



The days of Heaven on the Earth

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An International Monthly Magazine

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

We Are Eight Kept by the Power of God

Mrs. Lydia Markley Piper

MAY we come into your home and wish you a happy New Year in Jesus' name?

We as a family have much to praise God for. Let me tell you a few things that God has done for us.

First, when I was a little child of four years I was stricken with infantile paralysis and my right side began to waste away; this brought on an anemic condition and a physician after examining me said my right side would not grow at all and, as a consequence, that I would grow into a ring. This verdict was given by the late Dr. Agnew who, as you may remember, was one of the consulting physicians for President Garfield at the time of his assassination. God mercifully spared me from the fate of his prophecy; my right side did grow but not so fast as the left, and later on, because of lack of vitality and depleted blood it began to waste away, until at the age of twenty the limb was not much larger in circumference than a small child's, and I was compelled to wear a very much smaller shoe on the right foot than on the left; these shoes I had made to order and by actual measurement could have worn a number one shoe on my right foot and was wearing a number four on my left; but my sensitive nature could not endure such a difference in size—as I appeared before the public a great deal in my profession of music—so I wore a larger size than I needed and packed it with cotton. This wasting paralysis and anemic condition made it necessary for me to use tonics constantly to be able to do my work as teacher of music. A friend pointed out the way of Healing to me in the Word of God and I was prayed for by a man of God and instantly my limb was lengthened three and one-fourth inches, and I was unable to get the shoe on which only a few minutes before was too large for me. Praise His Holy Name! I felt the life of God coursing through my veins and I promised God that by His help I would never touch medicine again, but would trust Him.

A few days after this I was stricken with a severe case of "Grippe" and for two weeks ate no solid food. When I was very near death's door, my mother sent for Mr. Piper (I was not married then) to come and see me before I died. He came to my home but felt that God would not let

me die, so he and mother cried to God mightily to restore me for His glory. While they were praying in the parlor downstairs I felt the touch of God upstairs in my room and arose from my bed as if by a divine command and walked downstairs. You may know we had a time of rejoicing. From that time to this I have continuously been given the life of God. Two years later (December 29, 1896), on the anniversary of my first healing, I was married and in seven years' time became the mother of six healthy children whose faces you see in the picture before you. This would have been a test on a strong, healthy woman, but I can say to the glory of God that while it was a great strain on me, yet He has wonderfully strengthened me and given me these six, large, robust children that His Holy name might be glorified. These children have never touched medicine though we have gone through many sieges of sickness with them, but God has never failed us. We have had to trust God both for their health and for their food and we praise Him today that He has always supplied all our needs.

God has wonderfully blessed and preserved us as an unbroken family, and in these twelve years that my husband and I have labored together for Him, marvelous and gracious have been His providences.

From the time that God first revealed Himself to us as our Healer we entered into a new spiritual relationship with Him. This great truth and the wonderful blessing it brought in our lives led us to search the Word for other blessings God had for us, and we found it was only one of the steps that leads up to the standard of Christian perfection taught in the precious Book.

The second great blessing that came to us as a family was the outpouring of the Holy Spirit in our midst and upon us as a church. God's providential workings in these two mountain-top experiences have been the means of shaping the whole trend of our lives.

The great spiritual blessing that has come into our lives since the outpouring of the Holy Spirit upon us in Pentecostal power, overshadowed all our previous blessings, for now we have the in-



Mr. and Mrs. William Hamner Piper and the Six Little Pipers

dwelling Comforter who helps us in all the perplexing matters that arise incident to training a family and laboring in Christian work. Jesus has been made so real to us through the blessed Holy Spirit that we truly enjoy Him and realize His fellowship in a deeper, sweeter, fuller sense than we have ever before thought possible. When the trials are the hardest, He shares them with us; when the burdens are the heaviest, He lifts them, and when the way seems hedged about and we know not which way to turn, He opens

the door. He has never failed in one of His good promises, and we are looking to Him daily to deepen our lives and lead us still further into the victorious, overcoming life.

The story of how God has dealt with our children is told by me in a tract entitled: "Six Little Pipers and How They Were Healed," a copy of which we shall be glad to send to any interested.

We parents of the six covet earnestly your prayers that for His glory we may all live pleasing to Him.

Pentecostal Premonitions

News from South America

Gerard A. Bailly, Apartado de Correo 419, Caracas, Venezuela



WHAT of Venezuela's Night? It is very dense and seems to grow darker, but praise God, the Bridegroom cry is arousing some; not fully awake, not wholly keen and alert to the climax event, but arousing from the stupor and the subtle narcotics of Satan.

What of the season? In the church there has been drought, but in the last two or three months an awakening to intenser prayer for RAIN. And as they are asking for rain in the time of the "latter rain" we are believing that Pentecostal floods may come at length.

At present there have been a few premonitory showers, short, but sharp, yet effective. Mean-

while God is giving us a ministry to doctrinate and present the Word along the line of Latter Rain truth, Calvary, consummation, and climaxfulness.

For nearly three years we have been waiting, believing that it would not tarry. Two years ago a powerful visitation from on high upon a few engaged in prayer in Hebron, brought them down like a troop, walking twenty miles, breaking in upon us in Caracas, storming the citadel. One, our native pastor, has lived in the power of it, others have been subdued by it, and some sadly tormented, not walking in the light; the church in Caracas greatly scandalized and refusing to accept the testimony; some mocked and several went into darkness.

Since then my ministry in the Spirit has been mainly in messages from the Word of the Cross. Calvary has been preparing Caracas Church. Not only the Word, but the Work of the Cross must be effectual in order that to some Pentecost may come. Gratefully we note some of the preliminary showers.

One Sunday night the meeting was in charge of our native pastor, the writer not present. Suddenly, conviction of sin brought forth deep, broken confessions. Many under powerful impulses pressed forward to the platform—a very unusual proceeding in our assembly here (not without local reasons) and in strong crying and tears sought deliverance. But a stubborn and blasphemous resistance still characterized some of the members and of the congregation, and some ran in fear, vowing never to return.

After several weeks of absence, evangelizing in the island of Margarita and in conference and ministry to the churches in Porto Rico, we were permitted to return and advocate God's claims, and to demonstrate His presence with our Caracas church. Our special meetings of prayer became battle-fields. Demons were detected and denounced, and prayer warfare in the Spirit was breathed simultaneously through revived souls from all parts of the prostrate assembly, breaking forth into volley expressed by deep groanings and rising into the intensity of piercing cries. The results show that demons are being positively dealt with in the Name of Jesus, and evidently cast out. Depths of greater iniquity have been disclosed, recognition and confession following.

Some of the youth for whom prayer has been unceasing, have given in, surrendering their hearts definitely to Jesus. One night in our new church building (Zion Chapel) assembled for the usual preaching service, we were advised in our spirit to be prepared for the *unusual*. We therefore delivered only a few words preparatory to prayer. All went to their knees. One of the youngest girls who had definitely given her heart to the Lord that day broke forth in prayer; a note of adoration pleasing to the Holy Spirit, and inspired surely by Him. This was succeeded by another girl saved that day. It was a momentous visitation; one to be distinguished among the times and seasons of the Lord's dispensation. It was without doubt a "latter rain" downpour,

and strangely and unexpectedly accompanied by a thunder cloud that broke over us amidst lightning flashes. How truly descriptive of Zach. 10:1! Several of the most stubborn were led to cry out for mercy, demons were rebuked and the Lord seemed to have transported me once more amidst the marshal hosts in the heavenlies.

For the first time in the assembly here the "song sang" (II. Chron. 29:27 margin) through my vocal cords, vibrating responsively to His intonations. The volume of prayer petition and ejaculations was at times as the noise of many waters, but with the usual harmony that gives evidence to one Director.

Smaller and similar meetings for prayer have encouraged the conviction that *rain*, not showers only, but THE RAIN is approaching Venezuela, perhaps lesser in proportion, but like as it is being poured out in Chile. We have been brought into intimate correspondence and, we believe, communion with Brother and Sister Hoover of Valparaiso, and trust that some day we may be more intimately linked up with them in this "latter rain" visitation in South America. The quoting of Mrs. Hoover's letter to our people has brought the facts nearer home and aroused them to its realities for the Latin race, as well as for the Mongolian or Saxon. Our native helpers have been especially brought under the revival influence, showing a deeper and fuller consecration in their lives and ministry. The majority reveal an awful stirring up of the hidden depths with surprising confessions. Much there is that displays the *pangs* but also proves hindrances to the consummation of birth. The word and work of the Cross is searching us all, bringing us into captivity to the obedience of Christ.

We thank our God for every remembrance of you all, and for THE EVANGEL, which is regularly received and enjoyed. It is a little over three years since this Pentecostal link was forged with The Stone Church and its pastor. We pray that the saints and intercessors who know us through you may prove faithful remembrancers and helpers together before the throne. The liberal gift of a few weeks ago is being devoted to the training of native evangelists in Hebron, to be speedily sent forth. This is the demand of the hour. May His blessing be upon you all.

Bound Volume

Have you gotten a copy of the Bound Volume of THE EVANGEL? It contains the first two years' issue of our paper, beautifully and substantially

bound. The price is \$2.75. It is filled full of the best scriptural exposition that can be found anywhere.

The Book of the Revelation of Jesus Christ

Outline of the Book. Exposition of the First Chapter

Second Lecture by D. Wesley Myland, Columbus, Ohio



THE second lecture will be a discussion of the seven "Blesseds" or Beatitudes of the book and of the Seven Songs; the other set in this special trinity of *sevens*, the seven "Overcomeths", will be deferred for a later lecture. Then we shall give an outline of the first chapter which is composed of four sections, and also state the plan of the entire book.

I. THE SEVEN BEATITUDES.

FIRST BEATITUDE.

☩ "Blessed is he who readeth, and those who hear the words of the prophecy, and keep the things which are written therein: for the time is nigh." Rev. 1:3.

The special blessing of God is here promised to the eyes, to the ears and to the heart of those who read it. You may have that beatitude of God as a continual vision before your eyes, as the constant voice of the Spirit in your ears and as an everlasting inspiration in your heart, if you will diligently study this book. Beloved, you would take the time to study it if you knew what joy it afforded me in the fifteen years I have wept over it, shouting between times. May God flash this first beatitude before your eyes, sound it in your ears, and cause your heart to swell with the emotion and inspiration of it throughout your whole life!

SECOND BEATITUDE.

☩ "And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, for their works do follow them." Rev. 14:13.

