



The days of Heaven on the Earth

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

The Book of the Revelation of Jesus Christ

The Messages to the Churches—Continued

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OUR general text for this lecture is the same that we had for the last; a text so important that it is seven times repeated; once for each of the seven churches—"He that hath an ear let him hear what the Spirit is saying to the churches."

I have spoken at some length on the Ephesian church, and as the messages are largely of the same order I shall simply refer to the items in each church that differentiates it from the others. We now take up the message to the church in Smyrna.

To Smyrna.

¶ "These things saith the First and the Last, who became dead, and lived: I know thy tribulation, and poverty, (but thou art rich), and I know the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." Rev. 2:8-11.

Smyrna means myrrh—bitterness, hence this is the church in which the self life predominates. Myrrh means *human* love, human sentiment human sweetness, the thing that makes you sick. Sentimentalism tends to sicken and becomes an emetic to any soul that needs help from God. Do not work on that; sweetness is good, but it must be a sweetness of the Spirit so that it will not ferment; like the sacrifice of old, it must have no honey in it—"Ye shall burn no honey in any offering of the Lord," saith the Book, for if you do the minute a little fire tests it, it sours, but "every oblation of thy meat offering shalt thou season with *salt*." Have salt, (truth) in your service, for salt will save from corruption. Put the love of the Spirit into your service and you will have a sweetness and preservation that will last. The Spirit says that in her human sweetness and sentimentalism she was living face to face with death, falling into the hands of the enemy, about to suffer ten days' testing, and was shrinking back and fearing trial and persecution, and to her He says, "Be thou faithful even unto death; I will give thee the crown of life." Sentimentalism won't be faithful to death. Frequently,

in less than three months after it is poured out, it is all over; the gush of the summer courtship dies in the divorce court, asking for separation. God pity the church that has not had a better courtship with her Lord than that! We must be married to our Lord and Master, Jesus Christ "till death do us to part." So it is *trial to death*. Oh Smyrna! overcome your human sweetness and culture, and sentimentalism, and love of nice things. Leave the honey and get into the Spirit of thy Lord, into the spirit of suffering and sacrifice! He tells her that she is dwelling among those who are of the "synagogue of Satan." I want you to note this expression because I am going to lay stress on it presently. Smyrna stands for *self-life, the flesh*; Ephesus stands for God's truth defended so zealously that love was lost in zeal.

True doctrine is most desirable, but the only successful way truth can be preached is in love, and if we lose the love element out of it we had better quit preaching and get back to *practice*, back to our first love. This church, Smyrna, stands for the "self-life" which the truth of God reveals; that self-life which is brought out so vividly in Romans 7:14-24, especially the 18th verse: "For I know that in me, that is in my flesh, dwelleth no good thing." "For to will is present with me—I belong to God, I have been born of the Spirit, I am a new creature—but how to perform that which I want to do I know not;" and he ends up that great catalogue of strivings and failures with, "O wretched man that I am, who shall deliver me, (the new man,) from the body of this death?" (this old flesh, this old self-life.) But the curtains part and he sees the star of promise shining out, and he hears a voice, and breaks out with the comforting assurance, saying, "I thank God through Jesus Christ my Lord. . . . for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. By and by these two contrary things will cease, if you keep up the fight, and the Spirit will have the dominancy, the flesh no longer doing the things it wants, and you enter the sanctified life, and begin to proclaim liberty through the Spirit. Gal. 5:17.

So the self-life is the synagogue of Satan; it is there he comes and worships. You may go to

church three times on the Lord's Day and every night in the week, but if you are not dead to the self-life Satan has a little synagogue in you, a place where he has a right to come and set up his service and perform some of his works. What are we to be? Certainly not a synagogue for Satan; God has been challenging that right ever since Jesus Christ died and redeemed us, spirit, soul, and body, and purchased for us the right to have the Holy Spirit, for "greater is He that is in you than he that is in the world. Therefore sin shall not have dominion over you." We should now be temples of the Holy Ghost. There is a vast difference between the temple of God and the synagogue of Satan. There are hundreds of thousands of people in the world today who are synagogues of Satan; but only a few thousand who are temples of the Holy Ghost. I want to smash that synagogue of Satan by the hammer of truth, raze it to the ground and upon it erect a temple of the Holy Ghost within you, so that you will "glorify God in your body and spirit which are His."

And you know the blasphemy of those who say they are Jews, that is, who say they are God's people and are not. They are of the synagogue of the self-life. The Lord Jesus Christ died for sin and hence sin is settled by His death, but if you want the self-life settled, it must be by *your* death,—the death of "Self." Death for *sin* is substitution; death to *self* is identification and what the church of God needs is *identification with Christ at Calvary*.

Now He says, if you will overcome this sentimentalism of the self-life, self-saving, this shrinking from suffering—if you overcome this and die to that which does not like to suffer, and does not like hard duties and hard trials and persecutions, and will be faithful even unto death, I will give you protection—protection from the second death, and you shall have the crown of life as the reward of your endurance.

To Pergamos.

¶ "And unto the angel of the church in Pergamos, write: "These things saith he who hath the sharp two edged sword: I know where thou dwellest, even where the throne of Satan is: and thou holdest fast my name, and deniedst not my faith, (and) in those days was Antipas my witness, (my) faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication: so thou also hast those that hold the doctrine of the Nicolaitanes in like manner. Repent therefore; otherwise, I am coming unto thee quickly, and will fight with them by the sword of my mouth." Rev. 2:12-17.

Pergamos means a tower; one lifted up through indulgence, exalted in privilege. It stands for worldliness and the love of worldly things; the love of money, of fashion and of pride. Pergamos, you are in sinful bondage to the world and to the flesh. "These things saith He who hath the two-edged sword, the sword of *judgment*. I know where thou dwellest." Yes, Christ knows, and knows correctly. The pastor can be fooled by the worldly Christian, for he can not see all, but you can not fool the Great Shepherd. You remember the word in John, how when the Lord saw many were believing on Him and it seemed His ministry was about to become popular, and they were about to make Him King it says He committed Himself to no one, "for He knew what was in man." Jno. 2:23-25. He knows! He knows our tendencies, our wrong attitudes, our wrong relationships and unless we cease from them the sharp two-edged sword of judgment will overtake us.

"I know where thou dwellest"—not in the *synagogue* now, the place where Jesus will come occasionally; but "thou dwellest even where the *throne* of Satan is, that is, *this world*, for he is the god of this world. *He* is the ruler now, not the Lord Jesus. "Pergamos, you are out in the world, a worldly people, a worldly church, you are dwelling where Satan's throne is. You will have to obey your king; you will have to pay your tithes and offerings to him, you will have to study the fashion plates instead of the psalter; you will have to study stocks and bonds instead of the Bible: you will have to watch how the things of the world are going, and not take much time for reading the Bible, because your throne is the world; the world is your master. I would not have this world to be my master if I owned all of it. "Love not the world, neither the things that are in the world. If any man love, (that is set his heart on,) the world, the love of the Father is not in him." I. John 2:15.

"And thou holdest fast my name, and deniest not the faith." Oh yes, we believe the Bible, we believe the scripture, and there are some that will be such faithful witnesses that they will be killed. Where will they be killed? Where Satan dwelleth, for he is king on the throne, and some will get so connected and so tied up with worldly systems that it will cost them their lives to be true to God. Be careful how you make unholy alliances, in business, in the domestic and in the social world. Here are three places God's children are making unscriptural, unholy and

unwholesome alliances, and then some wonder how it is they are being put to death spiritually. Here is a man tied up with unbelievers in business; here is a woman tied up with an unbelieving husband; here are young people tied up in society that is rotten, and their conversation is unbecoming anybody that names the name of Christ. They sit and hear the slang and gossip and filthy conversation until by and by they are slain. May God yet save the people who are now sold out through the deceptions of the world. You say, "I married a young man to save him from a drunkard's grave." Yes, but history is not overflowing with the records of this kind of reform. "I went into society to purify and reform it." Yes, and we lost a beautiful, pure character in the vortex of evil just as Lot came near being lost in Sodom, and he never would have gotten out but for the prayers of his sainted old uncle Abraham. Someone else will have to come to your rescue.

¶ "But I have a few things against thee, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

"The doctrine of Balaam" is the love of money, you remember that Balaam for the bags of gold tried to pronounce curses on Israel, but he could not curse Israel. The Spirit of the Lord came upon him and he poured out such a prayer and confession of the great things regarding Israel that Balak got mad and told him to go back to his own country, that he had called him to curse that people and he had blessed them; Balaam said he could not help it, whom the Lord had blessed he could not curse. Do you sometimes get to loving money when you are poor and in poverty? You don't know how to make ends meet, you see other people with more than heart could wish, their eyes standing out in fatness—well, don't adopt any of their methods; don't let the love of money control you. Some people offer you a bag of gold. They offered me salary until I was ashamed and said I could not earn that salary. They said, "We like your spirit, if you would just keep out some things." I said, "Brethren, you could not stand me one month." The devil kept whispering to me \$3,000. They said, "I suppose you could conform yourself a little to our ways; we like your preaching." I just cited them the passage that Spurgeon cabled when they asked him to give a lecture tour in America. "Thy money perish with thee, because

thou hast thought that the gift of God may be purchased with money."

I hope you have passed the Pergamos temptation. No use talking about the Pergamos of history; that phase of church life is right here in the average church today, the temptation to worldliness, to money. The Apostle tells us that the friendship of the world is enmity with God. James 4:4. Now he says, if you will overcome this commercialism and the love of the world He will give you the hidden food, the hidden manna which you have a right to expect in the house of God, for the bread of God ought always to be there. To the patriarchs he promised there should be bread in His house, and He tells us to bring our tithes and offerings, that there may be meat in His house; there will be enough, both temporal and spiritual.

He promises the precious white stone also. There is the double pledge, food for your soul—sustenance; the lustrous diamond,—beauty and riches; can the world give anything equal to this? Then the "new name that no man knows but he that receives it." It can not be taken from you because no one knows you have it. There is that secret place in the Lord, that secret sense and knowledge that I am His and He is mine, where even evil spirits and the demons can not come, for "only God knoweth the thoughts and intents of the heart." Oh blessed be God, I would rather have that secret of God hidden in my soul today than all else in the world. Are you sure if He were coming today you would be ready to meet Him? He says you must repent of these things or He will come quickly and fight by the sword of His mouth; and then He gives you the pledge, the hidden manna and the white stone.

To Thyatira.

