were concerning the importance of tarrying for and receiving the Comforter whom He would send.

Tarrying For The Coming Of The Holy Spirit

With glowing hearts and the Master's command to "tarry until ye be endued with power from on high" still ringing in their ears, the little flock of about a hundred and twenty wended their way to the upper room in Jerusalem, to await there the advent of the Holy Spirit, the opening of this great, new dispensation of the Spirit sent from heaven. For ten days, they waited. They "continued with one accord in one place in prayer and supplication." One accord—Oh, what unbroken harmony is depicted in these simple words. Thomas was not saying to Peter: "Peter, what are you doing here? You denied the Lord thrice. You cursed and swore. The Lord will never baptize you with the Spirit." And Peter was not saying to Thomas: "Well, Thomas, what are you doing here? You always were an old doubter anyway. Don't think you will receive anything from the Lord." Ah no! They were with one accord in one place in prayer and supplication.

The Coming Of The Holy Spirit

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound (*and bless God, there has been a sound ever since when the Spirit falls and comes in*) from heaven (*yes, thank God, in spite of what man may say, undoubtedly this sound is from heaven*)—as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:1–4

I have often tried to picture the sudden consternation and excitement that surged through the streets of Jerusalem when the hundred and twenty men and women were filled with the Holy Spirit and burst out shouting and talking in other tongues, so filled that they acted like drunken people (Acts 2:13). I can seem to see the crowds running up this street and that, windows flying open, heads thrust out, doors opening, everybody running, devout men gathering up their long ministerial robes and forgetting their dignity, running with the rest to swell the one great question: *“What meaneth this?”*

“And when this was noised abroad, the multitude came together”—Beloved, if the Holy Spirit is falling in your midst, you will not need oyster suppers or box socials or Xmas trees to bring the multitude. Your only trouble will be to find seats for the people—“and were confounded”—just like you have been perhaps—“because that every man heard them speak in his own language.” They were amazed; they marveled; they were in doubt. Sober-minded folk asked the question, “What meaneth this?” Mockers declared, “These men are full of new wine.” Oh, what an uproar! What an excitement! You dear people who dislike confusion and

demand things to be done “decently and in order” would have been scandalized.

“But Peter”—a new Peter, no longer afraid of the opinions of people—“standing up”—the Holy Spirit when He endues you with power puts a real “stand up for Jesus” spirit within you and takes the cowardice out—said, “These are not drunken, as ye suppose...but this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, that I will pour out of My Spirit upon all flesh.”

Then Peter preached that mighty sermon under the power of the Holy Spirit. Among other things he told his vast audience to “repent and be baptized every one...in the name of Jesus Christ for the remission of sins” and that they too would receive the gift of the Holy Spirit. Furthermore, just as though he looked way ahead through the coming years and saw the doubts in some of your minds, Peter declared that the promise is not only unto you but unto “your children and to all that are afar off.” That means you, brother or sister, for he goes on to say, “even as many as the Lord our God shall call.” Now if God has called you, the promise is unto you. How glad I am that the Spirit through Peter drove these nails and clinched them on the other side till there is not the shadow of a loophole for you to thrust the wedge of a doubt into.

Circle 1

THE USHERING IN OF THE DISPENSATION OF THE HOLY SPIRIT ACCOMPANIED BY MIGHTY SIGNS AND WONDERS

On the day of Pentecost, some three thousand souls were saved. Then we see Peter and John going up to the temple to pray. They pass a lame man at the beautiful gate who asks alms of them. Peter answers: “Silver and gold have I none”—I do not think the Pentecostal people ever were or ever will be overly blessed with silver or gold—“but such as I have, I give unto thee; in the name of Jesus Christ

rise up and walk.” The lame man was healed instantaneously and whether the priests in the temple believed in manifestations or not I know not, but at any rate the man went into that temple walking, leaping, and praising God.

In Acts 5:16, we see the multitudes out of the cities round about Jerusalem bringing sick folks and those that were vexed with unclean spirits, and they were healed every one. The sick were brought forth into the streets and laid on beds and couches so that at least the *shadow* of Peter passing by might overshadow some of them. Signs and wonders were wrought everywhere by the hands of the apostles, true to the word of Him who had said “greater works than these shall ye do, because I go to My Father.”

While the tree seen in Circle 1 stood in its perfection, the church stood blazing with the full Pentecostal power and glory of the Holy Spirit. Jesus’ words were fulfilled; in deed and in truth they were endowed with power from on high. Timid Peter, who had once feared a little girl who asked him if he knew Jesus, was timid no longer. Unclean, illiterate men and women were turned into flaming evangelists.

Those Who Receive the Holy Spirit Speak in Tongues

The outpouring of the Holy Spirit was not unto the Jews alone, but also unto the Gentiles. In Acts 10, we see Peter answering the voice of the Lord who spoke to him through a vision, going down to preach Jesus unto the Gentiles. While Peter yet spoke, the Holy Spirit fell on all that heard the Word. The Jews who came with Peter were astonished that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God.

Again in these wonderful days of the former rain outpouring of the Holy Spirit, we see Saul, on his way to Damascus to persecute the Christians, slain and prostrated in the road by the power of the Spirit, hearing the voice of Jesus saying, “Saul, Saul, why persecutest thou Me?” Later we find Paul not only converted and baptized with the Holy Spirit with the Bible evidence of speaking with other tongues (1 Corinthians 4:18), but himself preaching salvation and

the baptism of the Holy Spirit. In Acts 19, Paul, finding certain disciples at Ephesus, asks them whether they have received the Holy Ghost since they believed. They tell him no. They have not even heard whether there was any Holy Ghost. “And when Paul had laid his hands upon them, the Holy Ghost came on them and they spoke in tongues and magnified God.” This marvelous manifestation of speaking in other tongues accompanied the infilling of believers with the Holy Spirit everywhere. Simon offered money for the power to bestow that which he saw and heard.

The Tree with Its Perfect Fruit

Every gift and fruit of the Spirit was manifested in the church till the nine gifts and the nine fruits of the Spirit hung as eighteen perfect apples upon the perfect tree. “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.” (1 Corinthians 12:8–10) The sick were healed, miracles wrought, and when messages were given in other tongues in the assembly, someone gave the interpretation (1 Corinthians 14:27). Each of the nine fruits were also in the church: love, joy, peace, gentleness, goodness, faith, meekness, temperance, and longsuffering. Thus we have the perfect picture visualized in Circle 1 of the chart on the front page. Thus ends the first chapter of the early church history, leaving the tree rooted and grounded in the faith of Jesus; every limb, branch, leaf, and fruit in perfect power and strength.

Circle 2

THE PALMERWORM AT WORK

Oh, glorious days of harmonious love and unity. Days when none called aught that he had his own. Days when the children of the Lord had all things in common. Days when they were beaten and

imprisoned. Days when prison bonds were broken; signs and wonders were wrought. How we have often wished they might have continued.

These puny minds of ours only feebly grasp events of the past and are utterly unable to probe the depths of mystery shrouding the future. Unlike us, however, the great mind and eye of the almighty God beholds the future as clearly as the past. Before His burning eyes of fire and the glory of His presence, darkness turns to day, and the deepest mists are rolled away. Looking thus ahead with clear, unerring eye, God saw and moreover prophesied through the prophet Joel that the church would not always retain this glorious state of power; He saw that the palmerworm, the locust, the cankerworm, and the caterpillar were going to rob and strip and mutilate and destroy this perfect tree with its gifts and fruits. He saw that the church, or tree, was going to lose gradually more and more till it would be left desolate, barren, and despairing. The falling away and destruction of the perfect tree did not occur in one day. It was a gradual deterioration, accomplished day by day and stage by stage.

One day the palmerworm appeared upon its fruit, eating and destroying as it went, until as the years went by the gifts and fruits of the Spirit began to disappear from view. Not so many sick were healed as of yore. Not so many miracles were performed. Faith was on the wane. When someone in the assembly had a message in tongues, there was no one who had the gift of interpretation. Messages in prophecy were not so frequent as of yore. The fruits of unselfish love and of joy and peace were also attacked by the palmerworm, who grew bolder and bolder day by day. Gradually the eighteen apples began to disappear from the staunch and upright tree which had stood so gloriously heavy laden for many years after the day of Pentecost.

This state of fruitlessness was indeed a condition worthy of lamentation, but the pity of it all is that the devastation did not stop with the havoc wrought by the palmerworm. Other years and other

worms took up the work of destruction where the palmerworm had left off, and "that which the palmerworm hath left hath the locust eaten."

Circle 3

THE LOCUST AT WORK

The work of the locust is, of course, wrought upon the leaves. Sweeping over vast territories of country, he strips and lays barren all that he touches. Thus not only were the gifts and fruits of the Spirit lost sight of by the vast majority of believers, but the personal incoming and indwelling of the Holy Spirit accompanied by speaking in other tongues was also, in a great measure, lost sight of. The old-time seekers' meetings, the earnest prayer and praise meetings, were disappearing. Formality and sectarianism were taking their places.

As humility, godliness, and the manifestations of the Holy Spirit vanished, persecution and reproach vanished also. As meetings of the older order were converted into dignified services of a more orthodox order, the Holy Spirit as a gentle dove was quenched and grieved and stifled till He silently withdrew His wonder-working manifestations, and joy and gladness were withheld from the sons of men.

Because it meant too great a sacrifice, too much emptying out and humbling in the dust before God, too much seeking and waiting, the baptism of the Holy Spirit was not received as of old. Then came men who professed to have the Holy Spirit in a new way, i.e. without the Bible seal or evidence of speaking with other tongues as the Spirit gives utterance. This simplified matters greatly, and the professor no longer needed to be a possessor. Thus the baptism of the Holy Spirit was lost sight of by many, though there always was a remnant of a faithful few Spirit-filled saints though whom God manifested Himself in a real and supernatural way.

It was a sad day when the leaves were thus stripped from the tree and the locust had done its work, but days that were still more sad were to follow, for we read “that which the locust hath left hath the cankerworm eaten.”

Circle 4

THE WORK OF THE CANKERWORM

After the fruit and the leaves had been destroyed, the cankerworm immediately made his appearance and began his work upon the branches and tender shoots of the tree, making cankerous and unsound that God-fearing walk of holiness above the world and sin, so long enjoyed by the children of the Lord. As the sap, the life of the tree, was consumed, and the branches became more and more cankerous, and unsound things that used to seem sinful appeared sinful no longer, the world that used to be barred outside the doors of the church now leaned back in contented languor in the cushioned pews or sang in the choir.

Christians let down more and more the high standard of holiness unto the Lord that they had been holding aloft, and now it trailed, bedraggled and unnoticed, in the dust. Quickly upon the trail of the cankerworm followed the caterpillar, and we read that “that which the cankerworm hath left hath the caterpillar eaten.”

Circle 5

THE WORK OF THE CATERPILLAR

We are now nearing the bottom of the large circle. The perfect tree is perfect no longer. Stripped of her fruits, denuded of her leaves, her branches made white, laid clean bare, it was not long till the trunk and the roots began to decay, and the caterpillar made his nest in the decayed and rotted hollows of the tree.

No tree can eke out its existence for long without leaves through which to breathe and its branches and limbs through which the sap and life courses through its veins. For a believer, to live without the Holy Spirit, the breath of life, or the holy life of Jesus as revealed by the Spirit coursing through his veins, is to eke out a meager, barren existence nowhere recorded in the Word of God.

And now in Circle 5, we see the tree in the most lamentable condition yet described: fruit gone, leaves gone, branches bare, trunk decayed and rotten, a nest for the caterpillar. In other words, the gifts and fruits of the Spirit are gone. The baptism of the Holy Spirit gone. Separation and holiness gone. Justification by faith gone. Well might the angels lean over the battlements of heaven and weep. The noble church, the perfect tree that once stood clad with the power and glory of the Holy Ghost, remained now naught but a name, not even a remnant of its former splendor, as she entered into the Dark Ages.

Circle 6

THE DARK AGES

No wonder they are called the Dark Ages: Ah! dark indeed is the night without Jesus. He is the Light of the World, and when the church lost sight of justification by faith, lost sight of the atonement, the blood of Jesus, there was a total eclipse and the face of the Sun of Righteousness was obscured. The years that followed are known as the Dark Ages.

Men and women groping in this gross darkness tried to win their way to heaven by doing penance, by locking themselves up in dungeons, walking over red hot plowshares in their bare feet, and by inflicting unnamable tortures upon themselves and upon one another, blindly trying by some work or deed of theirs to pay the debt that had already been paid on Calvary's rugged cross. They had lost sight utterly of the fact that

*Jesus paid it all.
All to Him we owe.
Sin had left a crimson stain,
He washed it white as snow.*

The great arrow you see in the chart had been steadily going down and down and down, pitilessly and relentlessly going down as I saw it in the vision, till it seemed as though it would never reach the bottom. But now it had struck the bottom. The church had lost all. The tree was dead.

Angels might have wept. Mortals might have wrung their hands and their souls have failed within them in utter despair, but GOD—hallelujah!—looking on ahead into the future still, had spoken through the prophet Joel, saying: “I will restore to you the years that the locust hath eaten, the cankerworm, the caterpillar, and the palmerworm. My great army which I sent amongst you.”

O beloved, do you see it? Then shout aloud and praise Him. Why, that was all. ALL. Think of it. All that has been lost was to be restored. Hallelujah! What is impossible with man is possible with God.

Now the church had not lost this all at one time. The restoration came as meat in due season, as line upon line, precept upon precept, here a little and there a little, till today we are nearing the completion of this restoration. Jesus is coming soon to take His perfect church, His bride, His fruit-laden tree unto Himself, where transplanted from earth to heaven, the tree will bloom and yield her fruit by the great River of Life forever.

No, God did not restore to the church all at once what they had lost. He was willing to do so, to be sure, but they did not have the light at that time. Therefore, the last thing that had been lost was the first to be restored. They had had a name that they did live, but were dead and therefore, must needs repent and do their first works over again before taking any higher step.

Circle 7

THE YEARS OF THE CATERPILLAR RESTORED

Just before the arrow began to ascend and the work of restoration began, we see the scene of ruin depicted by Joel in all its awfulness. In the first chapter of Joel, the meat offering and the drink offering were cut off, the field wasted, the corn wasted, the new wine dried up, garner laid desolate, barns broken down, the beasts groaned, the herds of cattle were perplexed, the sheep were made desolate, the rivers of water dried up, and the fire has devoured the pastures of the wilderness. Then one day amidst all this desolation, God began to move. The treading of His footsteps was heard, and in Circle VII we see the roots of the tree again sinking deep into the earth and justification by faith restored. This is the way it all came about:

MARTIN LUTHER

Martin Luther one day was walking up the steps of the cathedral on his hands and knees over broken glass, endeavoring to do penance, thereby seeking to atone for his sins. As he was toiling painfully and laboriously up the steps in this manner, blood trickling from his hands and knees cut by the broken glass, he heard a voice from heaven saying: “Martin Luther, the just shall live by faith.”

At the words, a great light fell from heaven. It banished the darkness and doubts. It illuminated the soul of Martin Luther and revealed the finished work of Calvary and the blood that alone can atone for sin.

***For nothing good have I
Whereby Thy grace to claim,
I'll wash my garments white
In the blood of Calvary's Lamb.***

The days that followed were eventful days, epoch-making days, fraught with self-sacrifice and suffering. The Lord had spoken and

promised that all the years that had been eaten should be restored, and out of the seas of travail and suffering that followed the preaching of justification by faith, there was born a little body of blood-washed, fire-tried pilgrims, willing to suffer persecution for His name's sake.

You have read perhaps how Martin Luther and his followers were turned out of the churches, spoken against falsely, and accused of all manner of evil. As Martin Luther, Calvin, Knox, Fletcher, and many other blessed children of the Lord stood firm for the truths of salvation and a sinless life, they suffered all manner of persecution. God's Word says "They that will live godly shall suffer persecution." If you or your church profess to live godly and yet never suffer persecution, if you have become popular and the shame and reproach of the cross is gone, there is something radically wrong somewhere, for those who live godly still suffer persecution.

THE MARTYRS

As the noble tree again put down her roots of justification into the fertile soil of faith, as life again began to surge through the trunk and the limbs of the tree, every demon in hell seemed to rage and howl against those who saw and accepted the light of salvation. Martyrs were burned at the stake, stoned to death, swung from public scaffolds, suffered the tortures of the inquisition, their eyes were put out with hot irons. They were beaten till great gashes were cut into their backs, then salt was rubbed into the wounds, and they were cast into dark dungeons, still true and unflinching for Jesus. They were tortured in unspeakable ways—beheaded, sent to the guillotine, the covenanters were driven from hill to hill and often had to hide themselves in caves in order to pray or sing the praises of the Lord; they were hunted and harassed at every turn.

But God had said "I will restore the years that have been eaten," and in spite of the burning stake, in spite of the blood and fire and

the deep waters of tribulation, in spite of the raging of the demons in hell, the great arrow that had so long been going down had at last started upward and was never to stop till it reached the top and the tree was again restored to its perfection.

Persecutions cannot stop God. Floods cannot stay His step. Fire cannot delay His progress. So line upon line, precept upon precept, here a little and there a little, the work of restoration has been going on. Not only did the Lord restore the years the caterpillar had eaten but the years of the cankerworm as well.

Circle 8

THE YEARS OF THE CANKERWORM ARE RESTORED

As entire consecration and holiness unto the Lord were preached, God called out a still more separated people with a deeper realization of what it meant to live a life wholly given up and consecrated to the Lord. The people a step lower always seem to fight the people a step higher. Nevertheless, as the work of sifting and separation went on, God led His people forth to higher heights.

As one church grew cold, lost its first love, or fought higher truths, it lost out spiritually. As soon as one creed would refuse to walk in the light as given by the Lord or begin to organize and set up man-rule, the Lord simply stepped over their walls and left them to their forms and ceremonies and took with Him the little "called out, out of a called-out flock." In many instances the recording angel had to write upon the door of the fashionable churches: "Thou hast a name that thou livest, and art dead," or "you have a form of godliness, but deny the power thereof."

But the work was not stopped. Somewhere people were praying. Somewhere hungry hearts were meeting in little cottage prayer meetings or on street corners, and the tender shoots and branches were being thrust forth on the tree. Consecration and holiness were being preached, and the years of the cankerworm being restored.

JOHN WESLEY

John Wesley was a man with a message. He too suffered persecution. Preaching on the street corners in those days, faithful followers were stoned and rotten-egged. They were fought but not defeated. The power of God was manifested in the dear old Methodist church, also in Charles Finney's meetings, in a wonderful manner. Men and women were slain under the power of God. At times the floors were strewn with the slain of the Lord. Signs and wonders accompanied those who preached the "meat in due season."

While these churches lived godly, prayerful, mighty lives in Jesus, they suffered persecution. But when they too began to drift into the same cold, formal state as the others before them, the power and manifestation of the Spirit began to lift from their presence. When supper rooms take the place of upper rooms and concerts the place of prayer meetings, the Spirit is grieved away. As each body began to organize and throw up walls of difference, God simply stepped over them again and called out another separated people, willing to suffer and sacrifice for Him.

WILLIAM BOOTH

Then came the day when William Booth was called upon to decide whether he would compromise or follow the greater light God had given him. As he hesitated a moment, his wife called from the balcony of that thronged church, "Say no, William!"

And William Booth said no and, refusing to compromise, went forth preaching the message that had been given him. In the early days of the Salvation Army, they were unpopular, suffered persecution, and were a peculiar people, just as the others before mentioned had been in the beginning. They too were stoned and imprisoned. Some were even martyred, but neither the devil nor his agents could stop God and His work of restoration. In these early days of the Salvation Army, it was nothing uncommon to see men and women slain under the power of God. Some of their number

received the Holy Spirit and spoke with other tongues. All night prayer meetings, dancing before the Lord, and mighty power was manifested in their midst. True to prophecy, while they lived this separated holy life, they were persecuted and unpopular with the world.

Then came the holiness churches—wonderfully blessed of God, and the Lord moved in their midst in a mighty manner.

These dear people. Many of them thought that the Lord had now restored all He was going to restore to the church and believed that they had all the Lord had for them. But not so! God had said He would restore the years that the locust, the cankerworm, the caterpillar and the palmerworm hath eaten. This necessarily meant *all* the years. Now so far, only the years eaten by the caterpillar and the cankerworm had been restored. What about the years eaten by the locust and the palmerworm? When God says "all," does He mean all or only half? Why, He means all, to be sure.

Circle 9

THE YEARS OF THE LOCUST ARE RESTORED

Although in previous years, several saints had received the Holy Spirit and spoken in tongues as in Bible days, upon the church at large, the years which the locust had eaten in Circle 3, (in other words the baptism of the Holy Spirit), had not been restored in any great measure. Therefore this was the next to be restored. Peter, in quoting from the prophet Joel says, "in the last days, I will pour out my Spirit upon all flesh." Joel says that He who gave us the former rain moderately will cause to come down for us the rain, both the former and the latter rain in the first month.

LATTER RAIN

It was just a few years ago that this latter rain began to fall. Perhaps you recollect the great Welsh Revival where, under the preaching

of Evan Roberts, the fire fell. Many were saved and baptized with the Holy Spirit. Those who received the Comforter, the Holy Spirit, spoke with other tongues.

Over in Mukti, India, missionary Pandita Ramabai was praying with a band of Hindu girls. They had spent days and nights in prayer, when suddenly the Spirit was poured out in their midst as He had been on the day of Pentecost. Visible fire is said to have been seen upon one girl's bed, and when the other girls went for water to extinguish the fire, it was discovered that this was the fire of the Holy Spirit such as Moses saw in the burning bush that was not consumed. These dear Hindu girls who received the Holy Spirit spoke with other tongues as the Spirit gave them utterance when they received the Holy Ghost. One girl spake in the English language (which she had never learned), and this is the message that was spoken through her: "Jesus is coming soon. Get ready to meet Him."

The great revival spread on and on. Almost simultaneously the Spirit was poured out in our own United States of America, in England, in Canada, in Africa, upon missionaries in China, and in the islands of the sea. Never was such a worldwide revival known to spread so quickly and simultaneously. The Spirit was poured out upon praying bands in numberless places who had never heard before of the incoming of the Holy Spirit. In every instance without exception, those who received the Holy Spirit spake in other tongues exactly as those who had received in Bible days had done. The latter rain was falling on the earth.

In order to receive the Holy Spirit, one had to be empty and humble. Poor and rich, black and white, the mistress and the maid alike received the Holy Spirit when they humbled themselves and sought with all their hearts. Those who received praised the Lord and magnified His name as no one but spirit-filled saints can do. Waves of glory, floods of praise swept over assemblies who had received the Holy Spirit. There was no way of stopping this great revival, it seemed.

LATTER RAIN TRUTHS FOUGHT

Just as demons and men had fought the restoration of the years eaten by the caterpillar and cankerworm, so now they fought with renewed vigor the restoration of the years that had been eaten by the locust. Again history repeated itself, and the saints a step lower, unwilling to humble themselves, fought those who had gone a step higher, and many refused to walk in the light. They failed to realize that God really meant what He said when He promised to restore all that had been lost. They lost sight of the fact that the Lord was coming for a perfect church clad with all power and glory of the Spirit. Some even declared that the baptism of the Holy Spirit was not for these days and did not understand that we are still living in the dispensation of the Holy Spirit and will be till Jesus comes.

Preachers jumped to their pulpits and began to condemn those who had received the Holy Spirit in the Bible way. They cried "Wildfire! Excitement! Hypnotism! False Teaching!" etc. All sorts of names were flung at them, and oh, the blindness of these dear persecutors' eyes. They who themselves had been persecuted for former light such a few years previous were now themselves persecuting those who were moving on into greater light. Papers were printed to condemn the outpouring of the Spirit. Great preachers mounted their platforms and denounced it, but they could no more stop God from restoring the baptism of the Holy Spirit and pouring out the latter rain than the former persecutors had been able to stop the restoration of salvation and holiness unto the Lord.

THOSE WHO FIGHT THE HOLY SPIRIT LOSE OUT

Those who fought the Holy Spirit, barred their doors, or put up umbrellas of unbelief began to dry up spiritually immediately. Assemblies and churches who once were on fire for God and preaching holiness without which no man shall see the Lord, the moment they rejected the Holy Spirit, began to lose their power. O why could they not see that this latter rain outpouring of the Spirit was just

what they needed and had been pining for! Why could they not just have humbled themselves and let the Spirit who had been with them now come into them, making them the temple of the Holy Ghost. All the fighting and persecution however, was unable to quench the outpouring of the Spirit upon those who sought earnestly with pure and humble hearts.

To fight the outpouring of the Holy Spirit accompanied by the Bible evidence speaking with other tongues according to Acts 2:4 was just like a man with a broom in his hand endeavoring to sweep back the tidal waves of the Atlantic Ocean. While he is sweeping it back in one place, it rolls in in countless others. Moreover, if he remains long where the full tides are rolling in and does not withdraw, the waves will soon flow over him and he will be one of them. Hallelujah.

A broom cannot stop the tide of the ocean. Neither can fighting stay the falling of the latter rain, for God hath spoken it. "In the last days I will pour out of my Spirit upon all flesh." Oh, stop fighting God and open up your heart to receive and welcome His gift, the Holy Spirit.

During the past twelve years, hundreds of thousands of hungry seekers have received the Holy Spirit, and when and wherever He came in, those who received Him spoke with tongues and glorified God.

Thus in Circle 9 on the chart, I saw in my vision the leaves that had been eaten by the locust were again restored to the tree. Just as many in Circles 7 and 8 had believed that when the Lord had restored full salvation and holiness, they had all there was for them, so now many who had received the baptism of the Spirit believed that they had all the Lord had for them. They conscientiously believed that once they had been filled with the Spirit and had spoken with other tongues, they really had all the Lord had for them and stopped seeking for more.

This, however, was not all the church had lost and was, therefore, not all that was to be restored.

Circle 10

THE YEARS OF THE PALMERWORM RESTORED

Just as the Father bestowed the gift of His only Son Jesus to the world, and just as Jesus bestows the gift of the Holy Spirit, the promise of the Father, upon the believer, so now in turn the Holy Spirit has gifts to bestow upon those who receive Him. The nine gifts and fruits of the Spirit seen in Circle 10 are again being restored to the tree. Many blessed children of the Lord stop short at salvation and consecration and fail to receive the Holy Spirit. Also many who have received the Holy Spirit stop short and fail to covet earnestly the best gifts.

In seeking more of God's will to be wrought in our lives after having received the Holy Spirit, do not ask for more of the Holy Spirit because if you have received Him, you have received all of Him. He is not divisible. Either you have or have not received the Holy Spirit. Therefore if He has come in and taken up His abode and spoken through you with other tongues as in Acts 2:4, pray that you may be more yielded to the Spirit who dwells within.

Someone says "Oh, do not seek the gifts, seek the Giver." But beloved, if you have received the Spirit, you have received the Giver. Paul says "covet earnestly the best gifts." Seek that you may excel to the edifying of the church. "Let him who speaketh in an unknown tongue pray that he may interpret, that the church may be edified: covet to prophesy." There is a real genuine gift of prophecy, even though the enemy has tried to imitate it. Discerning of spirits is needed. Gifts of healing, etc., should be in our midst. The gift of tongues is also given. All who receive the baptism of the Holy Spirit speak with tongues as the Spirit gives utterance, but very few receive the real gift of tongues so that they are enabled to speak at will to

foreigners. This gift however has been bestowed to some, and we have met people who have received it, who speak languages to foreigners and are understood though they never studied the language in their lives. In such instances, the message is of Jesus and His soon coming.

THE GIFTS AND FRUITS ARE AGAIN APPEARING UPON THE TREE

In Circle 10, we see the fruit not yet fully mature, perhaps, but as we pray and yield ourselves to the Spirit, He will divide to every man severally as He will and cause the gifts and fruits of the Spirit to be visible in our midst.

Jesus Is Coming Soon

He is coming for a perfect church, clad in power and glory; for the perfect tree with every gift and fruit hanging in luscious, mellow, developed perfection upon her branches. Oh, let us wake up and press on to perfection. The winter is over and gone. The spring with its former rain has passed. The summer is passing, and the latter rain has long been falling. The harvest is at hand, and the Master is searching for ripened, developed fruit. Praise God for the roots and trunk of salvation. Praise God for the firm, strong limbs and branches of holiness and consecration. Praise God for the green leaves; for the Holy Spirit. But the Master demands fruit from His tree in these last days before His coming. Not green, immature fruit, but perfect fruit. He is whispering just now:

I Will Restore All The Years That Have Been Eaten

Dear ones, there is land ahead to be possessed. Let the fruit of love be wrought out in your life with joy and peace and longsuffering, etc. Let us get back to Pentecost and onto the fullness of Pentecostal power and glory recorded in God's Word. Jesus is coming soon, very

soon, for His perfect waiting church; His bride unspotted with the world; His tree with its unblemished and unparalleled fruit. Soon He will lift us up and transplant us to the heavenly garden where our leaves shall not wither, neither shall the fruit decay.

The arrow is almost to the top now. The hour when Jesus will burst the starry floor of heaven and descend for His beloved is at hand. The great clock of time has almost reached the appointed hour. Let nothing hinder the work of preparation in your life. Let us beware that we quench not the Spirit.

Watch that we do not fall into the same snare that other people formerly used of God have fallen into—snares of formality, of coldness and organization, of building walls about ourselves and failing to recognize the other members of our body (for by one Spirit are we all baptized into one body). If ever we put up walls and fall into these snares of formality, God will step over our walls and choose another people as surely as He did in days of yore. He will not give His glory to another, but will take the foolish to confound the mighty; the weak to confound the strong.

Press on, therefore, to perfection. Do not stop short of God's best. If you lay down your crown, another will take it up. The number will be complete. None will be missing. Only those who have pressed on all the way to His standard will be caught up. If you have been doubting God, doubt no longer. He is waiting to restore all the years that have been eaten and cause you to stand forth in that glorious perfect tree company, ready and waiting for Jesus. AMEN.

Liberty Bonds—“Over There”



May 1918



RACTICALLY EVERYWHERE ONE looks today are grim reminders of the present worldwide war, its horrors, and the need for sacrifice and loyalty at this trying hour. Service flags wave to us from the doors of homes from whence loved ones have taken their departure for “over there.” Posters call to us from the windows of stores and offices. The call to buy a Liberty bond speaks aloud to us from the page-wide ads of every newspaper, reminding the citizens of our fair land of the vital necessity of sacrifice and making liberty loans to the government.

In return for each liberty loan, a liberty bond is given to the subscriber. This liberty bond is an interest-bearing security, with the United States of America behind it. It is being realized more and more every day that this war cannot be conducted without sacrifice and finances, for back of the great armies of this nation now going to France, standing as the great bulwark upon which the tempest of this war must spend itself, is the financial strength of the United States, whose actual, active, numerical terms are Liberty bonds. Actual giving is necessary. Even the most patriotic talk will not pay the debts incurred by war. Sacrifice and giving are absolutely essential.

The Herculean struggle, the battle to the death, now going on in the worldly realm is analogous with that now going on in the spiritual realm. The great age-old war between righteousness and unrighteousness is being brought to a final climax in these last days. We fight against a mighty, wily and deceitful foe—one who would deceive the very elect if that were possible.

Ever since he appeared to Eve in the garden of Eden, disguised as a serpent, speaking fair words and weaving lies, he has been fighting, lying, and deceiving all who would hearken unto his words. Although the enemy has put up an unceasing fight from the beginning, there has never been a time when his demonic troops have been mobilized and fighting in massed formation as today. The old devil's time is short; his days of rule and power are numbered, for King Jesus will soon overthrow his earthly throne, strip him of his power, bind him with chains, and cast him into the bottomless pit. In the meantime, the battle will rage with ever increased fervor and intensity; as a whirlwind, gathering momentum as it sweeps on and through the stricken world.

We are in this war as soldiers of Jesus and as citizens of that land over there. This war will tax each overcomer to the utmost. We can only win as we abide in Jesus and sacrifice ourselves, our all, freely to His service. We are going to win, but not easily and not without paying the price and fighting the good fight of faith. We who have determined by the power of the Spirit to overcome and conquer on and on till we get over there, must win by a wholehearted sacrifice, by making great "liberty loans" unto the Lord and receiving our "liberty bonds" as eternal security of the promised land "over there."

Our King Jesus is calling for liberty loans from all His loyal subjects who intend to go over there to rule and reign, crowned as overcomers. So, therefore, buy of Him gold tried in the fire, a crown of righteousness which the Lord shall give you at that day. Stand fast, therefore, in the liberty wherewith Christ hath made you free. And above all things put on charity, which is the bond of perfectness.

He who lendeth to the Lord is wise. He is calling upon His people to subscribe liberally of their time, their love, their means, their praise, their body, soul and spirit, loyalty and patriotism to His cause. Just as our country is sending out the call for the third liberty loan

today, so through the Holy Spirit, the third call for liberty loans and the buying up of liberty bonds is going forth in the spiritual realm.

First Call For Liberty Loans

The first call for liberty loans went forth during the dispensation of the Father. Many subscribed liberally of their lives, love, and sacrifice and in return, secured eternal liberty bonds guaranteeing infinite thousand-fold interest in that glory land "over there." In response to the appeal of the Father, many stepped forth, counting no sacrifice, no loan too great.

Abraham, when called upon to contribute of his unswerving loyalty and obedience to the call divine, manifested his supreme love and willingness to sacrifice by laying his only son, Isaac, upon the altar. Daniel entered the lions' den; the three Hebrew children stepped into the fiery furnace. Joseph endured the prison; Job endured suffering and bereavement...and so we might go on and on, enumerating those who, during the dispensation of the Father, responded to the first call for liberty loans and received in exchange eternal interest-bearing liberty bonds. We are reminded also of the enormous interest that was paid on these bonds, even in this world.

Abraham made his liberty loan. Instead of keeping his own liberty and saying "No, Isaac is mine; my time is mine; I will not give this liberty of mine away but will keep my son and my life and my time to myself," he gave his all as a liberty loan unto his God. And he received in return a liberty bond which began to bear immediate interest, for the angel declared, "Because thou hast done this thing and hast not withheld thy son, thine only son, in blessing I will bless thee, and in multiplying I will multiply thee; thy seed shall be as the stars of heaven, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

In return for Daniel's great sacrificial liberty loan wherein he loaned his all—body, soul and spirit—unto his God and entered the

lions' den, he received a liberty bond, an interest-bearing certificate. This interest began at once: not only was he liberated, he was given honour and "prospered in the reign of Darius and in the reign of Cyrus."

As for the three Hebrew children, they too received instant interest on their liberty loans. They entered the fiery furnace in Nebuchadnezzar's bonds, but through their sacrifice and obedience, their bonds fell away and they were brought out of the furnace with none other bonds than liberty bonds, whose interest began immediately when the King promoted them in the province of Babylon.

Joseph's sacrifice and liberty loan, whereby he lost his liberty and was cast into prison, purchased a liberty bond that also paid wondrous interest. Pharaoh said unto Joseph, "Thou shalt be over my house, and according to thy word shall all my people be ruled," and Pharaoh took off the ring from his hand and put it upon Joseph's hand.

Job was true to God and made his great liberty loan, through pain and sorrow, through bereavement and earthly loss, till he too received his liberty bond with interest, for the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than his beginning for he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. So Job died, being old and full of days, and went "over there" to reap his reward and dwell in joy forever.

The great liberty loan of Hannah, when she lent her son Samuel unto the Lord and many other instances too numerous to mention flood our minds as the first call for liberty loans went forth during the dispensation of the Father.

Second Call For Liberty Loans

The second call for liberty loans went forth during the dispensation of the Son. Those who responded to the second call left all to follow

Jesus and received interest on their sacrifice immediately. Those who left their fishnets received something far better; they became fishers of men. To those who left houses and lands and friends to follow Jesus, He said, "Everyone that hath forsaken houses or brethren or sisters or fathers or mothers or wives or children or lands for my name's sake shall receive a hundredfold, and shall inherit eternal life." Instead of claiming a right to their own fleshly liberty in this world, liberty to live their own self-centered lives, the disciples and followers of Jesus made their liberty loans unto the Lord that the great battle might be waged and that they might attain unto that most excellent glory "over there."

Many are called but few are chosen, and although this call went out to many, comparatively few responded. The rich young man who was invited to make his liberty loan by selling all he had and giving to the poor and following the meek and lowly Jesus henceforth "went sorrowing away." Judas, for a petty earthly gain, sold his right to the eternal liberty bond and his right to reign over there.

Through the short ministry of the Saviour in this world, however, there were a few who heard and responded to the call for liberty loans and left all to follow Him. Out of this number, we might cite a very few cases recorded in the Word.

Peter yielded his liberty unto the Lord. He left all to follow his Master's leadings and thus secured his liberty bond—the assurance of reigning with Jesus—and neither whippings, manifold stripes, imprisonments, nor even death head-downward on the cross could make him part with this liberty bond and his hope of going over there.

Stephen made his liberty loan unto the Lord, choosing rather than to keep his liberty, to walk this earth amongst his fellow men, thus contending even unto death for his freedom and liberty over there, a freedom and liberty purchased by Jesus on the cross. Shortly before he knelt upon the ground and stones were flying through the air and raining with a sickening thud upon his valiant body, his

soul gazed through the windows of his vision and he saw “the heavens opened, and the Son of Man standing at the right hand of God.” He had seen a vision of the land “over there.”

Paul made a liberty loan unto the Lord and, instead of reserving his liberty to live his own life and walk in favor and honour with the people of his land, he gave up this liberty for the Saviour who had called him “as one out of due time.” He received in exchange his liberty bond as security and declared that neither death nor life nor principalities nor angels nor powers nor things present nor things to come nor height nor depth nor any other creature, should be able to separate him from the love of God, which is in Christ Jesus our Lord, and rather than part with his liberty bond, his written agreement and promise of an inheritance incorruptible over there, as revealed through the Word of God, he endured the lash, the prison chains, the dungeons, the nakedness, and the peril—yea, even death itself—rather than be disloyal to his heavenly country and King. He besought his brethren that they should present their bodies a living sacrifice, assuring them that this was their reasonable service.

On and on we might mention case after case of those who made liberty loans unto the Lord, giving freely of their love, their praise, their time and means during the second call for liberty loans.

Third Call For Liberty Loans

Just as the third call for Liberty loans is going forth in our land today, so it is in the spirit realm that the third call is going forth.

With the ushering in of the dispensation of the Holy Spirit began the sounding forth of the third spiritual call for liberty loans. For nineteen hundred years, the Spirit has been sending forth the call for men and women who would present themselves unto the Lord. Men and women who would sacrifice their liberty unto His cause. Men and women who instead of using their liberty to do as they please and live selfishly unto themselves alone, would forgo this

liberty and make it a liberty loan unto the Lord, reckoning that they were not their own, but were purchased by a price, not of silver nor gold, but the precious blood of Jesus.

This in all probability will not be the last call for Liberty loans sent forth from the government of our nation, but it will absolutely be the last call sent forth by the King of heaven. With the closing of this dispensation, the time to purchase liberty bonds for eternity will have been fulfilled, for once the good man of the house has risen up and has shut to the door, no man will ever be able to open it again. Banking hours will be over, and the Lord will say, “Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?” (Luke 19:23). The time for making liberty loans unto the Lord and securing these eternal liberty bonds is almost over. Those intending to surmount every difficulty by His grace and press on to the victor’s reward and the marriage of the Lamb over there should today figure out the extreme limits of his or her personal resources and then subscribe fully, to the very limits of their means, their time and love and praise, that they may secure their liberty bond entitling them to be among the number when the brave soldiers of the cross come marching down the golden streets of the New Jerusalem. Those who are unwilling to leave father and mother and houses and lands for His sake are not worthy to be called His disciples.

Since this great third call for liberty loans has been sounded forth through the power of the Spirit, thousands have responded and given up all for Jesus. Martyrs have been burned at the stake, fed to the lions, tossed to the bulls in the arenas, torn limb from limb on the rack, guillotined, eyes burned out, and tortured in unspeakable ways. Yet through all the dangers, they stood firm and fought the good fight of faith and have marched as a glorious army over there.

The last great fight between the hosts of darkness and the hosts of light is raging today as never before. Victory is coming through our Lord and Saviour Jesus Christ, for the “kingdoms of this world

[shall] become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever” (Revelation 11:15). If you long to be over there when the soldiers go sweeping through the gates and up the golden streets in triumph while the angelic hosts of heaven cheer and the bands of music burst forth into the triumphant march; if you would join the everlasting song of the redeemed; if you lay any claim to the right to salute the bloodstained banner of Jesus Christ, no price will be too great, no sacrifice too costly, no liberty loan too great to make for the cause of Jesus Christ today.

You will make your liberty loans freely and with the love that seeketh not her own. You will give all your body, soul, and liberty bonds, yea, you will stand fast therefore in the liberty wherewith Christ hath made you free, and will not be again entangled with the yoke of bondage. It is either liberty bonds or devil bondage. You will secure your liberty bonds, not because they pay big interest and not because they are the safest investment on earth, but because of love for Him who died for you and gave Himself freely for your redemption. Heaven’s greatest liberty loan. Jesus.

Topics of the Day



May 1918

PEACE PALACE PARABLE

(And without a parable spake He not unto them)

AND THE SUPREME CALL TO ARMS

For when they shall say, Peace and safety; then sudden destruction cometh.

1 Thessalonians 5:3



YOU ARE PROBABLY acquainted with the fact that as late as four or five years ago, people in large numbers were saying there could be no more wars. Christ’s prediction that there should be wars and rumors of wars and distress of nations until the end of the present dispensation was the ridicule of the skeptic and was held of no account by the world at large. “Peace and safety” henceforth was the slogan of nearly all civilized nations. As late as three years ago, it was thought that President Wilson could save this country from being involved in this European war. We were to reelect him president and thus remain a neutral people. Consequently, “we need make no preparation for war” was the saying of many men, and a smile went the rounds at what the Jehovah prophets had said about a universal war yet to come.

What did those Old Testament prophets know? What did the ignorant fishermen of Galilee who followed Christ know? We were

to decide these matters independent of almighty Jehovah. We were now civilized nations who would not stoop to resort to war but would settle all differences by arbitration henceforth forever.

At The Hague, the most supreme peace effort ever conceived was witnessed. A Peace Palace costing several millions sterling was built there. A library of seventy-five thousand volumes on international peace was gathered, all cases on arbitration that had been reported were codified, an international committee of eminent statesmen was formed, and a body of permanent judges composed of eminent jurists was to sit at The Hague for international arbitration.

All nations conspired in their erection of that magnificent palace. The stained-glass windows in the Court of Justice came from England, the gorgeous marbles of the interior from Italy, the silk tapestries in the council chamber from Japan, the priceless porcelain vases from China, a marble throne from Greece, Gobelin tapestries from France, a vase of jasper from Russia, costly carpets from Turkey, smaller gifts from less influential peoples of the world. From the United States of America was contributed marble statuary, and from Germany, the massive gates at the park entrance. Marvelous! Magnificent! How could there be anymore war? Had not the nations brought their honour and glory into that Hague Peace Palace? Peace and safely everywhere. Bands playing, flags flying, people cheering, newspapers writing bold headlines, PEACE AND SAFETY, no more war...but listen to the forgotten words of Jesus, "for when they shall say, Peace and safety; then cometh sudden destruction."

Remember, reader, since that palace was built, five of the monarchs and president, whose pictures hang upon its walls, have been assassinated. In August 1914, thirteen declarations of war were announced in one month. Six out of eight of the greatest powers of the world are at war. Other nations who are endeavoring to remain neutral may be forced to enter the war arena by events beyond their

control by the God who said, "And it shall be that if they refuse to take the cup at thine hand, thou shalt say unto them, Thus saith the Lord of Hosts, Ye shall surely drink." Masses of men, unprecedented, nearly nine hundred million, are directly engaged in a murderous conflict by land, air, and water; a conflict of arms such as this world has never known until during these past three years.

It is as if the Almighty had held up the entire peace propaganda to the ridicule of mankind. Someday this old world will learn that when Jehovah speaks by His prophets, the thing they speak is the thing that shall come true. Oh, stubborn world! Why art thou so slow to believe what the prophets have spoken unto you? Why are you so slow to discern the signs of the times and the coming of the Lord?

Today it is almost considered treason to be a pacifist. The supreme call to arms has come and is still going forth, with ever-increasing volume and insistence. The call to put on the whole uniform armor, to leave for the battlefield and fight, fight, fight, is heard on every hand. These are days where prophecy is being fulfilled with staggering rapidity. Each new turn of events seems to flash across my soul a deeper spiritual significance.

As it is in the natural, so is it in the spiritual. For years the cry has been *Peace and safety*—no need to worry, the great tomorrow is a great way off. Let us eat, drink, and be merry. There was a time years ago when whole communities were swept with revival fire till they prayed and sang, shouted and danced, sinners screamed for mercy, and mighty signs and wonders were wrought; but for many years this has been thought by the large mass of people to be utterly unnecessary and vulgar.

Peace and safety. No need to cry for salvation from sin. No need to be excited about the eternal welfare of your soul. Just do the very best you can in a calm, reasonable manner, live a moral life, be a good citizen and good neighbor, pay your debts, join some respectable organization so you may have a church home, sign the peace treaty by signing your name to a card, and you will be all right. Of

course, no one can live without sinning a little every day, they say, but if you do the best you can, it will be all right. Peace and safety, civilization and education, became the vogue and the cry.

And so, great peace palaces were built in each town and city, peace palaces of magnificent structure and workmanship, and they were called churches. Some of these church peace palaces have cost hundreds of thousands of dollars, and the people have brought their honour and glory unto them, gifts of gold and silver till they stand with imposing grandeur with their marble pillars, high belfries, chiming bells softly calling out, "peace and safety, peace and safety," to all around. Stained glass windows of the finest and most costly workmanship, wondrous paintings and works of art, marble statuary and gorgeous decorations, cushioned pews that rent for fabulous prices, inviting you to lean back in peace and safety. Wondrous pipe organs, costing thousands of dollars, peal forth in soul-calming melodies, "peace and safety, all is well." The learned divine, lately from the theological seminary, mounts the softly carpeted throne of the peace palace church clad in costly immaculate garb. He unfolds his notes before him on the pulpit, and amidst perfume and flowers, he opens his mouth to speak to the fashionable throng; refined, cultured, well-modulated tones and graceful gestures saying, "Peace and safety, peace and safety." No need to be exercised over these new vulgar forms of religion. He warns them to have nothing to do with this new religion where people shout and dance and sing; he declares that such is all excitement, wildfire fanaticism. As for these people who profess to have the baptism of the Holy Spirit and speak with other tongues, this is error of the most dangerous sort, he declares, and should be shunned by all.

In order to become a member of these peace palaces, you must sign your name to a card, accept the right hand of fellowship, pay your church dues, and live an outwardly moral life. No tears, these are undignified; no shouting, this is excitement; no full deliverance

from sin or sickness; no baptism with the Holy Spirit with Bible evidence recorded in God's Word. Such things are not for today, but were for the Bible days only, we are told. What an easy road to heaven, this road of peace and safety.

There are many kinds of peace palaces. Dr. Russell's peace palace taught that there was no everlasting punishment. Mrs. Eddy's peace palace declared there was no need of the blood of Jesus and denied His divinity, but even our orthodox churches round about us have builded peace palaces wherein they, as Belshazzar and his thousand lords of old, have desecrated the gold and silver vessels of the Lord's house with their impious feasts. Social halls, theatres, and even smoking rooms have been added to many of these peace palaces. Oyster suppers, strawberry festivals, young people's games and entertainments, and Christmas trees have become their meat and drink. They have praised the gods of silver and of gold, and rocked in the cradle of luxury, crooned to sleep by chiming bells and pealing organs and silver-tongued divines who prophesy smooth things and say "peace and safety." The people have been lured into a false security.

During this same hour, while wickedness is waxing worse and worse; while the love of many is waxing cold; while many have a form of godliness and deny the power thereof; however, there have come forth fingers of a man's hand, which wrote over against the candlestick upon the plaster of the wall of the peace palace, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances, and art found wanting." Just as certain as the destruction that fell upon King Belshazzar of old in the night that followed, so sure today shall sudden destruction come upon those who cry peace when there is no peace.

God hates the pacifist who endeavors to be neutral and neither take a stand for or against His cause. Neutral you cannot be. Oh, that thou wert either cold or hot! But because thou art lukewarm, He will spew thee out of His mouth.

While Belshazzar sat feasting in peace with his lords, desecrating the vessels of the Lord's house, Darius the Median was at his gates ready to enter in and destroy him and take his kingdom.

While our trusting nations were signing their peace treaties, the enemy was plotting war and laying up ammunition and making plans.

While our peace palace churches are feasting and signing peace treaties and membership cards, denouncing the old-time religion with its tears and shouts, salvation and baptism of the Holy Ghost, denying the power of the Spirit to speak in tongues, the healing of the sick or performing of miracles; while they are joining hearts and hands in federations to cry together, "Peace and safety," the great hand of God is bringing swiftly upon the earth the gloom and destruction prophesied.

For the soul that sinneth, it shall die. He that committeth sin is of the devil. Jesus still saves from all sin, washes whiter than the snow, baptizes with the Holy Spirit with the Bible evidence, speaking in other tongues. Hallelujah! He still performs miracles and heals the sick, in other words. He is the same yesterday, today, and forever. But unto those who have forgotten God and have wandered from His precepts, destruction cometh speedily "as travail upon a woman with child, and they shall not escape."

To arms! You who have lived in peace palaces, awake! The Lord is a Man of war, and He is calling, not for pacifists but for soldiers of the cross who have buckled on the whole armor of God, "putting on the breastplate of faith and love, and for an helmet, the hope of salvation." 'Tis a time for action in obedience to God's command; a time to PREACH THE WORD with boldness; a time to wield the mighty two-edged sword; a time to break the pitchers and lift aloft the light of Jesus. 'Tis a time to blow the trumpet and cry aloud and spare not. Jesus is coming soon. The supreme call to arms is going forth in the spiritual kingdom. Prepare war. Wake up the mighty men. Let all the men of war draw near. Let them come up. Beat your

ploughshares into swords and your pruning hooks into spears. Let the weak say I am strong.

We are assured that one can chase a thousand, and two put ten thousand to flight. The sword, the spear, and the shield in the hands of a giant will avail nothing against a pebble when we go at His command. Trumpets and pitchers with nothing but candles in them in the hands of only three hundred men who can shout, "The sword of the Lord and of Gideon," put to flight the mighty hosts of Midian. Wake up, ye soldiers of the King! Gird on your armor. Sleeping at the post these military days is an offense punishable by death. Preach the Word, as God wants you to preach it: in your home, your office, your neighborhood, everywhere. Be instant in season and out of season. To arms! Our King will surely win the day. Away from the peace palace and those who cry peace when there is no peace. Warn the people of the wrath of God. The wrath of the Lamb is one of the most startling, significant passages in the Bible (Isaiah 63:1). He will tread His winepress in His anger and trample them in His fury, and their blood shall be sprinkled upon His garments. He who drove headlong from the temple traders and money changers who had made the temple of God a place of merchandise shall surely return quickly and in the hand that wielded the lash made of small cords shall be the mighty sword.

Awake, ye sleeping peoples! To arms, ye warriors bold! Whatsoever we have to say in warning or in pleading, let us say it now. Whatsoever we have to give, let us not delay. Whatsoever there is for us to do, let us be up and doing, for the war will soon be over and our King have taken us up to His throne, if we are faithful unto death.

*From victory unto victory,
His armies He doth lead,
Till every foe be vanquished,
And Christ be Lord indeed.*

Has God Changed His Patterns?



May 1918

I am the LORD, I change not.

Malachi 3:6



HERE IS AN old familiar chorus that we often sing in our meetings which states that

*Yesterday, today and forever
Jesus is the same,
We may change, but Jesus never,
Glory to His name!*

And yet how many there are who sing that chorus who really disbelieve the words their lips are framing and dispute the unchangeableness of God's eternal plans and patterns. Nevertheless, we have an unchangeable God who has spoken to us through His unchanging Word. In this Word, He has declared that "Heaven and earth shall pass away, but My Word shall never pass away." He has assured us over and over again through its pages of the solidity and constancy of the eternal plans and promises of our Father, with whom is no variability, neither shadow of turning.

In His supreme power and authority, God has laid down certain divine principles, plans, and patterns by which the natural and spiritual realms are governed.

Countless millions of men have been born into this world since God created it, have lived out their little day, either accepted or rejected God, and have passed on into the great beyond. Men have rejected, men have accepted, men have murmured at and, men have rejoiced at these eternal plans laid down by the infinite God, but no one has ever been able to wrest these patterns of government from the hand divine. God has not swerved nor deviated from the principles and plans He instigated in the beginning.

The first child to be born into the world was conceived and born according to the plan of God. The last child to be born into the world will be born on exactly the same natural plan and manner; i.e., according to the plan and pattern God laid down in the beginning. Man with all his frettings and his strivings, with all his learning, his scoffing, unbelief, and skepticism has never been able to change this plan of God governing the natural birth, nor has he been able with all his strivings to invent any new method of bringing forth sons and daughters into the earth. The rich and the poor, the black and the white, yellow and brown, the queen on her throne, the squaw in her wigwam, yea all mankind irrespective of race or creed have had to conform to God's plan and have been born according to the pattern laid down by Him in the beginning.

Now just as God conforms all natural births according to His divine plan and pattern, just so all spiritual births are controlled by His divine plan and patterns. His Word declares that ye must be born again.

It is an utter impossibility to enter the kingdom of heaven without having been born again. The first soul to be born again was born according to this plan of God—born again through faith in the Son of the living God and the blood that was shed on Calvary's tree; born again by confessing his sins, forsaking the world, and leaving all to follow Jesus. The last soul to be born again, born into the kingdom of God, will be born again in precisely the same manner. There is no other door that leadeth unto salvation than Jesus.

Though the vanities and pride of man may rage, though he may murmur and rebel against the plan of God, though he may deceive himself and his fellow brethren into believing that he has found a new way of being born again or of getting to heaven without having been born again, it is all a lie—a fatal, terrible, soul-destroying lie. God has never changed. Jesus is still the only door. The way of the cross, the only way. The narrow route is still the only way that leads from earth to heaven. The precious blood of Jesus Christ the divine Son of the living God is still the only remedy efficacious for the cleansing of the soul.

Empty profession will not save. Forms and ceremonies cannot save. Shallow, vague ideas about a hope-so salvation cannot save. Cushioned pews, stained glass windows, pipe organs, talented choirs, no, not even the preacher himself can save. Ye must be born again in exactly the same old-fashioned Bible way. The way the first soul was born into the kingdom, the way the last soul will be born into the kingdom, is the only way.

If anyone ever tells you that they have discovered a new way to be born “in the spiritual,” do not believe them till they are able to prove that someone has been able to create human life and do away with the old pattern of natural birth laid down by God in the beginning.

Not only did God have a certain pattern by which the new birth was conformed to His plan, but He also instituted a certain plan or pattern for our receiving the Holy Ghost. In this divine pattern, certain signs and peculiarities accompanied the incoming of the Spirit whereby not only those receiving the Holy Spirit, but the onlooker himself might see and hear that the Comforter had taken control of the temple.

It is recorded in the Word of God that those who were filled with the Holy Spirit spoke with tongues and magnified God. The first believer to be baptized with the Holy Spirit was baptized according to the pattern laid down by the unchanging God. The last believer to be baptized with the Holy Spirit before the rapture, the coming of

Jesus, will be baptized according to this pattern. The first company to receive the Holy Spirit spake with other tongues as the Spirit gave them utterance. The last people to be filled with the Spirit before Jesus appears will have the same Bible evidence, yes, and speak with other tongues, according to Acts 2:4.

Man may question the wisdom of God in giving such a (to them apparently) foolish and useless sign. Man may declare that this pattern does not really have to be conformed to today, that the sign of speaking in tongues is unnecessary, and even go so far as to say the sign of tongues that God instituted as an outward, visible seal is of the devil. Man may say God has changed His pattern, that He had one pattern for apostolic days and another for today. Preachers may rise up in their pulpits and shake their puny fists in condemnation of those who receive the Holy Spirit according to Bible pattern. Man may ridicule, and demons roar, but nevertheless God has not changed. His plans for bestowing the Holy Spirit have not been changed to suit the taste of His critics. God still uses the same pattern. And just as man must be born in the natural according to the plan and pattern God instigated in the beginning, just as sinners must be born according to the plan of God, just so, there is only one way, one pattern for receiving the Holy Spirit. That is, in the Bible way with the Bible evidence, speaking with other tongues (Acts 2:4; 10:46; 19:6). Man may condemn and disapprove of God's methods, but "I am the Lord; I change not," saith Jehovah. Until someone discovers that God has changed His plans and pattern for souls to be born in the natural and to be born again in the spiritual, do not accept anyone's statement that He has given a new plan and pattern whereby believers may receive the Holy Spirit.

Cease finding fault with the methods and patterns of almighty God. Cease fighting and criticizing those who have received the Holy Spirit according to Bible formula. Would those who doubt God's wisdom in giving the Bible evidence of speaking with tongues, those who question God's methods for salvation and the incoming

of the Spirit dare go to God about it or take the scissors and clip out all such passages in the Bible? Consider that every writer of the New Testament spoke with tongues when the Holy Spirit came in to abide. Matthew, Mark, Luke, and John were there on the day of Pentecost, and Acts 2:4 clearly states that they all spake with tongues as the Spirit gave them utterance. The Acts of the Apostles was written by Luke. He spoke with tongues. Then come Romans, Galatians, Ephesians, and all the other epistles of Paul. He says, "I thank my God I speak with tongues more than you all" (1 Corinthians 14:18). As for James and John, they were there on the day of Pentecost and spoke with tongues when the Holy Spirit came in to abide. This is the old-time religion, the old-time Holy Spirit, the old-time pattern that we advocate today.

"I am the Lord; I change not." Do you believe it? Then no matter what new patterns and doctrines you hear brought forth, repudiate them. Do not accept an experienced marked "substitute" or "just as good," but insist upon having your wedding garments cleansed, measured, and cut according to Bible schedule and pattern. One Lord, one faith, one baptism. Oh, can't you see the truth just now?

Why be a democrat or a republican, simply because your father before you was a democrat or a republican, as the case may be? Why be a Methodist, Baptist, or any other particular creed just because your parents before you happened to be members of that particular denomination? Why fight the baptism of the Holy Spirit because your pastor does not believe in it? Why not get out the dear, old, staunch, unchangeable Word of God, and on your knees ask your heavenly Father to give you a heart, an experience, a life conforming to the divine plan and pattern laid down in the beginning. Our God changes not. He will be the same forever, whilst the endless ages roll and roll and roll. Amen.

Toward Morning



June 1918



IT IS ALWAYS darkest just before the dawn. Today the world is enveloped with the darkest shroud of midnight sorrow that has ever been known. Death and misery, slaughter and despair, destruction and devastation are rampant. In hundreds of thousands of homes, mothers and wives are weeping and mourning as one who refused to be comforted, even as I write these words. Plagues and pestilences have been loosed upon the earth today, even as in Egypt's darkness of old. And now just before morning, the firstborn are being slain. Blood is flowing forth like a river and few, indeed, are the homes and hearths that have not been touched.

Exodus 12:29–30 says,

“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon....And there was a great cry in Egypt; for there was not a house where there was not one dead.”

Then came deliverance and the children of Israel were led forth with singing.

Dear tired, troubled, grief-torn heart, look up. The night is far spent. The long, weary way is almost ended. Weeping may endure for the night but JOY cometh in the morning. And just as sure as yonder sun rose over the hills this morning, banishing the shades of night, just so sure will Jesus the Sun of Righteousness rise over the hills in

immortal glory to take His people, His overcoming children, to that land where tears never flow.

Today the powers of darkness are closing in on every hand. Wickedness is waxing worse and worse, till sometimes as we read of the staggering condition of affairs, the slaughter of our bravest and best, the shot-torn fields, the stricken homes, the crying of fatherless children, the burning of homes, we look into the faces blackened and pinched with hunger as the photographer sends the pictures from over there, we see the pitiful sight of little children—walking skeletons—perishing horribly for want of bread, our heads reel before the appalling spectacle, and it all seems like some hideous nightmare. But no. It is too, too true, darkness has fallen, fallen also in many churches where men have become lovers of pleasure more than lovers of God. Fallen where lukewarm professors have a form of godliness but deny the power thereof. But look up, beloved. 'Tis almost morning. Hallelujah!

Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart, “Be strong, fear not, behold your God will come with vengeance, even God with a recompense. He will come and save you. And the ransomed of the Lord will return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Sometimes in your daily life amidst the heartaches, the pressure brought to bear against you, the weight of the cross, and the thorns along the path, you have almost fainted by the way, but stand fast a little longer, dear one. Press on a little further. See! Just over yonder hilltops, the gray dawn is breaking. Jesus is coming soon, coming to wipe all tears from all faces; wherefore comfort ye one another with these words. Were ever words of comfort so sweet to weary pilgrims? “Jesus is coming soon.” The wondrous words lift the drooping head. “Jesus is coming soon.” At that glorious hope, the weak hands are lifted high with renewed strength and hope. “Jesus is coming soon!”

The words bring with them such a vision of glory that even in this vale of tears, eyes are lightened and suffused with rapture of that glorious morning.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 4:16–17.

Let nothing hinder your progress. Though discouragements rise overwhelmingly as an impassible barrier in your path, press on in Jesus' name, and that barrier will melt away as shadows before the summer's sunshine. Have you ever walked along a lonely country road at night and seemed to “see men as trees walking?” Do you remember how yonder crooked stump looked like some giant, ready to spring upon you as you passed? How yonder innocent fencepost appeared like some grim spectre of the night, crouching in readiness for some dire, unspeakable deed? Even the sounds of the night seemed different, and the lowing of the cow or its nibbling at the grass made your heart pound as you cried, “What's that?” You laughed at your fears when morning's light drove away the shadows and revealed the source of the sounds. So it is with us, dear ones; if we press on through the gloom, all our fears will prove but folly, for in Him we are safely hidden from all danger.

The lions that roar are in reality chained and unable to harm you while you walk close to Him. Fear not the grim spectres of the night, no matter how the enemy may seek to intimidate you. Press on. 'Twill not be long now till all the shades of night are rolled away, and we see Jesus face to face.

All that we have sacrificed and suffered down in this old world will be forgotten; yea, will fade into insignificance before just one look into the eyes of our Beloved who cometh quickly. Go through. Though it means losing every friend on earth. Though it means standing alone, persecution, reproach, death to self, and a daily reckoning ourselves crucified with Him. For He that endureth to the end, the same shall be saved. Keep low under the blood, be filled with the Spirit, let your robes be kept spotless, your sandals upon your feet, your vessels filled with oil in readiness until the day breaks and shadows flee away.

Shepherds False and True



June 1918

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed.... I will feed my flock, and I will cause them to lie down, saith the Lord God.

EZEKIEL 34:14–15



THROUGHOUT THE ENTIRE Word of God, there is not a more beautiful picture presented to the reader than that of the good Shepherd caring for and feeding His sheep. He has always been the Good Shepherd, and as we, His sheep, get to know Him and His voice, we cannot turn a page of the Bible without seeing Him as the tender Shepherd of the sheep, leading, guiding, feeding, seeking, chastising, and healing the sheep of His fold.

From the day that this Shepherd first led His sheep to pasture in the fruitful garden of Eden, he has been feeding and pasturing richly all who followed Him closely.

From the day that sin entered that first pasture field, and the good Shepherd walked amongst the trees of the garden calling, "Where art thou," He has been calling and seeking His wandering sheep. As the pages turn before us, we see Him walking, leading His sheep through each experience. We hear His stately steppings as He leads His flock from Egyptian bondage to Canaan's land. His hand

is revealed as He feeds them in the wilderness. His voice echoes from every page, reproving, comforting, correcting, encouraging. We hear His voice speaking from the mount of Sinai. We hear the voice of the Good Shepherd speaking from Calvary's hill as "the Good Shepherd giveth His life for the sheep." We hear His voice today wooing, calling, interceding, and soon, yes, very soon, we hope to hear that clear, beloved voice calling to His sheep to come up higher to the eternal fold He has gone to prepare for us. Hallelujah!

The Great Shepherd has prepared a wonderful pasture field for His sheep. A pasture so great and wide, so deep and high, that its supply is inexhaustible, and its boundaries have never been reached. He maketh the pastures of the wilderness to spring, and the desert to blossom as a rose. The green grass and the clover has not grown stale, nor has it withered away. The clear, crystal streams of water still flow direct from the throne of God, fresh and sparkling as ever. His pasture fields afford full salvation from all sin, deliverance from the ravenous beasts of prey, holiness without which no man shall see the Lord, the baptism of the Holy Spirit in the Bible way, with the evidence of speaking in other tongues according to Acts 2:4. Even this is not the end of the richness of His pasture, for as His sheep press on, the land of Canaan lies before, flowing with milk and honey. There are the fruits and the gifts of the Spirit, healing for the body. Yes, the human mind and pen fail to describe the glories that He hath prepared and laid up for them that love Him and will follow where He leadeth.

In the employ of the Great and Good Shepherd are many undershepherds—shepherds false and shepherds true, shepherds who have volunteered to feed the sheep through ulterior motives and hope for earthly gain, and shepherds who have, just for pure love of the Good Shepherd and His sheep, left all to do the bidding of Him who said, "Lovest thou me? Then feed my sheep."

The true undershepherd leads forth his flock into pastures ever new. He declares that Jesus is "the same yesterday, today, and

forever." He preaches that the Lord still saves His people from all sin, fills them with the blessed Holy Spirit, speaks through them in tongues, bestows the gifts and graces of the Spirit, and heals the sick in answer to prayer. He says, "Is there any sick among you? Let him call for the elders of the church, lay hands upon, anoint with oil, the Lord shall raise him up," urging His sheep ever to press on and on till they are changed into the likeness of the good Shepherd.

The false shepherd leads his sheep forth no further than he himself has gone. It is a difficult problem to lead another into an experience you have not yourself had or understood. Therefore, he declares that it is foolish and preposterous to expect the same green pastures, the same clear water, the same grapes and pomegranates today that they had in Bible times. He declares wisely that such things as the baptism of the Holy Spirit with the evidence of speaking with other tongues is not for today, is absolutely unnecessary, and was only for the disciples. In other words, the disciples and other sheep of that day ate all of that pasture up and exhausted God's supply in that line. We must be contented with the leftovers and not blame God for running out of the stock on hand.

As for divine healing, "Tut, tut, child! That is not for today. God has given us good, common sense and expects us to use it. Get the doctor if you are sick. What were medicines made for if not to be taken? The days of miracles are past. The early church sheep ate all that clover up and drank the last of that miraculous healing power. Is any sick among you? Let him run for the doctor, get a bottle of good tonic and a box of pills, and the doctor will raise him up. You sheep must not murmur at the little, stale pasture that is left over or the muddy waters trampled by so many feet. Learn with what things ye have, therewith to be content."

"Now as for dancing and shouting and falling under the power and such like, this is all excitement," says the false shepherd. "Things should be done decently and in order. The Amen Corner is out of date. It is considered undignified to shout today (unless it is for

some ballgame or something for the devil), and this falling under the power is all hypnotism. You sheep had better keep away from that pasture, for the grass is surely poisoned,” declares many a false shepherd today. And because joy and gladness have withered away and the power of God is not preached, the sheep are scattered on every high hill and become prey to the beasts of the fields, such as the card parties, dance halls, theatres, church entertainments, oyster suppers—in fact, any poor, gelded paint that can try to conceal the real pitiful absence of the golden hours of long ago when old all-night prayer meetings used to take the place of suppers and entertainments, when the genuine took the place of the sham and the counterfeit, when men and women used to dance and shout for the Lord instead of for the Devil.

You wonder why so many of your members are at the different places of amusement rather than in your prayer meetings? It is because of the false shepherds who have fed themselves rather than the flock. It is because the sheep long for something to satisfy, and if they cannot find the old-time joy in the church, they will go to the world for happiness and take the devil’s substitute, fun.

But God’s pasture field has never withered away. Those who claim that the day of His visitation and miraculous power is ended have made a hideous and grievous mistake. They have been robbed themselves and are robbing their flock, for in His storehouse there’s aplenty, more than enough for the hundred and twenty. Hundreds of thousands of His sheep are today feeding in luxuriant pastures, not only knee-deep but over their heads. Glory! They enjoy the fullness of salvation. The Holy Spirit abides within, speaking forth the praises of the Master Shepherd. They enjoy healing for their bodies as in days of old. Cancers, tuberculosis, broken bones, even leprosy has been healed, right in our present day in answer to prayer according to the Word.