This is the beatitude of the release through death of God's people who are left on the earth, and who shall have suffered in the tribulation days. In the midst of the tribulation these cry out to the Lord and He delivers them, and pronounces this beatitude upon them, "Yea, saith the Spirit, for they rest from their labors and their works do follow them." This is one section, as we shall see more clearly by and by, of tribulation saints. We preachers have used that verse as a text for funeral sermons many times and that is all right for all scripture has its spiritual and personal application, but in the tribulation days it will have an immediate and full application.

THIRD BEATITUDE.

☩ "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15.

This is a blessing on the watching and ready ones; that is those who shall then be living; these prepared ones will constitute the second section in the tribulation week when He shall come as a thief in the night, preparatory to His epiphany. Blessed are they who watch and *keep*, and refuse the mark, name and image of the beast in those awful days.

FOURTH BEATITUDE.

☩ "And he saith unto me, Write, Blessed are those who have been called unto the marriage supper of the Lamb. And he saith unto me, These are the true words of God." Rev. 19:9.

This is the great, central beatitude, and takes us all in. Blessed, happy! It means beauty also and that is why they are called beatitudes. God puts some of His beauty on us who have an invitation to the marriage supper of the Lamb, the wedding feast. We consider it quite an honor to be invited to some weddings, but the Holy Spirit will some day give you a little sealed card that nobody knows but yourself, a little white stone written within; it will be an invitation to come to the marriage supper of the Lamb, where you will sit down with Abraham, Isaac and Jacob, and with the prophets and apostles. That will be blessed, but I want to tell you, you must get the character now that will warrant the invitation then.

FIFTH BEATITUDE.

☩ "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ and shall reign with him the thousand years." Rev. 20:6.

A great beatitude, a blessing, a joy and a beauty, the very beauty of being made like Christ! This will be to everyone that has part in the first resurrection. Are you going to live for that? And if the spirit must leave your body before Jesus comes are you going to die in that faith? Are you in the first resurrection rank, sleeping or waking? There will be no second place for anybody who is all the Lord's. First place in this life, first place in death, first out of the grave, first place when Jesus comes, first place on the throne—these are our privileges. I

tell you I reckon that the trials and the sufferings are not worthy to be compared to the glory that shall be revealed. Don't go down to your place of business, or to your kitchen and be a murmurer any more. Don't do it! At a convention I attended last summer we changed the old song: "There'll be no more sorrow there," to: "There'll be no grumblers there!" How they sang it! Beloved, do everything with praise to God.

"Blessed is he that hath part in the first resurrection," shouts all the way through, clear through to the grave. The grave need have no terrors for the Christian. The body may lie in the earth a little while, but the Holy Spirit will go down to the dust, and bring it up in that glorious day.

SIXTH BEATITUDE.

¶ "And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book." Rev. 22:7.

"Blessed," especially blessed, the Greek makes it, "is he who keeps, (*has kept*, past perfect tense), the sayings of these prophecies." Oh but the world has thrown them away! Bible students neglect them, pastors don't preach them; nevertheless, *blessed* is the one who has kept the prophecies of this book, for there is given him the place that is described, such a place as no king of earth could give you.

SEVENTH BEATITUDE.

¶ "Blessed are those who wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

This is the beatitude of blessing on the obedient; the other was "keepeth the teachings," but you will never obey what you have not received into your heart and believe. They tell us our works are far behind our faith, but I will tell you this solemnly, no man's works ever exceeded his faith. God takes no kind of works beyond faith. This is the work of God that ye *believe* on Him whom He hath sent.

II. THE SEVEN SONGS.

The next in this trinity is the seven songs. I used to preach seven sermons on these, calling them the Wedding Bells with seven chimes. They are fine chimes, too, for they bring people to church.

FIRST: CREATION SONG.

¶ "Thou art worthy, O Lord and our God, to receive glory and honor and power: because THOU createdst all things, and because of thy pleasure they were, and were created." Rev. 4:11.

Let me say that in the beatitudes and especially in the songs of this book, there is a progressive development both logical and doctrinal. You can not start with any other than the creation song, the song of beginnings. From Genesis and elsewhere we know it is a three-fold song of Father, Son and Holy Spirit.

SECOND: ATONEMENT SONG.

¶ And they sing a new song, saying, "Thou art worthy to take the roll, and to open the seals thereof: because thou wast slain, and redeemedst us to God by thy blood out of every tribe, and tongue, and people, and nation; and thou madest them unto our God a kingdom and priests: and they reign on the earth." And I saw, and I heard as the voice of many angels around the throne and the living creatures and the elders: and the number of them was myriads of myriads; and thousands of thousands; saying with a loud voice, "Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing." And every creature which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, "Unto him that sitteth upon the throne, and unto the Lamb, be blessing and honour, and glory, and dominion, forever and ever. Rev. 5:9-14.

This Atonement Song follows logically the Song of Creation. By carefully reading the items of praise in the twelfth verse you will see it is seven-fold, just as the other is three-fold. All the great, seven claims that belong to redemption are mentioned here.

THIRD: SALVATION SONG.

¶ After these things I saw, and behold, a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing in the presence of the throne and in the presence of the Lamb—clothed with white robes—and palms in their hands; and they cry with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and unto the Lamb." And all the angels stood around the throne and around the elders and the four living creatures, and they fell before the throne on their faces, and worshipped God. Rev. 7:9-12.

This is the song of salvation and of grace. They sing it who have been saved through the atonement, believing Jesus. It is a song of thanksgiving for the riches of His grace, that Ephesians talks so much about.

FOURTH: SONG OF POWER.

¶ And the seventh angel sounded; and there were great voices in heaven—saying, "The sovereignty of the world became the sovereignty of our Lord and of his Christ; and he shall reign forever and ever." And the twenty-four elders, who sit in the presence of God on their thrones, fell upon their faces, and worshipped God, saying, "We give thee thanks, O Lord God, the Almighty, the one who is, and who was, because thou hast taken thy great power, and didst reign. And the nations were angered, and thy wrath came, and the time of the dead, to be judged, and to give the reward unto thy servants the prophets, and to the saints, and those who fear thy name, the small and the great; and to destroy those who destroy the earth. Rev. 11:15-19.

This is the song of *power*, the song of dominion, the regal song, the kingdom song, the song of rewards and of reigning power, and is the fourth in the list of seven, hence is the key-stone in the Arch of Songs, just where the song of power ought to be.

FIFTH: SONG OF REDEMPTION.

¶ "And I saw, and behold, the Lamb standing on the Mount Zion, and with him an hundred and forty and four thousand, having his name and his Father's name written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as a voice of great thunder: and the voice which I heard was as that of harpers harping with their harps: and they sing as it were, a new song in the presence of the throne, and in the presence of the four living creatures and the elders: and no one was able to learn the song but the hundred and forty and four thousand, who have been redeemed from the earth. These are those who were not defiled with women; for THEY are virgins, those who follow the Lamb whithersoever he goeth: these were redeemed from among men, a first-fruit to God and to the Lamb." Rev. 14:1-5.

This is the song of physical redemption, the Hebrew song; no one could learn to sing this song but those who have been redeemed from the power of the Antichrist in the midst of the week who have the seal of God on their foreheads. These are made up of twelve thousand out of every tribe, 144,000 in all. One tribe is left out for a specific reason, and another put in for just as specific a reason.

SIXTH: THE SONG OF VICTORY.

¶ "And I saw as it were a sea of glass mingled with fire; and those that had gotten the victory from the beast, and from his image, and from the number of his name, standing on the sea of glass having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages." Rev. 15:2-4.

This is sung by those who have obtained the victory over the beast, and over his name and image during the *last* half of the tribulation week, or the early part of the tribulation that some exegetes make the great tribulation time.

SEVENTH: THE WEDDING SONG.

¶ After these things I heard as it were a great voice of much people in heaven, saying, "Alleluia; the salvation, and glory, and power, of our God: because true and righteous are his judgments; because he judged the great harlot, who did corrupt the earth with her fornication, and he avenged the blood of his servants at her hand." And the second time they said, "Alleluia!" And her smoke goeth up forever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, "Amen; Alleluia." And a voice came out from the throne, saying, "Praise our God, all ye his servants, and ye that fear him; the small and the great." And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the

voice of mighty thunderings, saying, "Alleluia: because the Lord our God the Almighty reigned. Let us be glad and rejoice, and give glory to him: because the marriage of the Lamb is come, and his wife made herself ready." Rev. 19:1-8.

This is the song of the Bridegroom, the song of joy and gladness, the hallelujah chorus, the real "glory" song. It will be sung as it ought to be in the Hebrew tongue, four times repeated, because the Jews are there in their place. The only Hebrew word in the book of Revelation is found in this song—Hallelujah! Hallelujah! four times, because it is a compound word, made up of four Hebrew words.

III. THE SEVEN OVERCOMETHS.

[The third in this trinity, *The Seven Overcomeths*, will be dealt with later in the lecture on *The Messages to the Churches*.]

IV. SONGS AND SORROWS.

Revelation is not only a book of *songs* but of *sorrows*; the songs which we have just considered are sung in heaven, the sorrows are on the earth. The heavenly parts of this prophetic history are all written in the major scale, and are all hallelujahs; the earthly parts are written chiefly in the minor scale, and are dirges. These often occur synchronously with the heavenly song, as for instance in Chap 12:12 where an awful dirge on the earth is followed by the outbreak of the great song, the song of power in heaven. This could not come with any other song. When the song of power and of regal dominion is rendered they say, "We are glad that Thou hast taken Thy power and are about to reign," but at that time we read: "Woe to the inhabited earth, for Satan is come down to you, he having his great power." It is the time when all heavenly power is united, and also when all earthly power is united, the heavenly heading up in Christ, the earthly heading up in Antichrist. So these conditions go on in heaven and on earth at the same time: in heaven, praise and glory to God, on earth woe and dirge. This is well illustrated tonight, for while we sit here in the midst of adoration and praise, studying the Holy Word in the gladness of this heavenly atmosphere, rejoicing and shouting hallelujahs to God, there are places near by in this city where there are sorrows and dirges, where death and hell are let loose. These things occur synchronously on the earth and you need only go from one house to another to observe the change; you don't have to go from this Christian continent to a heathen continent. But there is a day coming, of which we

are now speaking when the consummation of these things will come, and the whole earth shall be filled with the glory of God.

Oh praise His Name! If you and I can only be wakened up to know what we are living in this world for, we will walk around like princes of the realm, "tread the young lion and the adder under our feet," and rise up to the dignity of our promised kingship and be "more than conquerors through Christ who loved us." Oh I wish you who have come here tonight troubled, discouraged and defeated, would go out a victor through the blood of the Lamb and the power of the Holy Ghost! You may do it.

