



*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

## The Epaphras Spirit

### A Strong Plea for Intercessors

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**E**PAPHRAS, who is one of you, a servant of Christ, saluteth you, always laboring—margin, striving—ferently for you in prayers, that you may stand perfect and complete in all the will of God." Col. iv.: 12. Epaphras, shut away from witness-bearing and the ministry of the Word, in a cruel Roman dungeon, by the malice of his enemies! Phil. 23. Epaphras, promoted by the hand of God from active Christian service to the ministry of intercession! The Master had need of him, away from the fields ripe already to harvest, to a life devoted to knee work.

He who called him fitted him for his labor. "Always" praying. It requires Holy Spirit undergirding for that. "Always laboring" (that is, striving, working—Greek, *agonizing*) "in prayer." It takes Holy Spirit energizing for that. Always laboring fervently (root-thought—*fire*). It takes Holy Spirit enkindling for that. So here is the picture: Epaphras praying in the Spirit; Epaphras working *in a flame in prayer*. Have you learned to pray? Do you wish to learn to pray? Then, here is the comfort: "Epaphras, *who is one of you*"; just a common Christian, chosen out of the common run of the "feeble folk" of the Church of Colosse. But he was willing to be a servant, and a slave of Christ. Are you? The Master's will is life to the slave if he is the slave of love, which every Christian slave is—Ex. xxi. 5, 6. Let us imagine something of the processes of his development in the prayer life. The Master's voice:

"Epaphras, street preaching among a wild mob in the streets of Colosse?"

"Yes, Lord!"

"Epaphras, a tailor's shop in a dingy back street in Colosse?" "Yes, Lord!"

"Epaphras, minimize your work and your wage, and live more meagerly, that you may have more time for the pen, and for souls through it." "Yes, Lord!"

"Epaphras, leave the bosom of thy family, and let Me send thee as a pack-peddler up and down the land, plying thy trade, and buying up opportunities to display Gospel goods to souls in need. Epaphras, let Me hide thee in a slimy, noisome dungeon in Rome, where thy life will be in jeopardy hourly, that there I may give thee wholly a prayer-life."

"Yes, Lord! yes, Lord! yes, Lord!"

*Just a slave.* But the Holy Ghost can fill this slave-obedience; for it is written: "The Holy Ghost, . . . whom God hath given to them that obey Him."—Acts v. 32.

Christ's slave in a Roman dungeon, "praying in a flame"! Striving—what against? "Principalities, powers, demons in the heavenlies." Striving—in whose behalf? the saints of God. For with Spirit-anointed eyes Epaphras sees their possibilities and their perils. Their possibilities: to "stand perfect and complete in all the will of God." Their perils: of becoming dwarfed because of that mighty wrestling against them, not of flesh and blood, but of "principalities, powers, rulers of the darkness of this world, demons in the heavenlies"—in a word, *all the machinery of hell in the upper and nether worlds massed against the upward-going of saints.*

In Colosse, Laodicea, Hierapolis, and, doubtless, through all the Churches of the then known world, they felt the mighty answer of God to this prayer-labor "in a flame." Like his compatriot and fellow-prisoner Paul, the fatherhood in him could say, "My little children, for whom I travail in birth again until Christ be formed in you." *Birth-throes*, once and again, for fellow-Christians at different stages of their ongoing life. Do you know them? Do you wish to know them? Do you long to minister thus to the development of His kingdom and the maturing of His Church?

Is not this the need of the hour?—the great Fatherhood of God, brooding in the Epaphras spirit, over all the work which He is now so marvelously doing in the earth. "Whom shall He teach knowledge? and whom shall He make to understand doctrine?—mere babes—"them that are weaned from the milk, and drawn from the breasts." "For with stammering of lips and another tongue will He speak to this people"—Isaiah xxviii. 9, 11—or, as Paul has it, "With other tongues and other lips will I speak to this people"—1 Cor. xiv. 21. If God is to invest mere spiritual babes with speaking in tongues—and tongues is what Paul here quotes Isaiah as speaking of—have not we a mighty work to pray, Epaphras-like, for these babes upon whom the tongue comes? *For them prayer, not indifference; prayer, not criticism.*

It is recorded in connection with the mighty revivals in which God used Finney, that there was a plain

farmer to whom God gave a gift of prayer. He never had much testimony, save that of his life, and never preached or served in any public capacity, but he had wondrous burdens of prayer. When he learned there were forthcoming meetings for Finney in a city, he would leave his farm and all his various interests, and, going to that city, engage a room in some hotel, and with the simple injunction for them to bring daily a jug of water and a loaf of bread, and leave it outside his door, and upon no account to disturb him, here he would give himself to prayer for God's interests and precious souls. In the night, and by day, low murmurs and groans would be heard proceeding from the room, and often those who slept near him would go to the proprietor, saying, "What is the matter with that sick man next door?" Oh, would that many more of God's people now were as sick for sin and for sinners! But, according to instruction, since he was not yet violent, they left "the crazed man" alone. When he had fulfilled his mission and pleased God (Heb. xi. 6), he went his joyful way in assured faith. Often all his work was thus accomplished before Finney arrived in town; but when the great revivalist heard the description of this strange-acting man, who had come and gone, with rejoicing he would say: "Ah! my praying farmer has been here, and got the victory. Now we shall have a great work." *It never failed.*

That work of Finney—i. e., God through him—changed the whole face of New England and the middle United States, and changed the theology of the times. The old theology of election and predestination waged a bitter and satanic warfare against that revival movement; but all in vain. Infidel lawyers and doctors, and misguided divines, were alike mown down by the score through the power of God in that mighty Gospel warrior, while God and the plain farmer smiled,—the One, that He had found a man after His own heart, through whom He could pray and believe; the other, to have found a God so mighty to answer his confiding cries.

Salvation is a mighty chain. The mother of the Salvation Army, Catherine Booth, told a friend who asked the origin of the Salvation Army, "It was reading Finney's 'Lectures on Revivals.' It stirred my soul to its depths, and pushed me forward." But back of Finney and his lectures, as well as back of the Salvation Army, with its hundreds of thousands of saved souls, lies, as an initial link in the chain, the plain farmer and his prayers—his name even now unknown on earth. In everything great and good of God in the earth, comes prayer as its initial power.

*Are we ready to consecrate our consecration, and trust God to sanctify our sanctification, that we may go deeper and live a prayer-life?* There is an isolation of prayer, a muteness of prayer, a blessed dumbness of prayer. Are we ready for them? An isolation; for, if God is to pray His prayers through us, we must let Him have our time,—that which has been spent in society, even in blessed Christian fellowships, must now be His to command as He will. Yes, Jesus spent nights alone, days alone, in prayer, and so will you. A muteness in the presence of men, when God gives no commission to speak. *The brilliant one ceases to be brilliant; the chatty one ceases to chatter; life is gathered up into a stillness before God, waiting on Him.* Is this irksome to your social nature? Hence the necessity of consecrating your consecration, and calling on God to sanctify your sanctification. A blessed dumbness before God—ceasing to chatter in His presence. Having been taught we can do nothing apart from Him, we hang our helplessness upon Him, and confidently, trustfully wait His praying through us. We have ceased to be as kitchen furniture which, the minute it sees the cook enter the kitchen, tongs, shovel, stove-cover, oven, pots, kettles and pans, in an unceasing clamor, cry, "Use me! use me!" But like a normal piece of kitchen furniture, which rests confidently in the presence of the cook, believing that he will use it in his own time and purpose.

Forgive a crude illustration, but so our hearts have to be taught by Him to rest in the presence of the "Master-Workman," the Great Praying One, till He condescends to breath prayer through us, and we let the praying breath come and go as He will. Then do we pray His prayer, not ours. Then does He begin to bring us into His isolation, His sorrow, His sense of sin and need, in the world and the Church, His fellowship in the affairs of the Father, and the programme of salvation. Then He begins to blend us with Himself in His joy and deepening faith, "looking unto Jesus, the Author and Finisher of our faith," till by leaps and bounds intercessory faith comes to that great word, "This is the victory that overcometh *the world*, even your faith"; and the intercessory "saints"—some of them—"take the kingdom."—Dan. vii. 18. The great name of Jesus gives it to them, and their faith takes and gives it to Him.

Three miles, perhaps, from the coast of Florida, U. S. A., up the St. John's River, lies the city of Jacksonville. The craft that reach her piers must watch their times by her tides, for there is the daily ebb-tide and full tide. Only tiny boats of little

draught may skim their way through the shallows of ebb-tide. Oh! what tiny faith-craft launch out when the river of God is not full of water! Larger craft must wait for full tide, but occasionally—what a sight!—it is flood-tide on the St. John's River. Everything that moves upon the face of the waters is joyously bounding along together, banners streaming, full sails set, little craft and big, great draught and no draught, fearlessly plunging on. No care for sunken rock or moaning bar. Obstacles gone. It is neither ebb-tide, nor full tide, but flood-tide on the St. John's.

The flood-tide of salvation is coming over this earth, when, in these last days, God will pour out of His Spirit upon all flesh—Acts ii. 17. Yea, pour floods upon the dry ground—Isa. xlv. 3.

One caught away in the Spirit in an ecstasy saw

an army coming from a great centre of light, and bringing the light with it wherever it moved. It was marshaled against darkness as dense as the light from which it came was supernal. Although insignificant in size compared with the force upon which it was massed, nevertheless however it turned, and wherever it moved, it conquered. "Invincible" seemed written all over the little host. As the enraptured man looked again he saw the army was *advancing on its knees*.

Brethren beloved, let us move up and close in, for this last exceeding glory of God, which will prepare the way for the reigning of our King! The river-bed over which flows this flood-tide of salvation is the blood-saturated intercession of *some* of the saints. Yours? yours? yours?



## Alone

IT is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

*It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.*

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. *Jesus lived and died alone.*

And of the lonely way His disciples should walk He said: "*Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.*"

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The Church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The Church of the Popes praised the Saviour and persecuted the saints. And multitudes now, both in the Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

*Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.*

—Selected.

Convention in Chicago = May 13-23.