Now we take up the fourth message, the central one, the one to Thyatira.

¶ "And unto the angel of the church which is in Thyatira write: "These things saith the Son of God, who hath His eyes as a flame of fire, and His feet are like unto fine brass: I know thy works, and faith, and love, and service, and thy endurance, and thy works, the last to be more in number than the first. Notwithstanding I have this against thee, that thou lettest alone the woman Jezebel;—who calleth herself a prophetess, and she teacheth and deceiveth my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent, and she willeth not to repent of her fornication. Behold, I cast her into a bed, and those who commit adultery with her into great tribulation, except they repent of her deeds. And I will kill her children with death; and all the churches shall know that I am he who searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, the rest that are in

Thyatira, as many as have not this doctrine, who knew not the depths of Satan, (how they speak,) I lay not upon you any other burden; but that which ye have hold fast till I come. And he that overcometh, and he that keepeth my works unto the end,—I will give to him authority over the nations: and he shall rule them with a rod of iron; as the vessels of a potter are broken to shivers: and as I also have received of my Father. And I will give unto him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:18-29.

Thyatira is woman's church, and occupies the strategic place. This church was founded by Lydia, who came over to Philippi, heard the truth, was converted and went back and opened up her home for Gospel meetings but the church at Thyatira was organized by Epaphras, (Col. 1:7), for the reason that the Book does not allow women to organize churches. The Word of God tells us how assemblies are to be formed, and who the officers shall be. Women may be deaconesses, but not elders; they may be evangelists; they may proclaim the Word; they may prophesy, but they can not be pastors and never should be. When they are, they go beyond the Word of God. The Kingdom of God suffers (allows) a good many things that are the exception and not the rule. You can not get any vision or prophecy or utterance in tongues to tell me that a woman is to be an elder of the church, because I decline to receive it. I had a revelation superior to that long ago—the Word of God.

This is woman's church, and out of it grew the error of spiritualism, worship of angels, theosophy, Christian Science, etc. You can find all of them described in the epistle to the Colossians. Paul sent that message to Thyatira, to Colosse and to Laodicea, churches that had not seen his face. Col. 2:1. These churches grew out of the conversion of Lydia. Let us see what corresponds to this woman's work in so-called church life, for they are all religious, but unfortunately they are pseudo-religious. Thyatira is the church of Satanic sacrifice, of voluptuous service, of profuse offerings and great gifts. Just look for a moment at a few striking facts; she has a great zeal, but not according to knowledge. They don't know God's will; it is fleshly energy and creaturely activity, as George Fox used to say, but not of the Spirit. They are not careful at all about doctrinal purity: hence just the opposite of Ephesus; they have a love, a sentimental, fleshly love, a love of culture which finally expresses itself in the most diabolical sensuality, and goes into Baal worship at the end, the worst form of idolatry in the world.

She is diligent in her works and ministries of

her so-called love, but she fails utterly in the great marks that God wants in the church. This is the church which has known the "depths of Satan." We have had his synagogue in the self-life, in the Smyrna church; we have had his throne in the world, in the Pergamos church, but now we have found a church that not only has been a synagogue for Satan and where his throne is, but which has gone *experimentally* both in her worship and in her teaching into the *depths of Satan*, and this church is getting more women today than any other church. This is Thyatira. And who comes to her? He "who hath His eyes as a flame of fire, and whose feet are like fine brass." You know, according to the vision of the first chapter, they have just come out of the fire and were like unto fine brass. That means He comes who discerns, refines and purifies; the purifier of silver. He is getting through, and even in Thyatira a few are being purified; blessed be His name! He is saving a few of them out of this phase of religious life and of church history. This is the church that teaches demon worship; worship at the shrine of the devil.

"I know thy works, and the last to be more in number than the first." "Notwithstanding, I have this against thee, that thou lettest alone the woman Jezebel." Just what the first Jezebel was to God's ancient people this one is to His Church today. She was ruler in Israel, and after dear old Elijah had settled with Ahab, and Ahab was bowed down in contrition, he found in Jezebel a worse enemy of Jehovah for she sent Elijah word that she would make his life like that of the prophets which he had slain. No wonder Elijah was discouraged especially when he had gotten out of God's order, for he ran not only ahead of the chariot but also ahead of the Spirit. It was not his mission to run ahead of the chariot. Don't carry even a good thing beyond the bounds of its mission. Elijah crawled under a juniper, under its low, spreading branches, with just room enough to crawl under, and said, "Let me die, don't let me be killed by the will of a woman." But instead the Lord opened up a restaurant and prepared for him several good meals.

But oh Thyatira, will you come back from this awful condition? He says, "I have given you space to repent," but you have not done it. "You seduced my servants to commit fornication, and to eat things sacrificed unto idols, and will not repent." There is no hope but to save a few out

of her. "But unto you I say, the rest that are in Thyatira, as many as have not this doctrine,"—that have not been deceived and captured by these parlor meetings, these afternoon tea parties, that are as subtle as the devil,—I lay not upon you any other burden." How this Thyatira church does work; it gives you literature that is as subtle as hell; they say, "Your church doesn't afford you any social culture, come with us." This church is worse than the theatre, for that, bad as it is, does sometimes make human passion ashamed of itself, but there is nothing good in this. It is the *depths* of Satan. But even in this Thyatira condition there are some who will hold fast until He comes. "And he that overcometh, and he that keepeth my works unto the end, I will give to him authority over the nations:" In other words, he that will hear my exhortation and will overcome and be separate and get clear of these things, I will promise to him power, authority and light; rulership and revelation.

The husband is the head of the woman just as Christ is the Head of the church, and yet the wife hath power over her husband, therefore, the church has power over Christ to determine what He shall do and when He shall come back to this world. Don't forget that in this figure the church is the woman and since the woman has power over the head she determines what work Christ shall do. " whatsoever ye shall ask in My name I will do." She determines when He will come, not as to the *clock*, but as to the *condition*. When she is ready, He will come. That is where He exhorts her—"Be ye ready, finish the work I have given you to do. When you have witnessed this Gospel to all the nations, then shall the end come." So it is left with her; there is the power and there is the revelation; the woman, (the church) is the means of revelation after all. "I give her the morning star," those that escape out of this system. Now notice that she is to overcome demon worship, false doctrine and sensuality.

Demon worship is carried on today by three systems, everyone of which is headed and organized by a woman: spiritualism, theosophy, and Christian Science. These are the women churches and the church of Thyatira contains the essential features of all their characteristics and history. They build shrines for demon worship; they worship in the psychical realm, not in the spirit where God *must* be worshipped. Jno: 4:22-24. They are educating a line of demonized people these days, and if it were proper I could tell you things about these cults that would make

your hair stand on end. They are developing now the same kind of race that cursed the earth in the days of Noah. That is why Jesus said, "As it was in the days of Noah, so shall it be in the *parousia* of the Son of Man." *Praeterhuman* people that have already gone into judgment; there is no deliverance for them in this world, for some people's sins go before them to judgment. Such can only "be delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." You may not believe this but it is true. Many who are in our asylums today are of this class of people. Some however, are in high position in state and nation; men and women who in the psychical realm are giants. We call them *superhuman*, but they are not; *supernatural* we call them but they are not. These are not the terms to use; they are praeter-natural, praeterhuman, lower than the human, below the natural. Paul talks about them in the first chapter of Romans; they do things contrary to nature and are even rebuked by the animal kingdom. Many of these are in the agnostic and free thought schools as well as in the woman's church. This three-fold, pseudo-religious system of Spiritism, (Anti) Christian Science and Theosophy, is cursing people today and is bringing about an awful condition of immorality on this earth. Christian Scientists, Theosophists and Spiritists do not like to hear these things. Some haven't known the depths of Satan, and to such I say, get out before you do know it. These are the three frogs that in the days of tribulation leap out all over the earth and which nobody can catch. Oh how you and I ought to thank God that in place of spiritism we have the Holy Spirit; in place of theosophy we have the one God and Father of us all; in the place of (Anti) Christian Science we have the Christ who shed His blood and died and rose again for our redemption.

Jesus, I'll trust Thee!
Thou hast redeemed me;
My heart I give to Thee
Thou Savior of my soul.

A minister of the Baptist church who received the baptism in the Holy Spirit in Chicago some months ago writes: "The presence of the Comforter grows more real to me as the days go by. While at first I was a little disappointed that God did not manifest Himself in the whirlwind and earthquake style, I have learned that He is gradually turning on the current of Divine Power as fast as the poor instrument through whom He is working can stand, and that He is increasing the capacity of the instrument for more."

The Re-peopling of Moab

A. Forder, Austrian P. O. Jerusalem, Palestine



UCH is heard about the return of the Jews to their own land, and the re-peopling of Palestine, but nothing has been written or told about the re-peopling of the land across the Jordan, the old country of Moab, that was written about and famous long before the Jews possessed their land. To many the words of Jeremiah 8:7, are a dead letter, but the prophecy is being fulfilled in these latter days before the eyes of those who are privileged to see it.

Moab, for so many centuries desolate, uninhabited, a fear to outsiders, is again coming to the front, for as is well known to the average and careful reader, several years ago the Turks extended their jurisdiction throughout the region and put the lawless Moabite and his neighbors under government; thus for a time assuring a certain amount of security and peace to those resident in the land as well as to those who went thither for the purpose of refuge, trade or work of any kind.

But another result of the advent of the Turk was that many of the old and prominent Biblical sites which for more than two milleniums have been ruins, became an object of attraction to many, which eventually led to the construction of houses on these ancient sites. And again later these sites have been allotted to companies of people with their families that have migrated from distant parts of the Turkish Empire, seeking fresh fields and better homes for themselves and families. So the probability is that ere long such places as Dibon, Heshbon, Sihon, Aroer, Beth-meon, and many others will become towns inhabited by outsiders who are used of God to rebuild the ruined places of Moab and thus fulfill the prophecy of twenty-seven centuries ago.

It should be noted that this re-peopling of Moab is encouraged by the Turk, mainly for two reasons, politically and financial. The newcomers are all Mohammendans which tends to strengthen the government, which in case of necessity would be valuable, for they would stand by their own kind, and then every family encouraged to settle in this spare district means additional revenue in the shape of taxes, and although the government gives the sites to the immigrants free, in the long run they are the gainers. Thus all unconsciously the Turk is

being used to bring about the purpose of the Almighty and a people hostile to the religion and claims of Jesus Christ are being allowed to occupy a land once so full of interest; but it must not be forgotten that this has often been the Lord's way of working ere blessing in large measure comes to a land and people. It will be interesting to watch the development of Palestine alongside that of Moab, and to see how the Jew and his half-brother, the Arab, will treat those who are taking up residence in these different sections of country.

