



The days of Heaven on the Earth

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An International Monthly Magazine

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

HAWTHORNE CHICAGO

When to Flee and When to Fight

The God Who Is

Pastor A. G. Ward, Toronto, Ontario, in the Stone Church Convention



THE Forty-sixth Psalm begins with these words: "God is." Right here we encounter quite a formidable company of super-intellectuals, self-styled scientists, men who have been "educated beyond their intelligence," who inform us that this is a mistake; that we have all been hoodwinked and fooled, and it is time to discard this old theory of their being a God, for they say there is no God. It may sound much more scientific to declare that we have come from nowhere and are going nowhither, than to believe what the Bible says. But even if I should be called a moss-back for believing the Genesis account of creation, I will believe. The Bible says, "In the beginning God," and really that is the only satisfactory explanation of things. "God is!" I believe that. I do not know what you believe, but I know that all the great soul-winners in the history of the church have believed this. Talmage said, "I tell you plainly, if your father was a muskrat and your mother a 'possum and your great aunt a kangaroo, and the toads and snapping turtles were your illustrious predecessors, *my Father was God!*" It thrills me through with an emphasis and an ecstasy that all your arguments drawn from anthropology, biology and zoology and all the other 'ologies can never shake."

I know a little of what the evolutionist says. He tells us that about two hundred million years ago there appeared one or more germs of life; they came, he hardly knows how, but thinks by means of spontaneous generation. But he is not quite sure of that; he will have another guess at it tomorrow. He has been guessing how these germs of life came, but he is not quite sure, and that is the point that we from the back woods would like him to clear up. Where did those first germs come from? Oh he has not had time to work that out as yet! Perhaps he will offer an explanation later on, but I do not expect it will be any more satisfactory than the man who was asked how the first rocks were made. "Oh," said he, "that is easy. They were made out of sand." "And how was the sand made?" "The sand? Oh that was made out of rocks." How profound these men are!

But the Bible says "God is" and I pin my faith on what the Bible says. You must not mind, my friends, if I seem to get quite enthused. I can-

not help at times shouting for a God who is. *I know He is!* But you say, "What is God?" Now I am going to answer you in the words of another, because they are better words than mine would be.

"*What is God?*" The telescope by which we hold converse with the stars, the microscope which unveils the secrets of nature, the crucible of the chemist, the knife of the anatomist, the reflective faculties of the philosopher, all the common instruments of science avail not here. On the threshold of that impenetrable mystery a voice arrests our steps. From out the clouds and darkness that are round about God's throne, the question comes, Canst thou by searching find out God? Canst thou find out the Almighty to perfection?

"Yet, running like a Gulf Stream through the Sea of Time comes the affirmation that God has manifested Himself to man, and the best men have affirmed it most persistently. Wherever this affirmation has made its way, the icebergs of skepticism have disappeared, the temperature of virtue has risen, and the sweet fruits of charity have ripened. If the belief be false, then a lie has blessed the world, and the soul is so organized that it reaches its highest state of development in an atmosphere of deception; for it is a fact that man is purest and woman most virtuous where belief in God's manifestations is most intense and real."

"*God is.*" And the *God who is*, is the God who *was* and the God who *ever shall be*. Now if you are interested to get acquainted with the God who is by referring to the God who was, I invite your attention to the Bible, for in the Bible you can discover a picture of the God who was, and at the same time have a picture of the God who is, and the God who ever shall be. The Bible pictures to us a God who is not made of India rubber, one who can not be punched into any sort of shape at man's pleasure, but a God who will not look upon sin with any degree of allowance, and who when occasion demands it, will bring swift judgment upon offenders. I know that in studying the God who was, one encounters what some folks term *the repulsions of Christianity*, but it may serve you well if you will give a little more attention to these "repulsions of Christianity," and you will find that God is not to be trifled with. He has spoken out of

heaven and intends to abide by what He has said. I tell you, sir, that God's day of dealing severely with the rebellious and stiff-necked is not over. He is still meeting out judgments upon offenders.

In my church I had a family who attended regularly, and in whom I placed great confidence, at least in the father and the daughter, but one day to my surprise the father came to my study and announced that he intended to withdraw from the church. When I asked for his reasons I found he had nothing against the church or anyone in the church, but he felt that God was leading him. I said, "My dear man, God is not leading you. He led you out from a certain people where you were in bondage and where you were kept from hearing the truth, and He is not leading you back there." But he insisted that it was so. However, he promised not to interfere with his daughter, saying that she might do as she liked. And so he left. But it wasn't long until he began to take a very decided stand against the church and against the message of Pentecost and to do his utmost to get his daughter out of the place. Time went on and she endeavored to be faithful and persisted in coming to the services, until one Sunday morning the crisis came. He said to her, "Now daughter, I will give you your choice today. You may either pack your grip and leave my home, or else decide to leave that church." Prior to this he had declared that what was going on there was the work of the devil, at least he said his own experience when he professed to have received the baptism of the Holy Ghost, was of the devil. But what happened? He was apparently in perfect health, so far as I know had never been affected with heart trouble, but on the following Thursday morning he fell dead on one of our streets. The 'phone rang, "Do you know Mr. So-and-so is dead?" I said, "I am not surprised." "Why?" "Because months before there came to my heart a burden of prayer for him, and one day the Spirit said, 'Leave him with Me, and I will deal with him.'" The God who is, is a God of power and if you have been receiving light and not walking in it, you had better change your ways, for light not walked in will become great darkness.

"*God is our Refuge and Strength.*" Now here, as Mr. Jowett pointed out in one of his books, we are introduced to two ways of victory. We have commonly supposed there is just one way to victory and that is, we can **only** get through by fighting. Well, that is true sometimes. There are times when the only way is for you to take

off your coat, roll up your sleeves, and let it be known you will fight through. And if you have to leave your "skin on the fence," you will go through. But here are two ways; one is by flight, and the other by fight. "God is our refuge and strength." When you need to flee, there is refuge; when you need to fight, there is strength. But it is important to know when to flee and when to fight. Sometimes folk fight when they ought to flee, and *vice versa*. I think I shall ask our veteran Brother Paul when to *flee* and when to *fight*. He is an old warrior and his word at this point will have weight. He says, "*Flee from idolatry.*" You say, "That doesn't apply to us American citizens. "Doesn't it? Who is an idolator? Let us settle that question before we proceed. Is it only the man who bows down to a god of wood and stone? No indeed. Who is an idolator? He or she who allows anything or any person to take the place in the heart that Jesus claims, is an idolator. Does that take you in, my friend? This country is full of idolators. Everywhere you can see them, taking the place that Jesus claims and to which He has an absolute right; they are giving it to other things and other persons, to pleasure, to fashion, to worldliness, to automobiles. They are giving it to gold, they are giving it to fame, to reputation; they are giving it to a thousand and one things. Of course, the people in this country are very modest in their make-up, but in my country you would hardly know who some of the folk are trying to be, though if you would ask me, I would say they are making themselves look like fools. Why anybody looking at some of these people who appear just to have come out of a flour-barrel, know that is not natural, but fashions are taking the place that God ought to have, and many a person seems bent on damnation rather than to give God His place.

Flee from idolatry. I tell you, friend, the one thing for you to do is to put a whole continent between you and anything that claims the place God ought to have. Flee from it. Put it far from you, and give God His place. "Flee youthful lusts," the old veteran says, and some of these youthful lusts hang on to some folk long after they have past the youthful stage. Some old folk have youthful lusts, and Paul the veteran says, "Flee youthful lusts." If you find anything that savors of the youthful lust in your life, run away from it. That is the only common sense thing to do. The thing will damn you if you do not shun it. Get away from it. We give place far too

much to these things, and then wonder why we do not make headway. If you strip for the race and say a determined "yes" to the will of God, and then never refuse Him anything, half the battle is over.

God is our Refuge. Have you any refuge? The Bible speaks about a "refuge of lies." Is that your refuge? There is no comparison between a "refuge of lies" and God as our Refuge. How many people there are all over the land who are trying to believe that they may live as they list and go to heaven at last. I tell you, friend, that is a lie. How many folk believe that it is rather optional with us whether we walk in the light or not. I have been amazed at the trifling way that many people all over the land have been treating the light of Pentecost. They appear to think the matter is quite optional with them, they may walk in it or not, that it is not of sufficient importance to cause them any concern. My friend, that is a lie. God means that we should walk in every ray of light that He lets break on our souls, no matter what it costs or where it takes us, or from whom it separates us. Our business is to walk in the light.

God is our Refuge and Strength. There are times then that we must fight, but there are certain kinds of fighting in which I do not believe. One good knock-out blow from someone's fist and I would be out of commission. However, I am not fearful that anybody will waylay me. A brother preacher was conducting a campaign in a certain town, and some of the hoodlums of the town decided they would rid the place of him. So they planned on a certain night that they would attack him when he came to the tent. A friend who had discovered the plot said, "Now brother, some of the dare-devils of the town have decided they will give you a rough time of it. You let me hide you for a time until you make your escape." "Where are they?" asked the preacher. "Now, don't be rash, they are down in the bush hiding," said his friend. Without waiting further, he started out. "Here comes Tom Ellis, 180 lbs., full of the Holy Ghost." Every devil in town is afraid of the Holy Ghost when He gets after him.

We must fight but what fight is this in which we must engage? Let the old veteran speak again: "Fight the good fight of faith. Lay hold on eternal life." Here he tells us the kind of a fight, and the reason why we must fight that sort of fight is in order to lay hold on eternal life.

"But," says somebody, "haven't we got the thing now?" To be sure. "Then why fight to lay hold

of it?" Because we have it now in a forfeitable sense, and must fight to obtain it, in a nonforfeitable sense. "Oh you are not a Calvinist!" I am too much of an Arminian to be a Calvinist.

God is our Refuge and Strength. We must fight the good fight of faith. That is a fight we do not need to be ashamed of, the fight of faith, and you may be sure before you start that you are going to win if you will put on the whole armor of God. Of course if you endeavor to go on the battlefield without the armor, there is no hope for you.

God is our Refuge and Strength. Isn't it marvelous how He can strengthen weak folks, timid, shrinking creatures of the dust, and He can pour His life and power into them and give them such fearlessness and boldness, they will go through a "troop and leap over a wall;" do extraordinary things without ever thinking it is wonderful; they can kill bears and pull lions to pieces, and then go up and down the country and never mention it.

