



The days of Heaven on the Earth

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An International Monthly Magazine

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

"At Last the Light is Shining in My Country"

Miracles of Healing Wrought in South India

As Told by George E. Berg, in the Stone Church, July 29, 1911



WE HEAR many things about missionary work, and many books have been written, but when we come face to face with the fact that 100,000 souls a day are plunging into eternity without a ray of light it ought to stir us to serious missionary effort. No doubt you are in the same place as I am, just waking up to a few facts in these days. One fact above another comes to me more and more, and that is, that in religious matters we have been doing many things opposite from what God says in His Word, our missionary enterprise included. We have failed to a large extent in preparing missionaries for the foreign field. God has His own way about these things, which is clearly set forth in the Word. He wants to fit His own missionaries and send them forth, and take care of them in the field. Man's way has been to run them through a college course for one, two, three or four years, and then send them out and put them on a salary. I have no objections to colleges or places of learning, but, if we would be fitted for God's work, we must learn at Jesus' feet. We read we are to tarry at Jerusalem until we are endued with power from on high. We must get the enduement of power and then we can go forth in His Name.

Jesus said, as He sent forth His disciples, that all power was given unto Him, and that we should go and teach all nations, and that He would be with us always, even unto the end. I can go anywhere in the strength of that.

The Word says in the last of Mark, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." It says "He that *believeth*." I was talking to a missionary in Madras last year, and he was telling me with great joy how many baptisms he had during the last twelve months, and I said to him, "Brother, how many, in your judgment, of those baptized were really converted?" His head went down on his breast, and then he looked up and said, "Well, Brother Berg, I'm afraid I cannot point my finger at one, but we hope to teach them, with the help of the Lord." Isn't it enough to make angels weep? God doesn't send His missionaries out on that line. "He that believeth and is bap-

tized." First believe, and then get baptized.

"And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues;" I meet people here and there who say, "I believe in the baptism of the Holy Ghost, but I am afraid of those new tongues." I tell such people, "You ought to be afraid of your old tongue. It is the old tongue that does the mischief. The new tongue gives glory to God, but the old tongue often gives glory to self, or the devil." Why is it that the Holy Spirit through the Apostle James speaks so much about the tongue? It is because it is the most mischievous member of our body, and that is the reason the devil makes such a fuss about speaking in tongues. He knows if God can get hold of your tongue He will use it to His glory, but if the devil can get that tongue to do a little work occasionally, a little slander, a little backbiting, a little sitting in judgment, that is all he wants. When God gets perfect control of that little member in your mouth, then the devil has lost one of his strongholds.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them." Thank God I can testify to His glory we have found that promise true. We have been poisoned at least six times in our seven years in India, no doubt by the natives putting it in our drinking water, etc., but the moment we notice anything in our children of poison, we rebuke the devil right there, and we have victory, because Jesus has given us His Word.

"They shall lay hands on the sick, and they shall recover. So, then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following."

That is the missionary outfit for these days. That is what God wants His missionaries to have, and if they haven't got that they had better stay at home and work on the farm, or go to the woods and wait on the Lord. God has His own precious way, and as I read the Bible more and more, I see how far we have been falling away from God's real, divine truth, but, thank God, some of us are getting our eyes open in these days. We are beginning to see the realities as

God has put them in the Word, and we are falling in line, in harmony with the Word, and He has given us a glimpse of what He wants us to do. Some people are so pleased about their Pentecost, they think they have all there is to get, whereas they have only opened another door into the storehouse of the rich treasure of God. Don't stop on the threshold, but walk right in exploring the land and making more and more of what God has given you in Christ. God is going to give us a greater Pentecost, I am sure. Some say the Lord is coming soon. Praise God, I wish He would, but I believe God is going to do some wonderful things yet before the coming of His Son. He is not for nothing putting a wonderful hunger in the tribes and nations of the earth. He is putting it there that He may fill and satisfy that hunger. There are honest souls at home, too, although a few are being led away by false and inconsistent teachers and leaders; but God will find every hungry heart and give the desire of that heart.

Now, with God's help, I want to give you a few details of the work in South India. We are located at Bangalore, the center of South India; We believe God put us there for a special purpose. We have in the Nilgiri mountains, eight or nine jungle tribes, very primitive in their way of living; they really have no caste, and the Holy Spirit is visiting them and making them very hungry for God. They are stretching out their hands for the Gospel. In these jungles there are many wild beasts, tigers, leopards, panthers and wolves, besides poisonous serpents; also the deadly jungle fever. On that account the missionaries have been afraid. They cannot hire even a native man to go in and preach the Gospel among these jungle tribes, they are all afraid, and they are more afraid of the jungle fever than the wild beasts. If you get the jungle fever, you are done for, unless God interferes. At a low estimate there are about one million souls there who have hardly been touched by the Gospel. Some of these tribes live in caves and stone cliffs, and feed upon roots and berries. There are only three little mission stations among them, but there are health resorts on the hills where the missionaries live. I lived there in 1909, and while there these jungle men would come up to our house and sit on our veranda for one and two days at a time. They would not think of eating, and when I would say, "Don't you want to go and eat," they would say, "No, I would like to sit here, and whenever you have five or ten minutes to spare you can speak to me of Jesus."

So we sit down and talk to them like we would to a child. That gives you an idea how hungry these people are. I have been before God for nearly two years in their behalf, and I believe God has shown me a way in which we can get at them in a quick and not very difficult way. By the mountain railway they are going out by hundreds of families; I believe about three hundred families are going out and settling there, and I believe that through these we will be able to start a work in their midst. If we get them filled with the Spirit, we can send them out to their own people to evangelize their fellows. They are able to do it better than you and I, and they are no more afraid of a tiger than you are of a chicken. They have their own way of meeting these things.

We have been doing some work among them in the name of the Lord. Some friends in this country have been sending me money now for about a year and a half for the support of workers among these jungle people, and you would be astonished at what God has been doing.

One jungle worker can hardly read or write, but he will take a Bible and go from village to village, and sit down in the middle of the town, and they all come together and wonder what he is going to read to them out of that "Jesus" book; it is amazing how God has given success to this man. He had in this last year, 1910, about twenty-seven or twenty-nine converts. God is starting up a wonderful revival among these jungle tribes. I believe we can do it from these stations better than any other way, and I would not be surprised if within the next two years the Gospel will have been brought to every one of these jungle tribes.

Then on the southeast border line of these mountains we find over two hundred villages without the Gospel. When we were touring there the oldest people said they never heard of the Gospel or of Jesus. Some of the head men sent to us to come and teach their children and preach to them about Jesus. I have not been able so far to do anything for them because I have not the men and means, but by God's help I expect to put out ten or fifteen Spirit-filled men and evangelize this district.

Not far from the city of Madras there is a fisher village of six thousand souls without the Gospel. I spoke to some missionaries in Madras, where we have, I should judge, about fifty missionaries and as many native workers, and I have said to some of the missionaries there, "Why are you not working among these fishermen? They

have no caste, you do not have to work to get the caste line broken down?" But the missionaries say, "We are so full of work that we cannot take any more unless our Board sends us more workers." But these fishermen have sent to us, I couldn't tell how many times, asking us to come and preach to them and open schools for their children.

Then, down on the southwest coast, we have two native states, the lower one is called Travancore. In these two native states we have a people called Syrians. They claim their forefathers migrated from ancient Syria. They have a form of religion which is not altogether Hinduism, yet they are idolaters. The caste system is not so strong, but you do not find one converted soul among them in ten thousand; yet they claim they are praying to our God. They are split into two factions: one call themselves the Jacobites, and the other the Thomasites. The Jacobites say that Jacob is their father, and the other faction say that the Apostle Thomas ministered to them and died there.

I want to tell you about a tour God enabled me to make among this people. On my way I stopped off in five villages. We have five village schools. Education for women is going on in India in some parts, but when you get to the country places, you do not find any girls in school except in mission schools. These five schools are under our supervision, but we do not support them. Every teacher has a little land and supports himself. Three dollars a month is enough to support them. On my way from Bangalore I was to stop in these villages. When I got off at the railway station at 4:30 I was really surprised. I thought there was some kind of a fair going on—a hundred people were there to receive me, most of them heathen. They took me to a house where we had a little service. I was exceedingly tired, hot and weary, but I had to speak to them, and for two and a half hours they sat there spell-bound, two hundred and fifty people, and oh, how we realized the presence of God. I just love to be among those poor people, nearly all are as poor as can be. The next morning at five o'clock, we got up and got ready for our journey. We had to go two stations and then ride twelve miles in a bullock cart. They have no springs or cushions, so, when you ride in them for twelve miles, you realize you have bones. It seemed to me the man who drove the car was determined to hit every rut and every stone, but we reached the place. I noticed as soon as we got to the village, among the crowd the very first morning, an old

Brahmin. I shall never forget him. He was about seventy years old, had only a little hair on his head, and that as white as snow. He had with him his youngest son, sixteen years old. The elder sons didn't want to know anything about Jesus. This man was very well-to-do for that country; he was what we call a land aristocrat, but God somehow had sent him to that village.

That dear old man followed me for three solid days, as a dog follows his master, during that time and refused to eat a single bite of food. I asked him on the morning of third day if he didn't want to eat anything, and he said, "No, I am seventy-three years old and have been attending to my stomach all these years, and in my old days I can well afford to get some of this "Jesus' bread." I wondered how many people in Europe or America would follow up a preacher that they might not miss this "Jesus bread." Oh, the transforming power of the Holy Spirit in that man's life in those three days was simply indescribable. Every now and then, when the sick people would come up to be prayed for, this old Brahmin would come also. He would take off his turban and hold his head down for me to put my hands upon him. I asked him, "What do you want now?" "Oh, I want another blessing." He was well educated but as simple as a child. That is the class God can bless. One night we had just finished a meeting and it was 11:30. It is exceedingly hot in the day, but at night it cools off, so I told my cart-driver we had better drive off while it was cool and rest in the morning.

The next village we passed through was a very large village. We got there at twelve o'clock, midnight. There are usually from four to eight thousand people in those villages; and I had from four to seven hundred in a meeting; one time I had eight hundred. So, when we got to this big village at twelve o'clock, the cart was stopped in the middle of the village. I was so tired; I do not believe I had four hours' rest in twenty-four, and I hadn't been in bed for four nights. I was holding myself in the car, I was so tired, and they said some sick people had come for prayer; there were seven or eight of them. I thought the old Brahmin had lain down in the last village that we had just left, but, after I had prayed for four, here he came and bowed his head. I said, "What do you want now?" "Oh, I want a midnight blessing." Just then the scripture came to me where one friend came to another at midnight for three loaves of bread, and I could not refuse. God gave him a midnight blessing. You would have thought so if you had seen him walking

away, happy and praising God. God would have to deny Himself before He would refuse to give that man a midnight blessing.