A great rail fence divides the two pasture fields. On the one side where the pasture is waving, green and inviting and the clover heads

are nodding under the bright sunlight of God’s love, there the sheep are fat and flourishing. Their faces radiate their happiness. They kick up their heels and skip and leap and bleat for joy. (Really, you can’t blame a person for dancing and leaping and shouting when we have so much to dance and shout for. Glory!) But at the sight of the joy manifested in the sheep abiding in the good pasture, the false shepherd standing on his side of the rail fence with a club of unbelief and theological training in his hand, warns his poor, thin, starved sheep to keep clear of those Pentecostal sheep and warns them, too, that the grass over there is all poisoned and that if ever they should leap the fence and eat of that grass, they too would soon be just as crazy, kicking up their heels and shouting glory! But in spite of all the solemn warnings, hundreds of thin sheep—so thin you never heard them say “Amen” or “Hallelujah,” never saw them leap or dance in their lives for God (poor things, they have little to dance or shout over) are coming up to the fence in curiosity to see those foolish Pentecostal sheep dance and bleat for joy. And as they stand there looking through the rails of doubt and pride, unbelief, former teaching, preconceived ideas, and public opinion—some-way even what they can see through the fence looks so green and fresh and inviting, the water looks so cool and clear and sparkling, the sheep over there seem so happy that they long to leap the fence and be one of them. Surely that preacher must have been mistaken, surely that grass can’t be all poison to make such fat, happy sheep.

Then, every once in a while a poor, thin, starved sheep makes a leap, skip, and a jump, and over the fence he goes into the green pastures. Ah! He buries his nose in the clear water of salvation and just drinks and drinks as though he could never get enough. What a change from the muddied pools where he just “hoped so” and tried in his own strength to be a Christian. Then he buries his head in the green pastures, lies down under a shady tree with great delight, then eats and eats again, and would you believe it, it is not long till that sheep has grown fat like his neighbors; not long till he too begins to

leap and kick up his heels and dance and bleat for love and praise of the Good Shepherd who provides such a satisfying pasture.

Standing on the other side of the fence, the false shepherd points to the now joyful sheep and says to the remainder of his hungry flock, “There now, what did I tell you? Didn’t I tell you the grass was poisoned over there, and that sheep would soon act as crazy as the others if he went over there?”

But brother, sister, just you go to one of them who have once tasted of the fullness of the Spirit, eaten of the good pasture, drank from the living waters, received the Holy Spirit with the Bible evidence speaking in tongues as the Spirit gives utterance, been healed in answer to prayer, one whose head has been anointed with oil and whose cup runneth over, and see whether you can persuade that sheep to go back to the stale pastures and the muddied pools of a lukewarm, haphazard, make-believe experience, they will tell you no, a thousand times, NO! for “Before us a garden of Eden, behind is a desolate wilderness.”

Oh poor, tired, hungry, longing sheep everywhere, peering through the fence today, don’t hesitate a moment longer. Leap the fence, get over into the good pasture, into the fold of the Good Shepherd. He will satisfy your every longing. And as for you, false shepherd, you who are declaring that God has no more of the old-time pastures left, you are standing in a most deplorable and perilous position, for thus saith the Lord God: “I am against the shepherds; I will require my flock at their hand.”

There was once a miner who had made a lucky strike after long months of toil in the gold mines. Having lived many weary months on canned goods, he longed for a real square meal and started, with his pockets filled with gold nuggets, for a big city where he could find a good restaurant and the good meal anticipated. Walking along the street, he saw a big sign that read RESTAURANT. Hastening toward it, he opened the door and seated himself at the snowy white

table. The waiter brought a fine china plate and elegant silver knife, fork, and spoons, and presented him with the elaborate bill of fare.

“Roast turkey, roast duck, roast goose,” read the hungry man, and his mouth watered at the prospects. “I believe I’ll have some of the roast turkey,” said he.

“Why, I’m very sorry sir, but the fowl are out of season here now, sir, and we have none of that,” apologized the waiter.

“Then I’ll have some of your roast beef,” said the man.

“Sorry, sir, but it is near the end of the day now, and we are just out of all our regular meat orders, as regular dinner hour is passed.”

“Well then, what have you got left, anyway?” cried the exasperated man.

“Well, to tell the real truth, sir, we have not got much of anything left at this late hour, unless it is some canned goods we can open for you.”

At the mention of canned goods, the poor miner pushed back his chair and, laying down the big, elaborate menu card, hastily left the place in search of better service.

How much like the way many preachers preach the word. The sign still hangs in front of the building; hungry travelers on life’s journey still swing the doors wide and seat themselves at the table, hungry to hear the message of salvation and the Holy Spirit and to experience a deeper walk with God. The snowy linen and the fine silver, the stained glass windows and the pipe organ may be there—the imposing, appetizing bill of fare—the Word of God may be presented, and as the traveler reads of the wonderful feast of good things, his soul longs for its fullness. So he says to the waiter, the preacher:

“Please, I’d like some of that. I’d like the baptism of the Holy Spirit in the Bible way with the Bible joy. I would like to dance like David of old with all my might. I would like to have divine healing for my body.”

But ah! The false shepherd cannot fill the bill, for he teaches that these things are not for today. "I am very sorry, my dear man, but the disciples ate the last of that. These things you are asking are now out of season, the day too far spent. There is not much stock left on hand now but a make-believe salvation. Do the best you can, live a moral life, sign your name on our roll, and by way of pleasure, you can enjoy the canned goods, the oyster suppers, and socials."

Oh the shame of it all! Hungry soul, the Good Shepherd is calling you, saying, "I will feed them (not starve them) in a good pasture, and upon the high mountains of Israel shall their fold be; they shall lie in a good fold. Hallelujah! They shall eat in plenty and be satisfied!"

Then over there in that bright tomorrow, the Good Shepherd will come walking to meet us in the clouds of heaven, will come to call His sheep and His faithful undershepherds home to the eternal fold He has gone to prepare. Amen.

The Gifts of the Spirit



June 1918



SOME PEOPLE HAVE the idea that receiving any of the gifts of the Spirit is apt to puff up or exalt the one who has received the gift. My own observation has always been to the contrary, for those receiving a certain gift of the Spirit usually have enough to humble them and an additional cross to bear.

Nothing could bring more reproach and opposition than the exercising of the gift of discernment. Nothing stirs the enemy more or brings down a greater torrent of criticism and resentment than the operation of this gift. Many who have received the gift of discernment have so quenched the Spirit that this gift has been withdrawn.

The gift of prophesy also usually has more tendency to humble than to exalt. Take Jonah, for example. God distinctly told him to prophesy the destruction of Nineveh, and yet in the eyes of the world or those who did not understand, Jonah was a false prophet. They probably said, "Aha! Mr. Jonah, we've caught you now. You are a humbug and a false prophet. You said such a thing was to come to pass, and it never did come to pass yet. I have no confidence in prophecies that are not fulfilled." Yes, if such things should happen today, Jonah would have been turned down in everlasting disgrace, accused of being a false prophet.

Abraham declared that God had told him to sacrifice Isaac, his only son, yet a ram took his place. Was Abraham therefore mistaken? Was this then a false prophecy? No!

Peter undoubtedly had the gift of healing. In the fifth chapter of Acts, we see a multitude of sick folks brought from the towns and

cities round about, so that even by the shadow of Peter falling on some of them, they should be healed—and we read that they were healed, every one. A few verses later, we see Peter beaten shamefully and cast into prison. There was nothing to be puffed up over, for persecution and humiliation followed hot on the trail of the exercising of the gift. And thus we might go on through the long list. Beloved, fear not but covet earnestly the best gifts. The time for their manifestation is at hand. The church is being restored to her full Pentecostal power and glory.

The Storm and the White Lambs



*Spoken in tongues and interpretation
at the Roanoke, Virginia, tent meeting
June 1918*



THE CLOUDS ARE dark. The sky is filled with a rolling tempest of darkest clouds. Great bolts and strokes of lightning flash from the heavens. The lightnings flash as visible signs of the wrath and fury of almighty God. Listen! The thunders are rolling and resounding from hill to hill. Below is a green pasture field, and in its enclosure a beautiful flock of white lambs. Surely they shall know no fear nor terror, for there is One in their midst who holds in one hand His crook and in the other a cruse of oil.

Some of the lambs leave the enclosure. The lions, the wolves, the hosts of darkness pounce upon them, and the place wherein they dwelt knows them no more. O stay within the enclosure of His will and protecting grace. 'Twill not be long till the Deliverer will come. He sends not His sheep forth to fight wolves. Stay thou within the enclosure.

The storm increases, the winds howl, the waves roll, the lightning flashes, the enemy draws nearer, emboldened by the darkness. Whither shall the sheep escape? Whither shall they go? There is no escape to the right nor to the left. There is a barrier before and behind. Stand still, little flock. The indignation of the Lord is being poured out upon the wicked, but He will pass over thee. The storms are raging, but behold, the heavens are rolling apart. There cometh One whose appearance is all glorious; His garments are as robes

of light; His face is filled with tenderest compassion; His arms are outstretched—'Tis the Shepherd of the sheep.

They are surrounded before and behind, on the right and the left, by the hosts of darkness. The lions roar, the serpents hiss, the wolves bare their fangs. The enemy rages against the righteous, but they shall know no terror, for there is an invisible power betwixt them and their enemies. It is the blood of Jesus and the power of the Holy Spirit. Their leader is with them, even the Spirit, to lead them. A lamb is on His bosom. He speaks to the flock that they should wait and be patient a little longer. The leader is the Holy Spirit. Soon will the Shepherd come to gather the sheep of His pasture away from out of the dark and the cloudy day, and take them to that fold where the sun never sets, and they will be with Him forever. He poureth in the oil; He bindeth up the wounds; yea, He will heal thee.

Ah, little flock, He cometh. He Cometh. Abide within the power of His blood and Spirit! Soon thou shalt hear His voice saying, "Come home, my sheep. Come home." To the world destruction cometh, but to the flock the Shepherd cometh. Look up.

The Red Cross



July 1918



BLEAK, BARREN, FILLED with deep shell holes and craters, constantly churned and harrowed by tons of high explosives poured into it from the fortifications of the enemy, there lies a narrow strip of country between the front-line trenches of the Army of Righteousness and the front line trenches of the devil and his satanic hosts that might well be termed "no man's land," for those who are found in this land do not belong to Jesus, nor yet does the devil fully own them in the strictest sense of the word; not till he has conquered body, soul, and spirit, and cast them into the dark, eternal prisons of hell.

The great battle—wherein hostilities were opened and the first shot fired when Satan was cast out of heaven, and the second shot was fired when Satan ruthlessly attacked God's dearest creation, mankind, in the garden of Eden—has never abated, but has swept on and on like a tornado, gathering strength and momentum and ever growing in intensity.

Throughout the length and breadth of the entire spiritual war zone, there is no region so filled with danger, so unprotected, so swept with shot and shell, as this no man's land. For whilst the soldier of King Jesus digs deep and securely entrenches himself in the strongholds of his Saviour's love (Psalm 61:3) and the strongholds of His power, the sinner is left alone in no man's land, at the mercy of the enemy, whose heavy artillery, machine guns, shrapnel, barrage fire of advancing forces, liquid fire, and poisonous gases pulverize, scorch, and choke all who come within their reach.

High overhead. the shells of overwhelming evil, pressure, and influence from the devil's heavy artillery scream as they tear through the air, intent on some mission of destruction and death. Shots from the rapid-fire machine guns of incessant temptation whine and spit in the dust on every side. Not a pleasant place to dwell, you say? Yet this is just the position of every sinner. Each moment spent outside of the lines of the Lord's battalions is fraught with the gravest danger of death—yes, death eternally.

Whenever the devil can get a favorable wind (evil influence or companions) blowing in the sinner's direction, he sends out his poisonous gasses, causing all who breathe them unprotected by the gas mask of resistance in Jesus' name to strangle and finally pass into a slumber from which few awaken. Through the smoke-laden air can be discerned the dead and the wounded, the former lying still and cold, the wounded sprawling painfully and helplessly torn, bleeding, some with eyes put out with shrapnel, others with limbs torn away, shattered shoulders and thighs, some wounded in the head. For others, the shot has buried itself deep into the flesh, and there they lie, unable to help themselves, unable to help each other. In order to reach them with aid and succor, one would need to be willing to sacrifice his own life. WHO will go?

The Red Cross Hospital On Calvary's Hill

Many of the wounded have lain mangled and bleeding for long hours, longing for someone to come who could bring relief and carry them to some place of refuge.

Refuge. Could there be a place of REFUGE within traveling distance of this bedlam of suffering and death? Ah! Yea, just back of the lines of the Army of Righteousness stands a hill called Calvary, and its top is crowned with a glorious hospital where woes are wiped away and the balm of Gilead is applied. This hospital is known as the Red Cross. It is none other than the old, rugged cross, stained red with the blood of Him who died that we might

live, whose heart was broken that He might heal all broken hearts. He was wounded on the red, bloodstained cross that through His wounds, He might heal forever all the wounded who came unto Him (Jeremiah 30:17). Yes, there in the open door (Revelation 3:8) stands the Great Physician Himself—but who will go after and bring in the wounded and dying from the great shell-torn battlefields of No Man's Land?

The Crying Need For Red Cross Workers

It is an easy matter to rescue those who are wounded or who fall behind the lines (Psalm 37:24), but who will be willing to go without the camp and outside of the lines; willing to lay down his life to rescue the wounded brother and become a worker for the Red Cross? The hospital cannot come to the wounded; therefore, there is vital need for human instrumentality—Red Cross workers with the Red Cross seal upon their foreheads and upon their left arms, to go forward with the ambulance of prayer and the stretcher of faith, armed with their First Aid to the Wounded equipment, filled with bandages, lint, gauze, tourniquets, splints, restoratives, and more.

Out there on the fields of sin of No Man's Land, lie hundreds and thousands of wounded souls (Isaiah 1:6), calling, looking, perishing, dying for the need of Red Cross workers to carry them to Jesus in faith and prayer. There are those amongst the wounded who cry aloud in agony of spirit, and there are those who keep back the cry of suffering between set teeth, that the onlooker should not know the secret suffering. Others lie unconscious of their grave danger and nearness to eternity's black night, without Jesus.

The Coming Of The Red Cross Ambulance

Shot and bursting shell fragments are falling all around, threatening to extinguish the last spark of life and hope. Will no one heed the call?

“Ah, yes!” cries a voice. “I see a little procession coming down from Calvary’s hill. They are coming with their ambulances and help.”

“How do you know it is not some ammunition or supply conveyance?” asks another sufferer, grown skeptical from long waiting.

“I know it is help coming speedily because I see the sign on the side of the car. It is composed of a pure white background (the spotless righteousness and purity of Jesus), and on the white background is a big RED CROSS” (Colossians 1:20).

Nearer and nearer the ambulance comes. Other cars and supply trucks have dashed by on the other side, unheeding (Luke 10:32–33), but the ambulance comes right to the spot where the wounded lie (Luke 10:34). Leaping from the car, the workers of the Red Cross, bearing their stretcher of faith, pass by the dead who are beyond their aid (James 1:15) and press on to the wounded who are still living (Matthew 22:32). Opening their First Aid equipment, they kneel beside the soul suffering from the wounds of the devil.

First and most important, the Red Cross worker carries a set of tourniquets of all sizes. These are made to adjust to any part of the wounded man’s body where an artery may spurt. The first glance at the wounded man tells the bearer whether blood is being lost in dangerous amounts. The bearers have instructions to lose not a second where this instrument can be used. Prevailing prayer, coupled with the Word of God and the authority and power in the mighty name above every name, can be so firmly wrapped about the wounded limb that the life-giving flow that is ebbing away will be stayed. There is a portion of God’s eternal Word and a prevailing prayer that can fit any part of the body or soul, no matter what the condition or circumstance.

An array of metal splints formed of faith, hope and love is second in the bearer’s pack. Often the wounded man is so shattered that he cannot be moved without killing him unless reinforcements are

attached to his mutilated limbs. Lint, gauze, and bandages (Ezekiel 34:16) supplement these. Each bearer should have a thorough training in bandaging (Romans 12:15; Isaiah 1:6). Restoratives (Psalm 23:3; Jeremiah 30:17) are administered, and the wounded man laid gently upon the stretcher of faith and carried to the ambulance of prayer. The motor of love is started; its power supplied by the oil of the Spirit. The car is started and turned toward the Red Cross Hospital on Calvary’s hill. Tender, skillful handling and driving are necessary as often rough handling and unwise treatment kill the little spark of life left in the patient.

Up and up, nearer and nearer the dear old Red Cross Hospital on the hill in the ambulance of prayer the wounded man is carried, till at last he is brought to the open door (Revelation 3:8) where the Great Physician (Mark 2:17) is standing with a smile of tenderness to receive the suffering, sin-sick soul. Within, all is shining with immaculate cleanliness, for this hospital for the healing of body, soul, and spirit is none other than the fountain of blood drawn from Emmanuel’s veins.

Hospital For The Healing Of Body, Soul, And Spirit

Tender yet firm hands are ready there to help the weak soul and support him within the interior of this refuge while his sin-sick soul is throbbing forth the prayer:

*Blessed be the fountain of blood,
To a world of sinners revealed.
Blessed be the dear Son of God,
Only by His stripes we are healed.
Saviour, to that fountain of Thine,
Leaning on Thy promise I go,
Cleanse me by that washing of Thine,
And I shall be whiter than snow.*

Upon his arrival at the Red Cross Hospital (the fountain of blood that flowed from the bloodstained cross of Jesus) and before much treatment can be given or wounds be dressed, the verminous, stained, and muddied garments of sin and uncleanness must be removed (Jude 23). Gently each garment of the world is taken or cut away. Workers of the Red Cross should use great care in performing this task and deal gently, oftentimes leaving this work to the Head Physician—Jesus Himself—for if rough handling is given and the earthly garments and habits jerked off in our conscientious but crude and unwise way, death may result to the weak man. Jesus can remove each garment that is stained by sin, and strip him almost painlessly, if the patient will be pliable and yielded in His dear hands.

The Operating Room

As soon as the old worldly garments have been stripped away, the patient is bathed and thoroughly cleansed from head to foot; indeed, the blood of Jesus cleanseth from all sin. Many a time the wounded man has to be placed upon the operating table, and portions of shot or the devil's shrapnel that have been buried within the flesh must be probed for, no matter how painful, till all foreign matter has been removed. But as the Physician applies the knife and the probe, He whispers, "Be still, My child, faithful are the wounds of a friend (Proverbs 27:6), and I wound that I may heal." And He probes deeper and deeper till the shell is reached and removed.

There are times when some member of the body, perhaps an arm or a limb, has to be amputated (something that has been marred and hinders our spiritual life, perhaps a dear one or a treasured possession), but through the pain the Physician explains while the hand or foot is being cut off that "It is better for thee to enter into life halt or maimed than having two hands and two feet to be cast into hell." Many have had one eye so badly blinded or hurt that it had to be removed, but through it all the Saviour's voice goes on: "It is better

for thee to enter into life with one eye, rather than having two eyes to be cast into Hell" (Matthew 18:8-9).

Sometimes as His dear hands are dealing with the injured man—cleansing wounds, applying His ointment, assuring him that he will heal him of his wounds (Jeremiah 30:17) and applying the bandages according to Psalm 147:3 which says, "He healeth the broken in heart and bindeth up their wounds"—the patient looks up and sees that the hands of the Great Physician Himself are wounded, and he cries out in amazement, "What are these wounds in Thine hands?"

Then the Physician answers, "Those with which I was wounded in the house of my friends." (Zechariah 13:6: "Not only my hands, but my feet, my side and my brow were wounded for your transgressions.")

And shamed before His great sacrifice and love, the wounded man's murmuring dies away, and he cries, "O Lord, continue Your dealings, no matter what it means. I trust You, Lord."

The operating room experience over, the patient is soon placed in bed to rest (Psalm 23:2), but first he is arrayed in fine linen, clean and white (Revelation 19:8). Then as the weary finds rest, wounds bound and beginning to heal already, clean in body and soul, he whispers, "I will both lay me down in peace, and sleep for Thou, Lord, only makest me dwell in safety" (Psalm 4:8).

Here in the Red Cross Hospital is found food and rest and love and safety. The Physician is always on call and ever watches in vigilance over him, for He never slumbers or sleeps (Psalm 121:3).

The food for convalescents, nurses must remember, should not often be given as strong as to well people, but the milk of the Word, the wine of the kingdom, the bread of life, and later, as the patient grows stronger, the strong meat of the Word may be given under the direction and supervision of the Great Physician.

Those who dwell within the fountain of blood—indeed, a hospital where woes are soothed away and broken hearts healed—located at the foot of the red, bloodstained cross of Jesus, are safe and

immune from danger (Romans 8:38–39). Above it, unfurled to the breeze, flies the bloodstained banner of the cross, the Red Cross on its background of pure white holiness of Jesus. Though the devil’s airships, principalities, and powers of the air may soar aloft above us; though demons rage and great long-distance guns fire their great explosives and shells all about us, those who abide under the protection of the blood and the unfurled banner of the cross and the protection of the Lord Jesus are safe.

Let Me Be A Red Cross Worker

Then growing stronger day by day, the injured man finds that with the return of strength comes the great overwhelming love of the Red Cross and all it has meant to him. The shuddering, awful thought of the field from which he was rescued, the firing of the cannon, the smoke of battle, the moans and heartrending cries of misery—all fill his soul with a newborn desire and determination to himself be marked with this insignia of the red cross on his forehead and left arm, to become a Red Cross Worker and go forth willingly to sacrifice or lay down his life if necessary. Provided with an ambulance of prayer and the stretcher of faith, carrying the Word of God and his First Aid to the Wounded kit, he goes out, crying “Oh, that I might go and bring in other souls, even as I was brought to the cross! Oh, that others might know of the balm in Gilead, and the hospital atop blest Calvary’s Hill! O dear Saviour, let ME be a Red Cross worker!”

According to Thy Word



July 1918

And Mary said, Behold the handmaid of the Lord;
be it unto me according to thy word.

Luke 1:38



IT WAS THE Virgin Mary, who later became the mother of Jesus, who spoke the above words. The angel of the Lord had spoken to her concerning God’s will for her; namely that she, a virgin, should bring forth the Christ Child. No doubt many thoughts flashed like lightning across the mind of Mary—the reproach, the misunderstanding that this would bring to her. Mother would not understand, father would misunderstand. Joseph, her espoused husband, would think evil of her. Neighbors would falsely accuse her, and worse still, flashed a vision of herself, perhaps standing in the public square as was the custom of the day, degraded, hissed at, and stoned to death in the most ignominious manner. Yet in the face of the future, Mary, knowing that it was the Spirit of God who spoke through the angel, looked up unflinchingly into His face and said submissively, “Behold the handmaid of the Lord; be it unto me according to Thy word.”

Ah! There was the secret, ACCORDING TO THY WORD! As long as whatever happens to us is according to the Word of God, all will be well. Can you say yes to the will of God today, in spite of what

husband or wife, father or mother, children, neighbors, or pastor will say?

“No matter what misrepresentation it will bring, no matter if I am so situated that my name will be cast out as evil, behold, here I am, Lord! Be it unto me according to Thy word.”

Mary did not need to go about ever explaining her position or seeking to vindicate herself. All she had to do was to say an eternal yes to God’s will, and God vindicated His own so wonderfully that her reproach was turned into glory.

It is God’s highest purpose for each of us today that we, like the Virgin of old, should bring forth the Christ-life to those round about us. We have been made virgins, clean and pure in heart, through the atoning blood of Jesus Christ our Lord. However, in order to truly bring forth and reveal the Christ to the world about us, we must be overshadowed with the Holy Spirit, and so yielded in His hands whatever the cost, that His dear will may be fully wrought out in our lives.

The four words, “according to Thy word,” strike the keynote of each new Christian’s experience. God will never work in any other way than according to His Word. When the sinner comes to Jesus, he must needs come according to His Word, repenting of his sins, forsaking the world, and being born again through the precious blood, without which there is no remission of sins.

He must leave unrighteousness behind. According to the Word, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness on one simple condition—namely, that we confess our sins.

According to the Word, He not only forgives but cleanses us from all unrighteousness. Indeed, a sinner who has not yet been cleansed from all unrighteousness is not yet saved. For all unrighteousness is sin, and he that committeth sin is of the devil. Again He says, without holiness no man shall see the Lord; therefore, unless we have been cleansed and made holy through the blood of Jesus, we shall neither

enter heaven nor see God. Therefore, according to the Word, nothing short of holiness constitutes a born-again experience. Either we are righteous, or else we are unrighteous—no middle ground. It is the blood of Jesus that cleanseth white as snow. Sin is sin. Whether it is inbred sin, Adamic sin, actual sin, or whatever name you may give it, *sin is sin*, and no sin shall enter there. The blood of Jesus Christ, God’s Son, cleanseth us from all sin.

Having been cleansed and made holy according to His Word, the believer should press on crying, “O Lord, fill me with the Holy Spirit according to Thy Word, not according to how my minister or church ordinance says I should receive, but according to Thy Word, O Lord.”

Do not be satisfied with any other kind of experience than what is according to His Word and bears the Bible label upon it. According to His Word, those who were filled with the Holy Spirit in the Bible days spoke with tongues and magnified God (Acts 2:4; 10:46; 19:6; 1 Corinthians 14:18, 39), and according to the same Word, God the Father has made the statement that “I am the Lord God; I change not.” Jesus says, “I am the same yesterday, today, and forever.” And we are told that heaven and earth may pass away, but His Word shall never pass away.

O beloved, do you not long for an experience that is according to His Word? Not some new, twentieth-century brand marked “just as good,” but the real, genuine, Bible experience, received in the Bible way with the Bible evidence mentioned in the previous paragraph? Of course you do. Then as God’s angel is hovering about you as you read these words, just as he hovered over Mary of old, look up into His face, and in spite of the visions of reproach and misunderstanding and misrepresentations the devil may bring before you to frighten you into refusal, say “Yes, Lord, here I am. Behold the handmaid of the Lord. Be it unto me according to THY WORD.” And never stop seeking till you receive an experience that really is according to the Word; that measures up to like experiences recorded there.

Thus will the Christ-life be brought forth to the world, and His star be seen afar off.

Then according to His Word, there is a full overcoming life. There is divine healing; there is power and glory and untold riches in store for those who live and pray and submit themselves, according to Thy Word.

Message Given in the Spirit



Sunday Afternoon, July 27, 1918



BEHOLD THE DAY of great darkness, the day of gloominess, of mourning and weeping, the day of wailing, the day of the treading of the wine press is upon thee, O earth. Hearken! Hear the sound of the cannon, the voice of thunder echoing and reverberating through the hills and the mountains. Behold! The arm of almighty God is laid bare, His sword is glittering and glimmering in His hand. O thou earth, filled with unbelief and scoffing, if thine ears had not been stopped, thou wouldst have heard the heavy treading of His feet, the falling of His footsteps. Judgment follows swiftly in His wake. He will recompense. He will repay. He will judge. Had thine eyes not been bound, thou wouldst have seen the clouds rolling over thy lands, black and filled with the lightnings of His wrath. Ears thou hast had, but would not hear. Eyes thou hast had, but would not see. The time of thy tribulation has come.

Weep, O lands, and wring thy hands, saith the Lord. Turn unto Me with repentance, with sackcloth and ashes; but thou hath said, "We will dance and make merry. We will sing and drain the wine cup to its dregs." Too long, too long hast thou sat in thy banqueting house. Thou hast desecrated the holy vessels of the Lord. Thou hast used My house, the house of the Lord, for merrymaking. Thou hast used it to consume it upon thine own lusts. Behold, there cometh forth a hand, it is even now writing upon the wall of thy lands. Behold, thou art weighed in the balances and found wanting. My hands have been outstretched to thee, but thou hast spurned them,

thou has pushed them aside, and now My hands are turned against thee. Thy judgment cometh.

Behold, limb is today being torn from limb, member from member; blood is flowing forth in a crimson stream and encircling the whole earth. Judgments are thundering forth their voices from ten thousand cannons. Ah! fools, hypocrites, slothful of heart, despisers who wonder and perish. Behold, o'er thy head hangs the great sword suspended by a single thread. Judgment is begun. In thy midst behold the great winepress. His feet are treading it. Blood is issuing forth; yea, thou hast rejected the blood of My Son Jesus Christ. Now shall thy blood be shed. O Rachel! Rachel weeping for her children, and they are not. Behold, the day of the Lord cometh. It is nigh at hand.

Beset on every hand, surrounded on every quarter, threatened from every side, yet His people shall never be ashamed. Protected by His hand, they shall abide in the day of His wrath, and He shall take them to Himself purified. Not a hair of their head shall be destroyed, neither shall the sandals be worn out upon their feet, neither shall spots be found on their garments nor blood upon their hands. Behold, His people stand in the midst of a perverse generation, but they are a signpost, a wonder to all who look upon them. They are a puzzle to the world, but to Me they are all fair.

Open up thine hearts, for He will cleanse. He will purge. He will purify His temple. He will drive out all that which is unlike Himself, if thou wilt yield to Him. Behold, that which has been whispered in the ears, in the closet, shall be made known on the housetops. Open up thy being to the Lord. Open up, my beloved, and He will purge His threshing floor. Yea, He will iron away all thy wrinkles. Rejoice in the Lord! O little children, the day is at hand. It is already here. The King is on His way. Behold, He cometh quickly. Dry thy tears. Let thine eyes cease from weeping, for behold the day of gladness is near when He shall appear, and ye shall be like Him. Behold

His throne. The elders are falling down before Him. The angels are prostrate at His feet, saying, "Hail, Thou mighty King!"

Be glad and rejoice, for the marriage of the Lamb has come, and the wife has made herself ready. Behold, she cometh over the hills in glory. Behold, she cometh, His beloved, clothed in robes of white. Harken unto the Lord while yet it is time. Repent! Repent! REPENT, ye evil of heart. Search your hearts, ye little children. Rejoice, all ye cast down. Be faithful a little longer, for behold, He cometh. Amen. Amen.

Come. If. But.



August 1918

Come now. and let us reason together, saith the LORD. Though your sins be as scarlet. they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

Isaiah 1:18–20



COME IF. BUT. How much is expressed in these three opening words of the verses above. The whole gospel is embodied and expressed through these concise, plain statements of God.

Come

Dear sinner, Jesus loves you. His arms are outstretched toward you. His voice is calling you. He has prepared a glorious salvation for your body, soul, and spirit, and His great heart and love and life are composed of one great, loving, “COME! COME! COME!”

No matter how deep you may have fallen into sin, Jesus says, *Come. I will forgive you and wash you whiter than the driven snow.*

No matter how black and vile your heart may be; no matter how evil your mind and filthy your conversation; no matter how depraved your appetites or strong your sinful habits, COME, and I will take away your sin-filled heart and give you a new heart, a clean heart filled with pure, holy thoughts. I will fill your mind with thoughts that are in heavenly places and your mouth with praises. I will break the fetters of every evil habit and cause you to walk forth a free creature in Christ Jesus.

No matter if you have been a moral professor, striving to live good in your own way, you must come to Me just as you are, says Jesus. You must be born again; nothing but the blood can save. All your righteousness is as filthy rags.

Let the little children come, the aged with their white heads and misspent years, the colored and the white, the yellow and the brown—come unto me, all ye ends of the earth and be thou saved. Come, come, come, the call goes forth to the queen upon her throne and to the poorest wretch in the convict's cell alike; all have sinned and come short of the glory of God and have need of His great salvation.

Come, let the weeping tears be dried and the discouraged, hopeless soul take new courage and find new hope, for Jesus is the hope of the hopeless. Plunge beneath the crimson flood that flowed from His wounded side and thou shalt know that there is indeed balm in Gilead and gladness in the house of the Lord.

Let the giddy, laughing, thoughtless sinner dancing on the brink of hell be sobered and come to Jesus in repentance, confessing your sins, or you will be eternally lost in that land where laughing and dancing are never known. The invitation is extended to all mankind, irrespective of race or creed or color or age. All need Jesus alike; without Him you are undone, and it will avail you nothing if you gain the whole world and lose your own soul. Come, therefore, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like

crimson, they shall be as wool. No matter how great or how small your sins may be, Jesus will forgive and pardon you, and better still, He will remember them against you no more if you will turn to Him today whilst yet there is time.

If

If ye be willing and obedient, ye shall eat the good of the land. IF—dear sinner, Jesus has done His part. He has sent forth the great call—Come!—throughout the world. He has laid down His life and shed His blood to redeem you. He has prepared a great and glorious feast and builded a glorious, heavenly city for you to live in, but now we come to the great middle word of our text, “if.” It does not look like a very big word to read it, yet it is of such gigantic proportions and looms up as a mountain till your whole soul's eternal salvation or damnation depends on that one little word—IF.

God has left you a freewill, moral agent. He will plead with you to come. He will endeavor to win you to His salvation and love, but He will never force you to accept it. There must be a willingness upon your part to accept this Saviour as your Lord and King, a willingness to let Him give you a new heart, to make you a new creature, and to mold and shape your life and pattern it after our great example, Jesus. Here then is the whole key to the situation.

If ye be willing and obedient, ye shall eat the good of the land. First, *willing*. Second, *obedient*. *If ye are willing and obedient*, ye shall eat the good of the land. There is nothing too good for the Lord's children. Has He not told us, “All that I have is thine,” and that no good thing will He withhold from those that walk uprightly? The good of the land with its joy, its peace that flows like a river, its heaven for evermore are yours IF ye be willing and obedient to the calling and commands of the Lord. And His yoke is easy and His burden light. Hallelujah.

But

But then we come to the only other alternative, the solemn, dark, grim punishment of the wicked. *But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.* There are only two paths. One leads to life, the other to endless death; one leads to life and hope and joy, the other leads to death and despair and outer darkness.

God hath no pleasure in the death of the wicked, but longs that all should turn from the error of their ways, hearken to His great, eternal invitation expressed in the word C-O-M-E, be willing and obedient and inherit life everlasting. But if you refuse His invitation and rebel instead of obey, you thereby seal your own doom, choose your own path, sign your own death warrant, choose sorrow rather than joy, and shall surely be overtaken with God's sword of judgment which will fall upon all who have rejected Jesus the Christ.

If ye be willing and obedient and become a child of King Jesus by being born again and accepting His salvation, you will dwell in the courts of His glory forever.

But if ye refuse and rebel and choose rather to remain in sin and continue to walk on as the devil's child, you will of course share in the devil's home and reward and be devoured with the sword. The mouth of the Lord hath spoken it, and no matter who tried to tell you destruction will not come nor sorrow overtake those who refuse and rebel, they cannot change the true facts of the case, for the mouth of the LORD hath spoken it.

O dear sinner, heed this simple message today. Come to Jesus as you are. Will you not kneel down just where you are this moment and cry out, "O Jesus, you have invited us to come—poor, wretched, sinful, vile. O Lamb of God, I come. Forgive my sins, create in me a new heart, make me obedient and true to You forever. Take all desire for the world and the flesh and the devil from my life and create a right spirit within me, and I will follow You wherever You may lead me, dear Saviour." You will feel His cleansing blood applied, and His

Spirit will bear witness with your spirit that you are a child of God, and with His great, eternal arms about you, a new life will open out before you, and you will find your feet in the path that leads on through the gates of pearl and the streets that are paved with gold.

May God bless you and help you to accept this great invitation at once—for today is the day of salvation. Oh, harden not your heart.

A Plain Talk to Seekers



*From an Afternoon Talk at the Nationwide Camp Meeting,
Philadelphia, Pennsylvania
August 1918*

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. If the son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke 11:9–13



IF THERE IS any humble little ministry that the Lord has given me, it has been mainly that of dealing with and praying for those seeking the baptism of the Holy Spirit. Each member of the body should have their own particular ministry. Some are definitely led out along the line of praying for the sick, and when the message comes that someone is ill and suffering in body, there is that within the child of God which leaps up with great desire to pray for the sick one. Others are led out definitely along the line of casting

out demons, and the Spirit rises up within them, using them with great unction and power. As for myself, whenever I hear of someone seeking the baptism of the Holy Spirit with all their heart, I feel such great drawing power within that I can scarcely resist leaping over all the others to get to that person, to pray for them that they may receive the baptism of the Holy Spirit.

Ofttimes I have been invited to go to meetings far and near without feeling any particular interest in the call, until word would come saying: "Oh, we have so many here that are just starving and crying for the baptism of the Holy Ghost; do come and pray for them." And immediately a great urging would rise within me to go and pray for these precious seekers. When God gives us this longing to see seekers filled with the Spirit, how much more does the Father Himself long to pour out the Spirit on all those who wait upon Him?

My heart goes out to all the dear seekers who are tarrying for the baptism of the Holy Spirit. How I long to bring you a message from the Lord, a message of encouragement and instruction that will help to lift up the hands that hang down and strengthen the feeble knees, that will cause you to press on into this glorious realm, this life filled and controlled by the Holy Spirit.

God's Time Is Now

First of all, let us make it plain that God is on the giving hand and is more willing to give than you are to receive. Let us remember that God's time is now; not tomorrow, but NOW.

Awaiting God's Time

Many people say, "Well, when God is ready, when my time comes, He will baptize me with the Holy Spirit." Dear ones, the Lord has been ready for many years, it is you who have not been ready. He is waiting above you just now, longing to pour into your soul great floods of

glory and to make you the temple of the Holy Spirit. If the devil can make you believe that you are waiting for the Lord to fill you, if he can persuade you to put off definite seeking day after day, day after day, till Jesus may come and you will be found still waiting, unfilled with the Spirit, he will have fulfilled his purpose.

O dear heart, stop forever making this excuse. If you are not filled with the Holy Spirit today, it will be your own fault, not the fault of the Lord, for He is more willing to give than you are to receive.

Not Ready

Others say, "I would like to receive the Holy Spirit, but I am afraid I am not ready." Well beloved, how long would it take God to get you ready? Just one moment. I have seen sinners come to the altars in our tent just laden with sin and iniquity. I have seen them fall on their knees and throw up their hands, crying aloud to God for mercy; I have seen the light breaking over their faces and the glory sweeping over their souls as they passed from death unto life and their sins were washed away. Inside of fifteen minutes from the time that they came to the altar seeking salvation, I have seen such penitents fall prostrate under the power of the Spirit, receive the Holy Ghost, and burst forth speaking in other tongues as the Spirit gave utterance. I have watched such lives through the following years and know that they are standing today, declaring the whole Word of God and living a holy life before Him. God has no pets, no favorites. He is no respecter of persons. We are all on one common footing before Him. What He has done for others, He will do for you.

If you feel that you are unworthy, that is a splendid, humble place to start seeking. Come empty and be filled. Just tell Father all about it. Ask Him to cover you with the precious blood afresh today, and under the covering of that blood, ask Him to fill you with the Holy Spirit that He may lead and direct and fill your whole life for His own honour and glory.

Been Seeking For Years

Someone else says, "Well, I have been seeking for years, and I have never received." Oh, as I look over the long altar benches filled with seekers in our tabernacle, I find so many who think they are seeking, but who are in reality just sitting down at ease, resting their heads in their hands, elbow propped on the altar bench, hardly opening their mouths to praise God. No desperate earnestness or hundredfold praises, and they call this seeking. Look up—all good gifts come from above.

The Pitcher And The Glass

I have in my hand a glass, an empty glass. In my other hand, I have a pitcher, filled with cool, refreshing water. Let us say you are the glass, and that Jesus is holding the pitcher filled with water, which is a type of the Holy Spirit. We want to fill the tumbler with water, but it is turned bottom-side up; the mouth is down, just as many of you seekers put your heads down on the bench and look down instead of up. We can pour all the water we like on the bottom of the tumbler, but it will never be filled. It will come out from under the downpour just as empty as ever, wondering why all the other tumblers were filled and it left empty.

But now let us turn the tumbler right-side up. Pour the water out from the pitcher, and the glass begins to fill and fill and fill, till the water is overflowing on the dry ground all about it. Dear ones, do just like this glass: look up. Lift your face up toward the heavens, lift up your hands, begin to praise God with all your soul, and He will fill you to overflowing.

The One Who Praises The Lord In His Heart Only

Another seeker says, "Ah! But I fear I will not run over or be demonstrative—I am deep. I am such a quiet sort of a person; I believe in

praising the Lord in my heart." Dear ones, there is not one of you so deep but what God can fill you. You may feel that you are big and deep, but God is bigger and deeper than you, and when He fills you just so full, you will have to run over and speak, as the Spirit gives utterance, the glorious praises of Jesus.

Take, for instance, this pitcher filled with water. It is larger than the glass; the tumbler cannot possibly contain all the water held in the pitcher—it must overflow. Just so, God is bigger than you, and when He pours the Holy Spirit into your heart, you must overflow with His praises.

Open To God

Now we will suppose that we have a glass which was marred in the making. There is no way of filling it, but the glass with the wide-open mouth can be readily filled. Then we will take a bottle with a small mouth—it takes a great deal longer to fill than it does the tumbler. Seekers, "Open your mouth wide, and I will fill it, saith the Lord." We open our mouths wide as for the latter rain. O hallelujah! Open up every avenue of your being, every channel of your soul, open your lips in praise, be ye lifted up, ye everlasting doors, and the King of Glory will come in

Ask, And Ye Shall Receive

"Ask, and ye shall receive." Here is a definite promise from God. If you ask, He has promised that it shall be given you. Remember the widow who went to the unjust judge—at first he refused her, but morning after morning we can picture her putting on her hat, walking down the road to the judge's office, knocking on the door, and waiting her turn till she could cry out: "O judge, please avenge me of mine adversary." When she was refused, she was still undaunted, and the next morning finds her dressing and pinning on her hat,

walking down the road to the judge's office, waiting her turn again, and saying, "O Judge, please avenge me of mine adversary."

Refused again, she was still undismayed; the next morning found her again in the anteroom, waiting for her opportunity. No doubt the judge said, "Is that woman here again to weary me?" But again she pled her cause.

Oh, I believe that when the unjust judge granted her request, he seized his pen and paper quickly, wrote off the order, and said, "Here, woman! Take it quick and get out of my sight. You weary me with your oft coming."

Ah! Dear ones, if the unjust judge heard the widow's plea, how much more will our just Father hear your cry? If you ask, you shall surely receive, yes, and receive quickly, for in such an hour as ye think not, He shall come suddenly and fill His temple.

Seek, And Ye Shall Find

Here is another definite promise. Do you remember the woman who swept the floor, lighted a candle, called in the neighbors, and swept until she found the lost money? Oh, dear hearts, be willing to rise early in the morning to seek, and to seek by the lighted candle if necessary. Seek till you forget your meals, till you forget your bed and forget all else till His gift is received.

Knock, And It Shall Be Opened Unto You

If the door has not been opened unto you, the fault is not with God. Perhaps there has been something amiss with your knocking. Do you remember the man who went to knock at his friend's door for bread saying, "Friend, rise and give me three loaves; a friend of mine in his journey has come, and I have nothing to set before him."

But the man from within answered him, "Trouble me not. My children are with me in bed; the hour is late."

Perhaps the enemy has whispered to you, "Come now, it is eleven o'clock, time you were in bed. You know you have to get up early in the morning." How often you have reasoned like this and gone to your rest, but not so with the man who knocked in the Bible. "Knock, and it shall be opened unto you." Oh, I love these definite assurances of our God. "Heaven and earth shall pass away, but not one jot or tittle shall fail until all be fulfilled."

Rap! Rap! Rap! I can hear that man knocking at the door.

"Trouble me not," says the voice from above.

Rap! Rap! Rap! "Oh friend, arise and give me three loaves."

"The hour is late, surely you can come back another time for bread."

Rap! Rap! Rap! "A friend in his journey has come, and I have nothing to set before him. Rise and give me the three loaves."

And so the man knocked and knocked, and rapped and rapped, and called and pled, till at last the man from above swung his feet out of bed, lighted his candle, went to the pantry shelf, jerked out three loaves of bread, and thrust them into his neighbor's hand.

"Here, man! Here are your three loaves—not because you are my friend, but because of your importunity. Take them and go your way."

How much more then shall Jesus, who is our friend, the friend above every other friend, rise and give us the blessed, promised Holy Ghost?

With Your Whole Heart

Do you feel ashamed before God this afternoon for the feeble pretense of your asking and seeking and knocking? Rise, beloved, and seek Him with all your heart, for here is a promise that you can stand on flatfooted, without wavering or doubting. "In the day that Ye seek me with your whole heart I will be found of you." If you seek Him then with Your whole heart, your whole mind and strength and voice, He shall be found of you, for "everyone that asketh receiveth."

The Holy Spirit Is Not For Me

We have heard many people say, “Oh Sister, I fear the Holy Spirit is not for me.” Now dear ones, look at God’s Word. Can you not believe Him? “*Everyone* that asketh receiveth.” God is no respecter of persons. You are just as dear to Him as any other child. Everyone. Yes, that means you, dear discouraged soul. “He that seeketh findeth, and to him that knocketh, it shall be opened.”

Afraid Of A Counterfeit

Then someone says, “Yes, I would like to receive the Holy Spirit, but I am so afraid when the power of God falls upon me that it might be my own mind or the flesh or the devil. I am so afraid that I might receive something that was counterfeit and not of God.” Here is a promise for you, dear timid soul. “If a son ask bread of any of you that is a father, will he give him a stone, or if he ask fish will he for fish give him a serpent, or if he ask an egg will he offer him a scorpion?” In the Eastern countries, the loaves of brown bread resembled very much a stone. The eel, which is a member of the fish family, resembles very much the serpent. The egg of the scorpion resembles very much the eggs used in domestic cooking. Now, we do not deny that there is the counterfeit. The devil is always trying to counterfeit God’s work. We do not deny that there is the stone, the serpent, and the scorpion. But we do deny that our heavenly Father gives stones, scorpions, and serpents to His blood-washed children.

Oh, how the Father’s heart must be grieved when you go to Him under the precious blood and say, “I would like the Holy Spirit but am so afraid that if I get down here at the altar on my knees with these Pentecostal folks and ask for it, that You might give me a serpent or a demon or a counterfeit spirit.” Are you then afraid of your Father? If this is the kind of father you have—a father you are afraid to trust, a father who would give you a serpent instead of a fish, a scorpion instead of an egg—you had better change your

father and accept God as your parent, for He gives good gifts to His children.

If you had ten dollars in your hand, and you found that one of them was a counterfeit, would you throw away the other nine dollars and say you were never going to handle another dollar again? Why, of course you would not. If you happen to have been so unfortunate as to have seen someone who was not genuine, will you then discountenance all that God has done, and say because this one had a wrong spirit which had never been received from God, that you would henceforth cease seeking for the genuine gift of the Holy Ghost?

Recognize The Holy Spirit

Just suppose you invited me to come to your house for dinner. You had read my writings, you had heard people speak of me, and now you were writing me a letter of invitation to dine and spend a few days of rest. I accept your invitation, take my suitcase, and travel many miles to get to your home. I rap at your door, and you open to me and ask, “Who are you?”

I reply, “Why, I am Sister McPherson. You invited me to come spend a few days with you for rest and quiet.”

You look at me with a doubtful air and say, “Well, you do not look just like I thought Sister McPherson would. I thought she would be a much older woman. I had pictured her differently. You are not dressed like I thought Sister McPherson would be dressed. Your voice is not just the same as I imagined it would be, and I fear you are not the woman you claim to be.”

I reply, “Why, yes, dear sister. I really am the one you have invited here.”

But you still hold the door almost closed. Peering out through the aperture, you say, “No, I really cannot let you in; I am so fearful. I am afraid that you are not the one that I invited here. Perhaps I just

imagine you are here. Perhaps it might be myself that just thinks it is you...or you may be the devil himself, for all I know.”

How grieved and hurt and surprised I should be. I should probably take my suitcase up in my hand and walk slowly down the steps. The next time an invitation came to go to your house, I should be just a little hesitant, perhaps, in moving in that direction.

Now, how many of you have done just this with the Holy Spirit? You have read about Him. You have heard about Him by some who have described His glorious presence to you, and you have invited Him to come into your house and make you the temple of the Holy Spirit. But when He came to your door and you began to tremble under His power, you drew back and said, “Oh, perhaps this is only myself.”

When He began to gently knock at the door of your lips, to stammer with His power, or you were prostrated to the floor, you straightway permitted the devil to whisper doubts into your ear. You said, “Why, this is not just how I imagined the Holy Spirit was to come. I thought He would come as a still, small dove. Or vice versa, I expected Him to come as a mighty, rushing wind. Perhaps this is not the Holy Spirit. Perhaps this is the devil himself.”

Oh, you grieve and wound the dear Holy Spirit, and He spreads His pinions and passes on to someone kneeling beside you and fills them instead.

And you wonder why they were filled, and you were left unfilled.

Do Not Doubt Him

So many people, I find, have got it all fixed up in their minds just how the Holy Spirit is going to come to them. Some feel that He is to come to them as a still, small dove, in a gentle way as they sit in their seats or as they kneel in a dignified manner at the altar. To such, He usually comes as a mighty rushing wind, slaying them under the power and giving mighty manifestations. Others have it all figured out that the Holy Spirit is to come to them as a great dynamic, explosive

power, accompanied with a mighty, rushing wind and tongues of flame and great manifestations. To these, He sometimes comes as the still, small dove, quietly filling them, speaking through them in other tongues softly and tenderly, the glorious praises of Jesus and the message of His coming.

But in whatsoever form He comes, do not doubt Him. You have invited Him to come; now just receive Him.

Enter Through The Gates Of Praise

When you come to the altar, come determined to praise God. Come not to seek, but to receive. Do not look miles and miles away for the Holy Ghost to come to you, for He is right near you. Praise and glorify the name of Jesus with ALL your heart, and He will pour His Spirit upon you

I Do Not Feel Like Praising Him

Some say, “Well, I am not going to praise the Lord when I do not feel like it. I do not want to put anything on.”

I do not believe there is a person in the world that dislikes seeing anybody put anything on more than I do myself, but bless the Lord, there is one thing that God’s Word authorizes us to put on, and that is to put on praise as a garment. “Well, but—” you say, “I cannot praise Him unless I feel like it.”

Is that the way your spiritual life is ruled, by feeling? Praise Him because He is worthy, because He has washed your sins away. Praise Him because He deserves all the praise in heaven and in earth. forever and forever, and you soon will feel like praising Him. Bless His Holy name! Do not attempt to go by feeling. Isaac was the only man in the Bible that went by feeling. Just see how he was deceived. He got hold of the wrong son through feeling the hairy covering that was upon his son’s arm. Do not go by feeling; go by faith.

Oftentimes when our altars are filled with hungry seekers, I stand on the platform for a moment, looking over the people. I wonder to myself, "Where shall I begin? Who shall I pray for first?" And passing by the ones who are sitting down resting their heads on their hands in a halfhearted way, I look for that one who acts as though he were desperately in earnest, he who, with uplifted hands and face, is praising God from the depths of his heart and seeking with all his might. Then we workers say to ourselves, "There is someone who is desperately in earnest. Let us go and pray for that one." And do you know, I believe that is almost the way the Lord looks down upon it.

He stands here this afternoon at this altar, ready and waiting to pour out His Spirit. He is looking for someone who is seeking with all their heart. This one, He will surely fill. Praise the Lord until you feel His power taking control of you, until your lips begin to move and tremble under the power. Then stop talking in your own language and let the Holy Spirit do the rest. You have nothing to do at all but yield, and He will speak.

When Man Ceases, God Begins

In my experience of seeking the Holy Spirit, there was day after day when the Spirit came upon me with stammering lips before He spoke through me in other tongues. Since I have received the baptism, I can see where I hindered the Holy Spirit from speaking in other tongues a great deal. Every time that my lips would begin to tremble and my chin to quiver, I would begin to praise the Lord with redoubled force, feeling that if ever I praised Him, I must praise Him now, or He would leave me. This was perhaps a mistake, as two could not talk at once, and while I was doing the talking, the Holy Spirit could not speak. We are all too courteous to interrupt another while he is speaking, and the Holy Spirit is just as courteous as we are. When I got all through talking and just yielded my lips, my tongue, and all my vocal organs, the stammering increased, and the

first thing I knew, my chin began to quiver and jerk sideways and up and down, my tongue began to move about my mouth, and as I gave Him my voice, He began to make strange sounds, syllables, words, fragments of sentences, and then like a mighty torrent, there flowed forth from my innermost being rivers of praise as the Spirit gave utterance in other tongues.

Praise Him, dear ones, until you feel His power upon your lips, your vocal organs, then as you have talked all your life, be still and let the Holy Spirit do the talking. He can praise Jesus in so much more excellent a way than you can. He has glorious words that our human minds can never fathom. Rivers of praise will flow forth, rising and rising until they ascend to the Father's throne in glorious attributes of thanksgiving.

Behold, I Come Quickly



September 1918



THE DAY OF the Lord's coming for His bride is near at hand. Signs foretold in His Word are being fulfilled with startling rapidity all about us. A great seething, surging unrest is upon the people of the earth. Men's hearts are quaking and failing them for fear, but in the midst of it all, a great preparation is going on. In the midst of all the running to and fro, there is another company of people on the move. They are moving up toward the coming of the Lord, washing their robes in the blood of the Lamb, and making themselves ready.

His great coming in the clouds of heaven is very, very near. Each sunset brings us just one day nearer this event, and the final preparations are being hastened throughout the world. Hundreds of souls are being saved and baptized with the Holy Spirit. Hundreds are seeking the face of the Lord day by day, that they may be conformed to His own image. The wedding garment is being put upon His people, and their harps of praise are being tuned up to strike the wedding march.

*Whatever Is To Be Done Before Jesus Comes
Should Not Be Delayed A Moment*

Make haste, for Jesus is coming soon! Whatever evangelistic work is to be done, whatever souls are to be won for Jesus, wherever the baptism of the Holy Spirit and the wondrous latter rain truths are

to be preached, whatever money, time, and love are to be expended in the Master's service should be done quickly, NOW, for the time is at hand, and the beloved Bridegroom is soon to return to take His waiting bride away.

Go Forth Quickly Then, O Bridal Call!

Call the sleeping virgins to awake! Bid them fill their lamps with oil and see that they are trimmed and burning bright!

Let the call to the bride speed forth over the mountain and plain!

Let it be rushed in the express trains, carried by the postman and the rural free delivery wagons, distributed in the city of wealth and in the hovel in the slums, in the busy market place and lonely country homes and far into the desert wastes. JESUS IS COMING SOON, and if ever hearts are to hear and accept the bridal call, it must be now, for the time is at hand.

He calls the rich and the poor, the old and the young, irrespective of creed, color, or race. Leave your sins, get under the blood, be filled with the Spirit, go to perfection, that you may be ready when Jesus comes. Will you not unite with us in sending forth His call, through tent, auto, and paper, that in the day when He makes up His jewels, many shall shine forth through your life and faithfulness to the Master? Pray also for God's blessing to rest upon this *Bridal Call* monthly magazine, that it may ever be just what its name implies. We are strongly led to refrain from discussing doctrinal issues or nonessentials and to send a simple message of salvation, baptism of the Holy Spirit, the soon coming of the Lord, and the necessity of being ready to meet Him. Letters are coming in constantly from those who have been saved and filled with the Spirit and healed in body as they read these simple messages. God grant that it may ever be so and that we may be kept so low at His dear feet, the past and the present all under the blood, that He may come forth in mighty power and

blessing, calling aloud to hearts everywhere to prepare for His coming. What a day that will be! All sorrows will be over, the last burden laid down, the last tear dried, and we will see Jesus, our glorious King, face to face as we fall in adoration at His precious feet.

This is the dressing room, dear hearts, and those who rise in victory today are the ones who will rise in victory over there. Those who shout His praises and adore Him here in the midst of a perverse and crooked generation are they who will shout and adore Him ever there. Those who live in His presence and will here, will live in His presence and will up there. Oh, prepare, for Jesus is coming, coming soon, and YOU are invited to be one of the glorious company, that body that will rise to meet Him.

No Admittance



September 1918



SO MANY TIMES as we are driving along in the Gospel Automobile, I have noticed this sign on buildings and gateways: No Admittance. Sometimes as I stand in the meetings and look over the sea of faces all about me and tell the wondrous story of Jesus and His love, of His dear, tender hand knocking at the heart's door, as I look into the faces of the people during the altar service and try to read the expression in their eyes, and as they sit there apparently immovable, I seem to see down into their hearts, this sign tacked across the door: No Admittance.

The door of their heart swings wide to accept earthly pleasure, business duties, earthly love—but when this gentle hand of Jesus knocks, how sad that the door swings shut and the sign is hastily hung upon its panels, NO ADMITTANCE.

Jesus will never force an entrance.

Sinner, you have kept Him standing outside your heart, oh so long! You have sat in the meeting night after night. You have heard the preaching of the Word, the invitation to accept Jesus. You have heard us sing the old familiar song:

If you are tired of the load of your sin,

Let Jesus come into your heart.

If you desire a new life to begin,

Let Jesus come into your heart.

Chorus

Just now your doubtings give o'er,

Just now reject Him no more.

Just now swing open the door,

Let Jesus come into your heart

But unrelentingly, you have risen to your feet and walked away to your home and home cares, still resisting and thrusting away the gentle hand that knocks for admittance at your heart's door. Oh! Will you not just now tear down that sign forever? Let that cold, stony exterior fall away. Throw the door open wide and let Jesus come into your heart!

How many Christians there are who have really accepted Jesus as their Saviour and have listened to the preaching of the latter rain outpouring of the Holy Ghost who have made this statement: "Well, I have Jesus as my Saviour. My sins are all forgiven, and I have no need of the Holy Ghost." Have they not also hung the sign upon their door, NO ADMITTANCE? Jesus said, if you reject Him whom the Father hath sent, you reject the Father also. Now if you reject the Holy Ghost whom Jesus hath sent, are you not rejecting Jesus also? "No admittance. I have all that I need. All that I feel Jesus has for me."

How sad I have felt as I have heard people make this statement, and there I could seem to look again beneath the well-groomed exterior, down deep into the heart, and see it empty, cleansed by the blood of Jesus, ready to become a temple for the Holy Spirit who is waiting admittance, and I have turned away with a sigh and a prayer as I have noticed the sign hanging on their heart's door, NO ADMITTANCE.

Oh! Dear, professing Christian, you who have known Jesus as your Saviour, have you received the Holy Ghost since you believed? If not, will you throw open the door just now and receive the Holy Spirit in the Bible way, with the Bible evidence, according to Acts 2:4?

Jesus said, "I will not leave you comfortless. I will send another Comforter, even the Holy Ghost." He has sent the Comforter, and He is all ready to come in, to take the things of Jesus and reveal them unto you, to lead you into all truth, to glorify Jesus, to bring all things to your remembrance, to endue you with power from on high, and to witness of the Lamb slain from the foundation of the world, our glorious Lord and coming King. After having been saved and baptized with the Holy Ghost, there are heights and depths and lengths and breadths of the love of God, for "eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

As He brings new light to you, are you willing to walk in it? When He shows you things that must be burned out of your life and taken away and brings new revelations to you and a cross to bear, are you willing? Do you accept His dealings joyfully, or do you shut your heart to the greater light and say, no admittance? Jesus is waiting today to take you on, higher and deeper into His own dear self.

Thank God for the bubbling spring, for the running brooks, for the tiny rivers; but now He longs to bring you to the great and mighty ocean and to lead you on and out until you are lost in Him. Are you willing to let go and let God, and to follow all the way?

Getting Down



September 1918

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isaiah 57:15



SO MUCH HAS been said through the Spirit these last days about the necessity of “getting down” before the Lord in humility and adoration, that it is well for us to find out what saith the Scriptures on the subject.

Zacchaeus Came Down

There are many different ways of getting down recorded in the Word. There was Zacchaeus, you remember, who ran and climbed up into a sycamore tree, and when Jesus came to the place, he looked up and saw him and said unto him: “Zacchaeus, make haste and come down, for today I must abide at thy house.” And he made haste and came down, and received Him joyfully.

There are many today who, like Zacchaeus of old, just literally have to come down—down from their good opinion of themselves, down from their preconceived ideas and notions of themselves, down

from their old ideas and notions, down from their exalted opinions of their own righteousness, down from old forms and ceremonies—to humble themselves under the mighty hand of God. Jesus walked so humbly that those who walk with Him must get down. Zacchaeus had put himself higher than Jesus Himself, for we read that when Jesus came to the place, He looked up. Truly He is still looking up today, crying, “Make haste and come down, for today I must abide at thy house.” Make haste and come down and receive Him today joyfully. He is waiting to bless thee. Get down! Get down! Get down!

The Leper Kneeled Down

Then we remember the leper whom Jesus healed, and we read with an understanding and sympathetic tug at our hearts how he kneeled down. How well we remember the day when we came to Jesus full of uncleanness, filled with leprosy of sin, and how as we kneeled down at His feet, our leprosy of sin was cleansed away and we were made whole. First of all, dear ones, you must come down from your own righteousness, which is as “filthy rags.” Secondly, you must kneel down at His feet, humbly crying, “Be merciful to me a sinner,” and He will wash your sins away and so fill you with joy that the tears of love and gratitude will stream down your face, and your heart will pulsate with the knowledge that you are His child, passed from darkness into His own clear light. “Old things will have passed away, and all things become new”—a new world, a new life, a new light, the Sun of Righteousness.

Peter Fell Down

Then there was Peter. Have you ever ascended to the top of the Mount of Transfiguration and beheld Jesus so clearly revealed to your enraptured vision that you, like Peter of old, have fallen prostrate at His feet? John on the Isle of Patmos wrote, “I, John, fell at His

feet as one dead.” So did Ezekiel and many others who walked with Jesus in the days of old. These frail bodies of ours are no stronger than were the prophets of those days, and when we come in direct contact with Jesus or His mighty power, we, like those of old, fall down and proclaim Him King and Lord of all. Oh, it is when we fall down helplessly at His feet that we see our own helpless condition and our utter insufficiency and dependence upon Him. Then He takes us by the hand and lifts us up.

But He says, “I will resist the proud and the haughty, but be gracious to the humble.” Humble thyself to walk with God. Oh, never be ashamed to fall at his precious feet, for around the throne myriads of angels fall before Him, and the twenty elders are crying, “Holy, holy, Lord God Almighty.”

Mary Sat Down

Then we come to Mary, the sister of Martha. O! The clear vision of sweet communion that opens up by those simple words, “Mary sat down.”

***Sitting at the feet of Jesus, Oh, what words I hear him say.
Happy place! so near, so precious! may it find me there each day.
Sitting at the feet of Jesus, I would look upon the past,
For his love has been so gracious, it has won my heart at last.***

It is there while busy Marthas are hurrying all about us—Marthas who seldom find time to pray or read the Word, Marthas who have floors to sweep and dishes to wash—that we steal away like Mary of old, and closeted with Him, take time to sit down and learn of Him. How He talks to us and communes with our souls. How He brings forth the treasures of the gold divinity of His nature and gives us and fills us with the frankincense of praise and entrusts us with the fellowship of His suffering and reveals the power of His resurrection

to us. It is to those who find time to sit at His feet like Mary of old that He reveals His perfect will. Beloved, take time to sit at Jesus' feet.

Jesus Laid Down

Then coming to our precious Lord, we remember that Jesus laid down His life for the brethren. Let us seek to echo His words, "Greater love hath no man than this, that he lay down his life for his friends." O beloved, He is calling a people this day who will get down before Him. Down! Down! Down! has been my cry since mine eyes have beheld the King.

But that it might be no more I, but Christ that liveth in me, for I must decrease and he must increase, I say down, down, till we follow Him all the way to the cross and lay down our lives gladly at His feet. "He that exalteth himself shall be abased, and he that shall humble himself shall be exalted." We shall be exalted even up to His right hand upon the throne, lifted from the depth of the mire to the glory of the cross of Jesus Christ washed in the blood, furnished with the white robes of the wedding garment, and filled with His Spirit. We are lifted up to heavenly places to talk and walk with Him and to remain with Him forever and forever.

The Bridegroom and the Bride



*Spoken in Prophecy at Montwait Camp Grounds
Framingham, Massachusetts
Sunday Night, September 15, 1918*

*Great, eternal love of God,
Who shall measure thee?
Divine, omnipotent, glorious love of God,
Who shall fathom thee?
We descend into the depths of the sea and ask,
"Is God's love here?"
The creatures of the deep all cry aloud and say,
"Great, great, great love of God, it watches over me."
Behold, we ascend into the heavens,
Where the birds with outstretched pinions
Sail through the azure blue. We ask,
"Is Thy love here?"
They cry aloud "Yea, yea, yea. His love upholdeth me."
We climb on into the heights of the ethereal
Canopy of heaven and exclaim,
"Surely, His love hath not mounted to such heights!"
But the stars burst forth into singing
In their glory together and assure us,
"Yea, yea. It is His great love that upholds us
and causeth us to shine and reflect His glory."
Then down and on,
Far into the silent wastes of the desert we tread,
And our hearts cry,*

“Great love of God,
Surely it hath not reached this barren land.”
But the sands cry aloud,
“Yea, yea, He is here with His love outpoured,
And His love shall cause the desert to blossom as a rose.
There shall be pools in the wilderness
And floods in the dry lands.”

Oh, boundless love of Thine, eternal God,
E'en though the story be told through fathomless,
Eternal years, 'twill yet be all untold.
Thy pinions and outspread wings
Reach to the ends of the earth.
Thou dost brood over it as a hen upon her nest.
Thy golden streams of love flow down
Upon us from every feather.
Thy people are protected from the heat of the sun
And from the ragings of the storm
'Neath the shadow of Thy wings, forever and forever.
With outstretched hand hath He led His people forth.
Through parted floods, dry-shod,
Their enemies hath He consumed before their eyes.
His manna did He pour out from heaven upon them,
Fresh every morning:
Unto a large land did He lead His hosts.
Unto a land which flows with milk and honey.
A land of pomegranates and vintage of the vine,
A land of grapes, precious fruitage,
Did He lead His people forth.

Glorious has been their portion,
Righteousness and peace have been their garment.

Surely His people shall rejoice in Him.
And shall exalt His name forever.
Fair is He, as the morning dawn.

Bright is He, as the noonday sun.
Sweet is He, as honey in the comb,
This Jesus, the Lamb of Glory.

Tender is He,
As the Mother that holds her babe.
Strong is He,
As the mountains that guard thy coasts.
Mighty is He,
As the sea whose billows break upon thy shores.
Glorious is He,
This King of Kings—the Lord of Hosts.

He it is who led His people forth with singing,
He is the captain of the King's hosts.
His people shall follow after Him,
And His troops shall shout His praises.

The Stream And The Ocean

Hark! Hark! He is speaking unto His people saying,

“Dost thou behold this narrow stream shining in the sunlight?
And lifting up thine eyes, dost thou behold the great, sweeping expanse of the mighty ocean? Thy present borders are but as the narrow stream, but if thou wilt follow Me, I will enlarge thy borders, grace and power and glory shall be multiplied unto thee, and as the ocean is more mighty than the stream, so shall thy latter glory be greater than thy former.”

The Sapling And The Oak

“Dost thou behold yonder sapling of the oak? And have you considered the mighty parent oak, rising in lofty maturity far above it? My children are at present but as the sapling, nourished by the former and the early latter rain, but O! if they would lift up their heads and open wide their mouths to receive the latter rain in its abundance, they should be made to grow up and up until their branches should rise above every hindrance and tower in regal authority over every obstacle. The fowls of the air should nestle amongst its branches, and the herds should lie down in great delight beneath the shadow thereof.”

The Babe And The Giant

“Dost thou behold the babe, taking its first steps, upheld by its mother’s hand? Hast thou beheld the mighty giant striding across the field, upon whose broad shoulders the heaviest burden seems but a feather’s weight?

His body is today as that of a little child beginning to take its first steps forward into the strength and life of the Spirit-controlled realm. But if My people will but look unto Me and lean no more on the maternal arm of human flesh, I will cause them to tower as the giant; they shall move forward in conquering strides; their reproach shall be taken away from before the heathen. They shall no more ask, ‘Where is thy God?’ but shall say, ‘We have seen His light from afar off.’”

Then shall the Lord take His church unto Himself: mighty, strong, conquering, and all glorious.

The night with its shadows is fleeing away. The sun is rising in splendor o’er the eternal hills. The day is breaking. The tidal waves of blessings are rolling in. The showers of blessing shall come down in torrents, for behold, midst sunshine and rain, the glory of God is rising and bursting upon His people. They shall show forth mighty signs and wonders through His Spirit’s power.