But we have some folk over in our country, I doubt if they ever killed anything bigger than a muskrat, and they are telling it all around town. I was telling my people the other day, I believe Pentecost has provided the best market in the country for autobiographies, but I am not at all enthused over them. I like biographies well enough, but these autobiographies of folk who have killed nothing bigger than a muskrat, and who take two hours to tell their life's story—Lord help us!

God is . . . a very present help in trouble. That is the kind of help we need. Often it is such a discouraging time to get near folks; they are penned in and you have to know how to manipulate the wires; then after long patience, after passing from one door to another you get an interview, but God is a very accessible help; no difficulty to get to Him. And oh what trouble we have in this world: business troubles, domestic troubles, occasionally we have church troubles, and all sorts of troubles! God is a superlative and a very present help in time of trouble. "Therefore will we not fear." Fear is such a paralyzing thing. Why should we be fearful? But if a man has his vision full of God, he will not need to fear, no matter how many political upheavals there are, no matter how many kingdoms tremble at their base, the folk who know God will be strong and fearless, never daunted. You say, "These are dark days in which our lot has been cast." Right you are! The clouds gather blackness; the darkness deepens, everything indicates

that the end of the age is upon us, yet will we not fear.

"I see the last red, bloody sunset,
I see the dread avenger's form
I see the Armageddon onset,
But I shall be above the storm.

"There comes a moaning and a sighing
There comes the teardrop's heavy fall,
The thousand agonies of dying,
But I shall be above it all."

I am so glad He is coming, the God who is an accesible help and a superlative help. The God who is our Strength and our Refuge, will ride down through heaven's blue some of these days to catch us away.

"Oh joy! Oh delight!
Should we go without dying,
No sickness! No sadness!
No dread and no crying,
Caught up in the clouds
With our Lord into glory,
When Jesus receives His own."

Some folk are trying to rob us of the "Blessed Hope;" they are so full of the "Imperial Hope," that they have forgotten or overlooked the Blessed Hope. The "Blessed Hope" is the hope that the church shall be caught away to escape the dark tribulation days.

"God is in the midst of her." Hear the old Prophet Zephaniah, "God in the midst of thee is mighty!" Brother, if your faith will take it in, that means a good deal more than God being in the midst of us as a collective body. The mystery hid from the ages but now revealed, is God within each individual, the hope of glory. You may have God sitting upon the throne of your affections, you may have God in the midst of your brain center, and if you will put God in the midst of your brain center you will be amazed at the fertility of thought and the clearness of mental perception which will follow. And if your faith will take it in, you may have God in the midst of your nerves, so that you will be able to go home after the most strenuous day and lie down and have Father sing one of those sweet lullabys to you and you are off in dreamland in just a few moments.

And if your faith will take it in, you may have God in the midst of your blood center, and then there will be the fulfillment of the prophecy, "I will cleanse the blood which I have not cleansed." They are advertising all sorts of blood purifiers because there are all sorts of blood diseases, but I introduce to you the greatest of all blood purifiers, *God in the midst*. "God shall help her." We do not know but what we shall be at wit's end corner before sunrise, but what of it? God shall help.

"He maketh wars to cease." That is something education will not do; it is something which science cannot accomplish; it is something that civilization has not succeeded in doing but God can do it. You have a war going on in your heart tonight. If you will let God come into the midst of you, He will make that war to cease. You have a controversy with the Almighty. If you will let God, he will meet your need and end that controversy. You have a war going on in your mind. God can make that to cease. Have you a war going on in your body? God can make it to cease. Oh the wars that are raging in the bodies of people! I appreciate the fact that I am addressing a *mixed* audience, and have no thought of introducing anything improper in a gathering like this, but I tell you, great wars are raging in the bodies of people and they are being burned out, but God can make them all to cease. If you have a war raging within you that is eating the very vitals of your life, and turning your existence into a hell, give God a chance. He will make it all to cease. I was high strung and restless, but when I gave up my struggles, rest came to me. As I think of my struggles, scenes flood my mind; I see myself in fence-corners, under oak trees, in hay-mows of the old barn at home; I see myself following the plow and hoeing corn and crying to God for victory, and one day I met Jesus, and He made these wars to cease, and there has been peace ever since. "Be still," says the Lord through the Psalmist, "and know that I am God." That is the deepest need you have tonight. You will find that it is one of the most difficult things to do, but if you will end your controversies, have no more arguments, and *be still* you will discover something. How often we suffer the greatest defeat by not being still. We interfere and hinder Someone who would do something for us. You will never know that He is God as you ought to know Him until you are still. Are you willing to hush? I know you are full of arguments. Some folks are full of all sorts of questions, and about the only thing you feel like saying is, "Hush up!" That is what they need. Be still! God says, "Stop this arguing." Stop this controversy that you have had with the Almighty. "Be still and know that I am God." That is knowledge you cannot acquire in the schools. That is knowledge that will not come to you at the feet of Gamaliel; that is knowledge that you cannot get out of books, or cannot buy. It is a knowledge that comes by being still. Be still and know that He is a God that is big enough for

any situation; a God who is able for every emergency that may arise; a God who has prepared Himself for every difficulty that you will ever encounter, and if you will give Him a chance, He will help you out of every difficulty. *"Be still and know that I am God."*

The Unfinished Task

The Holy Spirit's Revival in Venezuela

Miss Adah Winger in the Stone Church Convention



WHAT the Gospel means to us because of the grace and peace that has been multiplied to us! We do have a great and glorious salvation. No wonder that the angel prophesied to the shepherds, "Fear not! Behold I bring you tidings of great joy!" I praise

God that while we as a people have been listening to the wonderful things of God, the grace of God has not been limited to us. It is a Gospel for all people without limitations, and tonight He brings to our remembrance the other lost sheep for whom Christ died, those who tonight are sitting in heathen darkness. There is an unfinished task before the church of Jesus Christ to carry out His program while Jesus tarries, and take the message to the lost.

I want to confine myself tonight to our Sister Continent, the dark continent of South America. I believe it is quite providential that we have Samaria first in this Convention, for South America is really our Samaria. It is as it were, our next door neighbor. We have sent missionaries to many other lands, and rightly, but I believe you will agree with me that that land has been sadly neglected. But praise God the Gospel is even triumphing in South America.

South America is a great, empty continent; empty because it has been denied the Word of Life. This Gospel, this Bible, this precious Good News has been denied that people for four hundred years. They have been enslaved in worse than Egyptian bondage—priestcraft, ignorance and superstition is tonight binding ninety million people whom the Son of God came to save. As God looked out and saw the world in sin, and sent His Son to save it, He surely included these ninety million people. As He looks tonight at the Dark Continent of South America, He must say, "My people perish for lack of knowledge." May God give us the compassion that Jesus had when He looked out upon the multitude and saw them as sheep not having a shepherd, and said to His disciples, "Pray ye the Lord of the harvest, that He may thrust forth laborers."

If we are going to do anything for this un-

evangelized country, it must be now. Jesus Christ is at the door. If we would be true to our calling we have to fulfill it now. I will never forget the words I saw in a port city just before I left for furlough the last time. They were in a hotel on a poster in Spanish, *"There is no time to lose!"* God spoke to my heart through those words. I was going home on furlough, but there was no time to lose. If more of us as young people would catch the vision of the great need, we would put away our worldliness, we would put away our pride; we would strip ourselves for the race. Then this Convention will mean more than dollars and cents to the foreign field. It will mean lives dedicated to the service of the Master in heathen lands. How can we ever face God without doing our best, when we realize that the baptism of the Holy Spirit was for one purpose, "Ye shall receive power!" What will you do with that power. "Ye shall be witnesses unto me." Many have played with the gift that God has given, and the result is that many have perished without the Gospel.

Just a few words tonight on the work to which God has called me, in the great land which lies at our feet.

There are more Christian workers in the single state of Iowa than in the whole of South America, a continent almost as large as the whole of North America. In this 7,600,000 square miles it is said there is one missionary to every 11,000 square miles. We have a large parish. It means something to be a missionary in such a parish, and we need men and women for this work of such calibre that will go forth and refuse to see defeat.

In the single city of Philadelphia there are more churches than in all of South America, and somebody has said that at the rate we are evangelizing South America, it will take a thousand years. Is it not time for the church of Jesus Christ to awake? Oh that the Holy Ghost will saturate and fill, and thrust forth laborers into this needy vineyard.

Nine years ago I first went to Venezuela. I know it was the Lord who led me forth and kept me all these years. Twenty-eight years ago

Brother and Sister Bailly, just young workers, went forth to Venezuela. The first few years it was up-hill work, their lives going out in service, but before Mr. Bailly went on his first furlough, he had the privilege of seeing a Catholic priest saved. He went back to his home town and with the help of Brother Bailly, they established twelve churches. Today he is working in San Salvador.

Just nine years ago we opened up a work on the island of Margarita, and it is wonderful what God has done on that island. The story is thrilling how God used a native to open up the Island of 50,000 people to the Gospel. After they had built a chapel, the Catholics, headed by a priest, tried to destroy it. They got up on the roof while a meeting was in progress, and the lives of all the Christians inside were in danger, but a man who saw the assault, opened a window at the back, and all the Christians escaped. The building was greatly damaged but we appealed to the government, and in a year from that time, they had it repaired, and the priest who had instigated the assault was punished. God gave us a wonderful victory there, and instead of the Protestants having to leave they celebrated the re-opening of the chapel with a baptismal service. We now have four or five preaching places on the Island and two established works. Schools have also been opened there.

Within this last year we have had one of the most remarkable awakenings at Cumanacoa. A man from the Island of Margarita, had heard the Gospel there, and gone to the mainland. The seed had been planted in his heart, but he had become cold and indifferent, and meeting another young man they lived a life of sin. After they had separated, Galo, the man from Margarita got hold of a New Testament, and through that the Lord stirred up the dormant seed. God convicted him of sin and he was saved. He longed to find his old companion, Bernabe, who in the meantime had bought a Gospel of Mark from one of our evangelists, though he could not read it. As he was sitting in his mountain home, wondering what to do with his book, for he could not read, out of the woods surrounding his home walked his old chum, Galo, who was burning with a desire to tell his companion of his salvation. Galo was delighted to find his chum had a Gospel of Mark and asked him if he would like to have it read to him. After that reading, Bernabe was saved, and that little hut was turned into an assembly meeting every Sunday. These two

who were former companions in sin, were now companions in spreading the Gospel, and others in the community joined with them.