Then we went on, and the cart stopped again. Here were three women, each with a little babe on her arms. Friends, I give God all the glory. I am sure He knows how I stand with Him, but I saw literally repeated the Gospel scene, where the multitudes thronged Jesus, bringing to Him their sick. The people crowded around for three days, there were about three hundred, and in India the people are so poor that if they do not work today they will have nothing to eat tomorrow, but they were more willing to fast and stay for the meeting than to miss the meeting and work. Oh, I could not tell you what God wrought! Many gave testimony to salvation. I prayed for about one hundred and fifty, and as far as we found out, nearly all received healing, among them two lepers, and one blind man. When I asked the blind man how long he had been blind, he said, "I haven't seen the sun for thirteen years." Then I told him the darkness in his soul was far worse than in his body, and he said, "Yes, I know, and I have been looking for this light, but I have not been able to find it, and I hope I will find it now." He was so honest and so hungry, and the Lord touched him. The reports which came afterwards from my man, and also from this village were that he could see as well as anybody. Similar news came from the two lepers; one was a girl of sixteen years and the other a man forty years old. I forget the details about the girl, but the man was a fearful sight from head to foot. He had been in a mission school when he was a young boy and learned how to read and write, and he wrote me a letter afterwards with his own hand, telling me he was every whit whole. I also had a letter from the native preacher in that village regarding his healing. I shall never forget that man; you could not see a spot on his body that was not diseased. I spoke to him through my interpreter and only one or two questions showed me how hungry he was for God, and he told me the leprosy of his soul was far worse than his body, and he said, "I have been searching for this Jesus and now have Him in my heart." When a man speaks like that, God has a very easy chance to heal him, and God did heal him.

On the morning of the fourth day, the old Brahmin had to return to his place. Satan tempted him and tried to make him afraid if he went home to his people they would kill him. This is often done and their common way is to poison

one who has become a Christian. They often take a banana, take the peeling off, put the poison in and put the banana back in the skin. They don't buy that poison in the drug store; it comes down in their families from one generation to another. Sometimes they make the dose weak, if they only want you to suffer.

He said, "If I could stay with you, it would be all right, but if I have to go home to my people they may kill me." I said, "What about it? If they do kill you, heaven is always a better place than this. You have testified that Jesus Christ has come into your heart. Years ago in this country, how many of your people sacrificed their lives to their gods?"

They have big idol cars, usually four wheels to them, large heavy wheels. I have seen some wheels eight feet high. Years ago before the British government stopped it, on certain Hindoo fast days, men, women and children would pull those cars; they never put animals in front of them, and when they pulled those cars, many people would lay themselves down in front of those wheels and let the wheels crush the lives out of them. I asked this old Brahmin what they did that for, and he said, "That they might gain the favor of their gods." And I said, "You have testified that Jesus Christ as a living reality has come into your life and you are afraid to die for Him while those people are not afraid to die for their gods, for an uncertain thing?" Oh," he said, "I see it now. I'll go home at once. If they kill me before another sunrise, it is all right." He went home, but they didn't kill him. God is using his testimony among his people. He has some persecutions which are, of course, all right. We must have some persecutions.

I want to tell you of a case to show you that God can work without your knowing the language. The common idea has been in all the years past that the first and most important thing for a missionary when he goes to a country is to learn the language. I have no objection to this, I learned two languages; I can talk to the natives, but I am not expert at it, but down in South India we have five different languages, and with an interpreter one can get along well. The most important thing in going to the foreign field is to have the Spirit of God. I remember one time the power of God was so present in a meeting that my interpreter, who was only a saved man, fell down under the power of God while he was interpreting. Oh, what we need is to be filled with the Spirit.

One day in one of those villages I had seen in the afternoon while the meeting was going on an old native woman threshing out grain. Every now and then I would get a glimpse of her; she had fifteen or twenty head of cattle treading out the grain, and she had coolies working under her, giving them orders, but she was bent over almost double, like the woman in the Bible, and she held her left hand on her back. I hadn't time to pay any special attention to her, but I noticed her because she was bent over. She was busy with her threshing and hadn't come into the meeting, but as far as I knew she was a heathen. She had heard how God had healed the sick and no doubt faith sprang up in her. Whether it was faith in God or faith in me I cannot tell, but that evening, as the sun was setting, I was looking for a place to lie down to rest a little. I was so very tired, and I saw a little distance from the house a clump of trees, and I thought if I could lie down under those trees it would refresh me. I took my Bible with me and started for those trees. When about half way there, I heard some one coughing, and here came this old woman after me. My interpreter was in the house and she could not say a word to me, but as she reached me she put one hand on her heart and one on her back, meaning by that, "I believe in my heart that God can heal my back." I made motions and God through the Spirit helped me to make her understand that she must put her idols away and serve my God. Then she put both hands on her heart and pointed up to God, meaning that with her whole heart she would serve my God. When they put both hands on their heart they mean with their *inmost* heart. The Lord Jesus made me put my hand on her poor back and pray for her. I do not know how long she had been doubled up like that, she was a very old woman, her face was wrinkled, but the Lord most wonderfully touched that woman. You know usually in a serious case like that we think we have to make a good, long, strong prayer, but I am sure I didn't speak more than eight words when the power of the Holy Spirit struck that woman, and she stood up as straight as could be; she threw up both hands and praised God in the Tamil language, and her face became so beautiful I didn't see a wrinkle there. God did that for a special purpose. He wanted to show me that it wasn't the languages but the power of the Holy Spirit that did the work. I went off under the trees for twenty or thirty minutes and God quickened me in spirit, soul and body. Then, as I went towards the house, I saw a large crowd

on this old woman's threshing floor, and as I got a little nearer my interpreter came running up to me and said, "Come here and look at that old woman who was doubled up." I drew near, and saw that old woman standing there in the midst of her own people under the power of the Spirit giving testimony for salvation and healing. God had saved that woman, healed her, and put His Spirit within her, and turned her into a preacher in about ten minutes. The power of God had come into the dark heathen life and transformed her, and there she stood, and you could have heard a pin drop as she gave testimony to the power of God with a shining face. If God can do that, why fool around with language! I say go right to work, and pick up the language, of course, as you go along. That is what I do, but how many dear missionaries went out and studied one or two years, and by the time they had the language many of them didn't have enough spiritual vitality left to do a thing for God. So I believe God's way in these last days is to strike out. Let Him send you and equip you. Go out in the name of the Lord and He will do the work.

So I went on to Travancore, the place to which I was really invited. The Salvation Army has a little work there and the Church of England had a little meeting, a sort of conference, close to the station, and I felt on account of their meeting I ought not to hold one until they were finished, as I wanted to keep on good terms with all the missionaries. So I said to the friends who had invited me, "I will only speak to you privately and not hold public meetings." They said, "Will you let us call our friends and relatives?" "Yes," I said, "if you do not make too much noise." I was very tired and hot, and in some of those stations you cannot buy water for any amount of money, you simply have to suffer. I was ready to lie down any place where I could put my head, but they would not let me. It was about half past nine, and men and women crowded in to listen to the plain simple story of Jesus. We don't use any but the simplest language in India and I don't like to get out of the habit. At half past eleven, two hours after, I fell asleep in my chair, right in front of them. I was simply exhausted. When I came to myself I noticed I had slept half an hour. I was going to apologize, and the man of the house, a well-to-do man, said, "Oh, don't apologize; we well understand how tired you must be, if you are very tired you can take another nap, and we will stop here until you are through, we are so hungry to hear this Gospel." Then the quickening touch of the Spirit came to

me and I began afresh. I spoke to them from Isaiah 12 until two in the morning. And from two o'clock until six in the morning I heard three men praying; they prayed for four hours; I could not sleep myself, and the one who was nearest me in the compound I felt as if his very soul was being poured out, crying after God. I called my interpreter who was sleeping in the other room. I said, "Come and listen to this man for me, and tell me what he is saying." "Oh," said he, "he is saying, 'Oh God, at last the light is shining in my country and in my poor soul. Oh, let the light stay with us all the time; tell this missionary he shall never go away but stay with us.'" That was the strain he went on. Don't you think they were hungry? I was with them for three nights, the second night there were seventy people there, and the third night there were eighty. What opened the door in this country more than anything else was one case of healing.

The very next morning after I had arrived I was out with my Bible and along the road came a bullock cart with four men walking, and in the cart was a man lying. I stopped the cart, and heard awful groans from the man. One of the men who brought the sick man had been there the evening before and they knew I prayed for the sick. The man had been poisoned, and I said to a young man who knew a little English that if they believed Jesus would heal him right now they could bring him into the house. They brought him in, he was groaning the life out of him, and he could no more sit up than a dead man, but I rebuked the power of the devil in that poison and he began to sit up at once and look around. They were going to take him away, but I told them to leave him there; I felt Satan might possibly play a trick on these men. When the devil has been subdued in the name of the Lord, often before he takes his final leave he will give a kick, and I felt God showed me he would, and sure enough it was so. Three times over the man sunk down in a heap, and three times I rebuked the power of the devil in the name of the Lord Jesus. Then he stood up and wanted to go home. It wasn't more than eight minutes from the time they brought him in until he walked away. He was a young man and in the afternoon his father came and thanked me for the healing of his boy. That man was a very influential man, and I am sure that one case of healing opened that country for us. Out of these three million of Syrian people at least one million and a half are open now this very

day waiting for us to bring them the full Gospel.

When I went home to Bangalore letters began to come from these people inviting us to come and hold a public meeting, so we went down in February of this year and held a week's meetings. The first day there were over five hundred people there, and the last Saturday and Sunday there were over fifteen hundred. If you had seen the people streaming in, sitting for three or four hours and more, spellbound under the preaching of the Gospel, without moving an inch from the place! It was wonderful! The last Sunday afternoon we gave them the meeting for testimony, and I think there were sixty-five or seventy-five that testified to the power of God unto salvation with shining faces. Now that country is opened to us as never before, and they are writing to me now wondering whether we cannot give them the whole month of February. I told them that we felt led to go in the Name of the Lord, and they should make their arrangements. I had five workers and three interpreters and they took care of us and gave me beside our eight dollars. That is much for India. As a rule they do not give anything in India.