Now in view of these facts the question presents itself to those interested in such developments and movements. Ought not the Christian agencies of the world to have a hand in these things, and send the Gospel to Moab and the adjacent lands? For surely there is more than a material significance to the words of the ancient seer, and God will get glory to Himself out of Moab in the shape of believers in His Son Jesus Christ. But this can not be unless the messengers of the Gospel are sent to tell the news of Salvation to those opposed to and ignorant of the same. And at present Protestantism has no representative throughout the land now being revived and re-peopled. For years in the capital of Moab, Kerak, the cause of Christ has been represented, and the place occupied by missionaries, first by Mr. and Mrs. Lethaby, and others, later by the Church Missionary Society of England. The latter for various reasons withdrew their workers and for a long time were represented there by two empty rooms; these however, were lately given up, thus making the way clear for others to go in and occupy the field which is one of the most promising ones in the Orient at the present time.

That the inhabitants of Moab are friendly to the missionaries, was recently proved during the insurrection by the Arabs against the Turks. The writer who has lived in Kerak as a missionary for many years, and since leaving the city has frequently revisited it and ministered to the inhabitants both in tent and town, was in the city at the commencement of hostilities, but was not interfered with although all other outsiders then in Kerak were massacred. All unknown to the missionary, and a party of nine others with him, orders were circulated through the city by the chiefs that the Europeans were not to be

harmed or in any way interfered with, and such instructions were obeyed. At times excited mobs of Arabs bent on bloodshed and loot, surrounded the rooms in which the party were sheltered, but no attempt was made to interfere with them. On the other hand, help was forthcoming from the excited Moabites so that the party was enabled to reach a place of safety, all along their journey receiving every kindness and help from the Arabs with whom they came in contact, for the missionary was well known to them all.

Thus was demonstrated the fact that years of work among the people had not been wasted, but a lasting friendship created, and the desire of the people of Moab is that the missionaries should return and settle and work among them in the land.

If such a challenge is not accepted, and some agency move themselves to evangelize the Moabites, it will be a lasting disgrace to the world of missions. In the face of all that is advocated, published, and talked of in connection with Moslem missions, can such a field lie unoccupied? This is a question for God's people to settle, for as surely as they neglect to send the Gospel messenger to such lands and people, so surely will the Lord of Hosts, and He who gave the Great Commission, hold them responsible for such neglect. But He who "abideth faithful" will continue to carry out His purpose and sooner than we may expect, for the Word is unchangeable, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord."

The Tenderness of Jesus

Sermon by Wm. Hamner Piper, February 12, 1911



JESUS wept." I like to think of Jesus not only as God, as surely He was, but to think of Him also as man, which certainly He was, for He was not only the Son of God, but He was also the Son of Mary. I sometimes am amazed at the fact that now for two thousand years nearly, men and women have been gathering together in congregations each week, simply to hear the old, old story of Jesus and His love. It is the story that never grows old, for we never weary of hearing of our Elder Brother, our Savior, our Friend, our Intercessor, our Coming King. In Him our hearts rejoice for the unspeakable love wherewith He loves us. Our hearts rejoice in the great fact of salvation through His shed blood. The yearning of every heart in this meeting who has at any time been touched by the Spirit of God is to be more like Christ.

The line of thought God has led me out on this afternoon is "The Tenderness of Jesus." Many characteristics of our Lord and Master are brought out in the scriptures; His patience, His long-suffering, His gentleness and goodness, His love and His compassion, but I speak this afternoon on His *tenderness*. I'd like you to go away from this meeting saying, not, what a wonderful service we have had, but what a wonderful Jesus, what a blessed Comforter, what a blessed Intercessor, what an all-around Friend we have in Jesus. You will not be able to see it

simply because of any words I may speak, but because the Holy Spirit reveals in your own lives this wonderful tenderness that He has revealed to me especially within the last few hours for He has just flashed it anew on my soul.

I am glad He stilled the tempest and raised Lazarus; I am glad He fed the thousands from a few loaves and fishes and that He opened the blind eyes and unstopped the deaf ears, but my heart is a little bit more glad this afternoon that He wept; that He was touched with a feeling of our infirmities. I am glad that He was *man* as well as God. I am glad that in all our afflictions He too was afflicted. I am glad for His tenderness, I wish I had more of it. I suppose most of us have plenty of iron. Because of our false education, because of the problems that we have been called upon to grapple with in the difficulties of life, the tenderness has been too often and too much replaced by iron. May God in some way subdue us, take it out and put in the tenderness. When you have to handle all day long the plane and hammer, or even the pen for that matter, hard pressed in your pursuit of a living, harshness is apt to be developed. I have had a flash of the tenderness of Jesus, the humanity of Jesus, the loving kindness of Jesus, the sympathy of Jesus, and I want Him to go on until there is a larger transformation and I am made more like Him. As we sometimes sing, "God wants us to be like Him here."

According to the record Jesus wept at least three times. He wept here at the grave of

Lazarus. He had already prayed; He was intensely moved with indignation toward sin and death as He saw it loom up before Him in all its horror and multiplicity, for He shook within Himself. Now He stands at the tomb of Lazarus, around Him are the professional mourners, and the two sisters whose lives had been sanctified to some degree by the frequent visitations of our blessed Lord to their home and here *Jesus wept*; wept in sympathy with suffering humanity. I am glad He wept. I'd rather read that a man wept than that he laughed.

Jesus wept again as He neared the city of Jerusalem, as the sins of that city swept through His mind, and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Ah yes, it was like the breaking heart of a father over a wayward boy as in vain he puts his arms around him, tries to lead him back into purity and godliness, and the stony heart refuses to melt: Jesus must have felt very intense as He wept over God's ancient city.

And again in the midnight blackness and darkness of Gethsemane He went off by Himself to pray and to weep. In the great crucial hours of our lives we have to stand alone. It is good to have a godly wife or a godly husband; it is good to have a godly friend who will sympathize with you and pray for you, but there are crises in every life when the battle has to be fought out alone without even the best friend near. So Jesus alone in the midnight darkness of Gethsemane again pours out His heart and weeps; yea, He weeps for you and me in the Garden.

"For me it was in the garden
He prayed, 'Not My will but Thine,'
He had no tears for His own griefs,
But sweat drops of blood for mine."

Let us consider a few concrete examples of the tenderness of Jesus. The poor leper, an outcast—nobody would come near him for fear they would be contaminated; he was hiding somewhere behind the rocks and trees when Jesus preached that Sermon on the Mount. He heard His gracious words as they fell from His lips, and something anew thrilled his heart, as he thought: "Before I was an outcast I heard the rabbis talk, I heard the high priest, but I never heard any man talk like this. The priests have banished me from society, they have made me an outcast,

my companions are the wild beasts of the mountains, but that man doesn't talk that way, there is something different in His tone of voice." Something struck the poor leper's heart, and he said, "I do not believe He would spurn me if I would get up close to Him," and so He awaits a good opportunity, and as the great concourse of people were stirring, the poor leper took courage, inspired by the tender words of the afternoon, and came up to Jesus and fell prostrate at His feet and said, "Lord, if Thou wilt, Thou canst make me clean." Now Jesus didn't do as He might have done for He might have simply said, "Be thou clean," and it would have been done, but I see the tenderness portrayed in that outstretched arm as He *touch*ed him. Others were afraid to touch him, but Jesus wasn't and He put forth His hand and touched him, saying, "I will, be thou clean," and immediately the leprosy of his body, and no doubt, the sin of his heart was wiped away in that one touch of Jesus.

There was no class to whom He was not tender except the hypocrite. He was terrific to him, and if there is anybody on the earth who deserves no quarter, no compassion, it is the hypocrite. The man who is tied by the fetters of sin, iniquity and debauchery, but who passes for what he is, deserves some sympathy, but the man who goes about professing one thing while he lives another, deserves no sympathy from man, angel, God or devil, and he got none from Jesus. He rebuked them, and the hardest, severest rebuke that can come to man, comes from a heart that is filled with the Spirit of God.

Note the tenderness of Jesus as mothers bring their babies to Him to be blessed. Although always busy, He never turned them away, but took them in His arms, laid His holy hands on them and blessed and healed them, and likely put within them some new power. I have no doubt that in the days to come we shall know of some who were especially used of God in the early days of the Christian church who received the Holy Spirit when Jesus laid His hands upon them in their infancy.

See Him deal with the blind man. He not only sat down beside him, but took him by the hand and led him out of the city; sat down under a tree beside the roadside, and taught him the ways of the Kingdom of God; taught him the way of divine healing, and when He had spit on his eyes and put His hands upon him, He asked him what he saw. And he looked up and said,

"I see men as trees walking." He went on teaching him, his faith increasing the while and then with the second application he saw everything clearly. He took him away from the wicked gaze of infidel and skeptic and when He had healed him sent him to his home, telling him not to go back into the city nor tell it to any in the city.

There was the suffering multitude. They had listened to His gracious words for several days: had nothing to eat, probably very little sleep, and now they had to scatter, but the tender heart of Jesus saw that it would never do to send them away without food, so He works the miracle and feeds five thousand people. Tenderness is one of the fruits of Pentecost, and people will want your kind of religion and want your Jesus when you can show forth His tenderness.

I am talking not about sentimentalism, but about the manly, godly tenderness that characterized Jesus, and when people see this they will have some interest in Christianity.

It is the tenderness of Jesus that reaches out and heals your dying wife or child. It is the tenderness of Jesus that strikes the sick, diseased spot, and life is made manifest. It is the tender Jesus that baptizes in the Holy Spirit and equips for life. The baptized people ought to cultivate this tenderness and display this evidence of the baptism. When are you going to get those unsaved people in your home saved? Certainly not before they see the tenderness of Jesus in you. Satan may have so hardened them that you can't get them saved even then, but I am sure you won't get them before.

Tender was He toward the sick, tender toward the erring and sinful, tender even toward His enemies.

I do not know any instance in His life that better portrays His tenderness than the story that is told in the eighth chapter of the Gospel of St. John. They came with all the hideousness of detail bringing this woman to Jesus, and as He listened, through shame for their shamelessness, He wrote on the sand. They were cold, hard, wicked; their very faces pictured their condition; no sympathy was in their hearts for the poor fallen one. Jesus writes on the sand and remarks, "He that is without sin among you, let him first cast a stone at her." and again writes on the sand; by and by He looked up and there was nobody left but the woman and Himself.