V. ANTITHESES.

It is a book of *antitheses*, of opposites; not only is depicted the glory of the Bridegroom and the Bride, but also the horror of Antichrist and Antichristians. These are the great themes of the book. I tell you the world is not always going on in this mixed condition wherein you can hardly turn around without elbowing something that is antichrist or anti-Holy Spirit, but everything shall return to its place; that which is God's shall return to God, and be like Him, and see Him as He is. I had a blessed vision of my Lord last night to comfort my poor, tired, sick body, and my fainting spirit, for the devil just dogged me all the way home last night, and when I was asleep the Lord came and awoke me and stood by my bed. It was blessed to see His face and have Him encourage me to go on. I said, "Thank You, Lord, I will do my best." Oh the soul that has had a vision of the Lord doesn't trouble about things of the earth; they look small after that.

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

VI. VICTORY.

It is a book of *victory* full and final, not by spells, not to have the old enemy come along and upset things and make us fight it all over again. I would like to know how many of God's dear people have victory and do not have to fight it over and over again? We are never through with the battle, although we do sing once in awhile, "When the battle's over we shall wear a crown." That is only true when the last battle is fought and the final victory won, but do not ask for any furlough or leave of absence till the battle's over. He that is faithful to the end, and is mustered out when the war is over, he

shall receive a crown, an unfading crown of glory, Peter says.

VII. RESTORATION.

Seventh and last it is a book of *restoration*. "Restoration of all things which the prophets have written," as James, president of the church council said in Acts 15:13; restoration of all that the prophets have declared, nothing more. For instance, the book gives no promise of second probation, of annihilation, of conditional immortality, or hell-redemption. All of these things are favored more or less by various Christian teachers; but they are not in this book. They are swept clear out, if no other book swept them out, this one does. People are losing their place in the book because of these doctrines. We read: "Blessed is he that *keeps* the words of this book," and "Blessed are they that *do* these *commandments*." Why? "That they may have *right* to the tree of life, and *enter* into the holy city." You must not miss those *beatitudes*, but it is a trick of the devil to get people to do a whole lot of other things and miss all at the last.

Analysis of the First Chapter.

A full analytic treatment would require many weeks, for this is the biggest book in the Bible, every verse being freighted with truth; but now I want to take up a running comment of the first chapter which is divided into *four* sections embracing *ten* items.

The first three verses are the *superscription*, the divine preface, in which are included four of these items. The *first* item is *how* the revelation came; it came from God, for we read in the first verse: "God gave." He is the *author*. "All secret things belong to the Almighty, but the things that are revealed belong to us and to our children forever."—Deut. 29:29. Do you know there are things packed in that blessed little, old Book, that have been revealed by God through His prophets and apostles of which the Christian world has not yet dreamed? I read a little Psalm for my morning lesson, and had to stand up and shout, for I had never seen the glorious truth I saw this morning. That is why I go rooting into the Bible so much; I always find some blessed new truth. I get a daily paper from the skies that beats the Chicago Tribune or the London Times. It's new every morning. The Holy Spirit delivers it new every day to those who receive and obey. I wonder how many read a chapter this morning. I'd take just a "bite" of it anyhow;

you can't work on hay all the time, you need some grain, "finest of the wheat."

By a careful comparison of the first few verses of the first chapter, you will find that "God gave, Christ showed," the angel signified, and John testified. God must give the revelation, and Jesus Christ must manifest it, for He was "God manifest in the flesh," "full of grace and truth;" just what you and I needed, and what we got. *Grace* to save us and *truth* to make us free; lots of saved people are not free.

God gave, the Son shows, but you must have a servant to bring it. This time it was one of the angels, probably one of the four living creatures that had not died, a man if you like. God has always had two or three of them on hand. He had two of them standing on Mount Olivet when He ascended, to cheer the discouraged disciples, perhaps the same two men who had stood on old Mt. Hermon in the transfiguration glory.

He sent it by a messenger, and He still sends it that way, for it pleases God by the foolishness of preaching to save them that believe. God has no new method; still it is the preaching of the Gospel that saves men. That is the only way I know. We have to go to work with the old Bible and lay it on men's hearts, preach it and live it, for it is the only medium the Spirit has to use.

Then those who get it testify; they become witnesses of it, just as John did. There is your order just as definite as though it dropped from the skies.

Now (item two) to whom does it come? To *servants*. The reason you do not get more of the living word of God, and know it, is because you do not become His servant. We are selfish about our salvation. Most people want to keep their toes out of hell fire and that is about all. It is not the wise, or rich, or learned who get the revelation, but His servants. The wise, the learned may become the servants of God, but they must be willing to become foolish for Christ's sake. So much the better if He can get a Paul, but that is the exception. However, do not go to the extreme of discounting scholarship, for sanctified education is a mighty force. God has a few educated, sanctified men in this Pentecostal Movement, but He has poured out the Spirit on the people to gather up those that were foolish and weak, and despised, to show what He could do and would do when the others would not yield to Him.

The nature of this prophetic revelation is an

interesting item (*three*) for it tells us that we are to hear not only the declarations but even the *words* of the prophecy. The Bible differs from all other books in that it is pre-eminently a "word-book," for "no word of God is void of power."—Luke 1:37; it has *dunamis* in it; it is full of power. It has power to impart *life* to the one who believes it. Take John 5:24, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, because he has passed (right in that act), from death unto life." Do not think any more that your Bible is simply a revelation of *ideas* from God, for revelation is not only God's Word, but is God Himself. It does reveal God's thought to us, but much more it reveals Himself. Greater than revealing God's thought, it puts within me God's life that was lost by the sin-fall. Isn't that marvelous? Doesn't that give a man courage to preach to sinners dead in trespasses?

The fourth item which I have already enumerated is the *blessing* upon eyes, ears and heart.

The second section is contained in verses 4 to 6, and is the *ascription* (*fifth item*), or doxology, where praise and honor are given to Jesus for salvation. It is freighted with greetings from the Father, the Son, and the Spirit.

¶ "John, to the seven churches which are in Asia: Grace unto you, and peace (salvation), from Him who is, and who was, and who is to come" (past, present and future); "and from the seven spirits that are in the presence of His throne" (called the presence-spirits); and from Jesus Christ, "the faithful witness, the first-born of the dead, and the Prince of the Kings of the earth."

He will be the chief ruler of the kings of the earth. That is the ascription and doxology. Grace that brings salvation, and peace after you have it. If you have peace over the world, the flesh and the devil, and over yourself, you have a perfect salvation. You can not afford to let the raging of evil spirits and demons disturb your peace a moment. If the devil has robbed you of that he has you crippled, you can not work; the minister of God should be as calm as heaven in the presence of demons. You should let the peace of God which passeth all understanding keep your heart and mind in Christ Jesus. The greatest power in any Christian life apart from the operation of the Spirit Himself is an abiding peace. "In the world ye shall have tribulation, but in Me ye shall have peace."

"Unto Him that loveth us, and freed us from our sins by His own blood—and He made for us a King-

dom—priests unto Him who is His God and Father; to Him be glory and dominion forever and ever. Amen.”

Not washed us, as in the old version, but *freed* us; many are washed but not freed, they go right back to the old life again. Jesus does more than that. He came not only to wash us, but to set us free from the thing that made us unclean.

The *sixth item* is the *description*, verses 7 and 8,

¶ “Behold He cometh with clouds; and every eye shall see Him and those who pierced Him; and all the tribes of the land shall wail at Him. Even so, Amen.”

Then He responds:

¶ “I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who is to come, the Almighty.”

That is a description of His coming, who He is and what He will do.

We have had the superscription, the ascription, the description, and now we come to the *TRANSCRIPTION* (*seventh*). John proceeds to tell the story by writing it out in longhand, but I think he must have gotten it in *short-hand*. The more I preach and have stenographers report it, the more I see what a wonderful miracle was wrought on that old Patmostic shore in the Ægean Sea on that Sabbath morning. I received a lot of things in shorthand last night in my prayer and in my vision that will require much time to work out in longhand. The long-hand is where we work out our visions, hopes and dreams in an obedient life, and there are very few of us who don't fall down in the transcript. Oh if we could only live out our visions and our prayers what would we not accomplish! If I could just produce such a transcript in the attempt to live it out in longhand as I get in my prayers and my visions how blessed it would be! There is so much contradiction between prayer and practice that the enemy says: “If I were you I'd quit praying so there won't be this contradiction in your life.” Well, I would keep praying anyhow until I could live the prayer. Prayer is the mother of faith; faith is the mother of blessing, and His blessing is what enables us to live.

“Keep on praying, the Lord is nigh,
Keep on praying, He'll hear our cry,
God has promised, and He is true—
Keep on praying, He'll answer you.”

He will answer and give you enablings to live down in the office, and the store, the kitchen, and the hard places. Hallelujah, let us keep at it, and live it tomorrow a little better than today. We will keep on until we have a sort of decent transcript, and by and by when *He* puts on the

final touches, He will “present us faultless in the presence of His glory with exceeding joy,” in the presence of the glorified Christ that morning. We are headed for the throne and if faithful are sure to be brought through, Hallelujah forever!

¶ “I, John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was in the isle that is called Patmos because of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet.” Rev. 1:9, 10.

John says: “I was in the Spirit on the Lord's Day.” That is he was inspirited (*eighth*), inspired. God can not do very much with a life until it has been inspired by the Holy Ghost. The reason we are so far behind in our worship, our praise, and our adoration, is because of a lack of this inspiration. Our ordinary assembly service lacks this; indeed very little of it is really inspired. The minister is expected to bring an inspired message, but I tell you God wants every song, and every prayer; every testimony and every act of hearing also to be inspired by the Holy Spirit. You ought to pray to that end. The preacher may wait before the Lord for an hour or two in his room for the fires of the Holy Spirit to burn in his soul, but how about the people? Do you wait for the inspiration of the Spirit before coming to the meeting? If you did this we might see as Finney did so many times, scores of people stricken to the floor who now sit quietly and go home only to forget all that was said. In those days the people prayed at least one hour before they came to the service, and old “Brother Joseph” prayed at home all the three hours during the service, and could often tell Mr. Finney when he came home just what kind of a service they had had. •

Notice now that the *place* was Patmos, which means a sterile, barren, unfruitful place, geographically and characteristically; but the word has an “uncertain meaning,” and it is in the place of your uncertainties of life that God gets a chance at you. It is not where everything is clear and you understand all about it; you would run it yourself then; but it is when you are at the end of yourself that you are at the beginnings of God. The place of *uncertainty*, where you can not make ends meet; this is your Patmos, sterile, barren, unfruitful, empty, forsaken, forgotten. There God gets the ear of the heart and there we can receive His word through the power of the Holy Ghost. There too He gives us the *charge* to unfold to others the Lord Jesus Christ to tell them what He is, what we have seen Him

to be, what He has done, and to tell them He will do like things for them. John says: "I moved into the Lord's day, that is the day of the Lord. The Holy Spirit caught him away into the future and showed him things to come.

