



The days of Heaven on the Earth

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

The Two Builders

The Necessity of Laying a Good Foundation

Sermon by William Hamner Piper, November 6, 1911



WILL read in the seventh chapter of Matthew from the twenty-first verse to the end of the chapter, the story of the two builders.

I feel led to speak to you today in a very simple, straightforward, heart to heart way, on the seriousness of living. We have to exert an influence whether we want to or not, and the silent influences, the unconscious influences, are the most powerful of our lives. One of the great and good men that has lived and blessed humanity wrote out a great many resolutions and principles by which his life was governed, and one of them comes in my mind at this point. It is this: "Resolved, that I shall so live as I shall wish I had lived when I come to die." Life gets a little more serious for most people when death stares them in the face. But there ought not to be anything to straighten up then; there ought to be no dirty corners to clean out when the hand of the enemy is laid upon you. Perhaps there are some lessons to learn in the hour of sickness that some will not learn in any other way, but they ought not to be of such a nature that concern the integrity of our lives and the faithfulness of our hearts to our Lord and Master, in any conscious way at least.

It is a serious thing to live. Let us think of the seriousness of life, for "It is appointed unto man once to die, and after that the judgment." As a man lives, so he dies, and as he dies, so he goes to the judgment bar of God. We must all stand there to give an account of the deeds done in the body, whether they have been good or bad. The sin you committed this morning, or last week, or ten years ago, that you think you covered, has only been hid from your friends. You can never hide it from God. Think not because no man sees, such things shall remain unseen, for they shall all be uncovered some day.

What kind of material are you using in the building you are erecting? What kind of foundation have you laid? If the building is to be one of importance it requires a good foundation. In constructing the large buildings in Chicago they can not get good foundations; they have to make them, and so they start to do it in a very serious way. You have seen the great weights of hundreds of pounds, a kind of hammer, and the great piles or trees, stripped of their limbs, thirty,

forty, and fifty or more feet in length. They drive these down into that soft muddy soil, one close up against the other, and then they cover them with cement, and that makes a splendid foundation. If they were simply going to put up a tent or a little shack, all this work could be saved, but if they are going to put up a building that is to be durable, that is to stand the storms, a good deal of time and care must be spent on the foundation. For what will it profit if they spend a million dollars on a building, line the walls with gold and silver, and fill it with rich furnishings, if the foundation is not well laid?

And what will it profit you in your profession of life, in your words or in your testimony, if the foundation is not well laid? Much depends upon the foundation. People have made shipwreck of life because they didn't have a good foundation. Some in seeking the Pentecostal blessing have received God's precious gift, but they were not well grounded in the Word of God, their Christian character was not well developed, and the blessing was too heavy for the foundation. They undertook to live on emotion and spiritual ecstasy, and while it is blessed, and I enjoy it as much as anybody, yet after the transfiguration comes the battle. After you have been filled there are some real battles to fight, and you will find them tomorrow if you do not meet them today. Something will come along tomorrow to test what you have, if you meant what you said today when you said "Glory to God." It will test you as to how deep it goes; whether it is only from your lips or from your heart.

A good foundation must be made, young man, young woman. If you have had good training in your life, you have had something infinitely better than many, for there are ten thousand young men and women in the world today who have money but no character to stand against the temptations that beset them on every hand. There are many things worse than being born in a poor home, provided God is honored in that home. Christian character is a most important thing in this world, and one of the essentials to a Christian character is a good foundation. A great deal of responsibility is on you, father, and on you, mother, with reference to how you train your children in their youth. It means a good deal more to my heart to talk about that now than it used to, and it is going to mean more as

the days come and go. When they are little they tread your lap, and when they are old they sometimes tread your heart.

Build a good foundation. I'd like to see you stand before the judgment bar of God if I should be privileged to stand there with you, and I'd like to see the character sufficiently developed to be able to stand the fire of the judgment day. Paul writing to the church in which he had labored, and where he had spent much energy and soul agony, told them they who had been saved under his ministry were to be his hope and his crown of rejoicing in the day of the Lord Jesus, and so will you be to me, some of you at any rate. I trust our characters and our words will stand the fires of the judgment. Whatever is of wood, hay and stubble will be burned, but the gold and the silver will be purified by the fire.

Jesus was very much given to use every day illustrations in order that He might impart a great spiritual truth. They had listened to Him as He taught on the mountain side, for this is a part of the Sermon on the Mount; they had listened to the wonderful exhortation that fell from His holy lips. They were amazed at the authority and purity and power with which He spoke, and were forced to say that no man ever spoke as He spoke, and then He tells them He doesn't want them simply to be hearers of the Word, but to be doers also. If you attend the services of God's house regularly, and sit under the teaching of the Word of God, and do not obey the Word and live a Christian life during the week, then you are simply a hearer of the Word and not a doer, and your house will be swept off its foundation one of these days. One of these men in this lesson dug deep. That is repentance, that is confession, that is restitution, that is humiliation, that is real contrition. You have to go deep in your life, dig deep, to build well, and I want to say also that the necessity of digging deep is not simply at a time when you are seeking salvation, but it runs all through your Christian experience. You need to dig deep continuously, and have the old wells cleaned out.

One man hearing the way to dig deep was to repent, confess and restore, set about to do it; the other man said, "It is too much trouble to do that. I want a short cut." Satan always advocates a short cut. He tells you that although your specifications call for a certain quality, you can put in a little cheaper grade, nobody will know it; that instead of giving sixteen ounces to the pound you can make it fifteen, and he says even to godly people that thirty-five inches to the

yard is enough. And so he tells you not to dig deep in order to lay a good foundation; that all you need to do is to believe and that will give you salvation. But there is no short cut in the kingdom of God except you cut it short in righteousness. We must dig deep if we would draw water out of the wells of salvation. If we go down into the human heart with the shovel of repentance and the pick-ax of obedience, we will dig out the selfishness and the deception; the covetousness and the backbiting, the pride and the meanness, and as we throw these out of the human heart, we will find rock at the bottom and that Rock will be Jesus Christ. On Him we can build, and the gates of hell shall not prevail against the building that is erected on that foundation.

I am not going to say that the way of salvation is so easy you do not have anything to do. It is exceedingly easy on the divine side, for everything has been done, but on the human side you have to recognize the fact that you are a sinner, and the quicker you get to that place, the sooner you will get the realization of forgiveness. The reason why multitudes of people go on year after year not having a clear witness of their salvation, is because they do not have a good foundation; there is not a genuine and thorough repentance. There is no use in saying your sins are under the blood if they are not confessed. God cannot forgive sin that is unconfessed. The very beginning of the Gospel is repentance. We must be established on the Word of God, not upon mere feeling, or some experience, but upon God Himself. If you get established in an experience, when your experience changes you are gone; you have nothing to stand on. My brother, my sister, get established in God, and then when the storms rage and the billows roll high, the house will not be moved from its foundation. I have often wished that by some spiritual operation I could make a young man or a young woman see life in its seriousness, as I see it at the age of forty-three. You'd be saved from a great deal of foolishness and pain and sorrow, and anguish and broken-heartedness, if you did.

Paul writing to one of the churches he had established, said, "Ye did run well, you made a good beginning, who did hinder you?" There are multitudes of people who make a good start, but they do not build well; they do not have the right kind of material to put into the house, and if you do not put good material in, Satan will be sure to find the weak place. If you are building walls and you profess to put in fireproof material, and your neighbor's house gets on fire, it won't

strike your house where it is strongly protected, but if there is a weak place anywhere the fire will get in. We must see that the material we put into our spiritual building is fireproof, so it will stand the fires of persecution, the onslaughts of the devil, and that the fires of judgment will not destroy it. If it is built of "wood, hay and stubble," it will be destroyed, but the "gold, silver and precious stones" will abide.

The weak places in our building must be torn down and rebuilt with good material. Some one's weakness is pride, which is of many different phases. Pride is very subtle. If it cannot manifest itself in one way, it does in another. We all know the struggles against pride in our early Christian experience, and often when we root out one form of pride another comes in. Some forms of pride we have been very slow to recognize. One of the most subtle is spiritual pride which stealthily creeps into the lives of deeply spiritual people and cripples them. We see it in those who have made great consecration and forsaken all for Christ; it hinders their usefulness for God, and is an opening wedge through which other evils enter.

Another kind of combustible material in these buildings of ours is covetousness, which also has many different forms and is found in all classes of Christians. No sooner do we make our consecration than Satan is on hand to attack us in our weak places, and if we have been covetous in the world, if that has been our weak spot, it is the place where we will be attacked in our Christian life unless God takes it out. The sin of covetousness does not necessarily confine itself to love of money, but inordinate desire along any line. We can be covetous for position, for honor, or for supremacy in the church of God. Are you putting this into your building? These things will be mighty costly. They will cost you many a sorrow, many a heartache, and rob you of much joy and peace in the Holy Spirit. This material all came from the devil's factory. He made it, and if you put this kind of material in your house don't be surprised if he comes to claim his own, for he will slip into the house in that weak place, through that bad material that came from him. Good material must go into the superstructure as well as in the foundation to have a good building. Even though they do go to the trouble of driving in those great long piles for the foundation, and putting in the concrete, the material for the building must be fireproof. They boasted some years ago in the city of Baltimore that their city was fireproof; most of the buildings were made on the line of steel construction, great steel

girders, and when the fire came and made inroads into these buildings that were made of steel, the steel began to expand, and as it expanded it pushed out the walls and down they went. But they told me the buildings that were made of concrete stood in the midst of the fire, and so far as the walls were concerned, they were unharmed. Every one's work shall be tested at the judgment day by the fire of God, and it would be a good thing to have our work pass through the fire now, so it will not have to be burned at the judgment. Hour by hour, day by day, and week by week through our lives we are building and though some of the work we are putting in the building will never be seen, it must be good. The safety of a whole building will depend upon its having good material on the inside, hidden away where no one sees. The thing you let creep into your life that no one sees, will sap it spiritually, if it is something you would be ashamed of.

Put the Word of God in the foundation, the Word of God in the walls, the Word of God in the superstructure, and if your heart is pure God will shine out through the windows of your soul, the eyes. Build with clean hands and a pure heart, and a mind surrendered to God. The reading matter you store in your mind must be such that will not degrade your character, and drag your soul down to hell. Some people are very careful about their companions, but a bad book may do you more harm than a companion, for while you are reading that book you have to think as that author thinks. You may brace yourself against it, but he has you at his mercy.

Make a good start today if you have not done so before, in erecting a building that will glorify the Lord.

"Take time to be holy,
Speak oft with thy Lord,
Abide in Him alway
And feed on His Word.
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek."