## “Call unto Me and I will Answer Thee, and Show Thee Great and Mighty Things Thou Knowest Not”

Sermon by Wm. Hamner Piper, Chicago, Illinois, January 17, 1909



COME this afternoon to call your attention to an old, old theme, to an old, old privilege; the privilege that God in His great love and wisdom has opened to mankind, *the privilege of making our wants and wishes known to our Father in heaven.*

Whether there is a greater privilege than this from God to man may indeed be doubted. There are times in every life when nothing satisfies but a talk to God. You may have a devoted mother, a sympathetic father, a companion always ready to share your trials and your troubles, yet some things in the human heart can be expressed only to the great Father heart of God. This is true of all mankind, for the great under-currents of human life are the same regardless of time or nationality. It is these traits, common to all peoples, that bind us all into one great family, and make us rejoice with those who rejoice, and weep with those who weep.

I say, therefore, the desire to express our deepest feelings to God is innate and universal. The atheist stoutly denies his belief in a Supreme Being until he is in some great peril, perhaps a storm at sea. Then he is found in some out-of-the-way place praying. In a calm sea he frequently stalks across the deck, hailing everybody that will engage in conversation with him, and telling them of his unbelief. But when the clouds begin to lower, the heavens to grow black; when the winds rock the ship to and fro and the great waves cover the topmost deck; when everything has to be strapped down lest it be swept off by the water, then he goes off to pray to God, who, he just declared, does not exist. He cannot get away from it. Neither can you get away from the belief written deep in your heart that there is a God, for God Himself wrote it there, and you can't be happy apart from that belief.

I present the subject under three headings—Supplication, Intercession, and United Prayer. I use supplication to mean prayer for *one's own needs*. No man, no matter how spiritual he becomes, can ever

possibly get away from the necessity of praying for himself. Your spiritual life may be measured by the amount and earnestness of your praying. Luther used to say the work he had to do was so pressing that he couldn't do it without spending at least three hours a day in prayer. Even Christ the Son of God had to go apart to pray. We read that He spent a whole night in prayer before He preached the Sermon on the Mount, and every great crisis in His life was preceded by prayer.

I remember a few crises in my own life in which I had to pray much, and I believe it was prayer to God that enabled me to take the right step at the parting of the ways. The results would have been different if I hadn't prayed.

These are days when we must "watch unto prayer." The times are evil in which we live, and as Satan becomes more and more wily, and "evil men wax worse and worse," the necessity of supplication becomes greater. Seek direction from the Lord with your mind open toward God's book, and your heart open toward God's Spirit. There are voices which are apt to be misunderstood, and men and women even of sincere purpose, if not watchful and prayerful, will be led astray. God wants us to be more in earnest about prayer. He wants us to avail ourselves more and more of its privileges. Paul told Timothy a wise thing when he said, "Take heed to *thyself*." The man who does not take heed to himself will soon find he is losing spiritually, albeit he must be unselfish, and pray for himself only with the thought of being a blessing to others.

It is a delightful thing to gather together in the public service, and encourage each other by "psalms and hymns and spiritual songs," by teaching, exhortation and prayer; but if any man undertakes to live on that, he will find, in not many weeks or months, that his spiritual life is weakening, for the strength of spiritual character is developed, in a large measure, when you are alone with God, and when no eye sees, and no ear hears but His and yours.

There is only one way to get anything from God, and that is through prayer. Prayer is the golden

key that unlocks the treasures of heaven. With the prayer of faith we can enter into the very throne-room of God. Bishop Hall beautifully illustrates the earnestness of prayer:

"An arrow if it be drawn up but a little way, goes not far; but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which makes it pierce the clouds and sends it to heaven. It is not the arithmetic of our prayers, how many they are; not the rhetoric of our prayers, how eloquent they are; nor the geometry of our prayers, how long they are; not the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; not the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be;—which God cares for. He looks not for the horny knees which James is said to have had, through the assiduity of prayer. We might be like Bartholomew, who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. *Fervency in spirit is that which availeth much.*"

That which should delight our hearts most of all in this matter of prayer, is the fact that we are *urged* to supplicate the Father's Throne. We are commanded to seek until we find, to knock until the door opens. Hence we do not need to come shrinkingly into His presence, as though we fear the request would not be granted, but the Apostle urges us to come *boldly to the throne of grace.*

The Name of Jesus and His blood, the Father's waiting heart and listening ear, the unailing promises—these are ours, and should give us boldness. "All things are yours, and ye are Christ's and Christ is God's."

Centuries before we were born, the Father made provision for us. He covenanted with the Son that if He would die for us, the Father would save us, and in Him He would freely give us *all* things. So Jesus came and paid the price, and we can avail ourselves of our blood-bought privileges. Jesus also made a covenant with us when He was on earth: "If ye abide in me, and my words abide in you, ye shall ask what ye will."

If we were told that some goods were purchased for us at a store, and all we had to do was to go and ask for them, would we not eagerly claim them? And if there was some delay in our getting them, or some difficulty, we would not give up, but would in-

sist upon having what had been bought for us. So it is with prayer, for we ask for that only which has been bought for us—bought at such a cost! And if we do not get the answer at once, let us pitch our tent and wait before Him until we do. We can plead with our Father for our blood-purchased rights, and we can also be encouraged with the fact that Jesus is pleading for us. With the Great Intercessor at the right-hand of the Great Giver, and the Holy Spirit to help our infirmities, what may we not expect from the Father!

I believe God begins to get the answer ready as soon as we begin to pray in faith. This is true, for instance, in the life of Daniel, although the answer was three weeks in reaching him. God started the angel Gabriel with the answer to the prayer of Daniel the moment he began to pray, but on the way from God to Daniel, the prince of Persia, a demon, a fallen angel who ruled over Persia, blocked his way for three weeks. If Daniel had not been strong in faith, he would have wondered why God had deserted him. Moody has often said he would rather pray like Daniel than preach like Gabriel.

Our spiritual lives must be enriched, and they will be enriched largely by the word of God and prayer. The spiritual strength of this company of men and women, or any other, is to be gauged by the aggregation of the strength of its individuals. As each individual rises in the scale of spiritual purity and spiritual power, so rises the spiritual tide of the assembly.

God has promised to answer our prayers, for the Apostle says, "My God shall supply all your needs according to His riches in glory by Christ Jesus." Some years ago, both myself and wife, feeling we needed a certain amount of money for a definite and legitimate thing, sought God that He would supply that need. Then, as now, I had no salary; we were looking to God for our support. Each needed twenty dollars. We prayed about it on Saturday. The following Sunday two persons who were not in the habit of coming to the meetings, I think had never been there before, and whom we scarcely knew, came and put in the offering two little envelopes, each containing a twenty-dollar gold piece. It was when we first started out to work for God and trust Him for our needs, and it greatly strengthened our faith.

Only a few months ago we were exceedingly short in funds and were praying for money for the rent of this church. A day or two later a person who was by no means rich, living on a small income, and with a family to support, put into my hands fifty dollars, just one-half of the amount of the month's rent.



### Our Great Intercessor

*"Jehovah wondered that there was no intercessor."*  
Isaiah 59:16. Intercessor means one who goes between, one who stands for somebody else. The work that Jesus did on earth was largely that of Prophet, but the work He is doing today is as Priest, as *Intercessor*. He sits today at the right-hand of His Father, interceding for us, and He is willing to take us into intercessory partnership and let us be co-laborers with Him.

Do you know the history of this work that has in the last twenty-four months or more swept from city to city, and country to country? Do you know how it was brought about? By intercessory prayer!

For centuries little or nothing was said about the Holy Spirit. While I do not have the exact chronology at hand, yet I think the teaching on the Holy Spirit began to be revived about twenty-five years ago. Since then, many helpful volumes have been written on that subject. Among these are A. J. Gordon's "Ministry of the Spirit," written in 1894; John MacNeil of Australia in the same year wrote "The Spirit-Filled Life." In 1894 James Elder Cumming wrote "Through the Eternal Spirit." A. B. Simpson also was one of the pioneer writers along this line. Since

then scores of volumes and hundreds of articles have called attention to the work of the Spirit. These and many other influences put into operation by the Lord, led up to special intercession that preceded this Latter Rain Revival.

For a number of years God has been calling people aside to intercede for a world-wide awakening. How I wish I had all the facts in this connection. I know a little of the detail of two of these intercessors. One, a woman who had spent a good many years in the service of God, gave up practically all public work, and becoming a guest, if I am not misinformed, in the Home founded by the sainted Boardman of London, now presided over by a woman known in many circles as Mother Baxter, gave herself to a life of intercession. Out on the Pacific Coast God called a man from the active ministry, and shut him in with Himself to pray. These are two of scores, probably hundreds, who have interceded with God, and we have the answer today in the showers of the Latter Rain.

There were those who were willing to pray for a revival when there was not a sign in the sky, not a cloud to be seen, but the prayer of faith brings into existence things that are not, and the arm of God was moved. At first there was a cloud no bigger than a man's hand, but as the intercession arose, the cloud grew and spread until it was heavy with rain. The showers have covered the earth, in some places just a few drops, and in others a regular cloud-burst. Through prayer today, as in Elijah's day, the rain has come upon the thirsty ground.

The Latter Rain began to fall in a small way in Kansas nine years ago; it fell in greater abundance in California, and now encircles the globe. Hundreds of people baptized in the Holy Spirit have gone to various parts of the world, carrying the Gospel of Jesus Christ, all brought about through intercession. Now here we are enjoying the fruit of their spiritual toil. What is our duty then, under these circumstances? I say to you, my brother and sister in the Lord, it is your duty and mine, since they took the brunt of it, and God called them to be the fore-runners in this work, so to lend ourselves to the Spirit of God, that the work thus begun will not be hindered. We are only a small part of a great company of men and women whom God wants to use.

Every great onward movement of God has had its intercessors. Over in England, a poor cripple lying in an invalid chair saw one day a fragment from a newspaper, containing a short address by D. L. Moody. That little address from this spirit-filled man made her heart burn within her, and she began to pray that God would send that man to her church in London.