During that meeting God was wonderfully present to heal the sick. I shall never forget two cases of insanity. One woman was very bad; her mind was entirely gone, possessed with awful demons of impurity. It took three women to bring that woman in, but the power of God was present to deliver her, and in the afternoon if you had seen her sitting there you would have thought there never was anything the matter with her; she was perfectly rational. Hers was a fearful case, but God is almighty, and if we go forth in His Name and absolutely count ourselves nothing, He will work.

Friends, since I received the baptism in the Holy Spirit, which will be five years the 15th of September, it settles down upon me more and more that I am absolutely no good. I never had that consciousness so strong in all my life before, but as the days go by it presses on me more and more, the consciousness of my absolute unworthiness and good-for-nothingness, and when God works the most, that is the time I am least conscious of it.

I want you to pray for these places. We have about three hundred and sixty million of people who haven't the Gospel, but I am especially after those who are hungry, those who are stretching out for the Gospel. I haven't time to argue with the Brahmins and the high caste. God has given me a precious little band of workers who are not

well educated, but He is working with them. Last fall in one of our open air meetings a Mohammedan came up to one of my native workers and said, "How is it that your Jesus had to become a man in order to save men?" God gave him an answer, and he said, "If Jesus came to save

horses He would have become a horse." The Mohammedan went away like a whipped dog. Some Americans would have sat down and had two or three arguments with him, and perhaps the Mohammedan would have gotten the best of them.

The Will of God in a Haration

William Hamner Piper



FEELING very weary and tired, both in body and mind, I had for some time been planning to spend the month of August in quiet rest and in waiting on the Lord for a new touch from Him. I felt He would surely be pleased to have us go off alone with the Word and have a season apart with Him, but as we laid the matter before the Lord in prayer He began to show us He had other plans for us.

For many years I had been asking the Lord that some day He would permit me to go to my childhood home and preach the Gospel to those I had known in my youth, and as we waited before the Lord, this trip began to unfold. As I laid down my own plans and took up His, whose I am and whom I serve, I found the will of God in this, becoming my will, and every other plan fading away.

When we are in the Lord's will, He comes into our lives and helps us to arrange all the little details. There came into our possession at this time, a little folder mapping out a trip which included all the points that were on our hearts, at special rates, and giving us a little outing beside.

Mrs. Piper and I left home on the morning of July 28th, going directly to my home at St. James, Maryland. It had been seventeen years since I had last seen the old spot so dear to my childhood, and my heart swelled within me as I thought of what God had done for me in these seventeen years. My uncle, who has been in some sense a father to me, greeted us at the station, and warmly welcomed us. I also had the unspeakable joy of again seeing and visiting with a dear aunt, now past seventy, who did much for me in my youth. She looks as young and seems as well as twenty years ago.

I had asked God to let me speak for Him on this trip, and on the first Sunday we drove seventeen miles through the country, and I preached at three different services.

The first meeting on Sunday morning was a very small one on account of the rain, and as I drove across the country to Fairplay in the afternoon, I was asking God for a text, and He seemed to flash upon me the words, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall be also reap." I debated somewhat in my mind whether that was the Lord's leading, feeling that text was more applicable to young than old, and not knowing what kind of an audience I would have. I had dreamed many times in my life of preaching in that church where I had gone to Sunday School in my boyhood days, but didn't know what to expect on a Sunday afternoon, but the more I held the matter before the Lord the more I was convinced I was to preach on that text, and when I got there I found before me about one hundred people, ninety per cent of whom were under thirty. At the close of the service an old friend stepped up and said I was surely led of the Lord in that talk, as it was particularly fitting for the young people of that community.

From there we drove to the church where I preached my first sermon, about twenty-one years ago, and a flood of memories came over me as I looked into the old faces. I preached that night on the Coming of the Lord. The first time I preached there, over twenty years ago. I got my sermon out of my head; this time it came from my heart. The first time I talked about things; this time I preached Jesus, and I believe the people saw the difference. There was a good deal of blessing and we were graciously received.

We were invited to visit one of my friends, and there Mrs. Piper was suddenly stricken ill, after the evening meal. She was desperately sick for several days, being taken with severe pain in the abdomen and especially in the region of the appendix. We had been down to the old cemetery, looking over the tombstones of those who had gone, and the devil tried to make her

believe I was going to leave her down there, but praise God for Jesus the Healer, who raised her up. My friends could not understand why we didn't want any remedies, being of the opinion that if we were real sick, we would go for a doctor, but I rejoice that God raised her up, and I don't know but what in His Providence it was a special permission on His part, for her healing talked louder than any sermon I could have preached on the subject of divine healing. We were at that time of the opinion that it was appendicitis, and since my return home I have read up the symptoms in my encyclopedia and am quite fully convinced it was an acute attack of appendicitis.

On our second Sunday in Maryland I preached at two different places; at the evening meeting there were about three hundred people present, this being the largest audience on the entire trip.

We spent several days in Washington, D. C., and then went on to Philadelphia, stopping with Mrs. Piper's parents in Collingswood, N. J. Sunday morning I visited the old church in Philadelphia where I preached one summer, nineteen years ago. They had a man there on trial. I felt glad to know that I was not preaching trial sermons.

In the afternoon I preached at the Pentecostal Assembly under Brother Bouck, and in the evening in West Philadelphia to another Pentecostal Assembly under Brother Atwood, where the Lord gave me great liberty.

From Philadelphia we went to New York where Brother and Sister Brown are in charge of a Pentecostal Assembly. We spent nearly a week in that city. The Lord used me in Glad Tidings Hall and I had a delightful time with that company of people. There I saw and heard for the first time "Sophie," who is a very interesting character. She has been a hard-working woman the most of her life, and she has done a tremendous amount of work for God. She has helped to sustain a number of missionaries on the foreign field, and she jocularly says, the *board* is behind her missionaries, meaning her washboard. There is only one "Sophie" in the world, and when she says "hallelujah" every one knows it's Sophie.

From New York our tickets took us to Norfolk, Va., and there we found a few people interested

in The Evangel, and although there was no Pentecostal Assembly in that city, we found two or three who were standing out for God, and we had delightful fellowship with them.

Before we reached Norfolk we decided that as I had preached two or three times every Sunday for four Sundays, it would not be displeasing to God if on the last Sunday of our little vacation we would rest, and we planned to spend a few days at Natural Bridge, Va., but as we got to looking up our schedules, it didn't seem to work out. Mrs. Piper's health seemed to give way, and as we went to prayer the Lord began to talk to us about going up to Cincinnati for the Sunday service. The Lord corners us if we really want the will of God, but if we do not want His will above everything else, He lets us go our own way. We had planned to stop in Cincinnati but not until after Sunday, but the more we prayed, the more the Lord held Cincinnati up before us. "Well," I said, "the Lord's will is better than Natural Bridge, for if you are not in the will of the Lord, the Natural Bridge will become a natural gulf," so we said "sweet will of God" and set our faces toward Cincinnati. When we reached there we were greatly gratified when Sister Beatty, who is in charge, said that for sometime she and others had been asking the Lord to send us there. They had been going through some severe trials, and our ministry was a blessing to them. I was happily reminded of the experience of Peter in Joppa and Cornelius in Caesarea, and of how God was speaking to both at the same time. I felt then in a double sense I was in the will of the Lord. We ministered to the people there Sunday afternoon and evening, and again on Tuesday night, and they were very much refreshed and built up.

The one great lesson to me on the entire trip was that of being in the will of God, and how when we put our plans in His hands He works them out, not only for our own good, but for blessing to many others beside. In our absence we left the work in charge of Sister Ida Rush, whom God in His Providence brought to us at the right time, and we thank Him for the untiring way in which she ministered to our people in His Name.

"Sweet will of God, come fold me closer,
Till I am wholly lost in Thee."

September 5, 1911.

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Notes

IN CLOSING the third year of our existence as a paper, we record our gratitude to God for His guidance and support, and for the blessing He has made the paper to many thousands who have read it. The power and blessing have been of Him; whatever there has been of failure and of lack, has been on the human side.

A large number of subscriptions expire with this issue, and we beseech the sympathetic interest and prayers of our readers that there may be a large renewal. We are grateful for the many good letters that come saying, "I cannot afford to miss a number," and "I could not be without your blessed paper," and we trust that God will make it a blessing to a much greater number during the coming year.

We occasionally hear that some think the price of the paper too high, but to those who feel thus we would call attention to the fact that our price for Canada and foreign countries is the same as for the United States, while other papers universally make a higher rate. We also give a special half rate to ministers and those wholly engaged in the Lord's work of fifty cents per year, and while this has decreased our income largely, we thank God He has enabled us to do this and yet meet our expenses on the paper. While the price may seem high to some, yet comparison with other monthly periodicals will prove that THE EVANGEL contains far more solid reading matter than many

other papers at the same price. We have no criticism to offer against free papers, but we can only say that God has not led us that way. He has blessed us in this step, and we are deeply grateful to Him for the word that comes from many hearts that THE EVANGEL has been a blessing.

We ask God to bless every reader during the coming year and make each number a real feast to all who read it.

Seducing Spirits

“NOW THE Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and teaching of demons.”

Notice that the Spirit calls particular attention to this fact (speaketh expressly) so that the children of God may not be ignorant. We are living in the "latter times" and some who have been children of the light have departed from the faith and are listening to and obeying seducing spirits. As we look about us and see one after another falling by the way, we realize that these are days of peril.

Through some weak spot in their armor, Satan has gained a foothold and soon the "seducing spirit" takes his place in their imagination and they are blinded by the "strong delusion." The weak place in the psychical nature is the avenue through which Satan enters, and unless this is safeguarded by watching and prayer and the enemy rebuffed at the first suggestion, he stealthily gains ground.

But no one is besieged by the enemy without due warning. The Holy Spirit is faithful and rings an alarm, and when the warning is heeded self and Satan are vanquished and Christ is Conqueror, but alas! for those who do not heed the warning voice of the Holy Spirit. They are soon lost in the whirlpool of their own desires and the door is open for an evil spirit, who comes with his alluring deception and sometimes ensnares even those who have been Christian workers and leaders for years. They are so blinded that they do not realize a seducing spirit has taken possession of them, and they say sometimes with real sincerity, "The Holy Spirit told me to do so and so," when the promptings came from an unholy spirit.

We need not be deceived. We are commanded to "try the spirits," and every spirit, or voice, or impression that is not in accord with the Word of God is from the devil. The spirit and the Word must agree.

One of the sure evidences of demon power is an unteachable spirit. The person controlled is so sure he is being led by the Spirit of God, though controlled by a demon, that it is often impossible to help him.