*Rejoice, O thou bride of the Bridegroom.
Be glad, O virgins clothed in white.
Rejoice, rejoice, and dry those tears
For the long, long night is at an end.
See! The light of an eternal dawn is breaking,
The Sun of Righteousness is rising
With healing in His wings.
Yea, the Sun is rising, even the Sun that shall never set,
The light is breaking; the light that shall never fade away.
Hark! The trumpet is resounding and echoing
Through the holy mountain of the Lord.
The bugle, canst thou not hear its clear,
Swift voice coming o’er the billows?
’Tis echoing down from the land where tears never flow.
Stand, therefore, clad in the robes of love, truth, and praise, thy sandals upon thy feet.
Let thy veil of separation be upon thy face.
The Lord cometh quickly for His beloved.
Thy veiled face is but as a hidden
And foolish mystery to the world,
But to Me, thy face is fair and comely,
O chosen one.
Those that love not Me nor thee
Have cast thy name out as evil,
But I have called thee by My new name,
And thou art Mine.
I have engraven thy name upon the palms of my hands.
I have entwined thee in the cords of my heart.
The golden chains upon thy neck
And thy fair jewels adorn thee, my beloved.
Thy rubies are as drops of blood,
My blood that was shed for thee.
Thy pearls as teardrops shed by one*

*Who walked with Me and fellowshipped my sufferings.
Thy diamonds are priceless souls
Which thou hast won for Me.
Thy heart shall be filled with righteousness,
Thy face with joy, for thine eyes have caught
The earliest rays of dawn.
I am coming, little children. I am coming in the morn.*

*O Balm of Gilead, who art Thou?
Thou art the Prince of a mighty host that leadeth
His people and healeth them from all their sorrow.
O thou mighty Victor, who cometh with conquering tread,
And laden with the trophies of war,
Who art Thou?
Thou art our Bridegroom,
The King of Righteousness.
O Thou Ray of glory that shineth down
Twixt parted clouds,
Piercing the darkness of sin's night,
And dispelling the gloom of sorrow,
Who art Thou?
Thou art the Sun of Righteousness,
the Lord of Glory is Thy name.
O radiant Path that leads from earth to heaven,
O glorious Way that leads from darkness into light—
Who art Thou?
Thou art Jesus, the Way, the Truth, and the Life,
and beside Thee, there is none other.
O Door swung wide upon Thy hinges,
Through whose portals are revealed
Blest sparkling streams and fragrant meadows,
Who art Thou?
Thou art the Door by which if any man*

*Shall enter in, he shall be saved and
Shall go in and out and shall find pasture.
O Thou Lily of the Valley, Thou Rose of Sharon,
Thou Bright and Morning Star,
Thou Fairest of ten thousand to the souls of Thy people,
Thou art surely our Jesus,
The King in royal garments,
The Lamb slain from the foundation of the world.
And thou who comest up out of the wilderness,
Leaning upon the arm of thy Beloved,
Thou upon whom the first rays of the rising sun
Are falling in transforming glory.
Who art thou?
Thou art the church,
The chosen bride of the Lamb,
The body of overcomers,
The tested, tried people who have passed through the waters
And walked through the fire.
Thou art the espoused wife of thy Beloved,
The Son of the Living God.
What are these white robes that clothe thee
And that shine with righteousness?
These are the robes of His righteousness
With which He didst clothe us in the day of our nakedness.
What are these shoes that adorn thy feet,
Studded with precious jewels
And bound with lacings of love?
These are the shoes of salvation,
With which He hath shod His people
Whom He leadeth forth.
Her garments are embroidered with fine needlework
And each stitch is worked in gold.
The victor's crown of righteousness shall be placed*

*Upon her head, and she shall reign
With the King upon His throne.
Oh, come, come, My beloved.
The time is short.
I long to lead you quickly forth
To greater power and victory.
Quicken thy step, O church of the living God,
Press closer to Me.
Lean hard upon Mine arm,
I will lead thee forth to the more excellent glory,
Thus shall we hasten on to the end of the way,
Till with My hand I shall sweep back the
Flaming curtains of eternal dawn,
As we pass through the portals of
Our eternal and glorious day.
AMEN.*

What We Believe and Teach.



September 28, 1918

The Holy Scriptures



WE BELIEVE THE Bible is, as Paul teaches in 2 Timothy 3:16, given by inspiration of God, and from Genesis to Revelation, contains a continuous unfolding of God's plan for the human race.

The Godhead

We believe in the Father, Son, and Holy Ghost, three persons in one, as revealed at the baptism of Jesus, when the Father spoke from heaven and the Spirit descended upon the Son in the form of a dove. "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

Judgment Passed Through Adam

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Justification Through Second Adam

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:17).

Repentance And Pardon

This is a sorrow for sin, a confession of sin, and a definite turning from it. “And thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations” (Luke 24:46–47).

The New Birth

“Except a man be born of water and of the Spirit he cannot enter into the kingdom of God” (John 3:5). This is a real change in the heart, making man a “new creature” in Christ Jesus. (2 Corinthians 5:17).

Water Baptism

Jesus said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). Having reckoned ourselves dead to sin and alive unto God, we long to be identified with Him in His burial and resurrection, by this outward symbol. “Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so should we also walk in newness of life” (Romans 6:4).

Baptism Of The Holy Ghost

This is the incoming of the promised Comforter, to guide into all truth, to endue with power for service, to reveal Jesus to the heart, and in short, to make one’s body His abiding temple. When the Holy Spirit comes in, the same sign is given now as on the day of Pentecost, when they all spake in other tongues as the Spirit gave them utterance. This sign also accompanied the incoming of the Holy Ghost upon the Gentiles, recorded in Acts 10:46 and Acts 19:6. And the same evidence is given today. “For the promise is unto you,

and to your children, and to all that are afar off, even as many as the LORD our God shall call” (Acts 2:39).

The Lord’s Supper

This is a most precious memorial and testimonial to the world of its Redeemer. “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me” (Luke 22:19). For as oft as ye do this, “ye do shew forth the Lord’s death till he come” (1 Corinthians 11:26).

Gifts Of The Spirit

There are nine gifts of the Spirit, namely: wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues (1 Corinthians 12:8–10). The gifts are bestowed by the Spirit and are for the edification and up-building of the church. We are told to covet earnestly the best gifts (1 Corinthians 12:31).

Fruit Of The Spirit

There are nine fruits of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22–23). No matter how abundant the leaves and branches of the apple tree are, if it is barren and fruitless, it is a failure. Just so with the Christian, no matter how loud his profession, if the fruits are lacking in his life, he has fallen short and failed.

Divine Healing

As sickness came into the world through sin, our heavenly Father provided that the sacrifice of Christ should provide a perfect

deliverance from all the power of the devil, both for body and soul. And so it was prophesied of Him, “with his stripes we are healed” (Isaiah 53:5). James instructed the early church to call for the elders to pray for the sick, anointing them with oil, and the promise is, they shall be raised up (James 5:15).

The Second Coming Of Jesus

It is evident that we are drawing toward the close of this dispensation. Prophecies and signs are fast being fulfilled. Daniel’s image is almost complete (Daniel 2).

The angels in white at the ascension of our Lord promised the disciples that, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11). “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which...remain shall be caught up together...to meet the Lord in the clouds” (1 Thessalonians 4:16–17).

The Preparation Of The Bride

A blood-washed, Spirit-filled, separated people are preparing to rise to meet Jesus in the air, to be presented spotless and blameless to His Father, and to reign with Jesus on His throne forever. Ephesians 5:27; Revelation 22:5.

God's Pattern



October 1918

See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Hebrews 8:5



RS. DRESSMAKER, HERE are ten yards of serge. I want you to make me a dress according to this pattern,” says Mrs. S. The dressmaker takes the goods into one hand and the pattern in the other and says, “Yes, Mrs. S, I will take your measurements and make this dress exactly according to the pattern.”

Her customer departs. The material is cut out. To the inexperienced eye, it would appear that these strangely shaped sections of cloth would never make a garment such as pictured on the pattern.

Mrs. S comes in the next day and says, “Oh, my beautiful piece of serge. Why, you have cut it up into such absurd shapes. Surely this will never make me a dress such as is pictured on the front of the pattern.”

But Mrs. Dressmaker says, “Do not worry, my dear lady, for it will surely be all right. I have cut it according to the pattern which you gave me.”

Then when next the customer appears, the dress has been whipped into shape and begins to take form. The next day, it is a beautiful and complete article made exactly “according to the pattern,” and Mrs. S goes away smiling with pleasure.

When Moses went up into the mount with God, God gave him a pattern and spake unto him as follows: "See that thou make all things according to the pattern shewed to thee in the mount." Moses came down from the mount and discovered two workmen engaged in assisting at the work of erecting a tabernacle, two workmen probably in an argument as to how things should be done. Moses settles the argument by presenting God's plans and specifications.

The New Testament mount gives us God's pattern for the home. The father is to not to have his way, the mother is not to have her way, nor is the son or daughter. But God is to have His will in the home.

God has a pattern for the individual Christian life, shown unto us in the New Testament mount. Christ, of course, is the pattern. We are to look to Him and not to man. God calls attention to His Son in this connection: "This is my beloved Son; hear ye Him." He is the pattern.

God has a pattern for the assembly. All of the nine gifts mentioned in 1 Corinthians 12 are to be in operation, and the graces of the Spirit to abound, such as love, joy, peace, longsuffering, gentleness, kindness, fidelity, self-control. God expects us and our lives to conform to the pattern shown us in His Word, that all—not some, but *all*—things in our Christian experience and walk with God are made conformable to the glorious pattern given in His Word.

Repentance

The first place that the sinner should conform to God's pattern is in repentance. See that you make your repentance according to the pattern—repenting with godly sorrow for sin and with a willingness to forsake it, seeing your own helplessness and unrighteousness and utterly undone condition before God, being willing to humble yourself and to straighten up as much of the wrong that you have done others as you possibly can with the help of God, and turning to Him with all your heart.

Glorious Salvation

With true repentance, God will give you a glorious salvation, which will be according to the pattern which He has given in the New Testament mount. O dear ones, do not be satisfied with a salvation that falls short of the Bible pattern. Many people have tried to improve on God's pattern, in the natural realm as well as in the spiritual.

A few years ago, it was a great fad near my home to dock all the horses' tails; man thinking that he could improve on God's pattern. The result was that beautiful flowing appendage, so handsome in the trotting steeds, was taken away. There was no way for them to brush the annoying insects off; it was a mutilation instead of an improvement.

Just so it is in the spiritual realm. Man has tried to improve on God's pattern and to say that real repentance and a born-again experience according to the pattern was not necessary. "Sign your name on a card or put your name on our church membership roll. Let us give you the right hand of fellowship, live a moral life, do the best you can, be a good neighbor and pay your debts, and you will be all right. This weeping and crying and howling for forgiveness is all unnecessary."

Just as mankind tried to cut the horses' tails off, so they try to cut off repentance and a real born-again experience, but God is speaking to you through these lines, dear reader, and He is saying, "See that thou make all things according to the pattern." Never mind your neighbor, but that *thou*—personal—make all things according to the pattern. "The soul that sinneth, it shall die." God cannot look upon sin with the least degree of allowance. "Be sure your sin will find you out." "Whatsoever a man soweth, that shall he also reap." "He that sinneth is of the devil," but when you have a real, born-again experience according to the New Testament pattern, you will find that "old things have passed away and all things have become new." The things you once loved, you now hate. The things you once

hated, you now love. It will be a right about-face from hell to heaven, and there will be a witness in your heart and a glorious praise to the Lamb for sinners slain.

Thank God for repentance! Thank God for salvation, but do not stop there, dear heart, for God says, “See that thou make all things according to the pattern which I shewed thee in the mount.”

Receive Ye The Holy Spirit

Having been born again, having had your sins washed away and been cleansed through and through by the precious blood, the Lord still speaks to you saying, “Receive ye the Holy Spirit.” There has been much controversy over this subject during the recent years of the outpouring of the latter rain. Many people have tried to cut off portions of the anatomy of the spiritual body, shown us in the twelfth chapter of First Corinthians. Many have claimed that we could receive the baptism of the Holy Ghost some other way than according to the pattern. Now, according to the pattern shown in the New Testament mount, they who received the Holy Ghost spake with other tongues as the Spirit gave them utterance. For reference, see Acts 2:4, Acts 10:46, and Acts 19:6. The Lord Himself, in mentioning the signs that should follow them that believed, said they speak with new tongues. Isaiah declared that with stammering lips and another tongue would He speak to these people.

Peter received the baptism of the Holy Ghost according to the pattern, so did all of the twelve disciples, the Virgin Mary, the one hundred and twenty, the Gentiles at Caesarea, the disciples at Ephesus, etc. Paul himself received the baptism of the Holy Ghost according to the pattern, and in the fourteenth chapter of First Corinthians, stated that, “I speak with tongues more than you all.” And now, God is saying to you, dear believer, “See that thou make all things according to the pattern which I have shown thee in the mount.”

Has God Two Patterns?

Many theologians of today would seem to infer by their teachings that it is not at all necessary to conform to God's old-fashioned pattern. This, however, will not excuse you from your duty toward the God who told you to make all things according to the pattern which He Himself hath shown you; therefore, do not be content with any experience short of that taught you in the Word of God. When the Holy Ghost comes in, He will undoubtedly speak through you in other tongues, just as He did in the days of old. Moreover, if you yield to Him, the gifts and the fruits of the Spirit will be worked out and made manifest in your lives and assemblies.

According To The Blueprints

When an architect builds a house, he builds it according to the blueprints, not using his own judgment and saying, “this is in the pattern, but it is not necessary,” or “such and such a thing is not in the pattern, but we will add it anyway, because we think it will look better.” No, such an architect would lose his contract and have to pay dearly for his disobedience. God has given us the blueprint of His Word, has given us His glorious pattern, and expects the plumb line to be set to our Christian experience, that we may measure up to the Word in all things.

After having received the Holy Ghost, see that all the fruits—love, joy, peace, longsuffering, gentleness, goodness, faith, patience, meekness—are in working order in your life. If these fruits are missing, then all things have not been “made according to the pattern,” and something is radically wrong somewhere. Search your heart before God and let Him lay the pattern upon you, in Jesus' name.

Divine Healing

“Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the

Lord.” Has this part of the pattern been laid upon your life? Jesus is the same yesterday, today, and forever. He still heals the sick, casts out demons, performs miracles, and is working in the same ways He did through His apostles in the days of old.

He is seeking to bring back His church to the old-time Pentecostal power and glory, that when He shall appear, He will catch up to His own side a perfect church, perfect in power, love, and purity, that He may present her a glorious bride, spotless and blameless.

Barabbas



October 1918

And they cried out all at once, saying, Away with this man, and release unto us Barabbas....Now Barabbas was a robber...who for a certain sedition made in the city, and for murder, was cast into prison.

Luke 23:18; John 18:40; Luke 23:19

JUST THESE FEW vivid, gripping incidents—nothing more is told us of this great Barabbas. The thick shroud of mystery that envelops both the beginning and the ending of his life is not dispelled by the light of the Scriptures, but these few bright crimson drops, wrung from the very heart of his story, as it were, seem to cry aloud a tale of innocence pursued by temptation, temptation overtaken by sin, and sin pounced upon and condemned to die by the law. Stern law was conquered and its grip loosened by Jesus, the Substitute and Redeemer who died in the sinner’s place.

Such a striking type is Barabbas of the whole human race and of ourselves individually that, as we stand looking down upon the incomplete story of his life, it seems like some wondrous, fascinating, unfinished texture stretched upon the loom of life, its riotous colors bespeaking sunshine and shadow, joy and sorrow, tragedy and triumph, threads frayed and hanging from the ending, threads loose and dangling at the beginning, as though inviting the onlooker to

pick it up and weave again the history of the whole human race, as embodied in the study of Barabbas.

Childhood Days

About the springtime of every child, we love to weave the white threads of innocence, a godly, praying mother, and the picture of a little white-robed form, learning to pray at mother's knee. The home that has robbed its children of a praying mother has deprived them of one of the richest treasures that is within its power to bestow, a memory which money could never buy, nor time destroy.

Whether Barabbas had a praying mother or not, we do not know, but we long to think of her as instructing him in the old laws and the prophets, weeping and praying for him as he wandered into bad company and the paths of temptation. As he grew older, we do not know whether or not he was married, but there may have been woven into the loom of his life with golden threads of love, a wife and a beautiful baby boy. One thing we are certain of, however, is that he was led into sin, ever deeper and deeper, while God was speaking to him and the angels were warning him, saying, "Barabbas, be sure your sin will find you out."

Doubtless, Barabbas meant to call a halt sometime in the near future. He never meant to go so far into sin as to be caught, cast into prison, and condemned to die. Every dark cloud of warning that the Lord put into his way was doubtless tinted rosy by the devil with promising colors of golden wealth and remuneration, as he was led on and on from one sin to another, until at last his crime is known.

Barabbas Was A Robber

In all probability, his robbing started in some seemingly simple and trivial way—some tiny, childhood theft for which his conscience troubled and accused him. At the second theft, a little larger than the last, his conscience did not seem to trouble him quite so much,

and unbelievably soon his soul was hardened until he became the leader of a band of robbers and started up insurrection in the city. He may have chuckled to himself and told his colleagues that they were clever enough to evade the law and that they never would be caught, as many another sinner assures himself. But once more came the last and final warning:

"Repent; be sure your sin will find you out. Whatsoever a man soweth, that shall he also reap. The soul that sinneth, it shall surely die."

(Oh, Barabbas! What a striking type you are of our foreparents who, in the garden of Eden, when first tempted by this same sin, stole and ate the fruit from the forbidden tree. No doubt Satan, in the form of a serpent, whispered in your ear, as he did in the ear of Eve, saying: "Eat thereof. Ye shall not surely die." And then, guilty and sinful, you sought to hide yourself behind the trees of deception and to assure yourself that neither God nor the law would see or punish you there.

But just as surely as Adam and Eve, shrinking guiltily behind their covering, heard the firm footsteps of almighty God walking through the garden to meet them in the cool of the day; just as surely as God called out, saying, "Adam, where art thou," just as surely as He discovered, condemned, and punished their sin—just so surely did the footsteps of the law seek and overtake you, Barabbas!)

Cunningly the devil led him on and on until one day, he found himself the ringleader of an insurrection made in the city streets. Then, blinded with demonic rage, his blood surging in tumultuous riot through his veins, his reason overstepped her bounds and, quick as a flash, a heavy blow was struck. The limp body of his victim fell with a sickening thud to the ground, and a deep-dyed thread of crimson was shot through the texture upon the loom of life.

Barabbas Was A Murderer

Swiftly the heavy, relentless hand of the law fell upon the shoulder of the guilty wretch, staring with horror upon the work of his hands. Escape was impossible. Mercy was out of the question. The law must

take its course. Doubtless the trial that followed was fair and square in every respect. Barabbas was guilty. There were many witnesses to prove his guilt, both as a robber and as a murderer. No power could avert the penalty of the law nor hinder it from descending upon him.

To and fro, back and forth, flew the shuttle of time across the loom of life, now weaving threads that were dark...somber...mournful. Was it with bated breath and blanching cheeks, or was it with a thin veneer of bravado that he heard the awful sentence pronounced upon him: "Barabbas, you, with your two thieves who conspired to work under your leadership, are condemned to die and shall be hanged upon three crosses of wood on Calvary's hill till you are dead."

And when, plunged into the blackness of the dark dungeons beneath Pilate's judgment hall, chains clanking upon the damp flagstones as he writhed in the anguished throes of remorse, did he cry aloud?

"Oh, bitter thongs of the law! Oh, bands and chains of justice! Is there no escape from thee, e'en though I see my awful error and now repent?" And did the voice of firm, relentless law, with face like flint, echo from the haunting memory of mother's teaching, "An eye for an eye, a tooth for a tooth; the murderer shall surely be put to death."

Sitting there in the darkness of sin, unable to help himself, beyond the help of mortal man, the chains of approaching retribution already biting into the flesh of his body, condemned to die without hope, nothing to look forward to but death—what a picture Barabbas is of the whole human race.

Barabbas, A Picture Of The Human Race

By Adam, sin entered. The first sin, recorded in Genesis 3:6, was that of theft. The second sin, recorded in Genesis 4:8, was murder. God, in His infinite holiness, could not look upon sin with the least

degree of allowance; the soul that sinneth, it must die. Death and eternal despair followed in the wake of sin. A great gulf had been fixed between man and God, the strong arm of the law fell heavily upon the human race, and after a fair trial, the guilty verdict was brought in. The sentence of death was passed, and man was plunged into the dark prison of captivity beneath the judgment hall, waiting the hour when judgment should be executed upon him.

Oh, that someone would come to open the prison doors of those who were bound. Oh, for an arm to save, one who would bear the griefs and carry the sorrows of a sin-stricken race, one who would be wounded for the sinner's transgression and pay the sinner's debt!

Who knows the thoughts that throbbed through the aching brain of Barabbas during the days that followed—the stabbings of remorse, memories of other days, thoughts of what might have been, sleepless nights, hopeless days, not one ray of light to pierce the gloom!

Did that awful voice that had pronounced the sentence in the judgment hall keep ringing in his ears: "Thou shalt be hanged upon a cross of wood on Calvary's hill, thou and thy two thieves, till thou art dead?" Did he lose all track of time, till his ears were ever straining to hear his name called and the great door to be swung wide, the hour when the dark silence would be broken and, midst the roaring of the voices of the rabble and the piercing light of day, he would be led forth to die that shameful and ignominious death? In the silent darkness of his cell, with no other sound than the drip, drip of the sweat drops that came from the ceiling and fell like tears upon the flagstones at his feet, did the vision of the cross, *his* cross, rise before him, ever drawing nearer and nearer as the hour of his crucifixion approached?

Steadily on the shuttle flies across the loom in somber and desolate colorings.

Oh, what is this! The threads of wild terror and panic are being shot across the loom! Barabbas, sitting stock upright, rigid as though

turned to stone, listens with every nerve tense. Hear it? There it is again; it is his name they are crying:

“Barabbas! Barabbas! Release unto us Barabbas. Bring forth Barabbas! Barabbas! BARABBAS!”

’Tis the voice of a multitudinous rabble, ever growing and swelling in volume. But how could he hear it away in this dungeon? The doors must be open. Yes, footsteps are echoing along the stone corridors that lead to his cell, nearer and nearer they sound, swords swinging, keys jangling on their rings, and ever as a background, comes the imperative roar of the mob in the judgment hall above, a roar that is now settling into a steady chant brooking no denial.

“Barabbas! Barabbas! Release unto us BARABBAS!”

Louder and plainer comes the tread of the soldiers, until, at the sharp word of command, they halt before the cell. The rattle of the ponderous key in the door, the grating of the lock, the creaking of the heavy door, and then the unexpected words: “Come forth, Barabbas, another is to die in your place today. You are a free man.”

Tell me, O weaver at the loom, did a faint ray of hope dawn in his heart, or did he shrink back and cry from the anguish of his soul, “Oh! Do not laugh at my calamity and mock when my fear cometh. I know that I have had a fair and square trial. I know that I have been proved guilty and am worthy of death. I will go to my death upon the cross, but Oh! don’t, don’t mock at my calamity and jeer at my hour of sorrow.”

And did the keeper reply: “’Tis neither jest nor mocking, Barabbas. ’Tis true, thou art a free man. One named Jesus is to be stretched upon your cross on Calvary’s hill twixt the two thieves today. With mine own eyes have I seen Him tied to the whipping post in the court without, His back bared to the smiters, the blows of the cruel lash raining upon His shoulders. They are now leading Him up the hill to be crucified. Come forth, Barabbas! Come forth! You

are free! He shall be bruised for your iniquity, and the chastisement of your peace is to be upon Him. He will die in your stead.”

A Free Man

Free? Free? FREE?! Surely his ears could not hear aright! Surely this must be some horrible dream rising up to torment him.

“Make haste, Barabbas, come forth!”

Ah! The chains were loose at his feet. His hands were free. The biting iron that had long lacerated his flesh was gone. One trembling step...two...three. He was almost to the door, but no restraining hand had fallen upon him; no voice had jeered, “Ah, Barabbas, come forth and pay the price. Thy sin hath found thee out.” Four...five...six. He had gained and passed the door. Seven...eight...nine steps. He was groping his way along the corridor, stumbling blindly toward yon distant ray of light. True, the soldiers were marching behind him, but they were making no effort to seize him. What did it all mean? Surely they would seize upon him at the last moment. But no, they turn off in another direction, and he is left alone, walking into the ever-growing light that pierces his unaccustomed eyes.

When at last he reached the yawning doorway, clinging to its portals with one trembling hand and shading his eyes with the other, what were his thoughts as he gazed once more upon the sunlight and once more heard the singing of the birds and the voices of children round about him? Were the golden threads of hope and new resolution already being woven into the texture, even amidst his bewilderment?

Oh, these dangling threads that hang loose from the end of the texture! Tell me, just how was the story finished? Did Barabbas catch sight of the throng wending its way to Calvary’s hill? Did he hear the hissings and the jeerings of the multitude and see yon lonely Man in robes of white, fall beneath the burden of the cross?

Did he run, perhaps, to the old cottage home, and clasping his amazed wife and little boy by the hand, cry: "Oh, come with me, and let us go and see the man that is dying in my place. Today was the day set for my execution. Today I was to be hanged upon the cross and die a felon's death, but another man, an innocent man, is dying, dying for me. Oh, come! Let us go and look upon His face that we may fathom the mystery of such love."

Let Us Go And See The Man

And did they push their way together through the throng and up the hill, ne'er stopping till they reached the foot of the cross, where sobbing women mourned the grief of Him who bore our sorrows?

And as Barabbas gazed into that face most fair and saw the nails and the blood drops streaming down from brow and hands and feet, as he looked into those eyes of deep, unutterable love and heard the words, "Father, forgive," falling from those anguished lips, did he cry: "Oh, Jesus, thy love has won my heart! Yonder are the two thieves, one on the right, one on the left—but there is the middle cross, the cross upon which I should have died."

And stooping down, did he take his little son up in his arms and, pointing to the cross, did he sob in his ear: "Oh, Sonny, look! That is the cross your papa should have died upon; that is the place where I should have hung, the death I should have died, but yon lonely Man, whom they call Jesus, is dying in Papa's place. Oh wife and son—and oh, my heart!—let us ever love and live and work for this Jesus who gave Himself for me."

As Barabbas gazed steadfast into the eyes of Jesus, did the face of the Lord turn toward him? Did their eyes meet, and was there a look of understanding exchanged between the two that broke Barabbas' heart and held him captive by the chains of love forever?

Did he fall upon his knees, crying, "Jesus, how can I ever thank you?"

*Drops of grief could ne'er repay
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do."*

Was he there when the mangled body of Jesus was lowered from the cross and laid within the tomb? Was he there upon the morning when Jesus appeared to His people and ascended up in the clouds to His Father's throne? Was he among the hundred and twenty on the day of Pentecost who received the gift of the Holy Ghost and went forth proclaiming the message of Jesus and His power to save?

We know not of a certainty, but one thing we do know is that when this whole world of ours was wrapped in darkness and imprisoned by sin and death, the Spirit of the Lord was upon Jesus, anointing Him to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, to recover sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord.

We do know that Barabbas was no greater sinner, nor more devoid of hope than this whole world of lost sinners. Jesus came and was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we were healed. When we like sheep had gone astray and had turned everyone to our own ways, the Lord laid upon Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth. He was taken from prison and from judgment. He was cut off from the land of the living. For the transgression of the people was He stricken. He made His grave with the wicked and with the

rich in His death, yet He had done no violence, neither was there any deceit in His mouth. He was numbered with the transgressors; He bare the sin of many and made intercession for the transgressors.

Mankind, In The Dungeon Of Despair, Awaits Death

By one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned.

Romans 5:12

What a hopeless, miserable dungeon man had placed himself in by his sin and disobedience to God. No matter how he might search, there was no way out. The great, massive door of mercy was the only hope. The law, stern jailer that it was, refused to open that. Because of one man's sin, death reigned supreme upon its throne from Adam to Moses (Romans 5:14).

Sitting there within the prison cell of despair, there came the day when "the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up" (Matthew 4:16).

The footfalls of deliverance were heard coming along the corridors of time, grace (heaven-sent turnkey) bore the key of divine, sacrificial love that turned the lock of condemnation and swung wide the ponderous door of mercy.

Mercy and love—the inseparable pair—stepped within the prison cell and, loosening the bands of despair and breaking the power of sin's strong chains, called to all mankind.

Come Forth

"Come forth! You are free men; another has died in your place. One named Jesus has borne your cross and paid the price of your redemption. Come forth, come forth. Oh, trembling souls, why sit longer in

the valley and in the shadow of death? Can you not understand? The door is open, the chains are broken. Barabbas, Barabbas, *come forth!*"

What would you have thought of Barabbas, had he refused to leave the dungeon, choosing chains and darkness rather than liberty and light? What opinion would you have had of Barabbas, had he been such an ingrate, so void of appreciation and gratitude, that he did not even take the trouble to climb blest Calvary's hill to see and thank this Jesus who died for him?

Jesus died for you—your prison door stands wide; the Spirit calls, "Come forth, the sunlight of God's love and mercy awaits you, pardon and peace are yours for the taking. Will you turn just now to Calvary, wend your way to the cross, and gaze into the face of your Saviour, that face which was more marred than the face of any other man?"

There are your two old companions, sin and death, hanging upon the two crosses beside your Lord. For the first thief, sin, there can be no allowance, no excuse. Sin must die to you, and you to sin. For how can we who are dead to sin live any longer therein?

As for the second thief, at the eleventh hour, his pardon came, when death was swallowed up in victory. The sting of death is sin, and when our old companion, sin, is dead, then it is that the sting is taken out of death and the ransomed soul can cry, "Oh, death, where is thy sting?" Whether the body sleeps or wakes matters not. To be absent from the body is to be present with the Lord. "Verily, I say unto you, this day shalt thou be in Paradise with Me."

Yes, dear sinner, Jesus paid it all; all to Him you owe. Turn to Him just now. Thank Him for His great love and for the shedding of His precious blood, and as you gaze upon Him, your heart will be melted, the tears will fall from your eyes, and you will break forth into singing.

*"My Jesus, I love thee, I know Thou art mine;
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I love Thee, my Jesus, 'tis now."*

The Meeting in the Air



*Sung in Tongues and Interpretation
October 1918*

*To whom shall I compare my love
Who came from Heaven above?
Who sent the blessed, heavenly dove,
Revealing Jesus' holy love?*

CHORUS

*To whom shall I my love compare?
The fairest of the fair.
Soon His glory I'll share
In the meeting in the air.*

*To whom shall I compare God's Son,
Glorious as the noonday sun?
Who bowed His head and cried "Tis done,"
And final victory won.*

*To what shall I compare His might
As clad in robes of light
He rides victorious in the fight,
Dispelling gloom and darkest night.*

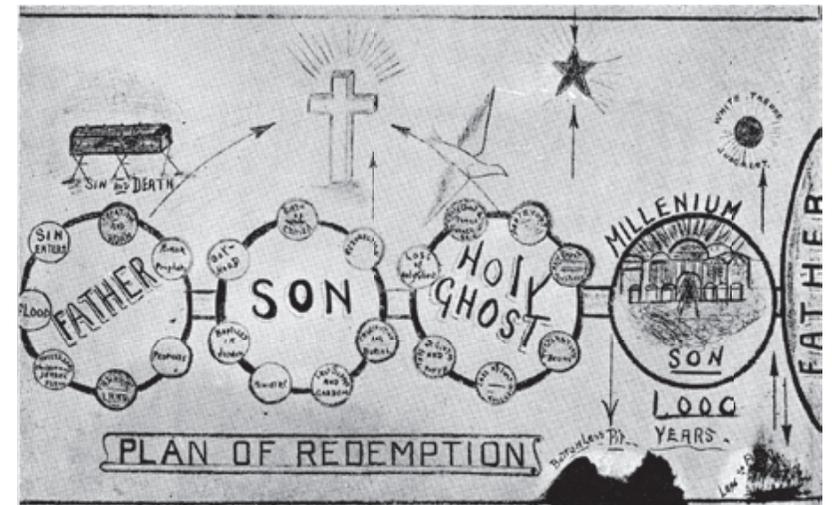
*To what shall I compare thine arm,
Laid bare 'gainst sin's alarm*

To guard His people from all harm,
With its might their souls to charm.

The Plan of Redemption



Philadelphia, Pennsylvania
Summer 1918



IN ORDER TO make the great plan of redemption simple and plain to a certain audience, and that the eye might assist the ear and the understanding of many who knew little or nothing about God's Word or of the combined efforts of the Triune God to save a sinful race, I conceived the idea of drawing this "Plan of Redemption" chart. It sets forth in a simple panoramic form the chain of events from creation and the fall to the final restoration of all things.

The first three divisions in this chain, as you will see, represent the dispensation of the Father, the dispensation of the Son, and the

dispensation of the Holy Ghost, as linked together in their combined efforts to redeem sinful humanity.

Father

Over the first circle is placed a coffin, representing the sin and death that reigned from the time of Adam to Moses, and from Moses on to Christ.

Satan, who had been cast out of heaven, tempted our forefathers (the first inhabitants of the earth) and led them into disobedience and sin, thus causing the downfall of the whole human race. God, in His holiness, could not look upon sin with the least degree of allowance, “wherefore, as by one man, sin entered into the world, and death by sin; death passed upon all men, for that all have sinned.”

The first chapter of Genesis opens with life and creation pulsing everywhere; the last verse of the last chapter of Genesis ends with a dead man embalmed and buried in a coffin in Egypt. “The soul that sinneth, it shall die,” was the verdict that God had given, and His word could not be broken; thus the whole human family had gotten themselves into a box, a coffin they could not get out of.

The human race began with a perfect man and woman, fashioned in the likeness of God’s own self, walking together with Him in life and purity beneath the fruitful trees of the garden of Eden—and ended in a coffin, the sentence of death passed upon the seed of woman.

God, in His plan of redemption, reversed the whole order of things.

He began with a man (Jesus Christ, whose blood was shed for sinners) lying in a tomb, still and cold in death. He ends with a perfect man and woman (Christ and His bride) walking with God beneath the never-fading trees of the New Jerusalem in eternal life and purity.

Just as Eve was deceived by the fair words of the serpent, and just as Adam was not deceived but took willingly and knowingly of the forbidden fruit, so it was that when the whole human race was

deluded and deceived by the tempter and condemned to death, Jesus, our second Adam, willingly and knowingly came down and partook of the fruits of death, standing by the sinner’s side that he might take the sinner’s place, bear the sinner’s banishment, die the sinner’s death, and lift him from the fall.

In that fall from grace, mankind fell so low and descended to such depths that nothing short of the combined efforts of the Triune God could lift him up or reinstate him in the presence of the Father, blameless without spot or wrinkle or any such thing. During the dispensation of the Father, as recorded from Genesis to Malachi, God repeatedly promised that in the fullness of time, He would bestow a love gift upon this sinful world—that gift was to be Jesus, His only begotten Son. Jesus would bruise the serpent’s head and, by His own precious blood on the cross, bridge the gulf twixt man and God, rend the veil, and open a new and a living way into the Holy of Holies.

Through the centuries recorded in the Old Testament and divided into periods—Creation and Adam; sin enters; flood; Moses leads the children of Israel forth; Canaan land; minor prophets—a faithful people had been looking forward to the cross and the day when Jesus would shed His blood, just as we who live in the dispensation of the Holy Ghost today look back to the cross and the blood shed thereupon.

True to His promise, in the fullness of time, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Son

The second dispensation, that of the Son, is recorded in the four Gospels of the New Testament. It is overshadowed on the chart by the cross, even as the old dispensation had been overshadowed by the coffin (sin and death). It is joined to the first dispensation by the small preparatory link—the preaching of John the Baptist.

In delivering his two great messages—"Repent" and "Behold the Lamb of God," John the Baptist prophesies the coming of the dispensation of the Holy Ghost. "There cometh One after me, the latchet of whose shoe I am not worthy to unloose. He, when He is come, will baptize you with the Holy Ghost and fire." It is as though John looked right straight through this circle upon the chart—the work of the Son—and saw the end from the beginning. There are many things he might have said about Jesus.

He, when He is come, will heal the sick. He, when He is come, will raise the dead, feed the hungry multitudes, cleanse the lepers, shed His blood, and be resurrected the third day...but looking through all of these things, wonderful as they were, with the clear vision of the Spirit, John looks ahead and cries: "He, when He is come, will baptize you with the Holy Ghost and fire."

The second dispensation, the life of Jesus—taking in the birth of Christ; boyhood; baptism in Jordan; ministry; last supper and garden; crucifixion and burial; and the resurrection of our Lord—while completely spanning the gulf between God and man and bringing salvation from sin through His precious blood, still needed the work and dispensation of the Holy Spirit, third person of the Trinity, to complete the plan of redemption in its fullest sense. Jesus plainly declared: "It is expedient for you that I go away; for if I go not away, the Comforter will not come." There must needs be a third story to the ark, a place in which the sin-cursed multitude might take refuge to escape the flood of judgment that must fall upon the iniquities of earth.

Holy Ghost

Just as the Father bestowed the gift of Jesus Christ, His Son, as a love gift to the sinner, so now in turn, Jesus bestowed the Holy Ghost, the promise of the Father, His love gift to the believer.

The link which joins the dispensation of the Spirit to that of the Son is the ten days between the ascension of the Lord and the outpouring of the Holy Spirit, wherein the one hundred and twenty tarried for the promised Comforter. 'Tis as though the Father joined hands with the Son and the Son with the Holy Spirit, that by their unity and oneness of purpose, the plan of redemption might be wrought out.

Just as sin and death overshadowed in Circle 1, and the work of the cross rises high above any other event in Circle 2, so now the Holy Spirit, as a dove, broods over and o'ershadows the dispensation of the Holy Ghost.

The dispensation of the Holy Ghost began on the day of Pentecost, and we are still living in—and will be living in, in fact—until Jesus sweeps back the billowy clouds that curtain earth from heaven and takes His bride unto Himself.

Today we live in the closing hours of the dispensation of the Holy Spirit. Looking back through the centuries it embraces, since the day of Pentecost, we see first the church filled with power; the signs and wonders wrought under the downpour of the former rain that accompanied the first seed-sowing days; the loss of the gifts and power; the loss of the teaching of the Holy Ghost; the days when the curtains of the Dark Ages obscured the light of justification by faith; and then restoration begins and the teaching of the Holy Ghost and latter rain is broadcast.

We stand today on the verge of the coming of the Lord. Through the power of the Spirit. the church is being restored to the full standard of Pentecostal power and perfection. A little band of despised overcomers is coming through blood and fire, triumphant, purged, and made white through the blood of the Lamb. With uplifted faces and stretched-out arms, its members are yearning for the coming of the Lord, the bright and morning star, the Sun of Righteousness who shall arise with healing in His wings.

For the Lord himself shall descend from heaven with a shout...the dead in Christ shall be raised first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 4:16–17

Son

While the resurrected and translated saints are caught up in the rapture to the wedding and marriage supper of the Lamb, the tribulation, sorrow, and punishment such as was never known, leads on to the day in which the Lord shall descend with His saints and the government shall be upon His shoulders. “For He must reign till He hath put all enemies under His feet.”

The dragon, that old serpent, which is the Devil and Satan, shall be bound a thousand years and cast into the bottomless pit. There, an angel shall shut him up and set a seal upon him that he deceive the nations no more till the thousand years shall be fulfilled, and after that he must be loosed for a little season.

Then shall be fulfilled the prayer of our Lord: “Thy kingdom come. Thy will be done, on earth as it is in heaven.” The saints who have overcome, who have neither worshipped the beast nor His image, and who have refused to receive his mark upon their forehead or in their hand shall “live and reign with Christ a thousand years” (Revelation 20:4).

Read Revelation 20:1–15. When the thousand years leave expired, Satan shall be loosed out of his prison for a little season and shall go to deceive the nations; inasmuch that they shall gather round the beloved city and compass the camp of the saints, but fire shall come down from God out of heaven and devour them. The devil that deceived them shall be cast, not into the bottomless pit again but this time into the lake of fire and brimstone, where the

beast and the false prophet are, and shall be tormented day and night, forever and ever.

Father

Then comes the great white throne judgment, when the dead, both small and great, shall be called to stand before God, before the face of whom earth and heaven flee away.

The Book of Life shall be opened, and the dead shall be judged out of those things which are written in the books, according to their works. The sea shall give up the dead which are in it; death and hell shall deliver up their dead and they shall be judged, every man according to his works. Then it is that Jesus “shall have delivered up the kingdom to God, even the Father” and “shall be subject unto Him that put all things under Him, that God may be all in all” (1 Corinthians 15:24, 28). Thus the Lord, having subdued His enemies, places the reins again in the hands of the Father, the plan of redemption completed.

Read the chart from left to right: Father, Son, Holy Ghost, Son, Father. Now read it from right to left: it is the same.

The circle has been closed, but the work of redemption is not complete until the vision seen by John on the Isle of Patmos has materialized and again the perfect man and the perfect woman—Christ and His bride—walk beneath the ever-verdant trees, whose leaves shall not fade, and whose fruit shall not decay. The final overthrow of the devil and his power shall be brought about. Sin shall never enter there.

Oh, the infinite love and patience—the sweat drops of blood, the thought, the labors, the toils—of the Triune God to redeem a fallen world and bring back unbroken communion with Father, Son, and Holy Ghost!

Message in Tongues



Unity Hall, Hartford, Connecticut
September 27, 1918

*Behold, the Lord your God is speaking.
He is speaking unto His people that they move forward.
Oh! the time for standing still is past and over.
Its sun is set.
Yea, but behold, the Sun is risen,
The light is breaking forth over the hills.
Oh! The Sun of Righteousness is coming,
Yea, is speaking to His people.
For behold the Lord is coming soon.
Oh! Lift up thine eyes, behold the clouds are filled.
Open thine eyes, for the rain, for the latter rain is falling.
The barren places shall be glad and rejoice.
His people shall rejoice in Him;
Their reproach shall be taken away.
Yea, they shall rise in the garments of His glory
To see the King in His beauty.
Oh! church of the living God, arise, the fullness now receive.
Behold thy Lord is calling thee,
He is calling thee to leave the wilderness
And all its emptiness behind.
Behold! The land flows with milk and honey.
Its fruit is on the vine.
Yea, thy Lord is coming soon.*

*The Third Day, or The Best of the
Wine at the Last of the Feast*



November 1918



THE THIRD DAY—THE day of days, the day upon which the great marriage ceremony was to be culminated—had arrived. The early dawn found a sumptuous feast prepared and the waterpots of stone filled to the brim with red, sparkling wine. Those who were thirsty drank and drank of the luscious wine as though they would never get enough.

As time sped by, the wine ran low and finally ceased altogether. Then it was that word was brought to Jesus: They have no wine. Jesus answered and said, “What have I to do with thee? Mine hour is not yet come. Here are the empty waterpots, yonder is the well; go, let down your vessels, fill the waterpots with water.” And they filled them up to the brim. And He said unto them, “Draw out now and bear unto the governor of the feast.” And they bare it. When the ruler of the feast had tasted of the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and said unto him, “Every man at the beginning doth set forth good wine, and when men have well drunken, then that which is worse, but thou hast kept the good wine until now.”

The story of the water turned to wine is familiar, perhaps, to all, yet as we read it today beneath the ever-growing illumination of present-day light, the story seems new again. Each word and phrase seems laden with new meaning and fraught with greater significance than ever before.

“The third day.” We this recognize immediately to be our day, the dispensation of the Holy Spirit.

The first day, or dispensation, was that of the Father, and is recorded through the Old Testament from Genesis to Malachi.

The second day, or dispensation, namely that of the Son, is recorded in the four Gospels, Matthew, Mark, Luke, and John.

The third day, or dispensation, is that of the Holy Spirit, which began on the Day of Pentecost as recorded in Acts 2, and will not close till Jesus comes and takes His bride away, for it is at the close of the third day that the great Marriage of the Lamb is to take place.

Early Dawn Of Third Dispensation

The early dawn of the third dispensation found the earthen vessels of the hundred and twenty filled with the wine of the Spirit, so full, in fact, that the dwellers of Jerusalem were amazed and were in doubt and said one to another, “What meaneth this?” Others, mocking, said, “These men are full of new wine.” Then it was that Peter, standing up, lifted up his voice and said, “These are not drunken as you suppose, seeing it is but the third hour of the day, but this is that which was spoken of by the prophet Joel that should come to pass in the last days.”

We learn that when the hundred and twenty were all filled with the Holy Ghost they immediately began to speak with other tongues as the Spirit gave them utterance. Thousands gathered from all quarters of Jerusalem to gaze upon this strange feast and upon those who were drinking of the wine of the Spirit. Peter, filled with the Spirit and this glorious wine of the Kingdom, extended a hearty and cordial invitation to one and all to come and sit down at the table, assuring them (Acts 2:38) that if they would but repent and be baptized every one in the name of Jesus Christ for the remission of sins, they too should receive this gift of the Holy Ghost. He explained that the

promise was not only unto them and to their children, but to all that were afar off, even as many as the Lord their God should call.

The hours of the day move on, and as the hands of the Bible clock point to Acts 8, we find that those invited to the feast of fat things and wine on the lees are still arriving, for the people of Samaria received the Holy Ghost.

As the hands of the Bible clock point to Acts 10:44–46, the wine of the Spirit is still being poured out in unstinted measure. There we read,

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God.

Again the hands of the clock move on, till this time they point to Acts 19:1, 2, and 6, where we see the feast still in progress and being enjoyed by hungry souls who gather to hear Paul preach at Ephesus. We read that

Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost....And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And as we read on and on of those who were filled with the Holy Ghost and of their joy unspeakable and full of glory, we say, “Of a

surety, He hath given His Spirit without measure, and His gifts are without repentance.”

Dark Ages

For many years the feast continued, and the Holy Spirit was out-poured, and those who received Him were not drunken with wine but filled with the Spirit. There came, however, a day when the approach of the Dark Ages cast its long shadow across the church. The banqueting table upon which the children of the Lord had been feasting so long, instead of groaning under the burden of good things, was now empty and bare. Joel, catching sight of the leanness of the table, exclaimed,

The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

Joel 1:9–10

The baptism of the Holy Spirit, with its attendant joy, was withered away from the church of God, and the drink offering was withholden from them because their hearts were hardened toward God. They failed to humble themselves before Him and ask until they received. It was not long after they had lost the Holy Spirit until even justification by faith, the glorious salvation through the shed blood of Jesus, God's only begotten Son, was lost sight of, and the church was plunged into the black midnight of the Dark Ages.

To those who cry aloud in contrition, “What shall we do?” Joel, viewing the situation from the heights of prophecy, advises,

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land...and cry unto the LORD, Alas for

the day! For the day of the LORD is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

Joel 1:14–16

Go Fill Your Waterpots

And thus it was that from the great, throbbing heart of Mother Humanity, the cry went up to Jesus: “We have no wine. Oh Lord, restore unto us the joy of salvation, restore unto us the mighty power of thy Holy Spirit and the hours of feasting in thy presence. Send back the Holy Ghost to fill us with the wine of the Spirit.”

Then it is that Jesus speaks unto Mother Humanity, saying, “Woman, what have I to do with thee? Mine hour is not yet come. Here are your waterpots, yonder is the fountain. Go and with joy draw water from the well of salvation. I have never taken it away from you, it is here beside you all the time.”

As the light began again to shine upon the church, as she groped hungrily out of the Dark Ages back to light and freedom, the waterpots were filled to the brim from the well of salvation, and the truths of justification by faith were restored to the church. Mary thought that water was all they could possibly get at this late hour of the day, but true to prophecy, the water has been turned to wine, and during these closing hours of this third day, standing as we are upon the eve of the marriage of the Lamb, we can truly say, “He has given us the best of the wine at the last of the feast.” In other words, He who gave us the former rain moderately is causing to come down for us both the former and the latter rain in the first month.

Water Turned To Wine Today

Everyone who is willing to obey the injunction, “whatsoever He saith unto you, do it,” and who is genuinely born again and filled with

the blessed Holy Ghost, speaks with other tongues and magnifies God in these closing hours of the day, just as they did in early dawn. Hundreds and thousands during the last twelve years, throughout the earth, whose waterpots had been filled to the brim with salvation, have found their water experience turned into the rich wine experience of the baptized life in the Holy Ghost. He who gave the former rain with moderation is giving the latter rain without moderation—healings and miracles, gifts and fruits of the Spirit are piled high upon the table before our very eyes. Jesus is revealed in His beauty by the power of the Spirit, and we are drinking with joy the wine of the Holy Ghost, until we cry aloud, “Truly, truly He hath kept the best of the wine till the last of the feast.”

Get your empty waterpots, dear ones, and whatsoever He saith unto you, do it. Fill them up to the brim with the water of salvation, and He will surely turn the water into wine and fill you with His Spirit as in the Bible days. Then coming quickly to take us to Himself “when His hour is come,” He will drink anew with us the wine in His Father’s kingdom.

Reign, Silence, Reign



*A Message Given in the Spirit
Assembly of God Tabernacle, Tulsa, Oklahoma
November 22, 1918*

*Reign, silence, reign!
Peace be still!
Hold thy peace, thou billows of the sea!
Reign for a space of time, O silence,
Spread thy pinions one o'er the sea,
And one o'er the land.
Hush! Cease thy striving,
O thou four winds of the heaven.
Be still, tempestuous clouds!
Enter thy sheath, O sword!
Be silent, O thundering cannon!
For the Lord would speak once more to the earth,
Once more would He send forth the cry,
Behold, the Bridegroom cometh,
He is even at the door!*



BRING FORTH, YE green blades of the grass upon the meadows and the hills. Yea, bloom forth, ye hills and valleys. Thou hast been held fast in the grip of war’s giant clutch. Bright crimson drops of blood have been wrung from thy sides and have flowed forth in gory streams.

O ye torn and devastated forests, be healed of thy wounds for a short space, for the Lord would speak His final word of warning to

the earth before the great and notable day of the Lord, for it is near.
It is near.

Hold back the winds, O angels, for a little moment ere they shall burst in redoubled fury upon the world that has forgotten Christ her Redeemer, that my children may cry aloud—that they may lift up their voices and spare not that they may proclaim for a little moment the coming of the Lord.

Awake

Awake! Awake! O ye children of the Most High God, for in My hands I am holding back the wrath and the indignation, the wars and the pestilences, the plagues, the earthquakes, the suffering, and the fiery indignation that shall soon envelop all those who have forgotten God.

“Peace,” do they cry?

*Lo, there is no peace outside of Him who
Is the Prince of Peace.*

“Peace,” do they cry?

*The cries of peace shall fall upon their heads.
Today is the day of salvation.*

Proclaim The Word

Proclaim ye the Word

Yea, declare it from the early morning,

Even unto the setting of the sun

Yea, hold not thy peace

Cry aloud in the night watches,

Warn the people, warn the people

Let the message ring forth o’er the land

Let it echo through the hills

Let it resound in the valleys.

For the day of the Lord is at hand

The deliverance of His people hath come

But sorrow shall fall upon the heads of

Those who have forgotten God.

As the avalanche sweeps down the mountain side

Hear the roaring of His voice?

’Tis the Lord, who is uttering His voice

Before His army

He is leading them forth in triumph,

Theirs is the crown of glory.

Theirs is the victory through Him

Who has overcome, subdued His enemies,

And who shall reign for evermore.

Make Haste

Make haste! Make haste! My little ones,

Make haste! There is no time to spare.

For behold I am coming soon,

To meet you in the air.

Lift up thy voice, My love, My choice,

Unto Me thy praises bring.

Rejoice, My love, rejoice,

In the praises of your King.

O Send Forth The Message

Shout it from the housetops.

Proclaim it from the steeples.

Declare it in the tabernacles.

Proclaim it in the highways and the hedges,

In the streets and the lanes,

*In city marts, and in the desert lone
Reign, silence, reign a little space, till My
children shall send forth the last final call, for
I am coming soon. Amen.*

Praising the Lord



December 1918



RAISING THE LORD has ever been to me one of the most inspiring and exalting of themes. Oh! how I love to praise Him and hear Him praised.

It has been my privilege on several occasions to witness the never-to-be-forgotten scene of one thousand saints standing on their feet with uplifted hands, and tears streaming down their radiant faces, praising the Lord with all their might and soul and voice, with one accord, till the great volume of thunderous praises blended into a sound as of rushing mighty waters as it rolled majestically heavenward. It went up as one voice, of one people who were one in heart and adoration of the Most High God and His glorious Son, Jesus Christ.

It is when praising the Lord thus, as at no other time, my spirit catches the greatest revelation—the greatest vision of the mighty, omnipotent King of the Ages, high and lifted up. 'Tis then that the very atmosphere seems electric, charged with the mighty power of the great God, and I catch the sound of His chariot wheels leaping o'er the mountains, ever coming nearer as His saints continue to adore Him, till I hear the stately steppings of the King in the midst of His holy tabernacle. Then, as the cloud of glorious adoration still rises from the hearts of the people, I see Him robed with honour, crowned with glory, seated upon a jeweled throne of adoration which His people have builded for Him by their praises.

The Lord inhabiteth the praises of His people. Where real praise is, there God is.

It is impossible to overestimate the power, victory, blessing, healing, encouragement, and inspiration embodied in this wonderful secret of praising the Lord.

Praise The Lord At All Times

“Oh! But you know that I could never put anything on. I never could praise the Lord unless I *feel* like it,” someone exclaims.

Unless you feel like it? Oh! Is that the gauge by which you measure your offerings of praise? Is that the foundation upon which your Christian experience is based? My dear brother! Sister! Feelings are a poor and very uncertain guide upon which to rely when it comes to praising the Lord or any other Christian experience. Only one man in the Bible that I know of went by feeling—that was dear old Isaac, and you remember how he felt the hands and arms of Jacob, his son, and how deceived he was. Oh, dear hearts, praise Him—NOT BECAUSE YOU HAPPEN TO FEEL LIKE IT—but praise Him at all times, and let His praise be continually in your mouth.

Because He Is Worthy

Begin to praise Him whether you feel like it or not, and you soon will feel like it. Why, it is impossible for me to lift up my hands and begin to praise and adore my Master without a downpour of His blessing that is as rain to the thirsty fields and flowers, or as the anointing-oil upon my head, running down to the borders of my garments.

“Let everything that hath breath praise the Lord.” Why, according to David, the only excuse you have for not praising the Lord is being out of breath!

“Oh, Sister, I praise Him in my heart. I could never shout aloud or be demonstrative. It is not my makeup or disposition.”

Beloved, when you have put on your beautiful garments of praise (for no matter how homely you may be to the natural eye, you are

beautiful to the Lord when you have put on praise as a garment), you are lifted above your own makeup and disposition and swing far out into the realm of the Spirit. As for praising the Lord in your heart, why, your heart is no different from anyone else’s. When it gets just so full of glorious praises and adoration and He becomes so real, so fair as to be altogether lovely, the chiefest of ten thousand to your soul, your heart will run over, and you will shout His praises, and your voice will be blended with the voices of all the other redeemed ones and soar upward to the Lamb that sitteth upon the throne.

I was much impressed recently while in New York by the notices posted on the subway and elevated trains and in other prominent public places, warning the people of the severe penalty awaiting anyone who should try in anyway to break the morale of the soldiers by talking of possible defeat or failure, or by lauding the strength of the enemy. This should be a warning to Christians also.

Do Not Break The Morale Of The Christian Army

Two saints attend the same meeting. Probably you have these two saints in your assembly. Almost every assembly does have them.

One enters with a long face, takes her seat, looks solemnly about...and if the meeting seems a little stiff or in need of a blessing or lacking in praise or “tied up,” this dear one—meaning well enough—begins to be burdened and sigh, to pray aloud, or exclaim in this manner: “Oh, Lord, what is the matter here? Oh, there is such a binding spirit, such a power of darkness. It seems as though the room were filled with demons. Lord, help!”

Immediately every eye and every thought is directed to the devil, to darkness and binding spirits. And of course (like Peter when he got his eye on the waves), when we get our eyes on the devil, we have them off Jesus.

When we advertise and meditate upon the greatness and strength of the devil and show fear, we underestimate the power of the great

I AM, the mighty Conqueror who never lost a battle. Such despondency and burdened agonizing is contagious, and soon everyone is moaning and crying and miserable, and it is not until someone begins “seeing and praising Jesus” that the cloud lifts.

The other saint enters the same meeting where it seems that not one breath of heavenly gales is stirring, feels the same pressure upon the meeting, and refusing to look at or recognize the enemy, says: “This is the time to praise our Jesus. This is the time to see our God arise and scatter His enemies. He has told us that He will do great and mighty things if we will but praise Him. We know that the enemy cannot lodge or abide in an atmosphere that is filled with the praises of the Lord.”

This saint straightway begins to shout, “Hallelujah! We rejoice in Thee! We glory in Thy might, Oh, our King! Victory and honour ever attend Thy troops. Power and dominion envelop Thee. Thy glory and presence fill the heavens and the earth. It fills my heart just now. It overflows and fills the room. Why, glory to Jesus! Beloved, the Lord is in our midst. Do you not feel Him? Why, this atmosphere is just like heaven!”

Such faith and praise is contagious. The fire of unwavering confidence in God that burns within this temple soon leaps over its parapets. It spreads first to those in the seats nearby, then on to the farthest corner of the room—inspiring, encouraging, lifting up drooping heads, strengthening feeble knees—and in a moment, every eye is fixed on Jesus. His praises fill the tabernacle, souls are blessed, vessels are filled to overflowing, the latter rain is heard pattering on the roofs, running down the troughs, overflowing the rain barrels, the dry ground is saturated, and the wilderness and the desert places are blossoming as the rose!

What was the difference in the two saints? The one recognized and saw only the power of the devil, and straightway began to bemoan the sad state of affairs, depressing everyone who listened; while

the other saw only Jesus in His all-conquering, invincible might and splendor, riding on to sure and certain victory.

My Vision Of The Demons And The Angels

The Lord taught me a wonderful lesson some time ago, demonstrating the majesty and power of praise. I was seated on the rostrum in my tent during the evening meeting. Not only was every seat in the big tabernacle filled and crowds standing in the aisles, but all about the outside of the tent, hundreds and hundreds stood closely packed together. It was the early days of the meeting, and conviction had not yet taken the place of curiosity. Therefore, as a great many of the onlookers were Roman Catholics and the balance unused to any demonstration of the power of God, the very air was filled with unbelief, skepticism, scoffing, and ridicule. The people would listen as long as we sang...or was it because that drowned their murmurings? But as soon as anyone endeavored to speak, the whisperings and the murmurings would begin until another song was started.

As I stood there on the platform with my eyes closed, I saw the entire tent surrounded with great black demons with huge batlike wings. Each demon seemed to stand about ten feet tall and as they stood in a circle completely surrounding the tent, they were so close together that their wings touched tip to tip. They stood close to the border of the tent, and with my eyes still closed, my heart began to cry out, “Oh, Lord, what shall I do?”

And He spoke to me in such a real way, in that calm, undisturbed voice which those who love the Prince of Peace know so well: “Just begin to praise Me. I will do the fighting. You do the praising.” So I began to praise Him.

“Praise the Lord!” The first time I said it, I noticed the demons seemed to tremble.

“Praise the Lord!” The second time, I shouted it. I am sure my voice was heard above every other sound, and I saw each demon take one step backward, away from the tent.

“Praise the Lord! Praise the Lord!! *Praise the Lord!*” Each time I said “praise the Lord,” the demons took another step backward, until I lost all sight of them in the distance.

“Praise the Lord!” The next time I said it, I saw in the distance a circular band of angels standing around the tent.

“Praise the Lord! PRAISE THE LORD!” Each time I praised Him, they took one step nearer, another step nearer, still another step nearer, till at last they stood at the very border of the tent—such tall, wonderful looking angels, with their beautiful white wings spread so wide that the wings of each touched, tip to tip; the ones of the next angel on the right and on the left. Father had sent one of His legions of angels to guard the tent.

Perhaps not another person in the tent saw the vision of this great shining band of angels, yet everyone inside and out must have sensed the presence of the divine, for not only did a great peace steal over my soul, but the whole audience was hushed. When I opened my eyes I could see only the people looking with rapt attention, but closing my eyes again, I could see the angels just as plainly as I could see the people.

Is it any wonder that I believe?

The Power Of Praise Drives Back The Enemy And Brings Down The Blessing

Jesus says: “What things soever you desire when ye pray, believe that ye receive them, and ye shall have them.” Now, if we ask God to give us a certain answer to prayer and we then proceed to believe we have it, it is only polite to begin to thank Him for it. In other words, shoot

upward through the prayer zone into the praise zone, and thank God beforehand that, according to His Word, it is done.

When contending with sickness, trouble, misunderstanding, discouragement or depression, begin to see Jesus. Praise Him with all your heart, and the upward flight of His praises will lift you as with the wings of a great eagle above the woes of this earth till sorrow and sighing are lost sight of, and consolation and joy unspeakable fill their place as you exalt and magnify the Lamb for sinners slain.

Praising Him In The Flesh

“But I do not want to praise Him in the flesh,” says someone. Ah, but we walk no more “after the flesh, but after the Spirit;” and all this poor flesh of mine is fit for anyway is to praise Jesus. If you never do anything worse in the flesh than to praise the Lord, you will never be displeasing in His sight.

When the Comforter abides and has His way, it is so easy to praise Jesus, for “He, when He has come, will glorify Me,” and “out of your innermost being shall flow rivers of living water.”

Bring The Offer Of Frankincense

You may have but little gold or silver—a little of this world’s goods to offer—but there is no excuse for being sparing or miserly with His praises.

Heap up His praises upon the glowing altar of your soul and pile His adoration atop of that. Crown Him with glory, laud and magnify His name until His burning praises rise in precious frankincense as a sweet-smelling savor to be caught in the golden censer of the angel who offers unto the Lord much incense (praise), with the prayers of all saints upon the golden altar which is before the throne (Revelation 8:3).

In Tune

Let your heart be tuned up until it shall be as a harp of a thousand strings swept with melody by the fingers of the Holy Spirit.

If you have hung your harp on the willow tree, if the rust of coldness or self or formality has formed upon the strings, or if they are broken or out of tune,

Go Get Your Harp!

Take it down from the willows, clean away the rust which has gathered from long unuse, let the Holy Spirit tune up each string until again the music will spring forth at His slightest touch. Remember it takes but a slight jar to put the most costly harp out of tune; walk softly, dear heart, with unshod feet before Him.

The Valley of Dry Bones



*Temple Auditorium, Los Angeles
December 31, 1918*



LET US BEGIN this wonderful chapter of Ezekiel 37 with the first words of the first verse and go down into this valley and its experiences step by step with the prophet Ezekiel.

The Hand Of The Lord Was Upon Me

What a wonderful thing it is for an individual to know that the hand of the Lord is upon him! Away down in Florida, when we were preaching to the dear colored people, they used to love to sing this verse:

*Chil'en, Ah knows de Lawd,
Chil'en, Ah knows de Lawd,
Ah knows de Lawd
Done got His had on me.*

and oh, this afternoon I am so conscious of the hand of the Lord resting upon me. Praise His name.

*The Hand Of The Lord Was Upon Me, And
Carried Me Out In The Spirit Of The Lord*

This was by no means the first time the hand of the Lord had been upon Ezekiel. Had he not been caught up unto mountaintops of

Revelation? Had he not seen the four living creatures, the cherubim, and the ark? Had he not beheld the glory of the Lord? and the mighty movings of His power?

Doubtless, when the hand of the Lord came down upon him and carried him out in the Spirit, Ezekiel longed to be lifted again to some ethereal height of glory. The Lord was moving him out—what wonders was the Lord about to show him now? Have you ever wondered what Ezekiel’s feelings must have been when he opened his eyes and discovered that the Lord had taken him somewhere unexpected?

*And Set Me Down In The Midst Of The
Valley Which Was Full Of Bones*

Being set suddenly down in a valley after a hilltop experience is bad enough, but that was not the worst of it. This was a valley that was full of bones!

I think that perhaps some of us know in a little measure how to appreciate and understand what the feelings of Ezekiel were. We, too, have felt the hand of the Lord upon us. We, too, have, at many times, beheld His glory and dwelt in the midst of light and power. We, too, have had the Spirit of the Lord set us down in a certain assembly, home, neighborhood, or city wherein we have opened our eyes to discover, with a start, that we have been deposited right in the midst of a valley that is full of bones.

*And He Caused Me To Pass By Them Round
About; And Behold There Were Very Many In
The Open Valley, And They Were Very Dry.*

“Behold, there were very many.” Oh, the pity of it! Were there only a few, it would not seem so terrible, but the great number of these

dry bones is staggering. There are so many precious Christians in so many churches, in so many climes, that are down in the valley, no spiritual strength or meat to cover their frames of profession, nothing but bones—bones—bones.

In the Open Valley

You need neither a spade nor a pickaxe to find the kind of bones that I am speaking of. They are in the open valley. Why, I would not be surprised if you could turn round and find some of them sitting right in the seat beside you at this moment.

And They Are Very Dry

So dry, they can not say “Amen” or “Hallelujah.” So dry they have not said “Praise the Lord” since they entered this building. So dry that they can neither shout nor clap their hands themselves, and would like to stop everybody else shouting and rejoicing if they could. They are almost like the dog in the manger who could not eat the hay himself and would not allow the horse to eat it. They are so dry that there is no real victory in their lives or ring to their testimony or sterling worth to their profession. Dry! Dry! Dry! You can almost hear the bones rattle beneath their cloak of profession whenever they preach or testify or move.

*And He Said Unto Me,
Son Of Man, Can These Bones Live?*

What a staggering question it was with which the Lord confronted Ezekiel—a question that would at once stop his murmuring over the dried-up condition of affairs in the boneyard and require unlimited hope and faith in the resurrected, life-giving power of the Lord.

Have you been placed in a valley (be it home or assembly or neighborhood or workshop) that is full of dry bones? Is your minister dry? your congregation? Then God is confronting you today with the same question that faced Ezekiel away back yonder.

“Son of man, have you a faith that can cause these dry bones to live?” It is one thing to find fault with and lament over deplorable conditions of dearth and barrenness; it is quite another thing to have the prayer and faith and confidence in God which will bring life and strength and better conditions round about you.

If you have discovered that you are in the midst of a valley of dry bones, stop lamenting and complaining because you are there. Stop wishing you had been placed in a different environment on the hilltop where revival fires are burning and live armies are marching. Thank God that YOU are alive and that GOD is alive. As you believe and pray, life will banish death in those round about you today as surely as it did in the day of Ezekiel. Your being placed in that hard, dry, difficult place was not an accident, not an oversight, and not a mistake on the part of God. Just as surely as the hand of the Lord set Ezekiel down in that valley of dryness and death, so surely has the hand of your loving Father set you down in that valley or position or home or parish.

“All things work together for good to them that love God, to them who are the called according to His purpose.”

And now, having placed you there, He has confronted you with the same question with which He confronted Ezekiel: “Have you faith to believe and to lay hold upon Me, the Life Giver, and claim that life for these dry bones?”

And Ezekiel Answered: Oh Lord, Thou Knowest

Here again, many can heartily sympathize with the hesitancy of Ezekiel, for many children of the Lord, I fear, have often answered the challenge to faith in the same way:

“O Lord God, Thou knowest! They are a pretty dried-up lot of people. There does not seem to be a spark of life or even a longing for it. It hardly seems possible that this church or these people ever could be brought to a real live spiritual place. But, O Jesus, increase my faith. Help mine unbelief, for I long to see them live, O Lord.”

*Then He Said Unto Me, Prophecy Upon These Bones,
And Say Unto Them, O You Dry Bones, Hear The
Word Of The Lord God, Behold, I Will Cause
Breath To Enter Into You, And You Shall Live.*

Poor, dried-up lifeless professor, there is hope for even you. You dear ones who do not believe in noise and shouting; you who do not believe in so much earnest prayer and praise to the Lamb—He will cause breath to enter into even you (and you know that Psalm 150 says “Let everything that hath breath praise the Lord”), and you shall live.

So I Prophesied As I Was Commanded

Ah! there was the secret of the power and success of Ezekiel’s prophecy in the valley. Do you see it? *As I was commanded*, not with enticing words of man’s wisdom which seemed wise and plausible to himself. Not words to please and lull his audience into a false security, nor yet a self-righteous tirade of condemnation that merely showed them their condition and dryness, but a prophecy that was according to the commandment of the Lord.

Hallelujah! The entrance of His Word giveth light and life and liberty. Oh, for more Ezekiels today who would prophesy according to the commandment of the Lord instead of bringing in side issues and divisions and strife. Then would we see more shaking in the

valley of dry bones, and the wind of the Spirit would blow, bringing life to those that sleep.

And As I Prophesied, There Was A Noise

God grant that—even as whilst Ezekiel prophesied, there was a noise; and as whilst Peter yet spake the Holy Ghost fell (Acts 10)—that even while I am yet speaking, the power may fall upon you just now. Oh, that our words may be so in accord with the commandments of God that whilst we are yet speaking we, too, will hear a noise of men and women crying out: “What shall I do to inherit eternal life and to receive the Holy Spirit?” May we hear the noise of praise and intercession, the sound of an abundance of rain, the sound of His chariot wheels upon the mountains, and the stirring in the tops of the mulberry trees.

And as i prophesied there was a noise, and behold, a Shaking, and the bones came together, bone to his bone

You notice that as Ezekiel prophesied, three distinct things took place in the valley of dry bones—three periods that they passed through. First, the noise; second, the shaking; and third, the bones came together.

THE NOISE

When the latter rain began to fall in copious showers in 1907, the Spirit moved mightily in answer to prayer the whole world over, awakening and bringing to life innumerable valleys of dry bones—there was a noise.

Sinners wept their way to Jesus and cried aloud, “What shall I do to be saved?” Believers were filled with the Spirit, shouted, and often talked for hours at a time in other tongues (Acts 2:4), as the Spirit gave utterance. The noise of their joyous praises filled the sky. The

glimpse which believers caught of the body and of the plan of God to restore the church to her full Pentecostal power and life caused them to shout aloud before the glorious vision, and well, it is putting it very moderately to say “there was a noise.”

But stop! Listen! What is this—this remarkable shaking as of an earthquake that immediately follows, surely and inevitably everywhere, behind the first noise of the Spirit’s outpouring? If you but open your eyes and look about you throughout this movement the world over, you too will “behold a shaking.”