Then the priest in the community started a persecution, and said he would not have these men preaching the Gospel and Galo was thrown into prison, but the government interfered, and he was set free. Away out in the mountains the Gospel was having effect, and after a year they sent for a native pastor to come and preach to them. This native pastor tells the story of how he went over almost impassable rivers and arriving at this hut in the mountains, sent out a call for a meeting. While it was a night of pouring rain, they came until there were forty or fifty people. He thought he would have a sermon, but as soon as he could open his Bible the Spirit fell upon the people; some one started a song, another began to pray, and others wept. They sobbed and prayed and rejoiced that God had sent them a preacher. Before they left they asked, "Won't you give us a service in the morning before you leave?" By 5:30 they were all there, and what a privilege it was for him to feed their hungry souls with the Bread of Life! Later on another worker was sent, and he writes it is the most blessed work he has ever seen. One of our missionaries has also visited the place and says it is marvelous.

It is indeed marvelous to us. A few years ago if we got just a few in a year, we thought it was blessed, but how wonderful it is when God Himself works. We have had such burdens and travail of soul for that land that God would open doors and break down the coldness and indifference, and He is surely answering and getting to Himself a people for His Name. When God begins to work, let us work with Him. If the people of Venezuela are to be evangelized, the people at home will have to stand back of us. We stand fast if you pray. We are facing great conflicts, and the enemy in every shape and form would discourage us, but "the Gospel is the power of God unto salvation to everyone that believeth." Pray that the hundreds and thousands, and even millions will have the opportunity to hear the Gospel. God help us to be willing to lay down our lives, if necessary, that the Gospel may be hastened to the ends of the earth.

PRAYING HYDE
By Francis McGaw

Glimpses of the amazing prayer-life of a missionary in India, whose intercession gave him four souls a day. Order these and give to your friends if you want a revival in your church. 25 cents each.

A Choral of God's Grace

A Backslider Has No Testimony for Sinners

Pastor Philip Wittich in the Stone Church, May 3, 1925



THE Book of Ruth is a highly interesting and profitable book. Its history lies at the close of the time of the Judges, and the beginning of the time of the Kings as described in First Samuel. During these four hundred odd years Israel was no more under the leadership of Moses, nor Joshua; neither did they have a king, but God provided them judges from time to time. If you want to know what God says of that people in those 400 years you can find it in four strikingly similar quotations in the Book of Judges, 17:6, 18:1, 19:1, 21:25. The Book closes with this remarkable statement: "In those days there was no king in Israel: every man did that which was right in his own eyes."

The time of the Judges is no doubt a type of our present Church Age. Moses, who led Israel out of Egypt, is a type of the Lord Jesus Christ, who through His death leads the sinner out of the world and into the place of peace with God. Joshua is a type of the Lord Jesus as He leads the believer into the Promised Land of Rest. Both men, Moses and Joshua, in their personalities and in their ministry are complete in their types; Moses as a type of the One who died, and through His death redeemed us from the world and from sin, Joshua as a type of the One who brings us into the land of perfect peace and rest. Joshua is the Hebrew form of Jesus and means "Savior." He, our Lord Jesus, died, and He not only delivers us from sins committed, but He delivers us from that flesh that hinders us from entering into a condition of rest and peace. Our church has been redeemed through our Lord Jesus Christ, the Moses-Joshua of all the ages. His redemption is not a partial one, forgiving us the trespasses we commit, but a complete one, setting the believer free from that which binds him, until by faith he sees his deliverance.

The Book of Judges tells us the Israelites had no king and that "every man did that which was right in his own eyes." Our Lord Jesus Christ died as Moses, and He arose as Joshua, and He secured unto us a place of rest from that vile nature which we received through inheritance, an inheritance of the old Adam. When He ascended on high He gave us the Holy Ghost. That you will also find typified in the Book of the Judges. Every now and then when Israel

failed God, He awakened men who were mightily filled with the Holy Ghost. So the time of the Judges corresponds in the Old Testament to the time of the Church Age in the New Testament. We have no king; Jesus is not even reigning in the churches or among the believers, but the Holy Ghost has been poured forth upon this age as from time to time the Spirit was poured out upon certain men and women whom God chose from among the Israelites. Whenever those men and women were anointed to be the saviors of Israel, there was deliverance, and for a certain period of time there was peace. Our Church Age from Ephesus to Laodicea is simply a repetition of the experience of Israel in the time of the Judges. There is the repeated "falling away" from God.

The Book of Judges opens with the tribe of Judah going up against the enemy. There you find them united to the Lord, and He gave them victory. That corresponds with the Church at Ephesus. But the Book closes with failure, like the Church of Laodicea. The believer through these 1900 years has slipped away, and now we can see even in the most godly organizations, "there is no king in Israel and every man does that which is right in his own eyes." There is a marked rebellious spirit even among the people who claim the most. They are unteachable and do that which is right in their own eyes. Ah, we are groaning like Israel, for the rightful King to come! We are crying out today, "Oh Lord Jesus, come and reign!"

Between the closing of the Book of Judges and the opening of First Samuel, God through the Spirit has brought in a little book of four chapters—a choral of God's grace wedged in between the minor discords of the failings of God's people described in Judges and Samuel. This Book speaks of God's grace undertaking for man's favor. I thank God that in these times of discord among God's people, some of us are closing our ears to the discords around us, and are straining our spiritual ears to hear the choral music that comes down from heaven, telling us that we are redeemed, not with that which is perishable, but with the precious blood; that we are no more in self, but through the death of Jesus we are in Him; that we are no more fighting against our brother, but we are fighting with these spiritual nations in the heavenlies. We are

fighting against "powers and principalities, and world rulers." We are straining our ears to hear the sound, and the Holy Spirit with power is closing with one grand call, "Lo I come quickly!" This last note is true of the bride: "Even so, come Lord Jesus!" "Who is she that cometh out of the wilderness, leaning on the arm of her Beloved?" Bride-souls are not confused; bride-souls are not bewildered, but they are looking up to Him who draws them. They have received the "upward calling," the calling that lifts us out of the atmosphere and strife and confusion of earth, into the very presence of our Bridegroom.

"Now it came to pass in the days when the judges ruled, that there was a famine in the land." Who were the judges? Men. Who are the judges now? Men. And in these days it is no more the Word of God that is the decisive Book, but doctrines and opinions. We are in the days when the judges judge. "And there was a famine in the land." It wasn't due to the war; it was due to a lack of water. Israel could not raise any crops because the rains that God had promised to give their land had ceased. And we are living in the days of the Judges, when one is judging the other and criticizing because there is a famine among God's people. What is the famine? It is a lack of the Holy Ghost. The more a man gets filled with the Holy Ghost, the less he judges and condemns. The Holy Ghost is typified by rain.

"There was a man in the town of Bethlehem-Judah"—Bethlehem means "house of bread" and Judah means "Jehovah be praised." When God's people live on God's bread, which is Jesus Christ and His Word, they live in Bethlehem, in the house of plenty. There is no need for them to starve. Israel lacked water and therefore she had a famine of bread in those days. We lack Jesus the Bread of Life because we lack the water of the Holy Ghost. Oh, we have plenty of doctrines, plenty of teachings, but the soul wants Jesus. We are living in the days when people are supplanting the Word of God with pamphlets and doctrines, but I praise God for the Bible. It is the printed Word that exalts the Incarnate Word, Jesus Christ.

In that town of Bethlehem-Judah there was a man whose name was Elimelech, who went to sojourn in the country of Moab with his wife Naomi and his two sons, Mahlon and Chilion. What happened to that man and his family who left Bethlehem because of a famine? Why did

they go to Moab? God had pronounced an eternal curse upon those people and declared that the Israelites should never inter-marry. Elimelech knew this, but he was not willing to stay in Bethlehem during a famine. Some of us today have to go through testings and trials, and have to learn our lessons in a dry and hard place, but it is better to stay in the hard place than to run away from God. Elimelech died, and the two sons married women of Moab, Orpah and Ruth.

Naomi, bereft of her husband and sons, is a very striking type of Israel in the Babylonian captivity. Although the Jews returned to Palestine they had lost the presence and glory of God. God gave unto Ezekiel a vision of how the glory of God was lifting out of the holiest; how it hovered awhile over the temple and then left the city, going north. The Jewish nation after the Babylonian captivity was never what it had been before. They were a nation, but it could not be said of them as when they journeyed through the wilderness, "The shout of a king is among them!" Naomi losing her husband is a type of Israel losing Jesus her King, for Elimelech means, "My God is king." When the King came in person, the Son of God Incarnate, the very nation whose King He was to be, rejected Him and nailed Him to the cross as their King. And to this very hour, the Jewish nation has not a message for the nations, but as Naomi in her widowhood is a type of the Jewish nation without Jesus her King, so she also serves as a pattern for those who like Naomi are in a backslidden condition. Whenever a saint is in a condition in which Naomi found herself, returning from Moab, that saint has no testimony to sinners. That is because a backslidden saint is out of touch with his King, Jesus. Whenever we lose Jesus in His royal authority over us, we lose that pure, that holy life, and our witness is sounding brass and tinkling cymbals. Do not forget that, no matter what our experience has been in the past, whenever we lose our anointing, which is the anointing of the King, God cannot use us in the salvation of souls. And when a congregation of Pentecostal people see no results in their meetings and through their prayers, it behooves such to get down on their knees, and ask God if they have lost their anointing. A sinner has a very keen sense of your spiritual condition; more so perhaps than you would like to admit. You may tell that sinner that at such and such a time you had a wonderful salvation, and a wonderful baptism, but if you are not

under that same anointing you are of necessity out of touch with Jesus your King, and your message in that backslidden condition will have the very opposite effect of what you intended it to have. That sinner will know that the message comes from your head and not from a heart in which Jesus reigns as King.

Naomi had no inducement for her two daughters-in-law; in fact, she was telling them to go back to the land of idolatry, as we read in verse 8. I hear the voice of backslidden Pentecostal people when I read this verse. I have heard people say, "Well, there is not very much after all in this baptism"; in other words, "There is not much use in your seeking it." Naomi said to her two daughters-in-law over whom she exercised a certain spiritual influence as a Jewish mother, "Go back to your life." When one is in touch with Jesus he can never tell a sinner, "Go back to your own life." And when people who have been baptized in the Holy Spirit say that other churches have the same message that we have, they are in the same condition that Naomi was. We have a distinctive message, a distinctive calling. "Oh," you say, "I speak in tongues." Perhaps you do, but that is not the distinctive feature. What is the distinctive feature in Pentecost according to God's plan? *No more I but Christ.* The old Wesleyans could say that because they were men and women filled with the Holy Spirit. The old-fashioned Baptists could say it because they were men and women filled with the Holy Spirit. Pentecost has a distinct experience. It is the coming in of the Holy Ghost sent by Jesus the Baptizer, but when Pentecost loses, through the lack of the Spirit, its touch with the Anointed Jesus Christ, Pentecost has no message. You may have a great display of gifts, you may speak in tongues, but that is not the overcoming life in you and me. It is only the manifestation of the power of Jesus over all creation, but what Jesus wants us to have is *power over the flesh.* When we criticize, when we find fault and sit in judgment over the messenger and his message; when we say harsh words and have bitter feelings against a brother and sister, we are in the same place that Naomi was, in a backslidden condition. Many in our movement have been stumbling blocks to others. They go out and preach to people in the denominations and to sinners and tell them that we have what the disciples had, but people readily see that the life does not measure up; they see they are chuck full of self, and come to the conclusion that they *haven't* what

the apostles had. You may have had it but you lost it. What does James call some Pentecostal people? Adulterers and adulteresses, having the love of the world in their hearts and at the same time professing salvation. You cannot love the world and anything that belongs to the system of this world and love Jesus at the same time.