She belonged to a cold and indifferent congregation. Years passed by, but she prayed on. The great fire of 1871 that laid Chicago in ashes sent Dwight L. Moody across the sea, for his work here for the time being was suspended. He thought he would go to England to learn how to preach. One day at a prayer-meeting he dropped a few words of fire, and at the close a minister whose heart was kindled said to him, "Mr. Moody, I wish you would come and preach to my people." Mr. Moody said, "I can't preach." "Well, come and talk." He went, and after the service the sister of this invalid, who was in the audience, went to their humble home. The cripple said, "Who preached this morning?" She said, "A man from Chicago by the name of Moody." The tears gushed from the eyes of the invalid, and clasping her hands in adoration she thanked God for answered prayer. She had been praying for five years that God would send that man to their church. That night the audience became overwhelmed by the power of God. Mr. Moody preached there for six weeks; the minister and the congregation became converted—all because of the intercession of one person.

Are you willing to pray for five years? But these days when things are moving so quickly, we may not have to wait so long for an answer. The closing events are crowding in upon us, and God in His sovereignty is moving on.

Dr. Pierson tells us of a revival in a local church in Scotland. They noticed suddenly their pastor began to preach with more unction than had characterized him before, and soon a revival broke out in the church, and scores of men were saved. Not until months after did they trace it to the prayers of a woman who sat on the front seat and who was too deaf to hear a word the preacher said. She spent the time during the service holding up that man in prayer. I covet earnestly the prayers of the people of God, not only in this church, but everywhere, for myself, and for the work committed to my care.

Many of us know how old Auntie Cook and two other women prayed for D. L. Moody, that he might receive the baptism in the Holy Spirit, and how they held on to God until He answered. Moody awoke one day while preaching in Wall Street, New York City, to find a zeal for the salvation of the lost possessing him and an endowment of power such as he had never known before.

I come now to United Prayer; indeed, to the very *symphony* of prayer. "I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven." That statement is frequently

and rather glibly quoted, as though all depended upon the words, merely: Let me tell you that it means something *thus* to "agree." We get our musical term "symphony" from the word here rendered "agree." A symphony is a musical production in which a number of persons take part, all in perfect unison with the leader. It means that all the musicians carefully watch the man wielding the baton. The players do not aim to keep time with each other, but with the leader. The eye of each individual is fastened upon the man who has the baton, and they keep time with each other *because they keep time with him*. About ten years ago in the city of Cincinnati I was listening to some interesting music. Every instrument was in operation, the volume of music tremendous, even thunderous; suddenly the precenter drew his baton up quick and short and every instrument stopped, almost as quick as thought. For a moment all was silence. I had talked a little along that line a few days before, and I whispered to my wife, "*symphony*." If we symphonize with one another, if we agree so completely that there is no discord, our prayer will be answered. But the way to get this agreement is not for each one to try to symphonize with the other, but that each shall *agree* with the great Musician of the universe, that each shall fall into harmony with God as He manifests His will. Then and only then shall we get what Jesus included in the promise, for the conditions must be fulfilled if the promises are to be realized.

Years ago a prayer circle was started with twelve men in a little town in England. Their chief burden was for the ministry of Charles H. Spurgeon, and when Spurgeon stood on that metropolitan platform and swayed the people as few men have done, and salvation flowed as a river, you find the origin in that little circle of twelve men who met every Saturday night to pray for him. When one is so greatly blessed of God as to have a praying band behind him, even though his natural ability is small, God can do something through his ministry.

*This present movement of God was begun through prayer, and it will have to be carried on in the same way.* If you were to canvass the churches and compare the attendances with the theatres, the theatres would probably outnumber the churches ten to one. People have gone mad over entertainment and excitement, and they are so steeped in sin, and have so gone off after the world, the flesh and the devil, that they do not realize their unspiritual condition. The people of God must pray conviction upon them, and pray them into the house of God where they may be saved. So we must co-operate with Jesus and with each other

in prayer. The power is in the unity, for as Dr. Guthrie once said: "Separate the atoms which make the hammer, and each would fall on the stone as a snowflake; but welded into one and wielded by the firm arm of the quarryman, it will break the massive rocks asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain, but in their united body they would quench the fires of Vesuvius, and have some to spare for the volcanoes of other mountains."

So with united prayer. When God's people are as *one* in supplication, they will bring down such a stream of life and power as will quench the fires which Satan has enkindled in the hearts and lives of thousands, and salvation and healing will flow as a mighty torrent.

How much God has encouraged *us* along these lines. In this Latter Rain movement we occupy an insignificant and unimportant place, but let it be said to God's glory that since we began our special seasons of prayer, scores of people have been saved and healed, and the lives of many have been deepened. The very first Sunday after we began these prayer services several persons as they sat in their seats cried out to God for mercy while I was preaching. God in this way is encouraging our hearts. He wants us to wait more upon Him in prayer, for I believe with all my heart that this place shall be known far and near as a life-saving station, where men and women coming in are convicted of sin, saved from its stain, healed of their diseases, baptized in the Holy Spirit and endued with power to go out and save others. This is the will of God and should be the desire of everyone who has the slightest interest in His work. God will bring this about.

Several weeks ago a sister in our meetings presented a request for prayer for a woman on the Pacific Coast. She was suffering from an internal tumor, and according to her own words could not live unless she received immediate healing. We prayed here, God heard in heaven and answered in Oregon, and the woman was healed. God might have answered her cry to Him direct, but He didn't. He preserves the unity of the body by leading us to pray for each other.

The literature of Christianity is filled with most remarkable answers to prayer—answers which cannot possibly be considered merely coincidences. Some of you will remember a remarkable answer to united prayer God gave to the people of Minnesota in relieving them from the great locust scourge of 1876. The story is intensely interesting as told in a little tract by the Rev. David Breed, from which I quote.

"The area seeded with their eggs was one hundred and fifty miles wide and three hundred and fifty miles long. In many localities the farms were so thickly seeded with the eggs that it would have been impossible to pierce the earth with a spade without crushing them. Their markets were destroyed; commerce was stagnant; manufacturing was curtailed. Business men wore sober faces in their apprehensions of accumulated calamities. It was the darkest period in our history.

"Meanwhile the Christian people of the state began to call upon God to stay the plague. Governor Pillsbury, moved by repeated appeals, officially appointed the twenty-sixth day of April as an occasion of fasting and prayer.

"The Liberal League of Minneapolis drew up an address on the subject, in which they said: '*From the beginning down to this day there is not one well-authenticated instance of such prayer having been answered, not one. To the end that the exact and true result may be known, we call upon all thoughtful men to note carefully and systematically the condition of the eggs and the young insects in their respective neighborhoods, and communicate their observations to the Entomological Commission. Then if what shall actually happen cannot be accounted for except by a miracle, A MIRACLE LET IT BE.*'"

The *Pioneer Press* of that time tells in detail how these suggestions of the Liberal League were observed:

"Never before in this Commonwealth was there an occasion of such sincere humility, devout worship and earnest petition as on that day of prayer. In the large cities business was suspended and an air of solemnity pervaded the streets.

"What did God do? *A very remarkable change in the weather occurred within twelve hours. Although it was the last week in April, and although the season had been the mildest for several years, there came that night a cold rain, changing to snow and followed by a frost. The storm lasted without intermission for two days. The insects which survived the storm left the state without depositing their eggs in a single square foot of our territory.*

"The state at large garnered the largest harvest in its history, the largest also of all the union, about *forty millions of bushels.*"

All such answers encourage us to pray on. Let us join heartily in beseeching our God that not only shall the Latter Rain continue to fall, but that it shall greatly increase, and that thousands of people shall be saved, cleansed and filled with His Spirit, and enter into the marriage supper of the Lamb at His coming.

## Baptized in the Holy Spirit; Healed by the Lord

Mrs. Elizabeth D. Van Horn, Arleta, Oregon



O the honor and glory of God I desire to witness to what the Lord has wrought in me. My hungry soul has received the Comforter! It was at the close of the day, Easter Sunday, 1908, that the Holy Spirit came in and filled my life. I can never fully describe the ecstasy and the glory of those three hours, as I was prostrated under the mighty power of God. Even now, as I write of it, tears of joy flow so that I can hardly see, and the Holy Spirit fills and thrills my entire being. Bless His holy Name!

I was first shaken like an aspen leaf, then the fire came into my heart and afterward the Holy Spirit like a mighty rushing wind filled my entire being, until every particle of my body was possessed by Him. Then my vocal organs were used entirely without my volition. I was completely surrendered to Him, and He spoke and jubilantly sang through me in an unknown tongue for a long time.

How I do praise Jesus that He ever sent the Blessed Comforter to me! I never had seen anyone receive the Pentecostal baptism, but it was a very precious experience to me. A sister saw the fire of

the Holy Spirit come upon me, and a brother in his home had a vision of my baptism at the time I received it. I had been asking that Christ might dwell in me, and that I might be lost in Him. I was so tired of the teachings of men for I had been led into some errors and the agonizing cry of my heart was that I might hear God's voice. I came to the end of all confidence in self and then He satisfied my hungry, unworthy soul. It seemed as though He drew a curtain between me and the failures of the past—not that I do not make mistakes now, but I have learned how to plead the precious blood of Jesus, and that covers, glory to His Name.

I praise Jesus for the healing power in His blood. He has healed me of many deadly diseases. I was anointed and prayed for and have been healed of tumors and hemorrhages. In the depths of my being I know that Jesus is coming very soon and this blessed hope governs my whole life. His love surpasses every earthly love. I magnify His precious blood. He is making me a humble witness for Him through the Holy Spirit. The power of His blood can keep me spotless in His sight.

One day as I was on my face before God I was impressed to get up and write, and these stanzas are a part of what He gave me:

### At His Pierced Feet

I HAVE a resting place so sweet,  
On my face low down at my Savior's feet.  
Precious words unto me are spoken,  
Living bread unto me is broken.  
And oft to help my faint desire,  
Comes the burning touch of the Spirit's fire.

I know not what is best for me,  
But He knows what my work's to be.  
Joyous praise through my lips is driven,  
Holy comfort to me is given;  
I rise from my knees, a whiter soul,  
With lips fresh touched by a living coal.

Freed forever from the old dead form,  
By the still small voice, or the fiery storm.  
The Master speaks and all is joy.  
He brings sweet peace without alloy,  
And tells me the jewels I must wear  
Are all provided by the Spirit's care.

The wedding robe so clean and white  
He bought for me on Calvary's height,  
Nor spot nor wrinkle shall ever stay,  
For when I ask, He'll cleanse them away.  
He'll raise me up to stand at His side,  
Through His precious blood, a part of His Bride.