So when we see Christian workers untrue to their marriage vows and violating the plain Word of God, advocating spiritual affinities, giving heed to doctrines of demons, believing a lie rather than the truth, and even living in open sin, we know of a surety that we are in the last days.

The only safeguard against this onslaught of the devil is in Paul's command to the Thessalonians, "Abstain from all *appearance* of evil." This is safe.

It is not avoiding the appearance of evil for a married woman to travel with men in Gospel work, without her husband. It is not abstaining from the appearance of evil for a married woman to entertain a married man frequently in her home during her husband's absence, even though they are talking of the things of God. Satan is always on hand to take advantage of those who thus put themselves in the way of temptation.

One of the most subtle means by which Satan enters is by getting people to exchange confidences. When men and women who have been disappointed in their married lives open up their hearts to each other, even though it may be innocently, they are on dangerous ground, and this often leads to the first step aside from the path of purity and righteousness. From this point many a person can trace his downfall.

The time has come when God's ministers in the Pentecostal movement must raise their voices against the evils that are creeping in and leading some captive. It should not be tolerated that a man can commit sin in one city, and then go off to another city and minister to God's children, setting himself up as a leader. We must not let the standard of truth and purity and righteousness be dragged in the dust, and we cry aloud to those who are leading double lives, "Uncover! Uncover! UNCOVER!" "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh his sins shall have mercy."

On some we must "have compassion," but others save with fear, pulling them out of the fire; hating even the garment "spotted by the flesh."

Beloved, we need to measure ourselves up by the Word of God and find out where we stand. There is not one who can afford not to turn the searchlight on himself, and if any "thinketh he standeth, let *him* take heed lest he fall."

Of Missionary Interest

WE ARE interested in every missionary whom God has called to the foreign field, but we feel a real burden for those who are faithfully laboring in new fields, and who are also pioneers in the life of faith. The pioneer missionary has many heavy burdens as he launches out into untried paths. Only God is able to help him solve the problems that come to him daily, and give him grace to surmount every difficulty.

The columns of THE EVANGEL are open to workers on the harvest field, but we reserve the right to publish or withhold as God leads. We do not feel led to publish letters that are simply human appeals for money, but when the Spirit of God accompanies a letter and breathes out through the written word, He speaks to hearts through it. Our sympathy and interest are enlisted for the faith missionary and every dollar that has been sent through the paper during the three years of its existence has gone to the support of a faith work, but we feel a lack which we find it hard to explain.

We remember hearing with great interest of one of the pioneer missionaries of Africa, and how when he was in great need and lying on his face before the Lord, a good old Quaker in England was awakened in the middle of the night and told to send a considerable sum of money to this missionary. This certainly is ideal to have God deal so definitely, but He does not speak so clearly to every one whom He wants to contribute to the support of the mission field. Some do not live close enough to God to hear His voice and yet they are devoted Christians, obeying God as they have the light and are in training for His best. These are influenced in their giving by the reports from the different fields, and we praise God that their souls are drawn out to the needy brother and sister on the battlefield, but we have often been led to ask ourselves, How about the faithful toiler who isn't able to make a good showing? who perhaps can't write in an interesting way about the work that God is enabling him to do, but who is just as called of God as the more prominent worker? This has often occupied our thoughts, and here is where we have felt the lack. "Oh," says some one glibly, "let them trust the Lord. He will see them through." True, He will be faithful to His promises if we are true to the Word and the Spirit, but God does not rain money down from heaven; He uses human instrumentality, and sometimes our ears are dull of hearing and God's workers suffer.

We hear criticism, and perhaps justly, too, of the Missionary Board and its arrangement, and the independent faith worker has much in his favor, but there are weaknesses in the present Pentecostal missionary effort that we wish might be strengthened, for the mutual benefit of the work at home and abroad.

In these days of testing and trial, some are not proof against the temptations of Satan and are falling by the wayside. We have heard recently of missionaries falling into sin, and if we find upon investigation that the reports are true, we cannot continue to give them our support. We dare not countenance open, unconfessed sin, for if we do the Word makes us partakers in their sins, and we could not expect God to bless us if we encouraged by our help those who are violating the plain Word of God. We are not unmindful of the word which says, "If a brother be overtaken in a fault restore such an one in the spirit of meekness," but we do not understand this passage to refer to those who wilfully sin and continue impenitent. The instruction concerning these is that they be put away, and we trust that for the work's sake, those who are unfaithful and have brought a reproach on the cause of Christ, both at home and abroad, will bring forth fruits meet for repentance or retire from the sacred ministry.

We thank God for His faithful servants who are holding high the standard in the midst of a heathen world, and by lives of righteousness and holiness bring no reproach upon their Lord. With His help we shall hold up the hands of the faithful ones, by our prayers and influence, and we beseech our readers to continue to remember our brothers and sisters in the regions beyond, so that we in the homeland as well as those on the field may have the heathen for our inheritance, and the uttermost parts of the earth for our possession.

We feel to give a personal note of praise for the way God has blessed us as a church since we have drawn out our souls to the unsaved millions in the heathen world, and contributed toward the support of those who were working for their salvation. A church or mission that is selfishly working to build up its own interests and does not have the missionary spirit, comes short of God's best, and will surely suffer. We are workers together with Him, and although not personally called to the field, nevertheless we should cooperate with Him, both through prayer and our means.

The Lord has enabled us to receive and dis-

burse during our fiscal year through the church and the paper, the sum of \$3,151.69. It may be interesting to compare these figures with those of last year. Our report for last year was a total of \$3,375.62. This sum was largely composed of one amount of \$1,600.00 received from a wealthy Christian, but this year the amount which is almost as large was not reinforced by such a gift. The more than three thousand dollars received during the past year came from poor people mostly, and in comparatively small sums, showing that the mission spirit is growing and spreading.

The following is an itemized account of money sent out during the past six months (March-August), the last report having been made in the March Evangel:

Miss Abrams, India (self and party).....	\$344.00
Geo. E. Berg, India.....	174.26
Pandita Ramabai, India.....	108.00
Thos. Junk, China (famine).....	50.00
Mrs. J. E. Clark, India.....	84.25
Wm. Johnson, West Africa.....	81.10
Edith Baugh, India.....	57.00
Miss M. Gerber, Armenia.....	55.00
Mr. and Mrs. Dixon, China.....	54.00
Mrs. Chester, Rescue Home, India.....	46.00
Wm. Wallis, South Africa.....	30.40
Miss M. Houck, India.....	23.00
A. Forder, Arabia.....	22.50
A. H. Post, Egypt.....	20.00
A. G. Garr, China.....	20.50
John Perkins, West Africa.....	15.00
G. Brelsford, Egypt.....	15.00
Albert Norton, India.....	10.00
Alice Wood, South America.....	10.00
G. Bailly, South America.....	10.00
H. Houlding, China.....	9.50
Attie Bostick, China (famine).....	8.90
Miss A. Dean, China.....	5.00
George Hansen, China.....	4.00
Mrs. Daniel Awrey, China.....	2.00
Home Missions.....	270.00
Missionary tracts.....	35.50
	\$1,604.91

We are glad to forward offerings to the foreign field; send them to us and let us forward them.

African Natives Turning Godward

WE HAVE just received a letter from Brother William Johnson, Cape Palmas, Liberia, West Africa, telling us among other things of some of the trials through which they are passing, and we feel they are in real need of prayer and material help.

They have been practically compelled to take the natives into their home as they are converted, and have been training them for God. They have had as many as forty in the home at one time, but the home is so small and they have been so crowded that they must have another home where they can be alone at least a part of the

time. They have not been able even to get alone with God, and are feeling the strain of so many under one roof both in their bodies and in their spirits. May God send them the needed help. Brother Johnson's letter under date of July 4th, 1911, speaks for itself:

"Where sin abounds, thank God we have the Word which says grace shall much more abound. In this dark land of superstition God's almighty power is being felt, and as a result the devil's power is being broken, but not without resistance.

"Just recently our native preacher took an evangelistic trip extending over ten days, and God blessed him in an unusual way. At one town the people, with almost one accord, asked him to destroy their jujus or idols, and they had a great time going around the town digging them up out of the ground, cutting down different poles which they claimed possessed some supernatural power.

"Without fear, the mission boys went ahead destroying the works of the devil, making one think of the time in Israel's history when God raised up some one to destroy the different idols. Now, while we cannot say that these people have accepted Christ, yet we rejoice to see them take this step, which means more than possibly the people in the homeland can realize, for if you once came in contact with this awful superstition, you would rejoice with us in a new way in this move which they have made.

"You requested in your last letter that I write you of our needs, and while our dependence is on God, yet I feel led to open my heart to you as a brother who knows God answers prayer.

"We have now been here eight months, living in a house 20 x 40 feet, with as many, sometimes, as forty natives who want to learn about Jesus, and while we are glad of the opportunity to suffer thus for Jesus, yet we feel that in this trying climate we would have more strength and do better work for God if we had a more suitable house for our own use where we could be quiet and get alone with God. We feel so dry in our souls at times we scarcely know what to do. God had given us enough money to buy a roof which we have here already, but we need plank for two floors and siding, which would take something like 3,000 feet at about \$60 a thousand. About \$250 in all is needed to make the home comfortable, which we know is not much for God.

"Our expenses are rather heavy, and we ask you to pray with us that every need shall be supplied. Our family numbers from thirty to forty the most of the time, and they must all be fed and clothed.

"God has given us a good native preacher, one who has an intense hatred of sin and idol worship, and preaches fearlessly against them, but he also needs your prayers. Ask God to baptize him in His Spirit of love, which is so much needed here."

The Offence of the Cross

THE following letter from the Persian brethren, Bob Lazarus and Saul Baddell, who went from this country to their native land of Persia, was written on June 3rd, 1911, and tells of persecutions for the sake of the Gospel:

"Oh, how our souls long to be with you and see you face to face, but we are among wolves, being made dust under the feet of the ungodly. We have written to some about our precious visits to certain villages and how the gracious Lord gave us victory in convicting the people of their sins and creating a hunger in the hearts of believers for the baptism in the Holy Spirit. From there we went to another province. When leaving, the dear people followed us for miles, crying, praying, singing hymns and psalms, begging us to return soon. We came to the home town of Brother George Baboos, and while preaching the Word there great conviction fell upon men and women. Right there in public they confessed their sins, taking off bracelets of gold and money hanging on their necks. Among the convicted people was the Coast Representative of the Presbyterian Church of Urmia. He went home to his family and testified about his experience. They were astonished to see the great change in him. Leaving the city he went to his own coast town and, finding a great company of people dancing in the street, he got down in the street and began to pray, and the dancing stopped, when he arose and testified to what God had done for him. He is now on fire for God. Pray for him.