That advice of Naomi has done great harm. What did Orpah do? Oh, she just kissed her mother-in-law and followed her advice. What does Orpah represent? Remember, Orpah and Ruth were Moabitish Gentiles under the curse. Orpah was somewhat influenced by her mother-in-law's life, but when the crucial test came and Naomi on the border of Palestine, said, "You had better go back, Orpah," she realized that there wasn't much to follow. We have among the Gentile converts Orpah souls, and if they see us act like Naomi they will say, "Let us go back and have a good time; we might just as well have it, and when Jesus comes He will have mercy on us and take us as we are." *No, He will not!* I say again, when you lost your anointing, you lost your power to witness for Jesus.

But what did it mean to Ruth to go on? Her mother-in-law said to her, "You go back. I have no inducement, no home for you." For Ruth it meant separation from all her past, from Orpah, from friends, and all her former associations. But what did Ruth say? "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Naomi was on the way back to be restored, and Ruth said, "Where thou goest I will go." Bless God for that "*I will.*" If you are away off from Jesus and you say, "I will go with Thee, Jesus," that moment the Lord will give you the power to go. He will strengthen your feet and put power in your muscles, and you walk, as it is spoken of in the Song of Solomon, "Where dost thou feed? Where makest thou thy flocks to rest at noon?" And the daughters tell her, "Go and follow the footsteps of the flock and take care of the little lambs near the shepherd's tent." The daughters do not say, "Follow the shepherd," but "the footsteps of the flock," and saints that go in that path, leave tracks behind, bloody tracks, tracks of redemption, tracks of holiness, tracks of love, tracks of power. And those coming behind will say, "I will follow the footsteps of that man, that woman. That is the life I want, until we come to the Shepherd's tent" Our very meetings ought to be footsteps of our

Shepherd, Jesus Christ, so that when people come into our meetings they can realize the Shepherd is here.

"Where Thou goest I will go." What does it involve? The Lord answers: "The foxes have holes; the birds of the air have nests, but the Son of Man hath not where to lay His head." Are you willing to be stripped of your money? Are you willing to be stripped of the honor and the glory that has come to you, either in the world or in the church? Are you willing to live a lonely life, a separated life? If you are "Orpah" you will turn around saying, "That is too much," but if you are a "Ruth" soul, you will say, "Where thou goest I will go."

If you want to be Ruth souls, renew your vows, "Where Thou goest, Jesus, I will go. Where Thou lodgest I will lodge. Thy people shall be my people, Thy God my God. Where Thou diest, I will die"—Listen! *Where did Jesus die?* Orpah could not say that, but Ruth could. If you are really desirous of dying to self, you will be able to say as well as Paul, "I died with Christ." Be honest with yourself. Be honest with God. Be honest with the people associated with you. Do you want to be dead to all to which Christ is dead? If you do, then you can say, "Where Thou diest I will die." When a man dies they put him out of sight. *No more vain boasting of being dead. No more boasting of being a wonderful man, a wonderful woman, of how God used you; how you used to speak in tongues and cast out demons. That is boasting, and a dead man doesn't boast.*

"*And there will I be buried.*" When you are buried with Christ, you will rise with Him. The first message He gave after He rose from the dead was to Mary Magdalene, "Go and tell my brethren." The Lord never before said, *My brethren!* He always said, "My disciples." Now He said, "I go to My Father and your Father." When you are dead to self and the resurrected Christ is in you, there is a wondrous union between you and God, the Father. *That union is Christ, your hope of glory.*

"Sure is Jehovah's promise,
Naught can my hope assail;
Here is my soul's sure anchor,
Entered within the veil.
Blest in His love eternal
What can I want beside?
Safe through the Blood that cleanseth,
Safe in the Christ that died."
* * *

THE RECALL OF LOVE

By Ralph Connor

An attractive Booklet in artistic cover. The story of Peter's denial and penitence. Beautifully illustrated. An inexpensive gift. 35 cts.

"He Will Tell Jesus About Us"

Miss Ada Buckwalter writes from Yunnan Province, S. W. China, of a trip among their beloved Lisu (the tribes people) saying "On this trip we gave communion to nearly a hundred Christians. How reverent they all were as they bowed with their faces to the ground! We were caught in a snow-storm on top of the mountain and had to remain several days, and when we came back we waded snow over knee-deep. The Lisu who came with us were mostly bare-footed, and yet they pitied us."

She writes of how the Lisu feel the loss of dear Brother Lewer, who went to be with the Lord from the waters of the Mokong river. "How many times on this trip have our tears mingled together as we thought of our loss, but the Lord knows and cares. My sister, Mrs. Lewer, and I are trying to be brave but it is hard sometimes."

Mr. Lewer was drowned last September while fording the Mokong River enroute to Rangoon, Burmah, to meet Mr. and Mrs. Bolton, new missionaries from England. He was swimming across on a mule, the mule drew back, evidently sensing a whirlpool, and although Mr. Lewer was a good swimmer he was carried off by the current.

The Lisu were very kind to the bereft ones in their sorrow. "We are not afraid to go now, for the Pastor has gone before and he will tell Jesus all about us," said the Lisu. Last August Mr. Lewer held communion with 200 of these tribes people, and there are many inquirers to the north of the Mokong river awaiting baptism. Since Mr. Lewer's death, many have gone out to preach without money and without price. How true it is, "Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit." Many times Bro. Lewer trod those mountains with bleeding feet and aching frame and not until the books are opened, will the results of such a ministry be known. May God bless those who are left to work in the burden and heat of the day, and give them the "oil of joy for mourning, the garment of praise for the spirit of heaviness."

* * *

The Holy Ghost creates force of character. He fashions life that is neither frightened by the swords of the world nor lured by its crowns. But the spirit of power is allied with the spirit of love, which saves it from driving into a terrible ditch. And along with these two endowments there is the further gift of a healthy mind, which turns away from all that is impure in revulsion and disgust.—J. H. Jowett.

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Notes

The Stone Church Convention

CHINA, South America and India were the foreign countries represented at the Sixteenth Annual Convention of the Stone Church, May 24 to June 7.

The Convention had a very blessed beginning. Pastor A. G. Ward of Toronto, came to us in the power of the Spirit and fed our souls with the Bread of Life. Later, came Evangelist E. L. Banta, Springfield, Ill.; Pastor E. C. Erickson, Duluth, Minn.; Pastor H. A. Baines, Petosky, Mich.; L. G. Moore, Charlotte, Mich.; Bro. Schmidt, Milwaukee, Wis.; Elder E. E. Brooks, Zion, Ill. and John Bostrom, Chicago.

The missionaries present were: Miss Adah Winger, Venezuela; Miss Anna Kok and Miss Mae Mayo, China; Miss Ethel King and Miss Jessie Barber of India.

Pastor Ernest Williams of Philadelphia, who closed his meeting at Bethel Temple on May 31st, spent Monday evening with us and gave a blessed message.

Mr. and Mrs. P. C. Nelson of Galesburg, Ill., dropped in, bringing with them a converted opera singer, who told of how she had completely lost her voice, was unable even to talk, but when she came to the Lord, He healed her. Since then, she has devoted her voice entirely to the singing of the Gospel. Pastor A. L. Branch of Battle Creek, Mich., also spent an evening with us, and dear Elder Graves and his son Arthur lifted us in song on the last day of the feast.

On the second Sunday an ordination service was held, in which two brethren of the church were ordained as elders, and two young men were

set apart for the ministry. At the same time we renewed our pledges for the foreign field, for the ten missionaries whose support we have assumed, and who are co-workers with us in Africa, India and China. The total amount of cash and pledges amounted to over \$9,000.

The Yearly Report of disbursements to missionaries in foreign lands for the year ending April 30th, shows a total amount through *The Stone Church* and *The Evangel* of over \$20,000, and the report of the Chairman of the Board of Trustees at a recent meeting was that God had greatly prospered the Church because of our missionary activities. God opened the heavens in spiritual blessing and there was no lack financially.

The most encouraging features of the Convention were the practical results. A number of hungry souls received the baptism of the Holy Ghost, a few were saved, the sick were prayed for in large numbers at almost every meeting, and our burden for the heathen was deepened through the inspiring missionary messages. At each service there was a ministry for "others," and in giving out, we ourselves received.

Some of the meetings stand out as mountain peaks when God was present in great power. At the close of Miss Winger's message on South America the first Sunday night, as the Pastor called for a consecration, it was an inspiring sight to see several hundred on their feet, saying by their response:

"Not my own! Not my own!

Jesus, I belong to Thee,

All I have and all I hope for,

Thine henceforth, eternally!"

Again, when Brother Ward spoke on "The Ideal Pentecostal Church" the Spirit of God fell upon the assembled audience in an unusual manner, and a great hunger rested upon the people to be units in such a church.

"I had to hold myself from crying out to God," said a young man in a meeting in which Miss King spoke of the revival that is now in progress among the church missionaries in India, and the great hunger in their hearts for the Spirit of God to be poured out upon their lives for greater service for the Master. The story of transformed lives both of missionaries and native Christians greatly encouraged us in our missionary giving and will be a stimulus to every missionary on the field. Such results will compensate for every privation endured, for the poured-out lives, for the daily battling against the dense darkness of heathendom and the climatic hindrances. In Miss


King's experience, the scripture was made most real, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Physically she went down to the very gates of death, but God brought her up into a wide ministry of "much fruit."

The "Story of the Leper Work" in India, as told by Brother Ward, showed the hand of the Lord in a marked way. Marvelous indeed it was

to us to see how God planned and trained for these outcasts for many years.