THE SHAKING

Has your assembly or the company with which you have been wont to worship, been going through a shaking? Have you personally been subjected to a severe shaking? Has your heart ached? Have you, too, asked a continual “why, why, and wherefore” when you have seen brothers who were bosom friends and comrades in the battle, separate and drift apart, assemblies split in two—or half a dozen—factions, as the case may be? Have you wondered why this one doesn’t come back, and that one compromised, and those two couldn’t agree and were so widely divided? I will tell you why it was. It was because of the shaking which followed the noise. It is following in the life of every assembly. It is following in the life of every believer. A mighty shaking time is on.

Just as God shook out of Gideon’s army until there were but three hundred left that could not be shaken (Judges 7), so the Holy Spirit is today sifting, purging, and shaking.

[His] voice then shook the earth: but now he hath promised saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken...that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved...may serve God acceptably.

Hebrews 12:26–28

When first one sees the shaking—the splits and divisions among those whom we know should be bound together in love—it is heart-rending, but when we begin to see the plan of God as revealed in His Word, we enter into a place of rest, and when we read the next clause: “And the bones came together, bone to his bone,” we lift our hands and shout for joy.

There is going to be a coming together after the shaking, some of these days, dear hearts. Those that come together then will be bound by such cords of unity and love that nothing can separate them again, and moreover when the body comes together it will be “bone to his bone.”

This is no patched-up affair, no manmade peace, no temporary armistice; but a unity that shall remain.

“Bone to his bone.” When man in his own wisdom tries to fix the body up by choosing and ordaining pastors, teachers, evangelists, prophets, helps, governments, etc., he is almost sure to pick the wrong bones or else put the right bones in the wrong places. That is why so many manmade organizations have the ear where the eye ought to be, or the foot where the hand ought to be.

THE COMING TOGETHER

Aren't you glad that God sets His own church in order and that He sets some in the church, first apostles, secondly prophets, thirdly teachers, etc. (1 Corinthians 12:28), and that when He has shaken out all that can be shaken and tossed about by every wind that blows and has gathered together the firm, true, uncompromising, unshakable bones, he will Himself put them in their appointed places in the body, bone to his bone.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body....But now hath God set the members every one of

them in the body, as it hath pleased Him....Now ye are the body of Christ and members in particular.

1 Corinthians 12:12–13, 18, 27

We will not see the body come together in an entirety which will be apparent to the human eye before the coming of the Lord. This movement, please God, will never be one great organization, but rather an organism. We are expecting, however, a unity amongst the different members of the body, such as we have never seen before, to develop right down here in this old world.

One member of the body is made up of many joints which are in one accord and work harmoniously, one in connection with the other, joined together by the cords of love. The members of the body (that is, the assemblies or communities) are moved and controlled, not by their own wisdom or the orders of one another, but by the Head, which is Christ. And as each member, moved by the Head, obeys His will, there will be unity and harmony and a coming together. Each member is made up of many smaller members. In the arm, there are the fingers, the hand, the bones of the wrist, of the forearm, and the shoulder. Today is the day that the smaller bones and joints are taking their place in forming the members. When Jesus shall appear, the many members of the body shall be gathered and the final great coming together will take place in the air. Hallelujah!

Breathe Upon These Slain, That They May Live

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Oh, if there is a soul here tonight who was once a dried-up skeleton; who has now been redeemed and has been covered with the sinews and flesh and skin (the covering of grace and salvation), and you have been slain by the mighty sword of His power, what you need now is the baptism of the Holy Spirit.

The same Holy Spirit that filled the house with the sound as of a rushing, mighty wind on the day of Pentecost shall come upon you, endue you with power, stand you upon your feet, and join you to this exceeding great army (Revelation 7:9).

Sinner, backslider, lukewarm professor—whosoever and wherever you are—you do not need to remain in the grave or the valley of dry bones any longer. The Lord is waiting to bring you up out of your graves of coldness and death, and cause you to know Him in salvation, to fill you with His Spirit and lead you to Canaan's land. Read the twelfth, thirteenth, and fourteenth verses of this thirty-seventh chapter of Ezekiel:

Behold, O my people, I will open your graves, and cause you to come up out of your graves [sin], and bring you into the land of Israel [salvation]. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

Notice He says you will KNOW—there will be no “think so” about your salvation. You will have a definite knowledge that you have passed from death unto life.

The thirteenth verse is glorious. Do not stop there, however, but go on into the fourteenth. Here is another definite experience you will know about. He does not say you will *guess* I have performed My promise to fill you with the Spirit nor that you will take it by faith. He says, but you will KNOW I have performed it. Then praise the Lord. When He saves you, you know it, for He has brought you into the land of Israel; when He baptizes you in the Holy Spirit and speaks through you with other tongues, you will know it, and He will bring you into your own land, the land of fruitfulness and victory which He has made as a promised land to those who will obey Him.

And you, dear child of God, no matter how dead and dry the bones in your particular valley may be, do not be discouraged or question the divine wisdom that set you down just where you are, but respond to the call of faith the Lord is sending you and prophesy as His Word commands. And if you, hidden behind the cross, lift Jesus up, He will shine down into the cold, benighted hearts round about you, bringing healing and life and filling with His Spirit until from that valley of dry bones a transformed, triumphant army shall rise and march forth to join the great body, “for now are they many members, yet but one body” (1 Corinthians 12:20).

The great, final coming-together day when the many members of the same body shall be united, and when the body shall be united to the Head, is at hand. What a wonderful day it will be when Jesus speaks from the heavens—the NOISE of His triumphant shout shall be heard (1 Thessalonians 4:16); the graves shall be SHAKEN wide, fetters of mortality shall be shaken loose; and from the four quarters of the earth, from the dead and from the living, each bone, each member of the body SHALL COME TOGETHER and rise to fill its allotted place in that body, bone to his bone.

The time is short now, dear ones. Each setting sun brings us just one day nearer the catching-up of this triumphant body who shall rise to meet the Lord in the air. 'Twill be a body of overcomers, a band of people who have been tested, shaken, and proved—who

have washed their robes in the blood of the Lamb and come up out of great tribulation. Will you yield yourselves as never before to the dealings of the Lord, and instead of murmuring at His shakings in your life, cry unto Him:

*Strip me, Lord, of everything,
Of this world and self and sin,
That I may see the coming King,
And a crown of glory win.*

Jesus, the Sinner's Friend



January 1919

There is a friend that sticketh closer than a brother.

Proverbs 18:24



ESUS WAS CALLED a friend of publicans and sinners.

Dear sinner, you may have many friends in this world who love you, but there is none whose love can be compared to the love of Jesus. He is your truest friend. A true friend is one who knows all about you and loves you just the same. While mankind looks on the outward appearance, Jesus looks down into the depths of your heart. Had you neglected, spurned, and rejected an earthly friend as you have rejected Jesus, his love would have died or have been turned away from you long ago. Had you failed and disappointed friends and treated their wishes and desires with as little consideration as you have those of the Master, they would have been discouraged and lost patience with you long since, but this Jesus, whom you have neglected and barred from the door of your heart, still loves you and woos you just the same.

If you ever go down into death, destruction, and hell, you will have had to step over His mangled, bleeding body, thrust aside His gentle, pierced hand that knocked at your door, and deliberately have stopped your ears to the call of His voice. You will never be able to place any of the blame upon your Saviour, for He is sparing your life day after day, showering His love and affection upon you.

His great heart of love and compassion is yearning over you. His all-seeing eye is looking right down into your heart, this moment as you read these words. He sees your thoughts, your longings, your needs. He knows all about your failure and the sin of the past. There are no sins hidden from Him except those that are under the blood.

Remember, sinner, the greatest sin that can be committed is not murder nor theft nor lying—all these are but the offspring of the one great sin. The greatest sin that can be committed is that of rejecting Jesus, thus keeping Him out of your heart and life. Jesus and the devil will not live in the same heart. The Saviour is longing to come in and be your friend, your counselor, and King; to draw you into a closer, more real, tangible relationship with Himself. If you will but call upon Him, He will deliver you from the power of the enemy, drive the devil out of your heart and mind, wash you in the blood, fill your soul with the joy of salvation, and reign upon the throne of your heart.

You have always intended to seek the Lord some day, but dear one, today is the day of salvation. Tomorrow the door of mercy may be closed and “too late” be written upon the portals of time.

Oh, how happy this friend wants to make you. How gladly He will cast all your sins into the sea of His forgetfulness and remember them against you no more. His invitation and His pardon are extended to you and to all mankind, no matter what the sin or condition has been, no matter what has been the station or calling in life, no matter what the chains or habits or environments have been. Jesus is your best and truest friend. He is waiting to deliver and set you free.

Just now, where you are, drop down upon your knees and call upon Him while He is near. Can you not hear the Spirit whispering to you, saying, “Open the door, and I will come in and sup with you and you with me?” Yea, call upon Him now, and you will feel the chains as they fall off, your sin-stained garments will be removed, and He will clothe you with the spotless robes of His pure righteousness. He will uphold you by His hand and never let you fall nor be

put to shame while you put your trust in Him. He will guide you every step of the way, from the cross to the pearly gates of glory. Don't reject Him another moment, but cry, “Oh, Lamb of God, I come, I come”

What About Those Manifestations?



*Dancing, Shouting, Shaking,
Falling Prostrate under the Power,
Speaking in Tongues, Interpretation
January 1919*

Introduction



THE POWER WAS falling everywhere in the tent—sinners being saved, believers baptized in the Holy Spirit (with Bible evidence, speaking in tongues), sick bodies healed; many were leaping, dancing, and praising God; the slain of the Lord were many. My heart felt full to the bursting with joy at the sight, and with uplifted hands, I was walking up and down the aisles amongst the audience, praising my wonderful Redeemer for the way in which He was working.

Suddenly I felt a restraining, kid-gloved hand laid upon my arm, and a dignified, silk-gowned lady drew me down beside her. Her husband, a fine, dignified type of man, was seated beside her. They had snow-white hair, both of them, every well-tailored line of their faultless apparel bespeaking refinement and culture. This dear lady seemed so sweet, and I was so filled with joy, that I remember I could scarcely resist throwing my arms around her and kissing her and shouting, “Glory to Jesus.” Her troubled agitated look checked this impulse, however, and as she began to talk to me in her rapid way, her breast was rising and falling with her quick breathing and—I

was going to say “indignation,” but hardly think that would be the word to apply to such a sweet and proper personage.

As she spoke, she alternately gazed through her lorgnette, which hung on a slender thread of gold from her gown, and pointed with them to some manifestation (for the saints were dancing, shouting, and praising God), or tapped them lightly upon her book for emphasis.

“Of course, I believe in the power of God,” she said, “but O, the noise, these awful manifestations! What is the good of them, anyway? Did not Paul say that all things were to be done decently and in order? Now take, for instance, that dancing and shaking, it seems like confusion and is not at all necessary. And that falling on the floor and lying for an hour. Do you think that looks dignified or proper?” she demanded. “As for this leaping and shouting, why cannot these people praise God in a quiet, orderly way in their heart and give expression to their worship soberly in a quiet hymn of thanksgiving? You know the world would think far more of them,” she added, “and stop criticizing and persecuting if only they would put down these awful manifestations. Oh! Oh, I am so disturbed. Do tell me, what about these manifestations?”

Knowing that many honest Christians are asking the same question, might it not be well to look at this important matter from the standpoint of God’s Word today? Let us begin with the seventh verse of the twelfth chapter of First Corinthians, which says, “the manifestation of the Spirit is...to profit withal.” Quoting the whole context, we read as follows:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.

1 Corinthians 12:4–7

“Yes,” you ask, “but what is the good of these manifestations?” Why, “to profit withal,” answers Paul. “Well, but what can be the profit resulting from manifestations such as shouting, dancing, shaking, or falling under the power,” you ask.

Just a moment, and we will take these things up one by one, but first let me say that when the power of the Holy Spirit is upon a person or an assembly, you can no more stifle the manifestations without quenching the power of the Spirit than you can shut off all air from a fire without extinguishing it, or turn off the water faucet without stopping the flow of water, or turn off the electric light switch without putting out the lights, or cut the telephone wire without breaking the connection.

Wherever there is a living, vital tangible power, there is bound to be a manifestation.

The Kettle

Turn on the gas jet of your stove, apply a match to it, and there will be a hot flame. The greater the gas pressure, the greater the flame. Then take down your shining teakettle that has stood so long, filled with cold water, on the shelf—quiet, cold, and orderly enough to please any church member. Put it over the hot flame. Keep it there a few minutes, and the first thing you know, it will just be obliged to break forth into singing. If the fire burns low, singing may be as far as your kettle will get, but keep it on the hot fire and soon steam and vapor will rise like praise from a heart that is warmed by His love. The hotter it gets, the more manifestations there are in the kettle, till at last it is bubbling and dancing and boiling all over.

If you do not like manifestations, dear preacher, turn the gas or power off. You will not be bothered with manifestations very long; your particular kettle will soon sit still enough and cold enough to suit even your most rigid ideas of propriety and order.

We repeat that where there is power, there is a manifestation of that power. Put your church or your assembly or self on the hot flame of Jesus' love and the Spirit's power, and you, like yonder kettle, will soon break forth into singing. The vapor of praise will rise, not from outside sources, but from within the innermost depths of your being, and as the fire burns brighter, there will be a bubbling and dancing in your soul. Amen! Try to put the lid on tightly if you will, but 'twill only boil over through the spout. Stop up that and keep it on the fire, and there will be an explosion that will blow the cover off and the bubbling and dancing will go on as long as the kettle stays on the fire. Hallelujah!

The wind is invisible, but there is a power there. When it blows through the trees, there is a manifestation—the leaves begin to shake. The harder the wind, the more the power, the greater the manifestation—the branches, the limbs, and even the trunk sway. I have known greater trees than you to be slain prostrate beneath this visible power of the invisible wind.

We might mention many more instances wherein the workings of nature are analogous with the workings of the Spirit. Let us turn, however, from these comparisons in nature to the Word of God. Let us ascertain what saith the Scriptures pertaining to the subject of manifestations, and let them be the authority on the subject.

Dancing

Is dancing in the Spirit scriptural in the light of God's Word? Yes, the Word is full of it. Dancing belongs to the Lord. The devil has simply tried to imitate it and has made as poor an imitation of this as most of the other things he has tried to counterfeit. If you read carefully what the Scripture says about dancing, you will find that singing, music, and dancing have their place in the Lord's church. I am wondering if you who disapprove of dancing in the Spirit today disapprove also of Exodus 15:20–21, where

Miriam the prophetess...took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD a new song, for He hath triumphed gloriously.

The whole multitude of women, with Miriam, the prophetess and leader, went forth praising the Lord with dancing, shouting, and music. I am wondering if you approve of Moses, who also led the hosts in the same way with music and dancing; whether you approve of David in 2 Samuel 6:14, where "David danced before the LORD with all his might." His wife disapproved, you remember, as she stood behind her window. I have always believed, however, that if she could only have been outside where the full tides of praise were flowing; could she but have heard the music, she, too, would have wanted to dance and praise the Lord. Oh, come outside of the window of self and formality and remember that David's wife was stricken with barrenness to the day of her death because she disapproved and fought manifestations.

Did you ever know of an individual or an assembly who fought the manifestations of the power of God without being stricken with barrenness and leanness? I never did. Remember, too, they who laid their hands upon the ark to steady it were consumed immediately by the indignation of God.

Psalm 149:3 says, "Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp." Psalm 150:4 says, "Praise him with the timbrel and dance." Jeremiah 31:13, "Then shall the virgin rejoice in the dance, both young men and old together." Acts 3:8 tells us that when the lame man was healed, "he, leaping up stood, and walked, and entered...into the temple, walking, and leaping, and praising God."

This same Redeemer who was theirs is ours today. He heals in the same way. How can we keep from dancing and praising such a Saviour?

Shouting

It seems almost impossible that any Bible student would question for a moment the right of the children of the Lord to shout His praises—the Word is so filled with it. You recall that “When the ark... came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said: What meaneth the noise of this great shout in the camp of the Hebrews?” (1 Samuel 4:5–6). Again we read that “David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet” (2 Samuel 6:15). Psalm 47:1 tells us “Oh, clap your hands, all ye people; shout unto God with the voice of triumph.”

There's a shout in the camp, Hallelujah!

Glory to God!

There's an echo in heaven, Hallelujah!

Glory to God!

Truly the children of the Lord have a right to shout and sing. We are in the same battle today that we read of in Joshua 6:5, where it came to pass that, when they made a long blast with the ram's horn and heard the sound of the trumpet, that all the people shouted with a great shout, and the wall of the city fell down flat. There will be a wonderful shout some of these days, for we read that “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” Why, even the Lord shouts, and He is our great example.

Truly, we have something worth shouting over. Joy always manifests itself. The shouts at ball games, races, political celebrations, etc., are accepted as a usual and expected thing. The day would be considered tame and something radically wrong and missing without it. Remember how the announcement of peace was met right here in our own country, how they tied down the horns and the whistles,

how every conceivable noisemaking device, etc. was brought forth to swell the sound of jubilee? Now we have heard the proclamation of everlasting peace from the King who has won the greatest battle ever fought. How can we keep from shouting? There are so many shouting for the devil with none to hinder that we thank God for those who shout for Jesus.

When shouting is in the Spirit, it comes from such depth and rings so true and genuine that none can mistake it. The devil will try to imitate the shout in the camp of the Hebrews, but there will be a hollow, forced sound that does not ring true. There are many who do not like the noise of the shouting, but we advise all such to let Jesus fill them with the same power and glory, to put a shout in their soul, for this is by far the quietest world they will ever live in. In heaven, John heard the shouting and praising of the multitude as they cried, “Holy, holy, salvation and honour and dominion belongeth unto Him, till the voice and shouting of the people was as the sound of many waters and as the voice of great thunder.” Surely then, those who dislike shouting would dislike heaven or must learn to join the song. Oh, how can you look upon such a wonderful Saviour without shouting His praise? And as for those who are cast into hell, “there shall be weeping and wailing and gnashing of teeth.” That will surely be a noisy place, and I would much rather hear the noise of shouts and rejoicing than weeping. Wouldn't you?

O Beloved, thank God for the shout and the dance and the sound of joy. Let us never be ashamed of it. How many denominations once had God's power resting on them in this same way and became too proud and haughty and dignified to remain yielded to His will? Soon the power left, the Amen comer left, and, as Joel 1:12 puts it,

The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men.

Each of the churches that once had the power and glory of God resting upon it but later fought this power, is barren today. The enemy would like Pentecostals to do the same as those who have gone before, but if we ever do this thing, God will cause the cloud of glory to lift from us and call another people who will be willing to go on and who are not ashamed to let Him have His way. We will be left to our creeds and ceremonies and forms as surely as were our predecessors.

The outpouring of the Holy Ghost on the day of Pentecost, Acts 2:4, stood for a mighty manifestation of the power of God. Men and women reeled, staggered, talked in tongues, were accused of being drunken. Did it turn the people away? No. Three thousand souls were added to the church that day. If we call ourselves Pentecostal, if we have the sign “Pentecostal” over our assembly door, let us stand behind all that it means or else change our name, take the sign “Pentecostal” from our door, and go back to church forms and ceremonies. The Holy Spirit never intrudes or forces His way and manifestations where He is not wanted. Many flourishing assemblies, once filled and swayed by the power of God, have quenched the Spirit, criticized, and checked manifestations until today they have no manifestations to quench or to bring reproach upon them. It is not difficult to rid an assembly of this outward working of the supernatural power of God. Just a little criticism and disapproval, and the gentle dove will spread His wings and pass on to some other abode where He can find a people humble enough to let Him have His way, not ashamed of the manifestations.

Thank God, we have not come to the place where we have to try to be popular or pleasing to the world. Even if we are a gazing stock or a spectacle, let God and His Spirit have the right of way, whatever the cost may be.

Shaking And Trembling Under The Power

As for the shaking and trembling under the power, very often when the great power of the Eternal, Omnipotent, Almighty God comes

in direct contact with or moves upon a weak, earthly frame, there is quaking and trembling—not of fear as men count fear, but of power. Moses said. “I do exceedingly quake and tremble.” In Acts, we read of one place where the house wherein they sat was shaken.

Hebrews 12:26 tells us His voice then shook the earth, but now “once more I shake not the earth only, but also heaven.” See Acts 9:9, how Paul trembled in the presence of the Lord. Daniel tells us that he did exceedingly quake and tremble, and in speaking of those who were with him, says that a great quaking fell upon them. Sacred history tells us that this manifestation has not been uncommon all down through the ages, and coming to modern days we note that the Quakers came by their name because of the way they shook and quaked under the power of God. We might also mention the shaking Methodists. This is the same power we see in our midst today.

Being Prostrated Under The Power

What about this being slain, prostrated, lying under the power? You do not think it looks at all dignified or proper. I say, I wonder whether Peter looked dignified or proper when he lay in the trance on his housetop and saw the vision of the sheet let down (Acts 10:9–16), or John on the isle of Patmos, when he lay at Jesus’ feet as one dead, or Daniel as he lay in a vision, or Saul when he fell from his horse in the dust of the road as Jesus revealed Himself to him. It was as though Jesus, when He conquered, got both of Saul’s shoulders to the ground, and he surrendered there and then. ’Twas not at all dignified or anything for the flesh or pride to boast over. I agree, in fact, that flesh and pride were so ashamed and mortified they gave up in despair and died there and then, but O, the Spirit life of humility and knowledge of God’s power that took their place!

We might go on to mention Isaiah, Jeremiah, and others who fell prostrate before Him. We might mention the prostrations in the early Methodist church, the Salvation Army, the Welsh Revival, and today, throughout the world, wherever God is pouring out His Spirit.

When I get to heaven, I expect to see angels and men before Him prostrate fall as they “bring forth the royal diadem and crown Him Lord of all.”

Speaking In Tongues And Interpretation

In Isaiah 28:11, we read, “With stammering lips and another tongue will he speak to this people.” Jesus Himself said, “These signs shall follow them that believe...they shall speak with new tongues” (Mark 16:17). In Acts 2:4, those who were filled with the Holy Ghost began to speak with other tongues as the Spirit gave them utterance. Likewise Acts 10:46, Acts 19:6. And Paul tells us, “Let him that speaketh in an unknown tongue pray that he may interpret,” and that, in the assembly, “if any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret” (1 Corinthians 14:13, 27).

Genuine And Counterfeit

Are manifestations of the Spirit scriptural? YES. Are all manifestations scriptural? NO. How can we tell the difference? It is easy to discern, in the Spirit, between the real and the counterfeit. There is a different shine on the face, a different ring in a voice, a majesty and holiness. There will be that which edifies and builds up, but just here remember that your conception of edifying manifestations and those of God may vary. Had you seen the hundred and twenty reeling and staggering like drunken men (Acts 2:13, 15), you might not have thought it edifying; yet God was in it. Peter said they were filled with the Spirit, and three thousand souls were added to the church that day.

But do we claim that all manifestations are in the Spirit? No, for the devil has tried to imitate manifestations as he has everything else. There are also some manifestations in the flesh by those who

are anxious for God to manifest Himself and use them; they run before the Lord.

But What Shall We Do In Our Assembly When We Find Manifestations That Are Not Of God?

Shall we quench the Holy Spirit for fear of that which is not of the Spirit? Not at all. Do as Aaron did when the enemy sought to counterfeit. You remember—he threw down his rod and it became a serpent. Straightway the magicians threw down their rods, and immediately they became serpents. Did Moses and Aaron begin to wail and regret that they had obeyed God, thus giving the enemy an opportunity to manifest himself? Why, no. Their God was bigger than the devil. Their serpent opened up its mouth and swallowed up all the other serpents until they were out of sight completely. Thus will the true Holy Spirit, if we let Him have His way, swallow up and spoil every trick and tactic of the enemy. If you let Him have His way, YOU will have no need to fight in this battle. HE will do it all and get greater glory to Himself than as though there had been no struggle. The counterfeit makes the genuine to shine the brighter. When the ark is in the midst, all earthly gods must fall and be broken before it. Hallelujah!

More Than A Match For The Enemy

Many leaders seem to fear the enemy so much that they almost act as if they had to protect “poor little God” from the onslaughts of the “great big devil.” Oh, dear ones, our God is great and big and high and wide. He sitteth in the heavens; the earth is His footstool; the seas are in the palm of His hand; the mountains are but as the small dust in His balances. HE is more than a match for the enemy. Let Him have His way when He will, where He will, how He will, and the

earth will quake and His enemies be scattered before Him as clouds before the whirlwind.

He is getting a sign-and-wonder people today, a people who are a gazing stock to the world. The Holy Spirit is His own advertising agent today, as He was on the day of Pentecost when the multitude came running together crying, "What meaneth this?"

Stupendous Manifestations Coming Soon

There is going to be a great manifestation some of these days, dear ones—a greater shaking, a greater leaping and shouting than ever you have heard or imagined before. The graves of those who died in the Lord are going to be shaken open wide and with them, the liberated souls of those who remain are going to leap so high that they will not return to this earth again for a long, long time. And shouting! Oh, what a triumphant, victorious, joyful shout will rend the sky as our eyes behold the Bridegroom descending out of heaven, clad in power and might. What a manifestation there will be that day! Every band, every stringed instrument in heaven will be there. Every mouth will be filled with the shouts of His praises, as the saints are swept into His presence. They will come with songs of everlasting joy upon their heads.

In the meantime, dear heart, let Him have His way with thee. Quench nor the Spirit, but let Him move upon the waters as He will. For from Genesis, the first chapter, when He moved upon the waters, saying, "Let there be light," and there was light, there was a manifestation. From the moment that, at His Word, the moon and the stars sprang into being, down into the present day and on into eternity, where God is, where God moves, and where God speaks, there will be a manifestation of His presence and of His power.

Rejoice in the Lord



January 1919

Rejoice in the Lord always: and again I say, rejoice.

Philippians. 4:4



IT IS THE will of the Lord that His people should praise Him and rejoice in Him at all times, in all places, and under all circumstances. Rejoice in Him with a joy so deep and springing from such an inexhaustible fountainhead that it is as an artesian well that rises upward, day and night, unceasingly, unchanged by summer's heat or winter's cold, sunshine, or clouds.

Rejoice in the Lord always: and again I say, rejoice. Pray without ceasing, and in everything give thanks. Let His praise be continually in your mouth. This does not mean a spasmodic praise, here today and gone tomorrow, that shouts with joyous gladness when all goes well and the sea is calm but frets and pines and murmurs when the sky is overcast with darkness and the surrounding seas are lashed to foam. It is not a joy that flows only when showers of blessing are falling, but one which flows even-tempered, unhindered, with a stream of just as great volume, its quantity and quality unchanged, when drought and barrenness is all about it.

Why is this stream unchanged by circumstances and outward change in the elements? Why, because of its source, of course. Because of the fountainhead from which it flows. Rejoice IN THE LORD—not in circumstances, not in blessings past or present, not

in money, not in popularity, not in numbers, not in good or evil report, but rejoice IN THE LORD.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation.

Habakkuk 3:17–18

'Tis here, in this land of continual, unmolested joy, 'tis here by the rivers and streams of God-inspired praises, that the Christian finds deepest peace—peace that passeth all understanding, peace immeasurable and fathomless as the billows of the sea, peace that emanates from the Prince of Peace Himself.

Above Circumstances

Rejoice in the Lord. You will no longer deal out your joy or praise in the stinted little measuring cup of your own feelings or circumstances. The words, “I do not feel like it” will be eliminated from your vocabulary. You will no longer say, “I could rejoice if such-and-such a thing had not happened,” or “I could have rejoiced, had not so-and-so said such-and-such a thing.” So-and-so and such-and-such will have nothing more to do with your rejoicing, for your eyes have been lifted above circumstances and surroundings and are riveted upon the Lord. He will hold your eyes with adoration when He stands revealed in His power and beauty before you. When there is nothing else to rejoice in—you cannot rejoice in circumstances or in earthly gain, there seems to be nothing in yourself or life to cause rejoicing, when you see your efforts, strivings, and plans crumbling about you, when you have seen the King and caught a vision of your own nothingness and insufficiency and have abhorred yourself—if

your eyes are fixed unwaveringly upon the Lord and His righteousness, holiness, and mercy, you will still be able to lift your head and rejoice IN THE LORD.

Joy in the night, joy in the hard place, joy in misunderstandings, when you did your best and seemed to fail—such joy gives “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Well did David know the security of this hiding place when he said, “In the shadow of Thy wings will I rejoice.” From such a retreat, one can look out through His feathers and laugh at the futile attempts of the enemy, and rejoice that his life is “hid with Christ in God.”

Chastening, Hard Places And Overcomers

Has the chastening rod fallen upon you? Then rejoice in the Lord, for whom He loveth, He doth rebuke and chasten. Have you been going through testing and hard places in your home life, and does it seem that no shoulders but they of the Master Himself e'er bore a cross as heavy as that which has been given you? Then rejoice in the Lord, for He has put you in a place wherein you may be more than conqueror and win an overcomer's crown. If you had nothing to overcome, then how could you ever be an overcomer? Never hath He allowed a temptation but what He hath provided a way of escape.

And have you failed in that home, in that appointed place, again and again until the tears of discouragement have filled your eyes and you have felt that it was of no avail? Have sharp words been spoken, of which you have instantly repented with bitter tears? Then arise, O captive daughter of Jerusalem, shake thy garments from the dust, lift up your head and your hands, and rejoice in the Lord who hath bidden you, to forget those things which are behind; to press on toward the mark for the prize of the high calling of God in Christ Jesus. Put your hand in His, plead the blood, and He will undoubtedly

bring you up again and again to that same resting place, that same peculiar set of circumstances, until you shall emerge a triumphant victor and just such a conqueror as He seeks to reign with Him on His throne.

When you have conquered, after many failures, you will not rejoice in yourself or your own strength or prowess; but will rejoice IN THE LORD, without whom you could have done nothing. The harder the battle, the greater the victory; the harder the home life or environment, the brighter the victor's crown. When reading of the victor, the overcomer, and the conquering warrior in his armor of steel, one naturally calls to mind an army with flying banners waving in the breeze; music and cheering. We have longed for and asked the Lord to make us overcomers, but when He has taken us at our word and, in order to answer our prayer, has placed us just where we are, in just these circumstances, how many times have we failed to see God and realize that the conflict in which we are now engaged is but a living answer to that prayer? It is just the place and just the conflict where God has put us and where He wants us to overcome and keep rejoicing in the Lord.

Have you suffered earthly losses and bereavements? Have you been stripped of that which life held most dear, in a way that you could not understand? Then rejoice in the Lord, for the Lord gave, and the Lord taketh away, and blessed is the name of the Lord.

Yes, oh yes, He understands.

All His ways are best.

Hear, oh hear. He calls to you,

“Come to Me and rest.”

Leave the unknown future,

In the Master's hands,

Whether sad or joyful,

Jesus understands.

Boast Not Of Thyself

Has God been blessing your labors and the fruit of your vine? Has He permitted you to be a soul winner for Him, and are you gaining great results and numbers from the sowing of the seed with which He has entrusted you? Then rejoice in the Lord, not in your own works (for man's works shall be burned up as by fire), not in your own strength (for without Him we can do nothing), not in your own power (for the Lord will not give His glory to another, and all flesh, even good flesh, is but as the grass of the field that withereth away), not in your own righteousness (for all our righteousnesses are as filthy rags), but rejoice IN THE LORD. He is the Alpha and Omega, the beginning and the end; in Him is all righteousness and power, honour and glory.

Have you been used in your assembly in teaching, in admonition, in leading souls to Christ, in praying for the sick, in the casting out of demons, in interpretation or prophecy, or discerning of spirits? Do men and women look up to you and speak well of you? Rejoice IN THE LORD. Take heed—rejoice IN THE LORD, in the Lord alone! Be careful to give Him all the glory, as did Peter when he cried, “Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?” (Acts 3:12).

Look to the Lamb of God, who said, “The words that I speak unto you I speak not of myself: But the Father that dwelleth in me, he doeth the works” (John 14:10). Many, oh so pitifully many, have lost out with God and man, have lost their gifts, lost their usefulness, because they rejoiced in themselves and in the approbation of people rather than in the Lord. The joy of the Lord is your strength: take away this joy and, like Sampson of old, you will be shorn of your locks, your eyes put out so that you can no longer see His face, and will soon be bound with fetters of brass (bondage), grinding in the prison house round and round, round and round, the same old grinding machine. All you will have left to tell or testify of will be

the same old story of healings that used to be and the victories that once were yours.

Seeking With Rejoicing

Would you receive aught from the Lord? Then rejoice in Him. "Let the heart of them rejoice that seek the LORD" (1 Chronicles 16:10). Are you seeking healing? Do not look at symptoms or rejoice even in the prayers of the saints alone. Fix your eyes upon Him who hath borne all your sicknesses in His own body on the tree and by whose stripes ye are healed, and rejoice in the Lord until His life and strength and joy flow through every avenue and enter into every fiber of your being.

Are you seeking the baptism of the Holy Spirit? Then rejoice in the Lord who said, "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:8), and who is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children.

Yes, dear seeker, enter in through the gates of praise. Rejoice in the Lord! Let your praise fill every corner of the room and echo out into the surrounding atmosphere until it rings in the highest heavens. Open your mouth wide, and He will fill it. And when the Comforter has come, if you will but let Him, He will teach you to rejoice IN THE LORD in a way that you have never dreamed.

This joy is the privilege of every child of God, the joy of the Lord. Enter into your joy and into this kingdom which the Lord wants you to possess. The land where shadows and obscuring clouds are unknown and the sun is never dimmed. Fix your eyes on Jesus, dig deep in humility till you reach the fountainhead, the inexhaustible source of supply. Then through the golden pipe of your life, every day, every hour, shall leap up a deep, ne'er-changing stream of joy, a joy that neither adversities nor trying circumstances can suppress or keep down, because it is a JOY IN THE LORD.

Love's Pinions and the Church Triumphant



*A Message from the Lord, Spoken in Victoria Hall,
Los Angeles, California
January 7, 1919*

*Out of the verdant fields it came. And soared aloft,
Above the trees. All laden with their fruitage rich and rare,
On milky, snow-white pinions did it soar,
Its wings spread wide. Its pinions long;
Higher and higher did it rise.
Until it sailed midst clouds and sunlit skies.
His people, His people are as the dove.
The pinions upon which they fly are love.
But now, brought low, O dove.
Thy pinions clipped; thy wing-feathers plucked out;
Thy love destroyed and lost; how canst thou fly aloft,
As in the days of yore?
I saw the dove brought low, buffeted, thrust at,
Unable to escape the prodding stick of error and false doctrine
With which inquisitive, experimenting children tortured it in passing by.
But behold, the feathers have again begun to grow;
Her pinions spring in snowy whiteness forth.
Stronger than before.
Love and praise shall cause thee to arise,
And soar into the very skies, my love.
Let not thy wings be clipped away.
For I am coming soon, at break of day.
How canst thou rise to meet Me in the air
If thy pinions are destroyed, O love most fair?*

The Last Days



February 1919



THE TRUE CHILDREN of the Lord are standing today with arms outstretched and faces illuminated with hope on the brink of the shore of time. From the sea of eternal bliss, the billows and floodtides, freighted with the blessed hope of His coming, are rolling in, swirling about us, and at times almost sweeping us off our feet. Each wave of glory cries in the longing ears, "Jesus is coming soon, the time is at hand." Each moment the pounding surf, breaking on the sands of time, brings new signs, new fulfillments of prophecy, whereby the watching ones may know the time is near.

The Consummation Of This Age Is Upon Us

Swiftly, swiftly, upon the widespread wings of the morning, the dawn of His coming is sweeping over the sky. The seven angels of Revelation 8 are sounding their trumpets from above; and as they sound, men on the sea, men on the land, men in the air, rush on boats, trains, and ships of the air, unconsciously fulfilling the last signs that are to immediately precede His coming. Wars and rumors of wars steal like great, black, enveloping shadows round the globe, and swiftly swathe it in fire and chaos.

Another angel, flying above, sounds forth the declaration that the time for the fulfillment of the prophecy of war, nation rising against nation, blood, fire, and vapor of smoke, has come. Immediately, in the earth beneath, millions spring to action. still unconsciously fulfilling prophecy. The harsh voices of ten thousand cannon bark and

cough liquid flames and clouds of smoke, a thousand long, gray battleships steal through the fogs and speed across the waves. From the air filled with the hum of a thousand motors, wings, and propellers aquiver with their haste, the bird-man looks down upon the rushing train, running like lightning, its thousand eyes aflame as troops, ammunition, and supplies speed to fulfill their part of prophecy.

And an angel sounds: "Now 'tis time for men to cry 'peace and safety'; this sign must be fulfilled before His coming saith the Word." Instantly, the thunderous voices of the cannon are hushed and wrapped in silence, troops return to till the fields, while the greatest rulers, kings, and statesmen rush by in speedy boats and trains, fulfilling the prophecy of the hour. They talk and plan for peace. Great posters on the street flame forth the message: "A NEW WORLD COMING." Oh, that men could see and understand the Word! That they would rush to the fountain of blood and be made whole, be filled and sealed with the Spirit and made ready for the coming of the Lord!

The Separation And Preparation Of His People

Bible prophecy is being fulfilled with startling rapidity, not only in the natural realm, but in the spiritual realm. The prophecy of God wherein He said: "In the last days I will pour out of my Spirit upon all flesh" (Acts 2:17), is being literally fulfilled. There is a mighty stir going on in the Christian circles of today. Out of the ashes of cold, backslidden, worldly churchdom is rising a new, flaming, zealous, blood-washed, white-robed, Spirit-sealed people who are seeking the face of the Lord amidst rejoicing in the hope of His soon coming as never did people rejoice before. They have laid aside all earthly weights and desires. Their desire is toward their Beloved who is soon to appear in the clouds of glory. Earthly faces cannot charm them, nor fleshly leaders command them. Neither can seducing voices deceive them, for to the Spirit-filled, Spirit-led

people, Jesus, revealed in His beauty and coming splendor, fills the whole horizon.

The Holy Spirit is seeking to bind these people ever closer and closer together and to impress upon them that the bridal company, while composed of many members, is but one body. Those who separate and cut themselves off from the body will surely be left behind, for, "My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her." (Song of Solomon. 6:9). Without a doubt we are living in the last days.

The Last Days

Acts 2:17 speaks of the last days. Showers of the prophesied latter rain (Joel 2:28) are coming down in streams; vessels are overflowing.

How do we know this worldwide revival is the latter rain? Why, because it has the same earmarks as the former rain. Not only do they who receive the Holy Spirit today speak in tongues as did the believers in the early days (Acts 2:4; Acts 10:46; Acts 19:6), but the same rejoicing, glory, power, love, unity, worship, and results follow today. While the whole Gospel Age might be called "the last days," we are today undoubtedly in the last of the last days. To claim that the last days are all eighteen hundred years in the past is absurd. To say the day of His visitation and miraculous power is over is unscriptural, for we are told (Joel 2:23) that He who gave the former rain moderately is to give the latter rain without moderation (both rains, the former and the latter rain together) in the first month.

The Holy Spirit is preparing a people for the coming of Jesus in these last days. The white-robed saints are all on tiptoe now, looking for His appearing. You are invited to join the number, but there is no time for hesitancy. The time is short for soon He will appear, and the ready ones will rise to meet Him in the air (1 Thessalonians 4:16). Say an eternal yes to Jesus. Repent of your sins. Let Him wash you in the blood of the Lamb, baptize you with His Holy Spirit according

to Acts 2:4, take you on to perfection, and soon these old shackles of mortality will fall off, the law of gravitation will lose its hold, and we will spring upward to meet Him whom our soul loveth. Oh, get ready! These ARE the last days.

The Temple



February 1919

Ye also, as lively stones, are built up a spiritual house.

1 Peter 2:5



HE WONDROUS TEMPLE, great and grand, which has been under construction for almost six thousand years, is now rapidly taking shape and nearing perfected completion.

Of such vast proportions is this temple that there can be no end of the universe where God is to which this great temple does not reach. Of such grandeur is it—this temple with God for its architect, Christ for its high priest, and made up of living stones composed of blood-washed souls, its domes and arches of divine love and adoration, with saints and teachers for its pillars and worshippers for its pavement—that it hath need of neither the sun nor the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

So firm and indestructible, so infinitely precious, so thoroughly tested by fire and by flood, by hammer and by chisel, is each stone that is built into the great structure, that deterioration and decay will forever be unknown within its walls, and it will abide forever and forever.

Here it is that they who are arrayed in white robes, they who have come up out of great tribulation, having washed their robes and

made them white in the blood of the Lamb, stand before the throne of God and serve Him day and night in His temple, and He that sitteth upon the throne dwelleth amongst them. Here it is that His people know neither hunger nor thirst, neither does the sun light upon them nor any heat, for the Lamb, which is in the midst of the throne, doth feed them and leadeth them unto living fountains of waters. And here it is that God wipeth away all tears from their eyes (Revelation 7:13–17).

Visions And Revelations Of The Temple

We lift our eyes in the Spirit and are transfixed with wonder as we behold the grandeur of the great completed structure rising before us with its belfries and turrets, its gold-crowned towers, and domes gleaming through the thick mist of our mortal conception of the great plan of the eternal God.

Our hearts are caught up on the wings of heavenly rapture as we catch the great, swelling waves of melody bursting forth from a thousand windows. The singers and the players become as one, making one sound to be heard praising and glorifying God, and the glory of God so fills the temple that the priests and the Lord's ministers cannot minister.

As Revealed To Isaiah

Isaiah catches us up and carries us to this very temple when he declares,

I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims...and one cried unto another and said, Holy, holy, holy is the LORD of hosts: the whole earth is filled with his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Isaiah 6:1–4

As Seen By John On The Isle Of Patmos

John, on this Isle of Patmos, brings us right into the midst of the thunderous praises and the grandeur and the glory of God within the temple, when the Lord God Almighty taketh unto Himself His great power and doth reign. He tells us that

The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Revelation 11:19

The Structure As Revealed By Paul

Paul brings us right up to a literal and tangible examination of the structure and the foundation itself and our own part in the building, with the words:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1 Corinthians 3:16

Why, 'tis as though the great temple were comprised of myriads of smaller temples, for to whatever worlds He carries our souls when they shall pass out of these imprisoning bodies, in these worlds these souls of ours (if we have submitted ourselves to His dealings) shall find themselves part of the same great temple, for it belongeth not to this world alone, but shall stand through the ages of eternity.

The Temple As Described By Peter

Peter walks round the temple with us and points out to those who "have tasted that the Lord is gracious" that our Lord is Himself the chief corner-stone, elect, precious, disallowed indeed of men but

chosen of God. Then suddenly Peter points his finger at each saint individually and says,

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ...Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.”

1 Peter 2:5, 9

*The Marvellous Mystery Of The Transformation
In The Stone From Quarry To Temple*

Lively stones, living stones, chosen peculiar stones; stones called from the depths of the dark quarries of sin and despair into the marvelous light of the Lamb which doth lighten the temple; stones once all unshapen and rough and unlovely, now perfect in shape and size with smooth corners and mirrorlike polished surfaces; once piled in confusion, one upon another, disrupted, without unity or promise of ever fitting together in any semblance of a building, now chiseled, shaped and fashioned under the skilled hands of the mighty Master workman until each perfect, polished stone slips noiselessly into place beside its neighbor, there to remain forever, held fast by the cement of unchanging, heaven-born love.

What a transformation is bespoken in every stone! What patience, what love, what skill of Master workmanship, what digging and blasting, what lifting and carrying, what chiseling and polishing, what beauty and praise! It is a wonder the stone cries aloud and says, “What I am, I am by the grace of God.”

“How marvelous,” we exclaim, “is the boundless love of God. How unfathomable is the great immeasurable grace and mercy that

has called each one of us (no matter how deeply buried in the dark quarries of sin) to fill our place in the great and glorious temple which is being built without hands, eternal in the heavens.” Is it any wonder that tears of gratitude and unworthiness fill our eyes when we remember that He does not ask us to help ourselves, does not ask us to do any of the blasting or lifting or hammering or chiseling or polishing or building of the temple?

One thing and one alone He asks: “Be still and know that I am God. Be pliable, be yielded and submissive in My hands.” Accept all things—every blow of the hammer, every gouge of the chisel—as working together for good to them that love the Lord and are called according to His purpose.

Christ Seeking And Preparing The Stones For The Temple

His eye runneth to and fro through the whole earth; He discovereth deep things out of darkness and bringeth out to light the shadow of death as He searches for material with which to build His temple. No depths are too deep for Him to descend into, no trouble or labor too intricate or great for Him to undertake, if only the object of his love, be it gold, silver, or precious stone, is willing and submissive under the dealings of His hands. His voice can be heard as He walks through the earth, searching material for His temple, saying,

Surely there is a vein for the silver, and a place for gold where they fine it....He setteth an end to darkness and searcheth out all perfection: the stones of darkness, and the shadow of death. As for the earth, out of it cometh bread: and under it is turned up as it were fire. The stones of it are the place of sapphires: and it hath dust of gold....He putteth forth His hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye

seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

Job 28:1–11

The great, rough, unlovely stone, hard-hearted as granite, lying in the bottom of the quarry, buried deep beneath the earth and mire of sin and self, has but to express the desire and willingness to be digged for and removed and shaped into His likeness, and the Lord is at the place ready to begin the work of excavation. No stone is too far distant, too unworthy, too insignificant, too unpromising, too great, or too small for Him to see the longing to be made worthy for a place in His temple.

Digging, Separating, Excavating

From the moment the stone cries to Him and the Lord thrusts the spade of conviction into the earth of sin which covers the stone, He presses it ever deeper and deeper with the strong foot of His Word, till the stone lies clean and bare before Him.

The stone is entirely too large and too attached to its surroundings and environment, however, and in order to dislodge and detach it, great quantities of explosives have to be imbedded in the midst of our heretofore comfortable surroundings. Blast may follow blast. Huge cracks and splits may run out in every direction. The trials may be hard, the separation keen and virtually near our heart. We may not understand, friends may criticize, misjudge, or offer advice, but one thing only is required of us by the Lord: “Be still and know that I am God.”

He will do all the blasting, all the separating. Our part is but to be willing and pliable and yielded, submissive to His will.

The stone need not worry itself with planning and foreseeing, but need only to give itself up to God’s Holy Spirit within and His dealings and providence without. Once thoroughly separated from

surroundings, no matter how unshapely and rugged we be, one has but to look upward to see that the great Master builder has brought the huge derrick of His love and power to the place, has placed the cords of grace and mercy about the boulder of rock, and is lifting it from the debris of darkness into His own marvelous light.

Hewing And Shaping

Then the shaping process. Oh, those great, jagged, rough, sharp corners that gash the feet and wound each passerby, one by one they disappear beneath the steady, daily, hourly *ring, ring* of the hammer of love as it falls with steady blows upon the chisel of daily tests and circumstances. That unkind word, the undeserved reproach, that unmerited rebuke, the hasty tear, that hour you fled to your room and fell face downward at His feet in seeming defeat, the opportunity for good, the call for sacrifice, unapplauded, unobserved—all these were but hammer and chisel blows that made rough corners disappear.

Oh, to see the will of God wrought out in blows and buffetings, in tears and smiles, and in encouragements and discouragements, in wilderness wastes and Eden’s bloom, in fire and water, in heat and cold, on mountaintop and in valley depths, in lion’s den or plains of freedom, in battle front or isolated dungeon! Oh, but to recognize His hand in the dealings of today is sweetest balm of Gilead.

Hardness and self-centered aims disappear, mellow tenderness, solicitousness, and brotherly love take their place as we weep with those that weep and rejoice with those that do rejoice.

Then Comes The Polishing

The pressure is brought to bear, the continuous rubbing and friction, the eternal passing to and fro of the same trials and circumstances, daily grind, and routine. Each day of yielding hastens the

work of shaping and polishing. Each day of murmuring and repining hinders and stays the hand, mars the work, and inflicts deep scars and scratches that only time and labor can efface.

In the quarry, in the blasting, and in the chiseling process, there is much noise and action, but when at last the stone is carried to the spot and slipped into its appointed place in the great temple, there will not be the sound of a hammer to be heard (that will all have been gone through before). Work on in me, oh Lord. Let not Thy hand be stayed.

From beginning to end, it is God. From the quarry of sin to the beauty of the temple, it is God. GOD. GOD! We can do nothing to help but to yield, submissive and passive, to His dealings as wrought out hourly, daily in the circumstances with which He surrounds our lives.

The Refiner's Fire, The Crucible

The gold and the silver that adorns His temple must be refined in the crucible until all dross is melted away. Only that which can stand in the fire and not be burned can abide in His tabernacle for "our God is a consuming fire," and no wood, hay, or stubble can dwell in His presence, for when the Lord whom we seek suddenly comes to His temple, we find that "He is like a refiner's fire and like fullers' soap." He purges us as gold and silver that we "may offer unto the LORD an offering in righteousness" (Malachi 3:1-3).

Each stone must be set and smoothed into place by God; man's efforts on this line have ever been but a failure. Each pillar and support, each decoration, overlaid with gold and silver, each golden tower and dome encrusted with precious stones, each gold-embroidered hanging, each section of the building from threshold to the throne, must be set into its place by the God who has fitted it for its particular place.

Today the building is well nigh completion. Softly and quickly, yet firmly and with utmost precision and perfection, the last finishing touches are being added to the temple; the last sections are being slipped into place.

Holy calling! You are called to fill your place in the temple. Are you letting Him work His will in your life so that, great or small, you may perfectly fill and adorn the space He has selected for you?

The Majesty And Grandeur Of The Completed Temple

No matter where He shall place us in the house of the Lord, wherein we are to dwell forevermore, we will be able to inquire in His temple and behold the Ancient of Days in His beauty. He shall sit upon His throne, He whose garment is white as snow and whose hair is like pure wool; whose throne is like the fiery flame and His wheels are burning fire. We shall see the fiery stream that issues forth before Him, see the thousand thousands who minister unto Him and the ten thousand times ten thousand who stand before Him (Daniel 7:9-10). We will hear the thunders of His praises, see the lightnings of His power, and hear His voice, sweet as the rushing of many waters. Surely one such moment is worth a millionfold more blasting and chiseling and polishing, so deal on, O Lord, deal on.

The Bride in Her Veil of Types and Shadows



*An Afternoon Talk at Victoria Hall,
Los Angeles, California
February 9, 1919*

Come hither, I will shew thee the bride,
the Lamb's wife.

Revelation 21:9



THE GREAT WEDDING of the King of Kings is soon to take place. The most colossal preparations are being made, both in heaven and in earth. In the angelic hosts above and in the bridal company on earth, harps are being tuned and the first superb strains of the new song—the wedding song—are flowing forth from love-filled hearts in liquid streams of praise.

Every Spirit-filled child of God—each member of the bridal body—is wide awake and on tiptoe now, looking for the coming forth of the Bridegroom who is soon to appear in clouds of glory. Mortal mind cannot picture nor conceive the stupendous glory and beauty that will flood the heavens at His appearance.

Have you ever stood spellbound in the rosy glow of early morning as the rising sun threw back the shades of night, touching and illuminating each snowy cloud and transforming them into flaming, living beauty until the whole sky seemed filled with angels' wings of gold and fire and crimson?

Have you ever wondered if the earthly sun could rise with such attendant glory, what the coming of the Sun of Righteousness, who shall rise with healing in His wings, will be?

Yes, the marriage of the Lamb is at hand. The Bridegroom, who has gone to prepare a place for His bride, is soon to reappear.

On earth, the bride is making the final preparations; the last finishing touch is being put upon her trousseau. The days of her purification with oil of myrrh and with sweet odors are almost accomplished—the day when she shall be brought forth unto the King who has come.

Even in the natural, a bride is ever an object of interest and a whispered “here comes the bride” is enough to arouse the instant attention and smiling interest of an hundred pair of eyes.

In the spiritual, the interest in the bride is intensified a thousandfold, and surely this interest is begotten by the Spirit, for just as the angel spoke unto the beloved disciple on the isle of Patmos, saying, “Come hither, I will shew thee the bride, the Lamb’s wife,” and caught him away in the Spirit to a great and high mountain, there to reveal her glories to him, so the Holy Spirit today speaks to the children of God, saying “Come hither (to the Word of God) and I will show thee the bride, the Lamb’s wife.”

Once He has caught us up unto the mountain and has begun to unfold the Word before our wondering eyes, we gaze into its pages and see the bride in almost every picture.

We see her in the past, wrapped in a mist of types and shadows.

We see her in the present, emerging from the types and shadows, coming forth a living, visible, Spirit-filled, Spirit-led people, humble and lowly, yet walking with the dignity and majesty of her coming Lord.

We see her in the future, reigning with her Bridegroom upon the everlasting throne in that glorious city where the streets are all pure gold, the gates are solid pearl, and where joy and praises forever echo through His courts.

The Bride (a Rib Company) Brought Forth From the Wounded Side of the Bridegroom (Genesis 2:21)

Looking into the past, where the Word is filled with types and shadows of the bride and her coming forth to meet the Bridegroom, one of the first types that the Spirit shows us is that of Adam and Eve.

It was a man and a woman, Adam and Eve, who first brought sin and death into the world, and it will be a man and a woman—Christ and His church—who will go forth together, hand in hand, ruling and reigning, when the last grim foe of sin and death is conquered. Bless the Lord!

For the first Adam “there was not found an helpmeet” in all the beautiful garden of Eden wherein he dwelt. “And the Lord God caused a deep sleep to fall upon Adam.” While he slept, God took out one of his ribs, and of the rib which He had taken from man, “made He a woman, and brought her unto the man” (Genesis 2:20–22). Here immediately we see a beautiful type of the second Adam—for whom, among all the seraphic hosts of heaven there was not found an helpmeet. Then came the deep sleep of death, which the Lord God allowed to come upon Him, and as He slept there on the cross, His side was opened wide and—Hallelujah!—from the wounded side of Jesus, our second Adam, a rib company is being brought forth and formed today and will soon be brought to the man Christ Jesus, to be His wife and His helpmeet forever.

The Clothing of the Bride Must Be Blood-Bought (Genesis 3:21)

Then came the day when Adam and Eve realized their need of clothing. By their own efforts, an apron of fig leaves was made, but not approved of by God. Man, by his own works and by garments of his own self-righteous making, can never please the Father. His covering must needs be bought at the price of blood; therefore was

the blood of an innocent creature shed and the Lord God did make coats of skins (typifying the covering and righteousness of Jesus), and clothed them.

The Offering of the Bride Must Be Made by Blood (Genesis 4:4–5)

Though Cain brought the best fruits of the ground—the best results his own works and labors could make—the Lord had no respect unto his offering.

But when Abel brought the firstlings of his flock, the slain lamb, and God saw the blood, He had respect unto this offering.

Good works and manmade efforts can never win the respect of God, but when the humblest saint, upon his knees, comes with an offering made through the blood of Calvary's Lamb, he, through that blood, commands the respect and approval of all heaven.

Preparation of Ark—Separation and Obedience of Bride (Genesis 6–8)

“Come hither, and I will show thee the bride, the Lamb's wife,” cries the living Word, as we turn our eyes upon the ark, the Noahic Covenant, and the flood of waters that covered the earth.

The Holy Spirit catches up the searchlight of Matthew 27:37–39, and turns its blazing light full upon the mists and shadows that before so shrouded these Genesis chapters 6 through 8 as to make it seem nothing more than a history of bygone days. The illuminating words of Jesus—“as it was in the days of Noah, so shall it be”—reach out and draw aside the outer veil and reveal the inner depths, until the pages seem alive again, peopled with the surging, sinful masses of today. Again the wickedness of man is great, the earth is filled with corruption and violence.

Again through raging storm, through war and plague and pestilence, we hear the warning voice of God: “My Spirit shall not always strive with man...I will destroy them with the earth.” Again we see

God's little remnant, His infinitely precious few; His Noahs, the just and perfect ones who, with their household, walked with God. Again we see the faithful whose ears are open to the call of God, whose eyes have discerned the darkening sky, o'ercast with threatening clouds. Then in their midst there looms the three-storied ark with its one door, set within the side, one window in the top.

At the words “as it was, so shall it be,” the three-storied ark blazes forth throughout obscurity, and we perceive that its three stories are composed of none other material than the combined, united, threefold efforts of a loving, Triune God. The dispensation of the Son was builded upon the sure foundation of the Father's love (John 3:16); the dispensation of the Holy Spirit was built upon that of the Son (John 16:7).

The open door within the side that seemed but commonplace before, now fills our hearts with love, our eyes with tears, for the Spirit whispers: “The door? Who could it be but Jesus, through whose wounded side a new and living way was opened, leading through Himself unto the depths of the Father's love and the heights of the Spirit's power?”

Again we hear the call ring in our ears: “Come, thou, and all thy house, into the ark.” We see the bridal company passing through the door—separated and shut away from the outside world, within the staunch and stormproof vessel of the Triune God that will weather every gale.

In the closing of the door we see the closing of the day of mercy.

In the falling of the rain, the raging of the seas, the rising of the floods that envelop the earth and all that therein is (Revelation 16), we see the coming tribulation and dire sorrows soon to burst upon this world.

The rising of the ark, surmounting every wave, shielding the little, chosen, faithful few from wind and rain—this is Father, Son, and Holy Spirit, enveloping, catching up the bride, and holding her on high above the turmoil of coming tribulation's waves.

The Warning, Hasty Flight, and Escape of the Bride (Genesis 19:17–30)

The bride—small in number (Matthew 7:14), despised of man, beloved of God—how she rises from each Spirit-filled page as the Spirit takes the things of Christ and reveals them unto us.

We turn our eyes upon the destruction of Sodom and Gomorrah, and again, as the Spirit's hand sweeps back the curtain, we find ourselves gazing into the living, surging throngs of today—the vain, sin-filled earth, the coming tribulation, the escape of the obedient few, and the falling of God's fiery wrath.

In that wicked city, Sodom, we see our lands today wherein wickedness has waxed worse and worse.

In the humble, obedient Lot, we see the bride dwelling in the midst of a perverse and crooked generation, in the world and yet not of it.

In the coming of the two angels at even and their warning cry at midnight, we recognize the Spirit and the Word, warning of the coming tribulation and urging instant flight. As soon as the two angels warned Lot, he, in turn, hastened to warn his sons-in-law, crying: "Up, get you out of this place, for the Lord will destroy this city!" This is the cry of the church today as she prepares to leave this earth.

In the mocking and unbelief of the sons-in-law, we see mirrored the attitude of the world at large today when warned of the impending wrath of God.

As they lingered, the two angels laid hold upon the hands of Lot, his wife, and two daughters, and brought them forth and set them without the city. The Spirit and the Word are today laying hold upon the hands of God's little children and bringing them forth and setting them without the city in a life of real separation unto the Lord.

The cry—"Escape for thy life, look not behind thee, neither stay thee in all the plain. Escape for the mountain lest thou be consumed," is the cry of the Spirit and the Word to God's little family today. "Escape for thy life—destruction is coming. There's no time to

look back now; neither stay thou in all the plain," for the Lord is calling a called-out, out of a called-out, out of a called-out people who will escape to the mountains and rise up into the heights of God.

At the hesitating of Lot, the cry of "Haste thee, for I cannot do anything until thou be come hither," we find mingled with the cry of the angel ascending from the east in Revelation 7:2–3: "Hurt not the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads."

In the looking back and the turning to a pillar of salt of Lot's wife, we see the condition of backsliding churches and individuals today—standing stiff and frozen, at the very point where they first looked back. This is no time for looking back; 'tis a time to go forth quickly. Bless the Lord.

In the raining upon Sodom and Gomorrah of brimstone and fire from the Lord out of heaven—the overthrow of the cities and all the inhabitants of the cities, and that which grew upon the ground—we recognize the fiery wrath and indignation and judgment of God: the great tribulation foretold in Revelation.

Lot and his daughters took refuge in a cave in the mountain. The cave in which we hide is Christ; the cave is in the mountain—God (Daniel 2:45).

In the safe refuge of Lot and his daughters in the cave in the mountain, we see the faithful children of the Lord whose lives are hidden away with Christ in God, far above the fiery indignation poured upon the earth.

The Spirit Abides with and Guides the Bride from the Well of Salvation to the Arms of the Bridegroom (Genesis 24)

Turning the pages, we open at the story of Rebecca, the bride chosen for Isaac by Eliezer, the servant of Abraham.

Again the Spirit holds aloft the light of Revelation, and again the printed page with its history of what seemed at first glance but an

interesting account of the romance and love of an earthly Isaac and Rebecca fades away. And now we find ourselves gazing into the mirror of yesterday, which throws back the reflection of today.

Rebecca rises with a new dignity—the dignity of the bride of Christ. Coming out (separation) to the well (Salvation), she goes down (humility) and fills her pitcher (with joy shall ye draw waters from the wells of salvation) And comes up again (the way down is the way up—he who humbleth himself shall be exalted).

As the servant runs to meet her and tells her of the glorious Bridegroom far away, and as he opens the door to bridehood, the light of understanding falls upon him, and we recognize at once the blessed Holy Spirit, sent to guide us into all truth (John 16:13). He runs to meet the pure in heart at salvation's well, revealing the beauties and attributes of the heavenly Bridegroom and inviting all who are willing to bid farewell to earth's dearest relations and ties to mount the bumpy camel of daily tests and trials (knowing that when we are tried we shall come forth as pure gold), to be led by the Spirit, and to go forth to meet the Bridegroom (Matthew 25:6).

In Isaac's walking forth in the field to meet Rebecca at eventide, we see in type our Bridegroom Jesus, coming forth in the clouds to meet His bride at the end of her pilgrim journey.

And when Rebecca, lifting up her eyes, beholds Isaac and alights from off her camel, our hearts leap within us at the vision of the day when the bride's lifted eyes shall behold her Redeemer. Then shall she alight forever from the camel of tests, trials, and hardships, and all her tears shall be wiped away.

In the veil with which she covered herself, we behold the bride at His coming, completely shut off and obscured from the sight of the world.

The closing words, "and she became his wife," set the chiming wedding bells of Revelation 19:7 to ringing in our hearts.

The words, "and he loved her," flood our souls and overwhelm us with holy joy and rapture. If, when we were yet sinners, He loved

us enough to shed His blood for us; if He loved us at the cross enough to wash our sins away; if He loved us enough to fill us with His Spirit and put the finely embroidered wedding gown upon us—what mortal pen can be enough inspired, the boundaries of what human mind can be enough enlarged to depict the LOVE that will be lavished upon the bride when she becomes—O holy, sacred word—His wife!

The Consecration unto Life or Death—Gleaning, Humility, and Reward of the Bride (Ruth 1–4)

Turning to the book of Ruth, we again behold the bride.

In chapter one, she leaves her native country, following the God of Naomi and making her consecration that was to be unto life or death.

In chapter two, she is gleaning in the fields from the beginning to the end of the harvest—gathering sheaves—watched over and fed by the bridegroom, Boaz.

In chapter three, we behold her love for the bridegroom and her desire to be his bride and the deeper consecration that causes her to wash herself (from all her works and labors); anoint herself with oil (the anointing that abides—the oil of the Spirit); put her raiment upon her (the fine linen, clean and white, which is the righteousness of the saints in Revelation 19:8, embroidered with the fine needlework and wrought gold of Psalm 45:13–14); and get her down to the floor in lowliness and humility to lie at the feet and mercy of the bridegroom, covered with the skirt of his garment, till the morning breaks and the shadows flee away.

In chapter four, we behold Ruth the bride, who though shut out by her nearest kin (the Law) who was unable to redeem her (Deuteronomy 23:3), was admitted by grace when wedded to Boaz who became at once her redeemer and her bridegroom. What a picture! Bless the Lord!

*The Bride, True in the Midst of Fiery Trial, Protected from Its Blast
(Daniel 3:21)*

The pages turn again. This time we gaze upon the three Hebrew children: Shadrach, Meshach, and Abednego.

Firmly do they refuse to bend the knee in worship or in compromise to the gods of this world. Fearlessly their words ring out, declaring unswerving faith and allegiance to Jehovah, the one true God.

Breathlessly we watch them, bound in their coats, hosen, hats, and other garments; cast into the midst of the burning, fiery furnace—but protected, preserved, and delivered from the heat of the flame.

Then, all at once, we opened our eyes in amazed recognition and look again to find, as the burning flame penetrates the mists of types and shadows, that these three (with the Son of God in their midst) are none other than the bride herself—body, soul, and spirit—protected and preserved amidst the raging flames. I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ (1 Thessalonians 5:23).

Walking unharmed in the midst of temptation and fiery trial, without the smell of scorching, we catch a glimpse of the glorious bride who is being prepared by the Spirit to abide unto the “day of His coming” (Malachi 3:2) and to dwell with our God, who is a consuming fire.

Suddenly the furnace door swings wide, and the voice of the King is heard crying, “Ye servants of the Most High God, Come forth and Come hither!” With eyes of faith and hope, we see a doorway opening in the heavens, leading from the furnace of this world into the presence of the King, and we hear the voice of the kingly Bridegroom saying: “Well done, good and faithful servants, come up hither, out of the fiery furnace and trials of earth, and be thou promoted in My provinces, even to My throne to reign with Me.”

*The Praying Bride Dwells All Night With Lock-jawed Lions, and Is Lifted
from the Den by King’s Command at Break of Day (Daniel 6:10–23)*

Next we catch a glimpse of the praying bride as revealed through the prophet Daniel.

His eyes of discernment are open wide (Daniel 5:25–28). The windows of his chamber (the eyes of his soul) are open toward Jerusalem (the coming of the Lord, Revelation 21:2).

Neither threat nor cunning of the enemy could stop this valiant, earnest soul who, down in the depths of the lions’ den, watched and prayed while the Angel of the Lord held and locked the lions’ jaws.

At break of day, the stone was rolled away from the mouth of the den, and the voice of the king was heard saying, “It is enough; come up unto me,” and Daniel was lifted from the lions’ den and stood upon his feet beside the king.

The bride of King Jesus, though shut in by the dark night of this world and surrounded by raging lions—demons and men who would gladly gnash upon her and rend her with their teeth—is protected by the Holy Spirit, the angel of the Lord, who shuts the mouths of all who would destroy her.

Watchfully, trustfully, she lifts her eyes, clear, undimmed, luminous with the light of faith, and fixes them upon the door in momentary expectancy. Well does she know that He who will come, will come and not tarry. Well does she know that the long night will soon be over and that at break of day, the King’s voice will be heard calling her from above, as He rolls back the clouds and opens a door in heaven through which He will lift her forever from the lions’ den of this world into His own glorious presence in that land where no ravenous beast can come.

In verse 24 of chapter 6, we behold the wicked ones who had cast her into the den of trials and persecutions, as they themselves are cast into the midst of the furious, ravenous beasts. No angel’s hand

will be there to stay their fury; all their bones shall be broken, and they shall be utterly consumed.

Here again is the tribulation that immediately follows the catching up of the bride into the presence of the King.

The Slain Lamb Must Have a Slain Bride; The Resurrected Bridegroom a Resurrected Bride

On and on through the long, heaven-canopied corridors of the Word, the Spirit leads, until at last a hush enwraps our souls as we are brought to a manger, and our reverent eyes looking down into its depths behold the Christ child cradled in its soft embrace.

The Holy Spirit, our Christ-revealing guide, softly whispers in our ear: “As He was in the world, so shall you be...that when He shall appear ye shall be like Him and see Him as He is.”

Looking still upon the tiny form, the Christ child fades from our vision and in His place, we see the Christ-life of the bride, conceived and brought forth from a pure and virgin life, o’ershadowed by the Holy Spirit’s power (Luke 1:35).

As the child grows in stature (Ephesians 4:15) from milk to meat (Hebrews 5:13–14), we see it walking ever in the shadow and the glory of the cross (Matthew 16:24).

Knowing Him in the fellowship of His sufferings, the bride dies out to earth and self until she cries aloud with Paul:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 2:20

Thus we behold the bride—the Lamb’s wife—knowing Him not only in the fellowship of His sufferings, but also in the power of His

resurrection; yielding herself as one who is alive from the dead, one who is risen with Him and shall, therefore, reign with Him forevermore. Just as resurrection power preceded the translation of our Lord, so the bride, now rising up and coming forth in resurrected glory, shall soon receive the translation power of Acts 1:9 and 1 Thessalonians 4:17, and she shall rise in midair, to meet her Lord.

These are but a few of the many mist-wrapped types unveiled before our eyes—a few of the erstwhile concealing shadows now dispersed by the illumination of the Spirit as He reveals the bride before our wondering eyes (John 14:26; 16:13–14).

We might continue our search of the hidden treasures revealed through Esther, the Songs of Solomon, the ten virgins with their lamps, and many others. We might press on and gaze through the eyes of John the Beloved from Patmos, blest and sea-bound isle, at the glorious reigning bride seated with her royal Bridegroom upon His throne.

We might gaze upon the regal power and splendor with which the King hath clothed her, upon the heavenly Jerusalem in which she dwells—its streets of gold, its jeweled walls, its gates of pearl, its flowers that never fade, its fruits that ne’er decay, its sea of glass, its ransomed throng with harps of gold, and its light that never shall grow dim.