"From that town four of us came to the city of Urmia. We were invited to preach on the porch of a home close to the headquarters of the Persian-Russian Catholics. As we preached many students came out hearing the Gospel as the Word went forth in power. Some were under conviction while others planned to mob us, and the devil was stirred.

"The next night the crowd filled the street and we preached in the Name of the Lord. The enemy attempted to disturb us and mob us, but failed at that time.

"The next day the plans of the mobbers were perfected and hundreds of the people heard about it. Great crowds filled the streets and the roofs, standing against one another. Filled with the Holy Ghost we preached the Word, but the leader of the mob (a minister) ran forth to stop us, saying, "Shut your mouths," but we did not stop. They smote one of our number on the face, but we continued. Then the leader struck our brother again, but we kept on praising God and sending forth the Word. Soon the whole mob broke in upon us, beating us with their fists, kicking us with their feet, and using horsewhips and belts. They knocked us to the ground; our eyes were swollen and we were overcome with dizziness. The women cried out with loud voices and tears.

"Then some zealous Armenians, young men, rushed in, pushed the crowd away and protected us, taking us to their homes. The news stirred up the whole city, reaching the ears of the European and Armenian councils. They discussed the matter, as also did the European and American missionaries, and the next day the leaders of the mob (including the minister) were brought before their high priest, and were severely rebuked; also forbidden to be fellowshipped with until they repented of their sins and confessed them. While this was going on, many Armenians and Assyrians, business men, physicians and clergymen came together and made preparation to fight the mob. As the sun went down, the streets and roofs were packed with people, but mob and leader were locked up, and we had a wonderful meeting; all glory to God. We had planned to go to our home town the next day, but many business

men tried to persuade us to stay and hold meetings for another week.

"Now we are writing this away from everybody, alone in the wilderness with God. We have no place to sleep and are very hungry, but are trusting God for all and are bearing the marks of our Lord Jesus Christ in our bodies, praise His holy Name.

"It seems to us because of lack of finances we must start to work with our hands, but we pray God to lead in some way that we may give our whole time to the work of God, for which there is such great need and not spend our precious time for a few cents for daily living. We need your earnest prayers and comforting letters."

The Book of Revelation of Jesus Christ

Wrath and Judgment

Part of Tenth Lecture by D. Wesley Myland, 349 North Garfield Avenue, Columbus, Ohio



THE FIFTEENTH chapter of the book and first verse, says: "And I saw another sign in heaven." Now we are going back again to take up a different line, so we may expect something new.

¶ And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; because in them was completed the wrath of God. Rev. 15:1.

I wish this was happening tonight so that the wrath of God might be ended, but the most fearful part is yet to come, for these things we are speaking of are yet future, as indeed most of this book is.

ON THE SEA OF GLASS.

¶ And I saw as it were a sea of glass mingled with fire, and those that had gotten the victory from the beast, and from his image, and from the number of his name, standing on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, O Lord God, the Almighty: righteous and true are Thy ways, Thou King of the nations. Who shall not fear, O Lord, and glorify Thy name? because Thou only art holy; because all the nations shall come and worship in Thy presence; because Thy judgments were manifested." And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and the seven angels who had the seven plagues, came out of the temple, clothed in pure bright stone, and girded about their breasts with girdles of gold. And one of the four living creatures gave unto the seven angels seven bowls of gold, full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no one was able to enter into the temple, till the seven plagues of the seven angels were completed. Rev. 15:2-8.

This will introduce all the details of the following three chapters. The seven angels with the seven plagues, received the seven golden bowls of the wrath of God, erroneously translated vials in the old version. The first item we are introduced to here, after the seven angels holding the seven last plagues, is this *sea of glass* mingled with *fire*, and those who have gotten the victory from, not over, the beast, just as David took his lamb *from* the jaws of the lion. This

victory is gotten from the beast, just as we take souls now out of the hands, that is *from* the devil. It is not getting victory *over*, but *from*; taking something from him he already has, or thinks he has. That is the way God gets souls these days, souls that are in the devil's clutches; souls that are in the devil's teeth already are snatched as brands from the burning. Their bodies cannot be saved; their physical natures have gone so far into sin that we have to despise the garments spotted by the flesh; but we want souls and we can get them even when the devil has the bodies. You can even then have the spirit saved "so as by fire," like the man in Corinthians, whose body was given over by Paul "to Satan for the destruction of the flesh that his spirit might be saved in the day of the Lord Jesus." The longer some people live in the body under the dominion of Satan, the worse it is for their souls; the quicker they die the more probable it is they may get their spirit saved.

But, to resume, these had gotten the victory from the beast and constitute the *second* section of the tribulation saints, the third section of the first resurrection. We have four sections now beside the prime rank of the four living creatures and twenty-four elders. We had the Bride in Chapters 4 and 5, 100,000,000; we had the 144,000 in Chapter 7 sealed for their protection, caught up in Chapter 12, and meeting with Jesus at His epiphany in Chapter 14. So we see these *Jewish* saints in three aspects; in their *sealing*, in their *translation* and in their *ministry* and song with Christ in His epiphany, when they become the leaders of the great evangelizers of the millennium.

Then we have the *third* class in Chapter 7, the *first* section of tribulation saints, second section of the first resurrection, a great company. We had them mentioned before in Chapter 6, crying underneath the altar where they were slain and where they were told to wait until the rest were slain in the first half of the week.

Now we are introduced to the fourth company, which is the *second* section of tribulation saints. These come up out of the intensified part of tribulation called, "*the tribulation, the great,*" the latter half of the week. They had to get the victory from the beast, and went through severer trials. They did not get ready during the first half of the week; they were not so far in grace, but after the Bride had gone they awakened to the fact and stood out for God and truth and suffered. This is that company; we have had them mentioned before, twice, where they were being sealed and prepared for the final resurrection and translation at this point. You can go back and take up that part of the story concerning them. In Chapter 13:10 you have them first mentioned, and again in Chapter 14:12, "Here is the endurance of the saints:—here are those that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying, 'Write, Blessed are the dead who die in the Lord!'" In death they got victory over the Antichrist. It looked as though those Christians were all defeated that were slain in the days of Pagan and Papal Rome under the inquisition, but every one that died like old Polycarp, testifying for Christ, got the victory from the beast, and they could say through the power of Christ, as we read in I. Cor. 15, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin. The strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." That is a good song for living people that are not put to death, but it is a still better one when you are dying a martyr for Jesus' sake, even as some of the missionaries have had to do recently.

This is that company. They came up and got the victory from the beast, from his image. They would not worship him; they are like the three Hebrew children, who would not bow down to the old king's image, and whom he cast into the fire. But did he get any victory? No, *they* got the victory. So did Daniel when they put him in the lions' den. He got the victory over the lion's mouths, and used their heaving bosoms for a pillow.

They had gotten the victory from the "number of his name," from the "mark of his blasphemy,"—they would not have it, would not carry it around. They are standing now on this sea of glass; they have the harps of God. The *first* section of tribulation saints had palms, but these are the harpers, these went through the greater trial; they were not ready so soon and did not get as

high a rank. The others are the palm-bearers who go *before* the Bride, just as when Jesus entered Jerusalem; but these are the great orchestra, the harpers. We shall have an orchestra there; all the pieces that ever were in a band. Ah! we are going to have a band-wagon of ultimate selection, triumph and glory. There will be a political aspect to this kingdom by and by; not much now. I would not seek any office now if I were you, for there will be an office for us by and by with no political intrigue attached to it.

They are on the sea of glass mingled with *fire*. Why couldn't we have it without being mingled with fire, as we had for the Bride in Chapter 4? Because these come up through the greater, through the more fiery trials; so always, they who come up through little have to be tested out. But this transparency of soul, this purity of life, this openness of character, this visibility of all there is in us—nothing but heat could make this. It requires hot fire to make glass. It is made out of hard things, and you must expect them if you are going to have a transparent soul, a lustrous spirit, a frank, open life and pure character.

Let me give you a little Bible reading on this: I. Pet. 1:7; I. Pet. 4:12, 13; I. Cor. 3:13, 14. First, your *faith* is to be tried (I. Pet. 1:7), your ability to trust God all the time. Your faith must be tried, and it must possess three qualities, *praise, honor and glory*. God won't put honor on any unless they praise Him, and God won't put glory on any thing He cannot honor. I wish you would get the tremendous importance of these words. Your faith must be tried; then when you praise Him He will put some honor on you, and people will say, "Look how God can trust that man or woman." He puts honor on that faith, and where He can put honor on the faith, He will glorify it. When? Now, and at the appearing of the Lord Jesus Christ, at the revelation of His glory.

Second, *you* are to be tried. I. Pet. 4:12, 13. This is not the fiery trial of your faith now; this second trial is upon your *character, your virtue, your life, your spirit and patience*. Your character must be tried, of what kind of fibre you are, what kind of spiritual quality, whether you are a piece of second-growth hickory or only a bit of basswood. What is the matter with basswood? It works nice, the lathes can be run nearly three times as long turning out basswood, as when working on hickory, but God cannot make saints out of basswood people. People say, "I was made a saint in twenty-four hours." No, you were not. It takes a long time to grow good

hickory. You have to *grow* in grace. You can jump into grace by faith inside of twenty-four minutes, but that won't make a saint out of you; that will save you and start you in holiness, but you have to *grow* in grace when you are a saint, and keep growing and never stop, or there is something the matter with your sainthood.

Third, your *work* must be tried. I. Cor. 3:13, 14. Your *service* must be tried by fire. When your faith has been tried you think you are all through, but some more trials come on and you haven't spiritual illumination to know the difference, and think your faith is being tried again. If you understood God you could see whether He was trying your faith, or character, or works, and it would help you to stand. It is the confusion that the enemy brings upon God's people that weakens them, because they do not know their text book well enough. Inspiration won't take you through these things. Many people have as much inspiration as I have, and yet they get into all sorts of things. You need your soul, your mind, *illuminated*.

These people stood on the sea of glass mingled with *fire*. Here they sing the song of Moses and the song of the Lamb—law and grace; instruction and redemption; this is the *victory song*, the sixth song in the book. Here are the words, at least a verse and the chorus:

¶ "Great and marvelous are Thy works, O Lord God the Almighty: righteous and true are Thy ways, Thou King of the nations." Rev. 15:3.