"Woman, hath no man condemned thee?" "No man, Lord." Neither do I condemn thee: *go and sin no more.*" Tenderness and cruelty were never more strikingly contrasted. He is saying the same thing to the sinner today—"Neither do I condemn thee; go and sin no more."

The tenderness of Jesus! I wonder why He was so tender and I wonder why we lack it so much. Well there are a good many things that enter into the answer, but the very central thought in the answer to the question why He was so tender, is because He was so unselfish; and we so lack it because we are so selfish. We are not yet at best very much like Christ, are we? I wish we were more so. I have the consolation, however, that is illustrated by the moving of the hands of the watch. I pick up my watch at a certain time and hold it before me; I cannot see the hands move, but if I note the time and in a little while pick it up again I can see that the hands have moved, and if I were to hold myself up before a spiritual mirror I could not see myself grow into the likeness of Jesus but as I remember how I looked when I held myself up six months ago, I see growth. I do not know what other people see, but I know what I see. I know there is some transformation going on.

This tender Jesus wants to round off the sharp angles of our lives; take out the acid and put in some heavenly sweetness. He wants to take out of us selfishness and put in gentleness; He wants to take off the angularity and put in the tenderness. Let Him do it! Let Him do it!

There is only one way to do it, and that is that Jesus Himself shall first of all be formed within you by the incoming of the Holy Spirit, and shall take the Word and apply it to your lives. There is not any use, my brother, not much at any rate, in your trying by some resolution to take off these sharp points; not much use in trying to subdue yourself. There is power however, that has been sent down from heaven to take off this angularity and subdue the unsubdued, and that is the Word of God made real in the human heart by the indwelling Spirit.

We received a request some months ago to pray for a girl who was thought to be dying of tuberculosis, in the state of Washington. Word comes from the brother who requested prayer that she was speedily raised up and has been well ever since.

The Gospel in Forbidden Nepal

W. K. Norton, American Mission, Bahaich, U. P., India

THE NATIVE state of Nepal contains more people than the whole of Australia, and is really a wonderful country in many ways. Its scenery is the grandest in the world, but its people are kept in darkest ignorance, their only knowledge of God being a superstitious fear of idols.

Nepal is entirely shut off from the outside world, contains no railways, while its roads are tortuous tracks, and no white person is permitted to step over its border unless especial permission is obtained from both the Nepal and British governments. Official permission is never granted although the Lord has given us the favor of local officials who have permitted us to go in for a day's visit. Its utter seclusion is encouraged by the British government as it forms a barrier for North India against the two great nations, Russia and China. Thus Nepal protects British India. But is its political situation any reason at all why the whole population should be kept in ignorance, and be doomed to live and die without the Gospel of Jesus Christ? We feel the eleventh hour has arrived, the harvest has come, and nearly ended, and there are no reapers in Nepal. Will not Christians pray and cooperate with us that by some means the Gospel may be carried beyond its borders?

Recently with three of our trained Christian boys, all laden with Gospels, I started out on a trip of about fifty miles along the border of Nepal where no Christian had ever been before. We met great numbers of Nepali people and enjoyed preaching to them all. Their ignorance and poverty were pitiable. Their suffering, toil and hardship, borne uncomplainingly, revealed their strong, determined characters. Some were carrying great loads of wood on their backs from long distances, which they would sell for two or three cents. Others were crushing oil from mustard seed in little wooden hand mills, and earning at the most only a few cents a day. Others had come

to do coolly work on a new railway some miles away. Others had come long distances to sell some of their village trinkets and were now going back to their mountain homes. The Nepali people think nothing of walking a hundred miles in a single journey of a few days. We were on our way to a town ten or twelve miles away, and on meeting some Nepali people from that town we inquired how far away it was; they replied we were "almost there." Such is their idea of a walk of ten or twelve miles.

On meeting one band returning to their homes we asked where they lived. They replied by pointing to a snow capped mountain peak away off in the distance and said their village was on the side of that mountain.

The mountains were indeed a glorious sight. As I gazed upon those snow capped peaks, lifting their heads almost into heaven, I wondered that the angels did not come down, pick up their strain of two thousand years ago and tell the people of Nepal that unto them was born a Savior which is Christ the Lord.

It was the pleasure of our lives to preach to these people. They listened with tears to the simple old story of Jesus and His love. The Gospels we gave them were wrapped carefully up to be carried back to their heathen villages where no missionary is at present allowed to go. May they be read and bear fruit is the prayer of our hearts. Our little mission station is on the border of this forbidden country. We are surrounded on all sides, except from above, by heathenism in its darkest forms, and we earnestly ask the prayers of all Christians for ourselves and for the dear Christian orphans with us that we may all be true missionaries, a beacon light to the dwellers in darkness about us, and above all, to break the bands of Satan and get the Gospel of our Lord Jesus to the millions of people whose homes are in "Forbidden Nepal."

Village Work in Japan

Robert Atchison, Nanwaen, Abeno, Tennoji Mura, Osaka, Japan

FOLLOWING IS a summary of the work accomplished in Fukui province last summer; it is not as much as we would liked to have done but we believe that it is pleasing in the sight of God and that much good will be the result of that forty-five days of seed sowing among the heathen.

We were out altogether about two months; of this time we worked forty-five days, the remainder being rainy and rest days. We preached, prayed and sang the Gospel in about three hundred seventy-six villages, sold five hundred and forty-nine Testaments and sixteen hundred and fifty-

eight Gospel portions and gave away tens of thousands of tracts. There were many personal talks in homes, schoolhouses and county offices and other places. The Gospel was preached on the streets, by the roadside, on corner lots, in rice fields, in tea houses and hotels, on trains, in the valleys, in the hill country, in the mountains, in halls and once in a theatre and in public parks; in season and out of season the work went on. Tracts have been handed out at funerals, festivals and feasting. Words of hope and cheer have been spoken and prayers offered by the bedside of the sick and outside the home of the dying. Some of the poor sick and needy have been helped with the offerings that God's children have sent out. I have been turned down, weary and foot-sore, by hotel after hotel, and had to go out into the country to get a place to sleep: they had no use for "Jesus people." I have lived on food that I believe nine persons out of ten in the homeland and most likely the tenth person too would turn up their nose at, but what does all this matter so that souls get saved. "My grace is sufficient for thee."

THE KAWACHI VALLEY.

In Kawachi province there is a population of 280,000 distributed amongst FIVE HUNDRED AND NINETEEN TOWNS AND VILLAGES AND ONLY FOUR RESIDENT NATIVE EVANGELISTS AND SIX

PREACHING PLACES. The Lord has laid this place upon our hearts and already the work is started and the villages are getting Gospel. "Enlarge the place of the tent.strengthen thy stakes," this is the last message from the skies by the "answer before they call" system of telegraphy. We have obeyed orders and have started the enlargement, but who is going to strengthen the stakes? Dear reader when you pray about this be sure and *listen*, God may want you to become a strengthener for this Kawachi work.

This Lord's work that we are engaged in is a work of faith; we have no missionary board, church, society or organization of any kind behind us, we draw our checks on Philippians 4:19 and we are not surprised when they are cashed. God's love never fails. Bethel Gospel Mission, in one of the best locations in this great city of Osaka, is in a prosperous condition, and many come in and anchor in Salvation Bay. Pray that the anchor chains will stand the test until Jesus comes or these dear souls are called home.

Our Missionary paper published on the field "THE LORD'S VINEYARD IN THE SUNRISE KINGDOM," sent free to any address, next issue published soon; send a postal card with your address quickly if you want it. Please meet us at the throne in prayer for Japan and especially for the Kawachi Valley.

The Outpouring of the Spirit in 1800

OUR READERS will be interested in the following vivid account of revival work in the Awakening of 1800; a study of God's workings in the past enables us to understand the manifestations and operations of the Holy Spirit today:

"In Kentucky and the Southwest the great deeps were broken up through the joint efforts of the Methodists and Presbyterians, although the revival soon became so extensive as to include nearly all the religious denominations in the State. Among the earliest outsprings of which we have any account were those which visited Logan County, Ky., during the month of July 1800. The services conducted by Rev. James McGready of the Presbyterian church, were held in the open air and were attended by all classes, both black and white, from within a radius of more than sixty miles. A revival was inaugurated, the influence of which extended far and wide, for the fame of it spread abroad throughout all that country. Rev. Barton W. Stone, who afterwards became one of the leading lights in the sect

known as the Disciples of Christ, at that time was a Presbyterian minister in Bourbon County, Ky., and having heard of this wonderful work of grace went clear across the State in the spring of 1801 to attend a camp-meeting in that vicinity and to behold for himself the marvelous things that God had wrought. He wrote a narrative describing as follows the scenes which he witnessed:

"There on the edge of a prairie in Logan County, Ky., the multitude came together and continued a number of days and nights encamped on the ground, during which time worship was carried on in some part of the encampment. The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan or piercing shriek, or by a prayer for mercy fervently uttered. After lying for hours they obtained deliverance. The gloomy cloud that

had covered their faces seemed gradually and visibly to disappear, and hope, in smiles, brightened into joy. They would rise, shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women and children, declaring the wonderful works of God and the glorious mysteries of the gospel. Their appeals were solemn, heart-penetrating, bold and free. Under such circumstances many others would fall down into the same state from which the speakers had just been delivered.

“Two or three of my particular acquaintances from a distance were struck down. I sat patiently by one of them, whom I knew to be a careless sinner, for hours, and observed with critical attention everything that passed, from the beginning to the end. I noticed the momentary revivings as from death, the humble confession of sins, the fervent prayer, and the ultimate deliverance; then the solemn thanks to God, and affectionate exhortation to companions and to people around to repent and come to Jesus. I was astonished at the knowledge of gospel truth displayed in the address. The effect was that several sank down into the same appearance of death. After attending to many such cases, my conviction was complete that it was a good work—the work of God; nor has my mind wavered since on the subject. Much did I see then, and much have I seen since, that I consider to be fanaticism; but this should not condemn the work. The devil has always tried to ape the works of God, to bring them into disrepute; but that cannot be a Satanic work which brings men to humble confession, to forsaking sin, to prayer, fervent praise and thanksgiving, and to a sincere and affectionate exhortation to sinners to repent and come to Jesus the Savior.”