The time for this afternoon talk is gone, however, before our subject is well begun. But get your Bible down when you go home and open wide its pages. Take the lighted lamp of Psalm 119:105 in one hand, place the other in the hand of the Holy Spirit, and let Him guide you through the long, begemmed, heaven-lit corridors of God’s eternal Word, corridors that stretch in an unbroken line from the first verse of Genesis to the last verse of Revelation.

Then quicken your step, beloved; fasten your girdle tightly about you, bind your sandals securely upon your feet, and with spotless robes and glowing hearts, go quickly forth to meet your Lord—for He is coming soon.

Hide Close in Me



*Message Given in Tongues and Interpretation
Glad Tidings Hall, San Francisco, California
March 27, 1919*

*Come closer, my love; draw near unto Me.
The darkness deepens;
Blackness spreadeth over the earth and covers the sea.
Draw closer to Me, My chosen one.
Nestle closer, yea, come beneath My cloak;
Hide thee beneath My Mantle.
The wind bloweth;
Chill blasts sweep from the north.
Draw closer; hide thou beneath My garments.
The tempest ariseth;
List to the howling and the shrieking of the wind.*

*The waves of the ocean are being lashed into foam.
They break upon the rocks;
They dash upon the shores.
Trees are mown down as harvest grain,
Beneath the scythe of the reaper,
And forests are no more.
How are the mighty fallen!
The clouds are driven before the winds.
Draw nearer; nestle closer to My heart, My dove.*

*The dust is gathered up,
Yea, it is gathered up,
And driven before the howling tempest;
It is scattered abroad.
Flesh is but as dust;
Flesh and pride shall be scattered before My whirlwinds.
Winds long held in check by mighty angels' hands,
And bound by chains of time,
Shall be let loose.
Who shall escape the destruction thereof?
Those who are hidden beneath My cloak,
And sheltered beneath My mantle.
Draw close, My love; hide close in Me.*

*Clouds filled with wind;
Clouds filled with rain;
The rain of destruction, the rain of terror—
It falleth; it lasheth the lands.
The lightnings of judgment—
Swift lightnings of retribution—
They flash and pierce the darkness.
Oh! The world will not understand;
But thou, O love, hide close in Me.*

*Misery and destruction, sorrow, unspeakable woes
Shall cover thee, O wicked lands.
They shall be heaped upon thee;
They shall cover thee from shore to shore.
In thy boundaries shall be no peace.
Judgment shall cover thee as the waves cover the sea.
Oh, that thou wouldst have hidden close;
Oh, that thou wouldst have sought shelter
Beneath My wings.*

*The proud man hath walked in his wisdom;
He shall be utterly consumed,
And the place wherein he dwelt shall know him no more.*

*Oh, look not behind thee;
Turn not to the right nor to the left,
But hide, hide thee in Me, My love.
Behold, one stalketh through the lands;
Behold, his long, his giant tread;
Darkness attendeth his footsteps,
And sorrow his path;
His name is Judgment.
Lo! one rideth behind him on a horse as black as midnight;
His name is Death.
Hide close; draw close to Me, My love.*

*They who abide in the shadow of the Most High,
They who are encircled in His close embrace,
Will know no evil.
Fear shall not come nigh them.
His love shall encircle them,
And they shall be wrapped in His safety;
In security shall they dwell.*

*Unto what shall I liken thee, My love?
Thou art as the moon;
Thou art like unto the stars
Whom I have set in the firmament
To give light upon the earth
To those who dwell in darkness.
For in the beginning did I create the sun
And did give light upon the earth;
But when sin entered*

*The sun did sink in the west
And hide his face,
And darkness did come upon the earth,
Yea, gross darkness did cover the people.*

*Oh, I have set thee in heavenly places, My love;
And I have called thee to shine
And to show forth My reflected glory.
Thou shalt behold Me;
The earth shall behold thee;
And as I give light to thee.
So shalt thou give light to those that sit in darkness.
Thy Beloved, thy Redeemer, didst come as a star;
Even the bright and morning star.*

*He was the light that did shine in the darkness,
But the darkness comprehended it not.
Be thou faithful;
Shine thee forth My light;
For lo! soon the moon and the stars,
Shall withdraw their shining.
Darkness, yea, thick darkness, shall settle down
Upon those who have closed their eyes
Against the light.
But unto thee shall the Sun arise;
Yea. He shall arise in the east.
He shall spread forth His wings.
And healing shall spring forth
As the morning light.*

*Unto whom shall I compare thee,
O love most fair?
Thou art like unto a bride*

*Adorned with jewels rich and rare.
Thy garments are whiter than the snow,
And myrrh their texture fills.
They have been woven upon the loom of My mercy,
From the threads of righteousness, which thou hast drawn from Me;
The embroidery thereof is as fine-wrought gold,
Shot with threads of scarlet underlaid with purple.
Thy sandals are of gold,
And the latchets thereof of silver.*

*Oh, thy ropes of pearls, My love,
Are thy sufferings,
And tears which thou hast shed—
But they are fair.
The rings within thine ears
Bear the seal of the King.
Thy lips shall speak forth His praise.
Thou art like unto a river, deep and wide;
In thee abideth a multitude of fishes.
Thou art like a fruitful tree;
O My love, abide in Me.*

*Thou shalt be the temple of the Most High God;
Thy stones shall be set with fair colors,
And thy courts shall be filled with glory.
Rejoicing and praise shall echo through thy domes.
And thy pillars shall stand firm forever.
Hide close in Me; dwell deep, O love.*

*Thou art few in number;
Thou art a despised and a peculiar people.
Not all who say unto Me, "Lord, Lord,"
Shall enter in.*

*Not all who have walked proudly
And made their boast in Me
Shall reign upon My throne.
But he who has humbled himself;
He who has become naught,*

*And who has been like unto a broken vessel,
Who has been like unto the fine dust of My feet,
He who has washed his hands and his heart
From the things of this world,
He who hath been drawn apart.
And whose cords have been severed,
He who hath yielded to the dealings,
And the chastisements of My Spirit;
He who hath said “yea,” and not “nay”
He shall reign with Me upon My throne.
Hide close; draw nearer, My love.*

*Oh, the time of searching, and revealing,
Of wooing and calling,
Is almost over.
Obey quickly—come closer beneath My mantle.
Thou shalt not be seen;
But thy prayers shall be felt,
And I shall be revealed in My beauty,
Saith the Lord.*

*Let not your heart be troubled
At those things which must surely come to pass in the world,
For behold, I warn you.
Sorrow spreadeth her pinions forth.
As the vulture spreadeth out his wings.
Be patient; hide close, My love,
And soon I shall catch thee to Myself.*

*Shine forth a little longer,
O ye beacon lights;
Let thy windows shine forth,
And thy rays of light stream o'er the tossing sea.
Let thy doors be open,
And thy ropes flung far.
Gather in, gather in;
For soon the time of gathering will be over.
I am coming soon, soon, soon.
Draw close to Me, My love.*

The Two Houses



April 1919

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matthew 7:24–27



EVERY MAN, WOMAN, and child throughout this whole world is erecting a building. “Except the Lord build the house, they labor in vain that build it” (Psalm 127:1).

THE great army of housebuilders is divided into two classes: namely, the sinner and the saint. Right here let us make it plain that each individual is either a sinner or a saint. It is impossible to be both; it is impossible to be neutral. There is no halfway business

with God. Either you are the child of the Lord, or you are serving the devil—there is no middle territory.

Just as there are only two classes of housebuilders, just so there are but two foundations: the sandy foundation of sin and unrighteousness that lies in the devil's domain, and the solid Rock which is Jesus Christ.

The sinner is building day by day. His mind is not troubled by the lack of foundation. He does not deem it at all necessary to dig deep, but begins erecting the edifice of his life by bringing up the stones of unrepentance and willfulness, the stones of sin and unbelief, and piling them, moment by moment, hour by hour, day by day, year by year, one upon another, on the sands of this life

Now the works of the flesh are manifest in each new stone that is added to the house. The stones of doubt and fear are builded in and cemented together by the power of the enemy. Worldly wisdom, evil companions, dead forms and ceremonies—the form of godliness that denies the power thereof—are all brought up to the spot and added to the building. Stones of self-righteousness and morality, hatred, variance, emulations, wrath, strife, envying, drunkenness, and reveling are oftentimes builded into this house.

The stones of evil thoughts and distrustfulness are piled up day by day. The stones of pride, selfishness, and hardness of heart toward God take their places in the building which is growing moment by moment into a life and structure that will surely fall in the great day when God's judgments are poured out upon the world.

*The Man On The Rock Digs A Foundation
And Gathers His Building Material*

While in New York City some time ago, I was very much impressed with the great world-famed skyscrapers. For many weeks, yes, months, I saw a high board fence built around a certain lot. Behind

this board fence and above it, I could see great cranes and derricks, and hear the steel drills.

Dozens of men were working there, drilling and digging and blasting down into the solid rock; down and down and down they went, digging a foundation for the great steel skyscraper that was soon to be erected. One of the men assured me that the higher the building was to be, the deeper the foundation must be sunk into the solid rock.

After having been away for a short visit and returning again to the city, my eyes opened wide with surprise as I saw the steel building so quickly taking shape and towering with imposing grandeur above its neighbors. Why, it really seemed that it took longer to build the foundation than to put the steel framework of the building together.

This is a very apt illustration, it seems to me, of the Christian's life as he prepares to build upon the solid Rock, Christ Jesus.

The Foundation

First of all he digs a deep foundation of repentance and goes down in humility into Jesus, his Lord. He plunges into the fountain filled with the blood. He falls prostrate at the dear, pierced feet of his Master; for indeed, the way down is the way up, in our spiritual life. "He that humbleth himself shall be exalted."

His neighbors may laugh at him and tell him this digging deep, this weeping and mourning over his sins is not at all necessary; but the work goes on. The great boulders of hindrance must be blasted by the love and power of God. Every obstacle must be removed, and a solid, settled, foundation made. He must dig deep into the atoning work of Jesus before the building of his Christian life can be constructed.

"But let every man take heed how he buildeth thereon, for other foundation can no man lay than that is laid, which is Jesus Christ."

Once the foundation has been laid, the building begins to take shape. Upon the stones of repentance and godly fear are laid the stones of mercy and divine tenderness. The boundless grace and love of Jesus Christ, the stones of sincerity and truth, the stones of thanksgiving and glorious praises to the Lord of his salvation are added to the building. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance are piled moment by moment, day by day, year by year, one upon another.

The stones of love and unselfishness, a longing for souls, and a yielding to the will of God, a desire to live like Him and abide in His presence, are added again to these, and so the work goes on by each word and deed and thought, here a little and there a little, precept upon precept, line upon line, tier upon tier.

“Jesus Christ being the chief cornerstone, the building is fully framed together, and groweth into a holy temple in the Lord, for an habitation of God through the Spirit.”

The Doors

Next in importance in the house comes the door through which admission is gained into the house. As for the sinner who builds upon the sand, “sin lieth at the door.” The devil, who is the controlling agent of his willpower, is the doorkeeper; thus the door swings on its hinges to admit the worldliness and sin and evil thoughts and companions who occupy the rooms within.

The door is ever shut and locked against God as He is manifested through the great love of Christ; ever shut and barred to the wooings of the Spirit and the rappings of that gentle hand. His ears are closed to the voice that is saying, “Behold, I stand at the door and knock; if any will open, I will come in and sup with him and he with Me”; closed to the warnings of the Saviour who would plead with him to leave this sandy foundation and this perishable building which can never stand the storm; and to the

invitation to him to come over and build upon the solid Rock, Christ Jesus.

The door of the child of God who builds upon the Rock is not so. Instead, righteousness, through the power of the Spirit, standeth as doorkeeper. The blood of the slain Lamb is sprinkled upon the doorposts and the lintels. The door is ever open to admit the leadings of the Lord, the dealings of His Spirit, His righteousness, and all His blessed will, and swings shut to bar out the things of the world, the flesh, and the devil, which are displeasing to the Lord, his Maker. Thus his rooms are occupied by faith and hope and love.

The Windows

Next in importance come the windows in the two houses. The windows of the sinner are darkened with the things of this world, and his vision impaired. He cannot realize his own danger, and his viewpoint is distorted. He cannot foresee the awful storm of wrath which is soon to break, “when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.”

The windows of the saint are illuminated with the glory of God, as revealed by the Spirit. His view is clear as he gazes into the future and beholds that—

*There's a land that is fairer than day,
And by faith he can see it afar,
For the Father waits over the way,
To prepare him a dwelling place there.*

Those who stand without his walls see the light of the Lord shining through, for “behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice” (Song of Solomon 2:9).

Dining Rooms

In his dining room, the sinful man who is building upon the sand is feasting upon the things of this world; he says to his soul, “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.”

But God is saying unto him, “Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?” (Luke 12:19–20).

He feasts upon the things that can never satisfy the craving of the soul that is craving after God. He is as one that dreameth, and behold, he eateth; but he awaketh and his soul is empty (Isaiah 29:8).

In his dining room, the child of God is feasting on the milk and the honey and the wine. The fruits of Canaan are spread before him. The bread of life is his, and for him the glorious crystal waters flow from the throne of God. The voice of the Bridegroom is heard speaking:

I am come unto my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

Song of Solomon 5:1

While the sinner is feasting upon the applause of his fellow men and the treasures of this world, the children of the Most High are dining at the table of the Lord—dining upon His righteousness and love, upon the joys and fruits of the Spirit, and their souls are filled to overflowing as He leadeth them through the green pastures of His Word.

Dancing Halls

The inmates of the house which is builded upon sand are dancing to the tunes of this world and its applause—dancing to the strains

of earthly popularity and self-centered aims. Outside, threatening storm clouds of death’s dark night are gathering, and the rolling thunders seem to cry aloud in warning. The wrath of God is soon to be poured out, but unheeding they dance on and on, ever nearing the brink of destruction and hell.

The inmates of the house on the rock are dancing too. You remember as the brother of the prodigal son approached his father’s house, he heard the sound of music and dancing. Some folks seem to think the devil has a monopoly on all the dancing and joy, but dancing and joy really belong to God; as the devil cannot steal it, he has tried to counterfeit it.

Within the heart of him whose hopes are built upon the solid foundation of Christ and His righteousness, there is joy unspeakable and full of glory, for “his mourning has been turned into dancing” (Psalm 20:11); “there the virgins rejoice in the dance, both old and young together” (Jeremiah 31:13); they “praise Him with the timbrel and dance” (Psalm 150:4); and they cry, “Let them praise His name in the dance” (Psalm 149:3).

*For the children of the Lord
have a right to shout and sing,
For the way is growing bright,
and our souls are on the wing,
We are going by and by to the palace of the King.
Glory to God, Hallelujah!*

Bed Chambers

As for the sinner—His bed is so short that he cannot stretch himself upon it, and the covering so narrow that he cannot wrap himself in it (Isaiah 28:20). When he lies down at night, there is an unrest in his heart for he is unprepared to meet his God; his conscience is troubled as the Spirit of God strives with him assuring him that

whatsoever a man soweth, that shall he also reap; his covering of self-righteousness and excuses cannot cover or conceal him from the eye of God.

As for the child of God, his rest is sweet in the Lord. He hears the voice of the psalmist ringing down through the ages: “I remember thee upon my bed, and meditate on thee in the night watches” (Psalm 63:6); “Let the saints be joyful in glory: let them sing aloud upon their beds” (Psalm 149:5).

Oh, the peace that belongeth unto the child of God to know that if his eyes never open again, “to be absent from the body is to be present with the Lord,” and “to live is Christ, and to die is gain.”

Treasure Rooms

The Word tells us that “where your treasure is, there will your heart be also.” The worldly man is storing up treasures of this world’s goods, heaping to himself riches, houses, and lands. He tears down his barns and builds greater, and there bestows his fruits and goods. He bids his soul to take its ease because he has much goods laid up for many years. But God speaks to him through His word, saying, “Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?” He has laid up treasure for himself, but is not rich toward God. “For what shall it profit a man if he gain the whole world, and lose his own soul?”

The worldly man takes no thought of the great tomorrow and does not seem to realize that he cannot take one penny away with him. Born into this world naked and without a penny, he will have to enter into the next world in the same condition.

The child of God is laying up treasure above, “where moth and rust do not corrupt, and where thieves do not break through nor steal.” The poorest child of God who lives in the humblest cottage in the dell and who has laid up treasure in the world beyond is richer than an ungodly king that sits upon his throne with all his splendor;

for his riches are laid away in heaven and will not pass away throughout the endless ages of eternity.

Lookout Tower And Searchlight

The lookout tower of the sinner and the lookout tower of the saint are totally different. Both look out upon life from very different viewpoints. The searchlight of the sinner’s vision goes through all the earth searching for earthly possession, earthly treasure, earthly pleasures, and popularity. From his lookout tower, the searchlight of the sinner’s eye is ever turning, expectantly and inquiringly, from one end of the land to the other. Searching, searching, searching. Ever searching for new amusement, new pleasure, or gain; ever seeking something to still that gnawing hunger that is eating into his heart; ever endeavoring to satisfy the longing in his soul—which, if he but knew it, nothing but God can satisfy.

The Dark Clouds of the Approaching Storm of God’s Wrath

The dark clouds of the approaching storm of God’s wrath are filling the sky above the sinner’s head. He refuses to see them, for he has eyes only for earthly things. Then, though the thunders crash with deafening roar about him in these last days of war and tribulation, though the lightnings flash and strike round about him, he refuses to believe that this is more than a passing shower. His searchlight still continues to wander restlessly throughout the earth for new achievements and honours.

The wise man who has built his house upon the rock has his searchlight constantly turned upward toward the heavens. God is the high tower in which he is safe from the enemy. He has set the watchmen of vigilance and prayer upon his walls, of whom he is ever

enquiring, "Watchman, what of the night?" (Isaiah 21:11). The watchman's answering voice can be heard saying, "The dark night of God's wrath is breaking over the whole world. The hour of storm and tribulation is at hand; the great ocean of God's love which has floated on, calm as a river and deep as the sea through the many centuries of sin and unbelief, is now being churned into a mighty storm of wrath."

The storm signals are all set, the danger signals are up, and woe to that man whose house is built upon the sand. Everything that can be shaken will be shaken, and only those things that cannot be shaken will remain.

Again he asks, "Watchman, what of the night?" And again the answer comes: "Wars and rumors of wars, plagues and pestilence, blood and fire and vapor of smoke."

The storm is raging, but the children of the Lord are preparing for the coming of their Redeemer.

Upward, ever upward, turns the searchlight of the child of God, searching, ever searching. In each new cloud that brings sorrow to the sinner, he sees another sign of the coming of the Lord, for has He not said, "When ye shall see these things come to pass, rejoice, for the coming of the Master draweth nigh"?

The Rain Is Falling

The rain is falling—falling upon the just and the unjust. The rain increases to a downpour. Unto the man whose house is built upon the sand, the rain brings terror and destruction and the beginning of the wrath of God; but to the man whose house stands on the rock, it brings floods of blessing. It is to him the latter rain, falling on the earth. His heart is filled with song and praise and mirth.

The clouds of darkness that are gathering over the sinner are bright clouds to the saint. He is looking for Jesus to come in the clouds and fully expects to be caught up in the clouds to meet Him.

The lightning of God's wrath, which brings sure and certain destruction to the sinner, brings power and glory to the child of God. "God sitteth on His throne. Out of the east proceedeth forth thunder and lightning." The sinner quails beneath this power, but the man whose house is built upon the rock sings aloud—

*O Lord, send the power just now,
And fill us, every one.*

And through all the storm, the child of God is in his watchtower of prayer and vigilance, his searchlight ever gazing above.

*He is looking for Jesus from glory to come,
That Jesus who died on the tree,
A cloud of bright angels to carry him home,
To that glorious eternity.*

He seeks to warn the man who has long been building upon the sand, but the latter refuses to take warning. Ah, if he could but see already the great billows that are sweeping over this earth today, lashing at the stones of his shaky foundation, causing even kingdoms and thrones to totter and fall!

Each sinner, both small and great, each soul who has rejected God and failed to build upon the solid rock, Christ Jesus, shall surely fall in ignominious shame and death, and the place wherein he stood shall know him no more, but throughout the endless ages of eternity, he will mourn his disastrous folly in neglecting to build upon the solid rock—"for what shall it profit a man if he gain the whole world and lose his own soul?"

The house on the rock stands in eternal security, and though winds may blow and the storm may beat upon that house, it will not fall, for it was founded upon a rock:

*All they that put their trust in God
Can never be removed,
They stand secure like Zion's mount,
By many ages proved.
Though fierce the storm in fury beat,
And awful thunders roar,
The children of the Mighty God
Are safe forevermore.*

While the sinner's house sinks down to the lowest pits of hell, the house of righteousness, founded upon the rock, will stand eternally in the heavens, in that land where storms never come and tears never flow.

*The Inquirer and the Word, Talk
Together of His Coming*

✠ ✨ ✨ ✨

*If ye will enquire, enquire ye.
Isaiah 21:12
Given prior to May 1919*

INQUIRER: I have heard it said that you have made many statements and contain much teaching regarding the literal return of our Lord to this earth again. Is this report true?

THE WORD: Absolutely true. Within the 260 chapters of my New Testament alone there are 318 references to the coming of the Lord; i.e., practically one out of every twenty-five verses.

INQUIRER: Speak to my heart, O Word of God, some simple word of the Master, whereby I may know that He is really coming.

THE WORD: "If I go away, I will come again." These were the words of Jesus to His disciples (John 14:3). Did He go away?

INQUIRER: Yes. "While they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

THE WORD: Then He is coming again.

INQUIRER: But does this not mean that Jesus is here now—first in our hearts as revealed by the Holy Spirit; second in our midst

wherever two or three are gathered together in His name; and thirdly, refer to His coming for us at death?

THE WORD: No. Jesus, who is soon to come in the clouds of glory, is now at the right hand of the Father (Romans 8:34). 'Tis the Holy Spirit who has come to reveal Jesus during His absence and prepare us for His coming. He reveals Jesus in the heart (John 14:23), in the midst of the congregation (1 Corinthians 14), and lifts us when life and death are over, into His presence (Romans 8:11). Speaking of the Holy Spirit, Jesus said: "I will not leave you comfortless" (John 14:16). "But when the Comforter is come, whom I will send you from the Father..., He shall testify of Me" (John 15:26). Then, too, He plainly said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). These Scriptures make it plain that it is the Spirit who is with us today. if you will turn my pages to 1 Thessalonians 5:16–17, you will plainly see that "the Lord Himself shall descend from heaven with a shout and with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." We read also in Matthew 24:30, that we "shall see the Son of man coming in the clouds of heaven with power and great glory."

INQUIRER: Yes, yes. Your teachings have made it plain to me that this Jesus who ascended to the Father and poured out the Holy Spirit (the Comforter who was to abide during His absence) is to come again. But what will be the manner of His coming? You surely do not mean, as some have understood you to say, that He will come back in the body—the same, real, tangible Jesus who went away?

THE WORD: Yes, I mean just that. This same Jesus who was taken up from you into heaven shall so come, in like manner as ye have seen Him go into heaven (Acts 1:11).

This same Jesus who was taken up—not another Jesus whose body was destroyed and who is naught but spirit, as many suppose—but the *same* Jesus, the one who, after His resurrection, said: "Handle me and see" (Luke 24:39); who talked and walked with His disciples; and who did take a piece of a broiled fish and honeycomb and did eat before them (Luke 24:15; 42–43). This same Jesus, who shall drink anew with us the wine in His Father's kingdom, the real, literal Jesus who was taken up from you into heaven, *shall so come*. He who said, "I am the Lord, I change not," will be seen by His ready, waiting people just as He was when He went away.

In like manner—when the company of faithful disciples who watched His ascension into heaven hear the trump of God and rise from their tombs (1 Thessalonians 4:16), their eyes shall behold the same Lord descending in the same form as that in which they did see Him go.

INQUIRER: You say that we will not know the day nor the hour coming?

THE WORD: No, not at this time. Those who are ready shall rise to meet Him in the clouds (1 Thessalonians 4:17). He shall return later bringing His saints with Him (Jude 14). Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Then shall His feet touch upon the top of the Mount of Olives (Zechariah 14:4), and it "shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley."

INQUIRER: What of the sinful people of the earth and those who are unprepared. Will they see Jesus at His next coming when He appears in the clouds of glory?

THE WORD: No. Only those who are ready and watching will see Him. He shall come as a thief in the night (Matthew 24:43). “Two women shall be grinding at the mill; one shall be taken, and the other left” (Matthew 24:40–41). Two shall be sleeping in one bed; one shall be taken and the other left.

It is at His final return, when He comes to set up His kingdom and reign a thousand years (Revelation 20:4), that every eye shall see Him (Revelation 1:7).

INQUIRER: Is it possible to know the day and the hour of His return?

THE WORD: Of that day and hour knoweth no man; no, not the angels of heaven, but the Father only. For as in the days that were before the flood, they were eating and drinking and marrying and giving in marriage, until the day that Noah took them all away. So shall also the coming of the Son of Man be (Matthew 24:38–39).

INQUIRER: You say that we will not know the day nor the hour, but is it not given to us to know the seasons?

THE WORD: Yes. Of the times and the seasons ye have no need that I write unto you, for ye are not in darkness, that that day should overtake you as a thief (1 Thessalonians 5:1, 4). There are manifold signs given through my pages whereby ye may know when the season is nigh.

INQUIRER: Tell me, O thou light unto my path, thou blest lamp unto my feet, when shall these things be, and what shall be the sign of Thy coming?

THE WORD: Many shall come, saying, I am Christ, and shall deceive many. Ye shall hear of wars and rumors of wars. Nation shall rise against nation, kingdom against kingdom; there shall be blood and fire and vapor of smoke (Joel 2:30–31).

There shall be famines and pestilences and earthquakes in divers places. When they cry, peace and safety, then shall sudden destruction come upon them.

Iniquity shall abound, the love of many shall wax cold. Then shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they should deceive the very elect.

Then, too, when the fig tree putteth forth her leaves, ye know that summer is nigh; so likewise, when ye see these things come to pass, ye know that the kingdom of God is now nigh at hand (Luke 21:31). In the last days, saith God, I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy.

INQUIRER: Why, these are the very things that are taking place to-day—wars and rumors of wars, blood, fire, vapors of smoke—these are covering the earth as the fog covers a ship at sea. Six million have been swept into their graves during the past few years of warfare and plague. Almost every home has been entered by death. Never so many homes in America in all its history have been entered by the death angel as in the past five years.

Cries of peace and safety, sudden destruction, coming plagues, pestilences at home and abroad—the fig tree putteth forth her leaf, and the Jews are today, for the first time in centuries, free to return to Jerusalem and rebuild their temple. Chariots, automobiles, and cars run like the lightnings and jostle each other, because of their very numbers, in the broad ways (Nahum 2:4).

All about me, I see the love of many waxing cold. Forms and ceremonies are taking the place of power. So-called Christian Science and spiritualism have flooded the land with false Christs and false

prophets. Then, too, in these days the Holy Spirit is being poured out upon all flesh, and in every land a spiritual company are preparing for the rapture. Surely, surely, according to Your words and the signs of the times, the coming of the Lord must be near at hand, yea, even at our very doors.

With all these signs being fulfilled and Thy word so plain, why is it that the people of today are so stupid and dull that they do not realize this truth?

THE WORD: For the same reason that the Jews did not recognize the signs attending His first coming or discover that the slain Lamb of Isaiah 53 and their crucified Lord were one and the same. Their eyes are holden by sin. They slumber and are drunken with the intoxication of the world.

INQUIRER: I thank you for making it plain to me that the Lord Jesus Christ is soon to come. In view of this truth, I see that we should acquit ourselves like men and stand with our loins girded about with truth, our sandals upon our feet, with oil in our vessels, with our lamps, ourselves filled with love and robed with praise, transformed daily by the Spirit's power into the likeness of God's dear Son, watching earnestly unto the coming of our Lord, insomuch that I shall be enabled to pray the last prayer recorded in the Bible: "Even so, Lord Jesus, come quickly."

The Coming of the Christ



Given prior to May 1919

If I go away I will come again.

John 14:3



ALL DOWN THROUGH the long centuries, there have been a faithful few who believed God's word implicitly; who looked forward to the hope of the soon coming of the Lord Jesus Christ from heaven. With longing hearts and unassuaged zeal did they look for Him, knowing that He who was to come would come and would not tarry, for this God had spoken by the mouth of His holy prophets since the world began.

Many indeed cried out, "Where is the hope of His coming? All through our lives and the lives of our forefathers have we heard His soon coming prophesied; till now they slumber in the dust, and still He is not come. Surely you wait in vain! Strain your eyes no longer in searching the heavens for the sign of His coming—come eat, drink, and be merry in this world with us."

But through all the stream of unbelief and silent years, their faith neither waned nor faltered. Their eyes of faith were still undimmed, and they looked toward the heavens with untiring hope for the coming of the Christ, their Messiah.

Then to His faithful few, God began to reveal that the time was at hand, and that the Lord was near, even at the door. In Jerusalem there was a man whose name was Simeon, who was just and devout, waiting for the coming of the Christ. It was revealed to him by the Holy Ghost that he should not see death before he had seen the

Lord. Anna the prophetess and many others whose eyes were anointed, also began to rejoice with great joy as the signs were fulfilled all about them and the Holy Spirit witnessed, not the day nor the hour, but that the coming of the Lord was at hand.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy...Unto you is born this day...a Saviour, which is Christ the Lord...Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly, there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go...and see this thing...which the Lord hath made known to us. And they came with haste, and found Mary and Joseph and the babe lying in a manger.

Luke 2:8-16

Behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him....And lo, the star which they saw in the east, went before them till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

Matthew 2:1-2; 9-10

On and on they trudged, all unmindful of their footsore and weary conditions; the long years of waiting seemed but as a day now.

On they hastened, over the hills and through the valleys, bringing with them their treasures and gifts, gold, frankincense, and myrrh. Still on they hastened, spreading the joyful news and bearing witness in their eager search in the country and in the city, till at last they found Him and fell down and worshipped Him. They opened their treasures and presented to Him their gifts. God had fulfilled His promise and the weary ones were rewarded, for the CHRIST HAD COME.

All this happened over nineteen hundred years ago, and now the hands on the great clock of time have revolved until they point to the hour of the Second Coming of the Christ, foretold by His Word. As the angel spoke unto the shepherds of old of the first coming of the Lord, and as the angels spoke to the watching multitude of His Second Coming saying, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:17), they are again appearing today to announce the soon coming of the Christ.

Ever since that day Jesus Himself told the disciples that He would return and that wars and rumors of wars, plagues, pestilences, blood, fire, and vapors of smoke; nation rising against nation, famines and earthquakes would be the signs of His coming (Matthew 24), eager longing hearts of a faithful few have looked and yearned for His appearance. To be sure, many have cried in derision: "Where is the sign of His coming? For years we have heard it foretold that His coming was nigh, our forefathers who preached His Second Coming now slumber in their graves, and still He is not come. Let us eat drink and give in marriage; His coming is not near."

But today as in the days of old, the Lord is revealing to His faithful few that His coming is near—even at the doors. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God. The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we be ever with

the Lord.” Again today, anointed eyes see the signs of His coming fulfilled with unmistakable vividness on every hand.

Shepherds abiding in the field, keeping watch over their flock through the long night while the light of the world is absent, have looked long and earnestly with unutterable desire toward the east for the rising of the Sun of Righteousness who would dispel all darkness. At His first coming, a star appeared, but now they look for the Sun of Righteousness to arise, and as the sun outshines the star, so shall His Second Coming outshine his first appearing, for this time He will not appear wrapped in swaddling clothes and in a manger, but will march forth triumphant, his kingly robes upon Him, His scepter in His hand—a king victorious—the hope and reward of His people.

Already the hearts of the shepherds are flooding with joy, for the heavens are filling with the first rays of morning dawn. The long night of silent waiting and longing is almost over, and again they see His sign in the East.

Wise men—wise not as this world counts wisdom, but wise with the wisdom that cometh down from above—are looking for and hastening unto the coming of the Lord. Even as the wise men of old left their homes and ran to meet the Lord with treasures of gold, frankincense, and myrrh, so the wise virgins today leave the foolish virgins behind and go out quickly to meet him, carrying the treasures of gold (the divine nature of Jesus), the frankincense of acceptability to God and praises, and myrrh with its fragrance and bitterness of suffering with Him that they might also reign with Him; that having known Him in the fellowship of His sufferings, they may now know Him in the power of His resurrection.

Beloved, awake and see His light from afar off. Rise and go out to meet the coming Christ, for He is near—even at the doors. He is coming and is even now approaching the portals of this world. He shall sweep back the heavens as a scroll, and those who are ready shall rise to meet Him in the air. Already the whole earth is being

taxed even as it was at the birth of Christ when Joseph and Mary went up to Jerusalem to pay taxes. Every sign is fulfilled. History is repeating itself, and as soon as He comes and takes his waiting ones away, tribulation will sweep over this world, just as it did after His first coming. Even now the voice of Rachel is heard lamenting and wailing for her dead children, slain by the sword of evil rulers.

Awake! Arise! go ye out to meet the coming Lord Jesus Christ.

A Certain Man Went Down



Given prior to May 1919



THE MESSAGE WHICH the Lord has laid upon my heart to bring to you, whilst directed to all sinners, is intended more especially for the backslider.

Oh, there are so many backsliders in the world; so many who once walked with the Lord but have somehow or other let go of His hand and wandered far away. There is not a man or woman on the face of this earth more miserable than a poor backslider, who, having once walked in the presence and joy of the Lord, having feasted upon the dainties from His bountiful hand, goes down into sin and seeks to drown the aching of his longing heart in the swirl of this world's gaudy, tinsel pleasure.

It would be impossible for one who had never been a backslider to fully understand or sympathize with the mute agony, shame, and longing in the backslider's heart. I was a poor, discouraged backslider just once since my conversion, and I know the miserable yearning and crying of the heart to be back in the sunlight of His dear smile—the trying to cover up our backslidden condition from those round about us, the plunge into the world to try to stifle and satisfy the restless longing that nothing but Himself can satisfy.

How desperately I longed for someone who could enter in and sympathize with and help me—and had there been someone to make a real effort to reach out and help me back to victory and the security of His Love, I would have escaped much suffering and buffeting at the hand of the enemy.

And so tonight my whole heart goes out to the backslider, and I long to reach your hand and help you back to Jesus and the city of Jerusalem.

The first step toward getting back to Jesus is made by realizing and frankly admitting that you are a backslider.

We are going to read tonight about a certain man who went down, and I want each of you to watch as we follow him in his journey, and see whether his case is not very similar in every respect to your own. First of all let us refresh our memory by reading the whole story. It is found in the tenth chapter of Luke, beginning at the thirtieth verse.

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him... and bound up his wounds...and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Now as we go through it word by word, and follow the picture on the chart, let every backslider and sinner put themselves in the place of the "certain man" and find their location in this picture. There are many of the certain men—and women—who have been "going down," here in this room tonight, but let each forget the

other—forget that there is another certain man in the room, and narrow the words down to his own individual case.

Oh, certain man here tonight, you who have been wandering away from God. How easy it is to go down. The road to destruction and eternal sorrow of hell is just one long, swift toboggan slide. There is nothing to boast about in being a sinner or a backslider. Anybody could go down, any coward could become a sinner, but it takes the real courage and grace of God and every spark of manhood and womanhood there is in you to go up the steep incline to heaven. A dead fish can float down the stream, but it takes a live one to swim up against the current. Any poor, spiritually dead soul can float down to destruction; it does not require any swimming or resistance. Nothing but the divine life and power of the Lord, however, can take him up again.

Went down! Oh, the depths of the precipices and pits of sin that are conveyed by that one word, *down*.

From Jerusalem To Jericho

Let Jerusalem, on the chart, stand for all that is holy and pure and Christlike, for all that is embodied in the New Jerusalem that is soon coming down from God out of heaven. Let Jericho stand for all that is sinful and profane and ungodly.

How you, dear certain man, ever came to pass out through the gate of Jerusalem and start on your long downward journey, I do not know. Perhaps it was lack of prayer—it may have been a failure to read God's Word. You cannot dwell in the presence of the Lord without prayer and the Word any more than you could live without breathing. When you pray, you are talking to God. When you read the Word, He is talking to you. Or it may have been that you allowed the cares of this life to press heavily upon you.

With me it was the taking away of the dear one who had led me to Jesus, and upon whose strength I had ever leaned instead of

allowing the Lord to teach me to grow in Him and be able to stand the storms. When my earthly support was suddenly transplanted to heaven's garden, I was left like an ivy stripped from the oak to which it had clung. Oh, what a poor little, fallen, tumbled heap I was! But now, bless His dear name, I have learned to cling to and lean upon Jesus—a support that will never die nor leave me alone.

Be the primary cause what it may, the fact remains that the certain man went down from Jerusalem to Jericho.

And Fell

Oh, you cannot walk one single step without Jesus, no matter how strong you are or how many years you have been a Christian; the moment you let go of His dear hand, that moment you will cease to stand, and you will fall.

Among Thieves

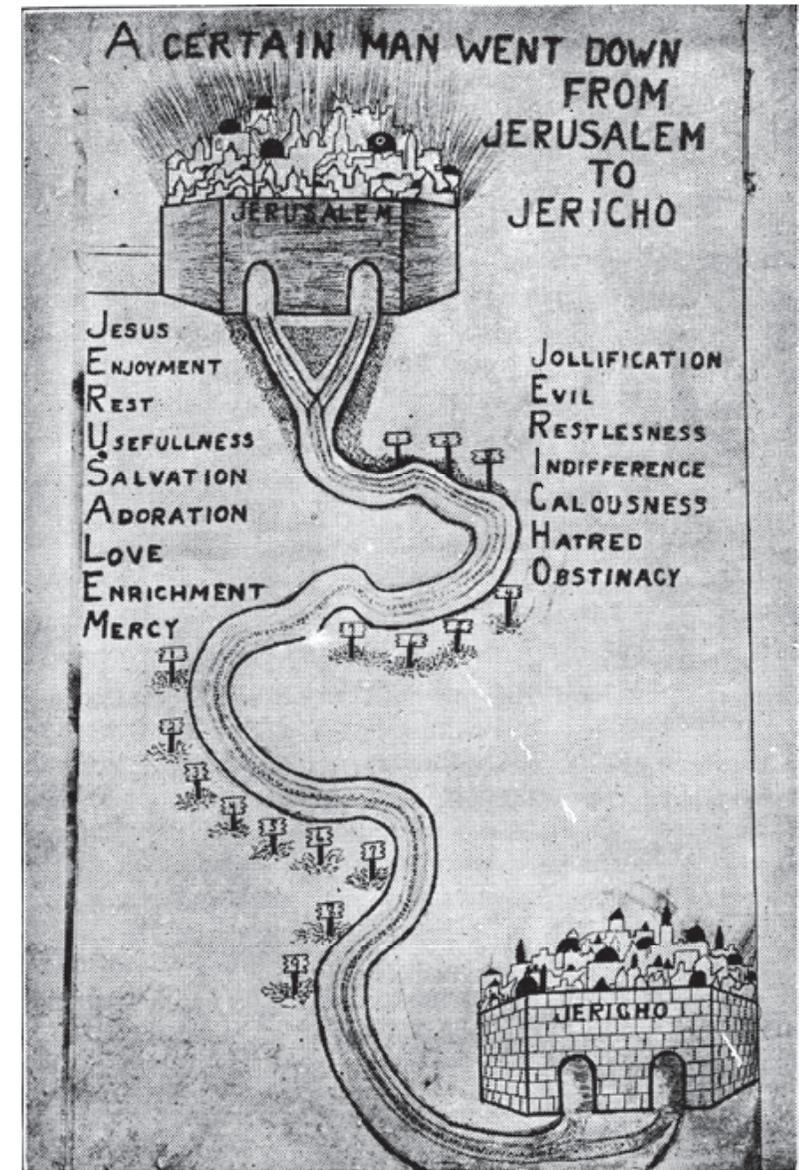
It is not long after the backslider has begun his downward journey that he discovers that he, too, has fallen among thieves. These thieves that we are reading about did two things to the certain man before they left him.

- They stripped him of his raiment, and
- They wounded him and departed, leaving him half dead.

And that is exactly what the thieves have been doing to you.

Did you ever stop to realize just what constituted the raiment that used to clothe you in Jerusalem (the city of salvation)—this priceless raiment and attire of which the enemy has stripped you?

Let us look at the chart and see what sort of raiment the holy life in Jerusalem stands for, and what you have lost.



HAVE YOU TAKEN THIS JOURNEY?

Those who walk and live in the presence of the pure and holy Son of God must be attired in the raiment clean and white—which is the righteousness of the saints.

Each individual that goes into the marriage supper of the Lamb must have on the wedding robe Jesus has prepared—worldly garments and the cloak of self-righteousness and morality will not suffice but will vanish before His gaze.

J stands for **JESUS**: When we walk with Him, He clothes us with Himself and the garments of His righteousness (Revelation 3:18).

E stands for **ENJOYMENT**: His presence is fullness of joy (Psalm 16:11). He has poured the oil of everlasting joy upon the heads of His people (Isaiah 35:10).

R stands for **REST**: In the presence of Him who said, “come unto Me and I will give you rest” (Matthew 11:28), “the weary find rest for their souls” (Jeremiah 6:16).

U stands for **USEFULNESS**: Those who walk with the Saviour who said, “work, while yet ’tis day, for the night cometh when no man can work,” will long to be soul winners and wear the cloak of service.

S stands for **SALVATION**: Ah, dear backslider, do you not remember how you used to go forth, glad in the beautiful garments of salvation which had been put upon you by Him who was “your light and your salvation” (Psalm 27:1)?

A stands for **ADORATION**: Where is there a soul that could behold his glorious Redeemer without bowing at His feet in adoration and praise? Did you not feel a great loss when the thieves stripped from you the garments of adoration and worship?

L stands for **LOVE**: When we dwell with the God who is love (1 John 4:8), and when He “hath set His love upon us” (Psalm 91:14), we will imbibe and partake of His nature until the first

fruit of the Spirit, love (Galatians 5:22), shall spring forth from our lives.

E stands for **ENRICHMENT**: No mortal tongue can tell the great, inexhaustible store of riches to be found in the Christ who became poor that we, by His poverty, might be made rich.

M stands for **MERCY**: The child of God who abides beneath the blood is covered with the mercy (as a garment) that is “great above the heavens” (Psalm 108:4), and truth (the girdle which fastens the garment about him) of Psalm 85:10. These meet together to form His raiment.

What a dreadful loss it was when the thieves stripped you of your raiment. It was impossible to go without the secure walls of the city of His love and to begin your downward journey toward Jericho without losing those beautiful garments. It was indeed a sad day when you were stripped of your robes of Christlikeness. Gone was your Jesus; gone your enjoyment, your rest. Taken away was your usefulness, your robes of salvation, your adoration, love, enrichment, and mercy.

The first stroke of the enemy that left you denuded of such garments was bad enough, but oh, the second thing that happened to that certain man was far, far more sad, if that were possible. They wounded him and departed, leaving him half dead.

What wounds the devil and his imps (the thieves who rob you of salvation, rest, and happiness in this world and the world to come) can inflict upon the backslider and the sinner! When the garments which Jesus purchased for him by His blood are taken away, there is nothing left to protect the sinner from the blows rained upon him by the enemy.

The backslider, wandering far from God, who has been thus stripped and wounded, is in a critical condition indeed. The wicked old thieves nod and wink to one another as they pick up their booty and depart, leaving him half dead.

The mileposts by the way now point toward JERICHO, and each milepost the certain man reaches on his downward way means just another wound to burn and sear its way into his very soul.

Let us look again at the chart and see what these mileposts that lead to Jericho stand for—

J stands for JOLLIFICATION. Not a serious wound, you say. Just a little amusement; no serious harm in that. A little gossip, an idle jest, the theatre, a novel, or a game of pool. Young folks must have entertainment, says the enemy. Whoever hearkens will find that jollification has left a wound and hastened him to the second milepost.

E stands for EVIL. I have seen the serious wound reflected in the sinner's eyes, in the lines of his face, and have heard the words of profanity rise from his heart—but O, the eyes of God look right down into the depths of that soul, and from Him there is nothing hid.

R stands for RESTLESSNESS. Instead of rest which was once his, when he loved the quiet hours of prayer alone with God, there is now a driving, irritating restlessness that goads him day and night. Anything to get away from his own thoughts is a welcome diversion.

I stands for INDIFFERENCE. The heart that once responded to His every leading and sprang to obey His call is now indifferent to His voice.

C stands for CALLOUSNESS. The indifferent heart soon becomes calloused and hard. Once so tender that he melted in contrition before the Lord, he now listens to the tender story of the crucifixion, the warning thunder of coming wrath, unmoved.

H stands for HATRED. When the devil has gotten his victim into the place where he hates the Spirit who endeavors to rouse him into sense of his peril, hates good, and loves evil (Micah 3:2), he

rubs his evil hands, and a smile of demoniac joy twists his countenance as the poor, duped soul draws near the city of eternal woe.

O stands for OBSTINACY. When one receives this wound, he obstinately refuses to be warned of his danger or flee from the wrath to come. He walks out of the meeting and goes home to bed hard, unyielding, and obstinate.

What a deceitful old traitor the devil is! He smiles and tricks and fools the soul along while it has life and strength and means, but when it is down and out, helpless, dying, and alone, the devil does not even take the trouble to pretend that he is his friend.

Half dead—thank God he is not altogether dead, for whilst there is life, there is hope! Helpless, unable to drag himself one painful step toward the city of salvation, the sin-sick soul is left lying in the road.

The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Isaiah 1:5–6

What a picture, not only of the individual, but of the whole human race that has wandered from God.

There Came Down A Certain Priest That Way

Surely this priest, who typifies the LAW, will be able to lift, heal, and restore the sin-sick soul. But no, there is nothing to hope for from him, for he passed by on the other side! And Paul explains to us that “the law made nothing perfect” (Hebrews 7:19). Moreover, the law entered that offenses might abound.

And Likewise A Levite

“And likewise a Levite, when he was at the place, came and looked on him.” Surely one would be justified in expecting help from the Levite who is filled with his good works and self-righteousness. But no, the Word tells us that all our righteousness is but “filthy rags” (Isaiah 64:6), and that “a man is not justified by the works of the law” (Galatians 2:16). Turning over a new leaf or signing your name to a pledge can never lift you nor heal the wounds of your sinful soul. And thus we read of the Levite: “and he passed by on the other side.”

In what a deplorable, perilous condition humanity found itself. Is it any wonder that the helpless soul should cry aloud, “Oh, wretched man that I am! Who shall deliver me from the body of this death?” (Romans 7:24). Is there no arm to save? Is there no eye to pity?

Ah, yes, glory to Jesus—there is one who sees and approaches from the distance.

But A Certain Samaritan

Who could it be but Jesus—this good Samaritan—filled with compassion and tender love for lost, wretched humanity, groveling in the dust of humiliation and despair?

As He Journeyed

Oh, what a journey Jesus took in order to reach poor, fallen souls who lie bruised and bleeding on the road to destruction. What a journey! All the way from heaven to earth He came; all the way from the manger to the cross He went, and from the tomb to His Father’s throne.

“As He journeyed”—no distance was too great to go, no soul too far out of the way for Jesus to reach him with His love and proffered help.

Came Where He Was

Yes, this good Samaritan—who was none other than the King of Glory—never rested once He had seen the fallen condition of the world, until He had laid aside His crown, divested Himself of His kingly raiment, and taken upon Himself the form of man. He was not contented even with standing by the sinner’s side, but must come where he was, taking his place, hanging upon his cross, paying his penalty, and dying his death.

For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:3–4

Was ever such love, such mercy as this known in this universe of ours? He “came where he was.” Why, dear sinner, dear backslider, there is not one of you who has wandered so far away, whose wounds are so obnoxious and horrible that but Jesus has come where you are.

Was humanity poor? Jesus became poorer than all. Were any despised? He was more despised than they. Was there any friendless and alone? He prayed on the mountainside, sweat great drops of blood in the garden alone, and groaned upon the tree. Was any filled with sin and laden with iniquity? He bore their sins and their sickness in His own body on the tree.

Oh, how I love those words, love to repeat them over and over: “As he journeyed, he came where he was.”

Why, sinner, look! Can you not see Him just now? He is standing right beside you. If you put out your hand, you can touch Him and feel His nearness.

They should seek the Lord, if haply they might feel after him,
and find him, though he be not far from every one of us.

Acts 17:27

Just the faintest little cry for help, uttered or unexpressed, and
He will reach down His great arms and place them about you. Praise
His name!

And it shall come to pass, that whosoever shall call on the
name of the LORD shall be delivered: for in Mount Zion and
in Jerusalem shall be deliverance, as the LORD hath said, and
in the remnant whom the LORD shall call.

Joel 2:32.

Call unto me, and I will answer thee, and show thee great
and mighty things which thou knowest not.

Jeremiah 33:3.

And When He Saw Him

What an awful and yet what a wonderful thing it is to know that Jesus
sees right down into the depths of the heart and the intents of the
human mind. Nothing is concealed from Him; everything is laid
bare and open in His sight.

Oh, what will this good Samaritan do when He looks down into
your heart? Will He shake His head and walk away when you confess
your awful sins? Why, no! The Word tells us that when He saw him,
He had compassion.

He Had Compassion On Him

No matter what your mistakes, your failures; no matter how vile your
sins have been—if you will but truly repent and obey the Word of the

Lord, He will have compassion upon you. If man were your judge,
there would be very little to hope for or to expect but punishment,
but His heart is filled with compassion. He knows the many times
that you have wept upon your pillow; He knows the heartaches and
the longing; He remembers the weakness of your frame and pities
you as a father pitieth his children. It was that great heart full of
compassion that caused Him to weep over Jerusalem and cry upon
the cross, “Father, forgive them; they know not what they do.”

And Went To Him

Jesus has come to meet you, not halfway, not three-quarters of the
way, but *all* the way. He has come to you just now with pleadings and
tender mercy. Just one word and He is right at your side with hope
and succor.

And Bound Up His Wounds

Yes, those painful, cankerous wounds are the first thing that demand
His attention. ALL infection must be cut away and sin destroyed. He
can bind every heart bruise so gently, pouring in oil and wine.

“But, oh!” you say. “I don’t seem to have the feeling and the ten-
der desire for the Saviour which I should have. My heart seems hard,
and my conscience dulled.” Yes, I know; that is because of those
dreadful wounds—indifference, callousness, and obstinacy. But do
not let this discourage you from calling upon the Lord, for when He
comes, He will bring with Him his cruse of oil and will soften every
hardened wound, making your heart tender, and flooding your soul
with the old-time love.

“Oh, but I do not seem to have any strength. My spiritual energy
seems to be so faint and at such a low ebb.” Well, praise the Lord! He
brings His wine with Him also. He will revive and bring back life and
strength by the quickening of His Spirit.

And Set Him On His Own Beast

How many poor, timid souls, halting between two opinions, trembling at the sight of the yawning pit before them, yet fearful to trust themselves to the Lord's tender hands, say: "Oh, I do so long to be a Christian, but I am afraid I could not hold out. I am afraid I could not hang on to my profession." Why, hallelujah! I have such good news to tell you. This is a salvation you do not need to hang on to—it will hang on to you. This is a Saviour that you do not have to uphold and keep from falling. He will uphold and keep you, if you will but put your trust in Him.

They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

Psalm 125:1

What would you have thought of this good Samaritan had He turned to the wounded man and said, "Now come, my man. I have bound up your wounds. I have poured in oil and wine. Here beside you stands the little beast (salvation), the surefooted little animal that can climb the most rugged mountain without slipping or making a misstep. I want you to pick up this beast, put it on your poor, bruised back, and walk back all the many weary miles to Jerusalem with this burden upon your shoulder. And mind you do not let it fall."

Was this what he said? No, never! He did not ask the man to carry the beast; He brought the beast to carry the man. Therefore He set him on His own beast.

And Brought Him To An Inn

The inn is the place of shelter and security where his wounds shall be ministered unto. In other words, the inn is the church of God. It was the good Samaritan himself who brought him to the inn; not by

his own struggles and weak efforts was he carried thither. Put your case in the hands of Jesus, and He will bring you forth by His own hand and lead you in a way you know not of. Mountains that seemed impassable in your own strength will be surmounted, and you will be borne up upon wings as of an eagle over every difficulty.

And took care of him

Have you ever sung that chorus:

***God will take care of you,
Through all the day,
O'er all the way,
He will take care of you.
Be not dismayed, whate'er betide;
God will take care of you.
Within His arms of love abide;
God will take care of you.***

The tender, loving solicitude and care of the good Shepherd over His little lambs—of the good Samaritan over the wounded soul—can never be described. His patience and His love are boundless. He will supply every need of body, soul, and spirit.

On The Morrow When He Departed

Yes, there came the day when, after Jesus had journeyed all the way from heaven to earth and from the manger to the cross; after He had fed the multitudes and healed the sick and comforted the brokenhearted and taken the sinner's place and shed every drop of His blood for the redemption of a lost world; after He conquered death and the grave, then He fulfilled the word He had spoken to His disciples, saying,

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I.

John 14:28

It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

John 16:7

And thus it was that on the morrow, “while they beheld, he was taken up; and a cloud received him out of their sight.” But before He departed, the thoughtful Saviour who was ever providing for our good, provided further for our needs.

Took Out Two Pence

The good Samaritan took out two pence—a day’s wages at the time. Our Saviour provided our needs as well, by supplying salvation and the baptism of the Holy Ghost. He has left enough to supply the need for this entire day. Praise His name.

And Gave Them To The Host

Has the host of your inn—the preacher of your church—been faithfully spending and preaching these two pence, dispensing all that they provide for your comfort? Many hosts hold back one penny and feel that when they have preached salvation and repentance, they have given the man all that he has need of and is for his good. If this is what your preacher has been doing, you should go up to him and ask him what he has done with that other penny; why he is not preaching the baptism of the Holy Ghost according to Acts 2:4.

Peter, who acted as host to the three thousand on the day of Pentecost, dispensed the two pennies freely as he said in Acts 2:38, “Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins” (penny number one), and “and you shall receive the gift of the Holy Ghost” (penny number two).

And Said, Take Care Of Him

Stewards, hosts, and pastors—you are responsible to God for the way you preach the Word. There is power, encouragement, and grace enough in the Word of God to take care of and support all them who come beneath your teaching; if you preach the Word in its entirety, and they will but obey.

Whatsoever Thou Spendest More

These words open to us such a vista of glories, such unlimited acres of promised land, with the fruits of the Spirit, the luscious grapes, and the land that flows with milk and honey, such a boundless and fathomless ocean of blessing, such heights and depths, such lengths and breadths in the great unsearchable love of God, that we cry out, “the half has never yet been told!”

“Whatsoever thou spendest more.” Why, dear heart, salvation and the baptism of the Holy Spirit are just the beginning; just the first few toddling steps of the newborn child into the realm of the Spirit; just the ABCs of the gospel. To live without salvation through the blood of Jesus and the baptism of the Holy Spirit according to Acts 2:4, is to live in an abnormal condition nowhere recorded in the Word of God. Ahead of you are the gifts and the fruits and the graces of the Spirit; a life that He longs to change from glory unto glory, until He has brought us unto perfection and can present us to the Father faultless, without spot or wrinkle.

When I Come Again

Why, beloved! He is coming again! Did not He whose promises are known never to fail say, "If I go, I will come again and receive you unto Myself" (John 14:3)? And when the disciples had watched Him until the clouds had received Him out of their sight, did not the two men who stood beside him, clothed in white apparel, say:

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 1:11

Did not the apostle Paul declare that

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 4:16–17

Did He not tell us to comfort one another with these words? Did not the Lord, speaking through John on the Isle of Patmos, say, "Surely, I come quickly." And is not the Spirit speaking today throughout the whole world, through yielded vessels? Behold, Jesus is coming soon; get ready to meet Him!

"When I come again." Oh, what a glorious day that will be when we shall gaze with open face upon the beauty of the good Samaritan, our Redeemer and Saviour divine.

When I Come Again, I Will Repay Thee

Why! Just one glimpse of His beautiful face—fairer than the lilies, brighter than the sun—just one smile from His tender eyes, just one "well done," and we would be a million times repaid for any little labor of love that is naught but our reasonable service when all is said and done.

Oh, dear backslider, and Oh, dear sinner, will you not speak the word just now—"Lord save me!" He is standing right beside you. He will hear the faintest cry. His glorious salvation is ready to carry you to the safe refuge of the inn. He is waiting to care for and watch over you, and at last, when He comes again, to take you to dwell with Him forever.

***Come, weary soul, by sin oppressed,
There's mercy with the Lord;
And He will surely give you rest,
By trusting in His Word.
Only trust Him; only trust Him;
Only trust Him now.
He will save you; He will save you;
He will save you now.***

Death in the Pot



Given prior to May 1919

And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

And one went out into the field to gather herbs and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

2 Kings 4:38–41



LISHA CAME TO Gilgal and there was a dearth in the land. There had not always been a dearth in Gilgal. Gilgal had once been wondrously blessed of God. Blessing and bounty

had walked its streets, hand in hand. Had they not echoed and resounded with shouting and rejoicing and the marching feet of four thousand men of war as the priests, led by Joshua, had borne the ark of the covenant of the Lord thither?

After they had pitched camp and set up their twelve stones as a monument of Jordan's parted waters (Joshua 4:3, 20) and kept the Passover, had they not eaten of the old corn of the land and the fruit of the land of Canaan? The long-looked-for promised land had been reached. There was no more need for wilderness wanderings.

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat the fruit of the land of Canaan that year.

Joshua 5:12

Was it not at Gilgal that, after the Lord had appeared as Captain of the host (Joshua 5:14), and Joshua had fallen on his face to the earth, the Lord said unto him, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy?"

And after Samuel anointed Saul, did he not send him unto Gilgal to tarry until the Spirit of the Lord should come upon him with signs following, that should give him another heart and turn him into a new man? Read 1 Samuel 10:6–9. What a wonderful type of Pentecost!

Later Samuel said to the people, "Come, let us go to Gilgal and renew the kingdom there"; even as the early apostles returned to Jerusalem for fresh anointing of the Spirit.

A Dearth In The Land

But behold now, something has happened. The children of the Lord have become cold, lukewarm, backslidden. Such a great dearth has

come to Gilgal and the surrounding countries that they have cleanness of teeth and want of bread (Amos 4:6). Transgressions have been multiplied, but in Hosea 4:16, the Lord promises Israel, whose iniquity He has likened to a backsliding heifer and forbidden to enter Gilgal, that if the people will follow Him, He will feed them as a lamb in a large place.

During the former rain outpouring of the Holy Spirit, which began on the day of Pentecost (Acts 2:4), the ark containing the glory of the Lord (spiritually speaking), rested in Jerusalem as in Gilgal of old. Even as Saul had been sent to Gilgal to tarry till the Spirit of the Lord was come upon him and till the signs had come to pass, so the hundred and twenty had been commanded to tarry in Jerusalem until the Holy Spirit should come upon them with signs following.

The long-looked-for, long-prophesied promised land had been reached (Isaiah 28:11–13; Joel 2:23, 28; Zechariah 10:1; Matthew 3:11; Luke 24:49; John 14, 15, 16; Acts 1:5, 8). True, God had kept them whilst in the wilderness, and manna had come upon them, as the inspired words fell from the mouths of the holy prophets of old as they were moved by the Holy Spirit. True, the words of Jesus had been as manna from heaven whilst He walked this earth in the fleshly body, but now—now!—the Holy Spirit had come. Now they had entered Canaan's land, and instead of the manna which had been taken away and fell no more upon them (Jesus being returned to the Father and His voice being heard no more), they had corn and oil and wine (Joel 2:19) as the Spirit spoke through them of Jesus and His coming kingdom. "And they did eat the old corn of the land" (Joshua 5:11–12), "neither had they manna any more, but they did eat the fruit of the land of Canaan." (See fruits of the Spirit, Galatians 5:22.)

Jerusalem, as Gilgal of old, rang with the praises of the Lord and with the marching feet of new converts, new men of war, who went forth to follow the Captain of the host. On the day of Pentecost, three thousand souls were added to the church. With pure hearts

o'erflowing with joy, and with unshod feet, His people walked softly before Him and fell upon their faces in adoration. Just as the twelve tribes erected their monument of twelve stones, so the twelve disciples stood as a monument of the mighty power of the great and holy One who had parted the waters of the Red Sea (salvation) and parted the waters of Jordan to bring them to Canaan's land (the baptism of the Holy Ghost). Each time did the Lord Himself have to part the waters before His children could cross over into the new experience.

Humanity could neither swim nor ford the Red Sea—the Lord Himself miraculously opened, through His blood, the path of salvation, which meant at once deliverance and life to repentant believers and death to unrepentant unbelievers.

Mankind could not cross the judgment of old Jordan's waves, nor make themselves worthy to enter Canaan and, again through parted waters (His grace and worthiness, which towered on either side), He led His people forth to the promised land, and filled them with the Spirit. Here are two experiences—salvation and the baptism of the Holy Spirit—which we could not have brought ourselves into; therefore, did He part the waters each time. Bless His name.

Elisha Came Again To Gilgal

After the disciples and apostles had fallen asleep in the Lord and the many years of blessing wherein the power and glory of the Holy Spirit had been manifested, there came a gradual falling away of the spirituality of the church. The apostasy and Dark Ages followed, but holy, inspired prophecy had said: "He who sent the former rain moderately shall send you the rain, both the former and the latter rain together in one month," and "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh."

"And Elisha came again to Gilgal." Hallelujah! The time for the latter rain outpouring of the Spirit which was to take place in the last

days had come, and Elisha (who stands for the visual manifestation of the power of God in signs and wonders) came AGAIN to Gilgal.

And when he came, he found that there was a great dearth in the land. Ah, yes! What a dearth there was in the land! What a crying out for food and pottage and bread and lentils in and just prior to the years 1905 and 1906.

How many churches and saints cried to heaven, "Oh, for the old-time power! Oh, for another Pentecost!" The Methodist Church, the Salvation Army, the Holiness Church, and many others sang and prayed these words over and over (but how few really recognized the answer when it came, "wrapped in swaddling clothes and in a manger"). Nevertheless the Word of God said, "When you call upon Me I will answer, and in the day that you seek Me with your whole heart I will be found of you; turn unto the Lord with weeping and mourning, and He will return and repent and leave a blessing behind Him, even a meat offering and a drink offering."

Set On The Great Pot

Therefore, when Elisha came again to Gilgal, that is when the Holy Spirit, at the specified time for the latter rain, found the hungry saints sitting before Him with one accord and one desire, even as the hundred and twenty had sat in waiting expectation of old, He said unto his servant, "set on the great pot, and seethe pottage for the sons of the prophets," for "blessed are they that do hunger and thirst, for they shall be filled."

Oh, glory to Jesus! I can just close my eyes as I write, here before my open Bible tonight, and see the great Pentecostal pot (the entire Pentecostal movement), being brought out and set upon the fire. The Holy Spirit is, of course, the fire. Our prayer and praises are the wood, and oh, it takes good dry wood, full of pitch, to make a real red hot fire. Water-soaked, rotten wood of worldliness and unbelief will only smoke and smudge and hinder.

Once suspended over the fire of the Holy Spirit, the Pentecostal pot soon began to boil and simmer, as hungry saints came together, each bringing a contribution of carefully tilled vegetables in their hands as an offering.

What a mixture, what a conglomeration came together in that pot!

Perhaps there is not another movement on earth made up of such a varied assortment of teachings, creeds and organizations, yet all melt and blend into one when put into the water of the Word, and boiled over the fire of the Holy Spirit.

It was as though myriad streams, coming from myriad fountain-heads, had met and mingled together, and now flowed on in one great stream as though they had never been divided.

Its fire was as that of a great burning pile of wood, hewn and gathered from many sources—from varied kinds of trees from widely separated forests—now leaping heavenward in one great flame of love and devotion.

It was as many vegetables—planted, watered, cultivated, tilled, and brought from many fields—put into one pot, and now with the strong meat of the Word and the water of the Spirit of life, forming a rich, nourishing food, whose appetizing and inviting fragrance wafts to all about upon the vapor of praise and testimony which arises from the dancing, joyful mixture within.

With lightning rapidity, the Pentecostal revival has encircled the world; thousands and thousands of hungry souls have been filled with the Spirit.

Wait a moment! You who are investigating or gazing curiously into the lively, bubbling, dancing Pentecostal pot! Let us halt and examine some of the people the endless procession of people who are coming to contribute something edible to the movement. Let us begin with this man hurrying along toward the pot, laden with vegetables and bread of the first fruits, and see what he has to say.

The Methodist

- Q.** Halt! Who goes there? From whence do you come?
- A.** I am a Methodist. I come from a church founded upon the sound doctrines of justification and faith in the present power of God, as revealed to John Wesley—a church where the power of the Holy Spirit used to fall in bygone years, until saints shouted and sinners wept and the joyful danced before the Lord.
- Q.** O? And what bring you in your hand?
- A.** I bring with me carefully tilled vegetables and bread of the first fruits, from a grand old field—a little sparsely sprinkled and, well, a little short of water...nevertheless, diligently cultivated by watchfulness and the Word of God.

Our harvests come from various gardens and are tilled by different gardeners, some of which are known as the Epworth League, the Free Methodists, the Ranters, the Shaking Methodists, etc. Yet 'tis the same Sun of Righteousness which, from the lofty heavens, shines upon one and all.

Coming out from the parent field, I bring with me an appetite whetted by the cherished memories of how God once did work in the old-time Methodist church. But, alas! Dearth and formality came into our field, and many therein were an hungered.

Kindly excuse me, and allow me to pass, for in these last days (Acts 2:17), the great pot of blessing has been set upon the fire of the Spirit, and thither do I hasten that I may find this old-time power increased an hundredfold.

There! He is gone! I would that I could have detained and conversed with him a little longer. Let not our hearts be troubled, however, for lo, one goeth, and behold, another cometh.

The Baptist

- Q.** Halt! Who goes there? And whence come you?
- A.** I am a Baptist. I come from a garden whose original plan of gardening (as recorded in our book of instructions) was patterned by the Word of God. The planting and springing up of the seeds required justification and a change of heart. The young plants were well-watered, too—in fact, they were completely immersed in the beginning of their growth. But as the plants grew and developed and had need of the wind of the Spirit and the falling of the latter rain for developing the harvest, alas! Between the high, well-guarded fence of close communion and the heavy overhead trellis of theology and forms and ceremonies, neither wind nor rain could reach the garden.

Consequently, many of our gardeners, realizing that the fruit of their labors was exceedingly hard-shelled and that some life and breaking of the dry stiffness was needed, tried an artificial irrigation process of worldliness and structural magnificence. Lectures, concerts, and amusements were recommended and tried as fertilizers. The spiritual life of the plants, however, did not thrive well under this method, and many withered and pined away, and there was a dearth in the land.

Coming forth from behind our close-communion fence, I am hastening toward yonder brightly burning fire, for I do both see and hear that the great pot has been set upon the flame. Hark! Can you not hear its dancing and bubbling, and see the vapors of praise rising, even from here?

- Q.** And what bring you in your hand to contribute to the Pentecostal pot?
- A.** I bring with me, as bread of the first fruits, the knowledge of the Scriptures, sound doctrine, and a firm stand on water baptism

as set forth by our forefathers. I bring with me a hunger for the real, tangible power of God.

But, ah! I catch the fragrant odors rising from yonder steaming caldron. Please allow me to pass, that I may receive my portion from the great pot.

The Salvationist

- Q.** Halt! Who goes there? From whence come you, and why do you come?
- A.** I come from the Salvation Army that, in obedience to the call of God, marched fearlessly beneath their banner of blood and fire, into the very heart of the enemy's territory, taking captives and making love-prisoners for King Jesus.

I come from a people who in their extensive gardening found labor for both the servant and the maid, a body of people who were once deeply spiritual and prayerful, and entirely separated from the world and its earthly lore. Amidst persecution and trial, they sowed the seed and gathered the harvest—not behind fenced enclosures, but in the streets and marketplace, the slums and the hovels.

I come from a people that used to stand for the manifestation of the Spirit, and many there were among them who shouted and danced, fell prostrate under the power, and saw visions of the glory of God.

Why do I leave? Why, because there is a dearth in our land. The old-time power is sadly lacking today, times and business are so pressing, pressing. Popularity, our war work in the great world contest, never-ending financial needs, new barns for the extended harvest fields—these have been as quick-growing weeds that have sadly choked and crowded out the old

spirituality and wholehearted abandonment and humble dependence upon God.

Seeking and hungry for the old-time power, I come for food to the great pot which has been set over the fire of this Holy Ghost movement.

Q. And what bring you in your hand?

A. I bring with me the first fruits of our labors. Our field of vegetables had a wonderful beginning. The planting was beyond criticism, and if our field had been watered according to the instructions of Chief Gardener Jesus, none should have excelled it. Our undergardeners, however, felt neither the prescribed water baptism nor the latter rain outpouring (the baptism of the Holy Spirit, as recorded in Acts 2:4) to be necessary.

