



The days of Heaven on the Earth

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An International Monthly Magazine

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

The Whitened Harvest Fields

Good News from the Workers in Foreign Lands



EIGHT hundred million heathen and two hundred million Mohammedans are without Christ today and have no way of hearing of Him except as God's children carry to them the message of salvation. Christ laid down His life for these lost ones as well as for us, and we must be Christlike and reach out a helping hand to save them.

One hundred thousand souls die every day in the heathen world who have never heard of Christ. Their hearts are hungry and they are crying out for help as the heathen woman did who said, "Tell your people how fast we are dying and ask if they cannot send the Gospel a little faster."

India has one hundred million women who can neither read nor write, and it is only the Christian religion which will lift them out of their ignorance and superstition.

The people in the United States spent nearly four hundred million dollars for candy and soda water last year, and the church of Christ less than ten millions for the evangelization of the heathen.

Ninety-six cents have been spent in home work by the church where it spends only four cents abroad, and it is said that there are twelve thousand churches in America that didn't give one cent to missions last year. How few are obeying the command to pray the Lord of the harvest to send forth workers. Sometimes the Lord has to send pretty poor material to the foreign field, but it is because the best are unwilling to go. It is the surrendered life that He can use, and He who chooses the weak to confound the mighty will endure every one who has a definite call, if fully yielded, and fit him for service.

The heathen world needs men and women who have the consecration of the missionary who said, "I have been in India twenty years, and if I had twenty lives to live, I would give them all to India."

We do not wish to criticize missionaries or question their leadings, but it does seem as if there is too much of the Lord's money wasted in traveling to and fro. When God's people sacrifice to send off a fellow-worker to the foreign field and he comes back within a year or two, the home people lose some of their enthusiasm in giv-

ing, and are not so willing to help the next one who feels God's call. We have nothing but deepest sympathy for those who suffer in body and are compelled to return, but we do feel there is a great mistake made by many in not concentrating their efforts in a certain field. In this way only can real definite work be accomplished in the foreign field for God; work that will abide.

It has been said that the people at home want to hear only stirring reports from the field, but we feel that such is not the case. We have always been interested in hearing of the needs of the field, the trials and hardships of the faithful worker in the dark lands, and are glad to place these needs before our readers as the Lord leads, so they can pray and give accordingly, but with our limited knowledge of many of the workers we are, of course, glad to hear of results of their ministry, feeling that God's blessing upon their labors is an assurance that they are in His will.

Korea is leading the world in enthusiasm and self sacrifice for the conversion of their people. It is said the world's largest prayer meetings are found there, the attendance sometimes reaching to twelve hundred and over. Twenty-five years ago there was not a Christian in Korea; five years later there were seven meeting secretly, and now there are over two hundred thousand. Can any country show a more wonderful record?

China

The eyes of the world are on China, looking with intense interest at each step taken by that great empire, and the Christian world is praying that the change in the government will mean a break in the gross darkness that has hung over China's millions for centuries.

A Chinese paper commenting on the protection that has been granted to the lives and property of the people, says it is no doubt due to the "leaven of Christianity which has had its effect on the hearts of the Chinese."

The new leaders are in strong sympathy with the missionaries. Yuan Shi Kai protected them during the Boxer troubles, and his children were educated by an English Congregational missionary. Dr. Sun Yat Sen is the son of a Chinese Evangelist, and is himself a Christian. In a recent interview he said, "Our greatest hope for China is in the Bible and education."

One hundred years ago only one city, Canton, was open to foreign residents; now the entire

empire is open. But who will go to carry the Gospel? Who will pray the Lord of the harvest to send forth workers? In the United States there is one Gospel worker or evangelist to every forty-eight people; yet it would take fifteen thousand in China to have one worker for every twenty-five thousand inhabitants.

A Chinese woman when spoken to by a missionary about heaven said, "To be permitted to walk on the streets with my husband as you do would be heaven enough for me."

An idea of the magnitude of that great nation can be gotten if we can realize that there are five times as many people in China as in the whole of the United States.

George Hanson, writing from Shanghai, in rejoicing in the change being brought about by the war, says that the new leaders are professing Christians, and thinks it will mean a more open door for the Gospel. He writes that as soon as the war is over and some one comes to take charge of the Mission in Shanghai, they are going to the far west, to Szechuan. The journey will take them a month, but they are feeling it to be the leading of the Lord.

Paul Bettex, writes from Canton as follows:

"May God guide the destinies of this giant nation. She is now plastic and will take most any shape, like molten metal. Our prayers ought to be the mold that will shape the amorphous mass. Most leaders are Christians, or at least friendly to the church. A good deal of the old idol worship seems to have gone with the pig-tail. China is now open as never before.

