



The days of Heaven on the Earth

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

HAWKIN & CHESLER

Forgiveness

Joseph and his Brethren—Gen. 45:1-45

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HIS sweetly human and ever-enthralling story of Joseph and his brethren; thousands of years old, yet fresh as the morning, set near the forefront of human development, young in the world's literature, is yet of matchless worth for the inculcation of spiritual and moral lessons that are eternal in their scope and moral grip. Simple enough for a child's understanding, winsome in plot and diction; this story in its biblical form is today a perpetual challenge to the mind of genius, to the pen of the ready writer as well as the teacher of religion, to produce not its superior, but its equal.

A national crisis in economics, especially in the food supply, had arisen even in the Empire Kingdom where agriculture was both a fixed science and a settled art. Out of the distant heart of the sunny continent flowed a life-giving stream of water, at once fertilizing to the soil because of the annual top dressing of silt and also because of the refreshment and enrichment of the old fields. Thus from the high water mark, crops for the ensuing year could be predicted and the royal budget calculated in advance.

In old days, when the volume of the flood decreased or failed, wise men knew too well, the sure results. They foresaw famine-hungry little ones tugging at mothers' skirts crying for bread; whole villages filled with skulls and bones instead of toiling adults and laughing children. Terrible as was this horror, it was followed inevitably by some pestilence and the fertilizing of the soil with the chief part of the population.

In such a crisis, who should be the Nation's deliverer? To whom could the ruler of the Nile Valley region, called by a title which in varying languages may be read as Mikado, Sublime Porte, or Pharaoh, turn in this hour of need as father of his people? To whom but the one man, still young but in whom experience and ability seemed to unite as in no other? He, though once a slave in prison by false accusation, had shown neither bitterness nor hatred and had with calm, prophetic eye, told not the fortunes but the reality of life to his fellow prisoners. Twice had he been oppressed and injured by those above him, but instead of nursing grudges and studying plans of retribution, he looked to

God who would repay. A convict but not a criminal even as was our Master and Saviour. He sought to heal rather than harm. So Joseph, once the deserted boy in the pit, the innocent and wrongfully accused servant, the captive in prison was chosen to be second in authority appointed by the Egyptian King himself, as well as he was chosen to illustrate for all time the workings of that Divine Providence that watches the falling sparrow. Joseph when restored to honor and lifted to high office, gave himself not to vengeance but to wisdom. Such a man was fit to rule.

Let us note a few of the truths shadowed forth in the most fascinating of all ancient narratives. The story of Joseph is not a piece of sculpture or a painting on the wall. It is the elaborate work of art as it is the fruit of inspiration. It tells not only the movement of events and the unfolding of a plot, but it portrays and reveals in a most artistic form the variety and contrasts of men in many grades of life, and while teaching truths eternal, shows the development of personality and the revelations of character. No one, whatever his natural limitations or inherited tendencies, need for a moment be discouraged, for whether in pit or in prison, God will hear prayer and His grace will work. The penitent soul, the reborn man may not have Joseph's talents, his environments, or his opportunity; but that God is as truly his Father and will hear him when he calls is a truth founded on the Rock of Ages. It may be only ordinary common sense, a true business instinct as of the busy ten-talented man compared with the lazy grumbler and the ungrateful accuser who interred his one talent without even the foresight of a dog who buries a bone against an hour of hunger, for great traders and corporations to waste no time or money on revenge upon rivals, but to press on. It is mere waste of time to lose opportunity. In business, as in life, one must give up the lesser things for the greater.

"And Joseph said unto his brothers: 'Come near unto me, I pray you' and they came near and he said 'I am Joseph, your brother, whom ye sold into Egypt. And now be not grieved or angry with yourselves that ye sold me hither, for God did send me before you to preserve life!'"

This is the dramatic climax of one of the

most beautiful and dramatic stories in all literature. It is a scene of infinite tenderness. Here stands Joseph revealing himself in forgiving love and fraternal kindness to the brothers who have so deeply wronged him. He had been treacherously sold into foreign slavery; he had been made to face the wilds of the tempest; he had suffered in the darkness and the dungeon. Now with power to avenge himself, exalted to rulership, he faces these treacherous brothers, suppliants for the favors of an unrecognized prince: and lo! he is pouring his heart out over them in tears and loving words, assuring them that only brotherly kindness fills his heart and all their past misdeeds shall be forgotten. Not often in story or real life have the tables been so completely turned or the hitherto unworthy been so completely restored at once to worthiness and favor. Such a scene may well serve to illustrate the strength and beauty of forgiveness. It requires rare strength to forgive such deep wrongs as Joseph had suffered. His gentle and trusting nature which had led him to pour forth his innocent dreams in the presence of the family circle had been grossly betrayed by those who should have felt only kindness toward immaturity. Jealousy and envy had risen up against him and his very ministry of kindness had been made the occasion of his utter ruin so far as the plans of these brothers could bring about ruin. His happy youth under the care of a loving father had been turned into darkness and dismay as he was torn from home and love and made to wear the yoke of a bondman in a far country. How the memory of those hours of bitter experience in the pit where he was thrown and those days of weary travel toward Egypt away from all he loved, and those years of servile toil in prison must have lived on in his soul! His great affection for home and kindred, for his father and younger brother had been set at naught and despised and had been robbed of all its opportunity for expression of service.

And now he is forgiving his brothers who had wrought all that wretchedness in his life. There is strength in such an attitude of forgiveness. No weak soul can thus triumph over self and the natural instincts of the human heart to requite a wrong. To ignore those who have wronged us is not impossible; to have nothing to do with them; to forget them in a sort of contempt is possible for ordinary people. There are people too weak to entertain even wrath with any degree of continuance. But you cannot look to such for genuine forgiveness. It is

not a great thing to say: "I wish the one who has wronged me no harm, let him go his way and I will go mine: the world is big enough for us both—I shall not pursue him with vengeance—I wish never to see or hear from him." One who says *that* might even be persuaded to charity in case of need to the man who has done him harm. Probably some such attitude has been mistaken sometimes for forgiveness. But it is not the attitude in which Joseph stands before us today. The world is not big enough to hold both himself and his brothers estranged. When he has found them he must somehow reclaim them to love and brotherhood. He must find it possible somehow to come into brotherly relations with them. It is not enough that he entertains no grudge; he must find a way for the renewal of affection and for the expression of brotherly regard. Weakness will not achieve that which calls for strength of character. All the more does that spirit of forgiveness which is to culminate in reconciliation, mean strength in one who is in a position to punish wrong doing and demand reparation for evil.

If Joseph had met his brothers on a plane of equality; if like them he also had been in need; if together they must work to feed themselves and family; then it might have been easier to adjust past wrongs. But when Joseph meets his brothers he is a prince and they are suppliants before him. How human the impulse to triumph in their presence; to make himself known to them indeed but to make himself known as one in position to shame them and to taunt them with their ill desert which has wrought itself out in their present humiliation. How human the impulse to feed them as a prince may feed a pauper with the consciousness and display of his superiority. But there is no suggestion of anything of that sort in this story. For his own noble purpose Joseph does indeed seem to treat these brothers harshly. For a time he is the stern and exacting ruler whose tests must be met to the letter. But this is before they knew him, and it is not for any gratification of his own: it is rather paving the way for full forgiveness when room and opportunity have been prepared. He must test these men and prove their sincerity and integrity before forgiveness can become a reality in whose blessings they may share. In his own heart is nothing but the spirit of forgiveness from the first meeting. Forgiveness is not an easy process after all. To say words of forgiveness may not be hard, but to make them mean for both self and the sinner actual reconciliation and restoration

of fellowship is more difficult. Somehow between man and man as between man and God, must stand a cross before forgiveness is a recognized reality. In the Divine heart there is only love. But love that melts and wins and reconciles must know the power of sorrow. It is not possible to forgive in indifference. Forgiveness is something more than letting one off from just deserts; something more than remitting the penalty of wrong-doing. A loveless tyrant might do that. But love cannot so easily do that, and one who really knows the meaning of his wrong-doing cannot accept that as forgiveness. Barabbas might have been content to be let off, but the woman who poured her precious ointment with her tears upon the feet of Jesus, knew better the meaning of forgiveness. The tragedy of sin for the hardened criminal is the dread of punishment. His notion of pardon is being delivered from pain, from prison, from hell. A truly penitent wrong-doer often covets the suffering which is due him and justly follows sin. Not that he must *suffer*, but that he is *vile*, is his lament.

Forgiveness must mean restoration of right relations. Here then are the brothers of Joseph. All that brothers ought not to be they have been. Envy and jealousy have impelled them to gross crime. They have sold their brother. But worse than that they have sold their manhood; they have parted with honor and truth. Failing to be real brothers they have failed to be real sons and have brought their father to the depths of sorrow. Now they stand in the presence of Joseph whom they have so basely wronged and his heart yearns over them. Does he at once declare himself and cry out his words of forgiveness? That is too easy. He feels no vengeance but he represses the natural instinct to fall upon their necks with words of welcome and pardon. He must prove their hearts and know, if they have found the brotherly and filial spirit; he must learn if it is possible to forgive them in such a way as to insure that they henceforth shall be sons and brothers indeed. Forgiveness is a great thing. It calls for strength of mind and heart. It means not simply gratifying the desire to bless but making the way of blessing possible through access to hearts that were hard. Joseph must do more than let them off from outward penalty of wickedness—he must help them to inward appreciation of the nature and quality of that wickedness and to actual hatred of it which shall mean renewal of love. In forgiveness they must find not only assurance of their

brother's love for them but of their love for him and their purpose henceforth to live in right relations. All this Joseph secures by his wise self-control and delay in speaking the word of pardon. When he can read in their faces and see in their actions that they have found a new spirit, when they return with the unhappy Benjamin pleading the aged father's love for his youngest child and begging that one of them might be allowed to suffer for the lad, then the time has come when words of forgiveness may be spoken. Then Joseph has won in his contest with evil. The strength which gave him victory when fierce temptation assailed his own soul, enables him also to subdue the spirit of evil to which these brothers had yielded. Chastened, subdued, penitent they may be freely forgiven and may enter upon a new experience of life. Was ever a scene more beautiful than the scene of forgiveness and perfect reconciliation when Joseph makes himself known to his brothers. What a beautiful word from the lips of Judah has brought the situation to its climax: "Now, therefore, let thy servant, I pray thee, abide, instead of the lad, a bondman to my lord, and let him go up with his brethren. For how shall I go up to my father if the lad be not with me lest I see the evil that shall come on my father." Nobler words were never spoken, nor nobler offer made till Jesus Himself came to bear our griefs and carry our sorrows. Joseph's loving heart can bear no more when he hears these words of brotherly and filial devotion. His long pent-up feelings must find expression in tears and sobs of joy. This is no scene for the eyes of aliens. Joseph must be alone with his brothers as he calls them near and allays their fears and comforts their grief. It seems to them too good to be true as this prince weeps over them and says: "I am Joseph, doth my father yet live?" For very wonder and gladness they cannot answer. What a foregleam of Jesus! "Come near to me," is the cry of the Divine love to men who cannot believe for the wonder of the gracious revelation of mercy and peace.