Let there be a little looking in, and let us see about the kind of material we are putting in our building, and if you have been taken off your guard, and perhaps have said something that wasn't quite right, you had better not only tell God about it, but tell the person against whom you have spoken about it.

"Oh, many a shaft at random sent
Finds mark the archer little meant,
And many-a word at random spoken,
May soothe or wound a heart that's broken."

A Christlike character is the only one that will stand. But it takes time to build character. A good character is not formed in a moment like the mushroom, but like the oak tree in the forest, it grows stronger because of the storms and the tempests through which it passes; every storm makes the roots go deeper, and when men build ships, upon which are to be entrusted the cargo of thousands of human lives, they go, not to the mushroom that springs up in a day, but they go out to the forest to the sturdy oak that takes perhaps centuries to grow. So do not be discouraged when the storms come, when the winds blow and the tempest rages, but take a deeper hold on God, and establish yourself more firmly on the eternal Rock of Ages.

We see two people who to all outward appearance seem to be equal, but in the hour of temptation one goes down and the other doesn't. What is the reason? The one had a good foundation, and the other hadn't. The one put good material into his building, sought God on his knees, and read the Word; the other said, "I am going to have a good time. I am not going to church all the time; fun is all right." Ah! there are two kinds of fun, and you cannot take even a good kind too far without getting into trouble. Don't neglect the Word of God. Don't neglect taking time with God, because you cannot be developed spiritually unless you do. You can get saved in less than five minutes, but you cannot develop Christian character in that time. It takes persistent application. I was interested in reading the other day of Elihu Burritt, the educated blacksmith, who, while his iron was in the fire getting hot, had his book studying, and while working from ten to twelve hours a day, Elihu Burritt, without any college education, became the master of fifty-seven languages. Because of the lack of money at one time he walked one hundred miles to Boston that he might find something in the public library. Not finding what he wanted he was told that in Worcester, fifty miles away, the librarian there could give him the in-

formation and he walked to that city and found what he was looking for. If Elihu Burritt could do that to develop his intellect, why should we not be willing to make such effort to develop our spiritual natures? He didn't become an educated man in a day. We will not become spiritual men and women in a day, but by line upon line, and precept upon precept, we will reach the goal. It is quite worth while. The men and women who have moved this world Godward are those who have been faithful in the humdrum life and daily toil of the home; they are scarcely known outside of the home circle, but have lived their lives in a quiet way for God; men and women who have built well on a good foundation. Oh, what a sad thing it is! how unspeakably sad, and how disastrous to the church of Christ, when some one who has been looked up to as a great spiritual light, makes shipwreck. May God save us from such a fate. But let no man think he can stand in himself; "let him that thinketh he standeth, take heed lest he fall."

What will you do today? Will you lay a good foundation and build with good material? God will need all the strong Christians He can find in the next twenty years, for the shadows of the tribulation are upon us. Are you going to be a stumbling stone? a hindrance? or like the oak that spreads out its branches and protects the sheep under its boughs from the driving rain? Which will it be?

I am glad that the material is free. It doesn't cost anything to get the material, but it costs us something to put it into the building. It costs us something to say "No" at the right time, and to say "Yes" to God. It costs us some humiliation, some self-sacrifice; it may cost us persecution, and misunderstandings to refuse to put bad material into this building, this character of ours, but we are building for eternity.

No labor should be too arduous, no toil too strenuous, no sacrifice too great for the building that will last through all the countless ages that are to come.

Empty Seats

ARE YOU going to church this morning, Susie?" asked Doctor Clarke, lying back in his easy chair, with his morning paper. "A doctor who is out day and night can't be expected."

"No; I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clarke curled up on the couch, with the Bible she had not opened for a week, but it soon dropped from her hand.

She was aroused by a strange voice saying: "Now, my good imps, what have you done today to weaken the Kingdom of God?"

The voice came from a suspicious-looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred and kindred passions.

"We have been busy today making empty seats in churches," one began.

"Nothing could please me better," said the king.

"I persuaded one man that he had a headache, and kept him from the sermon that might have changed his whole life."

"I induced one good man to slip to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," said one imp.

"I worried a good sister about her old bonnet, until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's word stay at home to repine over their trials. I just said to them, 'Oh, these rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.' That way I kept many poor people home whom the rich would have been very glad to see."

"That is one of the best ways to cheat poor people out of Heaven that I know of," answered the king with approval. "But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"I'm the weather imp," said one gloomy fellow. "I go around persuading the people it is going to rain, or it is too cold, too damp, or too hot to venture out to church. It is enough to

make even your gloomy majesty laugh to see these same people start out the next day in the wind and weather. One would think it is a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian that has no more concern about the weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"The people we keep away are indifferent, generally good-for-nothing folks, who are hardly worth getting into the kingdom of his majesty, but I have a plan that empties seats of the workers in the church."

"That is just what we want," said the king.

"I make these people overwork on Saturday. For instance, I make some good man the preacher depends upon, or some devout Sunday school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out."

"Splendid plan," said Satan.

"Yes, it works well with delicate women. If they clean house or have Saturday company, they can be kept at home without knowing they have broken the Sabbath the day before. A church party late Saturday night helps the empty seats."

"You are doing finely, my imps," his majesty said, warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all week, but there will be no results preaching to empty seats."—*Exchange*.

The Book of Revelation of Jesus Christ

Eleventh Lecture—Christ Coming in Glory

D. Wesley Myland, 349 North Garfield Avenue, Columbus, Ohio



OUR TEXT is a Hebrew word of four syllables and everybody can pronounce it. It is the shout of the true church, gathered out of all the churches during the Gentile times, which are not yet finished. The word is "Alleluia!" (Rev. 19:1). And the second time they said, "Alleluia!" And then all creatures on the earth and every animate thing everywhere saith, "Alleluia!"

You must learn that old Hallelujah chorus, for if you would sing it up there you must practice it here. There the coronation hymn will be sung,

and they will "crown Him Lord of all." I thank God we have come to the place in this book where the coronation hymn is sung, and the Hallelujah Chorus rolls forth.

Chapter 19: "After these things"—What things? After the seven years, the week of years, when the tribulation is over. After all the things have occurred we have been looking into from the first verse of Chapter 6 to the end of Chapter 18—Division 3 of the book. After these things we are introduced to Division 4 of the book, which is occupied with the *epiphany* or appearing, the full revelation of the Lord Jesus Christ on earth.

CONVERGING LINES OF VISION.

We have followed the several lines of prophetic vision through that scripture, Chapters 6 to 18, through the seven years of tribulation, and now come to the glorious consummation when Jesus comes back to earth. And while I cannot appeal to your eye, because of lack of chart, I think I can draw you a word picture that will help your ear. I illustrate it by my hand. There are five fingers, counting the thumb. All those fingers converge into the palm of my hand. All these lines we have been following through these chapters converge and culminate into the nineteenth chapter, the *epiphany*, the appearing of the Lord Jesus Christ. You will notice every one of these lines we followed carried us up to a statement regarding the epiphany of the Lord Jesus Christ, but we have to go back in each case and bring up each line to its close before we could have the epiphany; we have to take up one line of the plot, and then take up another line until we have them all brought up, for this book has the greatest of all plots, and all parts must be brought up to the great sequel at the end; the sequel of the ages, of all creation and redemption; of promise and of fulfilment. Therefore, I say, we must go back in each case and bring the five subjects up one after another, which are: Antichrist, Powers of Evil, Israel, Tribulation Christians and Babylon. Israel, as you will notice is the center line.

These five lines I am going to enumerate briefly as a recapitulation. The *first* line was the Antichrist beginning in Chapter 6 as a king and conqueror on a white horse, with crown and bow; a real good, promising fellow, making his covenant with the Jews, and overturning every apparent enemy of the Jews. The Jews think he is helping them back to their preeminence as the people of the earth. We run that line through from Chapter 6 up to the epiphany, with all these political, commercial, industrial and social consummations, the participants crying for the mountains and the rocks to fall upon them and hide them from the face of the Lamb that is coming back. This line runs up to the conclusion of the first half of the week.

Then in the second half of the week we have four lines, the second is the great cosmic and seismic judgments controlled by Satan himself. This we call the Satanic line, or Powers of evil, where he comes down and opens up the abyss, and you have those awful spirit-horses and dragons upon the earth, working their great slaughter.

The *third* line is the line of the Jews or Israel, God's ancient people, which constitutes the central one of these five lines. These are in the midst of it all and yet protected by God through it all. You are in the midst of evil today, but thank God you may not be of it. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15.

Remember that God's people are on the earth all through these times of tribulation. The Jews, and the tribulation saints, as well as the wicked are all here, and people are being saved right in the midst of all this persecution and awful deviltry. Don't say to me, "It is my environment; if I had different environment I could be a child of God." You can live a child of God in a cess-pool of iniquity, with impurity and rottenness all around you, and have a pure sweet life, wholesome as heaven. Why? Oh there is a mighty reason; it is because a higher spiritual law will operate in you, and despite the fact that you live in Chicago, or near Chicago's slums, or in Chicago's workshops that are the vestibule of hell, with their drunkenness and depravity and skepticism, nevertheless, "greater is He that is in you than he that is in the world." There is a law working in us that neutralizes, and even overcomes and uses the evil as a help to grace and to God.

The *third* line is composed of Jews, and the *fourth* line of tribulation Christians, with the 144,000 which the Jewish people bring forth, and this line also runs through to the epiphany of Jesus. The *first* line is again taken up in Chapter 13, which is Antichrist, now a beast, no longer a king; not a great ruler deceiving the people, but a beast coming up out of the abyss, and a false prophet joined with him, and the three forms of great demon operations and worship; the three frogs,—Theosophy, Spiritism and Christian Science, all of which are revealed in Chapter 15, and all head up to the epiphany.

In Chapters 17 and 18 the *fifth* line is taken up, that of Babylon, the last of all; Babylon sunken down into excessive iniquity like Sodom, like the days of Noah. Rome heads that system and with her all other pseudo-Christian bodies in the earth at that time are correlated, including the bulk of all secret orders. All these systems put together constitute the great Babylon, and this line also runs up to the epiphany of Jesus, in the last verse of Chapter 18; the appearing of Christ and the preparation for the introduction of the millennial age, all these converge and culminate in this great and glorious consummation.

THE EPIPHANY.

Now we are up to Chapter 19. We want to note some important items here regarding this chapter. There are perhaps six items and the best way to get a full view of the chapter is to look at it item by item.