They saw His way was perfect; all this visitation of judgment on the earth was righteous and true, and His way perfect, as David declared in his day. And then comes the chorus:

¶ "Who shall not fear, O Lord, and glorify Thy name? because Thou only art holy: because all the nations shall come and worship in Thy presence; because Thy judgments were manifested." Rev. 15:4.

This was the song and the chorus; possibly they sang it over and over again. They had lived through the tribulation time, and here is their testimony. Nobody could sing that song who hadn't been through it. Seven attributes of God are named here, seven aspects of His nature in this song of victory.

This is the second section of tribulation saints who are gone up; another great company in glory. Then the temple is opened in heaven (Verses 5 and 6), and here we have the basis of the final judgment, which is to be, not under law, but under grace. Paul says, "God shall judge the secrets of men by Jesus Christ, according to my Gospel." Rom. 2:16. Jesus Christ cannot judge people according to law. He said so Him-

self. He judges by His grace; as to whether they have accepted or rejected that saving grace.

Therefore this word of the testimony becomes the basis of judgment in this respect for just as Moses under law put the ark of testimony in the tabernacle on earth, so Jesus has put the Gospel testimony in the tabernacle in heaven. He has gone up to finish His work, and says, "I judge no man; I have not come to judge men, but to save them." He also tells us in John 12:47, 48, that His Word will judge us at the last day.

THE BOWLS OF WRATH.

So the seven bowls are opened up, and the first one is the judgment of the botch of Egypt. Here are some of the Egyptian plagues following. These begin in the last half of the week while Moses and Elijah are witnessing, as told in Chapter 11. This is another side of the story; another thread is taken up and run through. Here are some of the plagues of Egypt, the noisome and grievous sore. God has sealed and protected His people, but Antichrist's seal exposes to destruction. Be careful whose mark you have, whether the mark of God's protection and love, or the mark of the beast.

The second bowl is poured out and all the sea is turned into blood (another of the plagues of Egypt), and every living soul died that was in the sea. And the third bowl is poured out and there is blood in all the rivers and the fountains of waters. All this because they have shed the blood of the saints—because they rejected God.

The fourth judgment is poured out on the sun, and men are scorched as by fire, and still they blaspheme the name of God, still they repent not to give Him glory. Judgment only intensifies their sinful spirit. The fifth bowl is poured out, and at once darkness comes over all the kingdom of the Antichrist, because the sun had been turned to blood and fire, and now men go to the very depths of intensity and anguish, and gnaw their tongues for pain, and yet blaspheme the God of heaven, because of their pains and their sorrows, and still they repent not of their deeds. I once saw an awful sinner die; one who it seemed, was already in hell. I often think of that man frothing at his mouth, gnashing with his teeth, apparently surrounded by devils; that man went out cursing and blaspheming Christ and the Holy Spirit and the church, and me, as God's ambassador, and all his friends, and I said, "Here is one little illustration of the last days, when we have hell on the earth." If you ever saw a creature like that die, you would want to save souls a thousand times more than before.

The sixth poured out his bowl, this time upon the great river Euphrates, and the waters dried up so the kings of the earth could have a way prepared to come up from the sun rising—that is, for this woman to come back from the peninsula of protection where, we saw in Chapter 12:14, she had gone to be protected, and where the devil tried to turn her out by a flood, but where the earth swallowed it up. She comes with all her development into the land of Palestine, because the epiphany is about to come. She comes back for the sake of the Jewish people that have turned to Christ, and who at the time of His epiphany say, "This is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation". Isa. 25:9.

We are now right up to Chapter 19, brought up again to the epiphany of the Lord Jesus Christ. This then is the secret of the sixth bowl, and there is just one bowl left. He saw also three unclean spirits come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They have been working all along in spirit, but then they will have become devilish systems, one representing Satan himself, the other Antichrist, and the other the false prophet. You will notice these systems are so definitely and clearly defined here, that there is no mistake; their identity is beyond the possibility of an error. Each one comes out of a separate individual here. Theosophy, which is anti-God, comes out of the devil's mouth; out of the mouth of the dragon. (Anti)Christian Science comes out of the mouth of the Antichrist and Spirit(ual)ism which is anti-Holy Spirit, comes out of the mouth of the false prophet, the false spirit that prophesies the wrong things. What does he say they are like? They are three unclean spirits, as it were, *frogs*. This is the symbolism of these unclean spirits, but, oh, how many they are deceiving these days, depopulating many of the churches, erecting temples all over the country. We have Buddhistic temples in this country, at least three that I know of. These systems of demon worship are so well organized and refined that they are carried on with the greatest aesthetics. These systems will work stupendous miracles. No use to shut your eyes and stop your ears, and say there is nothing in it. There is, though I am sorry to have to say it, for very often there is more of the miraculous in it than in the church of God.

We ought to rise up and show our faith by

our works. That is why I am here. I am determined by His Spirit and grace and truth that He has given me, to make myself felt against these hellish systems.

Yes, they are working great things. (Anti-)Christian Science with its miracles of healing says that the great beast shall perform more healings than the church of the Lord Jesus. She has *some* truth; about three per cent philosophy, two per cent religion, and ninety-five per cent humbug, but it is a shame on the church. Then the church begs the question and invents the modified system of Emmanuelism to counteract Christian Science. I'd rather go home and die tonight than be healed by anybody else than the Lord Jesus Christ. No sir, I am not going around as a "healer," but I am around preaching the truth in the Lord Jesus Christ that will bring you where you can have His healing and life, and ministry of faith in His Name, so He will work the deliverance according to the exceeding greatness of His power.

We must have things well defined. I. Tim. 4:1-3 makes a distinction between seducing spirits and doctrines of demons. The revised version tells you clearly they are spirits of demons. Demons are the powers that manifest themselves in the body; and, no doubt, belong to an antediluvian race.

Then comes the declaration concerning the epiphany and the going forth unto the kings of the whole earth. They are going into the high places, into high society and among the monied people where they get any amount of money. It is estimated that Mrs. Eddy has derived more income from her books than any other author in the history of the world. I haven't figures to prove that, but from all appearances the statement seems not overdrawn.

"To gather them to the battle of the great day of God the Almighty." This is the battle of Armagedon when the woman (the Jewish people) is let loose to come up there to join with the Lord against these three great false systems that have joined with Rome, but which in the meantime have been overthrown by the Antichrist riding her in his power as the beast. Rome, as we shall see in the next chapter, will seem to fuse with these three, and inspire the kings to come up there to battle.

Here is the call again, for we have pushed this line also up to the great epiphany:

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

There are a few faithful ones right up to the end when this second section is taken up. Then here in a little parenthetical passage is given what I have already told you. They are gathering them together, in verse 14, "And he (or they, meaning the Antichrist as the head leader) gathered them together into a place which is called in Hebrew 'Armagedon,'" meaning the army of Megiddo, near Jerusalem. We pushed up to that place in our last lecture where it speaks of the river of blood two hundred miles long. This is where the students could not harmonize this book, but God showed me all the different lines pushing up to this one culminating point of consummation and of focal fulness. I have been running along here five different lines. Is this another matter? No, it is another line telling another phase of the tribulation. In the first half of the week there is only one general line under the Antichrist as a fine appearing man, keeping his covenant with the Jews and everything going along fairly good; just a little trouble coming on in the commercial, social, political and religious worlds, but when you come into the second half of the week, there are five distinct lines all carried along, everyone ending up at the epiphany of our Lord Jesus Christ.

"And the seventh poured out his bowl upon the air." Here the last bowl is emptied out. These bowls mean so much. We had further back the bowls of the prayers of saints brought out twice, both in the first section of tribulation saints and in the second half of the tribulation. Go on to glory, father, mother, and if your boy or girl is not sanctified, God will answer the prayers you put up for them for if it was intercession it went into the bowl. The incense of Christ's prayer mixed with it and offered in the temple will bring them just like it brought other people who were saved after the others went home. There is a wonderful power in these bowls of prayers being opened in heaven. Oh the confidence we ought to have in prayer and in God. You may pass away, fall asleep in Jesus, but these prayers will be answered. Men and women are coming to me in these days who probably will be caught up in the *parousia*, and they say, "Oh my boy!" "My husband!" You must be saved further than that. You must have laid them on the altar, presented them perfect in Christ Jesus and leave them there, but as long as you have any worry about them your faith is not right. If you die in the faith, the Spirit will take it up, but if you put the flesh in, the Spirit cannot pray the prayer of intercession. His in-

tercession is according to God. No intercessory prayer ever goes unanswered. You may go home, but when they see you are gone and see the tribulation coming on, then they will waken up. It will cost them their lives and they will be the future martyrs.

Will you be true to the prayer life? It is the greatest ministry in the world. You may find in heaven you have had more in your prayer-life ministry than any other. How surprised I would be, after thirty years Christian work, and twenty-seven years preaching the Gospel as a minister, to find that the fruits of my prayer-life outnumbered all the thousands of souls I have brought to God! But so it may be. Oh when I get home, tired in my brain and body, I just put myself to soak in prayer, and present people in Christ Jesus to God, one after another. Then sometimes my wife will tell me of stories she has heard of awful slips and backslidings and failures, and for a minute it makes my heart tremble, but I look up and say, "Well, Lord, I present them in Christ Jesus to you." Then the Spirit prays, and now and then we hear of them coming back to God. Oh you must believe for people. If, when you hear stories about people, you let them go without prayer, they sink right down. Don't do it. Put a stronger line around them, the prayer of faith. They may go down just because you do not intercede for them. God forbid that a soul should go down because I have let go the ropes. Thou art thy brother's keeper. You can do that much at least. There are people we cannot reach, cannot teach; they are hopeless in a human way, but I am toiling with God for them. Intercession has gone out of my soul, and I will not let them go. I will trust God. Even if the devil gets the third part, the body, the spirit shall be saved in the day of the Lord Jesus. I want to give you this great hope that there is in the power of the living Christ and His eternal Spirit.

¶ And there came a great voice out of the temple, from the throne, saying, "It is done." Rev. 16:17.

All is ready! Christ is ready to come down. All is done; all the judgment tribulation is over. That was the word that came from the cross through the whitened, fainting, gasping lips of the Son of Man, "It is finished." That was the word from the cross and it finished all redemption, all salvation, all atonement, all reconciliation. And now after the redeemed ones are all taken up to heaven, and all the rejectors of God and His Christ, and the disobedient to His Gospel have had visited on them the wrath they

heaped upon themselves, there comes a voice, not from Christ, this time, but from the throne of power; that was grace, this is sovereignty: "It is finished! It is done!" All done! All the sin, and the sorrow, the pain, the anguish, the tribulation, and the day of earth's regeneration, as well as individual men,—the day of the whole earth's regeneration has come. Jesus said to His disciples: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. The day of earth's regeneration has come. Isn't that blessed? Those three words from the cross, "It is finished," made this possible, and now it is done. I always shout when I come to this place in my reading and in my thought.