"We have only had to close our hall four times during all the critical time, when missionaries were called in from the country, with the National Parliament Building dynamited just one square away at our right hand, and the key to Canton, the Eastgate, just one block at our left! We have seen twenty-five thousand pirates in two or three days marching past our doors to corral as soldiers, but in perfect order.

"Our eight men working for A. B. S. have sold over sixty thousand Gospels in the last six months. So far the Lord is with us and answering prayer. We expect shortly to have almost twenty colporteurs, and from here hope to reach vast districts in the country.

"We have been offered by the English Government in Hong Kong an island only three miles outside of Hong Kong, with about one hundred and fifty acres, with beautiful beach, pier, and government house of granite, one hundred feet by one hundred feet, for three hundred dollars, American gold, to buy the house, and fifty dollars a year rental for the island. If we could raise the money we could buy the home and control the island for a farm and home of rest as well as a receiving station for newcomers. But most

of all we need prayer. If we get the revival such as we long for, we are quite willing to be homeless to the end, like the Master."

West Africa

God's children in Liberia, West Africa, have just held a blessed Convention at Gropaka, and realized the presence and power of God in their midst in a very precious way. There were several clear cases of conversion and two were baptized in the Holy Spirit and spoke in other languages. One of these was a boy about twelve years of age, who spoke in the language of another tribe in Liberia, unknown to himself, but known to those present. Another young man who received the outpouring of the Spirit some time ago, spoke in the language of a tribe far down the coast. Over and over again he called, "*Cacrava, cacrava,*" and in a testimony meeting afterwards a native worker of the M. E. Church who understood him, said, "I surprised much today at this word this man speak. He called to us 'Little children, little children.' I believe today that this is of God."

Brother J. M. Perkins who sends us the above, also gives us the following incident of their mission life:

A Living Sacrifice

"Seven months ago we began to make an effort to teach our mission family of fifty boys and girls to bring offerings for the Lord to our Sunday morning service, to be used in spreading the Gospel, and as they had no money we allowed them value for any useful thing they might bring. The first three collections consisted of the following articles: Thread, brooches, rings, pins, sugar, soap, greens, frogs, peas, rice, palm-cabbage, and a little cash, amounting in all to \$2.74.

"About the same time, one evening, while we were having some special services, the Spirit of the Lord fell on a small boy named Amos, just from a heathen town, causing him to tremble and shake violently, and cry out as if his heart would break. Presently he arose and testified with a beaming face that the Lord had saved him.

"Saturday (January 6th), in view of having a baptismal service on Sunday, I called Amos, with others, and asked him if he was saved. He said, 'Yes.' I asked him why he thought so, to which he replied, 'I have love in my heart for Jesus and for all the people.' Amos was baptized in a small stream near by, with four others, early yesterday morning. At our eleven o'clock service, after the others had brought their small pieces of paper and laid them on the enamel plate, lined with turkey red cloth, Amos quietly arose from his seat and came forward. He took the plate from the table, and placed it on the floor; then placing both of his bare black feet on the plate stood upright on it, and after looking straight at the mis-

sionaries for a moment without a smile, stepped off the plate, placed it on the table again and quietly returned to his seat.

"After service Brother Harrow, who has been with us for a few days, called Amos and asked him what he meant by getting into the collection plate, to which he replied, 'I had nothing else to give to God, so I gave myself.' We had read somewhere of a similar occurrence, but to have one of these raw, heathen boys give us such a clear, definite exhibition of consecration and sacrifice, has certainly touched our hearts in a new way."

The sad news has just reached us of the home-going of Mary Staub, who went to Liberia, West Africa, with Mr. and Mrs. William Johnson in the fall of 1910. She was taken ill December 29th, 1911, with blackwater fever, and after a severe illness of only three days, passed away on the last day of the old year. We deeply sympathize with the sorrowing parents who mourn the loss of their daughter and with the toilers in West Africa who are greatly in need of more helpers. They are crying out to God for more workers and feel the burdens are far too heavy for their limited strength. Brother Johnson writes that she was loved much by the people; that many hearts were made lighter as they heard the story of Jesus through her lips. He also says:

"Our hearts are sad because there is one less to labor for Africa's millions. The work which is heavy on our eight Pentecostal missionaries will be heavier still. Wife and I are both very weary and tired, as I have been battling now for nine weeks with another kind of fever, but feel I can say He hath given the victory. It has looked at times as though I would have to return to the homeland, but the field needs workers so badly, we can scarcely bear the thought of returning home. Our cry is, O Lord of the harvest, send forth more laborers into the harvest. The harvest truly is plenteous but the laborers are few. We ask prayer that God will mightily increase our strength, for we can live here only in His strength."