The *first* item is *the true Bride*. The bride of the Antichrist has been tried, condemned and executed; then the true church, the Bride of Christ, that He so loves, and which so loves Him, is brought forth by the heavenly host, to the music of the wedding march, which is the old hallel of Psalms 113 to 118. This is sung by the Jews, the Bride joining, and then amid the joyful sound of many voices, the coronation hymn is sung by these as the Hallelujah Chorus of this great multitude, a multitude made up of the Bride, the two sections of tribulation saints, the four living creatures, and the twenty-four elders, all joining in the antiphonal chorus; and all the ends of the earth join in and say, "Alleluia! etc!"

The *second* item therefore that greets us is *the song of the Bride*, the seventh song of the book, the closing song, the wedding hymn. This is what all our song practice is bringing us to, all the results of our worship. There are four Alleluias in this great song. The Bride sings the chorus to the hymn, then the first and second sections of tribulation saints take it up and trill the antiphonal chorus, which was the same with the Atonement song in the translation song of the Bride in Chapters 4 and 5. The four living creatures and the twenty-four elders take it up, and then all the living creatures in the earth join in, and thus there are four parts to the song, and four "Alleluias." It is a great antiphonal chorus; it will be sublime and will be the answer to what we have said in our hymnology on earth:

"Well, the delightful day will come,
When my dear Lord will take me home,
And I shall see His face;"

but until that day comes

"I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine."

This is the marriage song, the seventh song, hence the song of perfection, of completeness. The Bride comes forth with her glorious Bridegroom, with her blessed company of virgins, companions and servants; virgins, 144,000; companions, first section of the tribulation saints, and servants made up of the second section of the tribulation saints, who are the palm-bearers

and the harpers waiting on the Bride. Here you have the two regal loyal companies according to the Psalms, according to the New Testament; one precedes and the other follows the Bride into the marriage supper of the Lamb. Then comes the *third* item, one of the *great beatitudes* of the book:

¶ "Blessed are those who have been called unto the marriage supper of the Lamb." And he saith unto me, "These are the true words of God." Rev. 19:9.

Oh yes, this will be no sham; no empty plates at that banquet; complete but free, purchased by the blood of the Lamb; free to him who has been washed and redeemed by the blood, and has on pure linen. He can come in as a priest of God and "sit down with Abraham, Isaac and Jacob in the kingdom of God." This great banquet introduces the kingdom. Then will come true Matt. 25:1, and also Matt. 19:28, wherein He says, "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." At this time the twenty-fourth Psalm will be fulfilled.

This ought to inspire any man or woman to leave the service of the devil and come out on the Lord's side, and say, "Spirit of the Living God, purify my heart and get me ready for that day: Lord Jesus, I yield allegiance to Thee today, Thou King of kings, and Lord of lords!"

Then we come to the *fourth* item, *the armies of the heavens*, in purity and faithfulness, clad in white linen, seated in victory, upon white horses just like Christ. Purity, faithfulness, and victory! These three things characterize the armies of heaven. Why? Because they must characterize those who join it on earth. You know you have recruiting officers in every large city, recruiting soldiers for Uncle Sam's army. He can't get enough—not so much because of insufficient pay, but because of the strict discipline, for the ordinary American citizen hates discipline. We are in the days of insubordination on the earth. People will do anything but subordinate themselves to each other, but oh, pity the life that does not know the wholesome, educating hand and restraining arm of discipline! Pity that life, for sooner or later it will go down in the vortex of licentiousness and liberty of the flesh.

But as I have just said, three things must characterize the soldiers of this army—*purity, faithfulness* and *victory*. If you let God purify you, He will speedily make you faithful, and you

will be in the place of victory. Let the fire of the Holy Spirit burn all self and sensual desires out of you, until you become pure in thought and motive, and then it will be easy to be faithful in service. But it is hard to be faithful with impure motives in your soul, impure desires in your spirit, and impure thoughts controlling your mind. Get down before God on His altar and let the blood flow over you. Get down on the altar and let the oil be put on your ear and your thumb, and toe, purified and anointed. Oh it is delightful to be faithful! "I *delight* to do Thy will, O my God!" And when you are faithful it is easy to have victory. "This is the victory that overcometh the world, even our *faith*," and to the degree that we are faithful, even to that degree will God Himself, in Christ, be our Victory, and we become more than conqueror through Christ who loved us.

Here John saw the heavens opened and says:

¶ And behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge, and make war. His eyes were as a flame of fire, and on His head were many diadems: and He had a name written, that no man knoweth but HE Himself. And He was clothed with a vesture dipped in blood: and His name hath been called THE WORD OF GOD. And the armies in heaven followed Him upon white horses, clothed in fine linen white and pure. Rev. 19:11-14.

There is your purity, faithfulness and victory; things that must characterize the saints of God. Here again we have Christ's seven-fold name, Faithful, True, Righteous, Judge, Word of God, Almighty, King of Kings and Lord of Lords. Concerning His Name there are two striking things—He has an *inner* name and an *outer* name. This is an important point which many students of the book overlook. Notice in verse 12 He had many diadems, and a name written that no man knoweth but He Himself; that is His *inner* name. In verse 16 we are told He had on His thigh a name written, "KING OF KINGS, AND LORD OF LORDS." That is the *outer* name. The inner name no one knoweth but He that hath it. The *Word of God* is His inner name—this the world does not see or believe. He is the *logos*, the living Word of God, by which all things were created, redeemed, and then preserved. It has three elements in it. It is a creative word, a redeeming word, and it is a preserving word. The world will see and know Him by the outer name; it is on the banner, on His thigh, probably on the sheath of the sword, but the redeemed shall know Him by the inner name also.

This is the Ever-victorious One—the King of kings and Lord of lords. Those who recognize

His inner name become overcomers and to these is given "the little white stone, and on the stone a new name written, which no one knoweth save he who receiveth it." Rev. 2:17. That is the hidden name of Christ, the Word of God. They kept the Word and, in turn, it kept them. The Psalmist puts it right, "Thy Word have I hid in my heart, that I might not sin against Thee." It is the living Word as a living power that keeps you, in the midst of unbelief and scepticism.

Jesus has an outer name, and so will His over-coming ones have an outer name, and it will be in harmony with the inner one just as His is. Read Chapter 3:12 and you will get the outside name of these overcoming, victorious ones that are to make up the army of the heavens. It is, "HIM THAT OVERCOMETH."

Then we have some other things mentioned about Christ: His *eyes* are a flame of fire, which means perfect discernment, revelation and understanding; His *head* has all the diadems on it, all crowns come to Him now. Antichrist was trying to get them, but all he got were gilded, not golden. Here are the royal diadems set with all the jewels of the earth. Malachi tells us He will take them out as a special treasure. As to His *robe*, His vesture—what is it that covers Him? The same that clothed us. His blood; righteousness through His blood. His vesture, His robe, is scarlet, just as it was when He came from the winepress yonder, dipped in blood, the blood of His redeeming love and grace. His *hand* holds a sharp sword, the Word of God, which is the power of God. As to His *feet*, they tread the winepress of the wrath of God, and, like Joshua of old, all the land His feet touch becomes His people's possessions. I want you to see that He not only has a seven-fold name, but a seven-fold work to do. On His *thigh*, loins, the place of strength, appears "King of kings, and Lord of lords." Now herein we have the seven-fold name, the seven-fold work, and the three-fold glorification—purity of spirit, faithfulness of soul, and victory in the physical life.

And then the *fifth* item is the *great battle*, which we have touched on so much. We need just a brief look at the great battle of the day of the Almighty, introduced in Chapter 14:19, 20, and mentioned in Chapters 16:16 and 17:14, as we found in running up those different lines to the epiphany. The Antichrist and his followers march up to Jerusalem to do battle with the King of kings, and the angel calls to the fowls of the heavens to come and gather themselves to the

judgment of God. This is not the Lord's supper, but the Antichrist's. At this supper the fowls of the air come and eat the "flesh of kings, and the flesh of chief-captains, and the flesh of mighty men, and the flesh of horses, and those that sit on them, and the flesh of all men, both free and bond, both small and great."

This is the battle of Armageddon, of which it is said that blood shall run four feet deep and two hundred miles long, the whole length of Palestine, from the slain of the Lord, which shall be in that day. Ezek. 39:17-20 gives a vivid picture of that battle.

Then comes the *sixth* item, the *doom of the beast*, the Antichrist, and the *doom of the false prophet*, in the lake of fire.

THE MILLENNIUM.

Now let us look at Chapter 20, which tells of the Millennium and constitutes the fifth division of the book. It is one thousand years of righteousness. The *first* item is *Satan bound and in prison*, verses 1-3, no tempter and no interferer. He is interfering continually now, and tempting. We may in prayer claim victory over every seducing spirit, but he is still oppressing; the saints of God cannot come up to make their offerings and worship, but, as in Job's time, Satan comes also. But then there will be no more interferer. There will be no opposition then to people doing right, and if there are any innate evil motives left, there will be no opportunity for development or manifestation. Oh wouldn't that be a blessed thing now? But in these present evil days even after we are crucified and dead to the self-life, we are never through with the devil. There are temptations from without, and people get puzzled, and think there is something wrong within, but not necessarily so; it is the power of Satan from *without* and we must *resist* him in faith, in the *name of Jesus Christ*.

Satan is bound by a strong angel who opens the abyss, and he is put into it. I suppose he does not like to have it open any more, but the angel comes down and opens it. We are told in Chapter 9 that he let all the demons out of the abyss and they swarmed over all the earth, and brought on that deadly, intense tribulation, and Satan hopes, I suppose, to stay out of it forever, but he is mistaken. Down comes the angel who has the key to the abyss, and Satan is put into it. The Antichrist and the false prophet are already in the lake of fire, but Satan is to be down in the abyss for a thousand years.

The *second* item in this chapter is in verses 4

to 6, which tells about some of the first resurrectionists, and the position they occupy. Dr. Tregelles has a very interesting and helpful note here, which embodies a nice point in Greek exegesis. It is this, "that often there is first a general statement which is followed by one or more clauses that contain a specific description, although included in the general statement." This is true of the verse here given:

¶ And I saw thrones, and they sat upon them, and judgment was given unto them:—Rev. 20:4.

This is the general statement which is followed by these specific statements:

¶ And I saw the souls of those that were beheaded because of the testimony of Jesus, and because of the Word of God, and those who had not worshipped the beast, neither his image, and had not received the mark on their forehead, and on their hand; and they lived and reigned with Christ a thousand years. Rev. 20:4.

There is an exact parallel of this thought in Chapter 1:7. The general statement is, "Every eye shall see Him"—the specific added clauses are, "and they which pierced Him," etc. But this last clause is included in the first and is added only for emphasis and clearness; so it is here with the clauses, "and had not worshipped the beast," etc.