Our vegetables were not even sprinkled. Nevertheless they contain a real zeal for souls and a courage to go after them. I bring in my hands the old Amen Corner and the ringing hallelujahs, singing and music, and a faith and perseverance that sow beside all waters.

On and on they come!

They are flocking in from every direction, each bringing some contribution to the Pentecostal pot. Here comes the staunch Presbyterian, the old Scotch Covenanter, the Huguenot, and the staid Episcopalian follows after, pride and formality forgotten.

One breath from the fragrant, boiling revival on the fire brings back a rush of memories that recall the faith and power which rested in their midst in days of yore—when steadfast, persecuted forefathers fell upon their knees in caves and dens and dungeons, where plush and padded prayer cushions were unknown; memories of old-time power and glorious blessing that followed in the days when they who lived godly suffered persecution; memories of long nights spent

in prayer, the sincere unaffected heart's devotion of the Saviour and His love.

Ah, no! Neither gilded dome, nor frescoed arch, nor rolling tones that throb and thunder in the organ loft, nor surpliced choir, nor e'en the college-molded, eloquent "divine," who speaks in modulated tones from flower-embowered canopy, can still the longing for the old-time power that glorified the sacrifice, surrender, prayer, and faith of the pilgrim fathers' day.

Devoted saints come from the Holiness Church, bringing the message of heart, purity and the coming of the Lord, wonderfully blessed of God as fruitage needing but one thing—the latter rain.

The Adventist adds his teachings on the coming of the Lord, deep study of the prophetic Word, and teachings of holiness and freedom from worldliness.

The Quaker hastens up—deep wells of joyous recollections rising in his soul—eyes alight, beneath his broad-brimmed hat, with the memories of how his church, once shaken and controlled by the Spirit's power (before the dearth), had walked so close to God. Glowing coals within his heart, long banked and smoldering, now burst forth in flames again as he hastens to the Holy Spirit's fire and the great Pentecostal pot suspended thereupon. He adds the fruitage from his field—sterling qualities of truth, unswerving faith, and yieldedness to the movings of the Spirit.

And, would you believe it, here comes the Roman Catholic—not one, but many of them, leaving the old church. Many have come to the Saviour, have been redeemed, filled with the Spirit, and bringing with them holy reverence, obedience, and deep appreciation of this newfound reality and life in Jesus to add to the happy mixture bubbling in the pot.

So many come from every quarter that it is impossible to halt and question them all. Then comes the Sinner. Yes, what lines and lines of them! Attracted by the reality and the mighty moving of the Spirit, they bring with them the fruits of repentance and first love.

And Elisha said, “Set on the great pot, and seethe pottage for the sons of the prophets.” Oh, what a glorious feast we are going to have! What wonderful pottage!

Lift up the cover and peep in at the dancing, joyous mixture. See how, when boiled over the great FIRE OF THE SPIRIT with the WATER OF LIFE, the MEAT OF THE WORD, and the SALT that has never lost its savor, a great change comes to all the viands within the pot. The fruits of the fields, the vegetables, and the barley all lose their hard shells; slip out of their walls of differences, creeds, and forms; forget they came from widely separated gardens and were tilled by gardeners who never could agree as to methods; and soon burst with praise as their innermost hearts flow forth in love.

Then, as the fire burns on, they melt...and melt...and MELT until the pottage is but one united, savory mixture. Outside walls crumble and fall away, for vegetables must be peeled before entering the pot. (That is, barriers of organizations and differences must be left outside; peelings do not make good pottage.) Then, as the fire still continues to burn and the pot to boil, each vegetable and fruit, in melting, has lost its own identity and has so united and merged itself into the other broken, melting hearts round about it, that 'tis hard to realize they ever were divided.

The Man With The Lapful Of Gourds

Many eyes and many footsteps were turned eagerly toward this Pentecostal movement; brethren patted each other on the back and said, “No more need of hunger or separation or dearth. Here is unity everlasting with nothing to mar.”

Hungrily, servants and handmaidens alike drew near with clean plates and shining spoons. “What a wonderful feast we are going to have,” they said. But stop! Who is that man, slipping in so stealthily behind the others, carrying something in his garment? Let us question him.

- Q.** Halt! Who goes there? From whence do you come?
A. Me? Oh, I come from no particular garden. I am the one who went out into the field to gather herbs.
- Q.** And what sort of vegetables do you bring in your lap?
A. Why...er...that is, I-It is not vegetables I bring. Vegetables must be most carefully planted in prepared ground, tilled and cultivated (study to show thyself approved unto God, a workman that needeth not to be ashamed). Whilst wandering yonder, I found a wild vine full of nice, fat gourds; no trouble to till them at all. They were there already, and all I had to do was to pluck the wild gourds in passing. See? I have a good, big lapful here. Fine-looking specimens, are they not?
- Q.** Good specimens of gourds, yes, but I am not so sure of their being good to eat or being a desirable addition to yonder feast. I fear that they are poisonous?
A. Oh no. They are not poisonous, I assure you.
- Q.** Well, what are the names of these different gourds?
A. Why...umm...this one is called false teaching. This one is error, whilst this prickly one is known as doctrinal issues. This puffy fat, one is lover of power and recognition. Then there is self-righteousness, formality, preconceived ideas and teaching, fear of manifestations, flesh, and fanaticism. There are many other gourds, and among their number are lack of brotherly love, false reports, harsh criticism, and talebearing.
- Q.** Why, man! You would never think of bringing such things into the midst of a Pentecostal gathering! You are wrong—the gourds are poisonous. They will destroy unity and curdle love and make endless confusion and trouble. Surely you do not realize what you are doing?

- A.** Oh, yes I do. The Lord revealed this thing to me, and I know this new idea is the only right one. I know these gourds are perfectly all right, and you can't teach me anything about them. Kindly allow me to pass.

Wait, wait, come back! There, he is gone.

He worms his way into the inner circle, gets close to the pot, lifts his lapful of gourds, and in they go, the whole lot of them, into the pottage. Onlookers innocently allowed the gourds at first to pass them, and even shred them into the pot of pottage, for they knew them not. So they poured out for men to eat; and it came to pass as they were eating of the pottage that they cried out and said, "O thou man of God, there is death in the pot!" And they could not eat thereof.

Amid the many who come with good contributions to the pot, here and there steals up a man or woman with a lapful of gourds which they have plucked from some wild vine as they journeyed. They are thrown—sometimes ignorantly, sometimes knowingly—into the great pot upon the fire.

"Oh, what a distressingly large lapful of poisonous gourds," exclaims the onlooker who had been approaching with his empty dish and spoon, ready to dine; and who now draws back in fear. "Horrors—the whole thing is spoiled!"

"There is false teaching and error in that movement, and I am afraid to have anything to do with it."

"Oh, look! There is So-and-So, who did such-and-such a thing—and if that's Pentecost, or if that's the baptism of the Holy Ghost, I for one, don't want it. There's Mr. So-and-So in our assembly, and there's that one who professed to be a Holy Ghost preacher—did you hear what he did? Did you hear of the gourd that he brought and dumped into this movement?"

"No, Sir! The whole pot is contaminated and poisoned. I tell you, there's death in the pot, and they are in a straight between two,

whether to try to overturn the whole pot or to walk away and leave it, warning others as they go."

Some say, "Come on, let's fight this movement. Let's write some tracts against it and do what we can to overturn the whole thing." Others who walk away warn everyone they meet by saying, "Did you hear the news about that Pentecostal movement down there? Why, So-and-So has just brought the most distressing lapful of gourds and dropped them into Pentecost. Unity is disrupted, love is curdled, the people are made sick at their very hearts. Don't you go near that place."

Perplexity and confusion falls upon many an onlooker. Some stay to criticize, others to wring their hands and weep.

What shall you and I do? We know that the movement is 99 percent pure, but oh, that lapful of gourds has brought so much trouble! Of course we know that when the sons of God came together, the devil came also. There never was a movement but where someone came in to bring reproach—even amongst the twelve disciples, one was a Judas. We also know how one who does not measure up to the standard is singled out from the ninety-nine others and enlarged upon until the ninety and nine just ones are forgotten in pointing to and discussing him who went astray: "Well, we know the thing is not right anyway, as it is, and I guess we'd better go away. Too bad, isn't it?"

But wait a moment! Who is this so swiftly approaching with a well-filled sack clasped tightly in his arms?

- Q.** Who goes there, and what do you bring in your hands?
- A.** I am the man with the sack of meal. The meal is the Word of God. I go to cast it into the pot. This meal will simmer down to the bottom of the whole affair and settle all disturbances. It shall cry aloud, "What saith the Scriptures? Bring forth the plumb line. Let God be true and every man a liar. Prove all things. Abhor that which is evil; cleave to that which is good. Be not overcome of evil, but overcome evil with good."

This word is quick and powerful and shall not fail, if cast into the pot, to purify and bring order out of confusion.

“And Elisha said, bring meal, and he cast it into the pot; and he said, pour out for the people that they may eat, and there was no harm in the pot.” Oh, hallelujah! The Word of God is being poured into this movement, and His Word is accomplishing that whereunto it has been sent. The Holy Spirit today is calling as did Elisha of old—

Pour Out For The People, That They May Eat

I can seem to see the surrounding circle of empty plates and see the hungry faces of the dear ones as they are partaking themselves and calling to others to come, taste, and see that the Lord is good.

Pour out to the people, that they may eat. Oh, yes, that is the greatest mission of the hour. Give unto the people that they may eat.

If you have discovered something somewhere in your vicinity or in the movement at large that looks to you like a gourd, instead of turning your back and your judgment and wholesale condemnation upon the whole thing, go bring the meal (2 Kings 4:41). Get the Word of God and find out what saith the Scriptures.

If this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God

Acts 5:38–39

Get out the meal. If you see this baptism of the Holy Spirit with the Bible evidence of speaking in tongues in the Word, with the accompanying gifts and fruits of the Spirit, believe God and come boldly to receive this Bible experience, even though everyone round about you seems to be in error or falls below the standard.

Instead of being the one who cries, “there is death in the pot,” be an Elisha with a sack of meal. Receive ye the Holy Ghost; let God make you to measure up to the Word. All your criticizing or scolding or telling where the trouble is or even trying to fix it, can never help. The meal of the Word will alone avail.

Pour out for the people that they may eat. Dear worker, what are you feeding your hungry people on? Are you telling them and repeating over, meeting after meeting, every story and incident that has come to your knowledge where gourds have been put into the pot? If so, you are guilty and putting gourds of doubts and discouragement in the pot yourself.

When you set the table for your guests that hunger all about you, do not frighten people away by bringing up from your cellar the poorest potatoes or the moldy preserves, or the mildewed bread from your larder. **THEY DO NOT WANT TO HEAR ABOUT MAN’S WORST; THEY WANT TO HEAR ABOUT GOD’S BEST.**

What are you feeding your people on? Are you relating the worst things you ever heard of man doing or the best things you ever heard of God doing? The former makes poor fighting food; the latter makes firm spiritual muscles and strong, developed, matured men and women who grow quickly under such teaching “unto a perfect man, unto the measure of the stature of the fullness of Christ” (Ephesians 4:13).

Remember that by relating past wrongs, you are as guilty as those who committed them. You are only frightening people away by crying, “there’s death in the pot!” Go bring the meal. Preach the Word. Lift up the pure standard, and God will vindicate and honour His Word.

Does it seem sometimes that you have very little to set before the people? Do you feel your own lack and insufficiency? Remember that the servant felt it that day, too, when he said in 2 Kings 4:43, “What, should I set this before an hundred men?” And Elisha said: “Give the people that they may eat; for thus saith the LORD, They

shall eat, and shall leave thereof.” So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

The Word of God rights every wrong, dispels all darkness, removes all impurities, and settles all misunderstandings. And whether it dissolves or eliminates all the gourds or just what becomes of them, I cannot exactly say, but at any rate, I know that after the meal was cast into the midst, there was no harm in the pot.

If you have been standing afar off in doubt and are an hungered, hesitate no longer but bring your meal with you and come and dine, for there is no harm in the pot.

With all the gourds—and indeed, they are comparatively few in number, considering that this movement has enveloped the entire globe and into it have come streams of people from every creed and clime and color—this great pot set upon the fire, this Holy Spirit movement is the best thing in the world and contains the best food on earth.

The Life and Growth of Peter



Given prior to May 1919



IT IS NOT only God's will, but it is absolutely necessary and essential that every child of God should grow in grace and enlarge in love daily. When I was a little girl, my mother used to stand me up at the door once in so often, take a pencil, and make a little mark just at the top of my head on the frame of the door. After a few more weeks, she would again put another mark above the last one to measure and see how much I had grown since the last mark was made. It is a good thing for Christians to measure themselves carefully and frequently, not by one another, but by the Word of God. God's Word is a true measuring rod, also the life of Paul, of Peter, and many others. Let us take the latter—the life and growth of Peter—today, and see whether we have grown as quickly and as much as he. If we haven't, let us press on, for God is no respecter of persons; and what He has done for Peter, He is not only able but anxious to do for us.

Peter's first sight of Jesus came unexpectedly, one day as he was about to cast his net into the sea. Jesus saw Peter and went and spoke to him, saying: "Follow me and I will make you a fisher of men." Peter straightway left his net and followed Jesus.

Dear one, do you remember the day when first your eyes were opened to the lovely form of Jesus walking along the shores of time to your heart, when first you heard that dear voice, sweet as the sound of rushing water, bidding you to leave your nets of worldly cares and your sinful life and follow Him? Praise His name, just one sight of that lovely face and all other faces lost their attraction and

power to satisfy; just one cadence of His voice, and earthly voices lost their charm. Hallelujah! No wonder Peter left his old, worn-out fishing nets and followed. No wonder we left our unrighteousness and accepted His righteousness.

Straightway Peter left his nets and followed Him. How eagerly he promised to follow—and how little he understood just where the following would lead him. No shadow of the cross did he see, no whisperings of a dark night when he would deny his Lord, the future with its train of joys and sorrows, its victories and defeats, its honour and dishonour; no visions of a cross where he himself should hang, were foreseen as he eagerly and joyfully promised to follow all the way.

How little did we realize the mountaintops of transfiguration and the valleys of trial we should pass when our hearts said yes to Jesus and promised to follow all the way. The main and most important thing is to say an eternal yes to Jesus, and whether it is weal or whether it is woe, the Jesus who took Peter through will bring us forth triumphant, if we trust and follow all the way.

Through the many days that followed, wonderful days lived in the presence of Jesus, precious days of submitting to His leadings and dealings, Peter learned the meaning of faith and trust. He had seen his wife's mother instantly healed of the fever; he had witnessed the healings of many sick and the raising of the dead; he had beheld and assisted in the feeding of the multitudes; and now in the fourteenth chapter of Matthew, we find him in the ship with the other disciples, tossed and driven by the tempestuous waves of the sea.

Dimly through the darkness of the night, then clearer and more distinctly, they saw a calm figure in white raiment walking to meet them on the waves. In fear they cried out, "It is a spirit!" O faint heart, tempest-tossed in your frail craft of faith, have you ever found your Lord walking to meet you over the roughest wave of trial, surmounting the highest crest of difficulty and tests? Did you, like Peter, fail to recognize Jesus as you were passing through the storm? Or have

you learned to see Jesus in every test, walking forth to reveal Himself to you in some new attribute, in greater beauty and power than you have yet known Him? And when all around you seemed turmoil and strife, and you saw nothing but circumstances and trials, did you ever hear His voice saying: "It is I; be not afraid"? Cease to see waves and tests and turmoil, and recognize the Jesus who walks to meet us on their billows.

Have you ever, like dear Peter, had your faith inspired and encouraged by that word, "Come," till you swung your feet over the side of your small craft, and yourself began to walk in naked faith, with all material and earthly foundations removed from beneath your feet, to meet the Lord on top of the waves that so lately threatened to engulf you? Perhaps you, too, got your eyes on the wind and the waves, saw people and conditions and circumstances instead of Jesus, and began to sink. But Jesus' ear was open to Peter's cry, and is open to the cry of every follower. "Lord, save me," Peter cried, and immediately Jesus put out His hand and caught him, chiding him for his lack of faith.

More blessed days of growing and learning passed, and Peter is found still following Jesus. He is called blessed by the Lord for recognizing the divinity of the Son of God. We find him rebuked in the same chapter for trying to persuade Jesus from going to suffer that shameful and ignominious death upon the cross. Dear Jesus, how quick He has been with Peter and with each one of us to praise and encourage that which savoreth of faith and sacrifice, and to rebuke and chasten that which savoreth of the human and selfishness.

"And after six days, Jesus taketh Peter and James and John and bringeth them up into a high mountain apart, and was transfigured before them, and His face did shine as the sun, and His raiment was white as the light." Beloved, how about that measuring rod? Are you measuring up so far to Peter's experience? Have you been upon the Mount of Transfiguration and seen Jesus revealed

and transfigured in His beauty and loveliness before your amazed and adoring eyes?

Soon after we find Peter receiving another lesson in faith, when he was sent to the sea to take the first fish he caught, and in its mouth to find the needed money to pay the tribute or tax, both for himself and his Lord.

Through the many but swiftly passing days of Peter's walk with Jesus, he grows in faith and wisdom; he hears the preaching and sees the life of his Master; he sees miracles wrought, sick healed, and demons cast out. He even sees the sick healed and demons depart through his own prayer and faith. But now, with ever increasing emphasis, Jesus informs and seeks to impress upon the minds of His little flock, that soon He is to lay down His life, to be resurrected again and ascend unto His Father. Moreover, He tells them again and again that, although He departs He will not leave them comfortless, but will send another Comforter, even the Holy Ghost, to lead them into all truth, and endue them with power from on high.

Again we find Peter seated with his Lord at the Last Supper, declaring that though all men should be offended because of Jesus, yet would he never be offended. Upon hearing the warning of the Lord that he would deny Him, we hear his impassioned denial, "Though I should die with Thee, yet will I not deny Thee."

How we, too, have promised the Lord in those precious hours of feasting and communion, that we would never again deny Him in any way! Truly the Spirit was willing, but the flesh weak.

Then Jesus took His disciples and went forth to the garden of Gethsemane to pray through the great depression and sorrowful heaviness He felt pressing down upon Him. Leaving the rest behind with the injunction to "sit here while I go and pray yonder," Jesus took with Him Peter and the two sons of Zebedee, and said to them: "My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me." Jesus went a little further, and falling down upon His face, travailed in prayer. O the yearning of His soul to have someone

to watch and pray with Him, but coming to His disciples and finding them asleep, He did not address the others, but said unto Peter: "What! could ye not watch with me one hour?" Again He prayed, and upon returning a second and a third time, found them sleeping.

O, beloved, have you, too, failed Jesus miserably on this same line of prayer? Now, in this last short hour before the door of mercy is forever closed and intercessors are needed as never before, have we, too, been guilty of sleeping at our post? Have we also been overcome with the slothfulness that has wrapped us in slumbering blindness to the face of Jesus bending over us, beseeching us to rise and pray, not only for others but that we ourselves enter not into temptation? Jesus knew that Peter was going to be specially tempted and singled him out with a command to pray.

What dismay it would bring us to hear Him say, "Sleep on now and take your rest. The souls you might have prayed through to salvation are lost forever; the brand you might have plucked from the burning is now in hell. Your opportunity for prayer and intercession is past. Sleep on."

Peter sprang to his feet, wide awake now. His Lord was grieved, his beloved Lord. What could he do to show his love? With zeal he smote off the ear of the high priest's servant. He would just prove his love and zeal. But, ah! Peter, "obedience is better than sacrifice, and to hearken than the fat of rams." The ear was restored by Jesus, and the little procession of captors and captive moved on to the judgment hall. Jesus was taken inside to be tried, but Peter remained outside and began to warm his hands by the fire. Ah! it is a dangerous place—to go to warm your hands by the fire of this world. As Peter sat there, a damsel declared that Peter had been with Jesus. But Peter indignantly denied it before them all, and was ashamed of Jesus.

Peter moved off to the porch, but could not escape the notice of the people, for if we have been with Jesus and walked with Him, the world will know it. Another maid asked him if he had not been

with Jesus, and soon yet more standersby asked him if he were not “one of them.” But Peter began to curse and swear, saying, “I know not the man.”

O Peter, how our hearts have ached for you and the shameful thing you did in denying your Lord! Yet, dear ones, how many of us have denied Him? Just the time we should have been true and witnessed from the house tops that He was our Saviour, how many times have we sat silent just too long. We must either deny ourselves or deny our Lord; deny the flesh or decry the Spirit. Surely something was radically wrong with Peter—something was missing that was much needed. O it was surely the Holy Ghost that Jesus said would endue them with power.

Then followed those agonized hours and days of suffering for Peter—reproach and conviction over his failure, the crucifixion of his Lord, the burial, and days of utter loneliness and despair. His Lord was gone. The tender voice was hushed, the face he loved was still in death. And there was a great, big, empty void everywhere that none could fill. Then out of that black, vacant void came the swift, breathless messenger, Mary, with the message that Jesus was risen. Jesus’ first words and thought were of Peter, and now we see him arising, running, outstripping the others, stooping down before the sepulcher, poking, wondering in himself.

Again we find Peter fishing; still discouraged, for he knew not where his Lord had gone; leaping from the boat and rushing to the shore at the first glimpse of Jesus. We see him eating of the bread and fish upon the fire, hear him declaring his love for Jesus, hear His commission, “Feed My sheep, feed My lambs.” Then came the day of departure, when Jesus was to leave for His Father’s throne, and we hear Him still impressing upon the disciples the necessity of obeying His command to tarry in Jerusalem until they were filled with the Holy Ghost, saying: “You shall receive power after that the Holy Ghost is come upon you.”

After Jesus had been caught up, we find Peter hastening to the upper room, tarrying until the Holy Ghost was poured out on the day of Pentecost. We picture him filled with the Holy Ghost, Acts 2:4, speaking with other tongues as the Spirit gave him utterance, so filled with the Spirit that onlookers thought him drunken with wine. Hear the shouts and praises of the hundred and twenty; see the multitude come running together, astonished, amazed, in doubt, crying, “What meaneth this?” O it meant that the Holy Ghost had come, that the hundred and twenty, and Peter, had been endued with power from on high, and were now able to stand up and witness with holy boldness of Jesus, the crucified. It meant that out of their innermost being now flowed rivers of the Spirit that none could check nor gainsay.

“What meaneth this?” cried some. Others, mocking said: “These are filled with new wine.” But Peter, standing up, said, “These are not drunk with new wine, but this is that which was spoken by the prophet Joel.”

Peter, standing up! O, what a change from the cringing, cowardly, denying Peter! This new Peter had received the Holy Ghost and now, instead of fearing a little maid, he stood boldly before this scoffing, doubting multitude of Jews, and boldly preached in the Holy Ghost, of Jesus, while multitudes turned to the Lord and accepted Him as their Saviour.

Are you measuring yourself by the measuring rod as we go on, dear ones? If you have left all to follow Jesus, have you received the Holy Ghost since you believed, with the Bible evidence? Have you felt your lack of power to testify and your heart has been dismayed when you denied Him or failed in prayer or lacked in power? Then what you need is the Holy Ghost.

Or have you perhaps been on the mountaintop and beheld Him transfigured before you? Have you been as Peter, used in praying for the sick and casting out demons? Have you mistaken these

experiences for the baptism of the Holy Ghost? Then measure up today; compare your experience with the Bible evidence of the incoming of the Spirit.

If you have measured up so far and have received the Holy Ghost as evidenced by the speaking in tongues as Peter of old, don't stop there. This is just beginning, the preparation for further advancement and growth, for when "He, the Spirit of truth is come, He will lead you on into all truth."

Behold Peter's life after Pentecost, where he received the Holy Ghost. See him at the beautiful gate saying to the lame man, "Silver and gold have I none, but such as I have, give I thee. Rise up and walk."

See the sick being brought out from all the villages and towns round about, as recorded in the fifth chapter of Acts, and when even the shadow of Peter fell upon them they were healed, every one.

Behold Peter at Samaria and at Caesarea, laying hands upon the believers in the one instance and while he was yet preaching, in the other, they received the Holy Ghost as had the hundred and twenty in the beginning. Follow Peter through his imprisonments, his beatings, and scourgings, his shame and reproach. Follow him through his courage and faith, his love and life of power. Follow him to his death on the cross, crucified head downward because he felt unworthy to be crucified as his Lord.

O, dear ones, I fear that e'er now the measuring rod, upon being applied to our lives, will find us all far short. But God is no respecter of persons, and He who took Peter through from his first eternal "I will" at the sea of Galilee to the cross where he laid down his life, will take us through if we will follow Him.

"Follow thou Me?" Put the future, all unknown and trusted, in His hands. Dear Peters, weak in yourselves. He will make you strong in Him. Follow Him to the cross, to the grave, through the resurrection, to the upper room and the reception of the Holy Ghost, on to the gifts and fruits of the Spirit, perfect development and

identification with Him in His death on the cross, and on to meet Him in the air.

Let us then press on and follow all the way. Do not stop short of God's best and perfection.

*Following Jesus day by day,
Nothing can harm while He leads the way,
Sunshine or darkness, what e'er befall,
Jesus, my Saviour, is my all in all.*

What Shall I Do With Jesus?



Given prior to May 1919



HAT SHALL I do with Jesus?" Clear and imperative rang out the voice of Pilate above the clamor of the throng assembled in the judgment hall.

"What shall I do with Jesus?" The question was flung forth over the mob of frenzied, upturned faces.

Fair and square, demanding an immediate, decisive answer, this question of momentous importance resounded through the courtroom and hung suspended in the tense, tragedy-laden air. From the murmuring sea of anger-tossed accusers was born a mighty, unquenchable tempest of howlings and ragings. Dark faces grew darker still with bloodthirsty fury against the still, calm figure standing so meek and sweet in his robes of flowing white.

It was Jesus—this pure, mild Man, standing there friendless and alone in the midst of this howling rabble. How out of place He looked—like a tall, sweet, fragrant lily in the midst of thorns and briars; like a pure little lamb in the midst of a pack of hungry wolves with bared fangs. Dear Lamb of God, innocent and unresisting. Before the great judgment seat of Pontius Pilate he stood, awaiting the verdict of those arrayed against Him.

"What shall I do with Jesus?" What decision would they render upon this question—this momentous question—this greatest and most important question that has ever been decided since the world began? There were only two possible ways of answering—only two courses of action open. There was no neutral ground, for had He not declared that "He who is not for Me is against Me"? Either they

must accept Him as the King of Heaven, Jesus, their Saviour, or they must crucify and drive Him away from their hearts. Either they must accept Him as their Messiah, their Redeemer, or they must reject and put Him to an open shame.

Louder and with ever-increasing determination rose and fell the cry of the people—"Away with Him! Crucify Him, crucify Him! We have no king but Caesar." They had rendered their decision; their choice had been made. They had given their irrevocable answer and had determined to crucify and put their Lord to an open shame.

Harsh hands fell upon the gentle Nazarene and rushed Him from the court. Mercilessly did they tear His garments from Him and bare His precious back to the smiters. He meekly bore the cruel lash—to the last, stinging blow—that by His stripes we might be healed. A crown of thorns was thrust down upon His brow; a purple robe put upon Him in mocking derision. He was led to Calvary's Hill, bearing His cross, and crucified by cruel men.

They crucified their Lord; they gave Him vinegar and hyssop to drink; they spurned and rejected Him to the last. And He bowed His head and died—He who would have gathered them to His bosom. He who would have been their King and have taken them up to reign with Him on His throne.

Pilate's judgment hall. The very name calls to memory that shameful scene, and our hearts cry out—how cruel, how foolish those Jews were to reject and crucify their Lord; to let Him stand there on trial alone, with no one to accept Him and stand on His side!

Yet did you ever stop to realize that the border of Pilate's judgment hall has been enlarged, and its walls have widened and widened, till today this whole world is a judgment hall? Jesus is still on trial, and the Spirit is echoing and reechoing the question: What will you do with Jesus?

The whole world is obliged to answer this question, as were the Jews of old. Each living soul, irrespective of race, color, or creed,

must take sides either for or against Jesus. There are—today as in that day of old—but two courses of action open. Each heart must answer individually and definitely whether he, too, will cry, "Away with Him! Crucify Him," or whether he will open his heart's door and let Him enter as King of Kings and crown Him with love and allegiance.

Perhaps some reader cries out in horror, "Oh! We would never crucify Jesus—we would never think of driving the nails in His hands!" But consider a moment, dear one. If you have not accepted Him as your Saviour from all sin and unrighteousness, if you have not come to Him in repentance and had the blood applied to your heart, you have done just that. You have crucified your Lord afresh and put Him to an open shame. Remember he who is not for Him is against Him. Neutral you cannot be.

Each time you go out of a meeting unsaved; each time you go to bed unrepentant; each new day the sun rises and finds you unprayerful and unthoughtful of your soul's salvation, you are crying out, "Away with Him! Away with Him!" Oh, perhaps you do not say it in words. But actions speak louder than words, and even though your mouth may speak much love, if you have not unconditionally surrendered your heart and life to Him and permitted Him to rule on the throne of your heart, you are unconsciously answering the question, "What shall I do with Jesus?" by saying, "Away with Him! Crucify Him! I have no king but self and the world; I want my own way. Away with Him! Away with salvation." And another voice is added to the throng rejecting Jesus.

In what way are you saying "away with Him?" Why, can you not realize, dear unsaved soul, that every step you take—every footfall that resounds along the corridors of time, apart from Jesus; every step toward worldliness in sin—is crying out, louder than you could ever speak. Each time you put off salvation and say "not tonight," you are adding another thorn to the crown that you are making of your life and placing it on His dear brow.

We are all making a crown for Jesus out of these daily lives of ours—either a crown of golden, divine love, studded with gems of sacrifice and adoration, or a thorny crown, filled with the cruel briars of unbelief, selfishness, and sin, and placing it upon His brow.

Each new day lived in holiness unto the Lord, each new sacrifice of praise, is just another gem in the royal diadem with which the Christian is constantly crowning the King who sits supreme on the throne of his heart.

Each new day lived in sin and indifference to Jesus is just another thorn, another cruel brier the sinner's life is weaving into the crown he is placing upon the brow of the Friend and King he has rejected and driven away from his heart.

Then they put upon Him a purple robe, crying, "Hail Jesus, King of the Jews," and smote Him with their hands. Many today are still living lives of hypocrisy, mockery, and pretense. Many are putting upon Jesus a purple robe of outside formality; they go to church and sing "All Hail the Power of Jesus' Name," but by their lives they smite Him with their hands.

And He, bearing His cross, went forth unto Golgotha, and there they nailed Him to the cross. The great, rugged cross was stretched upon the ground, and Jesus' dear body was stretched upon that cross. O sinner, behold that Man—the Son of God—with kind, resigned, tender eyes, waiting to be nailed there for your sins. See those rough, heavy hands seize the nails and place them to the palms of Jesus' hands. Hear the great, ringing blows of the hammer as the nails are driven deep—crunching through flesh and sinew and bones—deep into the wood of the cross...for your transgressions. Dear hands—hands that fed the multitude; hands that blessed the children, healed the sick, raised the dead; faithful hands that are knocking at your heart's door just now as you are reading these very words—nailed to the cross. Your sins, my sins nailed Him there. Are you still pushing His hands away from your life and piercing them with nails of scorn, unbelief, and pride?

Then they drove the nails through His feet—the feet that had traveled so many weary miles to bring hope and cheer and light—and He was lifted up high on the cross, up and up, suspended upon those cruel nails till at last the cross sank with a thud into the hole that had been digged for it. And there He hung, the King of Glory, between earth and heaven, in shame, alone...for us.

Sinner, dear, how high you have lifted Him in open shame—others have seen you reject Jesus! O won't you receive Him just now as your Saviour? Will you not love Him who first loved you?

See that beautiful face, more marred than the face of any other man. Hear His cry: "Lo, I thirst! Give me to drink." They offered Him vinegar and hyssop—the bitterest of their hatred and unbelief. But ah! He thirsts for the sweetness of their love and adoration and acceptance. What are you giving Jesus to drink—sweetness or bitterness? love or rejection? Our lives are as a sponge, either absorbing vinegar and hyssop from the world and the devil, or sweetness and fragrance and the water of life from Jesus and His Word.

Jesus is calling anew today, "Lo, I thirst!" Dear one, what have you to offer Him today from your life—acceptance or rejection?

Jesus cried: "Father, forgive them; they know not what they do." Oh, sinner, it does not seem possible that you could have realized what you were doing in refusing to accept Jesus and persisting in crying, "Away with Him! Crucify Him!" Perhaps you never quite realized that you were crowning Him with thorns and crucifying Him afresh, and that he who is not building up for Him is tearing down.

What will you do with Jesus today? How will you answer this eternal question? Jesus is standing before you, awaiting the verdict. You must judge; you must render your decision, for or against—Jesus or the world; life or death. Judge and choose ye this day, for soon this whole scene will be changed forever. The sinner will be removed in a hurry from his judgment seat, and Jesus will mount the judgment seat to judge the nations. The graves shall be opened, the sea shall

give up its dead, and all the dead, both small and great, will stand before Him whom they have judged.

Everything will then be quite reversed. Instead of it being a question of "What shall I do with Jesus?" the question confronting each sinner will be, "What will Jesus do with me?" In that great day those who have accepted Jesus and made Him ruler in their lives will be accepted of Him and sit with Him on His throne, but all those who have rejected Him and cried, "Away with Him from my life! I have no time for Jesus," will be rejected then by Jesus. He will Himself echo the sinner's own words: "Away with him; depart from Me, I never knew you. Depart into the home prepared for the devil and his angels."

Those who gave Him to drink of the sweetness and wine of their love will drink anew with Him the wine of His Father's Kingdom, but those who gave Him naught but rejection and the gall of bitterness must drink the cup of their own sin and death to the dregs.

What will you do with Jesus? Oh, accept Him now; seek Him whilst yet He may be found; call upon Him while He is near. Put away the evil of your doings. Cease to do evil; learn to do well, Wash you; make you clean. Accept Him as your Lord and Saviour just now. He is calling you who are weary and sick with sin; He is seeking you in tenderness. He is whispering, "Come unto Me all ye who are weary and heavy laden, and I will give you rest. Him that cometh unto Me, I will in no wise cast out."

Today is the day of salvation. Tomorrow it may be too late, for He is coming soon to earth again, coming with power and great glory. Get ready to meet Him.

Perfect Fruit



Given prior to May 1919



IVE ME THINE ear, O My people. Lend Me thine ears, for Lo! I would speak unto My children. I would reveal Myself unto Mine anointed.

O My People, behold the vineyard of the Lord. Behold the Redeemer, walking up and down between the trees of His vineyard. He is searching for the perfect fruit. Lo! here the tree is filled with leaves. But where is the fruit? Here is a tree filled with blossoms, but where is the fruit? O My people! The spring is past, the summer is over, the fall has come. Where is the fruit? Here another tree stands with tiny, immature fruit, but oh, the time has come for the perfect fruit.

O little company! little flock! Lo, thou hast been considered the least of all, but thou art worthy. O little vineyard, how long have I walked up and down in thy midst. My pruning knife has been in My hand. I have not spared thee. It has not all been pleasant, but I have been working with thee, little vineyard. But now, hear ye My words: the time has come for fruit-bearing. Long have I patiently waited. The spring is over and gone. Summer has come, and the fall is upon us. I am coming soon for developed, pruned, and ripened fruit.

I have seen thy patience, and have written it in thy book of My remembrance.

I have seen thy tears, and I have saved them in in the sealed vessel of My remembrance.

I have heard thy prayers, and have I not risen up to answer thee? Behold the clouds, the bright clouds of blessing. I have rolled them

over thine heads; I am watering thee with the pure water of the Spirit, that ye might grow. (Oh, the sadness on the Master's face. Oh, the sorrow in the Master's heart! So many trees, so many vineyards, but no ripened fruit).

O little people, may I have this corner in the vineyard with the perfect fruit? I have called unto My people in other places, beseeching them to lay all on the altar. I have pled with them many, many years. I have waited, but they have forgotten to seek Me daily in humility. I am waiting for a perfect tree with perfect fruit. Little people, will you also fail Me? Oh, will you go all the way?

O My people, seek no longer fleshly things. Seek not earthly things but seek thou the things of the Spirit. Be not encumbered with many cares. Oh, for a people with one accord, in one place, with all things in common, none calling aught they possess their own! How I could show forth My glory. Yea, they would move heaven and earth with their prayers.

Can you not perceive My plan? Can you not understand My workings? Behold I show you a mystery: I have called nations from nations. I have separated people from people. I have called churches from churches. I have called out the sanctified from the lukewarm. I have called out a baptized company from the sanctified.

But now, behold I do a new work.

I am seeking to call a baptized people from a baptized people, who will go all the way to the standard of My perfection.

All have failed as a complete body to go all the way and to measure up to the Word. But I will have a people who will not be satisfied with aught but My best perfection; a people who will not slumber nor sleep, but who will watch with Me this one remaining hour. Through this people will I show forth mighty signs and wonders. The people shall marvel before them, saying, "What manner of people are these?"

They will seem but folly unto the world, but through them shall the wisdom of Jehovah be made manifest.

Weak in themselves, but in Me they shall be strong and do exploits. Dumb in themselves and their own words, slow to speak, few in words, but they shall speak forth My words in the power and demonstration of the Spirit.

O little, called-out people, I am here tonight. Have I not called thee out from the people, from earthly bodies, to serve Me? Has it not meant persecution? But thou hast been willing to pay the price thus far. Behold, My heart is pleased with thee—but will you go all the way? Behold, if thou wilt walk with me this way, I will show thee what great things thou must suffer for My name's sake. But I will cause thee to overcome even as I overcame. Thou shalt sit with Me upon My throne even as I sit upon My Father's throne. Oh, keep humble! Keep low at My feet! Trust not in the arm of flesh, even good flesh. Look upon Me. Stand in the bonds of love and unity with a wholehearted surrender of everything, and I will do the rest.

Behold great blessings are in store for the overcomers—the OVERCOMERS. Behold I come quickly to take My perfect fruit and the full overcomers.

Press On to Perfection



Given prior to May 1919



IT WAS THE night, and darkness was upon the face of the earth; yea, gross darkness covered the people. Behold a light coming out of the darkness, a voice calling through the gloom. I lifted my eyes and beheld the presence of the Most High, the Holy One of Israel, the Lamb without blemish. His glory and the brightness round about Him outshone the brightness of the noonday sun; as He drew near me, I hid my face before the radiance of His coming. He spoke, and my soul fell within me at His voice. My strength departed from me, and I fell at His feet as one dead.

I heard His voice saying: “Fear not, my child. Stand upon thy feet and follow thou Me.” But my strength had departed, and I could not stand.

Then put He His arms about me, and behold, we were lifted up from the earth. He carried me in the Spirit and sat me down upon my feet before a small hill, saying: “Hast thou considered this hill of blessing?” Then measured He the hill round about, and I beheld the measure thereof, and it was one hundred cubits. Flowers of praise bloomed on its sides, tiny streams of praise issued therefrom.

Then caught He me up again in the Spirit, and sat me down upon the earth, at the foot of a very high mountain whose top I could not see, for it was beyond the clouds; its measure could not be taken. An exceedingly high mountain, flowing with milk and honey, trees laden with fruit, clusters hung upon the vine—it was the mountain of the Lord which He builded for His people.

Then said He unto me: “Why have My people stopped at the small mountain of small blessings? I, even I, have come to lead them forth to My great mountain, from weakness to strength, from defeat to victory, from showers to torrents, from the brooks to rivers. Oh, why have My people not gone on to the fullness? I have said greater things than I do, shall ye do because I go to My Father. Speak unto My people; cry out: Leaving the things that are behind, let us press on to perfection.

Oh, My people, I am longing to show forth My power. I am waiting to do My strange acts. I am waiting for a yielded people, yea, even a worm with which I can thrash a mountain. I seek not wisdom nor thy strength. I seek humility and yielded hearts.”

Then spake the Lord: “Look at thy side—the altar of the Lord which My people have builded for me.” I looked as He commanded, and lo! a bright fire was burning upon the altar: sacrifice and praise, through the Holy Spirit, arose as a sweet-smelling savor to the throne. But lo! as I looked, the fire sank lower and died away in strength ’till only the coals were left.

Then said the Lord, with sadness: “Go speak unto My people: Wherefore hast thou ceased to offer thyself as a sacrifice, with thy praise as a sweet-smelling savor, upon My altar? Return thou unto thy first love, unto thy wholehearted sacrifice, also the sacrifice of praise, and behold, I will send an awakening among the people. The flames shall be kindled upon My altar, saith the Lord.

Behold the time is short. Whatsoever thou doest, do quickly. Behold, at thy gates lie all manner of precious fruit. Hasten! Hasten! Enter in, My children. Behold, I come quickly, and My reward is with Me. Seek My fullness. Enter thou in, for lo! I come quickly. Even so. Amen.”

Receive Ye the Holy Ghost



Given prior to May 1919

JESUS SAYS “If you love me, keep my commandments.” It is one of His commandments that we receive the Holy Ghost. The Word of God repeatedly tells us of the importance of the work done in the life of the believer by the Holy Ghost. John the Baptist preached this in the wilderness, saying: “There cometh one after me, the latchet of whose shoes I am unworthy to unloose. I indeed baptize you with water, but He shall baptize you with the Holy Ghost.”

Once it is fully understood that we are still living in the dispensation of the Holy Ghost and will be until Jesus comes again, the importance of the work of the Holy Spirit is at once realized. Jesus the Saviour, who shed His blood to redeem a world of lost sinners, has ascended into the heavens and sat down upon his Father’s throne until the day when His waiting bride will be ready to rise to meet Him in the air. But during this long interval, He has not left us comfortless, but has sent us another Comforter, even the Holy Ghost, that He might lead us into all truth. How important it is, therefore, that we understand the office work of the Holy Spirit in our lives and are led by Him who has come to take the things of Jesus and reveal them unto us.

The first work of the Spirit is begun in our lives while we are yet sinners, for no man can come unto the Father except the Spirit draw him. The Holy Spirit is with the sinner, therefore, to convict or convince him of sin, to show him his helpless and lost condition without

Jesus, and when he is willing to repent, he leads that penitent one to the feet of Jesus, the sinner's best friend.

Now the Holy Spirit cannot cleanse away his sin nor save him, for Jesus paid it all, all to Him we owe, and by faith we cry to Jesus the Lamb of God who taketh away the sin of the world. The blood is applied to the sinner's heart, and the Spirit Himself bears witness with his spirit that he is now the child of God. It is the precious blood of Jesus that cleanseth, and the Spirit that bears witness to our hearts that the cleansing is done.

The same Holy Spirit who was with the sinner to convict of sin, is still with the newly converted soul, to witness of righteousness and lead him on to perfection. Moreover He seeks to come within the cleansed soul and make it the temple of the Holy Ghost.

Right here, let me emphasize the difference between having the Spirit WITH you and having the Spirit IN you. Jesus told His disciples that He that is with you shall be in you, then He breathed upon them and said, "Receive ye the Holy Ghost."

Someone says, "Oh, but I know I received the Holy Ghost when I was saved, for I had such joy and peace and such a witness in my soul." No, dear one, that was Jesus you received as your Saviour, not the Holy Ghost. Do not underestimate the great work of salvation, for Jesus brings joy and peace, and the Spirit with you gives you this witness, but now after salvation and consecration, the Holy Ghost seeks to come in. When He comes in to abide, you will know it. He will fill every bit of your being and flood your soul to overflowing, until out of your innermost being there flow rivers of living waters, and you speak in other tongues (languages you never learned), as the Spirit gives utterance.

There will be no "think so" about it when you receive the Holy Ghost. You will have the same Bible evidence Paul, Peter, Matthew, Mark, Luke, John and all the other disciples had, the same evidence that Mary the mother of Jesus had, that they had at Ephesus and Caesarea—speaking in other tongues will follow your infilling with

the Holy Ghost. This incoming of the Spirit will be so real that never to the longest day you live will anyone be able to make you doubt for the fraction of a second that you have received the Holy Ghost, for you can put your finger on the chapter and verse Acts 2:4 and say "I received the Holy Ghost just like the hundred and twenty," or on Acts 10:46 and say, "I received just as the believers did in the house of Cornelius," or again, upon Acts 19:6 and boldly affirm that without a doubt, you received the Holy Ghost as did the disciples at Ephesus, for you had the same Bible evidence and spake in other tongues. When the Spirit comes in, you will have this evidence today just as in the days of old.

Now, being made the temple of the Holy Ghost, ever let Him have His way. He will take the things of the Father and reveal them unto you if you will close your eyes to all else. You will be endued with power from on high if you remain humbly submissive to His dealings. He will pray through you with groanings that cannot be uttered. He will rejoice through you with joy unspeakable and full of glory if you let Him have His way.

O dear ones, you need the Holy Ghost so much in your lives. If He is with you today, open up your heart and let Him come in. Seek and you shall find, but never stop short of the real Bible experience in the Bible way, accompanied with the Bible evidence.

Sauls—Past and Present



Given prior to May 1919

Saul, Saul, why persecutest thou me?...It is hard for thee to kick against the pricks.

ACTS 9:4–5



AUL WAS FILLED with indignation and ire as he hastened along the road that led to Damascus. Saul, a Pharisee of the Pharisees; Saul who had been taught at the feet of Gamaliel; Saul who walked uprightly and kept the law in all points; Saul, the holiness man, who endeavored to walk holy before God; Saul, who believed in having things done decently and in order—Saul was all wrought up and stirred to the innermost depths. He breathed out threatenings every time he thought of those peculiar people called Christians, who taught salvation through the blood of Jesus and had the baptism of the Holy Ghost and spoke in other tongues.

As Saul hastened on down the long road riding upon his high horse, accompanied by his attendants, his pockets bulged with papers and accusations against these people whom he was threatening.

How persistent, audacious, foolish, and erroneous those Pentecostal people were; those so-called Christians who claimed to be filled with the Holy Ghost and spoke with other tongues; those people who on the day of Pentecost had acted like drunkards and stirred up the whole city into a tumult. Saul set his face like a flint with a grim determination to persecute those fanatics, to warn his

people against them, to put an end to them if that should be possible. Had he not witnessed the death of Stephen? While he had not thrown the stones, he had stood by and had believed that he was doing God a favor, and his church a justice to denounce and crush such heresy.

News had doubtless reached the dignified, proper Saul of the unheard of and shameful doings of those people on the day of Pentecost in Jerusalem. Exaggerated reports in all probability poured into his ears concerning the great stir and seeming confusion caused in that city when the one hundred and twenty in a little upper room had suddenly seemed to go mad, from a natural point of view—shouting, talking in languages they had never learned, speaking in tongues as the Spirit gave them utterance, reeling and staggering about under the power of the Spirit till the mockers had cried out in derision.

“These are filled with new wine,” the mockers accused. True, Peter had stood up and denied the charge that they were drunken and had declared it boldly, saying: “These are not drunken as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken of by the prophet Joel.” But surely evidence had been against them. They had certainly acted like drunken men and women and had talked in tongues and glorified the Lord until, when this was noised abroad, the multitude came running together confounded, amazed, and in doubt as they marveled at the manifestations of the Spirit upon those peculiar people.

All this was most disgusting and distasteful to the order-loving Saul, who liked to see religious services conducted quietly, decently, and in order, in a dignified and ceremonious fashion. Surely such actions were a disgrace to religion, and nothing was too hard to say or do against those erroneous Pentecostal people. He spurred his horse on as he remembered the many who had been converted under Peter’s preaching and, as it seemed to Saul, deceived and led astray. Therefore, Saul was going down to Damascus that day, in all

his power, yearning to do God the favor and his church the justice of persecuting and putting an end to all such error and false teaching.

Whether these early Christians were called Pentecostal fanatics, tongues people, holy rollers, or any of the other present-day names flung at them by their opposers and modern Sauls of Tarsus, I know not; but at any rate, they were people who had been filled with the Holy Ghost with the Bible evidence of speaking in other tongues they had never learned (Acts 2:4, 10:46).

All this was seemingly not only unnecessary, but foolish and sacrilegious to the wise and mighty Saul, for the wisdom of God is foolishness to man. Were there not churches enough or synagogues enough to worship in without getting out and separating themselves in these cottage meetings?

The whole affair was a seemingly fanatical and erroneous movement to Saul, and he had been making havoc of the church, entering every house, haling men and women, and committing them to prison. And now, breathing out threatenings and slaughter against the disciples of the Lord, he had gone to the high priest and desired of him letters to the synagogues of Damascus, that if he found any of this way, he might bring them bound, whether they were men or women, to Jerusalem.

But as he journeyed, he came near Damascus, when suddenly there shined round him a light from heaven, and he fell to the earth. He heard a voice saying, “Saul, Saul. Why persecutest thou Me?”

He said, “Who art Thou, Lord?” and the Lord said, “I am Jesus whom thou persecute; it is hard for thee to kick against the pricks.” And he, trembling and astonished, said, “Lord, what wilt Thou have me to do?”

O Saul! Saul! What has happened? Man never could have convinced him that all this which he had been so industriously fighting and self-righteously opposing was of God. Man might have reasoned and argued forever without availing anything. *But suddenly.* Oh, how I love those words! God does do things suddenly. On the day of

Pentecost, *suddenly* there came a sound from heaven, as of a rushing mighty wind—and now here to doubting Saul, *suddenly* there shined round about him a light from heaven.

Oh, dear reader, I am just praying as I write, that suddenly a light may shine upon some fighting, persecuting Saul, riding upon his high horse of theology, learning, and wisdom, that as he reads these words, he too may fall to the earth and hear the voice of Jesus saying, “Saul, Saul, why persecutest thou me?”

Saul, lying on his back in the middle of the dusty road! Could such a thing be possible? Saul, who thought it unnecessary and shameful to see people lying prostrate under the power of the Holy Ghost, himself slain full length, crying, trembling and astonished? Saul, crying out, “What wilt thou have me to do?”

Hallelujah! I can hardly keep from shouting as I write, for dear, present-day Sauls as you read this, the very same power will fall on you if you let God have His way. Oh, how Saul must have trembled and repented when he found to his amazement that it was Jesus, not the people, he was persecuting! Indeed, it is hard to kick against the pricks.

Ah! what a change took place in the heart of the proud, stiff, self-righteous Saul in those few moments that he lay prostrate under the power of God! What a mellow, broken, humble Paul arose from the earth, blinded by the glory of God till he saw no man. He was led by the hand and after three days of blindness and fasting, he received his sight and was baptized and meekly abode with the disciples. In fact, he was soon himself preaching Jesus and the Word; and all that heard him were amazed, saying: “Is not this he who destroyed them which called on this name in Jerusalem?”

We read that he increased in strength, and know that he was not only converted but received the Holy Ghost, and was one of the despised people who spoke with other tongues, for he himself writes in I Corinthians 14:18: “I thank my God I speak with tongues more than ye all.” Without a doubt, Paul became “one of them” forever.

Present-Day Sauls

Since that day there have been many other Sauls: Sauls who fought Martin Luther and all the Christians of the Dark Ages; Sauls who burned believers at the stake, put out their eyes, and tortured them in unspeakable ways. There were the Sauls who persecuted Calvin and Knox, Fletcher, Finney, Wesley, and Booth; Sauls who put martyrs upon the rack and the guillotine and thought they were doing right. Sauls who have thrown stones and bitter words at each new step forward toward the restoration of the church to her full power and Pentecostal glory. There have been Sauls who fought the Adventist people when first they preached the soon coming of Jesus; Sauls who fought the Holiness people when they preached whole-hearted surrender and holiness unto the Lord.

Even now we have present-day Sauls, and will have till Jesus comes.

These present-day Sauls are fighting present-day truths just as industriously and just as conscientiously as did Saul of Tarsus. Our Sauls of today feel as Saul of old, that the manifestations of the Spirit, such as being slain under the power of God, speaking in tongues, etc., are not at all necessary or proper. They stride along on their high horses of earthly knowledge, theology, formality, and ceremonial and clerical dignity, breathing out threatenings against the despised Pentecostal people who still preach salvation, holiness, and the baptism of the Holy Ghost with the Bible evidence of speaking with other tongues as the Spirit gives utterance, exactly as did the disciples in the early church, with signs and wonders following.

Many present-day Sauls, feeling that they are doing their duty, ignorantly pace up and down their pulpits, breathing out threatenings and warning their people to shun these same Holy Ghost people who are receiving the Holy Spirit today as in the days of old. Many of them have papers against them in their pockets, too, I fear, as did Saul of old. Many of them have their pockets bulging with tracts and literature condemning these peculiar people, and feel they are

servicing God and doing him a kindness to persecute and try to crush them.

To see believers lie prostrate under the power of the Holy Ghost or to hear them speak in tongues or to see the mighty manifestations of the Spirit resting upon them—it seems just as foolish to the natural man, seems just as much confusion and unnecessary to the wise Sauls of today as it did to the Sauls of old.

The wisdom of God is indeed foolishness to man, and God still takes the things that are naught to confound the mighty, still takes the foolish to confound the wise, and a worm to thrash a mountain. But God's arm is not shortened, and we are still in the same dispensation, the dispensation of the Holy Ghost. God is restoring His church step by step, through the ages to her full power and Pentecostal glory. He is again manifesting Himself in mighty power upon and through humble, yielded vessels of clay.

Many present-day Sauls who at first fought bitterly against the Lord (for it is the Lord Jesus and not the individuals they fight) have fallen to the earth and seen the light shine suddenly from heaven. They, too, have received the Holy Ghost and with the Bible evidence have begun to preach the Word with power and boldness. Many Sauls whom man could never have convinced that "this is that" have felt God's mighty power and have fallen to the earth, crying "Lord, what wilt Thou have me to do?" He would have all stiff necks and stubborn knees to bend and bow; He would have you dismount your horse and get down in humility, low in the dust before Him; He would fill you as He did Saul of old, till your name shall be no more known as Saul but as Paul, the least of all.

Oh, what a glorious picture to see Paul in the nineteenth chapter of Acts laying his hands upon the disciples at Ephesus and saying, "Receive ye the Holy Ghost" and then to see the Holy Ghost come upon them and hear them speak with tongues and prophesy.

Dear ones, He would do for you what He did for Saul of Tarsus. Why resist Him longer? How can you resist in the face of such overwhelming light from heaven and from the Word?

"Saul! Saul! why persecutest thou Me? It is hard for thee to kick against the pricks." Those who kick against God's work and His people and the outpouring of the Holy Ghost, dry up spiritually, and find it indeed hard to kick against the pricks.

Never yet has there been a church or preacher who fought the little flock of Holy Ghost-baptized people and persecuted them as did Saul of old, who did not soon come into a dry and barren place. No matter how their fields may have been blooming and bearing before, as soon as they refused the latter rain outpouring of the Holy Ghost; once they had cast out those of their midst who had received, and unknowingly barred their doors against the Holy Ghost who longed to come in the Bible way, at once their fields began to dry up and wither, and their power began to wane and disappear.

The light has shone from heaven now, dear ones. Read the Word of God upon your knees concerning the coming of the Spirit and His manifestations and power upon the people, and then cry out, "Lord, what wilt Thou have me to do?" He will fill you till, like Paul of old, you will have to teach this glad story to others; you will be so full you cannot keep from shouting His praises aloud, for out of your innermost being will flow rivers of living water. Do not resist longer.

Song of Praise and Worship



Given prior to May 1919

*Who is this clad in the splendor of the sun?
It is Jesus, the Holy One.
The rainbow of peace is under His feet.
And in Him the Godhead—power complete.*

*Hark the tread of a thousand feet,
Gathering before the mercy seat;
Prostrate before Him there they fall,
Proclaiming Him King and Lord of all.*

*Lo, He comes enveloped in glory's thick cloud,
Mystery and splendor His visage shroud.
One foot on the sea and one on the land,
He stands with the world in the palm of His hand.*

That Wonderful Day



Given prior to May 1919

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord.

1 Thessalonians 4:16–17

JESUS, THE SON of God, is soon coming back to this earth again, and the Holy Spirit is sending forth the last call to the bride to be ready to meet Him in the air. There is a mighty stir going on in the earth today, not only amongst the sinful nations but amongst the righteous saints who are preparing for the great day of His appearing.

What a wonderful day that will be! The most eloquent tongue, the most inspired pen cannot begin to tell of the glory of that great triumphal day.

There have been some wonderful days since the beginning of time, but this day will outshine them all. It was a wonderful day when God spoke the world into being—a wonderful day when He set the sun, the moon, and the stars in the heavens. It was a wonderful day when he created man in His own image. It was a wonderful day when

man, having fallen into sin, was doomed to die, but God so loved the world that He promised to send His Son Jesus to suffer and die that He might lift him up from the depths of sin to the highest heights of glory. It was a wonderful day when the wise men saw His star in the East, and Jesus was born a babe in the manger.

There were many wonderful days in Jesus' ministry when He healed the sick, cleansed the lepers, raised the dead, cast out demons, performed miracles, and fed the multitudes.

It was a wonderful day when Jesus was tried before Pilate and as a lamb before his shearers is dumb, so He opened not His mouth.

It was a wonderful day when He was nailed to the cross and when He took our place and paid our debt and bore our punishment in His own body on the tree. It was a wonderful day when they laid Him in the tomb, and a still more wonderful day when He was resurrected and came forth in triumphant glory and power.

It was a wonderful day when He left the wondering disciples and ascended to His Father in heaven and a cloud received Him out of sight.

But ah! There is a still more wonderful day coming, the crowning day of all other days, when Jesus shall come back to earth again, when He shall part the clouds and we shall see Him descending from heaven, clad in robes of splendor. This time He is not coming to be spurned and rejected and spit upon and beaten. This time He is coming back a King, victorious, to awaken the overcomers, those who are saved unto the end, who awaken to the bridal call. You, too, are called to be in that bridal procession. Make restitution. Get under the blood, for Jesus is coming soon.

The Fourfold Message of the Hour



*For Fishers of Men
Given prior to May 1919*



HERE IS NO time for mincing words or beating round the bush or sugarcoating the Word of God now.

The time for quick action has come! This is not a time to be indefinite or vague or to come at the message in a roundabout way.

It is not a time to come to the door of a man who, unconscious of his danger, rocks in the easy chair of his drawing room, and say, "Fine day, sir. Good weather we're having. Yes, yes, there's prospect of good crops, but the fact is, sir, I've come to bring you a little news. I don't want to alarm you at all—I hope you will pardon my intrusion and taking the liberty," you hem and haw, finally saying, "I fear you should notify your household and send for assistance, for...er... ah...I regret to tell you, but the whole upper story of your house is on fire and I fear 'tis almost too late to save it."

NO! This is a time to ring the alarm with one hand, batter upon the man's door with the other, and shout FIRE! FIRE! FIRE!

So many sermons are preached, so many articles written that, when boiled right down and analyzed, have not enough real warning and invitation to show the sinner his awful condition and invite him to the Saviour's feet—

Not enough real, definite explanation of the Holy Spirit, and how to receive Him, and the necessity for His incoming to bring one soul to the place of understanding or seeking for the Spirit—

Not enough about the soon coming of Jesus Christ for His waiting church to explain to that soul how we know He is coming or how to prepare to meet Him—

And yet, other themes—eloquent, educational, or studious as they may be—fade into insignificance and step aside before this fourfold message of the hour.

The consecrated soul who can preach simple, plain, old-fashioned salvation (John 3:16); the baptism of the Holy Spirit (Acts 2:4); the coming of our Lord (Matthew 24; 1 Thessalonians 4:16); and the preparation of the bride (1 Thessalonians 5), becomes at once, in the closing hour of the church's stay upon earth, a man or a woman with a message.

It is one thing to write and write and write, or to talk and talk and talk—most admirably and interestingly, we grant you—but it is quite another thing in writing or preaching to be a man or a woman with a real message for this hour.

Take down the double-barreled Word of God—take a deliberate aim and fire straight at a given mark with a message so simple that, had the sinner who comes within the reach of your words never heard of the love, sacrifice, and precious blood of Jesus or of his own dire need of a Saviour, he would know it e'er you got through.

Present a message so plain that had the believer in your midst, like those at Ephesus of old, never heard of the Holy Spirit, there would be enough real, definite information in your words to let that seeker know of how our Lord, ascending to His Father, poured out the gift of the Holy Ghost who, when He is come, convicts the sinner of his sin, bears witness with the newly born-again, blood-washed soul that the work is done, baptizes believers with the Holy Spirit, speaking through them with other tongues, according to Acts 2:4, and is the lifting power which will quicken these mortal bodies when Jesus comes.

Make it so plain and scriptural that your uninformed reader or hearer, who never before had heard the message of the soon coming of the Lord for His waiting church, would have heard, before your

words had ceased, what the awful things that are coming upon the earth in these last days mean—would not doubt that you believe Jesus is coming soon. Present your scriptural ground for such a belief and the signs of the times. Link them up with the signs of the Word of God, which confirm your assertion that He is coming SOON.

Be sure he hears, also, of the necessity of getting ready to meet this Jesus in the air, what the preparation of the bride means, and how it is brought about.

O ye bride of the Lord, ye translation company, ye who love His appearing. Ye stand poised on one foot, ready for instant flight. Your trumpet is in your hand for one last warning note to a lost world e'er you depart. What will your message be?

Will you come at the real truth in a long, roundabout, polite, apologetic way, talking of nonessentials in these last moments? Or will you shout aloud in explicit, clear, definite, concise words, this fourfold message of the hour?

Salvation

In order to make the message of salvation so clear and plain that a wayfaring man, though a fool, cannot err therein, there are a few definite, scriptural facts that will have to be explained to him.

1. What sin is, and God's attitude toward it.
2. How it came about that all were born in sin and shapen in iniquity, and therefore need a Saviour.
3. Just what salvation is—how it is wrought; how to be saved; how to keep saved; and what salvation will do for him.

The Baptism Of The Holy Spirit

In order to convey a clear, definite conception of the baptism of the Holy Spirit to a believer and thus create a faith and hunger in his

heart for this experience, it is necessary to explain clearly the what saith the Scriptures upon this subject:

1. Who the Holy Spirit is and what His office work is to the sinner, to the believer, to the baptized, preparing bride.
2. What the baptism of the Holy Spirit is, how it was received in Bible days, and how the believer of today may know when he receives the Holy Spirit.
3. What the benefit and necessity of receiving the Holy Spirit is; what He does for the soul in which He has taken His abode and whom He has made His temple.

The Coming Of The Lord

It is not enough merely to make the statement that Jesus is coming soon and tell the hearer to get ready to meet Him. If you would convince and electrify the unprepared soul into action, you must be definite. Be explicit. Tell him the true facts.

1. Present your scriptural grounds for making the statement that Jesus is literally coming back to this earth in clouds of glory for His people.
2. Show how you know He is coming soon. Tell him the signs of His appearing and show which of these signs have been already fulfilled.
3. Explain what will happen when and after He comes.

The Preparation Of The Bride

In admonishing those about you to prepare for the coming of the Lord, there is also a great need for the clear, unmistakable directions, as given in the Word, to be demonstrated.

1. Make it clear who will rise to meet the Lord when He comes. Is it everyone that professes? The hypocrite? Faultfinder and backbiter? Everyone that claims to be filled with the Spirit? NO?? Then who will go?
2. Speak of whom the Lord sent down into this world (John 16:13–14) to prepare the bride. Of what does that preparation consist?
3. Explain what must be the life, conversation, daily walk, clothing, attitude, etc. of the bride.

Beloved, this fourfold message should bait the hook of every fisher of men; it should load the gun of every hunter who would bring back precious souls for Jesus.

Time is passing—the last hours with their golden opportunities are slipping by. Soon our Saviour will appear. If you would have souls with which to greet Him, golden sheaves to lay at His feet, be DEFINITE, be ZEALOUS, be INSTANT IN SEASON AND OUT OF SEASON. Whether you in your corner are called upon to write or preach or just to give a plain testimony to those about you, don't ramble vaguely here and there.

For Jesus' dear sake, and the sake of lost souls all about you, be definite and clear. Lift the light embodied in this fourfold message of the hour.

The Latter Rain



Given prior to May 1919

*Falling, falling, 'tis the latter rain.
Coming, coming, Pentecost again.
Hasten, hasten, tis the day of power.
Come beneath the Holy Spirit's shower.*



WHAT A GLORIOUS privilege it is to live in these last days, the days of the latter rain. The Holy Spirit is being poured out in a wonderful manner. Showers of blessing are falling. Times of refreshing have come from the presence of the Lord—refreshing for the dry and parched ground, the barren fields, the trees, the grain, everything and everybody, in fact, that comes beneath its downpour.

There is no excuse or reason for any hungry, blood-washed child of God to remain in a barren, fruitless condition, pining for the Holy Spirit. He is being outpoured as the rain from heaven, and is willing to baptize, fill, and come in to abide wherever an empty, hungry, upturned vessel is found. Turn your cup right side up, and if you are out in the open where the rain is falling, He will surely fill you now.

The Lord is no respecter of persons. Old and young, black or white, yellow or brown, the servant and the maid, irrespective of race or creed—all are invited to ask, that they may receive. Every one that asketh receiveth; and he that seeketh findeth.

Latter rain for the asking. The precious Holy Spirit for the seeking. Hallelujah!

As Peter stood, filled to overflowing under the downpour of the moderate former rain—lifting up his eyes and, with the clairvoyance of the Spirit, looking away ahead and seeing the latter rain falling upon our generation, he cried aloud: “This is that which was spoken by the prophet Joel,” and declared that “the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain, to every grass in the field. Poor, drooping, struggling soul, thirsting and wilting in your spirit, look up—what you need is the Holy Spirit. His incoming is as necessary to your spiritual growth and health as rain is to the grass and flowers of the field. The Spirit is being outpoured upon all who come beneath His downpour. If you are not filled, it is because you are under cover of some sort, or else your cup is wrong side up or filled with something else.

If you are in a house of theology, forms, ceremonies, preconceived ideas, or teachings, the roof is too thick; it is rain proof. You will never be filled in that house. Open the door, poor thirsty soul, and come out into the freedom of the big outdoors of God’s fullness. Can’t you hear the patter of the rain upon the roof? Can you not see it beating against your windowpanes? Rise up from your seats and pews of prejudice and slothfulness and get out into the open where the rain is falling. Do not stop to put up your umbrella over your head, but just lift up your hands in praise to heaven; lift up your face to the falling of this blessed latter rain; lift up your voice aloud in adoration and glorify the Lord; lift up the everlasting doors; open wide the floodgates of praise, and let Him fill you.

Oh, what you have been missing all this time! What an incomparable loss! Because you have been taking shelter beneath the walls of doubtings and questions, instead of taking out God’s Word and searching whether these things be so.

Instead of asking and receiving, you have been slowly withering and drying up spiritually.

“It shall come to pass in the last days,” saith God, “that I will pour out of My Spirit upon all flesh. Be glad then, ye children of Zion, and rejoice, for He hath given you the former rain moderately, and He will cause to come down for you the rain, both the former and the latter rain in the first month.”

Glory to Jesus! Dear ones, we are in these last days. The latter rain, which is falling upon the earth today, is just as much a fulfillment of Bible prophecy and a sign of the soon coming of Jesus as the world war, the plagues, and the pestilences now ravaging our nations.

If you have not yet received your portion, if your cup has not yet been filled to overflowing, do not blame God. Do not blame your pastor, and do not say: “Perhaps God’s time has not yet come.” God’s time is always now. There is no one to blame but yourself. Look up and be sure there is no roof over your head, no umbrella of doubts or unbelief or criticism. Be sure you are empty and your cup right side up. Lift up your whole being in praise to the King. Ask rain in the time of the latter rain, and you will be filled to overflowing.

When the Holy Spirit has filled you and taken up His abode, you will speak with other tongues and magnify God today, just as in the days of the former rain. The Lord did not have one way of filling people and manifesting that filling in Bible days, and another way today. No! this is the same kind of rain, the same shower of refreshing, the same Holy Spirit. The Lord has not invented a twentieth-century outpouring of the Holy Spirit, but still pours out His Spirit without measure, in the Bible way, with Bible evidence, as in Acts 2:4. “This old-time religion is good enough for me”—you have been singing that, but do you believe it? Then get out into freedom, and be filled with the Spirit.

Stop complaining that the rain is not falling today as it was ten years ago—that is because you have gotten under some rainproof

shelter of carelessness or lack of prayer and confidence. It is falling today, dear ones. Do not be satisfied with dried-up, stale pastures. See! The pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Ask, and ye shall receive. Every one that asketh receiveth!

*And you'll get your portion yet, praise the Lord;
In His storehouse there is plenty,
More than enough for the hundred and twenty,
And you'll get your portion yet, praise the Lord.*

The Vineyard of the Lord



Given prior to May 1919

Tongues And Interpretation



LI FT UP THINE eyes and look to the East, to the West, to the North, and to the South; behold the vineyard of the Lord. His vineyard is before Him; He walketh up and down in the midst of it. Oh, how long, how long, He has waited for the perfect fruit.

O thou vineyard of the Lord, Jehovah is in the midst of thee. He has never forgotten thee; He has never neglected thee. With His love has He built a wall about thee; He has fenced thee about on every side and sheltered thee from the world. With His own hand has He digged and turned thy soil; by His own power has He sown thy seed and cared for thy tender plants; He hath watered thee with showers of blessing and times of refreshing from the presence of the Lord.