How gently Joseph deals with these troubled and penitent brothers whose thoughts leap back instantly to the cruel deed at the pit's mouth when for silver and to gratify envy they sold their brother. He reads their thoughts and to assuage their sorrow he dwells on the one bright side of the situation which has proved to be a link in the chain of causes that saved the family from starvation. "Be not grieved with yourselves that ye sold me hither for God did send

me before you to preserve life." Imagine if you can the bewildered happiness of these men thus confronted after the long years of unrest in their souls for their brother, amid such a flood of graciousness and affection. How beautiful that no bitterness but only love and good will toward them found place in his heart! Nor does this kindness limit itself to words. This princely brother will be a benefactor to the entire family circle. There is a plan for the aged father and for the little children. There is a home and a renewal of family fellowship waiting. All that love and power can do is planned for future well being. This prince among brothers is a princely giver. With his heart goes all he can command. And that is like the grace of God which not only forgives the past but makes the future blessed in His love.

We have studied this story to little purpose if it has not impressed upon us the beauty and worth of a forgiving spirit. How can we live on, cherishing hatreds, nourishing anger, toward those who have done us wrong? How much

nobler the spirit which seeks to break down barriers, to win to friendship those who are estranged, to make peace and good will abound where wrath and strife have wrought sorrow! It may indeed be necessary as Joseph found it, to devise ways whereby forgiveness may be made a real force for blessedness. It is not an easy matter to win one who has done us wrong. It was not easy for God to win the world and make forgiveness of sin real. It is God-like to win and to forgive. It calls for strength and beauty of character to do away with wrong through the exercise of love. Where else have we learned the strength and beauty of the divine character as in the revelation of forgiving grace which Jesus brought to us?

Joseph has often been called a type of Christ. His spirit revealed in relation to his brothers was Christlike. And Christ calls upon us all to exercise such a spirit. He taught us not to be overcome with evil but to overcome evil with good.

"And the Lord Looked upon Peter"

Why Christians Deny their Lord

Mrs. L. M. Piper, 4557 Oakenwald Ave., in The Stone Church, March 16, 1919.



I WANT to take for my text to-night Luke 22:16, 62, "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly."

I do not know if you have ever thought of this as it came to me today. It is an old theme, and yet the Word is ever new. The nature of Peter's sin I think we can get a little idea of from the fiftieth to the fifty-ninth verses, where a certain maid looked at him and accused him of being one of the disciples of Jesus. It is very easy for us to criticize Peter, but it was quite natural for him in the human, when he found himself in those surroundings, to deny his Lord. You might say, "If I had seen the Master and been with Him as Peter had, I would not let a little slip of a girl make me deny Him," but friends, it is very easy, when we come in contact with the scoffers of the religion of the Lord Jesus for us to deny our Lord. I believe God will strengthen every honest heart for the conflict if he will only listen.

The act of Peter was a deliberate one, for he was warned by the Lord Jesus Himself when He said, "Simon, Simon, Satan hath desired thee to sift thee as wheat." I believe that every Christian receives a warning from the Lord before he yields to temptation. It is when we haven't walked closely with the Lord, when we haven't had real fellowship with Him that we are swept off our feet. When we are in the counsel of the wicked and surrounded by scoffers; when we associate with them wilfully, it is very easy for us to deny our Lord. Strange, is it not, that it is so much easier to do evil than to do good. Take a mere babe, and he wants to do things that are naughty, even though there is something within him which says he should not do it. There is that evil tendency that Satan plants in our hearts to make us do wrong, and we as followers of the Lord Jesus have to keep close to Him lest we find ourselves on the side of the scoffer. I wonder how many here have denied their Lord during the past week; in your social life, in your home life, in your religious life; in the duties of the church which you knew God was asking of you, and He showed you in your innermost heart if you did not do that thing you would fail, and yet you deliberately seek the

companionship of those who will lead you to deny your Lord.

I have been very much interested in watching the young people of our land, and it is surprising how easy it is for young Christians to drift with the world, and hard to stand up for the Lord. They would not carry a Bible on the street car but do not hesitate to carry a novel. Some will listen to their associates tell about the latest show, but have not the courage to voice their convictions against it. We don't think anything of speaking to a neighbor about the war and political conditions, but are we as willing to say a word about Jesus and His near coming? Is not this denying our Lord in the same manner as Peter did? I do not believe that we should be tactless or force our views down people's throats, but the Christian should be more willing and ready to speak a word for his Saviour than to talk of the things of the world, or even the world war.

There was one thing in my husband's life that I always envied, and that was his ability to talk to strangers about the Lord. He seemed to have a real gift to be able to turn a conversation on to things divine, and greatly enjoyed it. To many of us, this is a cross, but if we are open to the Spirit's leadings, a conversation can be used as a means to a man's salvation, who perhaps would never have another opportunity. There flashes in my mind now an instance of a man who gave his testimony down town in a rescue mission. He had been a Catholic priest and was riding along on a train, and there was a Salvation Army officer on the same car. Something happened to the engine and they were afraid of an accident, and at an opportune time the Salvation Army man said to the priest, "If anything should happen would you know that you were ready to meet Christ?" The priest looked at him offended. He had on his clerical garb, and resented being so accosted by such an insignificant man, but down in his heart he couldn't say he was born again. The Salvation Army officer pressed the point, and the priest said, "I should say all the prayers I ever knew." The officer said, "Why don't you go to Headquarters, to God direct?" Just a statement like that set this learned man to thinking. They separated, and when they got to their destination the priests (there were three of them) went off to a hotel. While in the hotel, two excused themselves to go into the smoking-room. He didn't smoke, he felt it was not quite right, and as he sat in the corridor he heard music, and said to the man at the desk, "Are you hav-

ing a party?" "Oh, no. That is the Salvation Army having a meeting on the street." He went to the door and watched them awhile, and something about their testimonies rang true. He went out further, buttoning up his coat so they could not see his clerical garb, and stood there and listened to the testimonies. One told how he had been a drunkard, another a harlot, and how the Lord Jesus Christ had washed them from their sins. He didn't know anything about such a transformation; he was living with priests who sometimes drank. He promised his superior officer, who was a good, clean man, that he would not do those things, but through his constant association with men of that kind he wasn't refraining. After awhile he forgot all about those two men in the smoking-room, and followed this little band of workers into a hall, a plain-looking, homely little place, with lamps upon the wall for lights. The people got up with shining faces, and spoke about the love of God in their hearts, and he felt he had gotten into good company. When the call was given, hardly knowing why, he went up to the altar, and knelt for something he didn't know what, but he said prayers to the Virgin Mary, and mother of Jesus, and rambled them off. Finally a lady officer came over to him and said, "What are you, anyhow?" He said, "I am a priest." She said, "You will never get what you are seeking that way." Friends, we cannot help people by going at it negatively. We do not want to say, "That is not the way," but "This is the way."

After awhile another woman came over. He said she was the homeliest woman he had ever seen, plainly dressed, but plainer in the face. She said, "Son, what is the matter? What do you want?" He said, "I do not know what I want. I have something in my heart that wants something." "Well, you want the Lord Jesus Christ," and she said, "I have a little granddaughter who is working down town. She doesn't make very much. What would you think of her if she came to me with, 'O, Mother Mary, Virgin Mary, Mother of John, Grandmother, will you please give me \$15 to buy a suit?'" and she went on in that simple way and reached his heart. "I have a little grandson. Suppose he comes to me, 'I'd like to go down and take swimming lessons. O, Mother of Jesus, Virgin Mary, Grandmother, won't you please let me have the money?' I'd feel like slapping him in the face," and he said, "I felt in a sense I was being slapped in the face. I wasn't getting anything." She said, "Why don't you cry to your Father in heaven and get somewhere." With that he put up

his arms and said, "Oh, God, I don't know how to get through," but he prayed like a simple child would pray and something happened. All that bondage and all that burden rolled away, and he knew he was a child of God.

Friends, when you are among good company it becomes contagious to get right with God. And when you get in the wrong company you are contaminated. The devil will get us among the scoffers if he can, and make us to believe in order to be in favor that we have to do as they do. One cause is an undisciplined nature. Mr. Piper used to say he could tell every spoiled child in his church after he had grown up, by the way he served God. A child who would not obey his parents will find it difficult to obey God. A young person who is undisciplined and impetuous will need much training to be a follower of Christ. I believe one reason Peter fell so easily was because he was so impetuous. He hadn't learned to control Peter. We wonder why people fail so quickly; why they get lukewarm and cold, and lose their first love. It is because they have not learned to control themselves and become real overcomers. Take a person who hides a Pharisee's temper, a temper that will not brook discipline or be controlled; it is hard for that person to become an established follower of the Lord Jesus. One who cannot say "no" to his own desires or habits, never stands true to Jesus. He may run smoothly for awhile, but let some little thing come up, and he is ready to throw everything to the winds. A nature like that you can strive with and deal with, and bring to the altar over and over again, and there is no change. Why? Because he has never controlled himself. He has never let the Lord Jesus get down where he lives and take that thing out of his heart. How often do we touch lives, men and women who would be great but for some little thing that cripples their usefulness, something to which they will not say "no." It is time to stop failing God. We fail one another, but we dare not fail God in these crucial days. If there is that sin in your life that is eating away your spiritual life, you will never be what you ought to be until you get deliverance.