Now Antichrist was not a beast in the first half of the week, when the first half of tribulation saints were gathered out. What did they do? They were beheaded simply for the testimony of Jesus and the Word of God, but the second section of tribulation saints were slain and got the victory over the beast, because "they would not worship him nor his image, nor receive his mark on their forehead nor their hand"—exactly the same as quoted about the second section of tribulation saints in Chapter 15, towards the last half of the week. I told you I would bring you the Word of God for an emphatic statement concerning the three classes.—the 144,000, the *first* section tribulation saints and the *second* section, which three classes complete the first resurrection. Now what is added? "They all lived and reigned with Christ a thousand years," the 144,000 sitting on thrones and judging Israel. The bride is in two bodies, one celestial and the other terrestrial; one Gentile—"first fruits"; the other Jewish—"the remnant according to the election of grace."

¶ And the rest of the dead lived not until the thousand years were completed. Rev. 20:5.

This then that I have been talking about is the first resurrection, and it is made up of the three groups already mentioned.

¶ Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him the thousand years. Rev. 20:6.

The *third* item is the *thousand years* herein mentioned twice. Now let me tell you something about this thousand years. There are *seven* great facts or conditions which the scriptures tell us will obtain during this millennial reign of Christ on earth.

First fact, perfect liberty of *conscience* and *conduct*. God will be able to trust His people then. They say the constitution of the United States gives liberty to everybody. It does not. There never was a constitution written on the earth, that gave everybody perfect liberty of *conduct*. All that any constitution ever gave anybody is liberty of *conscience*; but then we shall have liberty of *conduct*, that which is hinted at in Romans 8 where it says, "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death," which introduces liberty of soul in moral things, but when Romans 8: 21, 22 shall be literally fulfilled, then everybody may do as he pleases, because everybody pleases the Lord.

The *second* fact is the *renewing* of the *earth*. The earth abideth forever, says the Word in Ps. 119:90 and Eccl. 1:4; but it is *renewed*, regenerated, II. Pet. 3:12, 13; somewhat as I was regenerated and renewed, yet I am the same identity, even though a new man in Christ Jesus. This same law applies to the earth and the heavens, both of which must be renewed and reconstructed in such a way that sin shall never come into it, even in thought, much less act.

The *third* condition is *unhindered*, unadulterated *righteousness*, according to Psalm 77. The *fourth*, the central one of the seven, is *perfect cosmic conditions*, good weather, good climate. You won't have to go to Florida, Texas, or the Coast in the winter, or back to the Northern lakes and the New England mountains in the summer. You can go anywhere around the world, for it will be good weather and good climate everywhere. You ask how I know? I know because of what I read in Isaiah 30:18-26.

The *fifth* condition during the millennium is *perfect and continuous health*. We get a little bit of perfect health now, but it doesn't stay. It's dangerous now to ask people "How do you feel?" for fear some will feel sick, but there is a time coming when we shall have perfect and continuous health. Isa. 33:24 says, "And the inhabitants shall not say, I am sick; the people that dwell

therein shall be forgiven." If you can get all iniquity out and away from the lives of the people in this congregation I will guarantee you will be sick no more. I do not say your sickness is the direct result of some iniquity in you, but it is the result of iniquity mighty close around you. Oh God bring us into that land soon. It is better than moving to the mountains or into other climates. We shall then move into the place where God reigns and where the Lamb is the light.

Following these, naturally and logically, comes *long life (sixth)*, "fulness of days." Then Psalm 91, which is the Millennial Psalm will be literally fulfilled. Psalm 90 is the Psalm of the Gentile age, and it ends up by saying, "The days of our years are three-score years and ten; if by reason of strength they be foreshore years, yet is their strength, labor and sorrow." Now in old age and in sickness somebody has to care for us, while the grasshopper becomes a burden, and the windows are dim, and we totter and fall; finally the wheel is broken at the cistern and the pitcher broken at the fountain, and man goeth to his long home, and the mourners go about the streets weeping. That is the story now at the end of seventy years, but it is not the story of the millennium. Then we shall be "under the shadow of the Almighty," hiding in God. "With long life shall I satisfy him and show him My salvation." "The wicked shall not live out half their days." Many are not living out half their days in this age. Seventy years is the allotted time, but the average Gentile generation is only about thirty-three years now. However, the Jew who keeps the covenant of Moses in sanitation, dietetics and hygiene, lives an average of fifty-two years, because he is obedient to physical laws. It is a shame on us. We ought to live long and serve God, and we may if we will obey the teaching of His Word. There will be no deaths in that day, except as a penalty for disobedience. A "sinner being an hundred years old shall be accursed," because a man's day shall be a thousand years, and we shall live again the days of Methusala. Isa. 65:20-22.

The last (*seventh*) condition which will prevail in the millennium will be instantaneous answers to prayer and perfect peace. Isa. 65: 24, 25.

Now to come back to the running comment of the chapter: The *fourth general* item in this twentieth chapter is the *loosing of Satan* and the great battle of *Gog and Magog*, a mixed myriad, that shall come up as the sands on the seashore. There is a necessity for the loosing of Satan as

noted in verse 8, for he must be tested out like everybody else, put upon his own moral responsibility, to see if the thousand years of incarceration would cure a devil, and if there is any such thing as devil reformation and hell redemption; but you see there is not. He comes back and immediately starts in with his old work. He hates God all the more, and I imagine he says, "Why I disturbed the upper heavens where I first lived with God, and they cast me out; then I lived in the second heaven, Euranium, and then I lived on the earth, and now while I have been in the abyss, I declare if they haven't brought heaven right down on the earth, and Paradise is restored."

But there are people (Ps. 18:44) that have only feigned obedience, because it was the best thing to obey the Lord; they found out that those who did not obey were cut off—the age of childhood being advanced from seven to one hundred, which is one-tenth of a thousand, just as seven is to seventy years now. They haven't got real purity of motive; it is not like the next age, absolutely perfect, but it will be righteousness controlling, governing everything. And so the devil comes back and finds many responding to his deception. I do not say there would be sufficient evil in the people to do this, but the moment Satan is let out again and comes with his temptations, seductive snares and wiles; there is enough of it in them to respond; it is begotten from without, but he finds a little bit of common ground, and so he deceives the nations again. It is not so much personal immorality as it is political deception, and the story as to the effect of his work and their mad march into the slough of death is all told in twelve brief words in the latter part of verse 9.

¶ And they went up on the breadth of the earth, and compassed the citadel of the saints about, and the beloved city.

And the twelve words that follow tell the story of the utter downfall.

¶ And fire came down out of heaven from God and devoured them. Rev. 20:9.

A judgment of fire!

The *fifth* item is *the devil's doom*, told in one brief verse:

¶ And the devil that deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet are, and they shall be tormented day and night forever and ever. Rev. 20:10.

Then the *sixth* item is *the general judgment*, the Great White Throne judgment, described in Matt. 25:41-46, when the book of life is opened, and the books of the lives are opened, and we see the good and bad, small and great, just as you do in Matt. 25 and other portions of this book; it means two classes.

Seventh item, "*the rest of the dead*" that are not written in the book of life, go into the lake of fire, where the beast and the false prophet were cast before the thousand years began, where the devil was cast at the close, and where those are cast who are still incorrigible. "This is the second (or *soul*) death."

You will be judged by two things; Christ, who is the word of life, and by your own life.

¶ And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20:15.

But we may all be among "the armies of heaven," pure, faithful, victorious, on our white horses, with our crowns and scepters; with our thrones, our rewards and our glory; and, best of all, with Him. Oh dear brother, sister, there is something ahead worth striving for.

Reminiscences of a Faith Life—IV

Miss Elizabeth Sisson, New London, Connecticut



IN the providence of God, time came when He had led me as a worker to Bethshan, the first house of the Lord's healing opened in Great Britain. Faith for finances had here a closer testing than in America, for few in those days understood going out in Christian work looking to God alone for financial supply. It was generally understood if people were engaged in independent religious work, that they had a private income to enable them to do so. I stood between two precious Christian workers,

each with their personal income. It was my joy there to stand, and never make a want known to the human, and demonstrate the faithfulness of God to supply.

On one occasion, called to go north to Bristol—a friend whose home was Bristol had promised to meet me at the train the day before the meeting, and journey with me. It was nothing to me to find when I counted my little money, that I had only tram fares to the railroad station, and ticket money to Bristol, nothing for return. I had proved God too often on these lines to fear. Thus gaily the next morning I sallied forth to the rail-

road station, bought ticket, and (according to American custom) sat down in waiting room for my friend to pick me up. As the clock neared the moment of departure, she had not appeared. I saw the train on track getting up steam, and thought, "Why, she is running it very close!" I dared not move lest I might thus miss her, but kept my eyes on the two doors, the one by which she should enter to find me, and the other from which I saw the train just ready to move out. I did not know until afterward that she (according to English custom) stood on platform by the train, waiting every moment for me to keep my appointment and join her, and only as the train moved did she jump on. As I saw it move out, I realized I had lost the train, and no money even to pay tram fares back to the city. I lifted my heart to God and it came to me to go to ticket office and ask them to take back my ticket. They did so and this enabled me to get back to Bethshan, but with an appointment for meeting next day staring me in face, and but little more money than enough to pay trams back to the station; none for ticket, and I must rise very early in the cold winter morning to make it, so that I could hold my meeting that evening. It was all an impossibility unless I told one of my fellow-workers. How strong the temptation! Yet why had God put me in this house but for (among other reasons) to witness His faithfulness to His faith-workers? No! I could not open my mouth.

Then the accuser of the brethren, who is always on hand when there is a trial, began to tell me, "There is something wrong in you or you would not be left in the lurch this way. God has never thus deserted you before," etc. Down on my knees I began to call on God, with strong crying and tears, to show me what was wrong and help me get right. In the midst of my tumult came suddenly a voice, oh, so clear, "Go up in the room you occupied last year, and look in your old writing desk." Had I stopped to reason I would have said, "Why, that room has been emptied and cleaned from thirty to forty times in this over a year" (for guests did not usually remain with us over a week), but I sprang to my feet and went up and looked in a closet and found in it the old broken-down desk, discarded when I changed rooms and left to be carried away as rubbish. I opened it now with trembling hands, and found in an inner drawer, *all open to the public*, a precious sovereign (\$5.00 gold piece). As I looked at it I thought, "Surely, God has just dropped this in here from heaven!" You had better believe I had both a spiritual and provi-

dential anointing for my Bristol meeting next day! What a glad service it was, and with what joy I could talk of *Him*. The spirit independent of all but God, and *so* dependent upon Him, with which one walks with God for finances!