I like to think of John there, without any paper, with no stylus, and the Lord saying to him, "John, what thou seest write in a book." I think he felt like Job, that he would like to *lead it in the rocks*, but he could not. Although written after this, yet, fresh in his memory was John 16:13, 14, "When the Comforter is come He shall guide you into all truth; He shall bring all things to your remembrance whatsoever I have said unto you." John says: "I do not know how much you are going to tell me Lord, I have no paper, I have no stylus, but I will depend on the Spirit that is in me to bring all things to my remembrance," and John simply could not forget. Oh what the Holy Ghost impresses on your soft, tender, trembling hearts cannot be obliterated. All the wear and tear, all the hardships, temptations and doubts never can efface them; they are the eternal, indelible lineaments in the soul that keep His image in our hearts.

"What thou seest write in a book and send." There it is again—eyes of the heart and soul; "send," *feet* to carry it; "send it to the churches." What for? "To get for Me a Bride out of them." God cannot get a Bride out of the *world*. Some people think He can. Consider for a moment an Old Testament type—Abraham a type of the Father, Isaac of the Son, and Eliezer a type of the Holy Spirit. "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my *kindred*, and take a wife unto my son Isaac."

God gets the *church* out of the world, but the Bride He gets out of the church. Let the world know that and they will see the purpose of divine processes, and will no longer call us poor, humble, spirit-enlightened, baptized preachers the fanatics of the last days. Thank God we know the hope of our calling. We are not fighting uncertainly like men that beat the air. Oh let me put into your souls the certitude of the hope of our calling so we shall be more than conquerors through Christ who loves us.

Now we come to the tenth item, verses 12 to 17:

¶ "And I turned to see the voice that was speaking with me. And having turned, I saw seven candlesticks of gold; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment reaching to the foot, and girt about at the breasts with

a girdle of gold. His head and his hairs were white as white wool, as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as in a furnace glowing with fire; and his voice as the voice of many waters:—and having in his right hand seven stars:—and out of his mouth proceeding a sharp, two-edged sword: and his countenance as the sun shineth in his strength."

Here John describes his vision of the glorified Christ. First he must be inspired, and through the strength thus imparted he is prepared for the vision. This was an actual fulfillment of the promise: "The Holy Spirit when He is come He shall glorify Me."—John 16:14. He showed John the glorified Lord fifty years after Jesus had gone to heaven; and now, because we are hastening to the Parousia of the Lord, the Holy Ghost is again inspiring baptized souls and giving them visions of the glorified Christ. You must not wait to see Him until you meet Him in the air; you must see Him here in vision, in order to be transfigured. Four years ago this very hour (November 3, 1906), my soul was transfigured, and now it is easy for me to think of the moment when my *body* shall be transfigured, "in a moment, in the twinkling of an eye." The paramount and essential significance of this Pene-costal movement, beyond all tongues and interpretation is the transfiguring power of the vision of the glorified Lord on the soul of man, preparatory to the transfiguration of the Bride.

¶ "And I fell at His feet as one dead, but He laid His right hand upon me."

Then he came up in a new way to see and know all the Lord had for him.

At such times the Holy Spirit strengthens the "inner man" as promised in that great Pentecostal epistle to the Ephesians (3:16), but the outer man feels as though he is dying and falls at His feet as one dead. Let him die. Let him lie down a while and be quiet while the *inner* man gets the vision. Let him go where great men like Ezekiel and Daniel went, clear down on knees and face. I never would have gotten up any more but for the strengthening of the inner man. After such an experience the outer man obeys the inner man; the inner man being no longer controlled by the outer.

The tenth item, the last in this chapter is the *purpose and plan of the book*. "Write therefore the things which thou sawest, and the things which are and things which are about to come to pass hereafter;" Rev. 1:19. The *purpose* is to reveal Jesus Christ to the churches in His four-fold aspect.

First: In His *new life*, without which the church has no life. "I was *dead*, I am *alive*," and

since He brought a new *kind* of life out of that tomb, He has a new kind of life for us. The new life differs from the old both in aspect and in application. Now it is *resurrected* life, supernaturally new, so changed that even His disciples could not believe it was He.

Second: In His *manifested life*. "Behold I am alive." "Behold." You can *see* this life; it is to appear to men. It is to be made visible and real through his followers as "living epistles, known and read of all men," for "Ye are the light of the world."

Third: In His *perpetual life*. "I am alive *forevermore*." This life is to be "everlasting" and "more abundant." We are to become immortal and be "swallowed up of LIFE"—the life that "shineth brighter and brighter unto the perfect day," and is eternally full of glory and full of God.

Fourth: In His *victorious life*. "I have the keys of death and the grave." This is all-conquering life, conquering the world, the flesh, Satan, death and the grave. It leads captivity captive and bestows gifts upon men. He holds the "keys"—He can liberate. He can unlock after death has locked. He can uncover after Hades has buried. If He can uncover His saints and give them their rewards in glory, and show them the good works that are to follow, He can also uncover the sinners "to everlasting shame and disgrace" (Daniel 12:2). This is the purpose of the book to reveal Him to the churches, as the four-fold Christ, *new life, manifested life, perpetual life, victorious life*, and thus to get a Bride

for Him. Isn't that enough to engage all our zeal, all our energy, all our desire, all the compassion of our souls, and to "count that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us?"

Then He gave John the plan of the book, and it is this: Chapter one, first division, "things thou *hast* seen." Second division, chapters two and three, "things which *are*," that are now occurring during the Gentile age, which is not more than twenty-five hundred years. Third division, chapters four to eighteen inclusive, "things *after* this," or which shall be hereafter—times of tribulation, judgments upon the earth, and glories in heaven. Fourth division, nineteenth chapter, the return or epiphany of Christ with His Bride and the introduction of the millenium and its great work, the millennial reign being established on the earth. Fifth division, chapter twenty, the millennial kingdom—a thousand years of righteousness and peace established and prevailing in the earth. Sixth division, chapter twenty-one: "The *Restoration*." God's kingdom established, earth renewed, renovated. Seventh division, chapter twenty-two, The Eternal State of Glory, perfect and complete.

It is only by these seven divisions that the book can be clearly understood. All teachers and writers, so far as I know, have up to the present made three divisions in this book, and therein have failed to comprehend it in the fulness of its harmonic outline. We bring together therefore the three Schools of expositors—praeterist, presentist and futurist into one and thus have a harmonic exegesis of truth.

Word From Our Recent Outgoing Missionaries

American Mission, Fyzabad, U. P. India, Dec. 7, 1910, Minnie F. Abrams



WE ARRIVED here last Saturday where Mr. and Mrs. Norton have kindly taken us into their home. We are all well and happy. Misses Bristol and Dempster stayed at Mukti where they will help in the work, and the other four, who felt called to North India, came on with me.

I find I can preach the Gospel in the Hindi language. The other missionaries have already begun to study it, and we have secured a good Christian teacher, a blessed answer to prayer.

Pandita Ramabai wants us to open work here. Six miles from here, at Ajodhya, on the bank of one of the great sacred streams of India, the

Gogra River, flowing into the Ganges, is the birthplace of the god Rama, so they say. There are 10,000 people resident in the town, and it is full of temples. We all went over by train yesterday morning, starting at seven and returning at eleven. Throngs of pilgrims were gathering to celebrate the anniversary of the marriage of the god Rama to the goddess Sita. I had the privilege of preaching the Gospel to a large company of them. Then we called on Rev. T. Noah, an Indian clergyman of the Church of England. With the help of two catechists, he is preaching the Gospel to the people there. But what are three preachers among so many people? There are numerous fairs, or Melas, all through the

year, of which the large ones are as follows: In February 400,000 pilgrims are in attendance for several days, by actual Government count; in July, 300,000; in the beginning of October, 200,000; and at the close of October 200,000. Pandita Ramabai spent a year here, with her parents, when a girl, worshipping this idol. She is ready to send me a band of Mukti young women to preach the Gospel to these pilgrims as soon as I can arrange to house them.

This is a very fertile and highly cultivated part of India. The villages are very near each other, and the country is teeming with people. The Wesleyans have two ladies, and some Indian Christian helpers. But what are these among so many?

We expect to stay here with Brother and Sister Norton for a few months, while our new missionaries study the language. From January 1st I expect to have a band of workers from Mukti and preach the Gospel to the pilgrims in Adjodhya. This month I hope to go out to some of the parts of the United Provinces where no one has yet gone to preach the Gospel, to secure an opening, and a place to live.

The reason that these parts to which I am going are yet unoccupied is that the people all live in simple village style, and the best houses are occupied by caste people. They believe that a Christian occupying their houses defiles them, and that they themselves would break caste by living in these houses after occupancy by Christians. Hence they will not rent to us, and this necessitates buying land, and building a house before we can get into these unoccupied places. The best Indian houses are not built in a way to protect us from the intense heat of the hot season. Whoever opens pioneer work must endure great hardship. Pray that we may find a place prepared for us.

We are all very happy in the Lord. This is a very pleasant place. The Lord has blessed Mr. Norton's and his fellow-workers' labors in these parts. They are pushing out into the regions beyond. Praise the Lord for His wondrous work. At their last Convention a whole family of Brahmans living here, relatives of Miss Chuckerbutty came out for Christ, and were baptized. The mother, Mrs. Chatterjee, and her son-in-law called here yesterday. Our hearts are full of praise.

Ward from South Africa

J. O. Lehmann

SINCE my call always has been more especially to the natives and incidentally as the Lord directed to the white people, I am led at present to open work in connection with the natives in the compounds and hospitals. As God has given me the Zulu language, which is the dominant language of all the Banter speaking tribes, I feel God pressing this call upon me heavier and heavier. There is such an immense field for operation that the possibilities are simply boundless. The devil seems to fight this field tremendously to keep all Pentecostal workers out, but God is answering prayer.