These different reports will be given in full in coming issues of *The Evangel*. If you want others to know of what God is doing in the world, send them a year's subscription to the paper. Special offer from June to the close of the year for 60 cents, or the whole of 1925, including back numbers for \$1.00 to new subscribers.

From the Hiring Line

OMEONE has said that if the Christian world would set apart one-tenth of its earnings for the spread of the Gospel, the world would be speedily evangelized. Do you want to hasten the coming of the Lord? Jesus said that when "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; *then shall the end come.*" Apparently then, the only hindrance to the coming of the Lord, is money and men to carry the Gospel to the "uttermost parts."

There are many of God's children who without any strain or great sacrifice, could easily give two-tenths for the spread of the Gospel, and make up for those who fail in giving God even a tenth. Do not the following good reports from our missionaries encourage you to give hilariously?

Among the Missionaries.

"There were forty-five of us who met at B—, the place where we met a year ago," writes Miss Lee, who has been helping in meetings among the denominational missionaries in the Punjab. Our family is enlarging, and numbers are constantly being added of those who are thirsting and hungering for the living God. People came from as far as over a thousand miles to seek the Baptism of the Holy Spirit and this time there were a number of the brethren with us,—fine, sane, spiritual men who have caught the vision of Pentecost and who are determined to press on until filled with the Holy Spirit.

"At this time God seemed to do a greater work in individual hearts, and I am sure we can never measure the depths to which He went. Some who but a year ago were not fully persuaded as to "this way" came with a burning desire to seek 'until'. One dear Presbyterian sister said to me a year ago, after listening with the deepest interest to much that we had to say about Pentecost, 'I wish, Miss Lee, that I could say that I *want* this, but I really cannot'. I replied that as she was the Lord's own I knew He would lead

her in His own time and way, and that she was not to be unduly concerned that she could not yet see eye to eye. This year, this dear one was present at the beginning of the meetings and sought most earnestly throughout the tarrying days, saying to me one day, 'I want to tell you, Miss Lee, that I am satisfied to go this way'. She is a most precious soul, and so true to God in every way. Pray that God will soon meet her, and also in healing power, for she is standing in faith for a serious illness.

One dear Z. B. M. missionary, who with her co-worker came to the meetings a year ago, for the first time received the Baptism at this time. Oh the joy that flowed as this dear one was taken possession of by the mighty Holy Spirit! She has spent many years in India and has walked with God in a most precious way, and now, with this added touch, what will it not mean for God! The dear staff of Indian teachers in F. who so blessedly received last November, have been keenly interested in this gathering, and sent a telegram saying that they were standing in prayer for us night and day. The spirit of pure love and helpfulness on the part of those who have been touched by this mighty fire, is most beautiful to see. But the best of all is to see the progress in the lives of those who have been standing the many tests of a year. Our hearts were exceedingly glad as we witnessed the growth in grace, the tender, melting, helpful spirit, and the ardent desire to go all lengths with God.

"One of the sisters had a beautiful vision of the Lord Jesus as she waited before Him one day. She saw Him come in at the door, and He was so beautiful in His purity and whiteness, and so tender in His expression that she forgot all about her unworthiness, and her soul ran out after Him. Then she saw Him take a seat in our midst. His garment was of spotless white while on His head was a crown of gold. One day we had the beautiful singing in the Spirit of which we had told these dear ones, but which they had never heard.

The Spirit touched a number in our midst and soon the heavenly choir was bringing forth the music that is not of earth."

Christianity's Deadly Foe

One of the deadliest opponents to Christianity in India is an organization known as the *Arya Samaj*. This is composed of educated Hindoos who have adopted Christian principles but are very Anti-Christian in their spirit. They are opposed to idolatry in a measure, stand for the abolition of caste, the freedom of women and their education, and the abolishing of the "purdah." They recently held a convention in the United Provinces and it was estimated that there was an attendance of 280,000. Women addressed the convention unveiled, and were as free as European women would be.

Brother Boyce, Siswa Bazar, writes asking for prayer that these people who have banded themselves together to offset the influence of Christianity, may themselves be won for Christ. They are a powerful body and are openly opposing missionary effort. They have organized because they are alarmed at the thousands of "low caste" that have embraced Christianity within the last fifteen years.

Brother Boyce has recently had a very sad experience with this influential society. His native preacher was taking nine of his boys to Nawabganj for training when he was attacked by Hindoos, who when they learned that the boys were being taken to a Christian school, kidnapped them, stole the preacher's money and clothing, and beat him so badly that from midnight until ten o'clock the next day he lay unconscious on the side of the road. The boys were taken to a Hindoo orphanage of the *Arya Samaj* but two escaped and returned to Siswa Bazar. Pray that the others may also escape. The burden on the heart of Brother Boyce is that someone will be able to pray that salvation will enter the ranks of this body of Indians and that they will become Christian. They have education, leadership, money and power, and he feels it is not too much to ask of God that He will save many of them and make them soul-winners. Our missions are being much harassed by this powerful foe, and suffering under the loss of his precious boys, he asks that God's intercessors will make this a matter of earnest prayer.

* * *

Bro. Sorenson, Bolivar, Argentine, writes: We have had several baptisms this year, and the Lord permitting, we are to have another baptismal service when four or five are ready to follow the Lord. It is just wonderful to see how the Lord

is getting into the families and the different members are being brought in one after another until whole families serve the Lord. We have not yet seen the fire fall, but we are expecting it from meeting to meeting. It would do you good to hear our dear people witness and praise the Lord. It is wonderful what the Lord is doing for some of them. Lately a family has come in who had been with the spiritists for some time. One night the man was so troubled by evil spirits that he attempted to kill his wife, and having no success in the attempt, fled out of the house and ran to the Catholic Church, and there he started to cry out to God for salvation. Shortly after this we got in touch with them and his wife is to be baptized next; we feel he is saved too. He has been a heavy drinker for years, but this is now an experience of the past.

"The building is now all finished, and we are very thankful to God for a nice, clean hall in which to worship; also for our little home which seems like a dream to us. Last night the hall was full and as we expect to move onward it will no doubt be too small in the near future."

Converted Heathen Building Chapels

From another part of South America, Para, Brazil, we have most encouraging news from Nels J. Nelson, who returned from furlough last year:

"Since I have returned, the work is going on fine. I have made three trips visiting the various stations on the Island. The Lord is saving many souls; quite a number were baptized in water, and many have received the baptism in the Holy Ghost. On one small place called Furo Grande, we had only a few members when I went to the States, but today there are over sixty members there, fifty-two of whom have already received the baptism in the Holy Ghost. In the other assemblies the Lord is blessing and they are growing deeper in the Lord.

"But the enemy has been working against us in different places. One Catholic priest went around from place to place, speaking against the Christians, and telling the poor, ignorant people that they should kill all the Christians. He was going to continue until at least some were killed, but God did not permit him to carry out his plan, for He brought him down on a bed of sickness. He had to be sent at once to the city of Para, and the last we heard of him, he nearly died. So you see God takes care of His children.

"At one of the mission stations, Affua, we had persecution. They were waiting to attack me and one of the native evangelists when we ar-

rived, but as he arrived before I did they began to throw stones, fire-wood (about three feet in length,) and bombs, but none of the believers or the native evangelists were hurt. This persecution continued for three days so that it was impossible for the evangelist to leave the mission. The believers committed themselves to the Lord, and on the third day the federal collector passing by the mission asked one of the mob the reason for their action and who gave them permission. They informed him the captain of police. The collector at once went to the office of the captain and showed him it was against the constitution of Brazil to permit persecution of this kind. When I arrived, all was well again and the authorities promised protection.

"The natives are building a church which will hold 400 people, at a place called Arama, which is in the center of the work on the Island. We expect to hold a convention there this summer.

"From Dec. 7-11, we had a dedication and convention at Sao Liuz, a church built by the natives themselves. This is one of the best churches along the railroad and holds about 400 people. We had three services each day, besides morning prayer from 5 to 6 each morning. At each service the church was over crowded.

"On Feb. 15, we had another dedication of a church at Bonito, twenty miles from a railroad. This church was built in the forest by the natives and holds about 300 people. It was wonderful to see so many natives come to each meeting.

"The Lord is blessing the work in Para. Twenty-five were baptized this year in water; last Sunday night, March 8th, I baptized five, and at the close of the meeting five came seeking salvation."

Lifting Up Jesus in Tibet

Mrs. Plymire writes from the Tibetan border: "Our women's work is doing fine. There are three women studying the Gospel of John. One has asked to be baptized, another has been reclaimed. God is giving us many open doors for service in many of the villages, and the people are interested. Among the children there is great interest shown. There is an old Tibetan priestess who attends services often. Mr. Plymire has begun special classes for Tibetans only. He speaks in Tibetan, and the children and Tibetan women enjoy singing and worship in their own tongue.

"At present we are looking after one of the vilest women in Tangar. Everybody without exception says she is a terrible character. For more than a year she has been ill; was taken to the

hot springs and has had constant attendance from the priest who cut her in three places across the abdomen "took out three demons and immediately burned them." She returned home and went to visiting among her friends. We found her worse than before she went to the hot springs. It is now about a month since she has been found in this condition. God has heard our prayer for her and she is much better. We have been supplying her with milk and other food, as she has very little of her own that she can eat. The opportunity has been given several times to tell her of Jesus, but she being a Tibetan fears to embrace the Christian faith. We have been lifting up Jesus to her in kindly deeds and tender service, a thing she knows little of, and hope this will have a good effect on her. Everyone in Tangar fears the woman because she has been such a terror. In this family are the mother-in-law, the husband, one daughter and two brothers of the husband. The younger brother is now helping Mr. Plymire look after the yak of the Evangelistic Caravan. It was he who made our hearts glad one morning when we heard him singing, 'Down at the cross where my Savior died', instead of his regular prayer, 'Hail to the Grand Lama'. Will you join us in prayer for this family, all Tibetans? If we can pray some of these through to salvation there will be a stir in this wicked town."

* * *

Brother Williamson writes of the passing away of dear old Paak Foo, whom the Lord so wondrously saved out of the idol temple during their first term on the field. "He was a faithful student of the Bible, and many times was the only one who could answer a difficult question asked in the Bible class. I had some precious talks with him since coming back from furlough that made me respect his sublime trust in God the more. He died with a prayer on his lips, saying 'Hallelujah'! His death was all victory, his funeral the largest Christian funeral ever held in Waitsap. It seemed the whole city turned out to watch, and many were impressed with that large following of men and women with strips of white cloth around their arm as a token of bereavement, and expressed the desire to know something of the love that prompted it all. Just an hour before his death I had the privilege of standing by his bedside and assuring him once more of the surety of God's promises. His faith was anchored and he asked God to take him home. I thank God for one among China's millions who so exemplified the spirit of the lowly Nazarene.