So on life's road, no care have I,  
But only to praise as the days go by.  
I only *let Him*, He guides my feet,  
And speaks through my lips His message sweet.  
His loving arms stretched forth to bless,  
I only praise and His love confess.

I hie me oft to the resting place sweet  
Low, low down at His pierced feet.  
My will is lost in the will of my Lord,  
For He and I are of sweet accord.  
He says He will lead me all the way  
Till I stand with Him at His wedding day.

## Sowing the Seed

### The Ministry of Tracts



NE of the best and most far-reaching mediums for doing good is the distribution of tracts. Thousands of instances can be given where souls have been aroused from their stupor of sin, and brought into active Christian life through the instrumentality of a little tract.

Every Christian should spend time, money, and consecrated energy in this wonderful field of labor, and, although no apparent results follow, keep right on sowing the seed every day, and when the judgment day dawns, if not before, you will see results that will bring added lustre to your crown in eternity. Some noble examples:

JOHN WYCLIFFE not only translated the Bible, but wrote tracts and distributed them.

A certain nobleman carried one of these tracts to Bohemia and loaned it to

JOHN HUSS, who was converted and afterward burned at the stake, a martyr for Christ.

MARTIN LUTHER wrote a preface to his comments upon the Epistle to the Galatians, which afterward reached a poor man, a Bedfordshire tinker, named

JOHN BUNYAN, and Bunyan not only won a place in millions of hearts through his imperishable "Pilgrim's Progress," but he also wrote a preface to his comments upon the Epistle to the Romans, upon reading which

JOHN WESLEY was convicted of sin. He became a mighty worker in the Reformation, and thousands were turned from the service of Satan to the service of the living God through his instrumentality. He too wrote and distributed many powerful tracts fifty years before a tract society was organized.

RICHARD GIBBS, an old Puritan Doctor, wrote "The Bruised Reed" and one of them, it is said, came to the hands of a boy named

RICHARD BAXTER, which led to his conversion, and he afterward wrote many tracts and books. His "Saints' Rest," and "Call to the Unconverted" were translated into many languages, and still live. Multitudes of sinners have by this means been led to Jesus. One of Baxter's books fell into the hands of

PHILIP DODDRIDGE, who became a famous preacher, hymn writer, and president of a theological academy. He it was who wrote the famous book, "The Rise and Progress of Religion in the Soul," a book that was translated into several lan-

guages, and was blessed to the salvation of many souls. One of these books fell into the hands of

WILLIAM WILBERFORCE, which led him to Christ. He is not only known as the great emancipator of the slaves in the British colonies, but he wrote "A Practical View of Christianity," which was read by

LEIGH RICHMOND, one of the most famous tract writers the world has ever known. One of his tracts, "The Dairyman's Daughter," was translated into over fifty languages, and before 1849 more than four million copies had been circulated. A copy of it was presented to the Czar of Russia, who handed it to his daughter, and she, as a result of reading it, was converted to Christ. She then had it translated into the Russian language, and scattered it over the Russian empire.

J. HUDSON TAYLOR, the well-known founder of the great China Inland Mission work was converted through a little tract he found in his father's library. This Mission has carried the gospel into eleven immense provinces in the interior of China, and sustains over six hundred missionaries. What great results from a small beginning—a little tract!

DR. CHICKERING wrote a tract "What is it to Believe on Christ," and before he died he had the names of over 17,000 people who attributed their conversion to this tract.

A LADY gave some leaflets years ago to two actors. One of them was led by this tract to attend church—was converted, and was afterwards known as

DR. GEO. LORIMER, for years pastor of Tremont Temple, Boston. Through his influence another noted man was led to the ministry, viz.

RUSSELL H. CONWELL. Thus the great Baptist Temple in Philadelphia with its 52 societies and Temple College with its 6,000 students, together with the work of Tremont Temple, and the personal influence of these two notable public speakers, is traceable to one little leaflet in the hands of an earnest woman.

SOW THE SEED, God will do his part—GIVE THE INCREASE. And how great is the increase? Eternity alone can measure it.

Let us be up and doing, beloved. God can, in this way, use the feeblest instrument. With every letter enclose a tract. And distribute elsewhere as God opens the way.—*Abridged from "Good News," Worcester, Mass.*

The Latter Rain Evangel

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Notes

Convention in Chicago

A CONVENTION will be held in The Stone Church at Thirty-seventh Street and Indiana Avenue, Chicago, beginning Thursday evening, May 13th, continuing to and including Lord's Day, May 23, 1909.

The Convention held last October was a great blessing to all who attended, and we believe God has again put it into our hearts to hold this series of meetings. We therefore invite all God's people who can possibly come, to be with us in May.

We expect to be able to entertain those who come who are giving all their time to the Lord's work. Through the hospitality of our people the Lord enabled us thus to provide for them in our previous convention, and we are trusting Him for the same thing in May. Let any who wish us to find accommodation for them, gratuitous or otherwise, writé.

We shall seek earnestly to glorify God and to have His will manifested in all things connected with the meetings. We heartily invite all who will earnestly co-operate with us at that time, to be present.

Communicate with, Wm. Hamner Piper, 3554 Vernon avenue, Chicago, Ill.

Pentecostal Camp Meeting

A PENTECOSTAL Camp Meeting will be held at Stouffville, Ontario, Canada (twenty-six miles northeast of Toronto), June 10th-20th. This camp meeting is intended to be a union meeting of all the Pentecostal Missions of Canada. Money is needed to purchase both large and small tents, which may be sent to the treasurer, A. R. Pike, Box Grove, Ontario, Canada.

For further information address the secretary, G. E. Fisher, 51 Lippincott street, Toronto, Canada.

Pentecostal Conference

A PENTECOSTAL Conference will be held at Sunderland, England, June 1st-4th, 1909. Workers from all countries are requested to be present. For information address, Conference Secretaries, 14 Park Lea Road, Sunderland, England.

Sowing the Seed

THE article entitled "SOWING THE SEED," on page 11, is a most remarkable collection of facts on a very important subject. In the light of this we ask for special contributions for the publishing of some helpful articles in tract form, some of which have already appeared in THE EVANGEL, and the type of which is still standing. In addition to those mentioned in our last issue, "Demon Obsession" and "A Family of Six Children Who Never Took Medicine," we also desire to issue in tract form the article appearing in the current number entitled, "A Masterpiece of Satan" and "Christian Science and the Bible—Compared and Contrasted"; and probably the sermon on Divine Healing.

We need several hundred dollars for this fund. What will you send us?

Thoughts on Prayer

PRAYER is the very breath of piety. There is therefore no surer index of what you are spiritually, than what, in your inmost self, you most desire and yearn for; and of this the true prayer habit is the natural and necessary expression.—Pier-son.

\* \* \*

SAINTS have never reached the limits to the possibilities of Prayer. Whatever has been attained or achieved has touched but the fringe of the garment of a prayer-hearing God. We honor the riches both of His power and love, only by large demands.—Ibid.

\* \* \*

DO not measure the blessing of prayer by feelings. When you feel least like praying you need it most. Satan uses discouragement and despondency to break up habits of supplication; but a traveler might as well give way to drowsiness and inaction when in danger of freezing.—Ibid.

\* \* \*

TIME is not a necessary factor in prayer. Yet it is necessary to take time to pray. A ruffled lake cannot reflect the starry heavens, and a disturbed and restless soul gets little vision of God. We need to wait before Him, get calm and quiet. Then when we realize His presence, praying becomes natural, as the child asks of his father who is before him.—Ibid.

GEORGE MULLER, while making an address in Calcutta, said that in 1844 five individuals were laid on his heart and he began to pray for them. *Eighteen months* passed away before one of them was converted. He prayed on for *five years* more, and another was converted. At the end of *twelve years and a half*, a third was converted. And now for *forty years* he had been praying for the other two, *without missing one single day on any account whatever*; but they were not yet converted. He felt encouraged, however, to continue in prayer; and he was sure of receiving an answer in relation to the two who were still resisting the Spirit."

\* \* \*

AS a painted fire is no fire, a dead man no man, so a cold prayer is no prayer. In a painted fire there is no *heat*, in a dead man there is no *life*; so in a cold prayer there is no *omnipotency*, no *devotion*, no *blessing*. Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers do always freeze before they get to heaven. *Oh that Christians would chide themselves out of their cold prayers, and chide*

*themselves into a better and warmer frame of spirit, when they make their supplications to the Lord.*—Brooks. \* \* \*

FENELON'S prayer: "O God, take my heart, for I cannot give it; and when Thou hast it, keep it; for I cannot keep it for Thee; *and save me in spite of myself.*" \* \* \*

PRAY to thy Father who is in secret." God is a God who hides Himself to the carnal eye. As long as in our worship of God we are chiefly occupied with our own thoughts and exercises, we shall not meet Him who is Spirit, the unseen One. But to the man who withdraws himself from all that is of the world and man, and prepares to wait upon God alone, the Father will reveal Himself. As he forsakes and gives up and shuts out the world, and the life of the world, and surrenders himself to be led of Christ into the secret of God's presence, the light of the Father's love will rise upon him. The secrecy of the inner chamber and the closed door, the entire separation from all around us, is an image of, and so a help to that *inner spiritual sanctuary*, the secret of God's tabernacle, within the veil, where our spirit truly comes into contact with the Invisible One.—Murray.

## The Masterpiece of Satan

### An Exposure of a Great Delusion

By Saint Clements



HE Nephilim\* had been summoned for council and were in session. The Prince of the fallen angels presided. From every part of the heavenlies the principalities and powers had sent up the rulers of the darkness of this world, that their leader might disclose to them a new device designed to enlarge the power of spiritual wickedness. The order convening the council had been imperative and not a member was absent. Every face exhibited the intense interest felt. It had gone forth that a movement was to be inaugurated to introduce a new era in a long war that had been waged against Christ and His Church.