Recently, in my evangelistic and personal work, in one of the hospitals where I held services, some eight requested prayer. One of them was a very bad case of pneumonia and after he was prayed for he filled his lungs with air and throwing his hands up exclaimed that all pain was gone. It was very noticeable to all around that God had done something for him. Others received similar blessing. At another hospital when a man who was bedfast and seemingly incurable was prayed for, he arose and walked out. This

aroused the inmates of that whole ward. There are most precious opportunities in these hospitals to demonstrate God's mighty power in healing as well as salvation.

Today I had a most precious service at a prison among three hundred prisoners. Over fifty expressed their desire to get right with God. At these prisons one has not always perfect liberty in the Spirit, but we thank God for the liberty granted.

The Government is granting sites gratis to missionaries to build thereon for mission purposes, and I am in the act of applying for several sites in these mines where I shall erect church and school buildings as soon as God sends sufficient funds. At present we are living in one rented room in order to curtail expenses, so as to swell the building fund. I am a carpenter and shall do my own building.

These natives are very hungry for Pentecostal truths. Would that God would lay this field upon the hearts of the dear saints everywhere and that they would unite with us in prayer for this needy people.

The Latter Rain Evangel

3616 Prairie Avenue - - - - - Chicago, Ill., U. S. A.

Published Monthly on the Fifteenth

Subscription Price

TO ANY PART \$1.00 (4s-2d) per year in advance
OF THE WORLD .50 (2s-1d) six months in advance

To those wholly engaged in the work of the Lord
Fifty cents (2s-1d) per year in advance

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express or postal orders payable to The Evangel Publishing House.

Contemporaries wishing to copy any article from this paper will kindly add "LATTER RAIN EVANGEL" Chicago, U. S. A.

Entered as second-class matter, April 8, 1909, at the Postoffice Chicago, Illinois, under the act of March 3, 1879.

A cross opposite this note means your subscription expires with this number and that The Evangel, in accordance with Postal regulations, will be discontinued unless we hear from you.

To open The Evangel—Enter finger in end of roll, twist tightly and draw the paper out.

Notes

The New Acts

THE NEW ACTS," a monthly Pentecostal paper edited by Levi R. Lupton, and published from Alliance, Ohio, U. S. A., ceased to exist with the December, 1910, issue, and the subscription list has been taken over by The Latter Rain Evangel.

Because The Latter Rain Evangel is larger than The New Acts has been, and our subscription price is higher, therefore, the subscribers to The New Acts will receive The Latter Rain Evangel for just one-half the time they would have received The New Acts.

We are glad to welcome The New Acts readers into the Evangel Family and trust they will find the Evangel sufficiently helpful to warrant their subscribing for it when their subscription expires, concerning which they will receive notice either by card or blue pencil mark on their last paper, or by both.

We find some names on The New Acts list already on our list; we shall be glad to have these either let us send them two copies of each issue of the Evangel until such time as their subscription expires to The New Acts or if they prefer, we shall be glad to send one copy to some friend whose name they may supply.

The Evangel in 1911

WE BELIEVE that with the continuous appearance of such remarkable articles as are being published monthly in THE EVANGEL, we ought to have many more readers than we now have; in fact, our subscription list ought to be doubled this year.

Just think, there's the series on The Book of Revelation by D. Wesley Myland; Miss E. Sisson who gives us that remarkable article on "Jewel Joints" in this issue, expects to resume her series in February on the Resurrection. This series was cut short about a year ago by a long and serious illness, from which we are glad to say, Miss Sisson has been healed. Then we have a fine lot of helpful, practical talks from Miss Minnie Abrams, and there will be many, many other things of a helpful character.

Now will you please pause and ask yourself and the Lord what you should do to get the wonderful truths He is now unfolding, and which are appearing in the Evangel from month to month, before the people?

Some suggestions:

FIRST—Subscribe for yourself, if not already on our list.

SECOND—Subscribe for your friends.

THIRD—Urge them to subscribe for themselves.

FOURTH—Show the paper to others.

FIFTH—Send us names and addresses, either with or without postage, to whom we may send sample copies.

SIXTH—Send us the names of all the Pentecostal workers you know, specifying in some way those who are in charge of assemblies.

SEVENTH—Avail yourself of the special privilege we now offer by sending us twenty-five cents to pay for three months' trial subscription for some one. We will send the Evangel to each of five persons in the United States for three months for one dollar. This is fifty cents less than the regular retail rates.

The King's business requireth haste. Help us push these glorious truths, and thus delight the heart of our King.

About Missionaries

DURING the year 1910 we were enabled, by the goodness of God, through The Stone Church and through THE EVANGEL to send to the foreign field about \$3,600. We should like to

treble this amount the present year, and should be glad to have you send through THE EVANGEL whatever money you may have for the mission field.

* * * *

The home work, that is your own local assembly, ought not to be robbed in order that you might contribute to the foreign field, but some portion of what God gives you ought to be sent to the faithful servants of God who are working in lands beyond the seas.

The Evangel will forward your offering to whomsoever you designate, or if you leave it to our judgment we will send to those we feel sure are both worthy and needy.

* * * *

With the discontinuance of The New Acts the missionary loses what has been one of his strongest advocates among Pentecostal people in this country—hence the Evangel must redouble its efforts along these lines.

* * * *

It is easy to have a glorious farewell meeting in honor of the outgoing missionary, but is he

not very soon forgotten after leaving our midst? The *passage* money must be paid to the steamship company and, therefore, can't be used for the purchase of *rice*. Some care and discrimination are needed in placing this money in worthy hands for not all who profess, have the faith of our Lord Jesus Christ.

* * * *

There are hundreds of missionaries already in the field to whom the monthly visits of the Evangel would prove a great inspiration, but who are scarcely able to subscribe for it, neither can we send it to many without some compensation. Who will come to the rescue and send us money for their subscriptions at the rate of fifty cents each? This rate, of course, does not begin to pay for the paper, for on all subscriptions outside the United States we must pay twenty-four cents a year for postage, but we have made the half rate to all wholly engaged in the work of the Lord and hope to be able to continue it. *How many will you pay for?* We can supply the names if you haven't any in mind.



“Be Not Deceived; God is not Mocked: For whatsoever a Man Soweth, That Shall He Also Reap”

Sermon by Wm. Hamner Piper, in Stone Church, Chicago, Sunday, Dec. 18, 1910



Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” The text is the principal part of this sermon, for if I can get that into your heart, I shall have done a good hour's work. I want to speak to your hearts. It is quite probable

that many here would be willing to give their right arm if by doing that they could blot out the memory of some sin committed, some influence exerted both on yourself and others. One of the old-time tricks of Satan is to make us believe that our sin will never be found out. Do not believe his lie, I beseech you, for if it doesn't come out before, it certainly will at the judgment bar of God, for the All-seeing Eye will that day penetrate the depths of your soul.

“Be not deceived, God is not mocked.” You cannot sow thorns and reap figs; you cannot sow thistles and reap grapes. If you sow wild oats today young man, you will reap wild oats tomorrow. *That you will reap what you sow is*

an inevitable, inexorable, unchangeable, everlasting, eternal law of the universe. Be kind to your father and mother, and the time will come when, if you ever take the place of parenthood, your children will treat you the same way. Be unfair to your employer and cheat him out of money or skimp in your work, and it will come back to you, somewhere, sometime. If you sow to the flesh you will reap of the flesh. If you sow sordidness and narrowness and devilry and impurity you will reap it.

When I was a boy we used to sow clover seed in the early mornings of the month of March, and when summer came we did not reap barley or wheat from that sowing, but clover. Do not think for a moment that God will make any change in His eternal law for you or for me. Even a king on the throne who violates the moral law of God must suffer the consequences; and if God can not find a Nathan to point out his sins and say: “Thou art the man,” it will come out some other way, either now or at the judgment. Satan has blinded the man who thinks

he can sin and not suffer the consequences. Sow to the flesh and of the flesh you will reap corruption. Sow to the Spirit and of the Spirit you will reap life everlasting. This law obtains not only in the natural realm, but also in the intellectual. If you are absorbed with some dime novel or some trashy, blood-curdling story, and you feed on such things do not be surprised if you haven't mental power sufficient to grapple with history, science, philosophy or theology.

Violate the laws of health and you will suffer in your body. You can not be a glutton and not eventually suffer some way in some part of your physical system. You can not be a wine-bibber without its having its reaction upon your physical life; your nerve will grow weak and your brain will be more or less clogged. It is bound to react upon you. Violate a moral or violate a spiritual law and you will suffer the consequences of that violation. May God get this very deep in our hearts. Christians need it; sinners need it, preachers need it; we all need it. Sow a little crop of selfishness today and a harvest of selfishness will be on tomorrow; and that harvest of selfishness will turn into more seeds of selfishness and thus each succeeding crop becomes the seed of a subsequent crop, hence the crop becomes larger and larger. Selfishness indulged in today will be increased tomorrow; dishonesty last week will produce more dishonesty this week.

Somehow it seems that the crops of unrighteousness produce much more easily and much more quickly than the crops of righteousness. You have to plant the corn in the early spring time, and then cultivate it and water it, and after about six months you can hope to have a crop of corn, but if you neglect it for a few months, the weeds will have sprung up and choked it, and you will have no corn; the best you will have will be a little bit of fodder. The crops of unrighteousness like the weeds grow quickly, but if you are to develop a character that will stand the fires and the trials of life today, and endure the fire of judgment tomorrow, time is needed just as in the growing of the oak. It takes a long time to grow an oak. Weeds spring up quickly and spread their seeds rapidly, ready for harvest next year; not so with the oak. The acorn is dropped into the ground today and after some weeks breaks open, and by and by comes up a little tiny twig, the weeds outgrowing a million to one, but after years, decades, even centuries, when the weed that sprung up and tried to throttle the oak has gone back into the

earth, the old oak stands with its branches outstretched, and the birds of the air shelter there, and the cattle of the field find protection under it; it is turned into timber and our homes and churches and ships are built out of it. It took a long time to develop its fibre, but it is worth something when it is grown. It had to stand the storms of winter and the heat of summer, and if you are going to be worth anything you will have to stand in the hour of trial, in the hour of temptation, in the hour of difficulty, for all these develop character.

Now remember, if there is something wrong in your life, and you allow it to remain, you are increasing the crop of unrighteousness in your heart. You can not be selfish today and not be more selfish tomorrow, unless a higher law is involved. A little handful of seed is sufficient to produce a quart when it comes to maturity, and that quart when planted will produce a bushel, and a bushel will produce fifty bushels, and so on.