The Triumph of Faith

A Marvelous Story of Miraculous Deliverances



THEY overcame him by the BLOOD of the LAMB and by the word of their testimony.—
REV. 12:11.

The following is the testimony of Mrs. Edith Sizemore. In it the triumph of faith is seen over sin, sickness, the devil and every work of darkness. Also, the human tendency to waver.

Against my will I was married at the age of fourteen. I became the mother of two children, a son and daughter. My first child was a son. The birth was dry, the child large, and could not be born. The pelvic bone was broken in order that the child might be delivered. As a result complications set in, and conditions of blood poisoning were rampant. The doctors, hopeless, said there was no use to set the bones, and from week to month I lingered under morphine influence.

My knees were drawn up to my breast and remained locked. At the end of three months the doctors said the end was near, that I would die about 12 o'clock that night, and again gave me morphine.

About twelve my eyes opened and I saw in a vision beautiful fields covered with green foliage and flowers. I began to sing, "Pass Me Not Oh Blessed Savior." Those around my bed heard me and were awe-stricken. When I had finished singing, I was healed of blood poisoning and milk leg, which had developed during the period of sickness. The soreness and a running sore where the pelvic bone had been broken were healed.

Suddenly I was clearly conscious. My eyes were fully opened and I asked to see my child. My young sister brought the baby to my bedside, and when I gazed upon him I was astonished above words. I had expected to see a tiny baby, but instead there was a boy three months old. I had no knowledge of the months that had passed, and seemingly could not accept this child as my own. I was informed by the nurse that I had nursed the child right along. Then all of a sudden it dawned upon me that the child belonged to me. The moments that followed found me busily engaged playing and getting acquainted with my darling baby. I was well, but still crippled, as I said previously.

About three days later I asked to sit up. I was lifted from my bed and carried to an easy chair. I found my limbs would not straighten, and that

I had just to be laid down in a heap.

For about two weeks I had to be carried about, but at the end of this time I began to crawl and drag myself around. There was no pain, but it seemed I had been left tied in a knot. It was then I recalled my mother, a praying woman, and the realization of my terrible predicament burst upon me. The question was, how could I raise my child and remain a cripple? Indeed this was the worst of extremities. But praise the Lord, man's extremity is God's opportunity.

Every day my little sister and I would pray for God to loose me. One day found us in the corner of the room where my sister, upon former occasions, had tried to push me straight. How this little child's actions coincide with every soul to this day, who has not learned implicit trust in Him, and who feels confident that the Lord could not perform the work without our interposition. When my little sister found that all of her efforts were in vain, no matter how hard she pushed, we both called upon God as we had never called upon Him before. Suddenly I felt something come over me, such a warm deluge through my body. I was loosed and went forward, face down on the floor, perfectly straight.

In astonishment I began to crawl to a lounge. I was fearful to arise for fear I would double up again. My sister was afraid some bones were broken and sent for the doctor.

The doctor had previously declared that I would never walk again, and when he came to my bed and saw me lying there perfectly straight, he asked what had happened. Then I said, "My little sister and I were praying and suddenly I straightened out and fell face forward upon the floor." I asked, "Is everything all right?" He said "Yes, just keep on trusting God," and started out. As he went the tears were coursing down his cheeks. All this happened in the afternoon. That night the doctor, his wife and friend spent the evening with me. All were so filled with joy and a general review was taken of the past six months of illness and my miraculous deliverances.

The next morning I walked about the house, carrying my child and taking care of myself and baby. From day to day I became stronger. I weighed about seventy-five pounds when I was taken out of bed, but in a short time I weighed one hundred and five and increased as time passed to one hundred and thirty.

During the period of my sickness it will be

remembered I was kept under the influence of morphine. I found as a result of my illness I had become a morphine fiend. I no longer took the morphine to abate pain, but because I had become addicted to its use. Oh, the craving I had for that drug! I just seemingly had to satisfy that hunger. I used this drug for about ten months, then by some unknown source and through my previous observations of a family whose mother was a morphine fiend, I became convicted against its longer use.

I saw I must have deliverance from this monster. As I looked upon this habit, it seemed to be a more colossal beast than all my infirmities had been to me. But faith arose against it and the battle began and grew in fierceness until one morning I asked my sister to prepare for me a cup of coffee, that I was going to lock myself in a room, and no matter how desperate I became to keep it locked. With my coffee in my hand and the door locked, I determined there to overcome the morphine habit. I set the cup down, and began to walk back and forth in the room. Over and over I crossed the floor, sometimes I was down and sometimes I was up. As time went on the battle raged more fiercely. I would bite my fingers and began to pull my hair, then I began to bump my head upon the wall. The appetite was furious.

Then in a final effort I felt overcome and fell upon the bed, face down, and said, "God, let me die or help me. I cannot overcome this alone." In this position I fell asleep and had the most peaceful repose. When I awoke I was free and have been free from the habit to this day.

You would have thought that after two such wonderful healings I would never again have leaned upon the arm of flesh, but when we are confronted with fresh attacks by the enemy of men's souls sometimes we waver, only to discover that God again has to meet us in the regions of death with healing in His wings.

In the year of 1910 I underwent an operation for a fibroid tumor of the uterus, which they removed. In 1911 I was again examined by a physician and he told me a sarcoma cancer had developed in the uterus. Also, that a bad rupture had developed from the operations. I suffered continually from my intestines coming through the rupture. Week in and week out I would have to work with them and put them back in place. The doctor informed me that if I did not have another operation I would have strangulation of the bowels; besides this, a small bloody cancer had formed, as large as a small walnut, upon the neck of the

bladder. I also suffered from diabetes in its most serious stages. I would have to kneel upon my knees and lay upon my breast in order for my kidneys to act. At this particular time, too I was afflicted with hemorrhoids and had been a sufferer with paralyzed bowels for eighteen years. I would have to use enemas and physics every night.

In combination with these infirmities, I had a spinal headache that would draw my head backward. I would become unconscious with the pain. Prominent physicians had to come to my assistance and give me morphine to relieve the pain.

In 1919 I had a partial nervous breakdown, also chronic bronchitis.

In 1920 I was stricken with paralysis. The right half of my body became semi-useless. I heard anew of the Divine Healing Power of God. Immediately I was prayed for and was healed of everything while believers were praying, with the exception of the disfiguration the paralysis had brought upon my face, which was so disfigured that my mouth was drawn down to the lower left cheek. My right eye was so open that the white was exposed, making me look starey. While I was petitioning God to take away the terrible disfiguration, Jesus appeared to me and said, "Have faith and believe that you are healed for you are healed." I stood before a mirror and praised God and saw before my very eyes my mouth become natural, my eye normal and I was again restored.

My daughter, who before this had often heard me relate my first healing, said, "I knew God would heal you." I have never been sick in bed since.

None of these afflictions of the devil ever returned. I am perfectly well and strong. During my convalescence, I weighed one hundred and thirty pounds, and now I weigh one hundred ninety-seven pounds.

I was healed in May, 1921, and one month later I played in a band and walked ten miles in a parade, besides carrying my large horn. Ever since that time until now I have been engaged in the real estate business. Have bought, sold and furnished houses, and did most of the work myself. I praise God for the miraculous deliverance of my body, by His blessed power, for all the attending physicians had given me up. What the arm of flesh failed to do the God of Abraham performed.

I give God the praise and glory and shall serve Him the rest of my life, and in turn God has

given me a wonderful healing ministry for others.

What He has done for me, He will do for you, for God is no respecter of persons.

How God Protected Christian Chinese from Bandits

Miss Anna C. A. Kok, in The Stone Church Convention



WE have proved over and over again that God is faithful in the midst of heathenism. We have a little group of people in China who know what it means to accept Jesus Christ and to break with heathenism and idolatry, but yet we cannot consider them much more than big children. With us there is always a giving out, but little receiving. In the seven years I was in the Western part of China, my life has been one of giving. I remember before I went to China, the Lord gave me that one Scripture which rang in my ears for more than a year, over and over again, the word which we find in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It seemed the Lord was speaking to me about the future, that if I wanted to see fruit and see the Lord Jesus get glory out of the Word that it meant a life of losing, but when we lost and laid down our lives, then the Lord would save and the Lord would give fruit.

I have been working in China in a district where there have been no missionaries before. Thirty days to the North is our next mission station, five days to the South another, and to the East we had about ten days' journey, but such a huge mountain range between that we are really shut off. To the West is the great hidden country of Tibet, and these great multitudes have never heard the Name of Jesus mentioned among them. There were plenty of opportunities for us to lay down our lives. Sometimes the work pressed upon us more than the human could stand, but we found that the more we tried to save our lives, the more we lost.

My work has been mostly itinerating, going into new places, and after great patience and line upon line, we found some of the women were getting their understanding opened. In our place there is not one that has a watch or clock. We arise at sunrise, and finish when the sun sets. The people come in the morning before we are up and we give the Gospel from morning to night. We are pressed on every hand, but the Chinese women think we have a wonderful life, plenty to eat, and nothing to do but sit and visit, they say. We simply told them we considered it a privilege. From early morning until late in the

evening they pressed upon us, until we got worn out, but when we tried to save our lives, we lost out in our spirits. The Lord often sent me out to lose my life in order to save it, and the more we gave, the more we received from Him. To see the understanding of these darkened minds opened, was life to us, and encouraged us to go on. I have often been near death, but the Lord still preserved my life and said, "You have still more service to do."

China is infested with bandits; there were times when it seemed inevitable that our caravan would be taken, and that we would be captured when in an inn, but the Lord gave us grace in the eyes of the bandits; not a hair of our head was touched because of God's mercy and His faithfulness.

In the Province of Yunnan there are many high mountains and huge rocks, and as we pass those rocks, which overshadow a deep valley, it makes it delightful to travel under the shadow of those great mountains. As we went over those mountain passes where danger lurked on every hand, we were continually reminded of the promises in the 91st Psalm. We not only walked under the shadow of those great mountains but felt we were abiding "under the shadow of the Almighty." He truly protected us from evil men, and from the heat of the day.