It was a year later that the mystery of the gold piece was solved. Then I had a letter from a distant foreign mission field in which the writer said, "Forgive me for putting so indelicate a question, but some two years ago when passing through London and Bethshan, I was in your room and dropped a sovereign in your writing desk. I have often been charged by the enemy with folly for this, and told you never got it, likely some housemaid found and appropriated it," etc. Well, she might in all that time! How many new maids, coming and going, we had had in that long year, in which the rubbishy piece of broken-down furniture stood, unremoved, unlocked, in that closet! But God! The consecrated moneys of His precious missionary-child were all too dear to Him, as also the need of His other little one. He sacredly guarded the treasure, and fitted the gift and the need together in His own wonderful way. "His Name shall be called *WONDERFUL!*" And when the missionary friend added, "Did you ever find it?" the story came out, which made the double delight of giver and receiver, who alike saw *HIM*.

"But what is the gain," I hear some one ask. "of such a life of faith—if you call it faith? Wherein is it more useful to God than life on a salary? Indeed, how can it compare favorably with life on a salary where one is free from all this wear and tear of uncertainty which comes from being minus money every now and then?" We would like to answer this question, which is most pertinent, *from the Word of God*, in our next.

* * * *

"HOW THE LORD MIRACULOUSLY DELIVERED ME FROM CHRISTIAN SCIENCE," is the title of a *free* tract, published and sent out in any quantity, to any address, by the author, Walter Jensen, 6909 South Robey Street, Chicago, Ill.

We urge upon all our readers to send for copies and help circulate it as widely as possible. Countless souls are being entrapped in this awful delusion of the devil, and if we would stem the tide that is sweeping on into this snare of Satan, we must make some effort to save the innocent and unsuspecting. If you know of those who are in danger of being deluded by this antichristian religion, secure a number of these tracts and send them out.

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Notes

ON going home from our first meeting with our dear people at The Stone Church after our great loss, God met us in a most blessed way. He showed us that we as a church had, with a few exceptions, been taking in the blessed lessons, and not giving out, and now that the strong arm has been taken away, the Lord is calling on us to give out what we have been absorbing these five years; there will be those who will be especially used in bringing in the sinful, in praying for the sick, comforting the broken-hearted, and ministering in many ways to the poor and afflicted. God will fit each one in his own place if we are willing.

While it was hard for us not to sorrow and mourn, the Lord seemed to put a restraining hand upon us, and has filled our lives so full that there is little time for mourning. He gave us as a lesson for ourselves and our people the words in Ezekiel 24:15-23:

"The word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

In those days they had a peculiar custom when they mourned; they uncovered their feet and went barefooted; the head-ornament they were accus-

tomed to wear was laid aside, and they went bare-headed; strewed ashes upon their heads, and didn't prepare their own food, but ate that which was sent in by the neighbors. Exekiel was commanded to put away these signs of mourning, and the Lord gave us the same lesson: that we were not to mourn, but to minister to the people, that His Name might be glorified.

"So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded."

It was very strange to the people that one should stand up and speak to them under those circumstances, and our actions may seem strange to the world, but we are glad we are not mourning as the world mourns, as those who have no hope. We believe God has not been displeased with the sorrow that is in our hearts, yet He gave us these words, "Throw aside thy mourning, and I will give joy for thy sadness."

The latter part of the twenty-third verse: "Ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another." We are not to mourn for one who has gone home, but we are to mourn for our iniquities, that we may be brought closer to God. So let us not mourn for that which is all right, but mourn for the sins of the people. May God help us to get humble before Him and get every bit of iniquity out of our lives, and serve Him to the best of our ability. Then will He give us "the oil of joy for mourning" and "the garment of praise for the spirit of heaviness."

We believe that God will raise up from our midst many helpers who will share the burdens of the work, and send us help from the outside as it is needed. * * * *

We have received many loving letters of sympathy from friends and readers of THE EVANGEL, and at this writing they are still coming in. We appreciate the comforting words and the prayers of those with whom we have had precious fellowship through the Spirit, and while we cannot thank each one personally, we take this opportunity of expressing our gratitude to them and to God for the loving words that have comforted us, for the earnest prayers that have ascended in our behalf, and the willing hands that have ministered to our necessities. May God bless them.

* * * *

Some have made inquiries regarding Mr. Piper's picture. Anybody wishing one of these can secure same by writing to Mr. Charles Bartholomee, 1650 Millard avenue, Chicago, Ill. The price will be 57 cts., by mail.

The Famine in India

THE FOLLOWING letter will interest our readers, we know. It is from Mrs. Annie Murray, Bombay, India, written under date of December 5th:

Last week I went on a trip to our work in the district of Aurangabad, which is in the Nizam's dominions. The part where God seems to be blessing most is in the village of Saigaon. The two lady missionaries belonging to the P. M. U. of England, who have been taking charge of the work there since last April, wrote me of the great distress of the people, owing to the famine, and asked if we could not do something to help them in their great need. So, in company with my housekeeper, Miss Cantledge, I left Bombay on Tuesday afternoon. We went by train to Jalva where we arrived the following morning at three o'clock. About seven we started for a bullock ride of twelve miles to Saigaon, but we had not gone far before our bullocks began to fail us. They had been suffering through the famine and their ribs were sticking through their skin. We struggled on until ten o'clock and then turned aside into a village to see if we could find some better fed bulls to draw us along. We got two and started on our journey again at noon, but most unusual for this time of the year, there had been a very heavy fall of rain, and the ground was now black, sticky, clay. Our new bullocks were soon worn out, and about two o'clock in the afternoon they could go no further. The cart was stuck fast in the mud and we were still about an hour and a half's journey from Saigaon. So, one of our missionaries waded through the mud to Saigaon and sent back a dozen men to help draw us along. Praise the Lord, we arrived in safety about 4:30 p. m., none the worse for our experience, only tired.

We found that the Lord was doing a blessed work amongst those poor, simple people. The nine families who worshipped under a tree so long, have all been kept true to God, with the exception of one person. They have suffered great persecution, but have not compromised.

They have had very little food for months. Some of the men were scarcely able to walk, they were so weak, and some of the new converts are scarcely decently enough clothed to appear in the meetings. One or two of their houses (made of mud) had fallen down in the heavy rain that fell the night before, and half a dozen of the stronger men were engaged in building them up.

Some months ago we hired a room for these dear people to worship in, and I went to see it. It was twelve feet long, a little over eight feet wide, and scarcely six feet high. Imagine from thirty to forty people worshipping in a place like that! It was evident if these people were to continue to meet to worship God they must have a larger place, so we found we could get a piece of land outside the village near the public road, and, praise God, the government would give it to us free. So, in the Name of Jesus, we are going forward as soon as we can secure the land to put up a little sun-dried mud brick building, with a nice large meeting room, a room for a native agent, and two small rooms for visiting missionaries. The Lord has provided some of the money and we believe He will give us all we need to

complete it. We hope to employ all the converts in building, and give them a small daily wage which will provide bread at least for their families. We think this will be better than giving them money for nothing.

The day after we arrived, eleven converts were baptized in the river, six men and five women; as many more are waiting for baptism. God is creating a real hunger in the hearts of the heathen all around. Some who came a distance to hear the Gospel said, "We heard that the God of salvation had come to stay at Saigaon, so we came to hear what He could do for us." One dear old man who was a Hindoo said, "Oh, I cannot stop thinking of the sufferings my Jesus endured for me." This man is one of the poorest; he is like a skeleton. He has a sick wife and two little children. His house is one of those that collapsed in the rain. He had two little goats nearly as thin as himself, and he said to the missionaries, "I want to give one of my goats to God for giving me such a Savior." Most of these dear people belong to the lowest caste Hindoos, but many belonging to better castes round about are seriously thinking of giving up their idols and accepting Christ as their Savior. Will you stand with us in prayer and faith for these dear people, that God may bring hundreds and thousands of them into His fold and keep them true till Jesus comes?

I praise God for the privilege of helping to bring the Gospel to this dark, sad land. It is one year since I arrived in Bombay, and I praise Him because He has kept me in perfect peace, with His own sweet joy in my heart all the time. All my needs and the needs of the work have been supplied, and I desire to give God all the glory. Pray that I may be kept true and low at His feet.

From the Land of Sinim

A LETTER from Homer L. Faulkner, Sai Nam, South China, tells of God's working in their midst. He says, in part:

None of us here in our station can speak the language as yet sufficiently to preach, but through interpreters and our own "broken speech" God has enabled us to break the eternal Word to many hungry hearts, for which we are truly grateful and praise Him alone for it.

Our station here was opened about a year ago by Brother and Sister McIntosh, who have since returned to America, leaving me in charge. While we are studying the language at every opportunity, yet I am glad we are not neglecting souls, by any means, in order to do it. We are witnessing to individuals and crowds at every available opportunity.

They often come to us in our home and when we are in the villages, bringing their loved ones on their backs, in chairs, or leading them, and with all the humility they know how to show, beg us to pray for their healing.

Cases of blindness, consumption, deafness, deformity, rheumatism, and various internal diseases, chronic and acute, have been healed, and this alone has done far more, I am sure, to demonstrate the reality of our religion than all our preaching in an argumentative or doctrinal way. Praise God for it.

The district of Sai Nam has a population of perhaps one hundred thousand; besides, for miles around are villages innumerable, most of which have never yet even

heard the Gospel. We feel our location is providential in that we will in time be able to reach hundreds and thousands of these precious souls who are yet in darkness.

China, as you perhaps know, is now in the state of extreme unsettledness. Pirates, robbers, and wicked men of every description are running wild and unchecked since the outbreak of the revolution. Missionaries in some quarters are reported to have been killed and because of this the United States consul has requested all missionaries residing outside of coast towns to come in. As yet, however, we have no special fear, and are praying God to protect and deliver us by His power and

Spirit. We are confident many are praying for the protection of the missionary, as the horrible fate that befell many during the Boxer uprising is too fresh in the minds of the people to forget us at this time. We cannot tell the final outcome or its effect upon missionary effort, but we are praying that God will in some way make a more and effectual open door to the preaching of the real Gospel with the power of the Holy Spirit, through the precious blood.

We don't know who has been so kind as to send us THE EVANGEL, but whoever it is, has our prayers and thanks. We feel a sweet and peculiar tie that binds us to all God's children in every land and clime.

The Unity of the Spirit

Lydia M. Piper, Sunday Evening, January 21, 1912, in the Stone Church



THE little message the Lord gave me for this evening is found in Ephesians 4:3, "Endeavoring to keep the unity of the Spirit in the bond of peace."