How earnestly He watched thy budding forth, O vineyard of the Lord, when thou didst first receive the former rain! He hath digged about thee; He has caused the sun to shine upon thee; and now behold, He sendeth the latter rain upon thee that thy fruit should come to full perfection, even the perfection of the Lord.

I have let the winds, yea, the North and South winds, blow upon thee that thou might be established, and thy roots sink deep into Me. The sap of My life have I sent coursing through thy veins; thy tender leaves have been put forth and developed, and now behold, the time for the ripening of the fruit is here.

The Lord of the vineyard has come forth into His garden to seek precious ripened fruit. He seeketh the perfect fruit. He turneth to the East, to the West, to the North, to the South. Where, oh, where is the perfect fruit?

Here the fruit is marred, with blemishes upon it. He passeth by. He seeketh not the blemished, but perfect fruit to take to Himself.

Yonder the fruit is small and undeveloped. Where is the perfect fruit? He seeketh not small and undeveloped, but perfect in measure and stature for Himself.

There the fruit is growing, but so slowly. He is standing, waiting, waiting, looking for the perfect fruit.

He cries unto His vineyard.

O my vineyard! How long, how long before I shall receive my perfect fruit? Why tarriest thou so long and withholdest thy perfection from me? Have I withheld my hand from thee? Have I not sent thee the former and latter rain in the first month? Have I not caused the sun to shine on thee by day and the moon to watch thee by night? And, now, behold, the husbandman, waiting for His fruit.

Woe unto thee. thou barren and unfruitful trees! Surely thou shalt be cut off from the garden of living trees, and the place where thou art shall know thee no more. Cursed art thou amongst trees, for thou hast borne Me no fruit.

And thou, trees of the blemished fruit and the undeveloped fruit, mine eye hath seen thee; mine eye hath searched thee out.

But O thou tree of the growing fruit, thou art nearing the days of thy perfection. Surely thou shalt grow up before me as a tender plant, as a tree planted by the living waters. Thy desire is toward me; my desire is toward thee. And I will gather thee unto myself in the day of thy perfection. AMEN.

*The Voice of the Lord, to the
Nations and to the Saints*



Given prior to May 1919

Prophecy—To The Nations

HEARKEN TO THE voice of the Lord, ye nations! Hearken! Give ear, O ye lands! Lift up your eyes, O ye people. **BEHOLD THE LORD**, for it is seething with the wrath of His indignation. Oh, the seething, boiling cauldron of His wrath! Who hath considered? Who hath understood? He upholds it by His hand, the fires of His fury are kindled underneath it. All the nations that have forgotten God must be thrown into the pot.

His hands are turned against thee, O wicked nations; His hands—loving hands, tender hands, pierced hands. His hands are turned against thee at last. Oh, His hands. They are now stern hands, strong hands, avenging hands, punishing hands. His hands are upon thee, O earth, in judgment. Who can hide from His hands? Who can conceal themselves from His searching gaze? Though thou hidest in the depths of the ocean, His arm shall reach thee and bring thee back to judgment. Though thou sittest upon the throne, and thy seat is among the haughty; though thou buildest thy nest in the mountain's top with the eagles; though thou sayest I am high, and none shall bring me low; though thou sayest I am secure and none shall make me fall; **HIS HAND SHALL LAY THE MIGHTY LOW.**

How are the mighty fallen, and the wicked brought to judgment! All shall taste of the cup of His fury and enter the cauldron, the seething pot of His wrath. The king on his throne, the peasant in

the field, the judge on his seat, the prisoner at the bar, the rulers of the lands, and the poor man in his shop, and all they that have forgotten God, shall enter the cauldron of His fury. The eagle fighting the bull—both shall be cast into the pot together. The eagle with her brood; the lion with her whelps; the unicorn in his power; the beaver in his home; the bear shall be thrown in by His hands; the dragon that seeks to run away shall be gathered into His hands and cast alive into the cauldron. And you, O land of the eagle spread wings, must taste and drink and enter. All these, the lion, the unicorn, the two eagles, fighting in the field, the beaver, the bear, the dragon, the crescent and the star all must drink, all must be broken and cast down and melted and ended.

Then shall the Kingdom of the Lamb—the white Lamb, the meek Lamb, the slain Lamb—be established. Then shall the lion and the lamb lie down together. Thou hast refused Him in the form of the Lamb, the slain Lamb, but NOW thou wilt receive Him in the form of a lion. He shall rend thee with His teeth and devour thee with His fury. He sought to conquer thee when He came as a Lamb; now He will conquer thee as the lion of Judah that knows no defeat. All nations shall bow their knee and admit that He is Lord, when He is conqueror. Then shall the lion and the lamb lie down in peace together.

O thoughtless people! O foolish lands, why hast thou not considered? Open thine eyes, behold the winepress of the Lord. He treadeth His winepress in fury. The clusters are gathered from the vine. The clusters from the vine are the nations, they are cast together into the winepress of His wrath. He has risen up to judge the world, the prince of this world is judged.

Who shall stay His step? Who shall cause Him to withdraw His hand? His love have you rejected, His kindness have you spurned. He would have covered you with His mercy and His forgiving love, but you would not. But now He shall cover you with judgment, as the waters cover the sea. Oh, think not that He shall stay His step; His winepress is not yet full.

All nations shall enter and be judged and tried and broken. They refused His broken body and shed blood; now their bodies shall be broken and their blood shed. He would have taken your place, but ye would not. Hear the sound, the rumbling of the earthquakes and the overflowing of the volcanoes; blood and fire and vapor of smoke. Like thunder of the cannon, His voice shall thunder before His army, and when the hills are laid low and the mountains overturned by the root and the hidden things revealed, the high laid low, and the haughty in the dust and all nations brought low, then shall the King come forth in His beauty, with a conquering tread and a marshal step, clad in glory and power.

To The Saints

His kingly garments are upon Him, His scepter is in His hand. His crown is on His head; the government is upon His shoulders; His face is most fair. In Him is light and truth and beauty. Oh, the reins are in His hands; He shall drive aright. The sun shall withdraw his shining, and the moon shall not need to shine by night, for He is the light of the world and in Him is no darkness at all. We are now the temple of the Holy Ghost, and the Lamb is the light thereof. A spiritual house of the Lord; O building most precious, I have gathered my stones from the quarry, I have cut them and chiseled them, but O little people, I want cement to bind my people together.

I must have sand; I must have water; I must have love. Sand is made out of stone ground to powder and sifted most fine. As I put the stones into the crusher, one must crush the other. There is creaking, rumbling, and groaning; but if you will hold steady in My hands, I will use one stone to crush and grind another. You may not love each other at the time, but oh, be patient with my dealings. After I have ground thee and sifted thee fine, you will all come together as fine sand. I will mix you with the water of salvation. I am the water. Oh, why can ye not understand My plan? I cannot use big stones or even pebbles in cement; only that which will pass through the sieve. I shall

have a people as numberless as the sands of the seashore. Oh, I want cement; I will have cement. A PEOPLE CEMENTED TOGETHER IN LOVE. I will put together my spiritual house quickly when I can get cement of love to bind My lively stones together, saith the Lord of Hosts. Masons do not use a hammer to lay cement. There shall be no sound of hammer to lay cement when I complete My temple.

Behold, I come quickly! Oh, let the murmurers murmur no longer. Let the groaning ones groan no longer, for soon I will come; My temple is almost complete. Oh, submit to My will. With Mine own hands I have digged thee from My quarry. I have shaped thee and chiseled thee; but if thou wilt not submit to My hands, I must lay thee aside in spite of My love for thee and take another who will let me have my way; even as I laid the Jews aside and chose the Gentiles, for the time is short and I come quickly. I will have a perfect house, My love. HOLD FAST THAT WHICH THOU HAST, that no man take thy crown. The number is fixed, and if thou layest down thy crown, another shall take it and put it on. If thou layest aside thy mantle of overcoming, it shall fall upon another.

Oh, consider whose ways are best, your ways or My ways. The Lord is at hand. Be patient yet a little while, and He who shall come, will come, and will not tarry. O rejoice! the day of redemption is at hand! The King is coming, coming soon. Hold fast. Hold fast! HOLD FAST!

*Twenty-Four Questions a Young Worker
is Apt to Meet, and Answers from the
Word, He Should Be Able to Give*



Given prior to May 1919

*Note: The baptism of the Holy Spirit, with the Bible evidence of speaking with other tongues, is absolutely scriptural and founded upon the Word of God. Nothing could be plainer than the Word upon this subject. As you study the Scriptures with your Bible helps and concordance, you will find that all through the Bible, the Scriptures fit and dovetail together, and none is left wanting for a mate.

- Q.** Who or what is the Holy Spirit?
- A.** He is the third spoken of in the Godhead. See 1 John 5:7. "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost."
- Q.** How do you know that the Holy Spirit is a person and not an influence?
- A.** Jesus Himself spoke repeatedly of the Holy Spirit as a person. For instance, in John chapters 14, 15, and 16, not once did He ever refer to the Spirit as "it," but always as "He." Jesus said these things about the Holy Spirit:

He will abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth in you. He shall teach you all things, and He shall testify of me. When He is come, He will reprove the world of sin, of righteousness, and of judgment. He will guide you into all truth. He will not speak of Himself. He will show you things to come, and He will glorify Me.

Moreover, we know that the Holy Spirit appoints and commissions His servants (Acts 13:2–4; 20:28). He directs where to preach (Acts 8:29). He suffers Paul not to go to Bithynia (Acts 16:6–7). He instructs Paul what to preach (1 Corinthians 2:13). He comforts (Acts 9:31).

Q. Why is it very necessary to be able to prove when preaching the baptism of the Holy Spirit that the Holy Spirit is a person and not an influence?

A. Because if the Holy Spirit were merely an influence, He could be received in portions, and professors would be justified in excusing themselves from seeking and receiving the “one baptism” spoken of in Ephesians 4:5 by saying, “Well, I have received a measure of the Holy Spirit,” and would confuse the many anointings of the Spirit with the one baptism. The Holy Spirit would be considered, for instance, as a vessel of water which could be received measure by measure, little by little. This, we at once realize, is unscriptural when compared with the baptism of the Holy Spirit as recorded in Acts 2:4, Acts 8:17, Acts 10:46, and Acts 19:6.

Immediately, however, when we recognize the fact that the Holy Spirit is a person, we realize that when He comes in, making the body His temple, He comes in altogether—not a portion at one time and a portion at another. We either receive all of the Holy Spirit or none of Him, in the sense of His personal, literal incoming. There may be many anointings, but only one baptism.

Q. Was the coming of the Holy Spirit with the accompanying outpouring of power promised in either the Old Testament or the four Gospels of the New?

A. Yes, His coming was promised in both the Old Testament and the New. Both the Father and the Son promised His coming.

Q. Will you please show me where I can find a few of these Scriptures that refer to the definite and literal coming of the Holy Spirit in the last days?

A. There are many portions of Scripture that refer to the dispensation of the Holy Spirit, but we have space for only a few of them here. In speaking of His age, God spoke through the prophets Isaiah, Joel, Zechariah, and John the Baptist.

Isaiah 28:11–12

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

Joel 2:23–24

Be glad then, ye children of Zion, and rejoice in the LORD your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

Joel 2:28–29

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

Zechariah 10:1

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

Matthew 3:11 (John the Baptist)

I indeed baptize you with the water unto repentance. But he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

The promises in the Gospels concerning the coming of the Holy Spirit are plentiful. JESUS said:

John 16:7–8

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

John 14:16–17, 26

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you....But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26–27

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth

from the Father, He shall testify of Me: And ye also shall bear witness, because ye have been with Me from the beginning.

Luke 11:13

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

Mark 16:17–18

And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Acts 1:5, 8

For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence....But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Luke 24:49

And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

- Q.** How can you positively know that Isaiah was referring to this baptism of the Holy Spirit when he refers to stammering lips and another tongue in Isaiah 28:11?
- A.** Because Paul plainly tells us so in 1 Corinthians 14:21–22: In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign not to them

that believe but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe.

Q. How do you know that this baptism of the Holy Spirit, as recorded in the book of Acts, is the one John the Baptist referred to in Matthew 3:11?

A. Because Jesus Himself makes this plain by His words recorded in Acts 1:5:

For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

Q. How do you know that the disciples did not receive the Holy Spirit when Jesus breathed upon them in John 20:22?

A. Because the Holy Spirit was not yet given. Jesus Himself plainly states that before the Holy Spirit could be sent He (Jesus) must ascend on high and pray the Father that He would send the Comforter (John 16:7). Also the last words Jesus spoke before the clouds received Him out of their sight prove this statement beyond a doubt.

Acts 1:4, 8

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me....But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Q. What did Jesus mean then, when He breathed upon them and said, “receive ye the Holy Ghost”?

A. He was merely commanding them, as He had in many other places (Luke 24:49; Acts 1:4), to receive the Holy Spirit, for whom they were to tarry until He was sent from the Father.

Q. What is the office work of the Holy Spirit?

A. His office work is threefold—to the sinner; to the newly born-again soul; and to the baptized believer.

His office work to the SINNER is to convict and reprove him of his sin (John 16:8); to show him his true condition (Isaiah 1:6); to prick the sinner to his heart (Acts 2:37); and to draw him to Jesus (John 6:44).

His office work to the NEWLY BORN-AGAIN SOUL is to bear witness when the work is done. In other words, He who was with the sinner to convict him of sin, is now still with the young Christian, rejoicing with him that the work is done and endeavoring to lead him on to the place where he may receive the promise of the Lord when He said, “He dwelleth with you and shall be in you” (John 14:17). He also baptizes him with the Holy Spirit according to Acts 2:4.

Romans 8:16

The Spirit itself beareth witness with our spirit, that we are the children of God.

1 John 5:10

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.

His office work in the BAPTIZED BELIEVER is to be a teacher (John 14:26); to testify of Christ (John 15:26); to guide (John 16:13); to glorify Christ (John 16:14); to comfort (Acts 9:31); to search deep things (1 Corinthians 2:10); and to be our helper in prayer (Romans 8:26; 1 Corinthians 14:2).

Q. Is it the privilege of every believer of today to receive the Holy Spirit?

A. Yes. In Acts 2:38–39. Peter said to them,

Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The gifts of God are without repentance. Jesus said in John 14:16:

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.

- Q.** Is it necessary for every child of God to receive the baptism of the Holy Spirit, even though greatly used of God in the past in soul winning, healing, casting out of demons, etc.?
- A.** Yes. Peter and other disciples, though greatly used in this way, still needed the Holy Spirit and the endued power that should not be as an anointing that should lift, but a baptism that should abide.
- Q.** Can one receive this baptism more than once?
- A.** No. There is but one Lord, one faith, and ONE BAPTISM. There are many anointings, but one baptism.
- Q.** Is there any way by which the seeker may know when the Holy Spirit comes in to take up His abode? If so, how?
- A.** Yes. This one baptism, which comes but once to a person, is far too precious and wonderful to be left without a mark or seal by which it may be known without the possibility of a doubt and sought for until consciously received. It will be made known by the speaking in other tongues (languages), as the Spirit gives utterance.
- Q.** Will all who receive the Holy Spirit speak in other tongues today as in the Bible days?

- A.** Yes. There is but one baptism. The pattern for this baptism has not changed; it is the same today as when first outpoured in apostolic days.
- Q.** Did all who received the Holy Spirit in the Bible days speak with tongues? If so where will I find the Scriptures relating to this experience?
- A.** Yes. Scriptures can be found as follows:

Acts 2:4

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 8:17–18

Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.

Acts 10:46

For they heard them speak with tongues and magnify God.

Acts 19:6

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

- Q.** Taking the stand that you do, how do you explain that in one instance out of the four (Acts 8:17), it does not state in so many words that the people of Samaria spoke with tongues when they received the Holy Spirit?
- A.** Because if the believers during the eight years between the second and eighth chapters of Acts all spoke in tongues when they

received the Holy Spirit, it would be superfluous to mention the speaking in tongues in every case.

For instance, today we might write a report or make a statement that ten received the baptism of the Holy Spirit last Sunday night. We do not deem it necessary to add that they all spoke in tongues, because this is taken for granted.

Or in announcing that Mr. B. and Miss D. were married last week, we do not consider it necessary to add that a minister performed the ceremony and a license was granted. If the fact of the believers having received the Holy Spirit is questioned or doubted, however, as it was in the tenth chapter of Acts, where during the preaching of Peter, the Holy Ghost fell upon the Gentiles, it is mentioned as convincing evidence—"they heard them speak with tongues and magnify God"—just as if the legality of a wedding ceremony is questioned, the marriage certificate and the name of the minister are brought forth as convincing proof.

Besides, we may settle it that the incoming of the Holy Spirit was attended by unmistakable, miraculous, outward evidence. If it weren't, the old Jew, Simon the Sorcerer, who was "in the gall of bitterness and the bond of iniquity," would not have wondered at it and offered money for the power to bestow this gift.

Then too, we know that the Bible does not in so many words state that Paul spoke with tongues when he received the Holy Spirit, yet we have unmistakable evidence that he did, for in 1 Corinthians 14:18, he said: "I thank my God I speak with tongues more than you all."

- Q.** What did Paul mean when, in 1 Corinthians 12:30, he said: "Do all speak with tongues?"
- A.** Throughout this chapter, Paul is referring to the gifts of the Spirit. Here he is referring directly to the gift of tongues, which is subject to the prophets (1 Corinthians 14:27–28), and not to the Bible evidence (speaking with tongues), which bursts forth as the Spirit gives utterance (Acts 2:4).

- Q.** Is there any difference then, between the speaking with tongues as the Bible evidence of the incoming of the Holy Spirit and the gift of tongues?
- A.** Yes. All who receive the Holy Spirit speak with tongues; but not all receive the gift of tongues (or power to speak at will). It is of this latter gift that Paul is speaking when he says in 1 Corinthians 14:14–15:

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

This means he will sing and pray in the Spirit with tongues he does not understand but also with his own language. He also speaks to saints who have already received the Spirit and spoken in tongues in 1 Corinthians 14:27–28:

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

- Q.** Was Paul discrediting or belittling the speaking in tongues in any way when setting the church in order in 1 Corinthians 14? In verse 19, he says: "In the church I had rather speak five words with my understanding than ten thousand words in an unknown tongue?"
- A.** Not at all, for he has just stated that he speaks in tongues more than they all, and has said: "I would that ye all spoke with tongues" (14:5). He commands the brethren to "forbid not to speak with tongues" (14:38). He is exhorting the people, rather, to covet to prophesy, and bids them "Let he who speaketh in an unknown tongue pray that he may interpret,"

explaining that the one who speaks in prophecy and the one who interprets are on an equal footing of edification to the church (14:5). Were a whole sermon preached in tongues and did no interpretation follow, it would be uninstructional and unedifying.

- Q.** If it is learned that there is no interpreter in the church, should the speaker, if he feels the power upon him, continue to speak on and on aloud in tongues?
- A.** No. If there be no interpreter, let him keep silence in the church, and speak to himself—that is softly, under his breath, so as not to interrupt the preacher—and to God.
- Q.** Does this mean that no one should ever speak aloud in tongues in an assembly where there is no one upon whom the gift of interpretation has been bestowed?
- A.** No because in the twenty-second verse of the chapter, Paul declares that tongues (not interpretation alone, but tongues) are a sign to them that believe not. Paul, in setting the Corinthian church in order, merely instructs those who speak much in tongues to speak softly to themselves and to God, so as not to disturb the exhorter, when they find the message is not being interpreted. Further, Paul advises such an one to pray that he may interpret, that the church may receive edifying. He explains that greater is he that prophesieth than he who speaketh with tongues, except he interpret that the church may receive edifying.
- Q.** Is the speaking in tongues given to the church for the purpose of enabling them to preach to foreigners, using these other tongues instead of learning the language?
- A.** No. There is no record in the Bible of tongues being used to preach in other languages after the day of Pentecost. We are

told that the apostle Paul spoke with tongues more than all the others, yet it is nowhere hinted that he ever used the gift to preach in another language at will. He may have done so, however, even as many have been enabled to speak to foreigners in this day under a mighty endowment of the Spirit.

The Scripture, however, plainly states that it is an unknown tongue, and that he who speaketh in an unknown tongue speaketh not unto men but unto God, for no man understandeth him, howbeit in the Spirit, he speaketh mysteries.

- Q.** Just what should be the attitude of the seeker as he tarries for the Holy Spirit?
- A.** His attitude should be one of prayerful waiting upon God and of praiseful expectancy that believes the Lord implicitly and takes Him at His word.

When the amazed onlookers on the day of Pentecost, pricked to their hearts as they SAW in the staggering bodies (Acts 2:13) and HEARD in the speaking in tongues (Acts 2:4–6), cried out to Peter and the rest of the apostles: “What shall we do?” Peter, in simple words, said unto them: “Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

First of all make sure you are washed in the precious blood of Jesus. Make a wholehearted, unconditional surrender and consecration to Him who gave Himself for you. Then, as you praise Him with a pure heart, lifting up holy hands, claiming the promise, He will come into His temple to abide.

Be ye lifted up, ye everlasting doors, and the King of Glory shall come in. “Open your mouth wide, and I will fill it,” saith the Lord. Remember, the promise is unto you, even as many as the Lord our God shall call, and every one that asketh receiveth.

This filling may be at meeting when amongst the saints, in your own home as you wait upon Him in secret communion, or as you go about your work. The land of Canaan is before you—and Jesus is coming soon for his Spirit-filled Bride. Amen.

You Need the Holy Spirit



Given prior to May 1919



LIVING AS WE are today in the closing hours of the dispensation of the Holy Spirit, it is of utmost importance that the work and incoming of the Comforter should not only be preached, but understood and received.

Is it necessary for the saints of today to receive the baptism of the Holy Spirit, you ask? Is it necessary for the roses to receive rain as well as sunshine?

What the sun is to the flowers, Jesus—the Sun of Righteousness—is to His blood-washed children. As the rain to the thirsty, parched gardens, so is the Holy Spirit to the growing child of God.

Salvation is not the baptism of the Holy Spirit. Sanctification is not the baptism of the Holy Spirit. Whether you have been taught holiness as one or two definite experiences, all must agree that salvation and sanctification are wrought through Jesus and His precious, atoning blood.

The baptism spoken of by John the Baptist (Matthew 3:11) and by Peter (Acts 2:38) is the coming of the Comforter into the cleansed, empty vessel. This incoming makes the body of the recipient the temple of the Holy Ghost. He comes to exalt and glorify Jesus, to equip the soul for service, to endue with power from on high—power to testify, power to pray, power to overcome as never before—and to prepare that soul for the coming of the Lord. It is the blood of Jesus that cleanseth from all sin; the Holy Spirit longs to enter the cleansed and waiting heart.

Some have thoughtlessly declared, "I have Jesus, and I do not need the Holy Spirit." But you do need Him, dear one. Jesus Himself said, "Receive ye the Holy Ghost. If you love Me, you will keep My commandments. I will pray the Father, and He shall give you another Comforter that He may abide with you forever."

For you to start out independently to meet the Lord, denying your need of the indwelling Spirit, is like a child insisting that it has wisdom and education enough, and needs no tutor to teach it to read or write. It is like boarding a vessel bound for Liverpool and insisting on steering the ship yourself with no need of the captain's experienced hand or chart.

Without a doubt, dear Christian, this literal, tangible, incoming of the Holy Spirit is just what you need and have been longing for, for years. Thank the Lord for salvation—for Jesus who shed His precious blood—but remember that, just as it took three stories to complete the ark that lifted Noah and his family above the waves, just so it has taken the combined efforts of the Triune God—Father, Son, and Holy Spirit—to form the ark that shall catch up His people above the waves of tribulation that shall soon sweep o'er this earth.

The dispensation of the Father, as recorded in the Old Testament, from Genesis to Malachi, is past; the dispensation of the Son and His walk upon this earth, as recorded in the four Gospels, ended; the dispensation of the Holy Spirit, which opened on the day of Pentecost in Acts 2, will not close until the church and the members of the body have been sealed and caught up to meet the Lord. It is nearing its completion.

This age of the Holy Spirit was promised by the Father through the prophets in the Old Testament. Isaiah 28:11 declares that with stammering lips and another tongue, He will speak to this people. Speaking through the prophet Joel, our God promised the baptism of the Holy Spirit, saying, "In the last days I will pour out My Spirit upon all flesh. Your sons and your daughters shall prophesy. Upon

My servants and My handmaidens I will pour out My Spirit. He will cause to come down for you the rain, both the former and the latter rain in the first month."

"Ask ye of the Lord rain in the time of the latter rain," another prophet writes, "and He will send bright clouds and give to every one grass in the field."

John the Baptist caught the vision and prophesied to the multitude that flocked to him on Jordan's bank. "I indeed baptize you with water unto repentance," he said, "but He that cometh after me, He shall baptize you with the Holy Ghost and with fire."

How significant that John should select this particular prophecy concerning that which our Lord should do. He might have said, "When He is come, He will heal the sick; He will raise the dead; He will feed the multitude, or He will be smitten and nailed to the tree." But though all these were wonderful, and worthy of being declared by such a remarkable preacher, the thing which God spoke of Jesus through John the Baptist's inspired lips, was "He, when He is come, shall baptize you with the Holy Ghost and with fire."

Then came Jesus, who had been conceived of the Holy Spirit and whose life was tenderly wrapped up and associated from birth to resurrection with the Spirit, to be baptized of John in the Jordan. Then it was that the Spirit in bodily form as of a dove came down and abode upon Him.

If Jesus needed this enduement of power before He began His ministry, how much more do you and I need the Spirit today? Many have asked why Jesus did not speak in tongues when He received the Holy Spirit. We do not know whether He did or not. All power was given unto Him in heaven and in earth, but we have no record of any person ever having spoken in tongues until the curtain rolled up on the dispensation of the Holy Spirit on the day of Pentecost in Acts 2. Then the very instant that the Holy Spirit came, those who received Him "began to speak with other tongues as He gave them utterance."

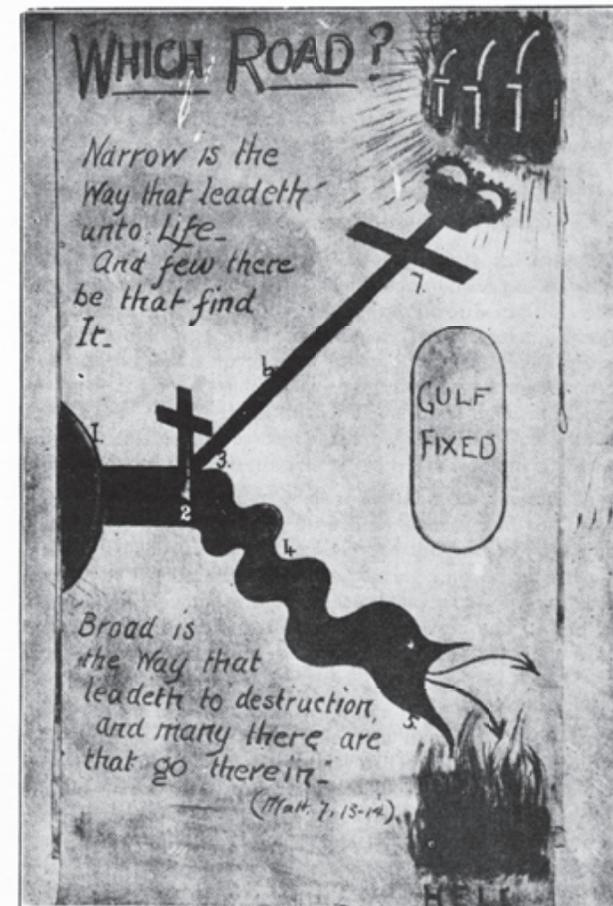
Have you ever been impressed while reading the four Gospels to notice the ever-increasing emphasis that the Lord placed upon the necessity for receiving the Holy Ghost? In fact, the last words that He spoke before His feet lifted from this earth and He was taken up from them into heaven, were of the Holy Spirit. Luke says: "Behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." As recorded by Mark: "These signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues." And as recorded in the first chapter of Acts: "John truly baptized with water, but you shall be baptized with the Holy Ghost not many days hence. Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses of Me both in Jerusalem and in Judea and Samaria and unto the uttermost parts of the earth." The next verse tells us that when He had spoken these things, while they beheld, He was taken up.

'Tis as though the last thing that had been upon the mind of the Lord, and that which He sought to impress upon His disciples, was the necessity of receiving the Holy Spirit. Oh, dear Christian, how can you hesitate any longer? Go quickly unto the Lord today, and under the precious blood, lift up your heart in praise and thanksgiving unto Him. Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you, for He is truly more willing to give the Holy Spirit to them that ask Him than are our earthly parents to give good gifts to their children.

Which Road?



Given prior to May 1919



WHICH WILL YOU CHOOSE?



SEARCH WHERE YOU may, the wide world over; there are only two roads to be found in this life. One road leads to heaven; the other road leads to hell. The first road leads to everlasting life, the second to everlasting death. The one to joy and peace and eternal day; the other to eternal sorrow and darkest night and destruction. Every man, woman, and child in this world, irrespective of race, color, or creed, is at this very moment traveling either the one or the other of these two roads. In other words, every individual living is either on the road to heaven and life, or on the road that leads to hell and death.

I am just a plain body that believes in stating a plain fact in plain words. It is time that preachers stopped sugarcoating and misconstruing God's Word. It's time they stopped preaching politics and oyster suppers and began to preach these plain facts that are so simple that even a fool need not err therein.

First of all let me give my text, and we will see what the Lord says about these two roads, their destinations, and the pedestrians thereon. Jesus says,

Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matthew 7:13–14

This statement, if understood, would surely revolutionize the ideas of a great many so-called broad-minded people, who have always believed that living a moral life or being a church member would be a sufficient passport into heaven. Being a church member is no longer a despised way but quite the opposite; it is now considered quite the fashionable and proper thing to do. Many think this is all the Lord requires of us; but upon this erroneous belief falls

the Word of God with a startling blow that overthrows all such false security.

Narrow is the way that leads to life, and few there be that find it. Oh, that Christians, as well as sinners and cold professors, would awaken to the reality of this fact and get one glimpse of the countless millions pouring into eternity every day without God and without hope! They would spring from their beds of ease and rush into the highways and hedges to compel men to come into the narrow way and get right with God before it is too late.

The Word of God shows us where these two roads start: All were born in sin and shapen in iniquity; all have sinned and come short of the glory of God. We are also reminded that as God cannot look upon sin with the least degree of allowance, the soul that sinneth, it shall die. But Jesus took our place, He died in our stead, thereby opening a new and a living way, the narrow way, into the presence of the Father.

O sinner friend here tonight! O weary, heavy-laden pilgrim! Halt a moment and consider. Which road are you on? Are you traveling toward heaven or hell? We all entered life by the one and selfsame road—we were all born in sin and shapen in iniquity.

Figure one on the chart shows us just a little of the circle which represents the earth. All have been born under the curse of sin and have need of the second birth. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

We enter the infancy of life on the wide road marked by figure two on the chart. Many anxious mothers ask the question, "Sister, what do you think becomes of the little babes and children who die before the age of accountability?"

I answer promptly, and without a moment's hesitancy. I believe they are taken to be with the loving and compassionate Jesus, who said: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

But there comes a day—possibly most of you can look backward along the road of time and recall that day for yourself—when the little heart and mind began to know the difference between right and wrong. The young pilgrim, after running along carelessly from infancy, suddenly sights in the distance a great, old, rugged signpost that has stood the storms of many generations, but still stands firm and unmovable. This signpost—the cross of Calvary—stands just at the parting of the way.

Did you ever notice the peculiar and wonderful shape of the cross? The foot points to the earth and humility and to the fountain filled with blood, as though it were saying, “Come, poor, tired, troubled, sin-sick soul. Lay down your burden; plunge into the fountain filled with blood. Here is cleansing for the filthy, pardon for the sinful, rest for the weary, peace for the troubled, relief for the oppressed, and freedom for the captive. Just throw yourself down at the feet of Jesus, and He will make you whole.”

The top of the cross points upward toward the sky and heaven, as though saying, “Lift up your head, poor; weary pilgrim; lift up your eyes to the heavens above you; lift up the hands that hang down; strengthen the feeble knees; say unto them that are weak, be strong and of good courage, for He who died upon the tree has gone up yonder, beyond the clouds of glory, to prepare a place for you, that where He is there you may be also.”

The two arms of the cross are outstretched as though to gather the whole world into the loving embrace of Him who said, “Come unto Me, O ye ends of the earth, and be ye saved.”

Thank God for such a signpost to reveal the way of pardon and point out the narrow heaven-bound road to the sin-sick soul.

Figure three on the chart shows us where the two roads divide. Oh, let your feet pause here, dear one, at the parting of the way. Don't make a mistake, for this is the most important decision you will ever be called upon to make in your whole life. Which road will

you take? One turns to the left, the other to the right. One leads to heaven, the other to hell.

Look carefully at the two roads as depicted on the chart, and you will notice that the broad road that leads to destruction is a crooked road, so crooked that he who walks upon it is always unable to see just what lies ahead. At each new turn of the road, he finds himself committing sins more vile than his conscience would have permitted a month or a year before. Were the road not crooked, he would be able to see the flames of hell and hear the weeping and the anguished cries of the lost who call: “Go back! Go back!” He would run for his life to the refuge of the cross.

Why is the road crooked? Because it is the trail of the serpent. The same serpent that deceived Eve in the garden is deceiving the nations today.

Why is it crooked? Why, because it is impossible for a serpent to crawl straight. The devil is crooked, and he will deceive you at every turn of the road till at last he has plunged you into destruction.

Now while the trail of the serpent leads into hell, 'tis the way of the cross that leads home to the glorious land of heaven. Oh, 'tis a heaven to go to heaven when we walk in the shadow of the cross. Hallelujah!

The broad road, the one that leads to destruction, looks inviting to your feet. It is strewn with flowers and worldly pleasures. The so-called broad-minded man who lives on the broad way can tell you of worldly pleasures, theatres, dance halls, fashion, love of money, popularity, music, and sin to be found at every turn of the road.

They could tell you too, if they would, of broken hearts, of drunkards and harlots, of empty hearts and misspent lives. They could whisper too with white faces and scared eyes of ghastly deaths they have witnessed of those who found the wages of sin were death, and went into the presence of their father, the devil, and to the home prepared for him and his imps.

But no, they will not tell you of these true facts, but tell only of the light surface and the tinsel, varnished side.

The Broad Way

That downward road (figure four) is broad and easy to enter. Just a little disobedience, a little lie, forgetting to pray, wandering from God, whatever it was that came first into your life—you remember it—when you began your downward career on the broad way that leads to destruction. Perhaps you did not really mean to go far on that downward path, but somehow it all seemed so easy. One sin led to a greater one, till soon you were so tangled up and slipping so fast it seemed impossible to stop and go back.

It is so easy to go down to hell and destruction, just a toboggan slide, till at last you shall awaken to find it is too late—unless you listen now to the warning and stop and return to the cross, that dear old weather-beaten signpost, and weep it all out at Jesus' feet.

The End Thereof Is Death

It is a dreadful thing to go on to the end of the broad, sinful road. I have gazed with wide, horrified eyes into bleary, sinful eyes and bloated faces. I have marked the lines of sin upon the face and of tetter upon the heart. I have seen the great chains of appetite, the prison doors of evil, I have stood at the deathbeds of those who have rejected Christ and such a message as you are now hearing. I have held their hands with a shudder as they passed out into the dark, without God, to reap their reward. I have heard those who would never seem to sober down and think before, when asked to accept Jesus on their deathbeds cry out, "Too late! Too late! I'm lost!" I can tell of weeping and wailing and gnashing of teeth as they died.

The proud and haughty sinner, the infidel, they who have declared in their learning that there is no God, no hell, no heaven—they

shall have to pass with the drunkard and the harlot through the jaws of death (figure five) into that awful home prepared for the devil and his angels. There shall be weeping and wailing and gnashing of teeth. Their not having believed there was such a place will not have moved it or taken it away. "The wages of sin is death."

Dying Words Of The Unsaved

Here are some of the dying words of the unsaved:

Hell is a refuge if it hide me from thy frown.
—Altamont

I would gladly give thirty thousand pounds to have it proven there is no hell.
—Charteris

Give me more laudanum that I may not think of eternity and what is to come.
—Mirabeau

Oh, my poor soul! What will become of thee? Whither wilt thou go?
—Cardinal Mazarin

I am taking a fearful leap into the dark.
—Hobbes

I am abandoned by God and man; I shall die and go to hell.
—Voltaire

Death is that awful place where the worm dieth not, and the fire is not quenched.

“Oh,” you say, “if God is a God of love, He would never cast a soul down into hell.” No, God will not willingly cast the sinner into destruction. If he goes to hell, he will have to go over the body and blood of Jesus Christ who died to save him; rejecting the love of the Saviour who did all in His power and shed every drop of His blood to redeem him from that place which was built, not for the sinner, but for the devil and his angels.

Those who live with the devil as their father, in sin in this world, will live with the devil as their father in that home which has been prepared for him; but the children of God who have owned Him as their Father here below will live with Him in His home in peace and joy forevermore.

The Narrow Road

The other road (figure six), the narrow road, blest road of light and life, begins at the cross. Jesus is the door—there is no way to enter but by Him, and the blood He shed for the remission of our sins. It is a narrow road; there is no room to take earthly things with you. There is just room for Jesus and you. “If any man would follow Me, let him deny himself daily, take up his cross and follow Me.” It means a right about-face. It means being born again and being made a new creature in Christ Jesus, so that the things we once loved, we now hate and—Hallelujah!—the things we once hated, we now love.

In order to enter this narrow road that leads to heaven, you must repent of all sin, make things right, straighten up your back tracks as far as possible, ask Jesus to cleanse you from all sin and unrighteousness, and then, “though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18). For he who cometh unto Him, He will in no wise cast out.

Those who travel upward, for it is a steady climb, can tell you of joys untold. They can tell you of a peace the world cannot give or take away. They can tell you of broken hearts that have been healed

and sad lives made glad. They will testify to you of salvation from all sin and deliverance from all bondage, of broken chains and captives made free in Christ Jesus. They can tell of the baptism with the Holy Ghost (Acts 2:4) and the gifts and fruits of the Spirit in their lives.

I have in this road also looked into eyes and faces that were filled with the glory and love of God. Instead of evil and avariciousness, they were filled with tenderness and tears of gratitude to the blessed Saviour who grows sweeter as the days go by. Glory! Glory! Glory! Each step you take in this road brings you one step nearer heaven; one foot says “Glory!” and the other says “Hallelujah!” and with a pure heart and a clear conscience, you are on your way to heaven. O sinner, where have you such joy as this?

The End thereof Is Life

Here, too, I have stood by deathbeds and, instead of convulsed, fearful faces of sinners, have seen calm, peaceful faces of those just going to rest in the arms of Jesus. Blessed are those that die in the Lord and go shouting home to glory.

Here are the dying words of a few of the saved:

Lord Jesus, receive my spirit.

—Stephen

I have fought a good fight, I have finished my course, 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.

—Paul

The best of all, God is with us.

—Wesley

I am sweeping through the gates, washed in the blood of the Lamb.

—Cookman

I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient with which to enter the presence of God.

—Trotter

The battle is fought, the battle is fought; the victory is won.

—Dr. Payson

The waters are rising, but so am I; I am not going under, but over.

—Catherine Booth

The crossbar of the cross (figure seven), represents the river of death through which so many saintly feet have trod. Oh, what a wonderful thing to have Him bear you up, that the floods do not overflow.

Just beyond the waves of death, a glorious crown is waiting. Will there be any stars in your crown? Do you not long to be a soul winner for Jesus? How pitiful it would be in that last day to have lived the most of our lives for the devil, to have given Jesus but the few closing hours of life's little day, and to be obliged to go empty-handed, without a single soul with which to greet the Master, not a trophy nor a jewel to adorn the crown that you lay at His feet.

Beyond lies the glorious city of heaven, whose twelve gates are each composed of a solid pearl; whose street is made of pure gold as it were transparent glass and the foundation of whose wall is garnished with all manner of precious stones. The building of the wall is of jasper, and the city of pure gold like unto clear glass. That land has no need of the sun, neither of the moon to shine in

it, for the glory of God doth lighten it, and the Lamb is the light thereof.

Here there shall be no sickness nor crying, no pain nor death nor sorrow, no misunderstandings, and no heartaches; there shall in no wise enter into it anything that defileth or that worketh an abomination or maketh a lie, but only they who are written in the Lamb's book of life.

Ah! the toils and thorns of the way are naught to be compared with one glimpse of the glory that awaits us in that beautiful city where Jesus wipes all tears from all faces, and there is no more night. Hallelujah! the very thought of seeing Jesus sets my whole soul on fire.

Whoever heard a sinner saying, "Oh, I'm so glad that someday this life will be over, and I will die and go to hell and destruction." No! You never hear them anxious to talk about death and punishment. But the true child of God loves to think of the day when he shall lay down the cross and receive the crown.

Between heaven and hell is a great gulf fixed. There is no possibility of crossing from one to the other after death. As a tree falls, so shall it lie. Today is the day of salvation—tomorrow may be eternally too late.

Now, sinner. Stop and decide just now which road you are on and which road you choose to journey on from this time forward; decide which home you will dwell in forever—one where the fire is not quenched and the worm dieth not, or the other where no weeping shall ever be heard, but singing and rejoicing and joy unspeakable forever and forever.

You are a freewill agent; you must decide for yourself. Jesus has opened the way, and He is holding the gate open wide for you just now. Oh, come tonight, dear ones, come just now. Never, never blame Jesus or say He sent you to hell, for if you refuse to be saved and enter in, you send yourself there. He has done His part. How He will help you and carry you through if you will only let Him.

Just now, wherever you are, He is whispering, "Behold, I stand at your heart's door and knock." Open to Him just now. Say, "I will arise and go unto my Father." Today is the day of salvation. You have no lease of tomorrow. Come just now.

*Angels are lingering near,
Prayers rise from hearts so dear,
O wanderer, come.*

The Baptism of the Holy Spirit



May 1919



HE CURTAINS OF the clouds—which angelic hands had swept together when the redemptive work of Jesus on earth completed and His ascending form disappeared from view—had again been parted. The Holy Spirit, of whom Jesus had said, "He will abide with you forever," had been sent forth from the presence of the Father. [Those who believed were gathered together, awaiting His arrival.] No sooner were they filled with the Holy Spirit than they began to speak with other tongues as the Spirit gave them utterance.

And they were all filled with the Spirit.

What was the immediate result and the outward evidence of that filling? They began to speak with other tongues. Is there any record of anyone ever having spoken in other tongues (languages they had never learned and that were unknown to themselves; 1 Corinthians 14:2) previous to the day of Pentecost and the opening of the dispensation of the Holy Spirit? No.

The devout Jews who were gathered in Jerusalem at this time for the religious feasts and ceremonies came running together in multitudes and, upon hearing the languages of the countries in which they had been born spoken by these simple unlearned Galileans, were amazed, astonished and in doubt.

At what were the people astonished? At what did they marvel? At the rushing mighty wind? No. The tongues of fire? No; those are not again mentioned, and it is doubtful whether those who came together after the one hundred and twenty had been filled even saw them.

What then? They were amazed and marveled at the supernatural power that rested upon these men and women, causing them to reel and stagger as though drunken with wine (Acts 2:13), and to speak with tongues unknown to themselves.

The spectators who looked upon the outpouring of the Holy Ghost on the day of Pentecost were divided into two classes, just as they are today. One class were the mockers, who said in derision, “These men are full of new wine. Come on, let’s have nothing to do with these people. They are fanatics. This is all excitement. ’Tis ridiculous to create so much noise and excitement over religion. The whole city is in an uproar; nothing but wildfire. They ought to be arrested.”

The other class were the thinkers—the thoughtful, intelligent men and women who said, “Wait a moment. There must surely be something behind all this. The ring in these people’s voices, the shout in their souls, the joy and love, worship and adoration reflected in their faces—there must be some specific reason for it. They are certainly not reeling and staggering about like that for nothing. They must surely realize that the people who look on will make fun of them and think they have lost their senses.

If they are not doing it for money or for popularity, then why are they doing it? They are certainly not fools. If ’twas only one or two, we might think they were, but here are about one hundred and twenty, surely they cannot all be mad. I am going to investigate this matter and see what there is behind it all.

Tell us, oh tell us, some of you good, happy people in there—stop your shouting and your rejoicing for a little space, and answer—WHAT MEANETH THIS?”

Then Peter stands up, and they ask, “Peter, what are you rising up for? Are you frightened, Peter? Are you going to run away and seek to escape from this big, excited, questioning multitude as you did from the little girl that night you denied the Lord”?

“Run away? Oh no! I will never run away any more now. I have been baptized with the Holy Ghost and fire. He has endued me with power from on high. He has taken fear away and put a holy boldness within my heart and words within my mouth—insomuch that out of my innermost being flow forth rivers of living water” (Acts 4:13).

And Peter, standing up (ah, the Holy Spirit puts a real “stand up for Jesus” in the timid soul) with the eleven, lifted up his voice, and said, “Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words: for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth ye have taken, and by wicked hands crucified and slain.”

“Why, Peter! Aren’t you afraid to talk like that to this great mob of people? Do you not know that they gnash their teeth and hiss the very name of Jesus? Are you not aware that you are laying yourself open to the danger of being seized upon, carried to the whipping post, stripped, beaten, and stoned to death? I thought that you were a timid man who was ashamed to be known as one of them.”

“Oh, no, I will never be ashamed to be called one of the despised, persecuted, peculiar few anymore. The Holy Ghost has come to abide in this life of mine. The words I speak, I speak not of myself; the works that I do, I do not of myself; but the Holy Spirit who has come to dwell within, He speaks the words; He doeth the works.”

“This Jesus has God raised up whereof we are witnesses. Therefore, being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He hath shed forth that which you see in the reeling bodies of those who appear to be drunken, and hear in the speaking in other tongues.”

So boldly did this transformed man speak under the mighty power of the Holy Spirit, that his hearers were pricked to their hearts

and said unto Peter and the rest of the apostles, “Men and brethren, what shall we do?”

Then Peter said unto them, “Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

“What promise is unto all that are afar off, even as many as the Lord our God shall call?”

“The promise of the Holy Ghost—that which you see and hear.”

“But how much of the promise is unto us? Surely not all this mighty power, accompanied with the speaking in tongues. Was this not only at the opening of the dispensation and for the Jews?”

“But no,” says Peter. “The promise is unto them that are afar off, even as many as the Lord shall call, for now in Christ Jesus there is neither Jew nor Gentile, there is neither bond nor free. In Him, we are one and are baptized into one body.”

In Acts 10:44, eight years after the day of Pentecost, the door of salvation and the baptism of the Holy Spirit was opened unto the Gentiles. Walking into the home of Cornelius, in the verse 44, we find a meeting in progress. Cornelius has gathered his household, his servants, and his neighbors to hear the words Peter is to speak; words whereby they may be saved.

And while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Acts 10:44–46

In all these eight years, the manner in which the Holy Spirit came in had not changed. The same Bible evidence of speaking in

tongues remained. Even though there were no foreigners who came from other countries and spoke other languages present to be benefited by the speaking in tongues, the Spirit spoke through them just the same as He had on the day of Pentecost.

In Acts 19, a new voice is heard preaching Jesus Christ and the baptism of the Holy Spirit.

“Have you received the Holy Ghost since you believed?”

“Why, that voice and face seems familiar. Have we seen or heard this man before?”

“Excuse me, brother, but is your name not Saul of Tarsus? Is this really you, preaching the necessity of receiving the baptism of the Holy Spirit? I thought you condemned all this, thought it to be folly and not to be permitted. Did you not say that you were going to put an end to all this nonsense, when after you had looked on approvingly at the stoning of Stephen, you rode away to Damascus with the intention of still further persecuting these Pentecostal Holy Ghost people?”

“Yes, I did use to persecute these Christians. I thought that they were all wrong and should be wiped out of existence, but that was before mine eyes were opened. Did you not hear how, when riding on my way to do them greater hurt, the light of the Lord shone round about me and I was stricken from my horse and fell as one dead in the dust of the road, and how Jesus, whose face was brighter than the sun, and whose raiment was whiter than the light, came and spoke to me, saying, ‘Saul, Saul, why persecutest thou Me?’”

“Three days was I blind from the vision of His brightness. Then was I converted, and my name was changed from Saul to Paul. Yes, I am one of them today. I will talk with you later, but now I must go on with my meeting.”

After the baptismal service wherein the disciples are buried in the watery grave, in verse six of chapter nineteen we see Paul laying his hands upon them, and we read that the Holy Ghost came on them and they spoke with tongues and prophesied. Here, as in Jerusalem and in the house of Cornelius, the first thing that was

mentioned of the souls that received the Holy Spirit was that they spoke with tongues.

In Acts 8:17–18, we find sinful and wicked Simon the sorcerer, so impressed with the mighty power displayed when the believers received the Holy Ghost upon the laying on of the apostles' hands, that he offered money to the apostles in the hopes of being able to purchase the same power.

“Give me also this power,” he said, “that on whomsoever I lay my hands, he may receive the Holy Ghost.” Without a doubt, Simon saw and heard the same things that the onlookers saw and heard on the day of Pentecost. But oh, this power could not be boughten. All the money in the world could not have purchased it. But to those who humble themselves in lowliness and in sincerity before the Lord shall the Spirit be given freely without money and without price.

“Oh, tell me, Peter and Paul; tell me, John and James and all ye who received this mighty incoming of the Holy Ghost with its attendant power and glory—may we, in this twentieth century, receive this like precious gift, or did the Holy Spirit empty Himself of all His power in the apostolic days? Did you consume all of these supernatural, wondrous blessings, or did you leave enough to spare for us today?”

“Yes, indeed,” they answer in unison. “Heaven has not gone bankrupt. Heaven's storehouse still is full. The Holy Spirit has never lost His power. The promise is unto them that are afar off, even as many as the Lord our God shall call. Did not our Lord say, when He is come, He will abide with you forever?”

Doubt no longer, but with open heart ask ye of the Lord rain in the time of the latter rain. Remember the words of Joel the prophet—”It shall come to pass in the LAST days, saith the Lord, I will pour out My Spirit upon all flesh.” Remember too, that when the high priest went in to the Holy of Holies, the bells rang, and when the high priest came out the bells rang again.

When Jesus ascended up on high, the bells rang and the people spoke with tongues and magnified God. Now this same Jesus, our high priest, is coming forth again for His waiting church, and on earth the bells are ringing, the latter rain is falling, and those who have received the old-time power speak with other tongues again.

Tarry Until



May 1919



ALTHOUGH THERE WERE but twelve apostles, the Lord, whilst here on earth, had many disciples and followers. These disciples He commanded to go into all the world and preach the gospel, but bade them tarry first in Jerusalem until they should be endued with power from on high.

Appearing to many after his resurrection, and He reiterated His command: “Go, but tarry until you receive the Holy Spirit, whom I shall send you from My Father above.”

Just how many heard His command, we know not. There were at least five hundred, but we do know that out of even that five hundred, three hundred and eighty knew a better way. Had they not walked with Jesus? Had they not seen the sick healed and miracles wrought? Their experience was good enough for them. Why should they go up to Jerusalem and tarry ten days for this promised power?

There were a faithful few, however, about one hundred and twenty in number, who were simple enough to believe the Lord implicitly, take Him at His word, and make haste to Jerusalem, there to tarry until the Comforter should come.

Have you ever tried to picture that little company hurrying along the streets toward the upper room, looking neither to the right nor to the left; filled with but one idea, one longing—to receive the Holy Spirit as their Lord had commanded.

Can you not close your eyes and picture Peter hurrying around the corner, a light of expectancy and hope in his eyes. Someone may

have stopped him and said, "Peter, where are you going in such a hurry?"

"I am on my way to the upper room, to tarry until I receive the gift of the Holy Spirit."

"Why, Peter, you don't mean to say that you need the Holy Spirit? Have not the great miracles been wrought at your hands? Did you not preach throughout the land for Jesus? Were not the sick brought unto you, and did not the demons go forth at your command? Surely you are mistaken. You do not need the Holy Spirit. Then, too, you might lose your standing if people see you down seeking some new experience; they will think you are backslidden."

But I seem to hear Peter reply, "Oh, yes, I do. I do need the power of the Holy Ghost. There is such a lack in my life. Did you not hear how I denied the Lord? I failed in the most crucial testing hour. Hinder me not; I must be on my way. I need the Holy Spirit." And up the stairs he goes to "tarry until."

Before long, other footsteps are heard, and around the corner comes Thomas.

"Thomas, where are you going in such a hurry this morning?"

"Going to the upper room, there to receive the promised Holy Spirit. My Lord has ascended unto His Father that He might pour Him out upon us."

"But, Thomas, surely you do not think that an old doubter like you could ever receive such an experience?"

"Yes, glory to Jesus. The promise is unto me. The past is all under the blood. This is just the power that I need to banish doubts forever from my heart and mind!" And on he hurries, down the street until he turns in at the upper-room stairway.

Before he has more than vanished from sight, two soft, earnest voices are heard, and round the corner in their long, flowing robes, come Mary and Martha. By the light in their eyes and the tenderness of their voices, it is easy to know they are talking about their beloved Jesus.

"Pardon me a moment, sisters Mary and Martha, but where are you going this morning?"

"We have come to Jerusalem, there to meet and wait with other hungry hearts in obedience to our Lord's command, until we have received the Comforter whom He shall surely send from on High."

"Oh, Mary," someone expostulates, "surely you do not mean to admit that you who have lived so close to Jesus, you who have sat at His feet and learned of Him, need to tarry for another experience. Now if it was Martha, I might understand, but you? Mary!"

"Ah, yes, brother. Every fiber of my being cries out the need of this promised gift of the Father. 'Tis more than an experience; it is the incoming of the Holy Spirit who shall lead and guide into all truth, who shall pray through us with groanings that cannot be uttered, who shall take the things of Jesus and reveal them unto us, show us things to come, and endue us with power from on high. Kindly pardon our haste, but we have no time to lose! Come, Martha, we must away."

What a procession they must have made, that little hundred and twenty! Yonder goes Mary Magdalene. From the other direction comes James and John. There is Andrew and Philip, Bartholomew and Matthew, James and Judas—but hark! Again I hear voices and the tread of feet upon the pavement, and round the corner comes Mary, the mother of Jesus, leaning upon the arm of His brethren. Though her head is bent a little and the lines in her pale face reveal the suffering and the sword that has lately pierced her heart, there is a new light and glorious hope shining in her eyes.

"Be not downcast, nor discouraged, my sons," she says, "for Jesus, your Brother and my Son, hath plainly declared that He would not leave us comfortless, but that if He went away He would send another, even the Holy Ghost, and that when He is come, He will lead us into all truth."

"Why, Mary, thou pure virgin, surely YOU do not need the Holy Spirit—you who were so consecrated and abandoned to the will of

God that you could look up into the face of the angel, in the face of misunderstanding, reproach, persecution, and the likelihood of being taken into the market square and stoned to death as was the custom, and say ‘Behold the handmaiden of the Lord. Be it done unto me even according to Thy word’—You who have been sanctified through suffering and the death of your Lord, Mary! Do you really mean to say that you feel the need of this baptism of the Holy Spirit?”

“Ah, yes, never did I feel the need of the Comforter as now that Jesus is gone unto His Father. But even outside of my feeling the need of the Spirit, the command of my Lord would be enough for me. He said that I needed the Spirit. He commanded us to tarry until He came, and surely, Jesus knew best.”

With a gracious bow they move on and e’er long lift their voices with those of the others in prayer and supplication in the upper room (Acts 1:14).

Who can describe or picture the heart-searching, the humbling, the crying out to be made conformable to the will of God’s dear Son, that took place in the ten days that followed His ascension? We read that they continued with one accord—Peter not pointing to the failures of Thomas; nor did any point the finger of accusation at Peter, saying, “You have no business up here, you denied the Lord.”

No, the past is all under the blood; past failures have been acknowledged, confessed, and forgiven; earthly cares and the duties and stress of the busy world outside have been shut out. With open hearts, they simply and humbly wait before the Lord with prayers and supplications, knowing that His Word cannot fail—and that they that ask shall surely receive.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared

unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:1–4

They had met the conditions; the Lord had kept His Word; the Comforter had come.

Believer, are you tarrying before the Lord for the promise of the Father today? Have you come to the end of yourself, empty, cleansed, humble, low under the precious blood of Jesus? Are you waiting with prayer and supplication as did those Bible saints of old? If so, the Lord will meet you quickly. God’s time is now. It is not His will that you should wait until some vague tomorrow for His Spirit. In the day you seek Him with your whole heart, He will be found of you.

Have you failed in the past? Have you at times denied your Lord just when you should have stood most true? Have you been a doubting Thomas? Do you feel your need of strength and power? Does your soul cry out for a greater revelation of Jesus and His Word, for a greater vision and a broader horizon? Then tarry until you are endowed with power from on high.

Believer, have you been used mightily in the past in soul winning? Have the sick been healed and demons cast out in answer to your prayers? Have you, like Mary of old, sat learning at the feet of Jesus? Has the joy of salvation and the presence of the Spirit abiding with you and at times anointing with gladness until your soul o’erflowed with joy seemed precious?

If so, thank God; but you too, like Peter and John, Thomas and Bartholomew, with all the other apostles, and with Mary the mother of Jesus and the other women with their brethren, need the Holy Spirit. Oh, how you need Him. Doors are opening just before you. The land of Canaan—a new land, a land of power and glory, lies just

beyond. Jesus is coming soon. The message must be broadcast, and souls gathered in before His appearing.

He is calling you to go, preach the gospel, witness to all about you—GO, BUT TARRY UNTIL the Holy Spirit has come in to abide. Go, but tarry first in Jerusalem until you have been endued with power from on high.

A Message of Warning and Encouragement



A Portion of the Prophecy Given at Convention Hall

Tulsa, Oklahoma

May 31, 1919



AND NOW, O ye of the listening ear, hearken and understand: And ye of the awakened, watchful eye, behold and comprehend.

The Bear

There are four creatures in the world today. One is likened unto a bear who walks alone. He swings his head between his feet—he looks to left and right. Behold, he stronger, stronger grows. I hear his roaring, and his deep-voiced growls. Treacherous is he—but his anger well is hidden 'neath his face. Soon he shall bolder grow. His claws shall spring forth; they shall rend and tear.

When ye see this thing come to pass, ye shall understand. His name is PAPACY.

Bear And Cubs

The second beast is like also unto a bear—a bear with many cubs. The cubs have discontented grown. Behold, they snap and bite and fight and scratch each other. They have dwelt in separated dens and lairs for many a year, but now—behold! behold! They are drawn together. They are coming forth from den and lair, and now united are. Behold, they are joined, one to another, and soon shall disappear and be swallowed in the first great body from which they sprang.

Backslidden. APOSTATE CREEDS are they, who've wandered from the Saviour, far away.

The Octopus

The third beast is like unto an octopus—its body in the center, strong and round; flat, close to the earth. But its limbs, like great long tentacles, reach out, reach out. They dart and reach to right and left, to east and west, to north and south. Behold, they are laying hold of all within their reach—they are grasping; they are clutching; they are holding fast. The head directs and lo, an arm shoots forth into the north and says, "Today the prices soar," and 'tis even as he says.

Another tentacle shoots forth into the west and cries, "Cease thy work; disband thy labors." The name thereof is UNIONS.

Tentacles to right, tentacles to left—arms are stretching forth o'er the land; they are reaching o'er the sea. Behold! all is coming into the members and the sure, strong clutch of the octopus.

He draweth in his threads; he gathers in his power; he lies, slowly moving, seemingly harmless and dormant, in the lap of the world—but behold! Herein is prophecy fulfilled—Lo, beast one and two and three shall soon united be. The reins within their mouths shall be held in the grasp of one who is the Antichrist, and they shall run like lightning, like swift steeds through the lands in answer to his bidding.

The Lamb

Keep thou clear, My little ones; do not entangled be, nor come thou nigh within their reach, but hide thou safe in Me, for lo, behold the form of the fourth is like unto a lamb—a snow-white lamb, which feeds beneath the tender Shepherd's care.

O little lamb, thou art Mine own; thou shalt be fenced in by My love. Soon I shall catch thee in Mine arms and carry thee above. But

as the lamb is taken up, behold: confusion, despair, and death shall be rained upon those former three.

Yea, One shall come forth clad with strength and robed in the brightness of the sun, with a swift sword in His hand. His feet shall He place upon their necks—their heads shall severed be. Then shall He come forth bringing the lamb, and He shall set it on a throne, and they shall reign—Christ and His church—and peace shall settle down upon the lands.

Be ye separate, O My people. Touch not the unclean thing. Be not entangled with the tentacles of the octopus nor come within the reach of the sharp and grasping claws of the mother bears. Be thou My lamb, My snow-white, spotless lamb, for soon I come—the great I Am.

(Balance of this message was given in tongues and interpretations.)

To The Saints

Oh, the Lord in the midst of His people dwells. He walketh up and down in the midst of the congregation of the righteous. Behold, He spreadeth forth His hands; His blessings are outpoured. Behold, He shaketh forth His garments, and light and truth are spread forth amongst His people.

Oh, sing unto the Lord, ye little children, and clap your hands. Let mourning and distress be put far from thee. For behold, there cometh One—a great and glorious One—who shineth as the sun. Oh, praise the Lord, ye people; rejoice and clap your hands. Soon He cometh forth in light; before Him darkness goes.

Thou shalt be caught up, My bride—thou shalt reign eternally.

Hast thou weary grown? Hast thou weary grown? Hast thou been discouraged by the way? Oh, be thou discouraged no longer, nor be thou weary now, for behold the night is over—the labors almost at an end. Thy crown of thorns shall be removed—a crown of gold shall be placed upon thy brow and shall be set with jewels rich and rare.

Oh, have thy feet weary grown? Have they been bruised by stones along the way? Have the thorns pierced deep, O tender heart? Remember, the feet of thy Master did pass this way—the same stones did bruise His feet, the same thorns didst pierce Him.

Dost thou remember the woman who came and broke the alabaster box? Dost thou remember the tears she shed and how all pains and woes were bathed away in that hour? Behold, I say unto you that I will kiss away all pains and sorrows, and they shall be remembered ne'er again.

*O faithful pilgrim, faint thou not,
Nor fall beside the way.*

*O faithful pilgrim, faint thee not,
Nor falter, for 'twill soon be day;
The night and darkness shall be swallowed up,
In an onrushing day.*

*O fainting heart, faint ye no more;
And weeping eye, shed no more tears.
For behold, He cometh forth.*

*The King of victory.
And He shall rule, and He shall reign,
Through endless years.*

Hath sorrow been thy companion? Hath death and pain and woe walked by thy side? Lift up thy head; lift up thy eyes; lift up thy voice, Mine own—for death and pain and sorrow and woes shall walk by thee no more. They shall be bound with fetters; they shall be tied with ropes; and behold, they shall be cast down into the depths and shall ne'er be mentioned more.

And now behold, hope and gladness and peace and joy shall walk by thy side. They shall be thy companions forevermore, for they are all imparted in Him who is the First, who is the Last, and who shall be Forevermore.

Marvel not if deep waters lie just ahead of thee, and fear thou not when they rise above thy loins, thy shoulders, and threaten to engulf thy very head. Fear thee not—I will be with thee, and Mine arms shall underneath thee rest. Behold I will lift thee up, My love, and I will make thee overcome, if thou wilt but trust and let Me have My way.

*And fear thee not, O timid heart,
Though furnace seven times may heated be,
For behold the beast.
And those that are strong with enemy power,
Are throwing in the fuel
And opening wide the door;
And they may cast thee in,
If thou shalt refuse to bend the knee
To earthly monarchy
And high uplifted majesty.
But fear thee not, for I
Will be with thee in the flame,
And though thou are cast down,
Thou shalt be quickly lifted on thy feet;
Thou shalt stand in burning light.
And all shall marvel,
And shall see that He is with thee,
Standing close beside.*

Oh, wilt thou falter? Wilt thou fear? Remember, Peter failed through lack of prayer and trust and staying close beside the Master. Wilt thou abide in love and praise? Hast thou seen clouds that catch the light of sunrise? The glory of My coming is breaking forth and suffusing the cast with glory; soon the sun will rise with healing in His wings, and night be at an end. But now, O love, be not entangled with the yoke of bondage. The enemy would seek to bind thee with

chains. Trust in Me, and he shall be divided and they shall broken be. None shall succeed in fettering thee, for behold, thou are made free. Oh, stand ye forth in freedom. Walk ye forth into the land of the rising sun, and meet thy Lord, for lo, He comes; He comes!

Oh, where are they that would hold thee back? They are buried beneath the dust. Where are they that would hinder thy progress? Thou hast left them far behind. Where are the foxes that would spoil your vines and mar your fields of wheat? Behold, their tails are tied together and the firebrand 'tween them fixed. They have gone to the fields of the Philistines; their grain they have set in flames.

But fear thou not, O little one, for I am with thee, saith the Master. I am as a wall, and none shall harm thee. Hold thou fast. Love one another. Love one another and hold thou fast. Oh, be patient with he who goeth through affliction, for soon thou may pass that way. Hold thou fast in bonds of love—'twill not be long, for behold, I come.

Call to Separation and Yieldedness



*Message in Tongues and Interpretation at
Jack's Mountain Camp Meeting, Fairfield, Pennsylvania
August 1919*



THE LORD IS in the midst of His people. He walketh up and down in their midst. With outstretched hands and loving heart hath He walked in their midst. Behold He is seeking; He is wooing; He is calling for those who will let Him have His way. He is wooing those who will follow the Lamb whithersoever He leadeth; who will walk through the fire and not be afraid; who will pass through the flood with Him and will not falter; who will let Him mold and shape and chisel and conform them to His image.

The Pearl

Ah, behold He is as a mariner that does sail the deep, blue sea, and behold, His eye is watching, watching. He is looking; He is descending. He is descending through the waters; yea, He is descending clear to the very depths. And He is searching. He is searching for the pearls. Behold, He sees them where they are. Nothing is hidden from His eye. He shall dig them out. He shall separate them. Yea, behold He gathers the shells.

Ah, thy life is as a shell. He must open it. The hearts of His people must be opened wide. Their souls must be bared before Him. The shell He must throw away. The flesh He must cast off. That which would hinder and mar, He cannot use. That is not the pearl.

Ah! Ah! Behold, His eye hath seen that precious thing within thee. He hath seen the pearl, though small it may be, and it is precious in His sight—He that is in thee.

He shall catch it up. Art thou willing to let Him open wide the recesses of thy being? Art thou willing to let Him cast away that which is unpleasing in His sight, that He may bring forth from thy life the pearl most precious?

The Gold

Oh, behold, the King of Glory walketh up and down. His arms are outstretched. He is looking. He is searching for gold. He is as a miner, and behold He descends. He stoops low and digs within the earth.

Thy life is as rough earth. Art thou willing He should dig deep? He sees the gold, deep though it may lie, and He is gathering it up in His hands. He holds it, but behold, there is much dross in it. With dross He cannot make a crown, but with gold that is pure and tried He says, "I shall purify my gold."

Art thou willing to let Him have His way? Behold, He gathers together the tinder—the fuel. Yea, these things are wonderful. Behold, the flint. He strikes it together, and He blows upon the flame.

He shall cause the fire to burn in thy life. Seven times shall He heat it. He shall fan it. Have the flames seemed hot in thy life? It is His love that has fanned the flame, for thou art as gold in which is much dross. He must needs purify His gold ere He can make it into a crown, a royal diadem to grace His matchless brow. Burn on, O fire of God, burn on, till all my dross is consumed away.

Behold, these things that are of the flesh, these things that are pleasing to the natural man, they are running away in liquid streams. Art thou willing for the fire? His eye is on thee. His hand is outstretched. He will not let the gold be consumed. It is only the dross that He shall burn away. The gold He shall gather in His hands, and it shall be exceeding precious in His sight—Gold tried by the

fire. Gold that has been bathed in tears. Gold that has been washed whiter, yea, purer than earthly gold. Art thou willing? Wilt thou let Him have His way? Oh, behold, He is calling.

With the gold He shall make a glorious crown, and in that crown He shall set the pearls, the matchless, priceless pearls, and they shall grace His brow, if thou art willing to let Him have His way.

The Wheat

He calleth, oh He calleth. But hearken unto His word! He is in the midst of His threshing floor this night, and He is gathering into His arms the burden of the threshing floor. The chaff and the straw shall be scattered far away. He cannot use the chaff. He will sift it away. He will sift His people. The chaff it shall be sifted away, but the wheat He shall hold in His arms. He shall gather it in His garner, and it shall be precious. He shall lift it up to the heavenly garners, forever and forever. Oh, are you willing to let Him sift away that which is chaff; that which is stubble; that which is straw?

Behold, the Bridegroom is coming unto His people. He is calling for a separated people. He is wooing; He is calling them out, calling them to walk with Him. They shall be arrayed in garments pure and white. He shall turn them around about, that there shall not be a spot left in them—pure even as He is pure.