“Returning to his congregations at Cane Ridge and Concord in Bourbon County, he narrated the incidents of his visit, and so profound was the impression thus made that in the course of a few weeks a revival commenced, during the progress of which similar scenes were enacted. He wrote of this revival, ‘A memorable meeting was held at Cane Ridge in August, 1801. The roads were crowded with wagons, carriages, horses, and footmen moving to the solemn camp. It was judged by military men on the ground that between twenty and thirty thousand people were assembled. Four or five preachers spoke at the same time in different parts of the encampment without confusion. The Methodist and Baptist

preachers aided in the work, and all appeared cordially united in it. They were of one mind and soul: the salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same things. . . . The numbers converted will be known only in eternity. Many things transpired in the meeting which were so much like miracles that they had the same effect as miracles on unbelievers. By them many were convinced that Jesus was the Christ and were persuaded to submit to Him. This meeting continued six or seven days and nights, and would have continued longer, but food for the sustenance of such a multitude failed.

“To this meeting many had come from Ohio and other distant parts. These returned home and diffused the same spirit in their respective neighbors. Similar results followed. So low had religion sunk, and such carelessness had universally prevailed, that I have thought that nothing common could have arrested and held the attention of the people.”

“After this fashion the revival extended throughout the borders of Kentucky, and through Tennessee into Georgia and the Carolinas, visiting the South and Southwest with veritable showers of refreshing grace.

“In this section of the country the work was attended with many extravagances and vagaries, which the preachers, for the most part ignorant and unlearned men, did not attempt to suppress. Enthusiasm ran wild. The excitements of such large religious gatherings engendered physical manifestations of an unusual order. The preaching services were attended with outcries, faintings, convulsions, ‘falling under’ the power of God, hysterical weeping and laughter, and a peculiar species of exercise called the ‘jerks.’ These strange features did not produce the disastrous results that they would have produced in more cultured communities. Instead of hindering the revival they seemed to aid it, for in the regions where such manifestations took place they were looked upon as the undoubted works of God. As to the genuineness of the revival, notwithstanding these extravagances, transformed, while the godless and profane were transformed, while the godless and profane were influenced by divine grace to enter upon lives of holiness and prayer.”

The above is taken from "History of American Revivals," a book of 300 pages, filled with interesting and helpful information of like character. Price, including postage, 85 cts. For sale by The Evangel Publishing House.

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

Notes

Missionary Effort

DURING THE past five months (October-February) the Lord has permitted us to receive and disperse the following amounts for the mission field. Our last report was made in the September Evangel.

George E. Berg, India.....	\$261.11
Pandita Ramabai, India.....	239.20
Miss Minnie F. Abrams, India.....	204.00
Mrs. J. E. Clarke, India.....	105.50
Miss Orlebar, India.....	91.00
A. Forder, Arabia.....	88.84
G. S. Brelsford, Egypt.....	76.30
Mrs. Annie Murray, India.....	74.00
Miss Minnie Houck, India.....	54.00
Thos. Junk, China.....	48.83
M. L. Ryan, Japan.....	36.00
Miss Edith Baugh, India.....	28.00
William Johnson, West Africa.....	18.75
Miss Blanche Cunningham, India.....	18.00
J. O. Lehman, South Africa.....	15.00
Wm. Wallis, South Africa.....	14.00
G. A. Bailly, South America.....	10.00
Mr. and Mrs. A. G. Garr, China.....	8.25
Mrs. F. Bartleman, California.....	5.50
A. H. Post, Egypt.....	5.00
H. May Kelty, South America.....	3.00
Home Missions.....	25.00
General Missions.....	117.50
Total	\$1546.78

* * *

WE PRESUME there never was a time in the history of the world when there was as much interest manifested in missions as there is today. And not least among the Movements

that are sending forth workers to all parts of the world, is the Pentecostal Movement.

The Pentecostal Missionary Union of Great Britain and Ireland have sent out about fourteen workers during the last six months; three to Russia, seven to China, and four to India. We know of about twenty who have gone out from the United States in the same length of time, and while the number is small in comparison to the great numbers who are going forth from different movements and organizations in the world today, when we think that these Pentecostal missionaries are going out without any assurance of support and looking to the Lord alone for sustenance, it is a step that surely requires faith and consecration.

Many of those who have gone would never be accepted by boards, but God called them and they have obeyed Him. No board would ever have accepted our dear Sister Murray, who is blind and far beyond the age that new recruits are sent out, but God distinctly called her to India and verified it through others. When Miss Abrams was in Toronto and saw Mrs. Murray in a meeting (although not having met her personally) the Lord spoke to Miss Abrams and said, "There is a teacher for India." When Horace Houlding felt called to China he presented himself to several missionary boards and they all refused to take him because of his health and because he was beyond the age limit set by the Boards. But as the call of God bore in upon him he determined to go out in faith, trusting in God, even manifesting his consecration by going steerage. God honored his faith and for years has used him in China.

We have heard that the oldest new recruit going forth to the foreign field is about sixty-five years of age. This is in marked contrast to the fact that the Boards of the Missionary Societies refuse to accept any one over thirty-five. God is not limited to age, and wherever He can get a willing vessel to carry His message He will use it.

Encroachments of Heathenism

BUT WHILE Christianity is at work undermining heathenism, there is an advanced movement in Hinduism, Mohammedanism and Buddhism. There never was a time when the forces of evil were so subtly at work as they are today in the false religious systems.

Mohammedanism is making vast inroads in Africa, and while Christianity is reaching a few

Moslems, Mohammedanism is advancing far more rapidly, and unless it is checked it will be far more difficult to reach the native tribes after they have been converted to the Moslem faith.

Not only is it spreading in the heathen world, but it is invading Christendom. The London Globe states that it is proposed to erect a mosque in the capital of Great Britain to cost \$500,000, of which \$25,000 has already been contributed.

Hinduism and Buddhism are making great progress in Europe and America. The membership of the Buddhistic Society of Great Britain and Ireland is now counted by hundreds, and one of its vice presidents is an English earl. The Buddhists are training their men and sending them out to Christian countries as resident missionaries. In Germany, Switzerland and Italy, the number of adherents to the heathen religions is growing rapidly.

The United States of America is not free from the encroachments of these pagan religions; here in Chicago these heathen teachers preach to crowded houses while it is almost impossible to compel men and women to enter God's house.

How startling and alarming that in these lands of the open Bible these false religions should be getting such a foothold, and that many people who have been brought up in Christian homes are turning away from the God of their fathers and being deceived. No truer marks of the end could be found than this turning away from the truth; the "strong delusion" is upon them, and the number that "believe a lie" are increasing daily.

The Growing Apostasy

THE SPIRIT of federation and cooperation is making great strides religiously, as well as commercially and nationally. Church papers are advocating "unity" all over the country, and in this they partake of the spirit of the age.

A non-denominational paper (N. Y.) suggests that the two churches to begin the union are Methodist Episcopal and the Episcopal, and gives as the reason this statement: "The vital differences which caused the formation of the new body *no longer exist*," and further states that there is practically no difference religiously between the sermons of Dr. Stires and Dr. MacMullen, whose churches face each other on Fifth Avenue.

It may be true that there is little vital difference in the two denominations today, but that only speaks loudly of the apostasy of the Methodist

church. In the days of the early leaders of Methodism it could not be said there were no vital differences, when almost every saint of God who preached the Methodist doctrine was mobbed and stoned, and bitterly persecuted.

When Rome apostatized there came from her ranks men who *protested* against her wickedness, hypocrisy and abominations, and among other reformations was brought forth the Episcopal church. When spiritual power in this church began to wane and she ceased to "protest," the Methodist church was born, and in her early days arose an army of saintly men who were full of zeal, and boldly preached the Word of God which brought conviction of sin to many thousands, as well as persecution upon themselves, and to some a martyr's crown.

Now that the apostasy has affected in a greater or less degree every denomination, and the rugged Gospel that men used to preach has been superseded by twenty-minute sermonettes, discourses on topics of the day, and illustrated lectures on travel, the unity of Christendom is again being agitated.

A wealthy man has pledged \$100,000 to further the union of Protestant churches. In New York City a Jewish synagogue, a Unitarian and a Universalist church have united for three months for so-called "worship." This is not surprising, as they are all of them Christless, but what is more alarming is the fact that in this agitation on the union of the churches, Rome is rapidly coming to the front. She is boasting of the many prominent clergymen who have become Catholics, and a priest who recently turned from Protestantism speaking in Boston recently made the statement that "Rome is the hub of the Christian universe." He also said:

"The time is ripe; the outlook here in America is hopeful. It is evident that old-fashioned Protestantism is falling to pieces, but out of its decaying systems there is emerging, thank God, an extraordinary Catholic reaction. Under what we may confidently believe to be the directive hand of the Holy Ghost this Romeward trend has taken the form of a universal cry among the sects for Christian unity. As yet, only here and there may be found a Protestant leader who has even now caught the vision of what will be the end of this unitative movement; but we Catholics know perfectly well where it is bound to end if, as we hope, this unity movement among the Protestants is truly of God."

The editor of Our Hope in commenting on this says:

"No one would dispute the fact that Rome is, or rather will be, the hub of the 'Christian world' (but not of the true church of the Lord Jesus Christ.) The book of Revelation shows us once more in the end of this age Rome in the lead and having for a little time her power restored. The woman in Rev. 17 sitting upon

a scarlet-colored beast, full of names of blasphemy, arrayed in purple and scarlet (the predominant colors in the Romish worship,) decked with gold, precious stones and pearls, the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, the woman having her seat upon the seven mountains and her name, Babylon the Great, the Mother of Harlots and abominations of the earth—that woman is Rome. And Rome will be the *Hub* of an apostatized Christendom. She will play her part well and blinded Protestantism will yet rush into the arms of this Delilah."

Mr. J. H. Freeborough, the newly-elected President of the Wesleyan Reform Union, in writing on "the unity of Christendom" urges his readers to pray for the pope, and adds that the great agency for the unification of Christendom is the Roman Catholic Church; that no other church has the outlook, the machinery, the tradition, the wealth, and the ability to bring together all the forces of Christendom.

Such remarks from a Wesleyan, and he is not alone among his brethern, shows that the word "Protestant" is a misnomer, and should no longer be applied to a church whose leaders are getting ready to welcome Rome.