Then I believe another cause for Peter's fall was his lack of real affection for Christ, holy love. If Peter had loved Christ as he should have loved Him he never could have denied Him. If you love your wife as you ought to love her, when you cut her unconsciously it reacts on your own spirit. You cannot cut your husband, you cannot cut your children without feeling it deep-

ly if there is real love there, but it was because Peter was selfish and thought more of his own flesh than he did of the Lord, that he said he never knew Him. So if you are tempted to say something cutting tomorrow to your brother, or make a sarcastic remark to your sister, and do not resist the temptation, you lack divine love, the real love of Jesus in your heart. "Love suffers long and is kind." Oh that the Lord would baptize us with a real baptism of love, in our home-life, in our church-life, in our social life! Wouldn't our homes be transformed? Wouldn't our churches be transformed? No more unkind criticism; no more hard words, but the love of Jesus radiating out from us.

Then there was that great fear of man in Peter. Just as he was frightened by the maid so he was frightened by the men who spoke to him. Friends, are you cursed with that fear? Fear of what man can do? What people will think? Fear of man's opinion? Let us get to the place where we will not fear aught but to disobey God. It is easy for us to have a fear upon us when we get into the wrong company. We become cowards when we associate with scoffers, and then before we know it we fail God as Peter did.

I think it was the year 1871, a train was running between Oskaloosa and Madison, Wisconsin. On this train were three lawyers. They looked across the aisle at a very dignified man whom they knew, and said, "Judge, come and give us a hand." They were going to play a game of cards. He shook his head, but they overpersuaded him and he sat down and took a fourth hand and played for awhile. Across the aisle diagonally was an old lady, and as she watched the judge playing she seemed to be overcome with emotion. She walked over to the little company and said to the judge, "Do you know me?" He pleasantly answered, saying, "Mother, I never met you as far as I know." She said, "My name is Mrs. Smith. I was down in Oskaloosa for three days with my son, whom you sentenced to prison for ten years. He has just died in prison." She turned to one of the lawyers, "I think you were the prosecuting attorney," and he nodded his head. She said, "Judge, you may think me very bold, but I cannot stand to see you play cards." He looked at her in surprise and somewhat indignantly. She went on, "Let me tell you about my boy Tom. He was a good boy, even though he did die in prison. When my husband died he took his place and worked very hard. We had a team of oxen and were doing very well when some big boys came

to town and taught him to play cards. I told him if he went in bad company he would not end well, but he said, 'Mother, you are an old fogey. Everybody plays cards today, even ministers.' I had a feeling it would not end well, but he went on playing cards. First he just played for the fun of it, and gradually the boys taught him to play for money. He did that and came home late at night after losing quite a little, because he wasn't experienced. I had hard work getting him up in the morning. After awhile things went bad; the farm was neglected and we lost our team of oxen. Then he said, 'Mother, I cannot keep up this work. You sell the farm and I will go into the carpentering business.' I did that but he went from bad to worse." She continued telling them how she tried to shield his name. Oh the heart-broken parents who try to shield their children's names! Little do we know the tragedies in the homes. Sometimes I look over an audience and see men whose sons have not done well; I see a daughter who has not been a credit to her parents. She tried to persuade him to leave his evil companions, but he would not. He came home and begged her for money. He lost heavily and one day became so enraged that he struck her. You get into the devil's clutches and it makes you inhuman. She was horrified to think this son whom she had loved so devotedly should strike her, and she spoke to him harshly. He tossed his head and said he would leave and never come back, and for two or three years she didn't know where he was. She received notice he had been arrested for robbing a bank, and he wrote her, "Oh, Mother, you must save me. I was drunk when I did it. I was drunk and knew how to get into this bank. Mother, you must save me." "What could I do?" she said. "I engaged the best lawyer I could but you sent him up for ten years. I guess you did right, but you little knew how I felt as I saw you take those cards, the very man who sentenced him, sitting here with such an influence. To many in the car you have a big name. Can you play cards when I am sitting in the same train?" The judge rose up in all his manhood, "Woman, you have preached the best sermon to me I have ever heard in my life, and by God's help I will never touch another card." By that time the people had gathered around, and as they drew near Madison many were in tears. We cannot tell what lasting effect those words had on that audience. Friends, you say it doesn't make any difference what company you keep? A young woman told me the other day in my home, "I

would give all my life if I could undo the past years." Peter wept bitterly when the Lord looked at him and brought him to realize his faithlessness. He would have given much had he not taken that step among the scoffers. I saw a man go into a place not many weeks ago who would never recover from the shame if he knew that I saw him go in there. It had no influence on my life except that I went home and prayed. If you associate with the ungodly, as Peter did, you will deny your Christ, sooner or later. I am so glad that Peter was brought to himself when the cock crew, and when the Lord looked at him. God gives the sinner a chance. He gives the backslider a chance. The Lord looked upon Peter and what happened? He got up and left the crowd. You never get relief until you leave the counsel of the ungodly. Then only will the Lord speak peace to your heart. You cannot hold on to sin with one hand, and cleave to the Lord with the other. I feel God is speaking to hearts here, and asking you to leave the companionship of those who would draw you away from God. Will you do that? or will you continue to deny your Lord? Will you let Him speak to you tonight in your innermost being, just like He spoke to Peter, without saying a word?

Often it is the weakness of the flesh which makes us deny Him over and over again, but friends, we do not know how long we may be permitted to live to say "yes" to the Savior, who is looking at you tonight, pleadingly, as He looked at Peter. He is longing with open arms to say to you, "My daughter!" "My son!" If there is one who has been denying his Lord, given way to fleshly desires and been dragged down to the depths; if you have lost control of yourself and given way to temper, the Lord Jesus Christ is pleading with you tonight. "Give Me thine heart." Come out from among the influences that defile, and give yourself unreservedly to Him. Say to Him from the depths of your soul, "Lord Jesus, I want You to control me, because I am unable to control myself." If you want to be established, a real, loyal follower of the Lord Jesus, and not be swept off your feet by sudden temptations make an unconditional surrender and follow Him closely, up the narrow way which leads to life and light and eternal joys.

Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward.—*Livingstone.*

Snares that Entrap the Christian



HE spirit of covetousness grips many a soul today and stands between him and spiritual growth; between him and power with God. When the Christian worker receives his divine call and equipment he relinquishes all. To him the most precious passages in the Word of God are those which magnify the rugged, crucified way; the "forsaking all," the relinquishing of ambitions and the desire to accumulate money, houses and lands. With the mighty inrush of divine love that accompanies the baptism of fire and sets a soul apart for His service, there comes an unspeakable longing to be like the Lord in His ministry; no earthly desires or treasures, all swallowed up in a great mission to the lost.

This is the Bible standard for the chosen and called disciple and marked is the sweetness upon the yielded life, that is purposeless as to earthly accomplishments and plans, but all on fire for eternal gains.

But with the vast majority this whole-hearted consecration is not maintained; the fire burns with less fervency as popularity grows; the zeal is oft mixed with unholy ambition and the daily reckoning of death to the self-life becomes a thing of the past. The interests of the eternal kingdom are not now all consuming but encroached upon by self-interests. The life of self-abnegation is supplanted by a feverish desire to be a leader, sway large crowds, influence great numbers by our voice and pen, and fill our coffers. Ambition, pride, covetousness, once nailed to the cross have again asserted themselves, perhaps so clothed by Satan as not to be recognized as an enemy to be trampled upon. The subtlety of his approaches blinds the eyes of the child of God and before he is aware anyone of these "works of the flesh" are strongly entrenched. Indeed so strongly that a most faithful friend cannot enlighten of their existence. The "falling away" is not confined to the denominational churches by any means but leaves its influence on every mission, every assembly, movement or association set for the defense of the Gospel. The minister, the Christian worker, the man in the humble place as well as the leader, is affected by it. What is the remedy? Humbleness of mind, brokenness of spirit, a deep heart cry for the Holy Spirit to reveal the works of the flesh that are hidden to our own eyes, though so evident to the eyes of others. Speaking to a friend recently of the falling away

in a life once greatly used of God, because of self-exaltation, the question was asked, "Is there no one to help her; to open her eyes, or must she go on being deceived?"—preaching as she was a crucified life for others, but at the same time exalting herself and her ministry. "Oh," said the friend, "that we might be faithful to one another and in all meekness entreat a brother or sister that they might be reinstated in the grace of humility." Sometimes it is almost a hopeless task to attempt to advise or admonish our friends as they invariably endeavor to justify themselves and heap reproaches upon one who would be a helper. To be truly great one must be clothed with humility; that is the key to power with God, and a confession that is genuine will restore to favor and to power.

A remarkable instance of this is told in the life of Pastor Hsi (pronounced She), a Chinese man of letters and Confucian scholar. When he was converted he took upon himself the name of "Devil Overcomer" and for many years had supernatural power over demons and scores of unfortunates were delivered through his instrumentality. One day there came to one of his conferences a young man who was supposed to be under the power of evil spirits. "He was often seemingly quite well for weeks together, though at other times thrown into a condition so terrible that it resembled the worst sufferings of demoniacs described in the Gospels.

"During the first days of the conference this fellow was quiet and harmless enough, but as the meetings proceeded he was seized with a violent access of frenzy, dangerous to himself and others. Hsi was out of the way at the time and returned to find the trouble at its height. He was immediately made aware of what was going on and hastened into the presence of the raving demoniac.

"Strangely enough, as soon as Hsi appeared K'ong became suddenly quiet. His cries and struggles ceased and the men who were holding him relaxed their efforts.

"'He is well, he is well!' they cried. 'The spirit has departed.' Not satisfied with this, however, Hsi laid his hand upon the young man's head and prayed for him earnestly in the name of Jesus. The result was immediate and complete relief, and there seemed every reason to hope that the trouble was permanently conquered.

"One of the missionaries present was much impressed with all that had taken place and especially with the power attending Hsi's coming and his prayers. Having a sum of fifty dollars at his disposal, he brought it to him, saying: 'The expenses of your work must be considerable, please accept this contribution to be used as you think best.'

"Surprised, and hardly realizing how much it was, Hsi took the silver but had scarcely done so before he began to feel troubled. Fifty dollars seemed so large a sum and it had come so suddenly. He had accepted it, too, without waiting to ask counsel of the Lord. Was it cupidity that had moved him? Had he fallen into a trap cunningly devised by the devil? The more he thought about it the more he felt uneasy. So, leaving the money with Mrs. Hsi for safe keeping, he went away alone to pray.