¶ And there were lightnings, and voices, and thundrings, and there was a great earthquake, such as was not since man was upon the earth, so mighty an earthquake, so great. And the great city was divided into three parts,— Rev. 16: 18, 19.

It will be cleaved toward the west and the

east, and the valley of Jehoshaphat will be changed; instead of running east and west, it will run north and south according to the prophecy, and there will be the three main sections of the city, as it was in the kingdom days of David. There will be the general city; there will be old Mount Moriah with the temple; and the kingly residence, the place of power and administration, will be on Mount Zion, called the hill of David.

¶ And the cities of the nations fell; Rev. 16:19.

With this great earthquake, these great buildings will fall, probably one-third of them, according to the past text.

¶ And Babylon the great was remembered before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And a great hail, as it were stones of a talent weight, falleth from heaven upon men: and men blasphemed God because of the plague of the hail; because the plague thereof is exceedingly great. Rev. 16:19-21.

Now comes on this gathered army, this time of great destruction, the battle of Armagedon.

(To be continued.)

At a Mela in North India

Miss Minnie Houck, Gorakpur, United Provinces, India



ANY OF you no doubt, have heard of melas, as I also had before I came to India, but to attend one and thus come in actual contact with the people was to me quite a new experience. Melas or heathen festivals are very common in all parts of India. Thousands of people attend them to worship their gods; they think nothing of a walk of hundreds of miles through the heat, carrying their baggage on their heads or in small bags thrown over their shoulders. This mela which we attended took place at the beginning of the full moon and continued several days. Six miles from Fyzabad is the town of Ajodhya through which flows the Gogra River, the Hindus call this a sacred river, and from all parts of India thousands of pilgrims come to bathe in the river, thinking by this to wash away their sins; they also worship in the many idol temples in Ajodhya which is said to be the birthplace of the idol, Rama. When Pandita Ramabai was a little girl she spent a year at Ajodhya with her parents, worshipping at the idol shrines, but after she heard of the true God and believed on Him, her heart, full of love, went out in compassion for those who were doing

as she had done for many years, going on long pilgrimages from shrine to shrine, hoping by this to propitiate the gods. The Indian Christians, whom Miss Abrams and I took with us to this mela, were trained in Ramabai's school and had been saved from just such a life of heathendom. Several of Albert Norton's orphan boys were also there preaching the Gospel and selling Bibles and Gospel portions.

We started from Fyzabad about four P. M. to avoid the intense heat of the mid-day sun; our tonga cart, with its thick cover, was large enough to accommodate a tent and provisions for the journey. It was drawn by two sturdy oxen which were frequently reminded of their slow gait by a sharp goad in the hands of the driver, but it made little impression on them, for they seldom went out of a walk, so we had plenty of time to watch the pilgrims all going to Ajodhya, some were in ox carts, some on horseback, very many were walking and a few others on elephants or camels. Most of them carried buckets and often stopped to rest under the many large shade trees by a wayside well where they used their buckets for drawing water, for their caste will not permit them to drink from a bucket owned by one of another caste. We saw many monkeys along

the road, they are regarded by the Hindus as sacred animals and they often worship them. There were numerous shops like open stalls along the broad highways where they sold sweetmeats, fruits, vegetables and many kinds of trinkets. The people are very fond of adornment and I have been told they would even do without something to eat in order to save up a few pice with which to buy bangles or rings to wear on their noses, ears, arms, ankles and toes. I saw a little boy so loaded with bracelets and anklets that they seemed to be a burden to him in walking.

As we are nearing Ajodhya, we notice that all roads leading to this "Mecca" of the Hindus are thronged with tired, dusty travellers. The trains have been so overtaxed that many of the belated ones have been compelled to wait weary hours, for even freight cars were crowded.

At last we have reached the river and such crowds of people meet our view! As we start to cross the river, we are met by the guard who collects the toll for crossing, a small fee is also required of every one who daily enters the grounds, in this way the Government can ascertain how many people attend the mela daily. It has been estimated that 400,000 people have attended a single mela.

The sun has dropped in the western horizon and soon it is dark, for there is little twilight in Oriental lands. We pitch our tent and encamp on the opposite side of the river. The toll gates are closed for the night and soon all is quiet. How strange it seems. Truly we are strangers in a strange land—but as we look away to the sky above, the same friendly stars meet our gaze. The brilliancy and beauty of the heavens in the far east can scarcely be described. The atmosphere is so clear that countless numbers of stars are visible. Beyond the clear moonlight of the starry heavens we think of the multitude of the heavenly host with the Great Shepherd who had sent us to the "other sheep," lost in sinful superstitions and idolatrous worship. How His great heart of love must yearn over the poor souls who know not that their redemption has been purchased on Calvary at such a fearful cost.

Before retiring for the night we gathered together with our workers for a song and prayer. Nannu had felt his need of a fresh outpouring of the Spirit to preach the gospel to his countrymen, and, as we knelt in prayer, the Spirit fell on him, anointing him to go forth and face the almost overwhelming idolatry about him.

The next morning we were aroused by the babel of voices about us. The Hindus are very devout,

before the sun is up, they are ready to bathe in the stream before eating their food. We were up early, too, and went to the river's bank to watch the vast crowd of people come and go. Let me give you a little mental picture of what we saw. It is now six o'clock, the sun is just rising and its bright rays light up the idol temples just across the river, the bridge of boats is literally crowded with people, some having already bathed and worshipped in the idol temples, are on their way homeward, others in ever-increasing numbers are just arriving. Along the banks are many pennants strung on tall poles, each party of worshippers gather near their respective leaders' flag. We saw a band of gaily dressed temple women coming to bathe, all chanting their heathen songs. On both sides of the river for some distance the people are bathing and even drinking of the river water, parents were bathing their little children, but I could see no virtue in bathing in such a stream where the dead bodies of hundreds have been thrown who have died of plague. Some of the bathers threw pice into the water and the money was afterwards hunted out by the beggars and the poor. Many flowers were used in their worship, they first offer them to the idols in the temples, then bring them and cast them upon the river. We told some of the people that we thought it was very wrong to take the beautiful flowers which God had made and offer them to the idols. We saw one party of bathers coming from the river and calling out, "O Ram! Ram! Ram!" But Ram had no power to cleanse their hearts; only the blood of Jesus could avail to wash them from all sin.

Near the river's brink and for some distance up the road, sit the sadhus, one class of so-called holy men, their faces are covered with ashes, their long hair is done up in an immense roll on the top of their heads and some of them have only a loin cloth wrapped around their bodies. They have a cloth spread in front of them on which the people throw their offerings of money or grain of various kinds. As we walked up the road, we saw one man with his body covered with yellow paint and about him, on either side, were four small fires burning. Here he remained all through the heat of the day, and no doubt the people thought him quite holy. The Hindu's idea of salvation is that obtained by works of merit, such as giving alms to their devotees, taking long pilgrimages, etc. By giving these alms they expect to share the merit obtained by the sadhus and other devotees.

We had many opportunities of talking to the

people as they gathered about our tent. Miss Abrams told of Jesus and His power to save until there was no power to make a sound; her voice was so tired. They proved very attentive listeners, there was scarcely a dissenting voice, but perhaps if we had been on the opposite side of the river, where the leaders were prepared to argue against Christianity, we would have met with much more opposition. We sang them hymns set to their tunes and our Indian Christians sold several hundreds of Bible portions, and these, we know, will be carried to many distant villages where the gospel has never yet been preached, and we pray God will speak to hearts through His own Word.

On the following day when some of our mis-

sionaries from Fyzabad attempted to cross the river and join us, the way was so blocked by the tumultuous throng of humanity that they were finally compelled to give up the attempt and return to Fyzabad.

All day long and for two succeeding days, the people were passing on the road. Oh, how my heart went out to these poor souls, for they were as sheep not having any shepherd. The great burdens of prayer in my soul was that God would send forth more laborers into these already whitened harvest fields. Who will join with me in the prayer that God will speedily send forth more laborers, for truly the harvest is great but the laborers are few.

All The World Taxed

By Emile Meyer, Translated from the German by A. S. Booth-Clibborn



LAST WEEK I had business in Lunenburg. When returning on the train I read first of all a booklet by Pastor Paul, "The Helmet of Salvation." As I finished I had the inward impression, "Go to thy Bible." I took out a small English Testament and opened it to Luke 2. Then came the thought, "But that is the Christmas story;" nevertheless, I continued to read this Christmas story in October; Bible stories apply to all times and to all conditions.

"And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed." Till that day the story thus far had only been to me as a bright doorway into the Bethlehem stable and manger, but now this verse suddenly yielded a revelation which deeply moved me. I read no further for at that moment the Spirit of God took so powerfully a hold on me that my fellow travellers must have wondered what was happening to me. God was speaking to me. Every word of the verse rang in my soul like thunder; I sat there powerless to read further, I could not get beyond those words, "It came to pass in those days." Yes, something came to pass in those days. As with a pen of fire it was written upon my mind: Something is happening *in these days also*. Those days, these days. Those the days of Jesus' birth; these the days of His second advent. The beginning and the end of the day of salvation, the day of grace.