\*"Nephilim" was the term applied originally to designate the fallen angels associated in the heavenlies with Satan in the Spiritual government of this world, of which he is prince. They have superhuman, but not omnipotent, power. The Bible would seem to teach that every earthly government has a special prince set to

The opening hours of the conference were devoted to routine business. Reports were received from the prince of every government on the earth. With very few exceptions the rulers were jubilant. On every continent politics were reported as corrupt, society rotten, the church formal and without spiritual power, and commercialism supreme. The heathen religions continued to sway their multitudes, Romanism was paganized, Mohammedanism sensual, the Greek Church autocratic and intolerant, while *Protestantism had attacked the Bible through both its pulpits and schools.*

Christian missionaries among the heathen were reported to be zealous, but there were but few of them and their efforts were retarded by lack of both interest and support on the part of the churches that

shape its affairs in the interests of Satan's kingdom. The "Nephilim" are distinguished from "demons" in that they are created beings of angel rank, while the latter are probably the wicked spirits of an apostate pre-Adamic race of beings similar to our own, now suffering sentence to live in a disembodied state.

sent them. Many new and beautiful churches and amply endowed schools and libraries were being constructed throughout Christendom, but they represented culture and pride, rather than piety and worship, and were regarded as accessories to the kingdom of darkness.

When the last report had been rendered and tabulated, Satan arose. The confidence of the spirit earth-rulers in their prince was absolute. Every eye was fixed upon him. He had never failed them. Full of wisdom, he had a solution for every problem. The time had arrived for an advance movement among men.

Satan addressed them thus: "I have convened you for a purpose of more than ordinary importance. You have been both enthusiastic and painstaking in executing, even to its details, all the work that has been committed to your hands during the ages of our warfare against the kingdom of heaven, and I want to thank you. No fault can be found with the quality of your allegiance either to my kingdom or to myself. Save in those few instances where a zeal above knowledge has led certain of you to overdo your work so that excess of evil has resulted in reaction against us, I give you unstinted praise. Blame cannot even be attached to you where failure has occurred. I do not forget that the hordes of demons and evil spirits, through whom you must do your work, are often bestial and given to excesses difficult to restrain or control.

"The project about to be divulged I count the most difficult of any I have ever set before you. The time is short. We are approaching the end of the age, and whatever additions are made to my kingdom must be made quickly. We are operating, in every avenue of possible gain, except one. *I propose that we shall now enter the circle of the very elect, and by concession of everything but the essentials of Truth, seduce the good from the path of salvation. We will enter, permeate and paralyze the churches. We will operate the plan only among people of character, culture and knowledge. Miracles will be evolved and much criticism and investigation provoked.*

Only the created Nephilim can have part in this work. Its nature is such that the demons cannot be trusted. Nor must the plan or any of its details be communicated to others than yourselves who constitute this circle of spiritual government.

"Many centuries ago I taught you the simplicity of the plan of salvation perfected and launched by Jesus Christ for the saving of sinners. It was made so easy that children and fools might understand it. Faith in Him as Son of God and Saviour of men was all that was required. We have succeeded in surrounding these only essentials of salvation with

great masses of debris, which have deceived the multitudes and kept them in our hands. Nevertheless, during the ages many millions have joined the churches. Most of these have not been lost to us. More of those connected with the churches belong to us than can be claimed by Jesus Christ.

"*Now I propose to create a church of my own, which will so counterfeit the genuine that it cannot be detected save by experts in the knowledge of God. Supernatural works and all the graces and beauties of Christianity will be its credentials to men. It will heal the sick even as did the Church of Jesus Christ before we accomplished its enfeeblement. It will teach love, joy, humility, peace, gentleness, long-suffering, patience, hospitality, integrity, justice, liberality and nearly all the fruit of the Spirit of God. All of this will be done in the name of Christ.*

"Moreover, this church will enter heartily into the spirit of the age in which we live. It will emphasize application—even the study of the Bible—which I will interpret by a key. It will place a premium on the embellishments and be assiduous in cultivating the amenities of life. It will not enter into controversy, but will state its doctrines in ambiguous language and retire into dignified silence behind the miracles which it will perform. Its membership will be given a peace and rest in their lives such as I have never yet conferred upon my worshippers. I will place confidence in their hearts, oil upon their tongues and a radiance upon their faces."

"But how," inquired the Prince of Massachusetts, "if they have all the appurtenances of the real Church, can they belong to your kingdom and promote your interests?"

"The church which I am about to institute," replied Satan, "would deceive even you, were you not privy to its formation. None of these things which I have named as the essentials of my church are the essentials of salvation. I propose to appropriate such of the fruits of salvation as I can and leave the salvation out. I will give the people the apples from the tree, but they shall not have the tree nor the life in the tree which produces the apples. I will provide the apples as rapidly as they can consume them."

A roar of laughter and a mighty cheer arose from the assembled princes. The cleverness and boldness of the proposition captured them.

When order was again restored, the Prince of Scotland, whose dominions had evolved many knotty problems and much trouble, asked:

"But how will you conceal the essentials of salvation from the people?"

"By allowing them to suppose that they are included in the system," was the reply. "As I have

said, there are but two of them. *The first is that Jesus Christ is Deity. We will tell them that Jesus is the Son of God, but that they, also, are sons of God. We will not teach Christ as the only begotten of the Father, but we will constantly inculcate the doctrine of their own divine sonship. As they become exalted in their own opinions consequent upon this teaching, the necessity of exalting the doctrine of the Deity of Jesus will disappear. Thinking they worship Jesus, they will be really worshipping themselves, which is equivalent to worshipping me.*

Being given permission to speak, the Prince of Switzerland arose to his feet.

"Your plan for evading the teaching of the doctrine of the Deity of Jesus cannot but work well," he said. "In the first place, there is comparatively little said about that doctrine in the Bible, though it is of the first importance, and Jesus made it the foundation of His Church. Then there is a vast amount of skepticism about it, even in the minds of church people. And finally, if we preserve reticence concerning it and place great stress on the teaching that the people themselves are the sons of God, they will become puffed up with the sense of their own excellence and forget that which is important. *But how can you hide the blood?* From lid to lid the Bible is full of that. I cannot see how the people can be deceived in this."

Satan remained standing while the Prince of Switzerland spoke. When he concluded, he replied:

"I have thought the thing clear through. The Scriptures declare that the 'blood is the life.' We will ring the changes upon this, and by the time we get through with it the *blood* will have disappeared and the *life* only remain. *We will continually show forth the beauties in the life and character of Jesus and discount the value of His sacrifice and death. We will also show how shocking to refined sensibilities is the thought of blood. It will not be long until the sort of culture we teach will reject the blood as a sanguinary and abhorrent topic. They will then prefer to hear about His life and virtues. We will teach that the imitation of His life is sufficient. When questioned concerning the blood we will simply declare that the 'blood is the life,' and it is the life we are after. We will have nothing unpleasant in our religion.*"

The wisdom which substituted the "life" for the "blood" made a deep impression on the assembled Nephilim. It would be much easier for the people to see the value of life than to find worth in the blood. They looked their admiration for their master and rubbed their hands in approval and glee.

"And now," continued Satan, "you will admit that so long as the membership of our church do not believe in the Deity of Christ and blood atonement for sin they may believe and practice everything else in the Bible and still belong to us. Is it not so?"

Every head inclined assent.

"Then procure your Bibles and get to work. Discover and teach the people everything that is noble, generous and uplifting. Eliminate only the things which are essential to salvation."

"But one thing remains concerning which I desire to instruct you," continued the god of this world. "The credentials of the new church will of necessity be very strong. They must immediately attract attention and inspire curiosity and interest. I will exhaust my power in their preparation. While there are pleasures in sin, our methods of operation in the past have resulted in universal suffering and disease. The new church will teach that there is *no such thing as, sin, suffering or sickness.*"

The Nephilim were stricken with amazement. It had been a day of surprises, but never in all their varied experiences with God, heaven, Satan, hell or the world had they listened to a declaration such as this. Satan had coined a new doctrine which staggered even the demons. They sat speechless. Sinners for whom Jesus died were to be told that there was no such thing as sin. Sufferers were to be assured that they were but the victims of hallucination, and the helpless, bedridden sick were only the slaves of mortal mind. Demons had done much, but could they do this?

Satan paused, that the announcement might fall on the ears of his auditors with full effect. Then he said:

"You will be dumbfounded to find the numbers of people who will accept your unparalleled lies. But they will do so! They will flock to the standards of the new church by tens of thousands. They will pour out their money until you can build temples for worship surpassing for beauty and elegance any in the world.

"Suffering, sickness and death have been the weapons in my hands during the past ages. Except in such instances as men have been specially protected and delivered by God and His angels, I have afflicted whomsoever I would. Men have been helpless before me.

"But now I am to credential a new church to be established for my worship and glory. I will perform such wonders as the apostles wrought when they instituted the Church of Christ. *I will loose many*

whom I have afflicted, I will strike off the shackles of multitudes whom I have bound. I will lift my hand from those whom I have smitten with disease, that they may arise from their beds of sickness. I will withdraw the demons from those whom they have made lunatic. The world will resound with the news of the supernatural works which I now authorize and empower you to perform. Your work is set before you, and you are commissioned to do it. If you do it well you shall have the greatest success and sport of all your six thousand years of dealing with men."

## Christian Science and the Bible Compared and Contrasted



WE thought it well to follow up the "Master Piece of Satan" with some proofs, hence we give below some quotations from men who have made the subject a study, showing the fallacies of Christian Science; we also give certain statements from the literature of Christian Science and parallel them with Scripture on the same subject. The late Dr. A. J. Gordon of Boston was the pioneer along this line. We are indebted for these quotations and this tabulation to him, to Dr. A. C. Dixon and others.

"Christian Science absolutely puts itself in the place of Christ in such declarations and invitations as these: 'I (Christian Science) am the way, the truth and the life,' and 'Come unto me (Christian Science) all ye that are weary and heavy laden and I will give you rest.'"

Mrs. Eddy says: "The property of alcohol is to intoxicate, but if the 'common thought' of the majority had endowed it with nourishing quality, like, milk, it would produce a similar effect." "This unique application of the principle of 'majority rule,'" says Mr. Erdman, "shows how a spirituous Christian Scientist can get apparently drunk with 'no sense of sin,' by putting the blame on the 'common thought' of the unspiritual majority."

"The precious words, 'Jesus bore our sins in his own body,' are wrested into meaning 'He knew the mortal errors which constitute the material body, and could destroy these errors; but at the time when Jesus felt our infirmities He had not conquered all the beliefs of the flesh or His sense of material life.' (p. 53.) In other words, Jesus had not reached the height to which Mrs. Eddy attained."