"Hardly had he found a quiet place, however, before a messenger came hurriedly to seek him. 'Come quickly; the matter is serious,' he cried, 'K'ong is worse than ever and we can do nothing.' Much distressed, Hsi returned to the scene of trouble and the moment he entered the room K'ong pointed straight at him, shouting with fiendish triumph: 'You may come, but I fear you no longer! At first you seemed high as heaven, but now you are low, low down and small. You have no power to control me any more.'

"And the worst of it Hsi knew his words were true. He had no grip of faith or power in prayer and felt distinctly that the money had robbed him of his strength. With shame and sorrow he turned away and went for the silver, followed by the mocking cries of the unhappy demoniac. Then, finding the donor, he openly returned the gift, confessing that the sudden possession of so large a sum had come between his soul and God.

"With empty hands but lightened heart he now went back to the excited crowd. K'ong was still raving wildly, defying any power on earth to restrain him. But Hsi was in touch once more with his Master. Quietly, in the name of Jesus, he commanded the tormentor to be silent and leave his miserable victim. Immediately, with a fearful cry, K'ong was thrown into convulsions from which, however, he presently emerged, quiet and self-possessed, though much weakened for the time being.

"This was to Hsi a deeply painful lesson, emphasizing afresh the all-important truth that, as he expressed it, 'the ungrieved presence of the

Holy Spirit is more to be desired than abundance of gold and silver.'"

Might it not be true today as with this mighty man of God, that money proves a snare, and oft comes between the soul and God?

There is surely some cause why a man who is mightily used of God for a time, suddenly finds his ministry void of power. If he has humility to search out the reason and pay the price the Spirit of God will be faithful and restore.

"Beware of the Concision"

WE have been deeply pained at receiving an open letter to the Pentecostal Saints by Brother Andrew Urshan, on the question of the Godhead, and stating that he now expects to tour the country explaining this mystery. To us it seems a waste of printers' ink to multiply words on this subject. There has been much discussion on this matter in the past few years, and now that the furore has practically died out, it is a great pity to revive it. The Church Fathers have never been able to settle this question of the Godhead, and have disagreed over those passages which conveyed a double meaning. If they have failed to enlighten the Church, why should we, in the close of the dispensation, when souls are perishing for the Bread of Life, and the days for sowing and reaping almost numbered, spend the precious moments trying to prove a theory which is in no way conducive to spiritual growth?

The passages of Scripture so often quoted, Colossians 2:9, 10, Phillipians 2:9-11, Acts 2:36, etc., are precious to us all, but we cannot see any reason for using them in controversy and as a means for dividing the flock of God.

What has been gained in the past for the Pentecostal people by doctrinal discussions? The path is strewn with divisions, strife, bitterness, schisms, and loss of spiritual power. We do not believe there is one who, in his heart, denies either the Father or the Holy Spirit, in spite of all that has been said and written to the contrary; then why make an issue and divide the flock of God over terms. Some of our precious missionaries have told us that when this "new" teaching was first launched they were deceived into believing that acceptance meant greater power and larger usefulness, but that time had proved there was nothing gained. On the contrary they were grieved beyond measure when they came home and saw the havoc wrought.

Christ is crucified afresh when the church

leaves her great mission of saving souls to preach a "Christ of contention." Sinners are not drawn to theological discussions, and when they see the church divided over petty differences of belief they are repelled rather than attracted to the Gospel.

Satan hates nothing more than unity and fellowship among the true children of God, for he well knows it is disastrous to his kingdom. If the church had remained united and free from internal strifes, she would long ago have won the world for Christ. Satan is ever at work to unite *his* forces, but striving incessantly to divide the work of God and thereby weaken it, and God's children are unconsciously aiding him.

During the great World War the allied nations demonstrated the power there was in united effort. Victory would never have been won if the leading generals had sowed seeds of dissention and divided the fighting forces. But their one purpose to defeat the Central Powers was accomplished because they marched unitedly upon the foe. How true the words, "The children of this world are wiser in their generation than the children of light." Schisms and divisions should not be once named among us, with our high standards and loud pretensions. We cannot overthrow the enemy if we are torn by internal conflicts, but if we presented a strong, *united* front we could defeat him at every turn.

Emphasizing technicalities in the Word of God is never uplifting to the soul, and oft destroys the fellowship and the love in our hearts for each other. Ofttimes our desire to argue and emphasize a truth is not so much to prove the Word of God, but to prove that we are right, and the self-life becomes very manifest.

Some years ago we quoted from the Journal of Christmas Evans, the flaming Welsh evangelist, called the John Bunyan of Wales, to which we again refer. He tells of a dark spot in his life when he left the work of soul saving, to which he had been called throu' a mighty baptism of fire, to engage in controversy over doctrine. He says the discussion so affected him, even though he was in the right, that his spirit of prayer for the conversion of sinners was quenched, and it induced in his mind "a greater regard for the smaller things of the kingdom of heaven than the greater." How true that is today with those who lose the great vision of a lost world and turn aside to technicalities. They have a *greater regard for the smaller things in the kingdom than for the greater*. He further says, "I lost the strength which clothed my mind with zeal, confidence and earnestness in the pulpit for

the conversion of souls to Christ. My heart retrograded, in a manner and I could not realize the testimony of a good conscience. Sabbath nights, after having spent the day exposing and vilifying with all bitterness the errors that prevailed, my conscience felt as if displeased and reproached me that I had lost nearness to and walking with God. It would intimate that something exceedingly precious was now wanting in me. I would reply that I was acting in obedience to the Word; but it continued to accuse me of the want of some precious article. I had been robbed to a great degree of the spirit of teaching."

But weary of a cold heart toward Christ, he determined to pray through, no matter how hard his heart seemed to be. As he continued, he felt the fetters loosening and the old hardness softening, and, as it were, mountains of frost and snow dissolving and melting within him. He found his former strivings with God in prayer, and the longing anxiety for the conversion of sinners, restored. A spirit of prayer also fell on the churches, which he had endeavored to guard so zealously, and a blessed revival broke forth.

A Spirit-filled leader in the religious world, who is very sympathetic towards the Pentecostal Movement and deeply interested, expressed his deep regret that the Pentecostal people were so divided, and asked us the reason. What could we say? The Apostle Paul in writing to the church says, "Mark them which *cause* divisions and offences contrary to the doctrine which ye have learned; and *avoid* them," so we know that they are not of God, or he would not have warned against them. We plead for unity so that we will not be a reproach and a by-word to those who are watching us. Let us not be turned aside from the great work God has given us to do, to discussions and splitting hairs over non-essential matters and terms and phrases which cannot be explained. Shall we not pray that in the few remaining years we have to work, ere the night of tribulation overtakes us, we may stand together, a mighty force against the enemy of souls, and intercede with God that He will not permit our ranks to be rent and torn by division and strife? Unity will not be maintained by argument but by prayer and the spirit of true humility.

"Humility, the fairest, loveliest flower
That grew in Paradise, and the first that died,
Has rarely flourished since on mortal soil.
It is so rare, so delicate a thing,
'Tis gone if it but look upon itself;
And they who venture to believe it theirs
Prove by that single thought they have it not."

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Notes

Our New Quarters

THE Stone Church has now been housed in her new quarters at 70th and Stewart Ave., for more than a month, and we are very much pleased with the location. We feel that God opened this door at a time when we, as a church, were in great need. There were a number of obstacles in the way of our getting this building, but God overruled them all through prayer. A fire had made the old location impossible, but God had this place in readiness for us, and while it is quite a distance south yet we feel He has put us in this locality, and we believe that He will bless.

We are leasing the place temporarily and have the privilege of buying. Indeed, in order to remain there it will doubtless be necessary for us to purchase the property which can be obtained very reasonably. We are praying that we may be in the perfect will of God in taking this step and believe that He will make everything plain. We shall be glad to have the Pentecostal saints pray that God will help us in making this purchase. Some may ask, "Why buy if the Lord is coming so soon?" We would answer that after making the first payment of several thousand dollars it will be practically the same as paying rent, and at the end of a certain period of years the building will be ours. In the eleven years we rented the old Stone Church we paid out in rents about fourteen thousand dollars, which would more than buy the property we are now occupying. Should we be able to purchase now

we will not be under the necessity of having to move on short notice in case the building is sold, which will continually face us if we rent. In the event of the Lord coming within the next few years, we trust it will be a refuge for the oppressed in the Tribulation. Surely churches will be needed then.

* * *

We are arranging to hold our May Convention from the 11th to the 25th, and are believing that God will especially visit us at that time. We long for an outpouring of the Holy Spirit in old-time power and covet the prayers of our readers that God will again meet us.

It is our purpose, so far as lies in our power, to entertain the ministers and missionaries, but we wish all who desire entertainment to write us ahead so that we can arrange for it. All others will be able to find accommodations in the neighborhood as usual. A number of ministers and missionaries are arranging to be with us, and we feel that God will manifest His glory and meet hungry souls.

The church is easily reached from the center of the city by taking the first car of the Englewood L (express) and riding to the end of the line. Then walk two blocks east and one block south to 70th and Stewart. On surface lines take the Wentworth Ave. car on Clark St. going south, get off at 70th and walk west to Stewart; or take Halsted St. car and transfer east on 69th St.

Outgoing Missionaries

WE believe that the next few years will be marked by large numbers of new missionaries going forth to heathen lands. With the opening up of the seas there is already a moving out. We have just had with us a number of out-going missionaries, Mr. and Mrs. J. F. Mueller, from the Rochester Bible Training School, *en route* to India to join Brother Schoonmaker (D.V.) in the fall; Miss Ada Buchwalter, Gordonville, Pa., accompanying Miss Blanche Appleby to China, both of whom are expecting to sail from Vancouver, April 10th. Miss Buchwalter anticipates joining her sister, Mrs. Alfred Lewer in the Yunnan Province; Miss Ruth Erickson, Ephraim, Wis., who will accompany Brother Wm. H. Johnson, Miss Macie Boddy and others to Liberia the beginning of April.

We were pleased to have Miss Appleby with us again. Her stay in this country was no doubt ordered of the Lord as she had the great joy of ministering to her father in his dying hours.

God gave her the assurance of his salvation during his last illness, and made her the instrument to bring it about. Cancelled sailings, delayed vessels, etc., all worked together for the greatest good—her father's salvation. As she now goes forth, that burden is lifted only to be supplanted by new ones facing her on Chinese soil.