Leprosy Healed

Brother Perkins, Cape Palmas, Liberia, West Africa, writes:

"While visiting at the Gropaka Mission where Miss Hisey and Miss Mendenhall work we met a very remarkable case of healing. A woman whom everyone said had leprosy, came to the mission one day and said she had met another town woman who had been cured of a very bad pain, in answer to prayer. So she asked the missionaries to pray for her, which they did, with considerable reluctance. However, the earnestness and evidence of real faith in the woman, encouraged them greatly. They noticed too that she had made a very hearty confession of her sins. She continued to come every day at the hour of prayer, to ask them to beg God for her, until she almost wearied them. Finally she left for another town and we saw no more of her until about a month ago, when I was called up there to help settle a war palaver between two sections of this tribe. While holding the usual Sunday morning praise meeting who should walk in but this same woman. The change in her countenance was so marked that no one could help noticing it, and the great ugly sores on her feet and face were entirely healed. She was one of the first to testify, and I shall never forget her face as she praised God in her own language for healing her."

Hatterson Convention

WE DESIRE to thank God for answered prayer for our Convention. Jesus gave us victory every step of the way, notwithstanding the fact that the enemy contested every inch of territory taken.

Several who had suffered from diseases of many years' standing were instantly healed, souls were saved and a number baptized in the Holy Spirit as on the Day of Pentecost.

A remarkable feature of the Convention was the breaking down of prejudice which existed in the hearts of prominent Christian workers of this city against the Pentecostal work. Before the Convention was over they were on their faces at the altar seeking their baptism. The Captain of the local Post of Volunteers of America came to the Convention out of curiosity and was convinced that the work was of God by the Spirit speaking through a sister under the power in a tongue which the Captain understood. It was a direct message to her and she at once became a seeker, and a few nights after, in her own hall while waiting on the Lord for the meeting, the Holy Spirit fell on her and she received the baptism, and now she sings and speaks in tongues beautifully.

J. P. BLACKLEDGE.

The Signs Following

E VANGELIST G. K. Gilluly, Hamilton, Montana, writes under date of December 23, 1910, as follows:

"We were here a few weeks last summer, but saw no results of our work at that time. We returned here on December 3rd and it seemed that God had work just waiting for us.

"A sister, Mary Hyatt, who had for five months been unable to feed herself, and who could not sit up, only as she was braced by pillows, had been given up by four doctors who said all they could do would be to administer opiates to relieve pain. Her limbs were so swollen she could not move them, and she suffered untold agony because of them.

"On December 6th I went to her house in company with a consecrated sister, and anointed her in the Name of the Lord and prayed for her. In response to the command to arise and walk she arose and praised God for her healing. She got down on the floor on her knees that for five months she had been unable to move and poured out her soul in praises to God.

"Another case of healing was that of a colored

woman, Mrs. Clara Smith, who had been suffering for a week with racking pains through her head and body. She had been the proprietress of one of the largest houses of prostitution in the whole country, but has disposed of it all, and last night at a prayer-meeting was baptized in the Holy Spirit, and has turned her home into a house of prayer.

"There have been other wonderful works of healing and God is mightily working. About twelve are seeking the baptism in the Holy Spirit. I need Pentecostal literature and prayer for the work here.

"I have sold a great many copies of The Latter Rain Pentecost and loaned one copy to thirty-one persons to read."

Resurrection Papers No. IV

Resurrection Order—Third Epoch

Miss E. Sisson, New London, Conn.



WE come to the third type: Feast of Tabernacles, otherwise known as, feast of booths, feast of the ingathering, feast of the great general harvest. This feast took place from the fifteenth day of the seventh month, as the feast of Pentecost fifty days after the Passover feast. Observe the *time element* in resurrection order. Between the two parts of the first resurrection, namely, when Christ and those that rose with Him, and secondly when He returns for the company who are His "at His coming," is a time quantity of fifty days or one and a half month. Similarly from the catching away of that company till the end of the second resurrection (the beginning of which is shown in Rev. 20.) is five and a half months, or one hundred and sixty-five days. Something amazing in the plan of God is here hinted at.

We saw in our last paper that in Dispensational fulfillment the fifty days of the Pentecostal feast covers the two thousand years of this Gentile age, the time quantity between His going away and His return for His ready ones. If fifty days open the two thousand (or thereabout) year period of this dispensation, therefrom we infer the one hundred and sixty-five days from that to the feast of Tabernacles might cover more than three times two thousand—six thousand years!

The great length and glory of God's salvation-plan hardly dawns upon us in our present infantile condition. Three times in the Word it is said God keepeth covenant with the people to a thousand generations. Allowing thirty-three years to a generation (although we know that the antedeluvian generations were much longer) up to the end of the millennium age, covering seven thousand years there will have been about two hundred and sixteen generations. Thus we see if these words of God "unto a thousand generations" are *considered* words (and what

words of God are not considered?) there is a mighty vastness in salvation's scheme. It is as if it were hardly begun at the end of the millennium age. With great emphasis God brings out the thought of His thousand generation covenant with His creatures. In I. Chron. 16:15 He speaks of it as "the word which He commanded;" in Deut. 7:9 He speaks of Himself as the *faithful* God which *keepeth* covenant and mercy....to a thousand generations; in Ps. 105:8 He declares "He hath *remembered* His covenant *forever*, the word which He commanded to a thousand generations."

What does all this mean? If we turn back to I. Cor. 15 which is the only chapter opening up the *order* in resurrection, we begin to comprehend the force of the little adverb "then" of verse 24; "*then* cometh the end." Some superficial readers have made it an adverb of time, and have read "afterwards they that are Christ's at His coming, then cometh the end" and have gone about teaching that immediately upon Christ's coming for His own, everything in the plan finishes up then and there. This however sets the book of Revelation awry, for we are taught by this book after Christ's coming ensues "the Tribulation, the Great" (thus the Greek gives it) and after the tribulation, the millennium, and after the millennium the Great White Throne Judgment, and after this the New Heavens and the New Earth; when for the first time the Bride is *shown*, and long after that, we do not know how long, we find the sin question still open (Rev. 22:14,15) and sinners still being dealt with. How much loss we suffer if we do not take God's perspective! The sinners of our human race certainly seem to have their affairs close up at the Great White Throne Judgment, as recorded in Rev. 20, but that is only the conclusion of the seven thousand years of God's dealings with man. At a glance we see this is but a small part of His faithfulness to a *thousand generations*. Are there then other

worlds inhabited by beings of a probationary existence, who like our own race have disobeyed God and need the benefits of Christ's atonement? Is that what the willing and obedient ones are in training for here and now? To go from star to star and proclaim to sinners of other races the grace which has made them free? Do you see the spheres of usefulness for souls made ready for the work? Cabinet officers of Jesus, winging their way (in glorified bodies like our Lord's) from one constellation to another, bringing ruin to order, changing darkness to light, salvation's streams flowing in every direction! Aviation? Aviation is child's play to the swiftness, the grandeur, the import of these chariots of God. No danger, no delay, no counter currents, God Himself the atmosphere in which they move, (Ps. 18, S. S. 6:12) chariots of His willing people carrying Him as they outspeed the foremost dreams of present day science.

To return from our thought excursion to the little adverb "then" that started us out: by the unfolding of the plan in Revelation we see that it is not an adverb of time; that is, does not mean immediately, but is an adverb of sequence or order. It signifies, that following after these events, comes this other event. Very clearly it would fall out, in the mind of a Jewish child, accustomed yearly to celebrate these three Jewish feasts, the first in the middle of the first month; second, a month and a half later; third, some five and a half months beyond—much as to an American child who had said early in December, "Mamma, which comes first, Fourth of July or Christmas?" to which the mother replies, "First comes Christmas, then New Years, and "then" comes Fourth of July," not following immediately upon the New Year holiday, but is third in order of sequence.

Very, very much is taught us in I. Cor. 15:24-28, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power." "For He must reign till He hath put all enemies under His feet. . . .and when all things shall be subdued unto Him, *then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*" Thus we are shown a time when the personality of Christ is re-absorbed in the God-head: doubtless because the occasion is over for which the one God manifested Himself in three persons: the blessed triune Father, Son and Holy

Spirit, for the revealing of Himself to creaturehood in redemption's plan.

This is also another way of seeing that the little adverb "then" is not of time, but of order, of sequence: for we know by many scriptures that upon Christ's coming to receive them "that are His" He sets up a throne in the earth and *reigns* here one thousand years, but he who writes "then cometh the end," speaks of it as a time of an *abdication of a throne,*" when He shall have delivered up the kingdom to God." The writer goes on to speak of a period when *all* things shall be subdued under Christ. Does he mean all things on this tiny terrestrial ball, one of the smallest of God's worlds, or does he mean all things in God's universe? It is plain the little adverb "then" has carried us far out in the eternities of God, long past the closing up of the affairs of this world and its millennium age and set us down in the New Heavens and New Earth.

Returning to Romans 8:19-23, at which we glanced in the first of these Resurrection Papers, we are taught that there is a scheme of God which in its ultimate outworking involves the release of "the whole creation." On a starry night we gaze up into the heavens and we are told that it is possible for an average eye to count morning and evening six or seven thousand stars; with even the smallest telescope the number is enormously increased. The Yerkes telescope, forty inches in diameter, probably reaches over one hundred million.* Outside of the most powerful help science has brought to sweep the sky, what millions of trillions of God's stars there may be, who can tell? Man's estimate stops because with all his telescopic aid he can see no farther. When God comes forth and talks about "the whole creation" how much do we know of what He is saying, save by such hints as He gives us in His Word? We are told that the earth is one of the smallest of God's creations, a tiny planet in one solar system. How many of these systems there are, centering each around its own sun, our finite research cannot tell us. Has God no intellectual, moral or spiritual purpose in creation save what we find in this tiny earth-ball? These countless systems that fill the heavens, "the work of His fingers," are they just innumerable piles of matter, setting forth His wondrous skill, as the mechanics of His hands, without however any inner meaning, intelligence or response to His heart or His Spirit. Deep suggestions to the contrary are given us in this little adverb "then" of I. Cor. 15:24, in His Word

*Young's Manual of Astronomy.

of Deut. 9:7, I Chron. 16:15, Ps. 105:8, a covenant with His creatures to "a thousand generations," and this word in Rom. 8:22 "the whole creation" released into the glorious liberty of the children of God.