Christian Science produces very sad effects in the lives of some professed Christians. It causes them to lose their love for the Word of God, for the peo-

"When shall we begin?" shouted a ruler of darkness from Australia.

"When a woman, whom I have possessed, publishes a book announcing herself commissioned of heaven to teach the doctrines I have taught you then shall you join yourselves to her and the church she organizes."

"What will be the name of the church?" asked the Prince of Madagascar.

"I have determined to call it *The Church of Christ, Scientist*," said Satan.—*Courtesy, Alliance Press Co.*

ple of God, for the house of God, and for prayer and communion with God. It makes them very worldly. It has a tendency to destroy in them any real sympathy for the suffering and the lost. One of them, who, by the grace of God, was afterwards snatched as a "brand from the burning," testifies thus: "When friends were sick, no matter how severe the pain, I was unmoved, feeling impatient if they continued so, after showing them the unreality of such a state." The same witness says: "The salvation of those around me, I cared very little about, feeling that every one must have his or her experience, and if they did not profit by it here, they would hereafter, as all eventually would be saved, 'because God could not destroy Himself!'"

Pandita Ramabai is a good witness in this case since she comes from the land where the philosophy of Christian Science has for many centuries been known as Hinduism, and where she was thoroughly indoctrinated in it as a child. She says, "It has ruined millions of lives, and caused immeasurable suffering in my land, for it is based on selfishness, and knows no sympathy and compassion. You feel that when other people are starving you ought to give them something to eat, but out in India they do not feel that. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real!"

Pandita Ramabai also says: "On my arrival in New York I was told that a new philosophy was being taught in the United States and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was I recognized it as being the same philosophy that has been taught among my people four thousand years. It has wrecked millions of lives and caused immeas-

urable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this, *the philosophy of nothingness*. You are to view the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. The birds and the beasts

that you see do not exist. When you realize that you have no personality whatever, then you will have attained the highest perfection of what is called 'Yoga,' and that gives you liberation, and you are liberated from your body, and you become like him without any personality."

Christian Science:

The habit of pleading with the divine mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed—an error that impedes spiritual growth.—p. 2.

Christian Science:

God is not influenced by man.—p. 7. \* \* \*

Christian Science:

One sacrifice, however great, is insufficient to pay the debt of sin.—p. 23.

Christian Science:

Jesus' students, not sufficiently advanced to understand their Master's triumph, did not perform any wonderful works until they saw Him after His crucifixion, and learned that He had not died.—p. 45.

Christian Science:

This Comforter I understand to be Divine Science.—p. 55. \* \* \*

Christian Science:

The supposition that there are good and evil spirits is a mistake. . . . Evil has no reality.—pp. 70, 71.

Christian Science:

He restored Lazarus by the understanding that he never died.—p. 75.

Christian Science:

He never described disease.—p. 79. \* \* \*

Christian Science:

Miracles are impossible in science.—p. 83. \* \* \*

Christian Science:

Death is not a stepping stone to life, immortality and bliss.—p. 203.

Christian Science:

Spirit and matter no more commingle than light and darkness: when one appears the other disappears.—p. 261.

The Bible:

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask Him.—Matt. 7:11.

The Bible:

Whatever ye shall ask in my name that will I do.—John 14:13.

The Bible:

Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.—Heb. 9:26.

The Bible:

Lord, even the demons are subject unto us through Thy name.—Luke 10:17.

Christ both died and rose.—Rom. 14:9.

The Bible:

He shall give you another Comforter. . . . He shall teach you all things and bring all things to your remembrance.—John 14:16, 26.

The Bible:

In that same hour He (Jesus) cured many of evil spirits.—Luke 7:21.

The Bible:

Then said Jesus unto them plainly, Lazarus is dead.—John 11:14.

The Bible:

Thou dumb and deaf spirit.—Mark 9:25.

The Bible:

Many believed in His name when they saw the miracles which He did.—John 2:23.

The Bible:

To depart and be with Christ which is far better. Phil. 1:23. Absent from the body, present with the Lord. II Cor. 5:8.

The Bible:

Your body is the temple of the Holy Spirit. I Cor. 6:19. \* \* \*

Christian Science:

The theory of three persons in one God—that is, a personal trinity suggests heathen gods rather than the ever-present I Am. p. 256.

Christian Science:

Man coexists with God and he universe. p. 266.

Christian Science:

Matter is unknown in the infinitude of mind. p. 280.

Christian Science:

Man has a sensationless body. p. 280.

Christian Science:

Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer.

Christian Science:

Truth demonstrated is eternal life. p. 289. \* \* \*

Christian Science:

Heaven is not a locality. p. 291.

Christian Science:

No final judgment awaits mortals. p. 291.

Christian Science:

In reality there is no evil. p. 311.

Christian Science:

It is the sense of sin and not the sinful soul which must be lost. p. 311.

Christian Science:

God never created matter. p. 335.

Christian Science:

Because soul is immortal, soul cannot sin. p. 468.

Christian Science:

The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science. Autobiography, p. 96.

The Bible:

Baptizing them in the name of the Father and of the Son and of the Holy Spirit. Matt. 28:19.

The Bible:

God created man. Gen. 1:27.

The Bible:

He is the Savior of the body. Eph. 5:23.

The Bible:

She felt in her body that she was healed. Mark 5:29.

The Bible:

In whom we have redemption, the forgiveness of our sins. Col. 1:14.

The Bible:

This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent. John 17:3.

The Bible:

I go to prepare a place for you. John 14:2.

The Bible:

It is appointed to men once to die, and after this the judgment. Heb. 9:27.

The Bible:

Abhor that which is evil. Rom. 12:9. •

The Bible:

What is a man profited if he shall gain the whole world and lose his own soul? Matt. 16:26.

The Bible:

In the beginning God created the heaven and the earth. Gen. 1:1.

The Bible:

The soul that sinneth it shall die. Ezek. 18:4.

The Bible:

I will come again. John 14:3. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1:11.

In the Glossary to Science and Health, the author gives her definition of scriptural names. Some of these are given below with the scriptural definition; Mrs. Eddy's definitions to the same terms are printed in italics. The absurdity of her definitions is self-evident.

**BENJAMIN**, the son of the right hand.

*A physical belief as to life, substance, and mind.*

**DAN**, judgment, or he that judges.

*Animal magnetism; so-called mortal mind controlling mortal mind.*

**EUPHRATES**, that makes fruitful or grows.

*Divine Science encompassing the universe and man.*

**GAD**, a band, or armed and prepared.

*Science, spiritual Being understood; haste towards harmony.*

**GIHON** (river), valley of grace.

*The rights of woman acknowledged morally, civilly and socially.*

**HIDDEKEL** (river), a sharp voice or sound.

*Divine Science, understood and acknowledged.*

**HOLY GHOST**, the Third Person of the Trinity.

*Divine Science, the developments of eternal Life, Truth, and Love.*

**ISSACHAR**, price, reward, recompense.

*A corporeal belief, the offspring of error.*

**JAPHETH**, he that persuades, or extends.

*A type of spiritual peace, flowing from the understanding that God is the Divine Principle of all existence.*

**JERUSALEM**, the vision, or possession of peace.

*Mortal belief and knowledge, obtained from the five corporeal senses.*

**JOSEPH**, increase, addition.

*A corporeal mortal.*

**JUDAH**, the praise of the Lord.

*A corporeal material belief, progressing and disappearing.*

**LEVI**, who is held and associated.

*A corporeal and sensual belief.*

**PISON** (river), changing or doubling.

*The love of the good and beautiful.*

**REUBEN**, vision of the son.

*Corporeality, sensuality.*

## The Covenant at Marah—"Jehovah-Rophi"

### Divine Healing in the Atonement

Sermon Preached in Chicago, February 24, 1909, by Wm. Hamner Piper



AM frequently impressed to remind the people who come to these Divine Healing services on Wednesday afternoons, that I am not seeking to teach any new doctrine. That which is true is very apt to be old, and that which is new is very apt not

to be true. I submit at the beginning that I am teaching a doctrine that is old and gray, and yet ever new. Like all truths of God, Divine Healing is old, but nevertheless has the vigor and power of youth.

The man who says when you are sick, you must go to a doctor and thence to a hospital, is teaching a new doctrine. When I tell the sick they should go to the Lord for deliverance, it is the old, old doctrine, taught not only by Jesus and His disciples, but long before Jesus came in the flesh it was taught by mighty men of God; indeed even by Jehovah Himself.

After having studied the subject of Divine Healing both scripturally and historically, running over a period now of more than fourteen years, I am convinced that since the days of Adam until today there has not been a time when God has been without witnesses to His healing the sick. Many times after

I have spoken on this subject have persons told me how their grandfathers or even their great-grandfathers had been sick and finding no help in medicine turned to the promises in the Word of God, and were healed. This has occurred scores of times.

For a text today I go to the Old Testament, Exodus, fifteenth chapter and twenty-sixth verse. Moses with the children of Israel had traveled three days beyond the Red Sea, and were famishing for water. By and by in the distance they see water and take courage, but when they get to the place they find they cannot drink it, for it is bitter, and they call it in Hebrew, "Marah," which means "bitter." God showed Moses a tree which, when he had cast into the waters, they became sweet. That tree was typical of the tree on which the Lord Jesus Christ was crucified, for only the cross of Calvary can turn the bitter waters of life into sweetness.

At this place God gave the first definite promise of Divine Healing of which we have any record. There were healings in answer to prayer before this, but this is the first recorded definite promise. Here at Marah God enters into a covenant with His people. Do not let the fact distress you that I am dealing with the Old Testament, for before I get through I shall have linked the Old Testament to the New.

Now here are the words that God gave on that day to Moses and the Children of Israel:

"There He made for them a STATUTE and an ORDINANCE," which says:

"If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; FOR I AM THE LORD THAT HEALETH THEE."

"A statute and an ordinance" means a law. There God instituted a law; there God gave to the Children of Israel an ordinance and a statute. Now what is a statute? The voters of the state of Illinois, for example, elect a certain number of men to the Legislature which convenes at Springfield. These men have presented before them, from time to time, certain written documents called bills, which are discussed by both houses and voted upon. If sufficient votes are given, these bills go down on the statute books of Illinois as laws—the bill, by virtue of the authority vested in the Legislature, becomes a statute. That statute remains a law until one of two things happens: one thing that can wipe it off the books is that the Supreme Court of the state or nation shall decide that the law is unconstitutional. That will wipe it off. Another thing is that either that same Legislature or a succeeding one can vote it off the books. The council of the city of Chicago cannot undo it, because it is lower in authority. Now the point is that when a statute is once made, it can be altered or killed only by a body of equal or higher authority.