I have had some blessed lessons this past week on the unity of the Spirit, and as God talked to me about it, I asked Him how we might get this unity of the Spirit in our midst, and He showed me first how I was to get in the unity of the Spirit, so I might be in unity with His people.

God showed me that the unity of the Spirit was not cooperation; that was an external arrangement, but the unity of the Spirit means something deeper. It is something we cannot tack on from the outside. We may be in unity outwardly in our church life, but unless this unity is born from within it will amount to practically nothing. I seemed to see how superficial all this outward attempt at unity was; how we tried to be friends with each other; how we came together in our meetings and tried to think alike and talk alike, but if it didn't come from within it would avail nothing. Of course, we all know that love is the bottom, the foundation of all real unity of the Spirit, and that word means so much. We talk about it very lightly, but it is a great thing to have real Divine love in our lives. Many of our actions would be different if they were prompted by Divine love. Love is the bond which cherishes peace, and brings about a condition of unity that is lasting.

But without lowliness, gentleness and patience, the unity of the Spirit cannot be maintained, and all discord comes from that which is opposed to this unity. Should we live in discord who are members of one body, of one Head, Jesus Christ? It seems to me that strife and discord are the very center of corrupted Christianity today, and many

of us who have placed the standard so high are equally guilty with those who make fewer claims.

In I. Cor. 3:3 we read, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" As the Lord brought these words to my mind, I said, "Lord, do we do these things? Have we strife and division, and envying in us?" Oh, let us ask ourselves that question, whether we have those things in our lives that keep back the real unity of the Spirit.

In this connection the lesson of the human body was brought to me, and I thought about the bones and how they worked in perfect harmony with each other. If one bone kept warring against another, or one member against another member, what discord there would be. The friction would destroy us, and the members would not be able to carry out their proper functions. Just so in the Christian church. If one member is warring against another member, the unity of the Spirit is marred and our spiritual life is destroyed. Oh, how many ways we frustrate God's plan in our lives, and in the church life. We do the very thing we should not do. We carry remarks, we carry gossip, we pick out this one's weakness, and that one's weakness, and speak of it, forgetting we are all members of one body, and have one Head, Jesus Christ. We never can have the unity of the Spirit if these things prevail, and we will find that at the bottom of it all there is a lack of love, a lack of humility, a lack of meekness and long-suffering. Do you know what long-suffering means? It doesn't mean you just simply tolerate things in people because you have to, but because you have so much of God in you you are willing to suffer long with people's weaknesses; because you are God's child, because you have so much of the divine love in you. We talk a great deal about humility, but have so little of

it. I have heard people even pride themselves on their humility, but when they talk about it it isn't humility any longer. When I think of the humility of Jesus, and what it means to be humble like Him, I want to hide my face. The less we talk about our humility the better. Let us talk it less and live it more. The higher the standard (and we have placed it pretty high) the more is expected of us, and the more we need to measure the distance between the standard and our own weaknesses. If we talk about a high standard it behooves us to live up to that standard. I heard of a man asking another, "Do you object to jumping in your meetings?" The answer was, "No, sir, if they live as high as they jump." So if you live as high as you talk, I don't care how much you talk, but let us have our lives in accord with our words.

An evidence of real humility is a willingness to serve. Not a heart that is rebellious all the time. He who is not willing to serve in lowly places cannot get much from God. He cannot be trusted. The Lord seemed to show me that was one of the lacks, one of the barriers to real unity of the Spirit in any assembly, that no one wants to serve in the lowly places, no one wants to do the things that are hidden. God cannot trust in places of importance those who are not willing to serve in the humbler places. They have within them a desire to work for God, but want to do something big, something great. If they could just do something wonderful for God, how glad they would be. I just got a glimpse of how lacking we all were, and how unwilling we were to do the little things in His vineyard. But each of the little members of the body has its own function to perform, and if the little members of the body refuse to do their part, the whole body is affected. Just so in the church. Each member has his work for God. If he does it willingly, as unto the Lord there will never be any trouble, but if he does it to please some one, he will get into difficulty. I seemed to see before me, as it were, the assembly with the Spirit of God brooding over it, and trying to show this one his place, and that one his place. Let us not try to do some one else's work. Let us do the things He has given us to do. They may be very hard, but no one else can do them if He has given them to us to do. I am thankful for what these lessons have meant to my own heart, and I just put my hand in God's in a new way and said, "Lord, I will do the things you want me to do, even if they are hard." God can make the hard things easy, but we have to do them as unto Him.

Out of a willingness to humble ourselves, grows a meekness which manifests itself towards those with whom we find it hard to live. We find some people, in our church life, are not as congenial as others. Here again the Lord showed me that as in our bodies He had a purpose in putting certain members side by side, so He has a purpose in allowing certain souls to live together, or to work together. You may be troublesome to me today, and I may be troublesome to you tomorrow, but the Lord has a purpose in having us work side by side; something to bring out in our own lives, some spiritual development which He will work out if we are faithful. If we will all hold still while the rough edges and sharp corners are being rubbed off and while the Great Master polishes us, we will fit together and have unity in the Spirit. This is all foundational work for real unity.

But there are so many not willing to forbear, one with the other, but anxious to hold up the weaknesses of the other member of the body. How few are willing to live side by side in harmony! We have known people who make high professions to say, "If she talks I want to turn the other way;" "If she sits near me I want to go home;" and such trivial matters that grieve the Spirit of God. Here we are members of one body yet we exercise so little forbearance with each other. Ah, God with His Master Hand will have to polish us. He will have to take off the rough edges, and use some measures perhaps that don't feel very good, but when He gets through with us we will fit together, like the stones in a building, and do the work He wants us to do.

We must obey God. The very things I have always said I never would do, I have had to do, but as I looked up into the Lord's face the other morning I said, "Lord, I am going to stay right here and do just what you want me to do." If I had rebelled, I would not have found my place anywhere. I know it is very hard to live with some people, but it is just as hard for some people to live with us, and if we consider our own weaknesses, we will have more charity for others. If we get where the Spirit of God fully controls our hearts, we will not be in an upheaval about each other.

Let us remember that thought: if the Lord saw fit to bring us together He had some purpose in it. If one of these bones in my arm would say to the other, "I won't do my proper function if you are here; I want you to get out," I couldn't do much with my arm, could I? But they both

work harmoniously together because God placed them there. I have heard some people say they wouldn't go to a certain church if a certain person preached, but that is not the way for one member of the body to feel about another member. If God wants us to go to a certain place, we must obey Him, or we will get into trouble.

Some one has said he holds no one to be a child of God simply because he may belong to a certain church or be of a certain religion, but he that receives Jesus Christ, to him would be given power to become a son of God. In Christ Jesus union follows faith which works by love. The man who believes in Jesus Christ is my brother though we may have doctrinal differences. We are members of one body. But believing in certain doctrines does not necessarily make a person a child of God. Neither is it necessary for people to think alike in order to be children of God. I believe there are men and women in the city of Chicago who know God far better than I ever dreamed of knowing Him, and yet know nothing about the truths I hold. That spirit of intolerance that has come into the body of Christ, that will not admit anybody is right who does not believe as they do, and don't preach as they do—that is the very thing that is sapping the life out of this Pentecostal Movement today. I saw it when I went West and I saw it in the East, that awful spirit of intolerance. I said to a minister, "My brother, what are you going to do when you get to heaven? You will never get all the people to believe as you do." He said, "Sister Piper, they will never get there until they do." I said, "That is an awful thing to say." He said, "I am standing on the Word," but friends, when we get to the place where we are right, and every one who does not believe as we do, is wrong, we are in great danger. The Pentecostal Movement today is suffering from spiritual pride and intolerance. My heart aches to see divisions over doctrines, and differences and schisms in the body of Christ. When you go through the dark hours that I have experienced within the last month, you will realize that it won't be doctrines that will uphold you, but it will be Jesus. We will fight for doctrinal rights and destroy every bit of unity in the church, destroy every bit of love. I believe it is often better to maintain peace than to maintain right. Ah, when you get under pressure and realize your need of God, and get up in a corner, it is not doctrine or any set of doctrines that will carry you through, but Jesus. And that which helps us in our darkest hours is the thing to hold on to.

When I was going through my affliction when I didn't know whether my reason would leave me or not, I didn't care about speaking in tongues, or about divine healing, or the different works of grace, but I did have to have Jesus. Those other things are all right in their place, but they are not worth fighting over.

If you want a person to believe in the baptism in the Holy Spirit and in tongues, and that person knows God, don't antagonize and argue because he doesn't see fully with you. Pray for him. Some people argue until they lose their soul's salvation. When the Lord brought that up before me, I said, "Lord, by Thy grace I will never contend for doctrine as long as I live." As you look back over the hard places in your lives, what has held you up? what has kept you close to God? It has been Jesus Himself. May God help us to keep our eyes on Him, that we may have the unity of the Spirit in the bond of peace. Since I have gone through the deep waters, these other things seem to be so trivial. Look at the assemblies that are splitting up all over the country! What is it on? On doctrinal points, matters that are non-essential. They are not splitting on great fundamental questions, but on matters that are really of a secondary nature. May God have mercy on us, and help us to be willing to give up our petty ideas, that the members of the body may be brought together and be really united by the Spirit.

We may endure our neighbor's faults because of indifference, because of lack of sympathy, and because of stolidness, but how often do we as Christians put up with each other's faults from real Christian love, from a love that emanates from our hearts, a love that overlooks all things that are hard to bear. This is one of the foundation stones of unity of the Spirit—another is meekness, another long-suffering, and still another, humility. If we let God develop these graces within us, the spirit of unity will be felt in our midst and He will be able to work through us in a wonderful way. I praise God for the way He has melted us together in love, but there is great need for more of the unity of the Spirit in our church life.

We are members of the same body, but we forget that relationship sometimes when we say harsh things about each other, things that are unkind. We have often seen families that are very "clannish." I wish that we might be clannish in our spiritual family, as members of His body; that we might uphold the good in each other, and not the bad.