How Missions Pay

Dear Brother Perkins, writing from Liberia, is mourning the fact that seven of their number are leaving for America, with only four remaining on the field. Some of the stations will have native workers until new recruits arrive. Brother Perkins sends us a very interesting letter from Jasper K. Toe, one of their most capable and influential native workers, who has been working on the Gold Coast for nearly a year. It is characteristic of the native Liberians, but shows the deep work done in his heart, and that God can keep them when away from the missionaries' influence:

"My dear Mr. and Mrs. Perkins:

"I am very much pleased to receive the letter you wrote me May 27. It is the first letter I saw since I left Cape Palmas. May God bless you and wife. Our hearts full of joy, sir. May God keep you alive. Sarah was much pleased to hear her son Arthur there. Our hearts much sorry to hear about Miss Snyder dead. I am glad to hear that John and Rachael still up there yet, and to know they are doing something for the Master. I am glad you all my missionaries are still at home working. Thank God. I am praying for you all. Forget me not in your prayers. Some people may think within themselves that I forget my God. No indeed! You know in the last week of June the Lord has talked to my heart to tell some people about Jesus. Oh Mr. J. M. Perkins, the thing talk to me very strong that day. I am preaching to Sansadrra people; not them only, but anyone I could find, William and Wilson both helping me. Ah! Ah! who shall run away from God and not be found anywhere he goes!

"Last month I in my room; then comes Mr. Wilson to me and says, 'Jasper, one woman there is sicking. They took her to doctor and he says her time pass. She will die. She willing that you may come and pray for her. She be God woman before but she forget her God. She told her husband two times he might call you to come and pray for her, but the man say her time pass so he didn't call you. I took some boys and we prayed and tried to sing, but she says we might call you.' I took my Bible and went in to the sick woman. When I got to her I read St. Mark 16:17-20. When I read this lesson then we sing. After singing then I says, 'How many of you all have been saved and trust the Lord Jesus?' Two of Miss Hall's boys and Mr. M. were there. I says to those boys and the woman

and her husband, 'I cannot do anything myself but God whom we trusting, He will hear our prayers for Christ's sake, and will honor His words.' I says, 'In the Name of Jesus let us touch her.' When I laid my right hand on her, praying, just like a little warm water pouring on my head first. Then afterwards, it seemed like a strong person shake me up. I do not know the word I talk. I talk a very loud voice. Since I being a man I never cried as I cried that evening. Plenty of tears run out of my eyes. Ten o'clock before we went to bed. In the morning she says, 'I believe truly God's Spirit in that man. My sickness left me night time. In the morning I got up and throw away my cane and walk about myself where I like.'

"Oh Mr. Perkins, since my mother conceived me, I never saw people dying as they are dying out here. More than forty persons could die in one day. It is bad sick."

Brother Perkins writes that Jasper has been a candidate for the baptism of the Holy Ghost, and he believes God baptized him while he ministered in simple faith to this dying woman.

New Stations in India

Two new stations have been opened up in the Gonda Dist. by Brother Harvey, one in Mankapur and the other in Haraiya. The latter is in charge of a native worker, but Miss Anna Helmbrecht with Miss Christine McLeod will have charge of the work at Mankapur. This is a Railway Junction fourteen miles from Nawabganj, and is the center of a good agricultural district, with scores of villages in the vicinity. The township contains about 57,000 souls and 196 villages. The entire county with a population of 654,181 at last census was without a resident missionary before this station was opened. Surely the need is great! one missionary for over 300,000 people, and yet there are those who are not willing even to support this one missionary.

God enabled them to rent a Railway bungalow, a good, substantial brick building, for about \$10 a month, with several native houses. Miss Helmbrecht and Miss McLeod have been with Miss Laura Gardner at Basti who is now coming home on a furlough and have been in India over five years; they have acquired the language and are thoroughly capable of superintending a station. The work will be under Brother Harvey's supervision, who will assist them as God enables him, and he asks that these two missionaries and their new work be put upon our prayer list.

Comfort in Peril

At the close of one of our missionary prayer meetings a sister took home with her a Comfort Box of Precious Promises. It was quite late

when she got off the elevated train near her home, and as she passed through to get to the street, the man at the station was walking the floor excitedly. He told her he was very much frightened; that there were two men lurking near who had been waiting until a late hour to rob the station. She had often talked to this man of his need of a Saviour and he had been rather indifferent, but this night he was not. She handed him the Promise Box, saying, "Take one of these and it will help you." The man took out a promise which read, "Fret not thyself because of evil doers, for they shall soon be cut off." "Oh," he said, gratefully, "I will not worry anymore." The next time he saw her he said that the men whom he feared never came near again. He realized that the little verse of Scripture was comfort from above to his frightened, troubled heart, and that the sister had prayed for his protection.

* * *

Paying our Debts

SOME people think if they have relatives depending upon them they are not called upon to give a tenth of their earnings to the Lord for the support of His work, but this position is not warranted in the Scriptures. Others who have debts, think it is their duty to pay their debts before they pay their tenth to God, but neither is this in accordance with God's Word. In Lev. 27:30 we read, "*all* the tithe is the Lord's; it is holy unto the Lord," and should never be used for any other purpose. God is not pleased to have His portion, which is *holy*, used in buying property, when He has designed it for the support of His ministry. A tenth, used for the support of God's minister, if it enables him to win one soul, will be an investment which will count for all eternity, when bricks and mortar will have crumbled into dust.

One said recently, "Oh, I am taking note of my tithes, and when I get my debts paid, then I will pay the Lord." How we value His interests and ours! This position shows a reversal of the command to seek first the Kingdom of God, and all else would be added. This is saying, "The souls in heathen darkness can wait for a missionary until I get my debts paid." "That out-station must wait for a native pastor until I pay off this mortgage."

Five thousand souls could have been reached by this native pastor for \$10 or \$12 a month, but in the meantime a plague sweeps the village and that investment for the Lord is lost forever. Supposing the Lord comes before the mortgages

are met, will there not be bitter regrets that His own has been withheld? Too late then to give Him His portion! The only rest for the conscience is found in obedience to the Word of God; "Seek ye *first* the Kingdom of God and His righteousness, and *all these things* (temporal blessings) shall be added unto you." If it were permissible for one to pay his debt to man before his debt to God, one could continue contracting obligations, buying property, and robbing the Lord. We believe, however, that there is no debt so burdensome that the Lord will not lift, if this command on tithing is obeyed. The closing words of the Old Testament exhorting people to be faithful in tithing, are of equal weight today, and the promise of poured-out blessing from heaven's opened windows is for those who are obedient.

There are scores of instances on record where giving God His portion brought such blessing upon the nine-tenths that they were speedily able to meet heavy indebtedness. God as a partner eclipses all the earthly partners. An earthly partner would demand an equal share, while God asks only one-tenth, and promises His poured-out blessing, so great it cannot be contained. How like our wonderful God! No thoughtful Christian could withhold so small an amount as one-tenth, if he realized it made God his partner, and insured His unseen hand giving success.

God's faithfulness in honoring those who honor the Lord with their substance is told in the following testimony:

"My sister and I had been giving to God our tenth and looking after our folks. We found it very necessary to build a house, as the one we were living in was unsanitary, so we borrowed \$1,900 to build. Just as we were to undertake the matter we were obliged to send my youngest brother to California for his health, and after we had gotten into the new home, my sister developed cancer, and was taken to the hospital for an operation. My brother died in September, and in the following January our mother died. I went into a nervous break-down, and it looked for all the world as though we would lose our home. One night I went to a prayer-meeting, but I was more concerned about my financial affairs than anything else, I felt burdened and dreadfully worried. As we went to prayer, the Spirit spoke these words to me, 'My God shall supply all your needs, according to His riches in glory by Christ Jesus.' I said, 'Thank you, Father. I will never worry again.' The load lifted and my health began to improve. We

never missed a payment on the home. We gave God His portion and He always proved faithful. The last year I was home I kept up all of my payments and gave God one-fifth of my income. I was many times tempted to think I didn't make enough to tithe, but I felt I never could rob the Lord, and He managed my affairs for me.

"The man for whom I worked was an ungodly, drinking man, and as I was bold and outspoken for truth and righteousness, I realized that he would have discharged me more than once if the Lord had allowed him to, but he wasn't permitted to do so. I had work when no one else in the shop had any, and I ascribed it all to the goodness of God, and because I was faithful with what He gave me. There came a test on Wet and Dry election, and I was talking quite freely on 'Dry.' The assistant manager said to me, 'You had better be careful; remember your bread and butter depends on K. T. & K.' I said, 'No. It does not. God promised to supply all my needs, and if He cannot supply them here, He will supply them some other place. I will stand for truth and righteousness no matter what the consequences.' It pays to obey God. He gave me all I needed and I paid for our home."

"Honor the Lord with thy substance, and the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst forth with new wine."

* * *

The Joy of Giving

IT surely pays to give to God's cause, and carries with it "the blessing of the Lord which maketh rich and addeth no sorrow." We have told our readers how a brother in our May Conference consecrated a piece of land to God and promised that the sale of it should be devoted to the Missionary Home in South China. The land was sold for \$1,200, and the brother was strongly tempted to use a portion of it for an auto which he really needed to attend the services of God's house, but he resisted the temptation and writes of his great joy in having a part in the South China work. The day before the \$1,200 reached China, Brother Kelley had only 88 cts. in the house, and the brother and his wife are overflowing with joy because the Lord used them to answer prayer away off in dark China. God amply rewarded them for the sacrifice and they write they haven't *one* regret. A man who was greatly in need of money offered him a good Ford car for \$200, worth over \$300, and he paid for it with Liberty Bonds. He feels this too was

in answer to prayer, and so God leads us to help each other. An extract from Brother Kelley's letter tells of how God worked there:

"The letter with the offering from the man who sold his property, received, and we were rejoiced beyond measure at this liberal donation. To say that it was the devil who tried to get that man to buy the auto and that it was God that made him regard his promise, is true beyond a doubt. We had met the second payment on the building which was \$5,000, and the amount we had received for the house was exhausted, and we had paid out about twenty dollars over the specified amount. We saw the building progressing and we saw our empty book—and our account in the bank with only 88c to our credit—but thank God we saw something else, and that was, a mighty God whose ability to supply we doubted not. But to look into the faces of those men working every day on the building, and to see the house gradually going up with not enough to pay one man one day's wages, took more grace and faith than is naturally in man. It had to be divine. Then when we received the check for \$1,200 for the home the joy that filled our hearts cannot be penned with ink, and yet it was just what we expected. The Lord had given my wife the Scripture, "He waiteth that He might be gracious," and my little bird story in Matthew 6 had been given me again and again. One morning especially did the Lord make this plain to me, that the little sparrows did not do this and that, but there was one thing they did do, and that was *they obeyed Him*. He asked me if I would obey Him, and I said, "Yes, Lord, by Thy grace." He then gave me something in my heart of hearts that made me able to face this critical hour with victory in my soul.