God is love. No other reason can be given for the existence of the human race than this. Love is *outgoing* in its very nature and essence; must find something upon which to bestow itself and its blessings; something it can make happy. Hence comes all the delight of natural parenthood and the begetting of intelligent, responsive beings that can reciprocate love. But natural parentage in the human family is a feeble reflection in a sin tainted race of the Divine Fatherhood. God did not make the race for the earth's sake, but the earth as a home for the human race. Thus Jesus gives us heaven's estimate when He shows that one soul is worth more than all the world. Divine Love knew the eternal felicity of an intelligence that would choose to be forever a response to God. Eternal reciprocity with Infinite Love! ! Hence He created the race of man, gave them their probationary term, the earth-life, with the power to choose or reject Him. In Adam the race fell, but out of that fall God is bringing forth a redeemed portion in a plan whose blaze of moral splendor shall gild His glory and glorify them.

Eph. 1:12, "That we should be to the praise of His glory;"

Eph. 1:14, "Unto the praise of His glory;"

Eph. 1:18, "The riches of the glory of His inheritance in the saints."

It's joy no powers of description, no conception we now have, can adequately set forth.

If He has purposed as much in one of every thousand of His other worlds, namely, to create upon it a race able to respond to God, and made in it His highest form of intelligence, a creature with a free-will, which involved power to act with or against the Creator, and if any of these races have suffered under Satan's solicitations a similar fall to that of the race of Adam, then there is very profound depth in the words "the creature (Greek, creation, same word here and in verses 19 and 21 as "whole creation" of verse 22) was made subject to vanity (i. e. emptiness, unattainment) not willingly, but by reason of Him who hath subjected the same in hope."

We know from many scriptures Satan wrought man's downfall, and we may hypothetically conclude that if other races exist and have fallen it is through Satan's influence; yet here God speaks

of Himself as having shut them up, or made them liable to the conditions of the fall, for they could not be of free-will without this liability, God having the purpose of a larger hope in it all. Shut up to the fall, that He might shut up the fallen ones to His offers of a free and a full salvation; and He goes on to say that the whole creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Of course when He says the whole creation shall be delivered, He uses words hyperbolically as did Paul when he wrote that in his day the Gospel "was preached to *every creature* which is under heavens." Col. 2:22. Again, that the Gospel brings forth fruit in *all* the world as it doth in you. "V. 6. Not in that age or any other has literally *all* the world brought forth fruit to God, or *every creature* had the Gospel given them; yet in a very remarkable sense was the Gospel disseminated generally by the apostolic church. Under the inspiration of the Spirit this intense expression was allowed Paul for emphasis. Many such are seen in the Old Testament, as when God says of Abraham's seed, "it shall be as the stars of the heaven," "the sands of the sea innumerable," etc.

Thus we see in this Rom. 8:19-24 passage God unfolds His best scheme of mercy for the creatures He has made. He could not make the highest order of being without endowing him with free-will; less than that was to make a mere machine for God's running. Then while He stood aside and let that creaturely will deflect from Him to Satan, what He *permitted* Satan to do, He speaks of Himself as doing. Frequently throughout the Scriptures He thus speaks of His *permission* providence. "All things are of God;" "Is there evil in the city and the Lord hath not done it?" etc., etc., but all these are really permission and not causative.

Everything now in God's world, (shall we say in God's universe?) is subject to vanity, except those precious souls who have let God come in—"the whole creation groaneth and travaileth together in pain until now." This is the vanity, the emptiness, the unattainment God has permitted. In this permissive sense God has subjected it; but why? In hope. Let us examine that hope, for here comes in the wonders of His purpose, the richness of His design. He says this groaning, *travailing* condition shall be delivered, though now they wait, and not only

they are waiting, but a certain class of believers wait (they who have the first fruits of the Spirit and by reason thereof are also a groaning travailing company). Both wait for what? THE ADOPTION. In an initial and spiritual sense children of God have the "spirit of adoption" (Rom. 8:15) but in the ultimate, full and dispensational sense, we still wait for it, God waits for it, creation's release waits for it; "waiting for the adoption: to wit, the redemption of our body."

There is a salvation by faith, the initial salvation, in which, blessed God, some of us are walking today, but there is a salvation by hope (vs. 24, 25). If we want to come in to our ultimate salvation we must lay hold of this hope. A hope how grand! It is not merely the redemption of our bodies, though that is involved, as the greater includes the less, but the redemption of OUR BODY. Oh how much the apostle speaks in Corinthians, Ephesians, Colossians of the *new man!* Christ its Head! the church its body; individual believers; joints, sinews, bands, members of one body.

Wondrous figure our God has chosen for His design; The New Man; Christ, the head and body; for each are spoken of as *Christ* (see the body spoken of as Christ, I. Cor. 12:12; as Christ the Bread, I. Cor. 10:16, 17). In fact there is a deep, ultimate sense in which Christ has not yet been seen. In the Word we have the three Christs, i. e. the three aspects of the Christ. In the Old Testament the Christ of the types, or the typical Christ; in the New Testament the personal Christ, our blessed Lord; then the main endeavor of the epistles is to bring forth the mystical Christ, when Christ the Head shall be joined to His mystical body.

Contemplate this figure of 'Christ the Head and body. How deep! In nature how delicate the union of head and body. An atom of matter that gets in anywhere between the volition of the head and any part of the body—how exquisite the torture! The circulation interrupted, foreign substance deposited; to joint, intestine, spine, etc. what agony! Action of any muscle or joint independent of the will of the head, any or all of this is dire disease. In normal life all parts of the body move harmoniously, unconscious of themselves under the volition of the head. You say, "I will run upstairs," never conscious of the limbs that carry you, or the many muscles, joints and sinews set in action for the purpose. "I must write that letter," and you sit at your desk recognizing your personality conveying your

thoughts; all the powers of your being in health so yielded that neither they nor you recognize them. Hallelujah! "So also is Christ." In the mystical body of Christ is that "I;" Christ is that personality. "I live yet not I, but Christ." "Yield ye your members as instruments. . . . unto God." This is the ideal Christian life. This will be the ultimate life of the corporate body of the mystical Christ. All the component parts, each individual overcomer, has fallen into his place in his relation to Christ and to every other member of the body. Oh, how Christ has suffered throughout the two-thousand years of this dispensation by a body filled more or less with independent life and action of its own! Through the church He would have made an exhibition of Himself, as daily your natural life exhibits you along the lines of your body and mind, and people see what you are through the constant action of your body and mind.

But the Christ! 'Tis as if a being of noble parts were bound to a body afflicted with St. Vitus dance. Involuntary and uncontrollable independent action of nerves and muscles defeat His movements and belie His purpose. If He would rise, the contrary minded and self-acting muscles pull Him back to the chair; in attempting to sit, they jerk Him up; if He would open a door, a long argument and firm action of His will, must bring the hands to bungling action. If some muscles were compliant, others were resistant. Such has been the spectacle of what has been named the body of Christ for two-thousand years! Why? Because the majority of Christians were in a mixed state, part natural, part Divine. And "the natural mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. 8:7; Rom. 7). But when God has caught away from among the dead and from among the living, and gathered together the number of the full overcomers, all others for the time-being sifted out, they will fall into place with Him and with each other perfectly, for they have lost all but to do His bidding every moment and on every line of their being—grown "up into Him in all things, which is the Head, even Christ," from whom all the body by joints and hands having nourishment ministered, and knit together, increaseth with the increase of God. Oh happy day! when Christ shall be manifested and not calumniated by the life of His people. Then will be a full, an ultimate answer to the prayer of Jno. 17, "that they may be one. . . . that the world may believe that Thou hast sent me";

"that they may be made perfect in one. . . . that the world may *believe* that Thou hast sent me;"

There is the birth of a male-child, a new man, portrayed in Rev. 12. We see that upon his birth he becomes an instrument or moving power in God's hands. Immediately the man child is born he is caught up to God and His throne. As he goes up Satan loses his place in the heavens. He falls to the earth. When later the Man-child, Christ, *Head and body* comes to the earth, Satan falls into the abyss wherever this redeemed body goes, it is God's *victory*. A locksmith may be a long time making a certain key, but it does not take long to open the box *when he gets the key*.

Jesus is spoken of in Rev. 3:7 as "He that hath the key of David," and when He gets His bride, when He gets the sacred, mystical body of Christ He will have the key. Then we shall see how swiftly tribulation events will ripen, the millennium age will follow upon its closing up, the New Heavens and the New Earth succeeding; then on out through the vast after ages when in the universe God will remember His faithfulness to a thousand generations. In another paper we hope to say more of this Body and its career; this Body through whose coming forth, ends creation's wait, and begins creation's deliverance "from the bondage of corruption into the glorious liberty of the children of God."

Waiting for the Martyr's Crown



AR outside of the noted great wall in China, between the yellow river and T'sing mountains, lies on a hollow plain "The blue enclosure" (the city of Sa-la-tsi). A monopoly to the numbers of hamlets and villages scattered on the plain all around on which the teeming throngs inside the golden earthwalls—the walls being yellowish instead of blue—indispensably depend, regarding eatables and other necessities of life. In years of abundance the farm productions are poured into the city and everybody looks bright and happy, because then even the poor get their two meals a day, and the city life throbs away tranquil and calm. But not so in the time of drought and scanty harvest. What an anxiety and unrest as the eatables rise in price day by day! The rich hurry to provide themselves with the last grain on market; the poor gather in flocks here and there to listen to some idle talebearer, who is either telling them the cause of the calamity—the gods being angry, because the religion of Jesus is preached—or advising to get rid of the cause—the missionaries. But what a sight a few months later! Now you see starving men and women and children crying for bread: the mere skeletons of human beings, only with life still lingering and the never ceasing craving for food continuously increasing until the silken cord is cut off, when the remains are found in the homes, alleys and streets, becoming a feast to hungry dogs.

Whether in time of prosperity or adversity the city is steeped in the darkness of heathendom. Fine and most costly temples are raised for

habitation to the City God: the Gem Emperor; The Dragon; The Goddess of Mercy, etc. Incense ascends before these gods and the temple chimes mingle with the sound of chanting priests and with the heartrending cries of the outside world. But as you draw nigh you distinguish, that this heartrending cry is composed of myriads of different voices caused by the enemy of souls, in whose hands these miserable beings are.