He calleth His people and saith unto them, lift up your eyes and behold, the Bridegroom cometh. The night has been long, but behold, the morning breaketh o'er the hills. He shall dry thy tears, and there shall be no more sorrow. Oh, lift up your eyes, behold the glories that He has gone to prepare for thee.

My Experience on the Train



August 1919



WHILE SEATED IN the train one day as it sped on and on over miles of shining track bearing me to the next field of labor, I lifted my heart to God in anxious prayer.

It was to be a large gathering and was to last three weeks. Several states were to be represented. Workers and delegates were to be there from many assemblies. All at once, an overwhelming sense of my good-for-nothingness swept over me.

The *Whoo-o-o, whoo-o-o, whoo* of the engine seemed to say, “Who are YOU? Who? Who?”

“Yes,” something whispered, “Who are you, anyway? Just nobody at all, and here you are going down to this big meeting to preach to men and women years older than yourself; Bible students, workers, and who are you?”

My heart replied falteringly, “That’s so. I’m not anybody at all. I feel so helpless...empty.”

The *clickety-clack, clickety-clack* of the wheels upon the rails began to say, “You had better go back. Better go back. Better go back.” There, now I knew that subtle voice of discouragement. That was the devil, and he had overstepped his mark.

“Better go back. Better go back.” The voice of the enemy and the sound of the rails seemed to blend into one. But I was clasping my Bible tightly in my hands, and lifting my heart to God, I cried out in my spirit, “O Lord, you know and I know that I am nothing—worse than nothing. But O dear Jesus, please don’t let me get my eyes on

myself, for SELF is buried beneath the cleansing blood, and it is no longer I that live, but Christ that lives in me.”

“Jesus, You are the mighty victor. You never lost a battle. I am only an empty vessel filled with your Holy Spirit. If anything is to be accomplished through me, YOU must do it. O Lord, please comfort and strengthen my heart. Give me from your Word some promise for this coming meeting. Lord, give me a promise just now.”

Oh, thank God for this wonderful, wireless telegraph. Quick as a flash the answer came back. Listen—What is He saying?

“Whatsoever a man soweth, that shall he also reap.”

“Why, Jesus, haven’t you made a mistake and sent down the wrong promise? I have always supposed that promise applied only to sinners and not to workers.” But no. There stood the promise in letters of gold before my closed eyes—

“Whatsoever a man soweth that shall he also reap.”

Then gently, the indwelling Spirit began to unfold and reveal, as if by electric flashes of enlightenment, the inner meaning of this promise as applied to the heart of a gospel sower. A voice spoke to my inner consciousness something like this: “In God’s Word we read, ‘A sower went forth to sow.’ You, too, are going forth to this meeting to sow, and verily I say unto you, ‘Whatsoever a man soweth, that shall he also reap.’”

“Sow seeds of salvation, and you will reap a harvest of salvations. Sow seeds of the baptism of the Holy Spirit, and that is exactly what you will reap. Sow the seeds of divine healing; specialize upon that and that is the harvest you will reap. Sow seeds of praise and worship; throw them broadcast o’er the people with lavish hand, and that is what you will reap; for praise is a match to the tinder and will sweep the entire camp, burning formality, stiffness, and all hindrances from its path.”

“Whatsoever a man soweth, that shall he also reap.” Let a man sow freedom and liberty; freedom and liberty he will surely reap. Let

him sow formality, unbelief, fear of the manifested power of God, and as sure as there is a sun in the heavens, bondage, formality, and fear of manifestations will be his harvest.

Talk of the devil and his mighty power—what a big, powerful, overcoming force he is—and you will soon get everybody’s eyes on the devil and feel his dark clouds settling over the meeting. Every time you talk of his power, it takes people’s thoughts and eyes from Jesus and focuses them upon the devil. You are sowing his seeds and will bring forth thistles, thorns, depression in your meetings.

Lift up Jesus—the victorious, all-conquering Christ, the triumphant Son of the living God. Exalt Him and His power. Throw broadcast the seeds of His mighty victory, inspiration, encouragement, hope, and love, until the people fairly hear His conquering tread, see the banners flying unfolded to the breeze, and hear the martial music on heaven’s battlements as they march behind Him. They are all combined to fight for the children of the Lord and to make the feeble heart victor o’er the world, the flesh, and the devil.

Sow seed that gets people’s eyes upon themselves, their failures, and helplessness; lay upon them depressing burdens that are grievous to be borne; talk of fearing the flesh and the devil, and that is what you will reap—a poor, frail, anemic, stoop-shouldered harvest of weaklings, afraid of the devil. Ever afraid that he is going to put this on them, or that on them; afraid to take any liberty in the meeting, afraid to lift their heads from the dust or clap their hands, afraid, almost, of their own voice and shadow.

But turn your back deliberately upon the devil with his dark shadows, his doubts, and chains of despair. Turn your face toward Jesus Christ, the bright and morning sun, and as you stand bathed in His liberty, tell of the freedom and joy in Him.

We are weak, but He is strong. We are helpless failures, but Jesus never fails. He is our help, our strength. Our lives are hidden with

Christ in God, and the devil can do us no harm while we abide in Him. Revel in His great strength and glory.

Why, the way in which some people laud and advertise the devil and shiver and shudder every time he crooks a finger and fear him is a positive insult to the strength and might of Jehovah God. The devil is as naught compared to Him.

Sow seeds of faith, and faith you will reap. Seeds of doubts and fears, and doubts and fears you will gather into the garner.

“Look out of the train window now. Do you see that field of yellow wheat, waving in the sunlight?”

“Yes, Lord.”

“What sort of seed did the farmer sow there?”

“Why, wheat, of course, Lord.”

“What kind of harvest has he?”

“Beautiful fields of wheat.”

“But if he had planted mustard, thistles, or oxeye daisies, what sort of a harvest would he have?”

“He would have a harvest of just what he sowed.”

“All right, My child. Here is My Holy Word. Here is an inexhaustible supply of seed for the sower and bread for the eater. Go forth in My name. Sow in the morning and in the noonday, and in the even withhold not thy hand. Sow faith and hope and love; praise and victory and freedom; prayer, assurance and righteousness; salvation, the Holy Spirit, and the power of my great name, and such will be thy harvest, both in time and eternity.”

The shades of night were beginning to fall outside my train window. We were nearing the end of the journey. But confidence had taken the place of fear; trust had dethroned doubt, swayed the scepter of faith, and ruled in its place.

A glow of eager longing for the coming fields of labor thrilled my whole being. Down in my heart of hearts a glad little song kept singing and getting mixed up with the *bunkety-bump, bunkety-bump* of the wheels pounding on the rails, only now they were saying:

“A sower went forth to sow, a sower went forth to sow, a sower went forth, a sower went forth, and he sowed, and he sowed, and he sowed.”

The Axe Did Swim



September 1919



ANY YEARS AGO, on the far off banks of the Jordan, Elisha the prophet had gone forth with a company of people who were building a house wherein they might dwell. Busily the work progressed. Day after day, the big trees were felled, one by one upon the shore by the axes of the woodsmen.

All went well until one day, as a certain man was cutting down wood near the brink of the river, his axe head came loose and fell into the water. Immediately he cried out and said, “Alas, Master, for it was borrowed!”

The moment the axe head struck the water, it disappeared and sank swiftly to the bottom. Deeper and deeper it went until now 'twas well-nigh buried in the muddy bottom of the Jordan.

What a type of poor, lost humanity, and of sinners everywhere. The moment these lives and souls of ours become separated from Christ we sink beneath the muddy, unclean waves of sin and worldliness. Helpless to rise above the waters in our own strength, we sink to the bottom like an iron, ever deeper and deeper, until we are buried beneath the mire of sin and despair.

O sinner, has your soul fallen into sin and been buried with despair? This man who lost his axe head beside the Jordan did the wisest thing that he could possibly have done under the circumstances—he immediately cried out his confession and besought help of his master.

“Alas, Master, for it was borrowed!”

And that's the very best thing that you can do if you have lost your soul beneath the waves of sin—lift up your heart to God and cry, "Alas, Master, have mercy upon me, a sinner!"

"It was borrowed." Many people act as though their soul were their own and they had a right to do with it just as they pleased. This is not so.

In inviting sinners to come to the altar in a certain place one night, a man looked up impatiently and said. "Sister, I have a right to live as I please. I am my own boss, and what I do with my soul is my own business."

Ah, no, he had made a mistake—this life, this soul, belonged not to him but to God. This life is only lent for a little while, and at the end of our stay on this earth must be handed back to Him who gave it. God is going to ask you what you have done with this soul and this life that He has loaned you. Has it been used to serve Him and to hew down great timbers to be builded into His holy house, or have you allowed it to sink beneath the dark waters of iniquity?

The man might have wrung his hands and said, "Oh, 'tis no use now. That axe head has gone too far. It has sunk too low—none will be able to lift it again." That is what many a sinner has said about his life that has fallen into sin's depths. But oh, sinner, if you will but cry to Jesus, He is able to lift your soul, no matter how far you have fallen into sin. There is none too low for Him to reach—praise His name.

Let us see what answer Elisha made to this man who cried to him. "And the man of God said 'Where fell it?' And he showed him the place, and he cut down a stick and cast it in thither, and the iron did swim."

"Where fell it?" Can you look back today and remember that place where you fell into sin—where you so miserably failed God and fell from His grace? That is the very place that God will begin His work of restoration. Where fell it? Oh, praise God for the day when our heavenly Father looked over the battlements of heaven and saw how miserably the human race had fallen and sunk beneath

the deception of sin and the devil. He saw the place and the one way of rescuing those never-dying souls. And just as Elisha cut down a stick and cast it in thither, so God cut down Jesus—His only begotten Son—and sent Him down into the midst of this world with all its sin and shame, that by His touch He might lift us back into the sunlight of His love and presence.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Just here a miracle happened that scientists would have a hard task to explain—'twas perfectly natural, of course, for the iron to sink—the laws of gravity demanded that. But 'twas perfectly unnatural for the stick to sink. According to all natural laws, the stick should have floated far above on the surface of the water, but instead of floating or holding itself aloof, this stick turned and dived under the water. Straight as an arrow it went—deeper and deeper did it sink. Not once did it pause or falter until it had gone to the very bottom and came in contact with the iron. Just one touch from the stick, and the iron was imbedded in the mud of the river bottom no longer, for the stick and the iron were resurrected. The stick rose to the top, bringing the iron with it. Up and up—higher and higher did they rise together until they floated in victory and swam atop the waves.

What a wonderful picture this is of our wonderful Jesus. 'Twas perfectly natural for man, once separated from God, to fall and sink deeper and deeper into sin, but 'twas perfectly unnatural for Jesus Christ our Lord—on earth in His fleshly body—to descend to the depths to mingle with publicans and sinners. It was perfectly unnatural for Him to be numbered among the transgressors; unnatural for the King of Glory to lie on the cold mountainside—the foxes had holes and the birds had nests, but He had nowhere to lay His head. Deeper and deeper He went. His footsteps never faltered—never once did He waver in the purpose and commission for which He had

been sent into this world—until He had touched the very bottom; stood in the sinner's place; taken the sinner's punishment; died the sinner's death and been buried in the cold damp silence of death.

Were any brokenhearted? He was more brokenhearted than they all. Were any poor? There was none so poor as He. Were any sorrowful and afflicted? He was more sorrowful and afflicted than they all. His face was marred more than the face of any other man. Had any sunken low? He descended into the deepest depths and preached to the souls in prison.

When at last He rested on the very bottom in the stillness of the tomb, something happened, for on the third day, our Lord was resurrected. Oh, what the resurrection of the stick meant to the iron—that and much more has the resurrection of our Lord meant to a world of lost sinners. For because He lives, we shall live also. Because He rose victorious over death and hell and the grave, we who cling to His hand and have been touched by His saving grace shall rise triumphant, victorious with Him.

Just one touch of His hand upon your life, dear sinner, is enough to lift you from the depths. In yourself you are helpless—you cannot lift yourself one inch from the bottom. You cannot make one black spot white. Everything is pulling you down and away from God, but when you come into direct contact with the life and power and the upward pull of Jesus your Lord, the power of sin and the devil will be unable to hold you down. Up and up and up He will lift you—higher and higher until at last you not only float but swim upon the surface of life's waves.

As long as you keep in direct contact with Jesus, there is naught to fear. Failure cannot come near you. Let go of His hand—break that sweet, holy contact with Him, and you will sink as quickly as the iron, for 'tis not your strength that keeps you afloat, but the resurrected power and the divine life of a glorified Lord.

Not always did the iron and the stick remain in the river. The prophet spoke and said, "Take it up to thee, and he put out his hand

and took it." Some of these days, 'twill not be long now, Jesus will put out His hand and take to Himself His victorious bride, and just as the axe was restored to its former place of usefulness and complete possession of the Master, so through the wondrous plan of redemption—the life, death, resurrection, and keeping power of Jesus—we will be caught up into the heavens to walk with Him in the light of unbroken communion forever.

O sinner, no matter how deep you have fallen or how hopeless your case may seem, just speak the word—cry out to your Heavenly Father just now. Confess your sin and your evil way. Just ask Him to save you, and in a moment you will feel the hand of Jesus drawing nearer, touching and lifting you by His might and power back to the sunlight and warmth of His love—the place of victory and preparedness for that soon coming day when He shall put forth His hand and take His people to Himself.

Two Photographs



October 1919

The Bride and the Bridegroom



HERE ARE TWO beautiful photographs in the fourth and the fifth chapters of the Song of Solomon that are of intense interest to the waiting saints of today. The one is the picture of the bride—the other of the bridegroom. Their likenesses are portrayed side by side and are joined together by the golden hinges of the intermediate verses like some rare and precious double daguerreotype which must be looked at in the right light and from the right angle if the likeness is to be seen clearly.

And oh, as we gaze upon the fair vision of these two, our hearts melt in loving contrition and yearning before the Master, for we are made to realize that if we are to be caught up to the wedding in the air, we must look and act and be like this bride and bridegroom—we must allow the Lord by the Spirit of God to conform us to His image, His standard of purity and holiness.

The Bride

THOU ART FAIR, MY LOVE.

First our photograph shows us the bride collectively, and declares that from head to foot she is fair and that there is no spot in her. Our Lord delights in things that are fair, clear, crystal, transparent, open, and aboveboard. In heaven, even the streets are paved with gold that is as clear as transparent glass. He loves hearts and minds that are

so pure He can look clear through each thought, each motive, and intent, and say, “Thou art fair, my love, there is no spot in thee.”

There is no room in this picture for deceit or backbiting. No room for secret sins or for blemishes of ill temper, pride, stubbornness, malice. The Bridegroom, who is fairer than the morning, brighter than the sun, will take to Himself a people who have been made fair and clear and purified through the shedding of the precious blood and the indwelling of the Holy Spirit.

THOU HAST DOVE’S EYES WITHIN THY LOCKS.

Not hawk’s eyes or vulture’s eyes, not eyes that are always looking for faults and failures or something to criticize, not eyes that are always looking for the worst or pouncing upon some poor soul who is almost ready to falter and fall by the wayside. No! but dove’s eyes, He declares, are within the locks of separation of the bride.

The dove’s eyes are pure and holy, looking up for the return of her mate. The dove is the first of all birds to recognize the coming of the spring and fly to meet it. She is the most constant of all birds to one mate, and when he has left her alone, sitting upon her nest of eggs, she is faithful to her task, but she will stretch out her neck and her head as far as she can reach, and looking up through the boughs of the trees, she will look and look and coo and call for his return.

Our Jesus left His doves down here upon the nest, and the eggs are hatching out—praise the Lord! Many souls are being saved; believers are being baptized; the little flock is preparing to meet Him. His church is acquiring the upward look of the dove; the voice of the turtledove can be heard from shore to shore of our land today, cooing and calling, longing for the return of Jesus in the clouds of glory.

The dove, I have been informed, is the only bird that has absolutely no gall whatsoever. There is no gall of bitterness—no answering or fighting back—in the bride of the slain Lamb, who, when led like a sheep to the slaughter, opened not His mouth. Though she is pierced through and through, and her very heart is bleeding, there

will be no gall, no bitterness. He who has made her sweet and truthful and submissive clear through will soon come with power and authority to vindicate her and lift her to His very throne, where she shall reign by His side forever.

The dove is a most plainly dressed bird. No gaudy colors nor furbelows—her feathers fit, smooth and neat and tight, one over the other. So it is with the bride of the Lord—she is not arrayed in gaudy outward display but is adorned within by a meek and quiet spirit. Her hair is long and abundant, reminding us of the separation of those who took the Nazarite vow in the days of old. She is separated from the things of earth—in the world and yet not of it—a peculiar, chosen, separated people, holy unto the Lord.

THY TEETH, LIKE A FLOCK OF SHEEP, COME UP FROM THE WASHING, EVERY ONE BEAR TWINS, NONE BARREN AMONG THEM.

Good teeth are an important factor in good digestion. Many have lost their spiritual teeth of faith and cannot longer eat nor digest nor properly masticate the strong meat of God’s Word, nor lay hold upon His promises for themselves. Everything must be put through the grinder for them, and they can only eat secondhand what the minister or some other saint has ground up for them. His beloved will have strong teeth of faith, like a flock of sheep that are even shorn, which come up from the washing, clean and firm and pure. She will be able to pray the prayer of faith that brings forth twins—or in other words, a double answer of fruitfulness from the Lord. None will be barren amongst this bridal company—all will be fruitful intercessors at His throne.

THY LIPS ARE LIKE A THREAD OF SCARLET.

One of the first places sickness shows is upon the lips—they are no longer crimson, but white and drawn. Leprosy, that most horrible of all diseases (so typical of the soul affected by sin) oftentimes appears first of all upon the lips which become white and scaly. This is always

true in the spiritual. When a soul begins to backslide and wander from the Lord, you will notice a difference in their lips. They will no longer be as a thread of scarlet—no longer will every word be covered with the precious blood of Jesus. Their conversation is no longer heaven but has descended to the plains of the earth. When you hear words of criticism, short answers, idle talking, jesting, or worldliness flowing over the lips of those round about you, you may know for a certainty that they do not belong to the bride of the Lord and are not prepared to meet Jesus when He comes, for the lips of His beloved are like a thread of scarlet. When every word that we speak is covered with the blood of Jesus, there will be less talking. Our words will be fewer, but oh, our speech will be comely.

THY LIPS, OH MY SPOUSE, DROP AS THE HONEYCOMB.

I am so glad that He inserted the words “O my spouse” just where He did. It brings us to a realization more than ever that we are to be His spouse, the bride, the wife, the consort of the Prince of Peace. Think you that He will lead a bride on His arm through the courts of heaven who is finding fault with everything, criticizing the angels—the way they dress, and comb their hair—or talking idly about this or that? I tell you, no. Her words will be sweet, pure, and holy. They will drop as the honeycomb.

HONEY AND MILK ARE UNDER THY TONGUE.

Notice the word “under.” Even a sinner can have honey and milk on his tongue, but when he is stirred up or things go wrong, we soon discover that the poison of asps is under his tongue. But not so with trying circumstances and tests of life: honey and milk are under her tongue.

THY TEMPLES LIKE A PIECE OF POMEGRANATE WITHIN THY LOCKS.

When a pomegranate is cut in two, two colors are to be seen—white and red. The temples of His beloved, the seat of reason and thought,

will be white and pure and covered with the crimson blood of Jesus. He sits enthroned upon the citadel of the mind. The pomegranate is filled with seeds and fruitfulness—the mind of His chosen one is fruitful as she meditates upon the Word and hearkens to His voice.

THY NECK IS LIKE THE TOWER OF DAVID, BUILDED FOR AN ARMORY.

Towers are builded straight up, for a purpose. They are filled with grim determination to win and conquer in the fiercest fight. The neck of the bride is not bowed over so she may gaze upon the fleeting pleasures of this earth, but is upright, strong, unwavering, as she fights the good fight of faith. Each new battle that’s fought, each new victory that is won, sees another buckler, another shield hung upon her walls.

The Lord does not lead his people to heaven o’er flowery beds of ease. Every step is contested bitterly by the enemy, for He is leading to His throne a band of overcomers, and unless He gives us something to overcome, how could He ever make us overcomers?

Someone says, “Oh, but Sister McPherson, if you only knew how difficult it is to get along and keep the victory in my home. There are so many tests, and the battle is so hard, I could get along all right if it wasn’t for Tom, Dick, or Harry.” O dear heart, God has put you in that home. No matter how hard or severe the test may be, He has put you in those very environments and circumstances to give you an opportunity to let Him make you an overcomer. Each victory that’s won by prayer and faith and obedience is just another buckler, another shield, another trophy of war with which He longs to decorate you.

Have you failed in the past? Miserably, shamefully failed and faltered and murmured and rebelled? Then let Him take you right back to that very same place again. This time, go through and conquer in Jesus’ name. See no longer Tom or Dick or Harry, but see in that test and that circumstance, not men but God. Call upon Him and go through. “All things work together for good

for them that love the Lord and are called according to His purpose." A thousand victories mean a thousand bucklers—bless the Lord! "All shields of mighty men," that means they were won in mighty battles.

The breastplate of faith and love is upon His bride, and she is waiting for the day to break and the shadows to flee away. Through wind or rain, sunshine or shadow, through life and through death, she is in His keeping. She is His and He is hers forever and forever. She can praise the Lord at all times and give thanks under all circumstances, and say, "I am my beloved's and my beloved is mine."

The Bridegroom

MY BELOVED IS WHITE AND RUDDY.

The two colors we see in our Bridegroom are white, denoting His spotless purity and holiness, and ruddy, the crimson flood that flowed from His side at Calvary. "The chiefest among ten thousand." As yes, the chiefest among ten million, billion, trillion—there never was one like Jesus.

HIS HEAD WAS AS MOST FINE GOLD.

From the crown of His head to the golden sandals that encase His precious feet, our Lord is golden divinity. When He comes, we shall be like Him. Thus it is that today He is refining His people as gold. They are passing through the crucible experience. All that is burnable—the wood, the hay, and the stubble—must be consumed from their lives so that only the gold—that which can dwell in the midst of eternal burnings without being consumed—will remain in those that are caught up as full overcomers to sit upon His throne. The gold must remain in the crucible until the self-life and all that would mar it is so completely consumed that the Master can look down and behold His face reflected in the gold.

HIS LOCKS ARE BUSHY AND BLACK AS THE RAVEN.

Here we see the eternal youthfulness of the Bridegroom. He will never grow old or pass away. He is the husband who shall never die nor leave His people husbandless—the eternal Bridegroom, the lover of His people.

HIS EYES ARE AS THE EYES OF DOVES BY THE RIVERS OF WATERS, WASHED WITH MILK AND FITLY SET.

Jesus has dove's eyes too, as He looks upon His beloved. His eyes are all tenderness, loving, and watchful care as He gazes upon her. To the sinner however, His eyes are as flaming swords of fire. Those who are washed with milk and fitly set. Oh, when our eyes are washed with the milk of the Word, how much more beautiful and glorious everything appears, because our vision has been clarified and we have beheld Him, we now see Jesus everywhere.

When I was a young girl, I used to look at the sun. After looking at it with a straight, level gaze for a few seconds, I found, when my eyes returned to the earth, that I could see nothing but suns, suns everywhere. 'Tis just like that when our eyes are fixed upon Jesus. We lose sight of all beside, and we see Jesus everywhere and in everybody.

He wants our eyes to be not only washed with milk but fitly set. Our Bridegroom is not going to call a cross-eyed bride, with one eye that looks at the world and the other eye that looks at Him. No, her eyes, like His, will be fitly set. 'Tis impossible to look at two directions at once. His desire is toward His beloved—her desire is wholly and completely toward Him.

HIS CHEEKS ARE AS A BED OF SPICES, AS SWEET FLOWERS.

Bless His name! With cheeks that are as a bed of spices, 'tis no wonder that when they smote Him upon one cheek, He could so sweetly turn unto them the other. The more spices are pounded and beaten, the more their fragrance fills the atmosphere. The more sweet smelling

flowers are crushed and bruised, the more their perfume is exhaled. Were the beautiful flowers never plucked and crushed, there would be no perfume that could be purchased in dainty counters today.

As He was in this world, so has He called His bride to be—the slain Lamb will have a slain bride; the crucified Bridegroom, a crucified bride. She, like Him, will have cheeks that are as a bed of spices, as sweet flowers, and when smitten by the passerby, railed at and accused, will turn the other cheek and send forth the fragrance of a yielded, submissive life and a broken, contrite heart.

HIS MOUTH IS MOST SWEET! YEA, HE IS ALTOGETHER LOVELY.

How sweet are the words of His mouth—what comfort and balm they have brought troubled, wounded hearts the wide world over. How His voice has stilled the tempest and calmed the sea, spoken the word of forgiveness to the penitent soul, warnings to the wayward, and encouragement to the discouraged soul that was ready to faint by the way. He is speaking to you just now. Everybody that agrees that the words of His mouth are most sweet, say Amen!

Yea, He is altogether lovely. He is the fairest to His people.

***THIS IS MY BELOVED, AND THIS IS MY FRIEND,
O DAUGHTERS OF JERUSALEM.***

He is calling you to prepare for His coming. As we gaze upon these two photographs, our hearts are melted with love and filled with a great desire to consecrate anew to Him, to present ourselves as a living sacrifice that when the self-life has been consumed, He may give beauty for ashes. We long to be as clay in the hands of the potter, that He may mold and shape and fashion us after His will, to be as the tree that submits to the pruning knife, that all branches of our life and labors that bring forth no fruit may be cut down that we may become fruitful, pleasing in His sight.

A new desire fills our heart to be in the bridal body, clad in the white robes of His righteousness, embroidered with gold of Ophir,

our sandals upon our feet, our lighted lamps in our hands, and we cry, “Oh, Jesus, have Thy way with me. I am unable to make one black spot white, but You, dear, tender, gentle, compassionate Saviour, are able to complete that work in my life which You have begun. Take me; make me what You will. Cost what it may, let me be made like unto Yourself, that when You appear, I may arise to meet You and see You as You are.”

Two Masters



November 1919

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Matthew 6:24



HERE ARE TWO great masters seeking the kingdom of your heart. The one is Jesus Christ, the Son of God, ruler over all that is good and true and holy. The other is Satan, that archfiend, ruler of all that is evil, false, and unholy.

It is utterly impossible to be a servant under the control of two masters at the same time; seeing that both are bitterly opposed and antagonistic one to the other.

The devil lures his willing slaves—the dupes whom he has deceived with fine words, tinsel toys, and baubles on to his domain. He has naught to offer save crying and death and eternal woe. They who dwell within his dark corridors are gnawed by the dogs of vain regret and the pangs of remorse.

THE LORD leads his willing love-slaves, His dear children for whom He has bled and died, with a heart of love and the Word of Life. Going before, He holds out to them the graces of the Spirit that shine like gems. He woos them on into the paths of Christlikeness and the eternal Kingdom of God the Father. They who dwell with

Him have life and gladness and eternal joy. They are thrilled with the glory and content that comes from obedience and memories of battles fought and won.

The motives, paths, and destinations of these two masters are as widely diverging and apart as the East is from the West; as midnight from noonday. They are at war one with the other—a warfare that will never cease till Jesus, the Victor, shall appear from heaven, sword in hand; put His foot on the neck of Satan and cast him down in flaming defeat to the lake of fire and brimstone.

It is therefore impossible to serve the two masters; for either you will hate the one and love the other, or else you will hold to the one and despise the other.

Jesus will destroy in His servants all love and sympathy for the devil; and there will well up in their place a great flood tide of love for His own dear self.

The devil will destroy in his followers every shred of love, loyalty, and appreciation for the Saviour; and in their place will rise higher and higher the love of the world, the flesh, and the devil. Unrighteousness will supplant righteousness. Disobedience will evict obedience from the heart. Evil will reign, and holiness be cast down.

Could the world get one glimpse of Satan, unmasked and un-cloaked, as he really is, they would flee in panic and wildest fear. Could they get one glimpse of Jesus Christ, transfigured and glorified before their eyes, their hearts would melt with love and adoration; they would fall at His crucified feet.

“Take up your cross and follow Me,” saith the voice of Jesus. “My ways are ways of pleasantness, and all my paths are peace.” The road is straight and narrow, and if you would follow the Lord, you must leave all the devil’s traps behind. Jesus will help you and fight for you and cause you to win against Satan’s power, if you will but put your hands in His and obey His call. He will wash you in the blood and make you whiter than the driven snow. The past will be wiped

away and buried in the sea of His forgetfulness, to be remembered against you no more.

“Ye must be born again,” His Word declares; and this new birth will strip away sinful, worldly appetites and desires and give you a new heart filled with holiness and heaven-born aspirations and desires. It will mean giving up the devil’s show and accepting God’s reality.

“But I am not willing to give up the world,” protested a certain young lady to me one night in San Francisco. “I love the theatre, the dance hall, my young companions, and fashionable clothes. I could not give them up.”

Ah! Yes she could, if she but saw one glimpse of Jesus and the better joys that lie along the road to heaven. Let me tell you a story I once heard.

A certain rich young man was engaged to a beautiful but poor young lady. She had a great desire for jewelry, and not being able to afford the genuine, bought a lot of Woolworth’s imitation spangle-dangles.

She had a make-believe pearl necklace around her throat, which she fondly hoped everyone would think genuine; but no one ever did. She had brass bracelets and rings set with clear glass and red glass, which she fondly hoped everyone would think were gold, diamonds, and rubies; but no one ever did. On the contrary, one of the young men’s friends delicately hinted to him that, while he liked the girl all right, everyone talked about the cheap, tawdry jewelry she wore.

One night whilst they were sitting before the fireplace, the young man brought up the subject and said as he touched the necklace, ring, and bracelet, said, “My dear, I do wish you would throw those things into the fire and never wear them again.”

“Oh, but I couldn’t do that!” She cried in dismay. “I like them and enjoy them so much. I get so much enjoyment from wearing them. Please don’t ask me to take them off.”

He changed the subject and said no more about the matter that night. The next night, however, when he called, his pockets bulged noticeably with sundry boxes and packages.

When they were seated again before the fireplace, he drew out the first package. It proved to be a fine morocco case, which when opened disclosed a delicately shimmering pearl necklace lying on a bed of purple velvet. The next box he produced contained bracelets and rings in which rubies and diamonds blinked and sparkled from settings of purest gold.

After the girl had looked with rapturous gurgles and cries of delight at the wonderful gifts in her hands, the young man said: "Now, my dear, now are you willing to throw away those cheap imitations?"

"Yes, yes, oh yes!" she cried, and tearing the necklace from her throat, stripping the rings and bracelets from her hands, she threw them all into the open fireplace. She had done just as any other sensible girl would have done, you say.

Now, that is just how YOU will feel when you see the jewels that Jesus, your lover (who is richer than ten billion earthly millionaires) has brought from heaven for you.

Pearls beyond value, purchased by His sufferings on the tree.

Rubies of His precious blood, so freely shed for thee.

Gold of His divine nature, with which He longs to adorn you.

Diamonds of His glory and heavenly radiance.

Just one glimpse of His gifts—one glimpse of the genuine—and you will cast the devil's cheap, sham imitations for time and eternity into the fireplace of hell where they belong with all the rest of his trappings.

Sinner, accept Him today. He is waiting for you just now. You have nothing to lose but your load of sin. You have everything to gain—life and hope and joys eternal. Today is the day of salvation. Tomorrow may be too late.

*Are You Rejecting or Accepting the
Pentecostal Baptism of the Holy Spirit?*



November 1919



OME FOURTEEN YEARS ago, a great stir of excitement and comment ran through the religious circles of the world when the latter rain began to be outpoured in copious showers. For the hundreds (the number has swelled to tens of thousands now) who received the baptism of the Holy Spirit, all without a single exception spoke in other tongues—languages they have never learned—just like the hundred and twenty on the day of Pentecost.

For years the most godly churches and individuals had felt and expressed the need of a spiritual awakening and outpouring of the Holy Spirit, and a tidal wave of revival that should never ebb, till it swept multitudes up into the clouds of heaven to meet the returning Lord.

Thus it was that such hunger-expressing songs were written and sung with intense yearning. Songs such as "Fill Me Now," "Showers of Blessing," "O Lord, Send the Power Just Now," etc. Prayer bands and prayer chains circled the globe. Ministers and laymen alike expressed their lack of the old-time power.

Surely 'twas God who put the longing in these hearts; yet, strange to say, when the time for the outpouring of the latter rain really came and God began to answer their prayers and brought Pentecost to their very doors, they failed, as a whole, to recognize the answer to their own prayers. They treated it as some suspicious changeling and viewed it over dubious spectacles.

Were I asked what, in my estimation, have been the two greatest hindrances to the average pastor and church member in recognizing, seeking, and receiving the blessed baptism of the Holy Spirit, I should give as my first reason the same one that kept the Jews from recognizing in the Christ child the answer to their prayers and hopes—namely, the fact that He came not in the great palace, synagogue or cathedral, but to the humble and lowly.

The latter rain outpouring of the Holy Spirit falls today outside of the great churches and denominational walls, just as did the former rain on the day of Pentecost. Jesus came not to the rich but to the poor. He entered this world through a barn door and made His exit by way of the cross. For God's gift, Jesus, there was no room in the inn; and for His gift of the Holy Spirit, alas, in most of the popular inns (worldly churches) of today, there is no more room for Him than there was on the day of Pentecost. So He continues to enter the church by way of humble missions, upper rooms, cottage prayer meetings, open churches—in fact, anywhere where people are hungry enough, empty, and yielded enough to let Him have His way, whatever the cost may be.

I repeat: He has fallen upon those outside of denominational walls of worldliness, doubt, and higher criticism, and those who will receive Him must bear His reproach without the camp. It was a reproach to follow the lowly Jesus when He bent beneath the cross. 'Twas a reproach to be called one of them, and as sure as you live, it will always be a reproach to walk in the light and receive the Holy Ghost in the Bible way (and really that is the only way to receive Him) and be called one of them.

The reproach and persecution that follows those who live godly, the fear of doubters and mockers who cry "what meaneth this" and "surely these are drunken with wine," and the fact that it is without the wall and stands uncompromising against the masses of unbelievers who oppose the miraculous, ever-present power of God, has been a great and wide-meshed net through which thousands of small-couraged fish have fled away.

Second is the stumbling block of humiliation, where one has to admit that they "didn't have it all." It is the stumbling block of—how shall I define it—self-righteousness? self-sufficiency? keeping up appearances and church standing? It is that something that Pentecostal workers have all seen rise up in ministers and laymen that says, "Huh! Do you mean to tell me you've got more than I have? Do you mean to say that I haven't got the Holy Ghost? Why, I'd have you know I've been preaching the gospel for twenty years. I have had joy unspeakable, peace that passeth understanding, and have led thousands to Christ. I have felt the power of the Spirit lifting me to heights and pinnacles of glory—and now you presume to tell me I have never had the Holy Spirit?"

Why no, my dear sir! No such presumption was intended, no disparagement was cast upon your experiences in any way. We merely wish to call your attention to the fact that Jesus said, "He that is with you shall be in you." 'Tis one thing to have the Spirit with you, blessing and drawing you on, but quite another thing to have Him abiding within. As for your joy we are told that with joy we shall draw from the wells of salvation. As for your peace, Jesus is the Prince of Peace, but O brother, there is real Pentecostal baptism of the Holy Ghost and fire which will endue you with power for service, power to pray, power to preach as you never preached before, power to interpret the Scriptures, power to quicken your body, soul, and spirit, power to fill your lamps with oil—just what you have been looking for and expressing your need of!

"Well, yes, that's so," a young minister said to me some weeks ago. "I see the light of the Pentecostal baptism, accompanied by the speaking in other tongues in the Bible. I concede to you that is just what I need. My sermons are dry; my prayers fall flat. There is something missing. But though I enjoy your meetings and bask at your fire, I could never go into that prayer room and seek the Holy Spirit. What would my people think? What would they say—that I was a poor shepherd when I had to admit there were experiences that I

myself had never had and must seek before their eyes?" He shuddered at the very thought.

Well, brother, to be candid with you, I believe that your congregation, instead of thinking less of you, would find you rising in their estimation. Coldness and form would disappear; a new love, a melting tenderness would fill your heart; there would be a new ring in your voice and a different grip to your hand. Some people might turn you down, but God will have turned you up, and nothing else will really matter.

Out of all the wonderful and striking phrases of the second chapter of Acts, there are four words that have always loomed up to me: "And Peter standing up." Oh, when the Holy Ghost comes in, He puts the real "standing up" in you. He takes the runaway and the compromising spirit all out—makes you bold as a lion to stand for the truth."

In order to receive this wonderful gift of the Holy Spirit, everybody must get down in humility—empty out of self-sufficiency, pride, ecclesiastical pomp and dignity—and seek as earnestly and humbly as anybody else. Telling God how big and good and faithful you have been or how long you have served Him will not get you very far in seeking the baptism. Before He can fill, He must needs empty the vessel. We must first go down before He can lift us up.

For the comfort of those who wince at the thought, let me assure you that the old adage,

"whatever goes up is sure to come down," is reversed in a spiritual realm, and declares that "whatever goes down, is sure to come up."

You take care of the going down, and He will take care of the going up. Oh, that Jesus may sweep these two great objections, these two stilts from under you and let you down, down, deep unto Himself.

Today the water is troubled. The long craved-for outpouring has come. A Pentecostal revival, no less genuine or wonderful than that of Bible days, is here. Thousands of souls simple enough and hungry enough to open their mouths and hearts wide for the latter rain are

being filled to overflowing. Thousands are receiving the baptism of the Holy Ghost and fire, speaking in tongues when the Spirit comes in, the same as did those who received Him in the Bible days. Barren deserts are blossoming as the rose. Pools and floods are in the dry land. Drooping heads are being lifted up. Feeble knees are being strengthened, and upon all flesh He is pouring out His Spirit. Glad hallelujahs and praises to the Lamb are ringing out true and clear. The bridal company is being called out, separated and adorned as a bride for her husband.

What will be your position with regard to the great outpouring of the Holy Spirit in these last days? Will you accept or reject this gift, as the Jews rejected Christ? Will you shrink from the reproach as they shrank from the cross of the lowly Nazarene? They who rejected Jesus, rejected the Father. Now the Father has sent the gift of the Holy Ghost, just as He sent the gift of His Son. He who rejecteth the Spirit, rejecteth the Father who sent Him, and rejects the Son, who said: "Receive ye the Holy Ghost. It is expedient for you that I go away, for if I go not away, the Comforter will not come, but if I depart, I will send Him unto you. Tarry in Jerusalem until you are endued with power from on high." Then "Go ye into all the world, preach the gospel to every creature...these signs shall follow them that believe; in My name, they shall cast out devils; they shall speak in new tongues...they shall lay hands on the sick, and they shall recover."

Jesus is coming soon for a perfected, Spirit-filled church. The work of preparation is going on now, in the inner circle. You cannot afford to stay on the outside; you cannot afford to slumber. Up! Get the oil in your lamp—the Master is coming! He is even at the door.

*What is the Evidence of the
Baptism of the Holy Ghost?*



November 1, 1919

JESUS SAID, “IF ye love Me, keep My commandments. Receive ye the Holy Ghost. Behold, I send the promise of My Father upon you; tarry in the city of Jerusalem, until ye are endued with power from on high. Ye shall receive power, after that the Holy Ghost is come upon you.”

Seeing that Jesus expressly commanded us to receive the Holy Ghost and made the keeping of His commands a test of our love for Himself, 'tis very important that we know whether we have received this gift or not. Is there then any evidence whereby it is possible to know, beyond the shadow of a doubt, the day and hour when the Holy Spirit takes up His abode?

Ask the question of those who lived in Bible days, and the Word of God answers: Yes, a wonderful, supernatural sign attended His incoming—a wonderful evidence was given.

Ask the question of the world today—Is there an evidence whereby we may know for a surety when the Comforter has come in? Though millions may look vague and be in doubt, many thousands of voices would cry, “Yes! Yes! The same wondrous, supernatural Bible evidence accompanies the baptism of the Holy Spirit today as in the days of the apostles. Hallelujah! We know there is an evidence, for we have received it as they did in the beginning.”

What Is The Evidence?

Is it peace? Is it joy? Is it mountaintop blessings? Is it power to overcome? Power to pray? Power to preach? Power to heal the sick in Jesus' name? Is it a vision? Is it hearing a rushing wind or seeing tongues of fire? Is it receiving one of the gifts of the Spirit? Just what is the Bible evidence by which we may know the moment when we have become the temple of the Holy Spirit and He has taken up His abode within?

IS IT PEACE?

No, 'tis more than peace. We have peace through believing. Peace through the knowledge of sins forgiven and burdens rolled away. Having been born into the family and brought under the reign of God's dear Son, who is the Prince of Peace, His peace is given unto us. Peace is an evidence of salvation, and must be had ere one is a candidate for the Holy Ghost.

IS IT JOY OR MOUNTAINTOP BLESSINGS?

No, though the Spirit brings deeper, truer joy and blessing than ever we knew before, that is not the evidence of the baptism, for we had joy before—joy of sins forgiven. With joy did we draw from the wells of salvation. Peter and James and John were on the mountain of blessing and revelation in a greater, fuller sense than we have ever known, yet how foolish they would have been to give such experience as an excuse for refusing to tarry for and receive the Holy Ghost.

Were joy and peace and blessing the only evidence, one would have need of a scriptural thermometer whereby we might know just when we have received the proper degree of said peace and blessing. This you realize is not only unscriptural, but absurd and impossible. Jesus gives peace and blessing. Let us not confuse His office work to the newly born-again soul with that of the incoming Spirit.

IS IT POWER TO OVERCOME?

No, we overcome by the blood of the Lamb and by the word of our testimony.

IS IT POWER TO PRAY?

You will have greater power in your prayer and intercessory life than ever before when the Spirit comes in, but that is not the evidence of the baptism. Jesus teaches His followers to pray, and were we not able to pray till we had received the Holy Spirit, we would never receive the baptism. We must first cry, "Lord be merciful to me a sinner," and every step of our life leading up and preparatory to the incoming of the Spirit must be paved with prayer. Were this the evidence, we would need a measuring rod in order to know just how much power we must have in prayer ere we have the baptism—a very dubious, illogical evidence.

IS IT POWER TO PREACH? POWER TO HEAL THE SICK?

No. Before His death and before the Spirit was yet given, Jesus sent His disciples forth saying, "As ye go preach, cleanse the leper, heal the sick." This they did, and this Elisha did years before. But the curtain had not yet rolled up on the dispensation of the Holy Spirit, and this is not the evidence of the baptism.

IS IT A CONSCIOUS WALK WITH GOD?

No. The obedient believer has that from the moment he put his hand and life into that of the Saviour.

IS IT AN ANOINTING OF THE SPIRIT WHICH CAUSES ONE TO SEE VISIONS, SHOUT, LEAP FOR JOY, OR SHAKE UNDER THE POWER?

No, thank God. It is more than an anointing that rests for a certain period and lifts again. More than a passing vision, more than a shout or leap of joy, more than a shaking (such as the Methodists and Quakers used to have; such as Daniel and others had when he

declared, “I did exceedingly shake and tremble”; Samson also went out and shook himself). These would be poor evidences, and easy to imitate.

IS IT HEARING A RUSHING WIND OR SEEING TONGUES OF FIRE?

No. Out of the four times in the Bible where the believers were filled, only once was the coming of the Spirit attended with the sound of a rushing wind and tongues of flame. That was on the day of Pentecost—the opening of the dispensation—when He audibly and visibly descended from God out of heaven.

***IS IT RECEIVING ONE OF THE GIFTS OF THE SPIRIT?
IF SO, WHAT GIFT? IS IT PROPHECY?***

No. There is only one case on record of those who received the Holy Spirit prophesying, and that was in Acts 19:6. Here prophecy was a gift added to the baptism, but it was not the evidence.

IS IT HEALING AND MIRACLES?

No. Healing and miracles are not mentioned in any of the four references describing the way in which believers receive the Spirit. Yet healing and miracles are among the gifts of the Spirit; many, like the disciples of old, have been marvelously used in healing before receiving the baptism.

IS IT THE GIFT OF TONGUES?

No. Paul says: “Do all speak with tongues? Do all interpret?” He is referring here to the gift of tongues, which he has just mentioned while enumerating the gifts in 1 Corinthians 12, and not to the “speaking in tongues as the Spirit gives utterance,” as all of the hundred and twenty and all of the believers at Ephesus and Caesarea experienced.

Then what is the Bible evidence of the Holy Ghost? In order to answer intelligently and scripturally, let us forget what man has said, forget our own theories, turn to the Word of God, and see.

What It Is

Let us see how they of Bible times received. How they knew when they had received, and what evidence they had.

Acts 2:4 declares: “They were all filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance.”

Here the curtain rolls up on the new Holy Ghost dispensation or church age. We have an account of the wonderful baptism of the hundred and twenty, and we are told what evidence accompanied their infilling of the Spirit. They were filled with the Holy Ghost, and began to SPEAK WITH OTHER TONGUES as the Spirit gave them utterance. Notice, the first thing that happened after the Spirit came in, the first evidence He gave of His indwelling, was to speak through their lips—giving utterance Himself—in other tongues; languages they had never learned (Acts 2:7).

NOW, though you may search the Scriptures from Genesis 1 to Acts 1, you will never find an instance where the Spirit spoke through a human being in tongues up to this time. It had been prophesied by Isaiah: “With stammering lips, and other tongues, will I speak unto this people” (Isaiah 28:11), and Jesus said, “These signs shall follow....They shall speak with new tongues.” But never before had these prophecies been fulfilled. It is doubtful whether anyone really knew what they meant, yet the moment the hundred and twenty received the Holy Spirit, in that moment did they begin to speak with tongues.

Is it not significant that not only did the company at Jerusalem on the day of Pentecost, but also the believers at Ephesus and Caesarea, speak with tongues the moment that they were filled with the Holy Ghost? See Acts 10:46 and 19:6.

Some thoughtlessly declare that the speaking with tongues was only a sign which came on the day of Pentecost to draw attention to the opening of the new dispensation or to preach to foreigners on that day who could not otherwise understand the preaching of the Word. A moment’s thought, however, will convince you that neither

of these statements are true, nor will they hold against the weight of later events in Acts 10 and 19.

To those who say the outward sign of speaking in tongues was only for the day of Pentecost and was never to follow again, I would like to ask a question. Suppose I say, “Well, Jesus was visibly baptized with water at the beginning of His ministry, and this ordinance need never be observed again.” Would you not reply, “You are mistaken; we have on record where many more were baptized all through the Scriptures. Water baptism,” you declare, “is an outward sign of an inward work.”

Well, we too have Bible proof that many more were baptized with the Holy Spirit years after that first day of Pentecost, and that the speaking in tongues, which is also “an outward sign of the inward work,” accompanied His in-coming. As for its being merely a means of reaching foreigners, read Acts 10 and 19. You will find there were no foreigners there to reach. Outside of the day of Pentecost, we never had another record of the Spirit’s utterance in tongues being used to preach to foreigners. Paul declared, “He that speaketh in an unknown tongue speaketh not unto men, but unto God” (1 Corinthians 14:2).

The supposition that the wonderful sign of speaking with tongues was discarded by God and died away almost as soon as born is unscriptural. It has no foundation in God’s Word. Though many have thought that God soon changed His method of baptizing believers with the Spirit, and upon reconsideration, decided that the speaking with tongues was unnecessary, the Word teaches exactly to the contrary. And we ourselves add our testimony to the fact, that even to this day He who said, “I am the Lord, I change not. In Me is no shadow of turning,” still baptizes in the old-fashioned way, and all who receive the gift of the Spirit as on the day of Pentecost still speak with other tongues.

In Acts 8:18, we have every reason to believe that the people of Samaria spake with tongues when filled with the Spirit and that this

is what shrewd Simon the sorcerer saw; for eight years after Pentecost in Acts 10:44–46, we read that—

While Peter yet spake these words, the Holy Ghost fell upon all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Had there been any doubt as to this being the accepted Bible evidence during the past eight years since Pentecost, would these prejudiced Jews of the circumcision have credited the fact that the Gentiles (whom they had regarded as dogs) had received the Holy Spirit? Yet the Bible gives the speaking with tongues as the sole reason for their knowledge that the Spirit had been received.

Later, in Acts 11:15–18, when Peter is called to task before his brethren in Jerusalem for going in unto and preaching to the Gentiles, we find that the moment he explained by saying the Holy Ghost “fell on them, as on us at the beginning,” his hearers “held their peace, and glorified God.” Nothing more could be said, for the house of Cornelius had received the Bible evidence of the Bible baptism—they spake with tongues. All had to say with Peter,

“what was I, that I could withstand God?”

Evidently there was not a question in the minds of these people who had been in Holy Ghost revival meetings for eight years, that speaking with tongues was conclusive evidence that the Gentiles had been baptized with the Holy Ghost and fire. Notice also, that there were no foreigners in Cornelius’ household to be convinced—no logical explanation for these other tongues except that they were a necessary appendage to the baptism, and went with it like a stamp on a letter.

In Acts 19:2–6, we find the Apostle Paul who was not only saved and baptized with the Spirit, speaking with tongues (1 Corinthians 14:18) but also out preaching the message of Pentecost and laying hands on the hungry Ephesians, that they too might receive the gift. Here is the record: “And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied.”

Here again, years after Pentecost, in a place where there were no foreigners to need a miracle of languages performed in order to reach them, and no human explanation for it outside of its connection with the baptism, the miraculous sign of speaking with tongues attended the incoming of the Spirit.

In none of these references is the gift of tongues mentioned, but instead, they were “speaking as the Spirit gave utterance.” This is entirely different, and all who received the Holy Ghost received the sign of the seal and spoke in tongues.

All through the ages of backslidden apostasy, when men have had a form of godliness and denied the power thereof, there have been a few who have had this experience. Today the numbers are augmented to many thousands. We live in the days of which the prophet Joel spake, saying: “And it shall come to pass in the last days, said God, I will pour out my Spirit upon all flesh.”

Yes, thousands are receiving the baptism of the Spirit, and all who receive Him today speak with other tongues, just as did the early believers in Bible days. All who are receiving have a definite knowledge of the day, place, and hour when He came in to abide, and can put their finger upon chapter and verse of the open Bible and say: “There—I received just like Peter and James and John; just like Mary and Martha; just like the people of Ephesus and Caesarea.”

Brother, sister, you cannot afford to do without this gift of the Holy Spirit. He is waiting to flood your heart with glory and fill your lamp with oil. Let Him come in to fill, prepare, and adorn you to meet your Lord and Saviour Jesus Christ, for He is coming soon.

A Christmas Reverie or The Angels'

Promise of His Coming



December 1918



CHRISTMAS DAY—THE WORDS bring tender, reminiscent smiles to many a face. The mention calls a blest and peaceful scene before our eyes.

The shades of night have rolled away—the dawn is breaking in the eastern sky. Contented sheep are plucking at the fragrant sward. Fat, happy ewes are lying near 'neath sheltering boughs, whilst little lambs skip gaily round and round their mothers, stirring up perfumes of dewy clover as they go.

Against yon hill, shepherds stir 'neath the flood of coming light. They are drowsy from long watching through the dark and chilly night.

“Art thou awake my brother?” 'Tis an earnest voice that speaks.

“Aye, and thinking of my Lord,” his comrade quick replies. “When do you think He's coming? Methinks the hour is near at hand, the Messiah must be near.”

“Yea, brother, I agree with thee. Something within me seems to cry, “thy redemption...**THY REDEMPTION** draweth nigh.”

“Oh, that He might come today! That we might see His face! That the hope of our fathers might be fulfilled and all their dreams come true!”

“Yea, though many may scoff at this blessed hope saying, ‘Your fathers who thought to see it have crumbled away in the dust.’ Yet my

soul is encouraged—my heart is inspired, and some way I feel that with these very eyes I shall see and behold the blessed Christ child.”

“Look, my brethren! Didst ever thou know the sun to shine so bright at break of day? Behold how strange—its shining rays appear from out a cloud, and the cloud is quietly drawing near!”

“Hark! dost thou not hear sweet music and a sound like angel harps? Ah! See you bright and radiant creature clad in white? My flesh doth quake upon my bones before his glory. Whither shall we flee to hide ourselves from out his presence?”

“O shepherds—fear ye not.”

“Hark, he is speaking!”

“For, behold, I bring you good tidings of great joy, which shall be unto all people.”

“Was ever such a voice—such wonder words?”

“For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, “Glory to God in the highest, and on earth peace, good will toward men.”

“Brother! Brother!! Give me your hand. Is this thing true mine eyes have seen? Is it a dream or is it real? Did angel’s voice His birth reveal? Dost thou too see yon cloud that folds and lifts all filled with angel bands?”

“Yea, yea—it is no dream. ’Tis true, thank God ’tis true! Come let us arise and go even unto Bethlehem and see this thing which has come to pass which the Lord hath made known unto us—Come hither, lad, abide ye here and care ye for the sheep.”

“Take up your staffs, O shepherds, and bind your sandals on. Let’s speed away—for Christ hath come, and we have lived to see redemption’s day.”

And then we see the manger, where a tender, rapturous, mother’s face with soft, adoring eyes bends low and soothes the hand of the

Christ child laid within. We watch the wise men come and see them go. The shepherds smile and whisper low and say, “He’s come—the Saviour’s come—God’s promises were true.”

Then, pondering still upon the Word, another gate is opened wide and curtains swept aside. Our Lord has lived, Our Lord has died, and is alive forevermore. Thirty summers have come and gone, and under the opening sky, with wistful eyes, we see our Lord ascending up on high.

An agony of longing fills many a heart that throbs for His return. And He is gone!—Has he left us here in vain to long and yearn?

When lo! we catch a flash of light—a silver voice is heard. Our eyes behold two shining forms in garments pure and bright.

“Ye men of Galilee.”

Hark! They’re speaking too, as the angels did of yore!

“Why stand ye gazing up toward yon far and distant shore? This same Jesus which is taken up shall likewise come again as ye have seen Him go.”

The voice dies out. The vision fades. Again life’s page is turned. Well nigh twenty hundred years have slipped like silver sand through the glass of Father Time.

We stand on the verge of our Lord’s return, with hearts that leap and burn, for the Spirit is whispering, “Tis almost time for the doors to open and the prisoners of hope come out. Almost time for the graves to burst, and the dead in Christ to rise. Almost time for the waiting bride to see HIM in the skies.”

Watch on, my soul, and slumber not. Watch on, for He is near. Soon the gladsome cry will come, “Behold, the King is here.”

Aimee Semple McPherson



A Short Biography



THE TWENTIETH-CENTURY EVANGELIST Aimee Semple McPherson was a woman ahead of her time. She crossed the United States with two young children in an era when women were not yet guaranteed the right to vote. She established an evangelistic ministry and built a large evangelistic center at a time when women were expected to marry, have children, and leave religion and other “important” pursuits to men. But God had a plan for her life that did not take into account human ways of doing things.

As an evangelist who preached the gospel not only across the United States but also around the world, Sister Aimee incorporated the cutting-edge communications media of her day. People were healed by the thousands when she prayed for them, but she took no credit for the healings; instead, she gave full credit to God.

Upon opening the doors of Angelus Temple in Los Angeles in 1923, Sister Aimee developed an extensive social ministry, feeding and clothing more than 1.5 million people during the Great Depression.

She summarized her message into four major points, which she called “the Foursquare Gospel.” They are: Jesus is the Saviour; Jesus is the Healer; Jesus is the Baptizer with the Holy Spirit; and Jesus is the Soon-coming King.

She founded the International Church of the Foursquare Gospel, also known as The Foursquare Church, which continues to spread the Foursquare Gospel throughout the world to this day.

The Beginning

Aimee Semple McPherson was born Aimee Elizabeth Kennedy on October 9, 1890, near Ingersoll, Ontario, Canada, and was the only child of James and Minnie Kennedy. She was reared in a Christian home, but she began to question the Bible during her teen years. When she was seventeen years old and still in high school, she attended a revival service conducted by Pentecostal evangelist Robert Semple, where she heard the message of repentance and a born-again experience. She resisted the message at first, but the Holy Spirit continued to speak to her heart, convicting her of the sin in her life and of her need for a Saviour.

After a three-day struggle with doubt and uncertainty, she prayed and asked the Lord to save her. When Aimee heard the evangelist speak also of the baptism with the Holy Spirit, she became consumed with the desire to experience that Pentecostal baptism. After a time of prayer and seeking the Lord, she was filled with the Holy Spirit and began speaking in tongues. From that time forward, she had a love and compassion for souls and a longing to serve the Lord that remained with her throughout her lifetime.

Setting Sail

The revival meeting that changed her life spiritually also changed her life romantically. The handsome Robert Semple had won Aimee's heart, and the two were married in August 1908, just shy of Aimee's eighteenth birthday. Their individual desires to serve the Lord seemed to fit together perfectly. After ministering in Chicago and the Ingersoll area, the Semples began preparing to go to China as missionaries. In 1910, she and her husband of less than two years set sail for China. The young couple thought they would have a lifetime together, preaching the Word of God and ministering to those for whom the Lord had so burdened their hearts. But that was not to be.

Robert and Aimee both contracted malaria within months of arriving in Hong Kong, and Robert died only three months after their arrival, leaving Aimee as a nineteen-year-old penniless widow awaiting the imminent birth of her first child. When her daughter, Roberta Star Semple, was a month old, Aimee returned to the United States to face life as a single mother.

Now Will You Go?

Aimee and Roberta lived in New York with Aimee's mother, Minnie Kennedy, and assisted her in raising money for the Salvation Army. It was there that Aimee met and married a Christian businessman named Harold McPherson. They had a son, Rolf Kennedy McPherson, and Aimee tried to settle down to a normal home life. But knowing that she was not being obedient to the call to preach the gospel began to wear on her, and her physical health declined. She had two major surgeries within a two-year period, but still became weaker and weaker.

Eventually she lay close to death in the hospital, and the doctor called her mother in to say her last goodbye. As Aimee lay dying, God asked her one last time, "Now will you go?" She answered yes to God's call, and almost immediately she was healed. She never again questioned the call to preach the gospel.

Harold and Aimee Semple McPherson began evangelizing and holding tent revivals on the East Coast of the United States that met with surprising success. Aimee prayed for people, and God honored her prayers and their faith. Thousands were healed, and thousands more became Christians. Life as traveling evangelists was difficult, however. Conditions were harsh, and they often had very little to eat. Eventually, Harold decided that this was not what he desired, and he left Aimee to return to his former life.

Sister Aimee continued to faithfully preach the gospel, and people gathered in ever-increasing numbers to hear the remarkable

lady evangelist. Within a year, she was holding revival campaigns throughout the United States. The largest tents could not contain the crowds that gathered to hear her, so she rented the largest auditoriums in order to accommodate the numbers of people who attended. People often waited in line for hours so they could be assured of seats for the next service. In fact, some even hid in bathrooms and attics overnight. In San Diego, the National Guard had to be brought in to control a crowd of more than 30,000 people.

Sister Aimee's sermons were not fire and brimstone messages; instead, her sermons showed the face of a loving God with continually outstretched arms. She spoke of serving Jesus as the only life that offered true fulfillment. She preached a gospel of repentance and believed strongly that everyone in the world had the right to hear the gospel.

Sister Aimee welcomed everyone. She preached to the social elite of the day, but also reached out to the poor and to the disenfranchised members of society. She evangelized in the South at a time when segregation was rampant. She broke down racial barriers everywhere she ministered. Sister Aimee established many Hispanic ministries in Los Angeles and established ministries to the German, Japanese, and Czech communities. She recognized no gender, ethnic, or status separation line.

When there were questions about the authenticity of the miraculous healings, the American Medical Association investigated. Their report stated that the work of Aimee Semple McPherson met with their approval in every way, and that the healings were "genuine, beneficial and wonderful."

The City of Angels

Weary of having no place to raise a family, Sister Aimee rejoiced when, in 1918, she heard God instruct her to go to Los Angeles. God told her He would build her a house in Los Angeles, and He did.

But really He built two houses—one for her family and one for His people.

For several years, Sister Aimee continued to travel and raise money to build an interdenominational center for evangelism in Los Angeles. On January 1, 1923, when she was thirty-two years old, Angelus Temple was dedicated. The building held 5,300 people and was immediately filled to capacity at every service. The temple became the spiritual home for thousands and a base for evangelistic ministry. What grew out of a desire to have a place from which to send forth the gospel quickly evolved into a church organization.

Sister Aimee developed an educational institution that trained people for ministry. Pastors were sent out, first to cities in California and then to all parts of the country. Missionaries were sent out to various mission fields and were supported by those who had caught Sister Aimee's vision for reaching the world.

Sister Aimee always looked for creative ways to present the gospel. She started her own magazine, *The Bridal Call*, in June 1917, and while holding a revival meeting in San Francisco in April 1922, she became the first woman to preach a sermon over the radio. Intrigued with the possibilities that medium seemed to offer for ministry, she built radio station KFSG. Soon her gospel messages could be heard via radio from Australia to the islands of Cape Verde just off the coast of Africa.

A Recognizable Voice

Sister Aimee had one of the most recognizable voices in the world in the 1920s. Civic leaders, politicians, actors and actresses, pastors from every denomination, as well as average citizens all attended her services. Her sermons were reprinted in hundreds of newspapers in Canada, the United States, and Mexico, and were read by millions.

On Sunday evenings, Sister Aimee presented illustrated sermons—stage productions that often drew people who would never

have thought to enter a church. In an era prior to television, these entertaining presentations attracted huge crowds, and she used these messages to present to even more people the message of salvation through faith in Jesus. She believed that the gospel was to be presented at every opportunity, and she truly used the means at her disposal to present the gospel to as many people as possible.

Kidnapped!

Sister Aimee's impact was tremendous, and because of her fame, in 1926, she was kidnapped and held for ransom. While this may sound odd to some today, during the mid-1920s in Los Angeles, kidnappings were not uncommon. Prior to her kidnapping on May 18, Sister Aimee had already been kidnapped twice, and there had been other threats on her life and other attempts to kidnap her. For example, in September 1925, threatening letters were delivered to the temple; a man was arrested after he was captured by Angelus Temple workers who heard Sister Aimee scream when he broke into her parsonage. And in the fall of 1925, a woman was arrested after threatening to kill her.

In early May of 1926, a high volume of letters and notes once again arrived at Angelus Temple, threatening kidnapping. On May 18, while she was working on a sermon at Ocean Beach, Sister Aimee decided to go swimming. When she came out of the water, a couple asked her to accompany them to their car to pray for their dying baby. This was not unusual; Sister Aimee made herself available to minister to people whenever and wherever she was asked to do so. Upon leaning into the backseat, however, she was pushed to the floor and sedated as the car drove off. A taxi driver observed the kidnapping and later told the authorities.

Most everyone believed that Sister Aimee had actually drowned, however, and when ransom letters came in from the kidnappers, the letters were thrown away because her family thought she was dead!

For three weeks, Sister Aimee was kept in the Los Angeles area; then, in mid-June, the kidnappers moved her to a small shack in an isolated canyon in Mexico just south of Douglas, Arizona. When the kidnappers left her alone but bound with rope for several hours while they drove off to buy supplies, she escaped and walked through the night to Douglas, where she was hospitalized.

When Sister Aimee had gone missing, rumors of sightings came in to newspapers all across the country. She was reportedly seen in sixteen cities on the same day! When it was learned that an employee of Angelus Temple's radio station who had left his job the previous December was in Carmel during the month of May, the media immediately began writing articles insinuating that Aimee faked her kidnapping in order to have an affair with him.

A media circus erupted, and soon Sister Aimee found the district attorney working hard to try her on charges such as "conspiracy to commit acts injurious to public morals." There was never a trial, however. During the preliminary hearings, the witnesses that the DA brought forth were either found to be untrustworthy or had their testimony soundly refuted. The charges that she had been in Carmel having an affair were also proven to be false when the two parties involved in the affair actually confessed to the judge. With the Carmel episode fully and undeniably explained and the rest of the witnesses' testimonies thoroughly refuted, in January of 1927 the DA ceased his efforts to try Sister Aimee as a criminal, acknowledging that he did not have even one witness who could testify against her.

During the entire episode, Sister Aimee continued to minister in Angelus Temple. She publicly asked everyone to forgive any persons who were acting antagonistically toward her and to model Christ in their hearts, prayers, and attitudes.

Continuing her ministry, in 1927, she opened a commissary, the purpose of which was feeding the impoverished as well as supplying them with clothing and other necessities. Each person was given physical nourishment but was also given spiritual nourishment.

Over the next several years and during the Depression, the commissary fed and clothed more than 1.5 million people.

By 1931, Sister Aimee had been based in Los Angeles for thirteen years, and she had been raising her children as a single mother for longer than that. Harold McPherson had been granted a divorce and had remarried many years earlier. Both Roberta and Rolf married in 1931, and Sister Aimee found herself alone.

Sister Aimee met David Hutton, the man who played the lead in her opera, *The Iron Furnace*, and she knew she was going to like him. Eventually love developed between the two, and he proposed. Since she was no longer bound to her prior husband, she said yes. On the night of their wedding, a newspaperman informed them that Hutton was being sued by another woman whom he had promised to marry! In July 1932, Hutton was found guilty and was ordered to pay \$5,000.

Upon hearing the news, Sister Aimee fainted and fractured her skull. When she regained consciousness, she was told that her life had been hanging by a thread for two weeks. The fracture itself had been life-threatening, and the doctors told her that they had also been treating her for a dangerous intestinal malady she had contracted during a trip to Guatemala. The ensuing months brought little improvement in her health and, seeking a way to regain her vitality, she took a cruise to Europe, accompanied by a private nurse.

When she returned to the United States ready to join her husband and resume ministry responsibilities, she was greeted by a newspaperman who informed her that Hutton had filed for divorce while she was gone. Though her heart was broken and human love had failed her, the love of God had not. In His strength, she carried on in ministry and in reaching out to people in Jesus' name—and God continued blessing her ministry.

People still came by the thousands to be touched by God through Sister Aimee's ministry. In one 150-day period she toured the country, traveled more than 15,000 miles, visited forty-six cities, broadcast

on forty-five radio stations, and delivered 336 sermons—sometimes as many as five in a single day. In that one year she was seen by more than one out of every fifty people in the United States.

For the next decade, Sister Aimee continued ministering, and thousands of people continued to be healed and find salvation in Jesus each year.

Going Home

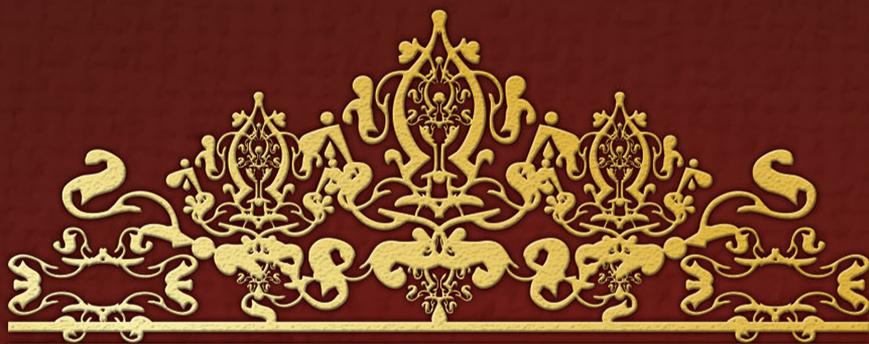
While ministering in Mexico in 1943, Aimee Semple McPherson contracted a bacillus that began eroding the walls of her intestinal tract.

In May 1944, her son Rolf announced that she appeared to be improving. Although she had been ill many times over the previous ten years, including two occasions in which her family was told to prepare for her funeral, she had always recuperated. This time it was not to be. On September 27, 1944, after she had conducted a revival service in Oakland, California, the tube running to her kidneys ruptured.

Because Sister Aimee regularly took sleeping pills, the medication in the one pill she had taken that evening went directly into her system after the rupture and contributed to her death. The coroner stated that the sleeping tablet would not have had its disastrous effect if it had not been for the kidney ailment that allowed the medication to go directly into her system.

Aimee went to be with the Lord having faithfully followed the one call upon her life—to be nothing more than a servant giving God the glory for everything that was accomplished through her ministry.

Upon Sister Aimee's passing, her son, Rolf K. McPherson, became president of The Foursquare Church, providing stability, strength, and growth to the denomination for forty-four years. Dr. McPherson retired from the presidency in 1988, and went to be with the Lord in 2009, at the age of ninety-six.



Aimee Semple McPherson, founder of the International Church of the Foursquare Gospel, was the early twentieth century's most influential Pentecostal evangelist. Millions followed her on the radio, through syndicated newspaper sermons, and at revivals. The church she founded has an international congregation numbering in the millions. But despite this, her powerful, thought-provoking sermons have, until now, remained unpublished.

Compiled from the archives of the Foursquare Church, *The Collected Sermons and Writings of Aimee Semple McPherson* finally makes McPherson's work available to the general public.

McPherson's sermons focus on the three main themes she held dear: baptism of the Holy Spirit, speaking in tongues, and God's healing touch. McPherson herself helped bring God's healing to tens of thousands at revivals across America.

Arranged in chronological order, this remarkable collection reveals how McPherson's thoughts and emphases developed over the twenty years of her ministry—a powerful reminder of the impact one devoted woman had on millions.



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