I am glad for this law, for it applies both to good and to bad seed. Bad intellectual seed weakens the brain; good intellectual seed strengthens the brain. Bad moral seed weakens the moral nature, good moral seed strengthens the moral nature. Bad spiritual seed makes one a habitation of devils; good spiritual seed makes him a habitation of the Spirit of God. It is a good law; only let us obey it. But, I repeat, it is an eternal, immutable, unchangeable law, "*Whatsoever a man soweth that shall he also reap.*" Don't be deceived. Don't think you are a law unto yourself.

Violate the moral law and see how quick it will punish you. It takes a life-time to develop a character, establish a reputation, to build up a work, but five minutes of sin will scatter it all. Many a man has labored diligently and honestly, for years and accomplished something for God, but through some act of folly, or through some sin has seen his life's work tumble down around him like a house of cards. Don't be deceived. You cannot handle coal without getting your hands besmirched, and you can not go into bad company and give way to the tricks of the devil without reaping the consequences. It is bound to come. What would I not give if some one would have sat down along side of me when I was a boy and explained to me this law! Parents tell your children. Teachers explain it to your pupils.

If you go to see Mr. Smith, or Mrs. Jones tomorrow and sit down and gossip, don't be sur-

prised if in the next prayer-meeting you can not open your mouth in prayer. Gossip will fast close your mouth unless you live in rank hypocrisy. If you associate with those who are indifferent and negligent of the claims of God, do not be surprised if you lose your spiritual life. Some here today were two years ago earnestly seeking with the rest of us more of the fulness of God, but you have since been associating with ungodly people and therefore, I shall not be surprised if when I call to the altar, the devil takes you by the heels and runs you down the steps out of the church. The devil has been after some of you, you have been sowing bad seed, and now you are beginning to reap the consequences. I wish I had the spiritual eloquence of Paul that I might burn this into your soul.

There is not one law for me and another law for you, but all shall reap what they sow. Civilization tries to make one law for a woman and another for a man, and consigns the woman to everlasting shame and disgrace while it frequently puts the cap of dignity on a man, but, cursed be that civilization that puts a premium on man and discount on woman for committing the same sin. At the judgment bar of God the verdict will be the same.

Get it into your head and into your heart that what you sow you will reap, and then I am sure you will apply for good seed.

But there is a *modified* sense in which this truth can be offset. That selfishness, that unholy ambition, that lying, that stealing, that lust that is cursing life, can be gotten rid of, but only through the blood of the Lamb. If you repent toward God and man, the Holy Spirit will cut it short in righteousness. *He will dig it up by the roots.* A brother who preached here some months ago said that when he received sanctification he felt the Lord put His great, loving hand right down into his heart and pull his old nature out just as you would pull a weed out of a garden, and it was gone.

Make no mistake, if you have spent thirty, sixty or seventy years in the service of Satan, those years are gone and you will never have a chance to live them over again. God in His infinite goodness will save you, but the years that are gone *are gone*. Hence, Horace Mann has well said: "Lost yesterday somewhere between sunrise and sunset, sixty golden minutes, each set with sixty diamond seconds. *No reward is offered for they are gone forever.*" You can not make up lost time. If you wasted yesterday,

yesterday is gone, you can not get it back—never, therefore, does it not behoove us so to number our days that we shall get us an heart of wisdom?

"He that soweth to the Spirit shall of the Spirit reap life everlasting." But you ask, how can I sow that kind of seed? What must I do? Listen a moment! You are sowing that kind of seed in your own life and getting ready to sow it in the life of someone else when you take time to study this good Book. You are sowing to the Spirit when you take time on your knees to commune with your God. You are sowing that kind of seed when you go out and knock at somebody's door who may be in distress, or poor, or sinful, or sick; then you are sowing to the Spirit. This is not the seed of corruption, condemnation or damnation; it is the seed of gentleness, the seed of love, the seed of compassion. That crop will go on increasing forever; not only in this life but in the next.

Let me this afternoon call you out of the ranks of those who are sowing evil seed. Change your seeds of corruption to seeds of everlasting life, and then go out to be a center of spiritual, moral and intellectual purity from whose life will radiate an influence that will tell upon the lives of others for God.

We have a real God to worship and a real devil to fight. When a man steps out to preach a Pentecostal Gospel in purity and power, the devil has five thousand demons after him, seeing if he can not trip him and drag him down to hell. If there is anybody who needs prayer it is the men and women who are standing for the deep spiritual truths as we believe them today, and more and more do we need much prayer. This is a serious life. It is no child's play. We are called to be heirs of God, and the devil is determined to turn earth and hell to overthrow every man and woman that stands for all that the Book teaches. We must pray one for another, and meanwhile "Let him that thinketh he standeth, take heed lest he fall."

God give us *stalwart* men and women deep in piety, with a mighty strength of character to resist evil, and if you are not that kind, Satan will down you. But it is not simply pray; we must eternally *watch* as well as pray. Some fail, not because they do not pray but because they fail to *watch*.

You have an immortal spirit and that spirit's destiny you must work out. You cannot evade it; you cannot neglect it. You have no choice in the matter, you must some day stand before God

a naked spirit and give account for the things you have done. You cannot live without Jesus Christ, and even with Jesus Christ it will take all the grit and all the grace you have to keep you from falling.

I do not know but that the time is coming when a man will have all he can do to keep himself saved just as Noah did. I guess Noah found all he could do in that degenerate age in which he lived to keep himself unspotted from the world. The earth was corrupted with every sort of demon, and he had about all he could do to get himself saved and his poor little household. "As in the days of Noah, so shall it be in the coming of the Son of Man." The same swarms of demons that trooped up from hell and kept men and women from hearing the message of Noah are coming up now, possessing men and women and sending them into sin. The only place of safety today is in our Ark, Jesus Christ. In Him you are safe.

Today I hold out to you the cup of salvation, the cup of deliverance. I care not how bright you are, how strong you are, or how self-important you are, as sure as the sun sets in the western sky, if you do not come to Jesus you will go down in sin and the devil will get you, for the weakest demon is too strong for the strongest man. The only place of safety is in Jesus Christ. His

arms are outstretched today to welcome back to His Father's house the prodigal. He is speaking both in voice of thunder and in silent accents to your heart to come back to Him. To the backslider He says He is married to you, come back and change the seeds of corruption to the seeds of incorruption, and go forth with your heart filled with the seeds of kindness, of divine love of uprightness and purity, sobriety, temperance, godliness and unselfishness. Live for Him! Serve Him! Surrender to Him! Obey Him and He will hear your cry, answer your prayer, and set you free from all the power of the devil. Surrender today. Don't be like the horse that takes the bit between his teeth and rushes blindly down the street and dashes out his brains against a telegraph pole. But if you will take the bit between your teeth, young man, you will make shipwreck of life, for no man is strong enough to manage himself. You can not do it. God wants you to yield yourself to Him, to trust Him, and have the whole course of your life changed, be filled with joy, peace, purity, blessing, strength and righteousness. Jesus is both able and willing to do this for everyone. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

May you have the grace and courage to humble yourself under the mighty hand of God.

Jewel Joints

Encouragement for the Intercessor

Miss E. Sisson, New London, Conn.



IN ONE of those inimitable descriptions of the Bride given in the book of Canticles, that precious mystical book of Christ, the Bridegroom sings of the "jewels of her thighs," Sol. Song 7:1. Many wonderful things are said of her exquisite spiritual beauty, but lovely as are all her ornaments, and rich as are the symbols used to describe her spiritual graces, no word so choice as that given to the *joints*. "The joints of thy thighs like jewels;" joints, the unseen, covered forces. Jewels are they? If so, seen only by that Eye before which all is open and naked. The thigh is a source of great strength in all its movements, but it is powerless if its joints go stiff.

What is the secret power which moves the various members of the body? In nature, the joints; in the mystical Body, the prayer-joints.

These when in proper action are jewels to the eyes of the heavenly Bridegroom.

In all earthly dominions there are jewels too precious for any but the King: crown jewels, such as the Orloff, Great Mogul, Sazny, Kohinoor, etc. Notice the Kohinoor before cut weighs 186 carats; after, 102½. Great Mogul before cut 787½, after 240 carats. Instead of hand-cutting which would have required years, the Great Mogul was reduced in a laboratory with a four horse-power turned on the precious gem, and thus was cut in thirty-eight days. This speaks of prayer-drill as God knows how to give it, and in these last, most momentous days God is putting horse-power and steam-power upon the willing saints, finishing the work fast.

We are told of the Orloff that in some parts of the work to *grind out a deep flaw* the wheel made three thousand revolutions per minute (always bearing about in the body, the dying of the

Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." II. Cor. 4:10). The uncut Orloff sold for \$10,000; cut, for \$60,000; still further cut for \$450,000. God in some is going to have more than "diamonds in the rough." Christians, will we stand it? May He cut us as jewel-joints? Kings have been known to give their choicest gems to some great artist of the stage or of music. So Christ gives His choice jewel, prayer-work, to those who are willing to be trained for it.

Of this training we have an illustration in the cherubim; those wonderful types of perfected humanity. Cherubim in the temple were seen everywhere, on the walls of the Holiest, carved on the doors, embroidered on the curtains, molten as ornaments on the great lavers of cleansing, etc., for all things must go by the cherubim, thus teaching that salvation's plan moves forward by His people; proportionately as His life matures in them can His plan move by us. So of perfected humanity there are many advancing grades as we consent to let the Lord take us still further *down and out*.

In the Holy of holies Moses was bidden to make two immense cherubim of choice wood overlaid with pure gold, whose outspread, con-jured wings should fill the whole space from side to side, high up near the ceiling. They should look outward upon the great congregation gathered there. All this spoke of natures that had become choice through grace, but constantly covered of Christ—the Pure Gold; unity at last, "their wings kissing one another." High up, the *earthly* all beneath them. With uplifted wing and outward gaze, intense activity, intense sympathy symbolized. Precious matured Christian workers!

But cut down figures of the same; cherubim, oh, so comparatively small (Ex. 25:17-20) were underneath them, whose *one* business was, looking down upon the mercy seat, and the ark of the covenant within it. In these smaller cherubim where was the mighty breadth of expanse shown in the precious wood of the structure of the glorious cherubim above them? Gone. Where was the active relation to the vast outside congregation of Israel? Gone. How insignificant their vocation! How shrunken their dimension! But these were *all* gold, and "OF ONE MATTER WITH THE MERCY SEAT." ("Enoch was not;" "Not I. but Christ;" "Christ Who is your life.")