We have a group of Christians some days south of our head station. This group is composed mostly of women. The reason we have more women than men is because there are more lady missionaries than men. The most of our work is among the women and girls. We realize that the church is not well balanced; in Western China especially the women are ignorant, for hardly any of them can read or write, and can never become deep in the Word of God. Some have not even the ability to learn, and it is pitiful to see how darkened are their minds. But these women while ignorant, are taught of the Lord. When we came there the first to believe was a blind woman. Others came in and they at once had the right spirit; they felt that each one had to be a soul winner.

We visited that church three or four times a year, and they would meet us outside the city a distance of two or three hours with their con-

verts. One would say, "This woman is a neighbor of mine. I have been talking to her and she saw by our lives that we didn't do anything bad. Now she comes to our meetings on Sundays." It was very seldom we went there that the Lord hadn't added a few more to the little group. When I first went there, I found only four or five women. They first asked me, "Does the Lord understand Chinese? Can we pray in Chinese to Him?" "Yes," I said, "our God understands all languages." Then they asked, "Can we ask everything of Him? Can we ask when we have sickness? when we want work? and pray when the bandits come?" I assured them they could bring everything to God, and sometimes they ask for such simple things that we with our Western ideas would consider foolish. But the Lord answers their prayers and we encourage them to trust God no matter if to us it seems childish.

As a church we have been preserved in a wonderful way. There are many salt wells there and much silver coming into the city; so it is prosperous when the silver comes in for the salt. One time there were a group of bandits waiting for an opportunity to take the city and get away with the silver. Our Christians there are of the poorest, and some of them live two hours outside the city in one of the little huts. They had heard rumors of the bandits coming and came to the city to warn the Christians to pray. Sometimes these robber bands linger around for several weeks before they have an opportunity to plunder a city. At the blowing of the bugles the bandits looted the city. One of the first homes they entered belonged to a Christian. As our Christians give up their idols and put away their gods they take down their posters and incense sticks. The heathen have one side of the wall covered with idolatrous posters. As the Christians tear these posters down, they put up scripture posters which we give them. They like this very much, and when people come into their houses and see these posters they know they are Christians. One of the first homes these bandits entered was a Christian home and when the chief saw the scripture poster, he stopped his men and said, "Are you Gospel people here?" "Yes." "Are there more in the city?" "Yes." The people are in terror when the bandits attack a city. You have no idea of the outrages they commit, besides robbery. This chief, as a boy, had been in a mission school, and though he had become a bandit, he had great respect for God's Word and God's people, and he ordered his men that they should

not attack any home where they found scripture posters on the wall. But other homes they looted thoroughly and carried off all they could to the mountains. A Chinese home is soon emptied as they do not have much in them, but the little they have they cannot do without. When we visited there a few months later, they told us with a little pride that the rich people had come to them to borrow some of their tea-pots, for theirs had been taken. The soldiers, one group after another entered their homes, and seeing the scripture posters, didn't molest them.

One woman was telling how she almost fell into the hands of the bandits. She was one of the wavering ones, interested in the Gospel for a long time, but she hadn't the courage to take a bold stand. We had given her a poster but she hadn't put it up tho' I think she had taken down the idols. When the robbers entered her home she ran upstairs with the supplies, and one of the bandits followed her, saying "Bring down your candy." "Oh have mercy on me," she said, "I am one of the Gospel people." She didn't know about the order which had been given, but just said that in her moment of despair. "We don't see any signs here of the Gospel," they said, and she showed them the poster we had given her. Then the men left, and even paid for the candy. She went at once, with a little paste and put up the scripture poster, saying, "If the Lord had punished me, it would have been my own fault." She is a faithful witness now, and always witnesses along that line: "Do not hesitate too long or the Lord will not have mercy on you," she says. Afterwards the city was again attacked and again they were saved. That experience has certainly strengthened their faith.

The waters of Life even touch their mental faculties. The women have been told so often that they are nothing but horses and cows, they accept it, but when touched from above they are very happy that the Lord even helps them to read their Bibles. We will go and do the planting; the church at home has the privilege of doing the watering with their prayers, but as Paul says, none of us can boast. It is not he "that planteth or he that watereth, but God that giveth the increase."

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Heart Wanderings--Their Cause and Cure



THROUGHOUT the Scriptures we are taught the infinite frailty and weakness of men; and even the best of men are set forth as having no strength of their own. Abraham said he was "but dust and ashes;" Isaiah said, "We all do fade as a leaf;" Job said, "I abhor myself;" Paul said, "I am less than the least of all saints;" and Jesus said, "Without Me ye can do nothing." All strength must be imparted to the soul from God. There are some few characters in the Bible against whom no blemish is mentioned; but of those characters it is recorded that all their goodness was imparted. They claim nothing of and from themselves. It is possible that in six thousand years there have lived a few persons whose hearts never consciously wandered from God. Doubtless there are many who have had many wanderings, without the humility or the fullness of light to perceive or confess it. And the millions of God's children have been painfully conscious of shortcomings—backslidings of greater or less extent. Living as we are in the state of probation, there is no degree of grace which may not be lost, and this is consistent with the doctrine so clearly taught in many Scriptures, that a saint may feel assured of his ultimate salvation. In the passage of Corinthians which says, "Let him that thinketh he standeth take heed lest he fall," the original tells us, "Let him that assuredly standeth take heed;" that is, let the most advanced believer, who has the fullest assurance of faith, take heed lest he fall.

Heart wanderings from God are almost imperceptible at first. There are slow degrees of the leakage of grace, almost imperceptible inroads of temptation. The devil insinuates himself in such soft, silent ways, and through unguarded avenues, and in such an assumed celestial raiment, that before the soul is aware, he has well nigh captured the magazines of the heart. A little spiritual laziness, and little tonings down of self-sacrifice, are like the coming of gray hairs. The Bible speaks of a certain one "who had gray hairs here and there and knew it not."

1. Wanderings from God often begin by looking on forbidden objects. The eye is allowed to rest too long upon an object of temptation. Through the eye the thoughts take hold upon the object. This kindles exaggerated and unlawful

desires. This undermines the will, and the outcome is sin in greater or less degree. Such was the case of Eve, who stood looking on the forbidden fruit, when God told her not even to look upon it. This was the case of David, who was gazing from the top of the palace. This is the art that Satan tried on Jesus, when he spread before His mental vision all the kingdoms of the earth, and all their glory in one dazzling panorama of world-wide sovereignty and splendor; but Jesus instantly turned His mental eye from the beautiful vision, and fixed it on His coming cross. This is the best cure for all fascinating and tempting visions—to get in the mind the precious blood of Jesus. The sight of Christ crucified is the panacea for unholy mental pictures.

2. Another cause of heart wanderings is self-management, and attempting to take our affairs into our own hands; trying to help the Lord in His providences of our case in time of trouble and distress. We must be led through many a soul crisis. These crises will come to us in social life, in business, in church relations, in health, in lines of duty. Many of them cannot be avoided. They are in the very nature of things in this world, and when they come, our human spirits are so eager for the speedy and premature result they accept of an unlawful deliverance; and we are so tempted to think that God has forgotten us, or that He is too slow, that we take affairs into our own hands. This was the case of Rebekah and Jacob, who thought they surely must manufacture a lie and deceive Isaac with the goat-skin, in order to secure the fulfillment of an infallible promise from God; but their self-management brought sad separation and years of sorrow. This was the case with King Saul, who thought that Samuel was so long reaching his appointment that he must play the part of the priest, and offer sacrifice; and from that hour began wandering from God. This was the case with Uzzah, who thought, when the oxen stumbled, he must surely put forth his hand and assist the Lord in caring for the ark. Officiousness has led many a soul into spiritual bondage. It is so easy for even spiritual men to get the impression that they are responsible in great revivals for keeping their little fingers on the safety-valves, and curbing divine fire within the limit of their prudence. Spiritual power is lost in the attempt to manipulate spiritual power. The kingdom of God in the soul is often weakened by an attempt to manage the kingdom. Self-man-

agement, in some form or other, is the starting point of many a decline in grace.

3. Another cause of the loss of grace is taking undue liberties with innocent things. There are many things which in themselves are natural and innocent, and inseparable from our earthly life; but if undue liberties are indulged in with them, they become stepping-stones to inward, and often times outward, sin. Especially is this true in the social life. We must mingle in society, and there are social affinities, and personal friendships, and mutual attractions of mind, and personal manners, which are a part of the constitution of our nature; but along these lines of personal magnetism and social attractions there needs to be firmest caution, the most rigid determination, against all undue familiarity, and against all excess of friendly feeling. In tens of thousands of cases, an improper caress, a fondling in handshaking, an imprudent kiss, has formed the **velvet** slide to sin, and to many a heart-breaking sorrow. In like manner undue liberties are often taken in wit and sarcasm, a punning and joking which have degenerated from innocent into wounding, or cutting, or snubbing, and sore breeding of the ill-will. Many a lawsuit, many a family quarrel, many a separation of friends, many a living hell, has been the outcome of what commenced in seeming pleasantry. This same truth applies to lines of business, and in various directions. In order to maintain the highest liberty in innocence and pure love and courtesy and friendship, there must be a guard against letting liberty degenerate into license. One inch of license will destroy a mile of liberty.

4. Another cause of backsliding is self-confidence, or leaning on native or acquired strength. The soul which has been highly favored of God, or is possessed with strong natural traits, will instinctively lean upon itself, until it has been thoroughly mortified. This was the case with Peter, who was so confident of the inherent magnanimity of his character that he vowed, though all the others should forsake Christ, he would never forsake Him. Young converts in their first love make extravagant assurances of heroism and oftentimes, in the first glow of the sanctified state, the human mind will fancy itself quite strong. It takes many a lesson to burn into us the reality of our utter *nothingness*. Self-confidence has so many forms to it. Like the atmosphere, it adapts itself to all zones and seasons of human life. Christians often unconsciously confide in their experience, instead of leaning only on the Holy Spirit, who makes the experience.

The Lord warned the Jews when they should enter the land of Canaan, and should "eat and become full, they were to beware, lest they forget God." A full stomach has a poor memory; they wax fat and kick. This teaches us that even in the Canaan life we are not to depend upon our experience. If we do, we shall lose it. *Soul whiteness is like a snow-flake—if you lean on it, it dissolves.* Because we have been endowed with grace, or strength, or wisdom, or some success, it is no guarantee that these endowments will continue unless we depend alone on the Source from which they flow.