What happened then? There went out a decree from an earthly king. What is happening now? Again a decree has gone forth from a

king, but this time it is from the King of kings. What was the decree in those days? That all the world should be taxed. And what is the decree which has now gone forth in all the earth? *That all the world shall be taxed.* Then it was under Cyrenius, and *now*, (according to the mighty conviction which took hold of me) *now comes the last taxation of Jesus' day of grace.* Valuation, taxation! That is what is on now, a declaration of property, of possessions. And so I read on; who was taxed? *All the world.* I continued to read: "And all went to be taxed, everyone into his own city." Again came a flood of thoughts which I can not recall upon paper. Everyone went, everyone went to his own city. And today, as then, everyone must go to a property valuation, and to a taxation, and everyone must go to his own city; for the King has commanded it. All that each one *has* and *is* must be brought forth, declared, made manifest under the King's own eye. There was no help for it in those days; there is none now. Each one *had* to go then whether he would or not; all must go now. *The King has commanded it!* The order comes from above. The King of kings has through His Holy Spirit ordered everyone now in the end of this age at the close of "man's day," upon this earth to be called up for valuation and taxation, and men's works must be submitted to the same divine valuation and appraisal. The heralds are proclaiming this far and near. And here they come: the rich, the poor; the learned, the ignorant; the strong, the weak; the theologians, the laymen; the great, the small; the princes, the beggars. All, all come; all *must* come, and whether men are willing or unwilling, it is now

becoming manifest what each *is*, what each *has*, what each is capable of, what each really trusts in. "Each to his own city." Each one's life, from his birth forward must be individually scrutinized. It is not a collective valuation or taxation, it is an individual matter, just as at a continental frontier station all must declare what they have, the pockets of self will be turned out, so to speak; each must declare how his life now stands toward God, and in how far he now "*liveth unto the Lord,*" and unto the Lord alone. Has his career all the way from "his city" from his birthplace (natural and spiritual), with all the wonderful divine providences which have surrounded that life—has that career produced at last this, that there is "none of self," that at last it is "Jesus only?" Is not that the valuation, the taxation which must precede the rapture?

Then a flood of thoughts, of illustrations, incidents, passed through my mind. Here are a few:

In Hungary a Pastor said to me once when I wished to hold meetings at his place, "What do you want to do here? The people attend church well here, and pay their taxes well; we want nothing better than that."

Another Pastor, in Mayence, in reply to a question of mine as to God's blessing upon them, answered, "Look what splendid new stained windows we have in our church, is not that a great blessing of God?" In Prague I once visited the great Catholic Cathedral. The verger conducted us around and could tell us exactly the weight of silver of each splendid casket in which were deposited the bones of the saints, he showed us all the treasures and at last the jewel room; but of a living Jesus he knew nothing, so I placed unobserved a tract in the Bohemian language in every confessional box. In Halle I was once informed with much pride that the grandest peal of bells in all the land was to be found in their church. And so on. Before my mind's eye appeared witness after witness who had said in the same spirit, "See what we have, see what we can do, see what we are!"

There appeared great men with a wealth of knowledge, and other ecclesiastical trappings and valuables, and they each and all declared, we have the truth, we know this, we have that, we have experienced the other, we have the right teaching, the right religion, we only have the right water baptism, we have the right celebration of the Lord's supper, we have the right organization, we are the true people of God, we have this pastor or that eminent brother, or this great leader. And so it went on, all came to the valuation, to the taxation. Each and all had something, most

were rich and full and "had need of nothing," and I thought of where such people stood in Revelation 3, and what the Master said to them.

And I continued to read the story of Joseph and Mary. What a couple! What had they to do at that taxation? Why *they* had nothing! and yet they had to go, and so the poor must also go to be taxed. Yes, and they before all. And Joseph and Mary found no lodging, there was no room for them in the inn. If they had been rich they would surely have found *some* room; why the innkeeper would have let them have his own room rather than refuse good gold. But they had nothing and could give nothing, and so they were given a corner of the stable. But in the night God gave them something. Behold, a newborn babe lies in Mary's lap, and next day Joseph must appear before the taxation commissioner. "Joseph, what hast thou? What canst thou yield?" "Ah Sir, I have nothing, nothing." "But Joseph, thou must have something." "No, I have nothing whatever, we are lodging over yonder in the stable because we are so poor." "But look here, Joseph, you must have something." "No, nothing, and yet I have something, I have a child there, a baby, a boy a few hours old, and the angels came to rejoice and tell the shepherds of the birth, and they came from the fields to worship the child as the Messiah." "Joseph, you are a fool, you are out of your mind; you can go." And Joseph went.

And now God seemed to ask me what had I to bring to the taxation. And I could answer, "Nothing, absolutely nothing; I have nothing. I have lost all, I am one of the despised and rejected, and men seek to block my road, and to choke up all the wells of my existence." But again a voice said in me, "Hast thou then nothing." And I looked over the last years when outwardly I had lost all. "Yes, *nothing.*" "But yet, Hallelujah, I have a child, a child, 'The child Jesus.' Is that enough, my Lord?" "Yes, enough." This Jesus is the one thing which has any value in the divine taxation, and His salvation is the "One thing needful." And I returned home overflowing with joy.

Reader, how does it stand with you? What hast thou still? We are in the time of the end, the Spirit of God is calling thee to the taxation. What rises before thy view, what hast thou? Dost thou bring men, things, acquirements, possessions, all thine own? Dost thou bring thy works, thy accomplishments, dost thou bring anything of thyself? Then know thou that nothing of all that is of any value—Jesus only.

Unity and Separation

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HERE ARE no more important questions pertaining to the work of the Church in the fulfillment of its great commission to disciple all nations than those relating to unity and separation. To know when we should stand unitedly, immersing in the blood every impulse toward separation, or when we should separate ourselves from others, is of vital importance, and yet the principles that should guide us are so simple that many mistakes that are made are surprising.

There is but one thing that justifies separation and that one thing is impenitent, rebellious sin. What untold suffering and defeat would have been avoided in the past and current history of the Church had this truth been fully realized and lived up to. There is but one thing that has separated us and God and that is sin. But for sin God would be with us in visible presence now. Nothing else had anything to do with our present sad plight in the world but sin. Nothing else has that disintegrating, separating, destructive effect but sin. With that one thing out of the way, under the blood of Christ, the love of God at once begins a constructive, uniting, up-building work that perhaps goes on forever.

Mere differences of opinion, in our present, imperfect state, is no ground for separation—provided no grains of sin enter into them—such as pride of opinion, selfishness, etc. Mere HONEST differences of opinion will not even suggest separation to hearts filled with divine love. The hundreds of petty little divisions and subdivisions of the people professing the name of the ONE CHRIST is an exact reflection of the lack of divine love in the hearts of those responsible for such divisions and is therefore an evidence of the presence of sin—the only separating agent.

“For whereas, there is envying, and strife and divisions among you, are ye not carnal, and walk as men?” 1. Cor. 3:3.

I mention this because so many have urged and stood for division over mere differences of opinion, etc., under the honest belief that they were doing God service. We will see presently how and when we may do God service by urging and even insisting upon division, but it is not on the ground of honest differences of opinion in the entire absence of sin. This is plain when we consider the above declaration of the inspired apostle.

We see that he attributes the strife and division to CARNALITY (sin). Many of us think our separation from other groups of Christians is due to high motives when they are due to just the opposite—to CARNALITY, if not in ourselves then in the others—and if we are consenting to the separation the carnality is in us. There are separations forced upon us at times and in such cases we may be blessedly sure the carnality is on the other side of the division line, but if we have fostered the separation on any other ground than that impenitent sin demanded it we deceive ourselves in thinking we are innocent. There is no greater crime than that of unjustifiable schism.

Now let us see when separation is justifiable, yea essential. This is in every case of impenitent rebellious sin. Read the fifth chapter of 1st Corinthians. The closing verses make plain our duty in such cases. “Therefore put away from among you that wicked person.” And this command runs all through the Bible. In fact, the whole plan of redemption is one of separation from sin. That is the very meaning of it. Salvation means separation from sin and re-union with God. This is the single great purpose of the coming and sacrifice of the only begotten Son of God. To this end all of the power and grace of God is directed, bless His holy name. Conviction is the realization of sin; repentance is godly sorrow for sins; faith is the lively hope of deliverance from sin; regeneration is the re-birth of the spiritual nature previously destroyed by sin; sanctification is the cleansing of the heart from all sin; healing is deliverance from physical effects of sin; the baptism in the Spirit is the re-union with God which brings His strength and power into the heart to war against sin now happily removed to the outside; the gifts of the Spirit are to qualify us for the work of bringing a like salvation from sin to others. All matters of doctrine, government, gifts, helps, graces and powers are but means TO THIS ONE END of separating mankind from sin and uniting it to God. Therefore HOW MONUMENTAL is that error which will leave an Achan in the camp, a Judas or an Ananias!

For this one thing I quit the Methodist organization years before Pentecost came the present time. I steadfastly refused to separate over differences of construction of the old Methodist standards, but when I found beyond any doubt

that, as a Methodist pastor it would be impossible to put hypocrites out of the congregations if they were sufficiently powerful and influential with the officers higher up the line, I quit instant. One Bishop said "when a preacher and a layman cannot get along together there is but one thing for us to do, that is to move the preacher because we cannot move the layman." They not only could "move" the layman but in failing to do so when he is in open sin they and all those fellowshipping them become partakers of his sins, and being determined to do no such thing I quit—and God has graciously blessed a constructive work outside of that organization.

Running back over these thoughts can we not see how simple are the principles which should govern us in matters of unity? In times past when we have been standing stoutly against sin in the camp there have been those who exclaimed: "Oh let the Lord attend to the sinner." Now Paul says above that the "Lord judges them that are *without*" (over whom *we* have no jurisdiction of course), but "do not *ye* judge them that are *within*?" *Therefore* put away from among you that wicked person." It was not God but the *children of Israel* who were required to take Achan and his traps outside the camp and destroy them. It is true that God dealt with Ananias, but only *after* Peter had faithfully took his stand against his hypocrisy. Had Peter compromised with Ananias we all know that God would have held Peter equally guilty, but the very thought of Peter tolerating such a sin after Pentecost is all but impossible. We then have a duty to perform in the case of sin in the camp—a *first duty*, that of denouncing it and of separating from it—after that God will undoubtedly attend to the sinner.

On the other hand when mere differences of opinion have arisen and we have striven to preserve unity there have been those who stoutly demanded a separation. They generally quote such scripture verses as the 3rd of Amos, 3: "Can two walk together except they be agreed?" They overlook the context there in which God says: Verse 2: "Therefore will I punish you *for all your iniquities* (sins). Can two walk together except they be agreed?"—clearly referring to the case of God and the chosen people then in a state of *sin*. In other words the disagreement *he* refers to is not one of the head *but of the heart*. There is not the slightest justification in that verse for separations based upon differences of

doctrine among *Christians*. (Of course there are doctrines of devils, and doctrines which divide Christians from the rest of the world, but in such cases the real difference is in the heart, one is a Christian and the other is not. I have been talking about differences of the head *between real Christians*, of course.)

Every old Sanballat and Tobias in the land is looking on as we try to rebuild the temple in this latter rain movement and chuckling with equal glee when we separate wrongfully or when we embrace one of his sinful members. With the help of the Lord let us resolve to *do neither*. Let us ponder the *Word of the Lord* in the Spirit, know our duty and our rights in these matters and then endeavor to carry them out in everyday life.

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