That day, at the waters of Marah, *Jehovah God passed that statute*, and since He is Sovereign, no one can change His decrees but Himself. You may get the people of the church together in all the œcumenical councils in her history, or you may get together in conference any or all the denominations today and let them decide against Divine Healing, but *that statute will stand just as firm upon the statute book of God as it ever did before they gave any such decision*. They change it? They may disbelieve it. They may refuse to live up to it, but they cannot change it. It stands forever unchanged because the finger of God wrote it there.

Now GOD gave that healing ordinance and therefore if Healing has ceased, then somewhere in this statute-book, this constitution of the Kingdom of God, somewhere between Genesis and Revelation it ought to be so stated; we ought to be told that God has changed His mind and that that ordinance has ceased to be in operation. Can you tell me when God

changed His mind, and when Divine Healing ceased? Can you tell me when this ordinance was withdrawn? Was it withdrawn when Elijah stretched himself three times on the widow's child and prayed, and afterwards presented the child to the mother, saying, "See, thy son liveth"? Was it withdrawn when Naaman the Syrian was healed of his leprosy? Was it withdrawn when the father came to Jesus on behalf of his son, and Jesus said, "*I will come and heal him*"? Was it withdrawn when He went to the home of Jairus and raised his daughter from the dead? Was it withdrawn when He gave His commission to His twelve disciples and told them to preach the Gospel, *heal the sick*, cleanse the lepers, cast out demons and raise the dead? Was it withdrawn under the ministry of Paul when a young man sitting in a window fell from the third loft and was taken up as dead, who, when Paul prayed for him was perfectly restored? Was it withdrawn when Paul on the island of Cyprus prayed for the father of Publius, the governor, and he was healed? Was it recalled when the aprons and handkerchiefs were taken from Paul, and when even the shadow of Peter falling upon the sick brought them healing?

Was it recalled in the days of Ireneus, of Justin Martyr, of Tertullian, of Origen, of Clement and other Fathers in the church, who lived as late as the Third Century, and who bear unimpeachable testimony to marvelous cures through faith in God in their day? Was this ordinance at Marah recalled in the primitive days of the Waldenses, the Moravians, the Huguenots, Covenanters, Friends, Baptists and Methodists, all of whom in their early history and in the time of their deep piety and before worldliness crept in, were able to pray the prayer of faith in the mighty name of Jesus and the sick were healed? Is it recalled today when all over this and other lands people are being healed by the power of God in thousands? Even today in this little meeting you have heard a number say they were healed in answer to prayer—one has taken off a leather and steel jacket, another laid aside a pair of crutches and cut off a heavy plaster cast, and both are well.

I told you I would link the New Testament to the Old, but I have done more; it is now brought up to the present time. I didn't know just how it was going to be done, but there it is. *That statute has not been withdrawn*. But Divine Healing goes farther back than to Moses, for four hundred years before Moses was born God healed the whole family of Abimelech in answer to the prayer of Abraham. That healing occurred about thirty-nine centuries ago. My subject, therefore, is not new, is it? Farther back we go even to the gate of Eden—Adam and Eve had

sinned and disease followed as a consequence; but near the promise of God, given almost as soon as they had sinned, which covers both Salvation and Healing: "The seed of the woman shall bruise the serpent's head." In the garden of Eden we lost not only spiritual life, but bodily health, and since Christ is a complete Redeemer and came "to seek and to save that which was lost," in Christ, the second Adam, we must find all we lost in the first Adam, which among other things includes healing.

But lest you be tempted to think God may have forgotten that ordinance because made so long ago, let me remind you of the chronology of heaven which says, "a thousand years with the Lord is as one day." It is three thousand four hundred years since God said, "I am the Lord thy Physician"; this means about three days and a half in God's reckoning. Counting back from today (Wednesday) three days and a half, we find this ordinance was given last Sunday morning, and God has not forgotten it. Is it not, therefore, a fair conclusion to say that Divine Healing sweeps from the beginning to the end of time, and that so long as there is a human body needing healing, God wills to heal it? Surely this is so; then trust Him with all your heart and be made whole today.

Now as we examine this glorious statute we find four conditions imposed: First, "If thou wilt diligently hearken to the voice of the Lord thy God"; second, "and will do that which is right in His sight"; third, "and will give ear to His commandments"; fourth, "and keep all His statutes"; then what? *I will be to thee, Jehovah Rophi—the Lord thy Physician, "the Lord that healeth thee."* Praise Him!

Without taking the time to enter into it, I will simply say that so great a scholar as Dr. Robert Young says, "active verbs frequently express a permission of it." To this class belongs the verb "put" in this verse; hence the passage might better read: "I will suffer none of the diseases to come upon you that I have permitted to come upon the Egyptians, for I am the Lord that healeth thee." Here God reveals Himself to His people under one of His Covenant names, Jehovah-Rophi.

In the beginning God the Father and God the Son entered into a covenant with each other, an agreement, a compact, in which the Father said to the Son, "If you will be incarnated and born of a woman, deliver My message to lost humanity, reveal to them My undying love for them, and seal Your testimony with Your blood, I will honor every promise you make to them." Now that is the covenant. This statute contains one of God's covenant-names, *Jehovah-Rophi*, which means "I am the Lord that healeth

thee." There are a number of other covenant names in Scripture, but this one has to do with healing. That covenant has been consummated. Jesus fulfilled His part of it when He came and lived, and suffered and died. He came to reveal to us the Father; to show to the children of men the love of the Father. On the cross He bore our sins and here comes in the *atonement*. No Christian contradicts that He bore our sins on the cross. But He also bore our sicknesses on that same tree. Why do I say this? Because the prophecy of Isaiah found in the fifty-third chapter speaks not only about His being our Savior, but also our Healer; for as Dr. Albert Barnes and other scholars declare, the fourth verse should read, "Surely He hath borne away our sicknesses and carried away our pains." And note also in the latter part of the fifth verse, "*By His stripes we are healed.*" That this portion of Isaiah's prophecy has nothing to do with *spiritual healing*, but is wholly *physical*, is seen from the way it is quoted by Matthew in the eighth chapter, sixteenth and seventeenth verses of the Gospel bearing his name, which says:

"And when even was come, they brought unto him many possessed with demons: and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, *Himself took our infirmities, and bare our diseases.*"

*Divine Healing, that is, health for the body, is in the atonement; it is included with Salvation for the spirit. "What, therefore, God hath joined together, let no man put asunder."*

If thou wilt "diligently hearken to the voice of the Lord Thy God." You will have to be in earnest in seeking God to heal you. This is God's way. Many people say, "If I do not get healing today, I will go to Dr. Jones or Dr. Black." Then you will not be seeking God "diligently." Faith makes no experiments with God. If because of some failure on the human side you do not receive healing will you keep at it *diligently*? Will you seek until you find?

Job was an example of great faith, as well as of patience, for when he was covered with boils from head to foot, even when he erroneously thought they were from God, he said, "Though He slay me, yet will I trust Him." The Word says *Satan* was the author of his affliction, and Job had to learn that. You will have to learn it, too, if you are to receive deliverance from God, for Jesus Christ came "to destroy the works of the devil," and He destroyed sickness as well as sin.

It is not hard to trust the Lord for healing when well. No faith or consecration is required then, but

when sickness comes, your faith is put to the test. If you would receive anything of the Lord you must stand on His word, living or dying, believing though you do not see, and trusting though you do not feel, as did Abraham, who stood on the promises of God and wavered not through unbelief. *That is faith!* You say that is extreme? What would you say if you were teaching *Salvation*? Would you not say *Salvation* is in the atonement and you must get saved through Jesus Christ *alone*? Just so with Healing. Whatever is covered by the atonement which Jesus made, must be sought for through Him; not by some other way, or method.

Some tell us that to ask for healing is to ask God to suspend His laws or change them in some way, which He either can't or won't do. Suffer a personal illustration: Over at Bethel, my home, there are two functions performed by me. I, as the head of the house, say to the children at certain times they must be quiet, especially if someone wants to sleep; they must not make a noise or come to my room when I am studying: that is one rule or law; but let *one of the children get sick*; then while I do not *cease* to be the head of the house, my *fatherhood* asserts itself, and I may be awakened at any hour of the night, the child may come to me with confidence—the *door is opened and a higher law is in operation*.

He who holds the destiny of the planets in His hands is also our Father, and in all our afflictions He, too, is afflicted. Jesus, the Son of God, when He saw the suffering multitude, was "moved with compassion"; God is not only the *Director* of the universe, but He is also our *Father*, and "like as a father pitieth his children so the Lord pitieth them that fear Him." Healing, therefore, is not so much a *suspension* of a natural law, as it is putting into operation a higher law—the *law of love*.

All ministers of the Gospel ought to preach Divine Healing. I haven't any more access to God than they have, nor do I claim any superior godliness. I am only telling you how I think God's word deals with this subject of disease, and I believe it is our duty to obey the Word. God throws much of the burden of this on the minister, for James tells us: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up."

This is the Word of God, and when they tell their people who are sick to go to a doctor, they go outside the Word of God for their authority. History tells us that the Egyptians in Moses' day were well-versed

in medicine and in surgery. In Acts 7:22 Stephen the martyr informs us that Moses was learned in all the wisdom of the Egyptians, yet as he led the people of God through the wilderness, he looked not to *materia medica* for their healing, but to God. When they were bit by the fiery serpents he did not give them alcohol, but the look of faith at the brazen serpent brought them healing. And "as Moses lifted up the serpent in the wilderness, even so (for the same purpose) must the Son of Man be lifted up."

The Bible from Genesis to Revelation covers about four thousand years of history. In it are mentioned disease and sickness hundreds of times. Certainly if medicine and physicians are God's way of cure He would have told us so at least *once in four thousand years*. But on the contrary Divine Healing is mentioned in almost every book; indeed, someone has counted and found some reference or promise to healing through faith for almost every day in the year. In other words, God as Healer is mentioned more than three hundred times, while the words "physician" and "medicine" occur about a half dozen times in the whole Bible, and then it is to their *discredit*.