This lesson on the unity of the Spirit was brought to me by the Lord after a blessed experience I had in seeing how the Holy Spirit lays our needs upon different members of His great body in different parts of the world. On New Year's Day when my husband was laid away, my grief was so terrible I thought I would die, and when they opened his casket and the friends looked upon him for the last time, I knew if I walked up to that bier I would never come back alive. My heart was in such a condition that the thread of life would have snapped, and it seemed to me something (it must have been the Spirit of God) whispered to me not to go. I knew my life wasn't worth anything that moment, death was so near, but as I sat there in my chair an inward voice said to me, "You must get hold of God for your children's sake," and I seemed to arouse myself; but I said, "Lord, I cannot endure it, I haven't any strength, any will-power, any self-control, everything is gone." But oh, how beautifully God took care of me in my extremity! Away out in Beulah Heights, California, He laid the prayer of intercession on dear Mrs. Montgomery. She didn't know my husband was dead, and started to pray for him, but instead of praying for him, the Spirit led her to pray for me. I want to read to you what she says:

"I had a strange experience on Monday, New Year's Day. That day Miss Cody received word that Mr. Piper was seriously ill. Of course, we did not know that he had already passed away, but as we knelt in prayer, suddenly the Spirit began to pray through me in tongues in such a broken-hearted way, with wailing and tears, so that it made Miss Cody weep also. The Spirit impressed me with the fact that Mr. Piper had passed away and that the intense pleading in prayer was for *you*. Mr. Montgomery felt this also as he came into the room. After much pleading victory came. I looked at the clock. It was about 12:40, which would have been two hours later with you, or about twenty minutes before three in the afternoon. It was so remarkable I would like to know what was occurring at that hour. It seemed to me I was pleading for your *very life*. I have never had an experience like it before. Today (January 5th) the Spirit prayed through me a very definite prayer for the future of your work. I do not know all that was meant, but it was very wonderful."

I also had a letter from a dear Christian friend in Toronto, Canada, and she told me a little company there were praying for me; and I am hearing it from all over. I heard it from New York

city yesterday. Among our own people here I have been told, the Spirit said to a certain sister that she and others were to go to prayer at 2:30, the very time I was having that awful conflict.

I believe it was that circle of prayer that went up to the throne that day that saved my life. When I wanted to bring this little thought to you in a testimony the Lord said, "How beautiful if you all could have that unity of the Spirit!" Oh, it means a close walk with God, to have real unity of the Spirit, but it is for us. May God get us in such a condition spiritually where we can be so close to Him, He can whisper to us when some one is in trouble and distress and needs united prayer. But there must be a real unity of Spirit before we can have unity in prayer. I believe He can do these things for us when we are thoroughly given up to Him, when we are so pliable and so sensitive to His voice that we can hear the faintest whisper from Him. This has been a very precious lesson to me, and I have had similar ones in the last few days. There have been times when the burden and loss was all too heavy, and then I could just feel some one was praying, and I have said, "Lord, if I am worth praying for, I will go on and do your work as long as I live."

Let us ask God what keeps us from moving into our place perfectly, your place and my place. We all have our place in the body of Christ. Let us move in smoothly and quickly. Let us not retard His work. Let us endeavor to keep the unity of the Spirit in the bond of peace.

* * * *

HOW TO BE "RIGHTEOUS BEFORE GOD."

LIVE in His presence for His pleasure, acknowledging His power, recognizing His providence, sure of His protection. To do this you must,

I. Hold everything with respect to God's will. Luke 22:42.

II. Speak only what you would like God to hear. Luke 9:46-48.

III. Do only what you would like God to see. Luke 20:14.

IV. Write only what you would like God to read. Luke 23:38.

V. Read only what God would approve. Luke 10:26.

VI. Go only where you would wish to be when Jesus comes. Luke 12:45-46.

A Deadly Peril



LITTLE do we who are lending our efforts to advance the cause of Christ in heathen lands, realize with what alarming rapidity the heathen are invading our so-called Christian country.

The Congress of Religions, held during the World's Fair in this city in 1893, when heathen priests were invited to display their goods, was the open door through which entered teachers of Oriental philosophies laden with death to Christianity and ruination to our homes. Some short-sighted people thought the Congress of Religions a wonderful thing, that it would show the superiority of the religion of Jesus Christ over all others and would result in many accepting it, but the 14,000 sun worshippers alone in this country show how disastrous it has been. Many others of the religions of the Orient now number their adherents by the thousand.

They do not come to America in the common garb they wear in India and, with matted hair and begging-bowl, sit by the roadside; if they did they would never have gotten a footing. But, clad in silk and shod in sandalwood, they are found in the drawing-rooms of the rich, and their influence from there is rapidly spreading. Neither do they bring their hideous images, but beautiful philosophies, which are so subtly presented that before the uninitiated are aware they have turned from Christianity to heathenism. They are silent regarding the degradation of their women. Here in America they assume a seductive rôle; they "creep into houses and lead captive silly women laden with sins," those who have no real knowledge of their Savior or, at the most, are only nominal Christians—the women of the clubs and those living in luxury are ready prey for these incarnate demons, and while the churches are spending more than twenty millions of dollars in heathen lands, they have been breaking down our fortifications in this country and erecting heathen temples within the shadow of our churches.

Truly, the Scripture is being fulfilled: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The apostasy is making tremendous strides, the "falling away" far increases the number that is being added to the churches, and the "strong delusion" is on every hand. We need to be clad in the armor of God today as never before, in order to be able

to stand in the midst of this awful wickedness that is stalking abroad. The "little flock" need to watch and pray continually lest they be entrapped in the snares that are laid by the enemy of their souls.

The following abridged article from the October number of the *Hampton-Columbian Magazine*, entitled, "The Heathen Invasion," will give our readers some idea of the alarming encroachments of heathenism in our midst:

"Yoga, that eastern philosophy the emblem of which is the coiled serpent, is being widely disseminated here. And before a charm that seemingly they cannot resist, thousands of converts are yielding to the temptation to embrace teachings of strange mysteries.

"Literally yoga means the 'path' that leads to wisdom. Actually it is proving the way that leads to domestic infelicity and insanity and death.

"Today the tinkling temple bells ring out with a derisive, jarring note in a Christian land.

"Seattle has its Buddhist temple; San Francisco has its Hindoo temple; Los Angeles has its Krishna temple.

"The Vedanta of New York has laid at West Cornwall, Connecticut, the corner stone of a greater temple than these. It is marked, as are stones and trees set apart for worship in India, with red paint, the sacred vermilion. And graven deep in New England granite is set the most holy word of the Vedantists—'Om.'

"Chicago, Illinois, and Lowell, Massachusetts, have their Zoroastrian temples to the sun, another of which is to be erected at Montreal. At Chicago also the Bahais, a modern Mohammedan cult, are building their great Mashrak-el-Azkar to represent their sect in the West.

"When there was started at Green Acre, Maine, in 1896, a summer school of philosophy which was the outgrowth of the World's Fair Congress of Religions, its platform was an open forum where the Swamis found a welcome. It is *via* this New England route from Calcutta that nearly every Eastern mystic has arrived and established his vogue in this country.

"With this introduction from Green Acre, Maine, the land of the Puritan forefathers, the turbaned teachers from the East set out across the continent. At first their way lay through the populous cities where the sun rises now on the gilded minarets of their mosques and pagodas. More recently they have reached the smaller towns and villages where have been formed branches and circles that are exerting a widely increasing influence.

"On the banners of many of these cults is emblazoned the serpent that affects the onlooker as a startling reminder of the evil that entered Eden. It is the symbol that you will see on the gold and enamelled badge pinned on a convert's gown. You will find it on the walls of the assembly rooms.

And it appears as the imprint on the literature used at the yoga classes.

"The yoga class is becoming as popular as the Browning class or the Shakespeare class. It is the direct means by which a Swami reaches the public. Through its aid, the Eastern teaching is gathering a wider clientele than it formerly numbered among the society set that first made it fashionable. Placing the Hindu Scriptures, the Bhagavadgita, or the Persian Scriptures, the Zend Avesta, above their Bible, are many women who were formerly Baptists and Presbyterians, Methodists, established Episcopalians, Catholics who said their rosaries, and daughters of Abraham from an unbroken line of the Jewish faith.

"More recently the handsome and cultured wife of President Winthrop Ellsworth Stone, of Purdue University, at Lafayette, Indiana, has abandoned home and husband and children to join the sun worshippers in the study of yoga. Doctor Stone went before the board of the Presbyterian Church and announced: 'I am utterly crushed, I want your prayers and your sympathy. I love my wife. She is as dear to me as she ever was. I hope that she will some time yet come to her senses and return to me and my boys.'

"The important religions of the Orient that sow the subtle seeds of destruction, are offered to the uninitiated as beautiful philosophies. On the surface they are that. But they are inevitably sprung from the soil of paganism and are tinctured with its practices.

"The Vedanta Society, established in America by the Swami Vivekenanda of popular memory, has its headquarters at 135 West Eightieth Street, New York, where his successor, the Swami Abhedananda lectures to audiences of from three to five hundred people.

"Branch societies with Swamis in charge are maintained in Boston, Pittsburg, Washington, St. Louis, Denver, San Francisco and Los Angeles, to say nothing of the circles in many small towns.

"Vedanta proclaims itself as a universal religion, and always there is generous room in its pantheon for any new god not already listed. Its altar is dedicated to the Supreme Spirit whose is the eternal word 'Om.' He may be worshipped through any of his incarnations as Ahura Mazda, or Kali the Divine Mother, or Buddha, or Allah, or Vishnu, or Siva, or Krishna, or Ramakrishna, or Christ.

"At least fourteen thousand Americans are joining with them in the worship of the Lord God Mazda and the daily adoration of the sun. There are Mazdaznan centers in thirty cities of the United States, as well as in Canada, South America, England, Germany and Switzerland. They are all the remarkable growth of the past ten years. It was about 1901 that His Humbleness the Prince of Peace appeared in Chicago.

"His headquarters are in Chicago, where the great temple is located on Lake Park Avenue. The lesser temple stands on the lawn of Doctor Hilton's residence on Columbus Avenue in Lowell, and grounds have been consecrated for a third temple to be erected in Montreal.

"The sacred books of the cult are the Tantras, dialogues between the god Siva and his consort Kali, the Divine Mother. The rites have much in common with the worship of Baal and Moloch by the ancient Assyrians. Their essential feature is the adoration of a naked woman, the dancing Nautch girl who is trained for the embraces of the priests.

"It is a tradition that Ramakrishna, when he entered on the study of yoga, was illiterate and unlearned. When he had completed it, he was possessed of the knowledge comprised in all literature, science, and art the world has ever known. It had been revealed to him by his own soul.

"It is not the worship of stone and wood that constitutes the gravest peril in the teaching of the Orientals. It is the worship of men. The guru is the real idol. In books of travel written about India, one may read that it is no uncommon proceeding in that country for the disciple, on meeting his guru, to prostrate himself and take the very dust from his teacher's feet to place upon his own head. It is done even in America. When Swami Vivekenanda came out from his daily meditation, his devotees were wont to clasp the hem of his robe, and they kissed his sandaled feet! It was American women who did this!