How changing are the scenes and aspects of life in a heathen city like this. Here you see the blind woman bowing, knocking her head in the dust for a piece of bread: there you hear the beggar—China's parasite—full of sores, half covered with a few rags, dirty and with blood streaks on his face, trying by voice and appearance to incite pity. You may see naked children mingling in the throngs and little girls creeping on their knees unable to walk on their bound feet; other little baby girls, because having no loving arms to receive them, you find thrown out on the rubbish heap, with dogs watching their prey or boys playing with these poor little outcasts. Here you meet the funeral procession with its wailing voices contrasting the boisterous marriage and merry house music, near by; the cangue bearer—having his sentence in large characters on his wooden collar—is walking back and forth to be put to an open shame; the banished wretches with foot and neck chains and iron bars on their backs; the poor criminal suffering from myriads of vermin in his cage and almost beaten to death before the mandarin's court; the salesman, the cooly, the soldier, the rowdy, the sorcerer, the blind, all have their share in the public life. The mandarin reclining in his sedan, with ragged

forerunners carrying umbrellas, proceeds to the temple to bribe the gods and to offer to the welfare of his children—the people. The merit maker picking up paper, adding a new merit to hundreds of others, resolutely intent to acquire eternal life; paper ingots are burned by the loads for the dead and theaters continue their routine on streets and in temples to the honor of gods and merriment of the people.

Beyond this public life you find not many real homes. The wife is in most cases bought by the husband's parents and married to him when almost a child, and has been ruled by her mother-in-law ever since, who is now taking revenge for sufferings endured during her days as daughter-in-law. Husband and wife have never seen each other before the marriage day, and the mutual love is an unknown thing; the husband takes another wife and the life becomes unendurable; they quarrel and fight till finally the poor wife drinks the "poison cup" and is hurried into eternity—.

To this city and to such a home a mother sold her girl. It was very hard for the affectionate child to separate from her mother. She truly was like all the brides in China, a weeping bride. The parents-in-law were not very kind, which of course caused her to long for the dear mother so much the more. Sometimes she would go out into the yard, turn her face towards the place where her mother was and cry out with intense longing.

Days and years went by during which messengers from the living God had arrived, proclaiming the Gospel of Jesus Christ. The light shone forth and many a poor darkened heathen heard the message from the loving Father and rejoiced. Souls were saved and souls surrendered themselves to God, who were used by Him to bring the Good Tiding to others. A native Biblewoman was soon to be seen, going from home to home, enlightening and kindling a spark of hope in those miserable homes. She came also to the afore mentioned girl's home. The ray of heavenly light found immediately its way to this love yearning soul. The loving Jesus attracted her and the still, small voice and comforting whisper wrought marvelously in the lonely heart. The "balm of Gilead" was applied and the depressed spirit was, through the union with Christ Immanuel, drawn into heavenly realms.

But the fiend of souls could not endure to see a happy soul and so tried his utmost to extinguish the newly kindled hope. She was forbidden to

attend the services, which of course was a hard blow to her. Oh, how she wished to have the privilege to listen to those "heartwarming" words about Jesus! She must devise some means to get away, if only for once. The whole family smoked opium and her duty was to fill their pipes with that poisonous drug. After smoking they all fell asleep and she was left alone awhile. One day she filled the pipes with a bigger dose than usual, so as to have them sleep longer and consequently be able to get away to the service.

The missionary work was flourishing in that section of the country—some thirty missionaries were stationed in the cities all around—churches were organized, schools were established; itinerating missionaries and colporteurs traversed the country, preaching and distributing Christian literature, until almost the whole field resounded with the Gospel sound and hymns. This of course still more created a havoc; aroused the boxers, through whom he intended to make a clean sweep of the Christian religion.

Missionaries and native Christians were tortured and most cruelly put to death; others were hiding and many on their way fleeing, trying to escape their monstrous pursuers, while their stations and homes were looted and torn down to ruins. One day the boxers came to this Christian woman's home, asking for her husband, thinking him to be a Christian also. Someone said: "He is not here, but his wife is here." "Tell her we will come at such and such a time to kill her," was their answer. This was told to her. A flash of gleaming light went through her being, as she heard those words and rapture filled her soul as she said for herself: "Jesus is coming to take me home. I am going to meet Jesus." She was prepared to meet Him, her heart was cleansed in His precious blood and her inner man wore the robe of righteousness, but she wanted to meet Him with a respectable outward appearance also, so she hurried to wash herself and put on her best apparel; dressed her little girl in her best clothes, took her by the hand and went out to meet Jesus. She could not stay home for fear that the boxers when intruding the home to kill her, should harm her heathen kindred also. Just think of the love our Saviour had implanted in His precious child to those, that had before tried to make her life as miserable as possible; a love "that takes no account of evil." She wended her way through the streets, came to the city gate, went through it and sat down by the city well, expecting that the boxers' cruel hands would be

the "chariot of flaming fire" on which she and her little girl would meet Jesus. But Jesus did not send His chariot to fetch her, neither did He allow Satan's hideous instruments to mangle this precious child of His. He came, invisibly, Himself and she did meet Jesus, not to receive a martyr's crown then, but to receive a commission. "I pray not, that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." Jesus had something for her to do and for her little girl too.

The disastrous boxer trouble came to an end; protection was extended to the Christians; the dispersed flock gathered once more to worship but without missionaries. Most of them had by their own blood watered the seed they so patiently had sown—nineteen out of the thirty having by the boxers' cruel weapons been transferred into celestial realms. Now was the time when this faithful soul was needed and used.

She became a Biblewoman, a messenger, filled with divine love and sweetness, to hundreds of unhappy homes. The field was again favored with a few missionaries and to them she is a fellow-worker, a help and strength through her prayers.

The opposition in her home was still very great and by what means could that barrier be removed. Not by talk, nor by convincing arguments, but

by a life lived like I Peter, 3:1-4. By such a life she irresistibly attacked the apparent invincible barrier, which fell, one New Year's day, her husband falling prostrate before her, asking her forgiveness, then turning to God and surrendering to Him.

Her little daughter has been true to her childhood Saviour. Once she started a little prayer-meeting in the chapel. A young man passing by, heard the children and went in, when the girl, turning to him innocently asked: "If Jesus should come now are you then ready to meet Him?" The young man being a backslider, was pricked to the heart by the innocent question, returned to his Saviour and is now a much used evangelist.

The girl is now in Peking to be educated for a teacher in a girl's school in her native city, while her mother intends to continue her visits of love to lonely, weary, hopeless and hungry souls, hid in the homes of that city. This sister has been cheered by visible results of her labor and sends this encouraging reading to her much favored sisters in the Christian countries: "Puh shi t'u-ran" (It is not in vain.)

She is still on her way to get a crown; the crown of life, promised to all faithful and to the overcomers.—*Selected.*

Intercessory Prayer



THE praying Church is the conquering Church. It has always been so. It is so to-day. There is no explanation of the conquests in the mission fields apart from prayer. Whatever value may be attached to other agencies and other methods, all agencies and all methods are impotent until moved and informed by the spirit of prayer. They are as the sailing vessel on the high seas, rich in promise, but failing of full usefulness until played upon by the breath of God.

An unspiritual age, a formal Church, may not understand this. Does not the Church offer prayer at every service? Are there not saints praying daily for revival showers? What more is needed? Just this much more—more saints to pray and more intensity of praying. Nearly a century ago the country was, religiously, about as indifferent as it appears to be to-day. A man who was studying for the law was converted and

gave himself to the ministry. With a spirit and tongue of flame he swept through the Church, "kindling with a fierce fire the smoldering embers on God's altars." Revivals followed him everywhere. "Tens of thousands of formal Christians were quickened into life, and converts sprang up like willows along the water-courses." And what is Mr. Finney's own explanation of this remarkable awakening? To him "the power of the whole movement was the power of believing prayer." He furnishes specific instances. The story of Father Nash is familiar. The story of Abel Clary is less so. Abel Clary lived in Rochester, N. Y. Though licensed to preach, he abdicated the pulpit and gave his time and strength to intercession. He never appeared in public, but lived apart and in constant communion with God. It is said of him that "the absorption of his soul was often such that he could not stand, but would writhe and groan as he travailed in birth for souls." To this man and to this spirit of intercession, Mr. Finney was wont to attribute

the remarkable demonstrations of the revival spirit which prevailed in the Eastern and Middle States.

There is nothing magical about this. Nor is there anything mysterious, save as the working of spirit upon spirit has always in it an element of mystery. The man of prayer is always and everywhere the man of power. He prevails both with man and God and with man because with God. Such godliness begets a contagion of desire for godliness. In natures less responsive it begets a contagion of dread for ungodliness. When Father Nash confronted a gang of hoodlums, who were bent on breaking up a revival, the shining of his face and the quiet solemnity of his rebuke gave them a veritable glimpse of judgment which brought them in terror to a new and better state of mind. Moreover, it is impossible for the subjects of intercession to be forever insensible to the fact of intercession. Let a man know that his neighbor is praying for him and that knowledge of itself starts new currents of thinking and feeling with their practical assurance of new desires and new determinations.

Mr. Finney tells of a man in New York State, whose name he does not give, and this man, a consumptive poor and sick, unable to do anything else for the Master, gave himself to prayer. Dr. Finney traces the answer to this man's prayer in revivals in various communities, and finally in the very community in which the man lived. Now notice this: Upon this man's death his diary was discovered, and from the diary it was learned that daily he set apart certain hours for certain ministers, Churches, communities, and mission stations. Entries like this were found on almost every page: "To-day I have been enabled to offer what I believe to be the prayer of faith for the outpouring of the Spirit on—, and I trust in God that there will soon be a revival there." Then would follow a record of the answer as news of the revival reached him. This habit of joining with general supplication petitions for individuals and places begets intensity of concern which in turn communicates a like concern to others. If one is in doubt about this let him try the difference between supplicating for "all the inhabited por-

tions of the earth" and for the conversion of a son or daughter in peril of death or shame. About the general petition one may be sincere and earnest enough; but about the specific petition one can only be passionately in earnest.

And it is just the witness to this made vivid and impressive and unforgettable that compels a hearing and a decision from the outside world. A Church in spiritual anguish for the coming of the Kingdom was what brought the multitude together in amazement at Pentecost. A Church bearing such witness could repeat the miracle. Men, even the most worldly, know themselves to be born to spiritual ends. But they require the demonstration of the life of the Spirit in the Church to make and keep them conscious of the end to which they were born. It is the disciple lifting up holy hands in prayer for the coming of God's kingdom who is at once the demonstration and the appeal. It is plain matter of fact that any man may, like Moses, come from the presence of God with his face shining; and if it be the light that never was on sea or land, none the less is it a power because of its strangeness. There is an "otherworldliness" that repels; the kind that is always vocally longing for heaven and at heart loving this world. But there is an "otherworldliness" that compels; the kind that discloses a life which is natural living upon a plane which is supernatural. This by way of preeminence is the life of prayer. It is well to call the Church to advance; it is better, with Joseph Neesima, to call the Church to "Advance on your knees!" *Selected.*

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