"The manager of the forces on the work where we are building comes every few days for one hundred or more dollars to supply the workmen. One afternoon he came and I said, "I will give you \$20 and when you want more come for it." But that \$20 was all I had in the house. The next day Miss Leonard came from Canton with the mail, and brought your letter with the offering, the largest we have received at any one time. Bless the Lord, He did wait to be gracious! I have already used part of it on the building, so you see it met a present need. I can see the devil trying to get that man to buy an auto, and there was that mighty Angel of the Covenant helping him to be true to his promise. If he had listened to the tempter, we would have been put to shame over here in South China, which the

Lord said would never happen to us. Is it not wonderful the interest He has in us?

"I don't feel that I could close this letter without saying something about the Christians at Samshui, those in the jail more especially. There has always been a very precious spirit there in the meetings conducted for these poor, unfortunate fellows, but in the last few meetings there has been special blessing. The poor boys had not enough clothing to keep them warm this cold weather, but they said they sat up at night and read their Bible. They had two scriptures on which they wanted an explanation; one was Jno. 3:16, and the other where Jesus said, "Blessed be ye poor; for yours is the Kingdom of God." When our good Chinese preacher explained these scriptures you should have seen them smile. It made me happy to see the joy on their faces."

* * *

A doctor, who was a godly woman, was much exercised over a Christian worker who was dying of tuberculosis. She begged her to take a remedy which she sent her; nothing drastic but a tissue builder, but the sick one returned it saying it would cripple her faith. The doctor felt so badly about it that she took it to the Lord, and besought His help. In her distress she said, "Lord there aren't many such workers. We cannot get along without her." And the Lord said to her, "She is beyond the aid of doctors. If I do not help her it is useless for you to try." Her heart was comforted, and her vision of God's omnipotence was enlarged. The sick one lived fifteen years after that, pouring out her life for God and drawing daily from Him.

* * *

A Pentecostal Missionary Convention will be held (D. V.) at Beulah Heights, North Bergen, N. J., May 24-June 1, inclusive. Meetings daily, 10:30, 2:30, 7:30. Friday, May 30, special services will be held for the graduation of students from the Beulah Heights Missionary and Bible Training School. Missionaries and Pentecostal workers from various states expected. Special missionary offerings will be taken. For further information write to 4741 Hudson Boul., North Bergen, N. J.

* * *

Sowing in new fields

MISS BERTHA MEYER, writing from LoPau, South China, says:

"The whitened field is constantly widening before our faces, and we can but touch on it here and there. Our hearts are stirred at the possibilities before us, and with all that in us lies we want to respond to the call that these needs

sound to us, being deeply grateful to God for permitting us to glean in His harvest field. A trip of some miles into the country this week where we lived and ate and slept with the natives has caused me to meditate with greater wonder and worship at the love of the Son of God, who laid aside His glory to come into this sinful world and give Himself for us. I am glad that He counts us worthy that in a small way we can follow in His steps, and that He gave to mortals the commission to make Him and His salvation known.

"This was our second visit to this place, and have a house here at our disposal, for missionary purposes, but not having been able to get it in readiness, we accepted the kind hospitality of an adjacent village, where they could not have received us with greater good will than they did. Our little band was made up of four, two native Christian women and two of us foreigners, besides a friendly soul who carried our belongings—a basket with Gospels and tracts, and necessary bedding. As we proceeded along the long, mountainous trail, we were joined by other travelers until our little, single-file caravan numbered over twenty, with us in the lead. We arrived at the house of our hostess, and after resting a little we still had time to go out before supper and make our acquaintance with the villagers, inviting them to the evening meeting at the town hall.

"Our arrival was no secret for many a curious one had come to the door of our stopping place, and our going out started many more flocking to us, so we had two street meetings on the spot. Fortunately for us, these people understand and can speak Cantonese, though their own language is the Hakka dialect. They are such a simple-hearted people among the mountains and we were much drawn to them. When we got to the hall and saw the preparations they had made we could not but express to them our appreciation and thankfulness. They had gotten out the one big lamp the place afforded and had it lit. The pews were great long benches and many were already there quietly waiting; others followed after, their lighted torches and paper lanterns guiding them through the darkness.

"We had a goodly audience and our hearts were very much touched at the sight of it. They behaved as if they had been used to religious services. We truly felt the solemn presence and graciousness of God in that place, as we told them of Him who so loved the world. Some bought Gospels and one old man declared over and over that he certainly would not have any priest or wailing when he died, and asked us to come to his house to give him further teaching that he might learn to pray. A woman urged us to go to her village but we found it to be too far away for that trip. A few accompanied us to our lodging place, and though we were silently but fervently longing for rest these dear souls were going to do the right thing by us by sitting up with us for another hour or two and serving

us with hot sweet potatoes and tea. At last, however, we were shown to our corner in a little room to one side, and even the Chinese bed-boards looked inviting. We were past caring about looking around, and our tiny dim light was well-suited to the surroundings lest we should see some things of which we had better be unconscious. It was not long before we were called upon to protect ourselves from the rats which were chasing around, and I gave more heed to keeping beyond their reach than I did to the tigers which we were told had been prowling around there a few days before, although if the contact with the latter had been as close, some care would have been required too.

"When morning dawned outside it was still dark as pitch in the little room, which will give you an idea of light and ventilation of our night's quarters. We started out early to call on our old man of the night before, and had a chance to talk to some of his household, as well as to others along the way as they were working in their fields. We went back to our ten o'clock

breakfast, and that being over we went to another village some distance away, and had an opportunity to address many. The whole district is thickly dotted with villages and we could spend days in going from one to the other. I am glad to say that seven boys from up there are coming down to attend our school. Our Christian doctor has opened up his heart and home and is making it possible for them to attend by letting them live in his house. He has turned over his former home up in the country to us for meeting purposes and a place to live in when we go up there. Yesterday he went to see the carpenter about making some benches. They will be inexpensive and of the plainest, but all right for there, and with the addition of a lamp and getting some housecleaning done, we will be ready to hold forth. We trust these seats will turn out to be 'penitent benches' for many, and that this will be only one link in a chain of lighthouses to send forth light and truth for Jesus. Other places just as needy are waiting, and God is laying them on our hearts."

"If Ye Do these Things Ye Shall never Fail"

The Virtues that Make Us Fruitful

Pastor H. W. Mitchell, in The Stone Church, March 16, 1919.



IN Second Peter 1:5-8 the Apostle exhorts us to add to our "faith virtue; and to virtue knowledge; and to knowledge temperance, and to temperance patience; to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for *if ye do these things ye shall never fail.*"

A certain worker came to me the other day and said, "We have been going out to a certain institution with the Gospel, but there is a person coming of late who is preaching that if they ever have been saved they shall never be lost, and the people are getting under a false impression. There are many who were once saved, but have gone back into a life of sin, and that teaching is giving them a false security. What are we to do?"

We find here in this Word of God that if we meet certain conditions we shall never fail, but it is also implied that if we fail to meet certain conditions, and to do what we are exhorted here, we will fail. Many things in life are uncertain,

if it is true. If we start on a journey across the continent, there is a possibility of our not reaching our destination, through a wreck or something unforeseen. You may take a voyage across the ocean and the ship never reach a port! a man may go into business and fail, people fail in matrimony, and in many ways. Life itself is very uncertain, and we see failure on every hand, but one thing is certain, and that is if we go God's way and obey God's Word *we shall never fail.*

Now what are *these things* to which the Apostle exhorts us, when he says, "If ye do these things ye shall never fail"? It is very clear. Here he says, "Give all diligence"; that is, make your calling and election sure. There are too many today who are indifferent; too many who resign themselves to their environment and fail to push their way through to God. Some one recently related a dream which greatly impressed her. She dreamed she was taken up to heaven, and there she saw Jesus, and in a little reception room where the Lord was, she saw a great crowd of people thronging and pushing up to Him. Each one had a slip of paper on which was his name, and he presented it to the Lord. She noticed on one side there were many with requests, but they were sitting down and not presenting them. It was only those who pushed through the crowd, elbowed their way, as it were, that got an answer. Those who settled down indifferently, didn't get anything. That is

true today. The people who are getting things from God are not those who are settling down and resigning themselves, content with what they have, but those who push through and are diligent and earnest. Those people will have an abundant entrance into the kingdom.

Now the things we are to do if we shall not fail, are given in this fifth verse: "Add unto your faith virtue." We hear much about stirring up our hearts and contending for the gifts, and there is need of this, but if we will follow the advice of the Apostle Peter and be as diligent and as earnest in adding to faith these graces of the Spirit, we are brought to a condition for the Holy Ghost to move through us and work unhindered. Many of us have been held back by fear and because of the counterfeit, but God, we believe, is trying to settle the Pentecostal people, and we fully realize the need of the fruits and graces of the Spirit worked out in our every day life. "Add to your faith virtue"—courage and manliness to go through with God. Some one has said that the devil's calling card is discouragement. Every time you receive his calling card, you open the door for him to be in the reception-room of your heart, and he will be telling you what a failure you are. We need courage to show ourselves men and women of God. As David lay on his death-bed he said in his last message to Solomon, "My son, show thyself a man." God wants His people to be men and women of courage so that they can withstand the influence and the council of the ungodly and evil temptations which assail them, and stand true to God in boldness and courage. If you are diligent to add to your faith virtue (courage and manliness) and these things be in you and abound, thank God you will never fail. The next to be added is knowledge; that is, power to discern between good and evil. Now there are many of our people who lack knowledge. They haven't sufficient enlightenment to discern between good and evil. They may be able to discern between the extremes; between the thief and robber, the blasphemer and the man who is living a Christian life, but there are many other things that come up in daily life that people fail to have sufficient knowledge of what is of God and what is not. In the epistle of James, we read, "Every good and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness nor shadow of turning." Oh today the need among God's people is to have discernment, to know just what is of God and what is not of Him. There are many heresies and false teachings

sweeping over the land today, if you have enlightenment and the knowledge of God, you are able to discern what is of God and what is not. Then he says, add to your "knowledge temperance," which means selfcontrol. There are people who have no control over their appetites, the drunkard and the glutton, and others who have no control over their temper, cannot control their feelings and become angry. There are some who have no control over their thoughts, and a large number who cannot control their tongues; others who have no control over their eyes or their ears, see and hear things that are detrimental to their spiritual growth, the "lust of the eye," listening to false spirits and false voices, but if we will be diligent to have power over the self-life, and these virtues abound in our hearts, the promise is, we shall never fail.