Does not this show how God sometimes deals with the jewel-souls whom He is deepening in the

prayer-life? Seeming great loss, but wondrous gain. For mark how God says, "There I will meet with thee and there will I commune with thee from above the mercy seat, *from between the two cherubim*, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 23:22. "Oh thou that dwellest *between the cherubim*, shine forth!" Is not this the cry of the Spirit through the ages? And has He not been ever delayed in the shining forth, because He has not had the *dwelling place* between the cherubim? We have given Him ourselves matter for the larger cherubim in the glory of their blessed Christian activities, but when He would cut closer and make us *one matter with the mercy seat only*, we have not understood the reducing processes and therein have hindered Him.

The most exquisitely noble of all lovers, JESUS, in bringing forth the bride-nature in us, will have nothing that we reluctantly yield Him. He can wait upon our tardiness with the patience of a God, but He cannot in these upward processes pluck our half consent as an unripe fruit, or an unopened flower. Hence He has not yet had a place from whence to "shine forth" in the fulness of His salvation-glory. Among the children of men, will not that shining forth be when Jesus' prayer is answered, "Neither pray I for these alone, but for them also which shall believe on me, through their word; that they ALL MAY BE ONE; as Thou, Father, art in Me, and I in Thee, that they also may be ONE in us; THAT THE WORLD MAY BELIEVE that Thou hast sent Me." "I in them and Thou in Me, that they may be made PERFECT IN ONE; *that the world may know* that Thou hast sent Me, and hast loved them as Thou hast loved me." The world waits to see the divinity of God displayed in His "Church which is His body."

How shall this full maturity and unity of His body be accomplished? By "that which every joint supplieth." The whole body is fitly joined, compacted, increased, built up, in love (its only life) by the "effectual working" of these blessed joints: jewel-joints.

Illustrate? It was the writer's privilege to be in some meetings with two Pentecostal missionaries from Africa. She could not keep away from those meetings in which they appeared because there was sure to be blessing; and yet they were strangely handicapped, not recognized, not given place to teach or speak, for they were surrounded by those who were afraid of "Pentecost and

tongues." Alone with this man and his wife one day she began to indignantly exclaim about the way they were treated. They both laughed gleefully, saying, "Why don't you know there is a visible and invisible priesthood in the Lord's realm? There may be the priest, the outward leader of the meeting, but God may otherwise appoint a spiritual, invisible priest who, anointed, *holds the meeting for Him*, in prayer, in faith, and to *that priest* the Lord responds and makes the place to bud and blossom as the rose." They were too modest (had too much of the invisibility of "joints," jewel-joints) to say so, but then I saw why each meeting in which they sat, cold and spiritless, and heavy as it might be at the beginning and on for a while, mayhap, *finally* ended in real victory for Jesus.

Again, holding services amid a little company who expressed a desire for an all-night's meeting, the last night of the year, a plan seemed to be given the leader for several of the flock to take an hour each with a twenty minute Bible reading, and then throw open the rest of their hour for prayer, praise, testimony and thanksgiving. Among other names that came before him was that of a little French woman, in the lower walks of life; illiterate but spiritual, who had never come forward so prominently as that before, though always ready with a glad testimony. When she was called to take her hour, with a much abashed air she came saying, "When a week ago our leader asked me to take this hour, I had the day before been on my face in front of the Lord and as I looked back over the year, I was so ashamed before Him that I had so many times said "No," and I promised the Lord that by His grace in the New Year I would never say "No" again, always "Yes." So when asked to take this hour, though the thought cut like a knife, I could only answer "I cannot say No." But when I got home the devil began to nag me; he said, "Ugh, *you* going to lead that meeting? *You* cannot lead a meeting. Even when you begin to walk up the platform steps what will Great Five Talents and Big Ten Talents think? They will say, 'Ugh, here comes little One Talent to teach *us*. Great Five Talent and Ten Talent! Ugh! Ugh! Ugh! O, I feel so small, I go to God with many tears. I tell Him all. He says, 'Not so, my child, there is so much *love* in that place, that when Great Five Talent and Big Ten Talent see you coming they will say, "Oh here comes our poor dear little sister One Talent. God has asked little One Talent to speak, now we

must help her with our prayers,' and they will pray and believe so much—for they will be very sorry for little One Talent—that God's Spirit will be poured out, and that will be the best meeting of all." So it was. As she told her story with tears trickling down her cheeks, Love Divine in her seemed to sweetly challenge Love Divine in the congregation, all hearts were in prayer for her. She opened the Bible and spoke; she was verily inspired. Before or since, some of us never heard such liquid grace flow from mortal lips—working joints in the Body. How blessed!

We know that if the natural body becomes stiff-jointed it is useless, a painful failure. For how many centuries has Christ's body suffered much defeat for want of working joints. Have you ever been a stiff-joint in the Body? How the Lord has taken the writer through her Christian life to show her that largely she has been a stiff joint! Whenever she sat in the room with Christians who were speaking of the failings of some other Christian and she heard without retiring into God and looking for a prayer in behalf of that faulty one of whom they spoke, she was a stiff joint instead of a working joint. And now that God has got her ear, how blessed to absent herself from all talk to which God does not then and there directly call her, and be carrying the needs, the sorrows, the faults, the frailties of her fellow believers up to Him in prayer. Oh the answers, the beautiful answers that come!

Sitting in the church—and, if spiritual—disappointed with all around you, yet undiscouraged, carrying the hour, the people and the preacher up to God, while He gives enabling faith to bring down blessings—you are a "supplying joint."

"Redeeming the time as wise" has come to mean among other things, buying up the opportunities for prayer, and they are around us everywhere. We cannot see or hear of a lack anywhere in God's people, in His work, in His world, but we have a call to prayer. Oh, how busy we become with the busy, busy, business of prayer! The glad answers, how they multiply upon us!

Now we begin to see why these working prayer-joints are to God so beautiful. Jewels of God! And how as fast as we get an inkling of this place of power, the place of the joints, God can pass us on from class to class of His advanced prayer-workers. He has much instruction to give us along this line.

By these prayer-joints, or rather in answer to these prayer-joints, will He make His people

one; will He get out the hundreds of thousands of new missionaries for the crowning evangelizing efforts of these last days, and by the Holy Ghost loose the monies ("the gold and the silver are Mine and the cattle upon a thousand hills") to carry forward all the grand salvation work.

But oh! if we would learn to be "supplying joints" in the large, we must let our precious Lord bring us into the detail, for it is in our moment by moment relations, all we see, feel and hear of the various members of the Body around us, that we must be gathered up, into the prayer of the jewel joints He waits to make us. "All the body by joints and bands having nourishment ministered, . . . knit together, . . .

increaseth, . . . *with the increase of God!*"

Gone for us the idle moment, the judging moment, the newsy moment, we leave that for those of lesser spiritual capacity. God is calling us into the high office of spiritual priests unto God; the prayer office of Jewel joints. Wouldst be a jewel-joint in the Bridegroom's Bride? Thou mayst. He waits to make thee such. The place for praying ones was never so open as now. God never so loudly called into it as now. Never so many were pressing in as now. Never the Holy Ghost so brooding to make "remembrancers" "who cease not night nor day" as now. Take His own word "Jewels" and break at His feet, and ask Him to make you one.

The Most Needy Rescue Work in India

Mrs. M. W. Chapman



HAVE often been asked, "What is the most needy phase of the Pentecostal work in India?" "Who are most neglected and most in need of help?"

These are not easy questions to answer, but I think I am safe in saying that there is no part of the work more needy than the rescue work, and surely there is none more difficult. The missionary who throws her whole soul into the work of rescuing the poor Indian girls, many of whom have been sinned against more than they have sinned, is in great need of the prayers and support of God's people.

Many Indian girls have been dedicated to the temple service before their birth, which means a life of shame. A greater number have been sinned against by male relatives when mere children, and are no more responsible for their sin than you and I are responsible for what we were taught to do in childhood.

Pandita Ramabai has a rescue home in connection with her large institution, where hundreds of girls have been saved and many baptized in the Holy Spirit. Miss Bacon with her Indian assistants has been in charge of this department of the work for the past ten years. Those rescued number between two and three hundred, and they are constantly coming in from all parts of the country. Many are of the very lowest and hardest classes and their awful need almost appalls one. These girls must be clothed and fed and carefully and prayerfully trained. Few of

them know anything about work until taught it by long patience and perseverance. Pandita Ramabai never turns away a poor, deserted girl, no matter how much toil and suffering and expense may be required to save her.

The only other Pentecostal Rescue Home in India with which I am acquainted that is run on faith principles, is that conducted by Mrs. Clark near Bangalore, who has given about twelve years of her life to rescue work in India. She took charge of a home that was formerly under one of Ramabai's widows at Dodaballapur, South India. Mrs. Clark and her assistant both received their Pentecostal baptism about a year and a half ago while at Miss Orlebar's Home in Bombay. I have not heard from her about her needs, but I feel the Lord has led me to put her work before the readers of THE EVANGEL that they may uphold her by their prayers and by gifts as He may lead, for, as much as rescue homes are needed in India, a number that have been opened have had to close because of lack of funds.

The expense of carrying on a work of this kind is greater than that of an ordinary mission school of the same number. Many girls have to be brought from long distances, and not only their own traveling expenses provided, but often those of a worker who accompanies them. Added to this expenditure there is the constant changing, sending out those who have been saved and trained and taking in new ones, all of which requires money. It takes a long time of training and prayer before many of them can be of any help, but it is truly a work of the Master's ap-

proval, and I trust a number will be led to pray much for this work, and also that God will send out laborers for this service.

It has been a great joy to me to sit down on the floor by the side of a few of these poor disheartened, despairing girls, and weep over them and pray with them until they find the sinner's Friend. But they often have their temptations, and need to be upheld by God's people in prayer.

I could give a long list of names of dear rescued girls who are now saved, and some baptized in the Holy Spirit. Many are now happily married or are in service, or preaching the Gospel, living clean, pure, godly lives, but I can never tell the days and nights of prayer, the patient training and forbearance, the very pouring out of the missionaries' lives that it costs to bring them to Jesus.

But to show you that the labors have been abundantly rewarded I want to tell of some of the results of rescue work.

One dear girl who had been dedicated to the temple service by her mother when a baby, was truly "rescued" though she was not a rescue girl in the common acceptance of the word. In the providence of God, Mrs. Clark induced her mother to let her have the child when she first opened the Home. This is not an easy task to accomplish as the poor, dark-minded mother thinks the gods will be angry with her, and bring some calamity upon her if she does not keep her vow.