5. Another cause of spiritual weakness is that of being spoiled by earthly kindness. Just as millions of children go to wreck through false kindness and lack of correction, so thousands of Christians are ruined in their spiritual life by an excess of popularity and earthly kindness. This is more particularly true of ministers than any other class. If they have some talent and success, and good evidence of grace, they will inevitably have many friends. These friends will manifest their love, some wisely, and some unwisely. In many cases, preachers are flattered and praised, and receive presents, and are toasted and feasted, until their grace is gone, and their common sense as well. They are tempted to regard themselves as public ecclesiastic pets; to accept gifts on birthdays, and Christmas days, and wedding days; to have every want anticipated; to be complimented on every sermon, or every prayer; to be invited to parties and state occasions, until they dwindle into soft sentimental poetical dudes of the church, not only unfit to lead souls to God, but, like the mincing Agag did to Saul, lead souls down to hell. Many a minister, who was a poor farmer boy or a factory hand when first converted, and who began his Christian life with a heavenly fibre in his soul, has imperceptibly taken the velvet and cologned road into a spiritual desert. Paul and Wesley both declare against softness of life as a cause of soul-ruin.

6. Akin to the foregoing, another cause of backsliding is what is termed good living. There was never an age in which luxurious living was more common than in America today. The common people have furnishings in their houses, and clothing, and richness of food, and conveniences for ease and comfort, which the kings of other ages never had; and this luxurious mode of living is a great hindrance to grace. In many cases it ruins, because the human heart so easily becomes attached to those things which are luxurious and

easy. There is a passion for big dinners, soft furniture, elegant clothing, labor-saving arrangements, palace cars, and everything that conduces to sensuous ease and pleasure, which is the ruin of tens of thousands. It is so rare in these days to find a heroic Christian who can endure hardness and great simplicity, and who cares nothing for the velvet accommodations of modern life. In the twenty-first chapter of Luke, Jesus warns us against these very things—surfeiting, and drunkenness, and animal pleasures—and intimates that at His Second Coming the professed church will be drowned in luxurious living, which prophecy is being fulfilled.

7. Another cause of backsliding is presumption—taking it for granted that the soul stands so well with God that He will make great allowance for it, and that the guardian angel will take extra trouble to extricate the disobedient heart. Satan tells you, you are the Lord's pet; that He thinks more of you than He does of most of His children; that He will make excuses for you, which He does not make for others. This was the temptation that came to Solomon. He had been assured of his high standing with God, and of his unparalleled wisdom and knowledge; and Satan played his tune of temptation on the strings of presumption, until the wisest of men mourned in the dust and cried, "Vanity of Vanities!" This was the temptation which the devil presented to Jesus, when he urged Him to cast Himself down from the pinnacle of the temple—that He was so highly favored of God that the angels would catch Him ere He struck the pavement. This principle can have innumerable applications. *God is as impartial in His chastisements as in His love.* As He shows His love to the vilest wretch on earth who repents, so He will chastise the highest saint on earth—even as He did Moses, who talked face to face with Him. Presumption is the sin that made the devil, and is one that Satan presents in a thousand varied forms to decoy the child of God.

8. Another cause of the loss of grace is looking at our difficulties. It is to be expected that life is full of difficulties, and living in a fallen world implies these. There are difficulties in the spiritual life in the way of seeking pardon or holiness—difficulties of growth in grace, difficulties that spring from our own minds or from heredity—our social surroundings, our temporal affairs, our temperament, our poor and false teaching—difficulties innumerable, that spring like weeds in every field of life; and to get the eye on these

difficulties will weaken faith, sap perseverance, distract the mind, cloud the vision, and draw the soul from God. The divine life is pre-eminently the way and life of faith. When Peter looked at the waves of the sea, his mind lost the bright conception of the omnipotence of Jesus, and so he began to sink. When Abraham looked at the difficulties of how he was going to retain his beautiful wife in the presence of the greedy heathen king, he did not know how to manage it; and so was induced to tell a falsehood, just because the difficulties of the situation, for the time being, shut out the omnipotent care of God. Our Heavenly Father permits His children to be hemmed in many times by the network of difficulties, and the devil uses such circumstances to plead the necessity of committing sin in order to get through. The very things that God permits as a test of our faith, the devil uses as an argument or some disobedience.

9. Not a few souls have lost grace and fallen into spiritual bondage through harshness of spirit. Sever judgment of others is what Faber terms an "undergraduate sin," that is liable to be committed by young zealots or narrow-hearted souls. The denunciation of others has in it a large element of self-righteousness. Denunciation of others has in it a back-handed way of praising ourselves; in the same proportion that we think we knock others down, we fancy we raise ourselves up. It is impossible to speak evil of another without an implied compliment to self. Many times souls claiming great spirituality have denounced sin in such a sinful way as to commit more sin than the very sin they denounced. There is nothing in the whole Christian life more delicately dangerous than the condemnation of others. An old spiritual writer has said that "to rebuke another for sin requires more humility than any other duty." We sometimes hear people speak of "hitting sin," and "hitting it hard;" but such kind of work, unless it is saturated with tears and tenderness, will only bruise the soul that does the hitting. It is possible to preach of the damnable nature of sin with such severity of spirit and such an implied tone of self-gratulation that it only makes Satan laugh, and grieves the divine Dove. How many thousands have lost the sweetness of pure love, the calm, close walk with God, by a sharp sword-thrust, and unkind criticism, a harsh judgment, an unloving condemnation! *Self-righteousness is as subtle as the ether. It runs up into the high altitudes and tries to insinuate itself into the highest state of grace.* The devil will tempt you

to be severe toward others, under the pretense of being brave and heroic, and not being afraid to denounce sin. He has practiced his game so long that he does not care how much you denounce him and all his works. If he can get only one drop of his satanic vinegar into your heart, that will pay him for all the blows that you can give him.

10. I mention, as last among the causes of backsliding, lightness of spirit. This is apparently the opposite of harshness. There are some whose natures are not biased toward severity. These will likely break away from God by a trifling, joking, laughing disposition, and which serves Satan's purpose just the same. This spirit of lightness is very apt to prevail at camp-meetings and large religious gatherings, where Christians of talent and wit meet together. The habit of making puns on people's names and things, be they ever so seemingly innocent, is always injurious to deep piety. It grieves the Holy Spirit, diverts the mind from divine things, jostles the soul from its internal calmness in God, and weakens it for prayer, and for being the channel of the Holy Ghost. Hundreds of souls have snapped the cord of communion with God by a joke, or a pun, or a loud laugh, or a coarse and boisterous gesture. The worst calamity is that so few Christians get close enough to God to **discern these things**. Anything that breaks up the recollection of the mind in God, or interferes with an elevated, quiet refinement of soul, is a starring point for wandering.—*Selected.*

* * *

Special Meetings

Pastor A. L. Branch, Battle Creek, Mich., writes us that a number of pastors and workers of Michigan are planning to have a large, "get together" meeting from July 5 to 26. This will be held in the Masonic Temple Auditorium, which seats 2,000. It is well fitted up with rest rooms some of which can be used for prayer and tarrying rooms, and in every respect it is admirably fitted for a great meeting. Evangelist P. C. Nelson and party will be at this meeting during the entire time and will conduct the services. This will be a good place to spend your vacation. You will return home strengthened in body and built up in spirit.

* * *

The Eastern District, of the Assemblies of God will hold their Sixth Annual District Camp Meeting, for the Eastern end of the District, from August 7th to 30th, near the beautiful "Pompton Lakes," Pompton, N. J., on the River Dale road.

Bus line from Newark to Butler, N. J., will connect direct to the camp ground. Also bus from

Paterson to Butler and Greenwood Lakes.

Evangelist M. R. Tatman of Berkeley, California, will be the principal speaker, supported by a good corps of Ministers and Missionaries.

Pray much that God will pour out a mighty blessing on the entire camp.

Further information can be obtained by writing Edwin C. Sikes, Secretary, 30 First Street, Fairlawn, N. J.

* * *

It is not always that a message spoken in tongues is to be interpreted. There are times when there is someone in the meeting to whom the Lord is speaking; or it may be a sign to the unbeliever who leaves the meeting without saying anything.

One Sunday afternoon the church was packed and a brother who sat near the back arose and gave a message in tongues, but there was no interpretation, and someone started a song. At the close of the meeting a young brother came to him and said, "Brother, do you know what you said tonight?" "No," he replied. "Are you married?" "Yes." "You have six children?" "Yes." "You haven't any work?" "No." The man who gave the message was puzzled, but the other said, "Here is a dollar for you for carfare. Brother, there is a Catholic woman over there who speaks Polish, and she understood everything you said. You were praying to God that He would give you work, that you had six children to support and that you couldn't give anything to the church. The Catholic woman wept as she heard it, and said it was the best Polish language she had ever heard."

* * *

Miraculous Visitation

"An unusual and miraculous visitation of God's presence and power has been witnessed in Newfoundland in a little town called Victoria. At the close of a service one evening, in the Pentecost! Assembly which is a new Assembly, just opened, the presence and power of God was manifested in the place with a distinct noise resembling thunder. A white mist was seen filling the atmosphere and men and women fell to the floor all over the meeting. Some unsaved ran out of the meeting through fear and were seen holding onto the building outside to keep from falling. Strong men weighing two hundred pounds were mowed down like matches the report states. It resulted in the salvation of over sixty people and twenty-five received the Baptism of the Holy Spirit. The news spread around town and people got up at midnight to witness the scene. It was a visitation such as we read about in the times of Wesley, Cartwright and Finney and the revival is still going on."

Some Good Books

THE GOSPEL IN THE STARS

By Jos. Seiss

"By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent." The author in this exhaustive study gives the spiritual meaning of the sacred constellations, depicts the birth, death and resurrection of Christ, and on down to the closing of the age. A remarkable book for students.
500 pages, \$1.80

SOUL-WINNING STORIES

By L. A. Banks

Sixteen true stories from the experience of the author in his ministry, revealing the possibilities of personal contact. A book that will give suggestions to the personal worker.
\$1.50

AUTOBIOGRAPHY OF MADAM GUYON

A rehearsal of greater crosses and more signal victories can scarcely be found than is related by this great character of the Seventeenth Century. "She was to France what Savonarola was to Italy." Her life and sacrifices, the deep lessons which have come to the world thereby are just beginning to be appreciated.
270 pages, 75 cts.

THE LATTER RAIN PENTECOST

By D. Wesley Myland

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THE MISSIONARY HEROES OF AFRICA

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Thrilling stories of how God's Ambassadors pioneered for the Gospel, crossed deserts, waded swamps, faced the treachery of heathen, braved dangers, perished with thirst and hunger and oft a martyr's death. A wealth of interesting material about Moffat, Livingstone, Mackenzie, Stewart, Collard, etc.
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MARY SLESSOR OF CALABAR

By W. Livingston

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