"The wardrobe that his followers have bestowed on the Prince of Peace, Ottoman Abdul-Zar Han-nish, is one rivaling the apparel of King Solomon. The priestly gown in which he officiates on occasions of state is woven of threads of gold and cost three thousand five hundred dollars.

"When the Baba Barati was in Boston, the rent of his luxurious apartment there was paid for years by one of his adherents, a woman of wealth.

"The Swami Abhedananda has traveled *via* Pullmans and palatial ocean steamers from Chicago to New York and London and Paris, with his expense defrayed by the New York society woman who accompanied him.

"Is it any wonder that the missionaries from the foreign field are sending to their home offices in New York and Boston the peremptory inquiry: 'What do Christian women mean?' And they echo the question put at the Swami Abhedananda's Ashrama: 'What has paganism done for the women of the East that the women of the West want aught with it?'

"Woman's position in India is the most degraded of anywhere in the world. Shut within the *zenana*, she may not even leave the house without her husband's permission. Her hope of salvation is through him whom she regards as a god. She serves him his food and waits for her own with her face to the wall until he has finished. Child marriage is required and motherhood is enforced as early as the age of twelve. Twenty-three thousand child widows freed now by English law from suttee, the rite that formerly burned them on a husband's funeral pyre, are reckoned as accursed and are persecuted by social custom. Thousands of girls, twelve thousand in South India alone, are dedicated as Nautch girls

to the service of the temple priests in consecrated prostitution.

"It is a holy injunction of Manu, the ancient Hindoo code, that woman should not be taught the Vedas, and she is forbidden to pronounce even a sacred syllable from them. One hundred and ninety-nine women of every two hundred in India cannot read or write. It was one of these little dark women who sorrowfully drew her chudder more closely about her and said to a missionary, 'Oh, Miss Sahib, we are like the ani-

mals. We can eat and work and die, but we cannot think.' Literally less than a cow is a woman in India, for the cow is held sacred.

"And the soft-speaking priest from the land of the serpent who lures the Western woman with his wiles, holds her also in like contempt. What did the Swami Vivekenanda, returning to his native land, tell of his fair American proselytes? The missionaries said that he boastfully spread the impression that they were even as the Nautch girls of India."

Needs of the Home Field

PRAY YE, therefore, the Lord of the harvest that He send forth a laborer.

I can, in some measure at least, perhaps more clearly give an idea of the pathetic need of a home field, "white unto harvest," by relating an incident of the recent Christmas season. A sister at whose home I was visiting, in speaking of her unsaved brother, said, "Joe was at church the other Sunday, the first time since following his Ned to the grave more than a year ago. Poor Joe has never seemed himself since; appears like a man groping around in the dark, seeking he knows not what. How I wish the minister would show some interest in him, go to his home, talk and pray with him; but it is not to be expected for it is plain enough Pastor D. thinks his duty accomplished in going and preaching at the church every Sunday, nor can we look for anything more than that."

I groaned in spirit as before me arose the vision of what would become of "Joe" (and he but an example of many other non-going church ones), if left to the usual church methods of soul-saving as we know them. In the revival services that had just closed, a little company of Christ's had by their example practically been saying to the outside world, "If you will come to us we will do what we can to save you; but if you do not, we will not put ourselves to any trouble to go out after you." Thus the world interprets it.

God's children passed within a stone's throw of "Joe's" house, night after night, on their way to and from "meetings" without once stopping in; they met him the next day in business, but no word about his soul from probably those who the night before had most fervently prayed for "the unsaved of the neighborhood." The world (oft-times in the bitterness of their souls) pronounces it a "church religion." We who believe ourselves farthest removed from it need to watch and pray.

For these that are wandering and straying

"with no one to love or to care," the Great Shepherd calls out certain sons and daughters of His, saying, "I have chosen you and ordained you that ye should go and bring forth fruit." Nor does it include alone those that are without God in the world, for Christ also loved the church and gave Himself for it, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing. Eph. 5:25-27. Though it may involve "without purse and scrip," or no place to lay the head, they would by no means turn back. They go out for pure love's sake after the souls they seek to save; they would scorn to give up because of the difficulties in the way, they seek till the lost is found. Thank God!

Undoubtedly every divinely commissioned laborer, with the Spirit's vision, can get a clearer insight of the harvest's needs—the Macedonian cries of men and women—far above and beyond what I have written. Will each one pray and wait before Him concerning this harvest? that He may send an ambassador in His stead, to rescue the souls that otherwise would be lost?. "The love of Christ constraineth me," said Paul.

The one that hears His command, "Go ye," will address the undersigned.

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Missionary Admonitions

Mrs. A. G. Garr, Box 431, Hong Kong, China



WE HAVE much to praise God for, not only for the truly marvelous manner in which He has opened and maintained this "Home" for His faith missionaries, but for the recent blessed outpoured spirit of prayer which He is giving us.

It reminds us of the days when the dear Lord met His hungry ones in the beginning when all were in earnest prayer, not knowing all that it was to mean, but realizing that He was saying, "Seek ye My face," and our hearts responded, "Thy face, O Lord, will we seek." This intense hunger which is on us now differs somewhat from the former in that the cry is for souls, not so much for ourselves.

We are realizing the time to build the Lord's house has come, and we are asking to be filled with wisdom and might to build. As never before do we realize that the work is "great and large" (Neh. 4:19), and one hindrance to more rapid progress is that we are "separated upon the wall, one far from another." May the dear Lord unite us more and more into such a oneness that our prayers may not be hindered, "that we stand fast in one spirit with one mind striving together for the faith of the Gospel." God does want to do great things for us as a people. He is not willing that any shall perish and His great loving heart yearns, we are sure, that His glorious Gospel shall be told in power and confirmed with signs.

Recently we were called to go to the funeral of a missionary who had made all plans to push into Annam, but in the midst of it all God called him higher. During the impressive ceremony at the graveyard, one missionary with face and heart and life animated with a mighty purpose stepped to the head of the coffin and sang:

"It must be told, it must be told,
The story must be told,
That sweet and tender story,
Oh, Christian, must be told."

It may be familiar to the reader, but it was new to us, and my mind went back over the years of sacrifice, over the lives that had been poured out in sacrifice. I thought of the mothers and fathers of dear ones who had fallen at the front of the battle, and what it meant to them to give up their precious sons and daughters. Sometimes I think it means far more to them than to those on the field. They do not realize conditions as they

exist on the field and how the intense love for a people made so one with our heart by the precious blood, can so fill one's life that they forget all else. How we need to pray much for all those who thus give up their dear ones.

Your paper reached us today and I can not write how fully I enter into what you say in your article on "Missionary Interest." While in India, a faith missionary (Pentecostal) said, "The Pentecostal people run well for a while, but after one is on the field and can not write such glowing reports he is forgotten." This is all too true, and yet sad. It proves all too surely that many of the people are indeed moved by stirring appeals instead of hearing the voice of God. This has no reference to our case whatever, but having spent most of our time in the foreign work since the power fell in the beginning, and having met faith missionaries of Japan, India and China, besides the experience we constantly have in Hong Kong in our "Faith Home," we have had come under our observation real facts. Some of the "little ones" who were not known and whose names are not seen in the papers so frequently and yet who have suffered much to stay on the field, have been without funds for months (from January until October), save the small amounts given out of the missionaries' money, while at the same time large sums went to those on the field whom we knew were not true. Had not the dear Lord in His mercy opened a home in Hong Kong on the very lines that He did, namely that those who had could give as He led, and others who had not were as free in this their Heavenly Father's home as they ever were in the earthly father's, we are sure some would have suffered. But what a temptation it has been to these dear ones to unite with some organization when they have seen other missionaries able to pursue their studies in the language. We have stood beside precious missionaries as they poured out their hearts to us on this line. They were longing to reach the heathen. With eyes filled with tears they told us of the cry in their hearts, and yet they could not pay for a teacher. Not only are there dangers of falling into sin and bringing reproach on the cause of our Lord, but there is danger of our departing from the line on which the Lord led us out in the beginning, and that is to trust His arm alone. The trouble is, the people need to hear God's voice and obey it instead of man's.

I write as one who has seen these lacks and yet have never felt until now that I should write of them.

We are facing another year in Hong Kong when it is very difficult to get a house. Our lease runs out and as fifty thousand Mandarines have come in from Canton and are buying up every available house, it is almost impossible to find a place. Recently we tried to find smaller quarters, hoping to cut down expenses, but were refused because of our prayers. We were told that other Europeans prayed but did not cry. My "Amale" was asked by the heathen women of our prayers, and the "Amale" told her we certainly would cry. God has poured out intercession on His people. We would have had to give up our weeping over souls if we had taken the smaller place, and we felt this was not His thought. As this

house has to be given up we are looking to Him to direct. Some of the missionaries have during this season of praying felt a renewing of their call and a deeper love for souls than ever before. They are expecting to open up a station soon. I want to commend them to Pentecostal people.

In this article we will not give names, but later, as He gives liberty, we will give them. These parties have known the value of a "Missionary Home" and appreciated it. They are not well known, but we can commend them to the saints of God, knowing how they have remained on the field amid great hardships. We trust the saints will indeed bear them up in prayer, and with their means as they go out to tell the story.

May God richly bless each reader and may we be more united in this great work, and more willing for any sacrifice.

* * * *

Within the Veil

WITHIN the Veil. Be this, beloved, thy portion
Within the secret of thy Lord to dwell,
Beholding Him, until thy face His Glory,
Thy life His love, thy lips His praise shall tell.

"Within the Veil." For only as thou gazest
Upon the matchless beauty of His face,
Canst thou become a living revelation
Of His great heart of love, His untold grace.

"Within the Veil." His fragrance poured upon thee,
Without the Veil, that fragrance shed abroad,
"Within the Veil," His hand shall tune the music,
Which sounds on Earth the praises of thy Lord.

"Within the Veil." Thy spirit deeply anchored
Thou walkest calm above a world of strife;
"Within the Veil," thy soul with Him united,
Shall live on Earth His resurrection Life.

"Within the Veil." There only in its fulness,
The loveliness of Christ our King is seen,
There may thy spirit fall in adoration,
Without a cloud, without a shade between.

"Within the Veil." Tongue cannot tell the glories
Of Him, the "altogether lovely" One,
Yet shalt thou know this mystery of glory,
That Christ and His beloved for aye are one.

"Within the Veil." There tarry, O beloved,
To go no more forever from His face,
There take the uttermost His bounty giveth,
To magnify on Earth His boundless grace.

* * * *

F. H. A.

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