This girl developed into a good, useful Christian woman, and for years has been one of Mrs. Clarke's trusty helpers, and whether caring for the children or cooking food for the workers, she has always been faithful and trusty, but the best of all is to see her rejoice in her salvation and to see how deeply she loves the one who rescued her.

Another one of these precious jewels was S. who was brought to the Home a helpless, deserted, disagreeable wife. A more hopeless, helpless, ignorant person it would have been difficult to find, and in addition to it all she was very unwilling even to *try to learn*. It was months before her indolent soul and sluggish mind was awakened enough to take hold of work at all, but the blessed Jesus found His way to her heart and then she went to work with a will that was a surprise to all. She learned to cook and sew and do all kinds of housework. Five years ago while I was helping for a time in Mrs. Clarke's Home, S. had charge of the kitchen and dining-

room work. Every day she would leave the sewing class at three o'clock and go alone to the kitchen. At five o'clock she would call us to a well-prepared meal, cooked in European style, as Mrs. Clarke had taught her.

If you could see her now and hear her sing and shout the praises of God, you would never imagine that it was the same helpless creature that came into the Home some seven or eight years ago.

One morning a carriage drove up to the door of a Home where I had charge temporarily, and a high-church nun alighted. She came from a Home which was on the order of a Roman Catholic institution, and asked me if I would take a girl off her hands. She said the girl was in most respects a good girl but she had a bad temper and she had told her if she gave way to her temper again she should leave the Home. As a matter of course the girl gave way again. How could she help it when she knew no higher power than the priest to help her? I consented to take her on condition that she give her over entirely to us, to which she agreed.

The girl was a bright, intelligent, educated girl; spoke English well and had been a teacher in two languages; was able to more than pay her way with her needle. Her parents had died and she had been left to make her own way in the world. This she was able to do, but she told me afterwards with tears how many good positions she had lost because of her uncontrollable temper. From a child she had been in the habit of giving vent to it in such a violent way that she filled everyone in the home with fear, and in place of checking her, they indulged her to keep her in a good humor. She had seen an advertisement in a paper from a distant city calling for girls to do office work. Not thinking of anything wrong she answered it, left her relatives and was a stranger in a strange city, at the mercy of the scoundrel who lured her to her ruin. Filled with remorse and shame when she realized the situation, she lay night after night bathing her pillow with her tears. Her grief became unbearable, and she felt she must find a friend in whom she could confide her trouble and who would help her out of the clutches of her deceiver. She heard of a woman who was helping such unfortunate girls, told her her sad story and asked that she might be put in a rescue home. She was sent to the Home above mentioned, and from there came into our hands.

After coming to us she had several violent out-

bursts of temper. Once I had to call in a neighbor to help me deliver another girl from her hand, but after some months of patient, loving dealing "Callie" learned to know Jesus as her Savior and the great secret of trusting Him to keep her.

For about four years now she has been a teacher in a mission school and doing Gospel work. With joy we think of what God wrought in this dear girl's heart and life, but we are sad because of the many who are not delivered because there is no one to help them.

Well do I remember a dear widow who was brought into a certain Home by her friends. Her people were high-caste and well educated, and her father was a government official. She stood in our midst, timid, trembling with fear from head to foot until another dear girl who had been a mother at thirteen years of age and blessedly saved for some years, went to her and in her sweet, loving way, won her heart.

She was soon brought to Jesus and I never saw more hearty repentance of sin than she manifested when she heard the truth. She was converted, baptized in the Holy Spirit and spoke in a new tongue. She became one of the most faithful, self-denying girls I have ever met for such a short Christian experience. Her people supported her in the Home but she worked at fine needle work to help support the Home. Often have I known her of her own accord to work long over time to finish some piece of needlework.

After a few months she began to see how she should live in her father's home and begged to go back and prove herself a dutiful daughter. Her father could not take her to his home but permitted her to live with a friend, a lawyer who had broken caste. Here she bought cloth and thread with her little spending money, and made articles with her needle as she had learned in the Home and sent the money from time to time to the Home where she had found her Savior. She has since gone into a Christian school to be educated in English and trained as a Christian worker.

These are but a few of the precious girls who have been rescued and brought to the feet of Jesus by faithful workers. I could tell of many equally wonderful results of souls that have been saved from awful depths, but my heart grows sick as I think of the thousands unrescued.

It takes long months of patient toiling with these unfortunate girls and many prayers and tears; travail of soul and a strong holding on to God in faith, but when such precious jewels are saved out of the mire and sin of heathen darkness and crime, it pays a thousand fold.

May this story of God's wonderful grace which transformed these lives from the blackest of darkness to the radiant light which comes from the indwelling presence of the Holy Spirit, encourage God's people to pray and help rescue those who have sunken to the deepest depths.

A Season of Refreshing

Good Word from China

W. W. Simpson Taochow, (Old City, Kansu, China)



WE have long been seeking for God to visit us in love and in power, and we believe we are in the beginnings of an outpouring of the Spirit of God in our midst.

Last April my little daughter, Louise, age ten, had a very blessed experience, about which she wrote unassisted as follows: "The Lord has done a wonderful work for me and has blessed me greatly. It was in the evening of April 22nd. We were done with lessons and were spending the evening singing hymns. While singing my head began to ache and I stopped. As they sang "What a Friend We Have in Jesus" I could not refrain from tears. Oh how sweet and restful it was to me. I went to lie down and kept thinking of the last two lines,

'In His arms He'll take and shield thee,
Thou wilt find a solace there.'

"My head was aching, but I gave my head to Jesus and the pain ceased. As I lay there it seemed I was resting in the arms of Jesus. The next morning while at prayers I could not keep from crying and singing snatches of a song which we were learning. I am so happy and so glad that I belong to the Lord. Oh how blessed it is to feel that I am His! Praise His Name!"

Our Annual Conference has just adjourned. It was the best conference we have had for many years. Difficulties and misunderstandings were put away and with a great measure of unity we worshipped God together. After deciding to open a new station on the Tibetan border at the city of Kuei-teh we set apart three of our number for this purpose. As they knelt we gathered

round them and in the Name of the Lord laid our hands on them, praying the Lord of the harvest to go before them and open the way for them. As we did this the Lord manifested Himself in our midst, and so filled our hearts with joy that three of us burst into uncontrolled and irrepressible laughter and shouting which lasted for some time.

During this time my son, William, aged nine years, burst out crying. For some time he wept unrestrainedly, and when I asked him why he cried he said, "Because I have sinned so." We went on our knees in prayer for him, and after prayer he arose and said the Lord had forgiven him and given him a clean heart. He began to praise the Lord and finally joined in the shouting.

While they were shouting for joy, singing praises to God, the natives began to come in to see what was going on. The doorkeeper came under deep conviction and walked forward for prayer, confessing his sins and crying out for mercy. After prayer he received peace and was filled with holy laughter. Some of the Christians confessed sin and coldness of heart, and wept and prayed their way back to God. The girls in school came, the power of God having come upon them while lying in bed, and as they wit-

nessed the scene they fell under conviction. My oldest daughter, Margaret, aged twelve, who together with Louise, aged ten, had been accepted for baptism on confession of faith, and both of whom had been deeply touched by God during the meeting, now went among the Chinese girls pleading with them to give themselves to the Lord, and travailing in prayer for them. The very atmosphere of heaven filled the room and I felt it would be no surprise to me if the rapture should immediately take place. Even my little Mary, aged four, was deeply moved and burst out crying saying she wanted to give herself to Jesus. Kneeling and sobbing she gave her little heart to God. And little Alive Ekvall, only three years old also was deeply touched, and in her simple way gave herself to the Lord. Before the meeting closed at 10:30 there was hardly a single person on the premises who was not deeply affected.

But blessed as all these things are, I for one believe they are only the beginning, and I am looking to the Lord for a still mightier outpouring of the real Pentecostal baptism in the Holy Spirit with the scriptural signs following. Let all the saints pray for us that we may be true to God at all costs and follow Jesus all the way.

Mountain Peaks of Prophecy

MOUNTAIN PEAKS OF PROPHECY AND SACRED HISTORY" will be ready for sale in book form by February 15th, 1911. This contains the nine lectures by W. H. Cossum that have appeared in the *EVANGEL*. We believe the book will have a large sale for it is a masterful presentation of those great themes of prophecy and history so absorbing to every child of God at this time. The subjects of the nine lectures are: I. Unfulfilled Prophecy; II. The Indestructible Jew; III. Zionism; IV. Jerusalem; V. The Land of Israel; VI. The Jew and Pentecost; VII. Antichrist; VIII. Babylon; IX. The Coming of The King.

We give below Brother Cossum's preface, but before we do so wish to say that although there are some paragraphs in it almost verbatim with some things that Brother Myland had in his first lecture on Revelation, yet we know that neither knew anything of the other's views at the time the preface was written.

PREFACE

These lectures are not intended to be a final word on Prophecy, a dogmatic series of utterances from which none can differ unchallenged, but are merely set forth as MOUNTAIN PEAKS, blazing by the way, index fingers pointing in the right direction, thought producing suggestions.

When we begin the study of prophecy we desire details, finished and settled, and we desire others to fur-

nish us with such finalities, but as we advance in our study we fall into the scripture movement, are willing to drop some of our detailed conceptions, and content with the grand, sweeping, general trend of prophetic movements in the Word, leaving the details to be wrought out in the day of fulfilment. Not that there are not details given, often in startling clearness, but we are rather impressed with what we believe to be the fact, that a great surprise awaits those *absolute* teachers who will brook no contradiction, and who *know* that things are to be just as they depict them. Some authors impress us with this dogmatic spirit.

A wise saying of the late Dr. F. L. Chapell of Boston has impressed us for years, to the effect that in nothing else are the various prophetic schools so clearly wrong as in declaring that the other school has nothing right. The final picture will be a composite of the central views of all schools.

There is much in the historic school, and the futurist is right also, but the greatest truth is probably in the harmonic thought. The historic tends to the great future consummation, and it is toward that that we desire our eyes to wander most often until they become fastened to it as the star of our hope.

It is with considerable diffidence that we permit these words of ours to go into book form, but we do so with the prayer that God will bless them to the glory of His own Name and that of His Son whose coming we shall hail with great joy. W. H. COSSUM.

The book will be neatly and substantially bound in cloth, and will cost 65 cents, postage 5 cents extra. It will make an appreciable gift to your friends.

Published by

William Hanner Piper.

3616 Prairie Ave., Chicago, U. S. A.