But that is not all. To temperance we are to add patience. A sermon could well be preached on Patience. There is not one here this morning who does not need a greater amount of patience than he now possesses. We may think we can bear much, but there come times in our lives when the unexpected arises, and before we know it we are tempted to become impatient. Only God can bring into our hearts His patience. What is the real meaning of patience? Power to wait and endure. Some people haven't enough patience to wait on God. If He doesn't answer the second they get through praying, up and away they go, with a feeling that there is no use in praying. No patience to wait on the Lord. No patience to endure. Endure what? Endure hardness, endure hatred from the world, persecution, affliction and suffering. If this grace abounds in you then ye shall never fail. Isn't that clear? If a person is courageous he shows himself a man of God; if he has knowledge to discern good and evil he has power to do good and resist the evil; if he has self-control he doesn't give way to temptation, and if he has patience in every trial and never gets out of sorts, he is a saint of God, and saints will never go to hell but have an abundant entrance into the kingdom of God.

Then the apostle speaks of "godliness," the manner of conducting your life, "brotherly kindness" and the last grace to be added is "love." If this chain of virtues abound in your life, not only shall you have an abundant entrance into the kingdom of God, but there are two or three other things that the effect of them in us will make us that we shall neither be barren nor unfruitful in the knowledge of God. If you want to bear fruit let these virtues abound.

On the other hand, the Word says if you lack these things you are blind. Let me urge you to meditate this morning. Do you lack courage, knowledge, self control? Do you lack brotherly kindness and love? The Word says he that lacketh these things is "blind and hath forgotten that he was purged from his old sins," but oh, beloved, let me exhort you in the words of the Apostle to give all diligence to see that ye abound in these virtues so that there shall be administered unto you an abundant entrance into the Kingdom of God.

Give diligence to make your calling and election sure. Friends, there is a difference between calling and election. The whole world is called unto salvation. "Come unto me, all the ends of the earth, and be ye saved," but that doesn't imply that the whole world will be saved. Who are the elect? They are of the number who are called and give diligence to these things of which we have been speaking; those who add unto their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. They will be the elect of God and have an abundant entrance. Take for an illustration men running for office. In the last few weeks the papers have been filled with politics. What are these men doing? Everything in their power to be elected, and calling upon their friends to exert their influence and power for just one object: that they may be elected to the office for which they are running. If a man will give his very life, as it were, rise early in the morning, exert all his energies making speeches and giving political talks until long in the night showing what he will do for the city and the betterment of the people, in order that he may be elected to an office three

or four years, surely, to be elected of God and have an abundant entrance through the blood of Jesus is worth all the effort that we can put forth. "Give all diligence, brethren, to make your calling and election sure." To have an abundant entrance, we must put our whole life and strength, and all the power we possess on the side of righteousness, and we must be welcomed. Unless we are cleansed we cannot be welcomed into the association of Him who is holy and among the angels who are pure and never knew sin, any more than an old tramp who is dirty and filthy and diseased would be welcomed in the reception room of a mansion. He is in no condition to associate with respectable people, and would have to go around to the back door. If we are defiled with sin and our spiritual garments are filthy, not clothed with the righteousness of Jesus Christ, we will not be welcomed into the Kingdom of God. The gates of the kingdom will be shut against the unclean and the defiled, but those who come clad with the righteousness of Jesus will have an abundant entrance. If you had a friend whom you loved very much and that friend was coming to your home you would watch for his coming. You would not even wait until he rang the bell but would run to meet him, take him by the hand and give him a hearty welcome. So with those who will give all diligence to make their calling and election sure and will have these virtues developed in their lives. The Lord will not only open the gates of heaven, but I believe He will send a band of angels to welcome us, and Jesus Himself will come to take us to the place He has prepared for us. Beloved, if these things be in you, ye shall never fail, and ye shall neither be barren nor unfruitful.

The Leading of the Lord

Mrs. Alice Kennedy.



HE Lord sometimes leads us in circuitous paths in order to answer the prayer and cry of our hearts, and will oftentimes bring about the answer in a way entirely unexpected. But nothing is so precious as His leading and to be able to hear His voice; to realize that He is interested in the smallest details of our lives.

During my husband's sickness and death I had been shut in for some time and been unable to attend meetings and I became so hungry to meet with God's children I felt I must have some food for my soul. So I cried out in my desperation, "Oh Lord, let me go to some place

where I can hear Thy Word expounded!" I had been living in Maryland, several miles outside of the District of Columbia, and as I prayed I felt the Lord would have me go into Washington to a morning service. I thought of several different churches, but did not feel clear to go to any of them. But I knew God had said "Go," so I started out like Abraham, feeling that the Lord would guide me. I felt clear to get off the car at 5th and G Streets, and walking a block I came to a Wesleyan Chapel, which I entered. There was nothing special in the service to make me feel it was the Lord's leading for me to be there, and again I cried to Him, "Lord,

why am I here?" Then He spoke to me and said, "I will satisfy thy mouth with good things." I thanked Him, and when I walked out of that church I said, "Lord, I feel like a fish out of water. Where shall I go?" I felt He directed me to a friend who lived within a block from there, and I wasn't in the house five minutes before I saw why I was sent to this home. This friend was passing through a very hard trial and was very much depressed, just about ready to collapse. We had prayer together and the Lord lifted the burden. This sister told me of a camp-meeting that was to be held that week at Mt. Vernon, and we decided to go on Thursday for the day. I felt that this was in answer to my prayer to satisfy the deep hunger of my heart. He had led me to the church in order to lead me to my friend's home, and there I heard of the campmeeting. When we arrived on the campground I found a minister from my home town, a deep teacher of the Word, and also a singing evangelist from the same place. They invited us to stay all night and gave us a free tent. I wasn't prepared to pay board, and the next day the brother who had charge of the meetings asked me if I would wait on tables for my meals, which I did, and the Lord kept me there until the close of the meetings. I never was more blessed in any meeting in my life, nor did I ever have anymore freedom in the Spirit. I felt so perfectly in the will of the Lord, and several instances of His direct leading were very precious to me, although I couldn't quite understand them at the time.

On Sabbath afternoon they were taking up an offering for the ministry, and were asking for contributions from the audience. When they asked for \$5 gifts I wanted to contribute this amount, but felt the check of the Spirit, and when it got down to \$2 I put up my hand, feeling I could give that much at least. But no sooner had I lowered my hand than I felt checked. I said, "Lord, what is the trouble?" I felt so weighted down that I knew it was the hand of the Lord interfering. I said, "Lord, if You will just lift this heaviness and let me enjoy the meeting I will obey You no matter what the result." So He lifted the weight and as soon as the meeting cleared I went to my tent and got down upon my knees and said, "Lord, what is it? Don't You allow me to give anything in these meetings?" I had been blessed through the services and the teaching, and I felt the laborer was worthy of his hire, and wanted to help. I said, "Must I go and tell the brother in charge that I could not give what I had promised?" That,

to me, was one of my hardest crosses, to get the consent of my mind to go and tell them I couldn't give anything. I would rather have given \$10 than to go and tell them I couldn't give the \$2, but I promised the Lord I would go, and not finding the brother in charge I went to his wife and told her I could not give the \$2 I had pledged, that the Spirit had checked me. She was rather indignant and said, "I think you are mistaken. The Lord wants you to give more instead. You have been enjoying these meetings." I said I had had a very blessed time, but that I must obey the voice of the Lord. She said, "I do not think you know the voice of the Lord. You had better go and pray again." I said I would do this, and if He ever gave me the privilege I would give the \$2 although I felt sure He would not do it now. I went home, and when I reached there the Lord said to me, "You send your brother \$10." Had I given the \$2 at the campmeeting I would not have had the \$10 to send to my brother. I sent the \$10 to my brother who was having hard luck just then, and when I received the answer I was convinced that the Lord had led me. He said, "It surely must have been the Lord for when I received your letter I had only a nickel and hadn't had my supper." That was in August. I had looked to the Lord several times about going up and paying the \$2 I had promised, but never got the Lord's consent until the last Sabbath morning in September. Then I felt distinctly led to go and take those \$2 with me. I went to the morning service and after the meeting I went to Brother H. and handed him the money. As I was speaking to him a messenger boy came in with a telegram. He opened it and read that his wife's father was dead in New York City. I felt that the Lord knew when he needed that money most, little though it was, and rejoiced to know that I had obeyed His voice just at the time it was needed, even though I was misunderstood. There were two reasons why the Lord had me withhold that money; one was the immediate need of my brother and the other the future need of God's servant.

"Show me the person who would go to heaven alone if he could, and I will show you one who will never get there. Christ saves us that we may win others."

"Faith cannot be triumphant till it's tried,
And every sea will have its other side;
And we will pass through water or through fire,
The path is heavenward, higher and yet higher."

It is High Time to Awake out of Sleep

Mrs. Ellen M. Winter.



BELOVED! It is high time for us to awake out of sleep! To rouse ourselves from all drowsiness, for now is our salvation (full redemption) much nearer than when we first believed; but the time of the final testing of the saints of God, the heirs of the Kingdom and the candidates for the throne, is growing hotter and fiercer and will continue until we reach the goal—the upward calling of God in Christ Jesus—the Rapture. Satan understands, much better than many Christians do, that his casting down time is also drawing very near, and his wrath is increasing accordingly. Let us up! and see that we do have the whole armor on, that there is not a piece lacking, nor a place uncovered. The armor is supposed to cover the outer man, but God has especially provided an equipment for the inner man which without, we cannot expect to overcome in the trials and testings that are upon us and before us. So here it is in the prayer of the Holy Spirit, "I beseech the Father, from whom the whole family in heaven and on earth derives its name, to grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundation strong, in love, you may become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth—yes to attain to the knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness." (Eph. 3:16-19. Weymouth's Translation.)