There is the case of King Asa, who at one time was mightily blessed and a great ruler, but he became exalted through success and turned away from God. We read in Second Chronicles 16:12, "Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord but to the physicians." He was not sufficiently humble to confess his sins and therefore could not look to God in confidence, and the simple obituary notice is, "*Asa slept with his fathers.*"

Then there is a statement in Proverbs which says, "A merry heart doeth good like a medicine," but if you will turn to the margin you will find it reads, "A merry heart *causeth good healing*." If you want healing, get happy in the Lord, and you will have taken a long step toward deliverance from sickness. Look up and rejoice that the answer to your prayer is on the way. Look up, for your redemption draweth nigh!

Jesus once made a statement that many people have trouble over, "They that are whole need not a physician, but they that are sick." If you will read the context you will find that Jesus is talking not primarily about healing, for He says, immediately after, "I came not to call the righteous but *sinner*s to *repentance*." He was talking to the self-righteous Pharisees and showed them that He had come for those only who felt the need of a Savior, not those who were righteous in their own eyes. Then He follows

it with, "I will have mercy and not sacrifice." Yes, His tender loving heart was yearning toward them, and He longed to show His mercy. Who is so merciful as the Great Physician? Go to the hospitals today and see the sacrifice of human life. It is appalling! The Great Physician does not heal by causing suffering and agony; the touch of His hand, a word, a look, brought deliverance to those who had suffered "many things of many physicians." Praise God, He is here today doing the same loving deeds. His touch has still its ancient power!

"The Great Physician now is near,  
The sympathizing Jesus;  
He speaks the drooping heart to cheer,  
Oh, hear the voice of Jesus."

Some are thinking about Luke, who was called the "beloved physician." Yes, he was; he traveled with Paul on his missionary journeys; he was with him on the Island of Cyprus when the father of Publius was healed through Paul; he was present when Eutychus fell out of the window while Paul was preaching and was taken up as dead, yet it was Paul who suspended preaching and went down and prayed for the young man, and he was healed. If Luke was traveling with Paul as a physician, as some people would have us believe, it was very unkind of Paul not to give Luke a chance to get a medical fee occasionally, wasn't it? Luke was called the "beloved physician" just as Matthew was called a "tax gatherer," and Peter and others were called fishermen, but when they became disciples of Jesus they each found other occupations. Peter ceased to be a fisherman, and became a fisher of men, and Luke ceased to follow the profession of medicine, and was with Paul as an amanuensis; he is the author of the Book of Acts, as well as one of the Gospels.

We also read in the Gospels of Simon "the leper"; this cannot mean that he was always a leper, for Jesus often visited in his home in Bethany, and there is no doubt that he was healed by Jesus, but the title clung to him. I know a number of men, once physicians, who have given up the practice of medicine, but who are still called "Doctor" because of custom.

In other Scriptures where the words "physician" and "medicine" appear, the meaning is figurative and they do not apply to physical healing.

But someone will ask, "Are we not to take the medicine that God provides and ask Him to bless the means?" If you can find a passage of Scripture that gives such teaching, show it to me, and next Wednesday bring your medicines and I'll pray over them with you, for I want to obey God's word. God's way of healing is *His own Son*, who said, "I am the Way, the Truth and the Life." He came not only that we might have Life, but that we might have it more abundantly. Abundance of life, fullness of health, is the promise of God to us through Jesus Christ.

After all our discussion on this subject we come to one great fact—the *love of God*—and conclude that since *He loves us He doesn't want us to be either sinful or sick*; He gave us His Best, His only begotten Son, and with Him He will freely give us all things.

I point you this afternoon to the Lamb of Calvary and trust that before you leave this room you will realize the power there is in His blood to set you free from disease.

*Immediately after the exposition of the Word, the sick were prayed for in accordance with Mark 16:18, and a number received healing, among them two persons who were afflicted with deafness.*

## "Have Ye Received the Holy Ghost Since Ye Believed?"

A. F. Lee, Pastor Christian Assembly, Syracuse, N. Y.



HAVE ye received the Holy Ghost since ye believed?"—Acts 19:2. Mark the question: Not have ye spoken in tongues since ye believed, though this same questioner later said, "I would that ye all spake in tongues."—1 Cor. 14:5. Bear in mind the question is, "Have ye received the Holy Ghost?"

Also note that the question was addressed to *believers or professed disciples of Jesus the Christ*, and those who were supposed to have obeyed their Mas-

ter's command to be baptized "Into the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19, for in response to the reply "We have not so much as heard whether there be any Holy Ghost," Paul asks the second question, "Unto what then were ye baptized?"

This question revealed the fact that only the baptism of repentance commanded by John, and not the believers' baptism commanded by Jesus, had been administered. The apostle then laid his hands on them and prayed with the result that "the Holy Ghost

came upon them; and they spake in tongues and prophesied."—Acts 19:4-6.

We deduce the following from this lesson: First, that it is not only the privilege, but it is incumbent upon every true disciple of the Lord Jesus, to receive the gift of the Holy Spirit—Acts 2:38-39. Second, that the conditions upon which this gift is realized is implicit faith in (Gal. 5:14), and obedience to the commandments of Jesus—Acts 5:32. This does not necessarily imply that every commandment must be actually performed before the blessing can be realized, but that the consecration must be so sincere and complete that there shall be a willingness of heart to comply with every requirement of the Divine will as it shall be made known.

This may be seen by what occurred at Cæsarea in the household of Cornelius where the company had been prepared for the reception of the truth through fasting and prayer—Acts 10:30, 31. Here while Peter was yet speaking, "the Holy Ghost fell on all them which heard the word"—Acts 10:44. In this instance there is nothing to indicate that Peter had even yet mentioned water baptism or baptism in the Holy Ghost, when the Spirit was poured out upon them as on the day of Pentecost, for they heard them speak in tongues and magnify God as in the "upper room," some eight years previously—Acts 2:4, Acts 10:46.

Thus we see that where the consecration is complete and the heart fully yielded, God condescends to bestow His blessing upon His children even before they obey, for "if there be first a willing mind it is acceptable" unto the Lord—2 Cor. 8:12.

This real consecration however, is what is lacking today in the hearts of the vast majority of the professed disciples of our Lord, consequently few, comparatively speaking, have received the Holy Spirit as on the day of Pentecost.

A vast number of people treat the subject of the baptism in the Spirit as if it were a matter of no special importance. They say it is all right for those who desire the experience, but that their Lord and Master is grieved and robbed of His Glory by their not being so baptized has never occurred to their minds.

Such, however, is the case; for the Gift is bestowed for the purpose of increasing, yea, for supplying the working power of the Body of Christ, (the Church) that through the Church's victorious life, He the Great and Living Head, may be glorified. Apart from the Holy Spirit both the individual and the Church are powerless, no matter how strong intellect-

ually, materially or numerically they may be—Zech. 4:6.

Not to seek most earnestly this Gift as one would the Pearl of great price is a gross insult to God the Father, the Giver, and to Jesus Christ His Son through whom only this precious Gift can be procured.

We do not wish to be understood here as arguing for the speaking in tongues or water baptism, both of which hold a prominent place in scripture, but the paramount question is, "*Have ye received the Holy Ghost since ye believed?*" If you have not, remember God is calling you to tarry for the "Promise of the Father."

Speaking in tongues is not the only evidence of the baptism in the Holy Ghost, but it unquestionably is one of them, and according to three of the four only specific instances of the fulfillment of "the promise of the Father" it is one of the most striking evidences first cited to prove that the Holy Spirit had been received—Acts 2:4; 10:46; 19:6. And there are not unfavorable evidences that there was the same proof manifested in the other case as well—Acts 8:17, 18.

Therefore, no one can say with impunity aught against speaking in tongues.

The conclusion of the whole matter however, is this; that it is the will of God that every one whom He has called, shall be thus baptized—Acts 2:39, and not only is it the privilege but it is the duty of every true disciple of Christ to receive this great and precious Gift, or else God the Father, and God the Son will be robbed of much of their glory upon earth, and the Church—the Body of Christ—will be robbed of her power.

Furthermore, the experience is a very definite one and will be witnessed to in such a positive way to the person receiving the baptism in the Spirit that he will have no doubt about having received Him. The life, speech and works of the one who has received Him will also give undeniable evidence to those about him just so far as he is obedient to His voice.

"Have ye received the Holy Ghost since ye believed?" If not, make the necessary consecration and "tarry until" you have clear and satisfactory evidence that He has indeed come into you in His fullness, which, according to the gospel, means to the point of overflowing—Luke 6:38, John 7:37-39.

"And ye shall be my witnesses" (Acts 1:8), in Jerusalem (at home) in all Judea (among your friends) in Samaria (your enemies) and in the uttermost parts of the earth (or wherever you go).

## “Only a Boy” — Robert Moffat

The Great Missionary to Africa



MORE than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

“I came early to meet you,” the deacon said. “I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy.”

“I feel it all,” the preacher said. “I feel it, but God knows that I have tried to do my duty, and I can trust him for the results.”

“Yes, yes,” said the deacon, “but ‘by their fruits ye shall know them;’ one new member, and he only a boy, seems to me rather a slight evidence of true faith and zeal. I don’t want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly.”

“True,” said the old man; but ‘charity suffereth long and is kind; beareth all things, hopeth all things.’ Aye there you have it! ‘hopeth all things.’ I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all.”

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirk-yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new

generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? “Only a boy.”

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

“Well, Robert?” said the minister.

“Do you think if I were willing to work hard for an education, I could ever become a preacher?”

“A preacher?”

“Perhaps a missionary.”

There was a long pause. Tears filled the eyes of the old minister. At length he said: “This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher.”

Some few years ago there returned to London from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

*He had added a province to the Church of Christ on earth, had brought under the Gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.*

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.—Selected.



### Services at the Stone Church

Thirty-Seventh Street and Indiana Avenue, Chicago.

Main Service: Lord's Day at 3:00 P. M.

Evenings: Sunday, Thursday and Friday at 8:00 o'clock.

Divine Healing: Teaching, and Prayer for the Sick Wednesday at 2:30 P. M.

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