As the eyes of our understanding are becoming more enlightened we discern that Satan's most malignant attacks are focused upon those who are determined to be overcomers and go all the way with Jesus, trusting in the full redemption for soul and body that He purchased for them on the cross of Calvary. Satan introduced these twin curses, sin and sickness, into the world that never had known the taint of either—a world spotless, pure and perfect in its beauty, and every condition good for man, fresh from the hands of its Maker. From these two curses have sprung all the unspeakable sorrows, miser-

ies, want, poverty, blasted lives, ruined homes and broken hearts that fill the world today. They have been the channel through which Satan has baptized it in blood and tears of agony—it is the channel through which he attacks every individual (you and me) first the soul, then the body, hence we must know for a certainty upon what ground we are to meet him, what claim we are to present and what territory we are to take from him, that we may fight "not as one beating the air." God foreseeing this world-ruin and man's helplessness has provided an infallible plan of deliverance from this double curse for every man, woman and child upon the face of the earth that will meet the conditions, and they are within easy reach of all. Listen! God laid upon His beloved Son—our divine Substitute, the curses that Satan had put upon us and He bore them in His own body on the cross and made atonement for both sin and sickness at the same time. The physical sufferings He bore for the healing of our bodies (for with His stripes we are healed) were as real as the soul agony He endured for our salvation from sin; and who dare say our deliverance from sickness will not be as real as our deliverance from sin? It is written "What God hath joined together let not man put asunder." In praying for the sinner we do not ask God to save him if it be His will, we take His word for that, but when praying for the healing of the sick we often come up to this—"what if" it should be God's will for them to die instead of being healed? Satan is always around suggesting death when a soul is seeking life; but God has made His will known so plainly that we are without excuse. We may know His will beyond all questioning if we will give ourselves to prayer and the study of His Word *and believe what it says*. Indeed we must have this question so firmly settled that no human or satanic power can unsettle it, before we can pray the Scriptural "prayer of faith," for that admits of no uncertainty. There are no "ifs" in it but there are three "shalls" with an extra proviso for the forgiveness of sins if they have been committed.

When Jesus heals He always "throws in" an extra blessing for the soul. The prayer of faith, with the accompanying anointing with oil, was one of the foundation ordinances of the primitive Church. That, with the gifts of the Spirit, was ordained of God to continue in the Church

as long as it remained on earth and had a need. During the centuries of the apostasy He kept, through a small but faithful remnant, this divine ordinance and gifts of the Spirit from utterly dying out, until now, praise God, through the revivifying power of the outpouring of the Latter Rain upon the parched ground, they are springing up into glorious resurrection life. Like the grain of wheat that fell into the ground to die that it might bring forth more fruit, so they are springing up from the drought of centuries with the promise of a hundred-fold fruitage.

Oh, this knowledge-surpassing salvation, for both soul and body—circumstantial life that Jesus purchased for us upon that cruel cross of judgment, shame and death! Oh, glorious fact! Oh! blessed reality, that there He conquered the four great world-powers of evil: Sin, Sickness, Sorrow, Satan. How the angels desire to look into this divine mystery! even much more than some of God's children do. He overcame Sin by bearing ours, taking it upon Himself, paying the penalty, and suffering the judgment upon it as though it were His own. He overcame Sickness by bearing ours in His own body on the cross. He overcame Sorrow by carrying ours, and becoming experimentally acquainted with grief. He was the Man of Sorrows. He overcame Satan, with the Word of God, in that test-battle in the wilderness and left him a conquered foe. Hallelujah!

"Let the testimony roll; on to every nation;

Witnessing from pole to pole, to this immense salvation."

Beloved, in view of the completeness and immensity of this salvation we are enjoying on the one hand, and the impending judgments of God that are rapidly casting their dark shadows upon the earth, with the increase of this deadly plague, that has (it has been said) slain more than the world-wide war has, and the coming of another that is on its way and may be more baneful than this, on the other hand, is it not high time for the redeemed of the Lord to get wide awake? to present world-conditions—its privileges, opportunities and tremendous responsibilities? to blow the trumpet in Zion with no uncertain sound, and sound an alarm in God's holy mountain among His professed followers? Is it not time for all who believe in the efficacy of the blood of Jesus Christ in the healing of disease as well as the salvation from sin, to bear a bolder testimony to it with a more faithful practice of it? Is it not time to magnify the substitutionary work of Christ upon the cross of Calvary

in the time of this world's direst need? Shall we count any sacrifice too great that we may pass the cup of full salvation for soul and body around the world before Jesus comes? Let us prove to the world that the prayer of faith for the healing of the sick holds as good today as when the Holy Spirit first set it in the Church in the beginning; we may be having our last great opportunity to magnify the word of God and serve humanity in this way.

Is it not high time for the professing Church of Christendom to rouse from her Laodicean lethargy, to wake up to what she was called unto and from whence she has fallen? Is it not time she severed her alliance with the world, cast off its works of darkness and put on the armor of light? Is it not time she quit the theater, picture shows, dances, card parties, lodges, secret societies and the like which have almost killed out the prayer meeting in Christendom? There is but one secret society that God will tolerate among His people. That is incorporated in the 91st Psalm. It is also a reliable unfailing Insurance Company. He most earnestly entreats all His people to become members of it and take out an Eternal-Life-assurance policy that pays the biggest dividends of anything in heaven or on earth.

And now let us listen to what the Lord of hosts is saying to the preachers—the priests and the shepherds of His flock. "And now O, ye priests this commandment is for you. If ye will not hear, and if ye will not lay it to heart to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you and I will curse your blessings, yea I have cursed them already because ye do not lay it to heart. The priest's lips should keep knowledge, and they should ask the law at his mouth; for he is the messenger of the Lord of hosts. But ye have departed out of the way; ye have caused many to stumble at the law (the word of God), ye have corrupted the covenant of Levi saith the Lord of hosts. (Mal. 2.) "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge I will also reject thee that thou shalt be no more priest to me; seeing thou hast forgotten the law of thy God I will also forget thy children." (Hos. 4:6.) God's woe upon the hireling shepherds. "Woe to the shepherds of Israel that do feed themselves, should not the shepherds feed the flock The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was

driven away, neither have ye sought that which was lost. Therefore, O, ye shepherds, hear the word of the Lord. As I live saith the Lord God, because my flock became a prey, and because my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves and fed not my flock; therefore hear the word of the Lord. Thus saith the Lord God, Behold I am against the shepherds, and I WILL REQUIRE MY FLOCK AT THEIR HANDS." It is a fact, there are multitudes of souls who *feel* a need but can't understand it, who are wandering upon the mountains of difficulty, going here and there to this and that church seeking something that will satisfy. The water of life offered them is so lukewarm that even the thirsty turn away from it with disgust, and because of the lack of a faithful shepherd's care they fall a prey to seducing spirits and doctrines of demons and all manner of false systems of religion. But thank God Jesus still stands upon the doorsteps of the Laodicean Church, pleading—pleading

Open the door and let me come in,
While mercy so freely is offered to you;
The Day of my grace is rapidly closing,
In the Day of my wrath, Oh what will you do?
Maranatha.

* * *

Revival in San Francisco

THERE is a tide in the affairs of an assembly, which, if taken at the flood, leads on to victory. Faith, too, is the victory. First, faith in God; Second, faith in the Evangelist as God's Messenger, or channel; Third, faith or confidence in each other as co-workers together with Him.

This campaign has been in progress a little more than two weeks, and the seal of God's approval has been upon it from the beginning. It is in no sense a shallow, superficial work, but one of abiding quality, a deep, sure work for eternity. The Lord already has worked mightily enough to make glad our hearts and make heaven ring with shouts. All glory to His great, good name! Many, I am happy to report, through the sanity and candor of the messenger, are convinced that the Pentecostal Movement is truly of God.

Some pastors of churches, with some of their flocks, are coming. Last night the power fell on one of these, a Norwegian lady, and she sang like a seraphim under the mighty power of God. She declared her whole church will be in the meeting.

One splendid church evangelist is seeking his

baptism and says he will not be denied. Several ministers have been in the meeting who have received their baptism in this hall. Some of the church folks who now see that this is not fanaticism have come into their Pentecost. Glory! It means so much to have the light carried out into all this land. God is giving some the word that they must deliver their souls by giving their testimony in their church prayer-meeting.

Heavy conviction is now resting upon sinners and many have been gloriously saved. Oh the faithfulness of our great God! Last Sunday, March 16th, was a great day in Glad Tidings Mission. It marked the largest attendance that has ever entered our doors on a single day. Stormy weather interfered in part with the work last week, but Sunday afternoon some six hundred people arriving for the meeting.

At this joyous meeting God blessedly used Sister McPherson in inspired music and prophecy which was a revelation to our people. The eight hundred who gathered for the evening service taxed the capacity of the building and necessitated the opening of prayer room and seating of the lobby and reading room. Such rapt attention one seldom meets, especially in San Francisco. Great conviction followed the faithful presentation of the Word. Eternity will show a great work done here on last Sunday. Sinners wept their way to the cross so quickly that one was astonished. The Recording Angel is an expert bookkeeper and keeps the records. Suffice it to say that there is much joy in heaven.

It is proving necessary to obtain a larger building to hold the Sunday throngs who desire to hear this sweet message of full salvation during the remainder of these meetings.

God has not only wrought blessedly in the evening meetings, but has sweetly put His blessing upon the afternoon meetings which have been under the direction (humanly speaking) of Sister Baer.

And, best of all, the richest of the feast and of the reaping is still to come.

ROBERT J. CRAIG, Pastor,
Glad Tidings Mission, 1536 Ellis St.

We cannot too highly recommend the booklet entitled "Practical Righteousness," advertised on page 24. This meets a need in the church today that is almost lost sight of, even by many in the ministry. The beginning of the Gospel is repentance, and this booklet, with its concrete examples is wonderfully illuminating on this subject.

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- Price of the above tracts: 3 for 5c (3d), 12 for 15c (8d), 100 for \$1.00. Add 15c for postage on one hundred lots.
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GOOD BOOKS.

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- Christ is Coming—Macomber.
- Down in the Valley—Bradley.
- Nailed to the Cross—Graves.
- Our Lord's Return to Earth—Kirk.
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- Joy Unspeakable—Warren.
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- The Penitent's Plea—H. Booth.
- Washed in the Blood—Jones.
- The Fire Is Burning—Hugg.
- Honey from the Rock—Gabriel.
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- Like Jesus Himself, etc., etc., etc.

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