The conflicts with the enemy have been severe, both at home and abroad, but we can only lean hard on the omnipotent God and pray one for the other. Many of our missionaries have been severely tried in their bodies and we must hold them up before God daily that He may fortify them against the onslaughts of the enemy. The following incident of the unity of the Spirit will show how mindful God is of His children's needs. Our dear sister, Miss Muzzy, while in prayer one day was in great agony of spirit for the wife of our Brother Berg in India. Miss Muzzy didn't know the need of the sister away off in India

whom she has never seen, until exchange of letters revealed the fact that Mrs. Berg was having a conflict with a demon-possessed woman at the very time our faithful God laid intercession upon our sister, and victory came.

Miss Wick, Johannesburg, South Africa, writes that about twelve of their people were stricken by the enemy in their bodies in two days, many of them near death. Mr. Brown, their pianist, had a stroke, his one arm remaining paralyzed. Miss Wick herself was stricken down in the most prominent street of Johannesburg, entirely unconscious, but God's eye was on her, and He sent two sisters along just at that time who prayed for her and took her to their home. In three days she was again able to minister to others. She also tells of a brother who at the same time was taken dangerously ill, but healed through the prayer of his little three-year-old daughter.

Miss Wick gives the following account of the way God answered prayer in a visitation made by her and another sister among the needy in La-Rochelle one rainy afternoon:

The first suffering one visited was the wife of a man who had been healed of a terrible cancer. As they prayed under the anointing of the Spirit, she was healed of a kidney trouble of years' standing. The next visit was to a poor woman sick in bed with cancer, her body very badly swollen. She had been dismissed from the hospital as incurable, and though the teaching of divine healing was new to her she opened her heart to the truth and was healed. They next went to the home of an Italian woman who was suffering with gall stones. God touched her body and she was healed.

India . . .

Miss Abrams and her workers are busy for God in North India. They are establishing stations both at Uska Bazar and Basti, and putting up buildings to house the workers, and at the same time giving the Gospel daily to the hungry natives who come seeking the living bread.

Miss Abrams spent Christmas Day at Mukti, and was heartily welcomed by everyone. On returning North again she took with her a band of Ramabai's best young women to preach the Gospel in Basti District. Ramabai offered her a large band of twenty-one, but she could only house five, and they are now at Basti. Ramabai bore the traveling expenses of the new band of workers and also gave Miss Abrams money for their wages for the year 1912. With this band of trained native workers much can be accomplished

for God, and we trust He will mightily pour out His Spirit upon them so that the Word will go forth with power. We quote as follows from Miss Abrams' last letter:

"Yesterday in our Sunday meeting, we had the story of the crucifixion read. Several Hindoos came in; one said with much feeling, 'This story pricks me in my heart. I have never heard anything like it before.' He said of me, 'You are a mahatma, but I am an ignorant working man, and cannot experience these things.' Mr. Nanu Jairamji spoke up, 'Oh, no, she is also obliged to work. It is quite possible for you to attain to these things.' Then I preached repentance, forsaking of his idols and turning to the true Savior. In the afternoon Miss Baugh and I went with Mrs. Jairamji to two villages, and found very receptive listeners. An old woman who said she had stayed far beyond her time and that she must be one hundred years old, heard the word intently. I said to her, 'God has spared you all these years to hear the true way of salvation.' She said, 'It is not only for me, it is for all of these my children and grandchildren,' some of whom were gray-headed men.

"On the roadside we found a woman lying, groaning. She said some of the people of her house had practiced sorcery to get her out of the way, and for several weeks she had been very ill. I told her of the Lord Jesus Christ and of His power to save and heal; that those who are saved are not affected by sorcery as the Lord takes care of them and heals them. I invited her to come to see us, and this morning she came. We gave her a message of life and healing and prayed for her recovery and salvation. Two high caste women came at noon yesterday to see us, and heard the message of salvation. In the evening three Brahman women and several children came to see us and hear the Gospel. We all had a little prayer meeting while Mr. Chatur Wazoji, one of our Christian workers, was out with a lantern talking to a guru of the Khabirpaut who had come to hear the way of salvation. It was a busy day, but today has been still busier. We have no cook, so have to do the work ourselves. This morning we workers had a Bible lesson together in Hindi, then the women began to come. Three groups of women have already visited us. We do not have this many every day, but we are glad for all that come. An intelligent Brahman to whom we explained the plan of salvation some time ago, lately invited us to come and see the women of his house. He said, 'They cannot be saved by idol worship, but if they learn them, they will be saved by singing bhajans (Christian hymns).' There is so much darkness to be dispelled before the light can shine in, and there is great need of intercessors. Tell the people to keep on praying. We thank all the donors for their gifts."

Brother Berg writes they are looking to the Lord for money to build two chapels, one at head-

quarters and one for the jungle work which is much on his heart. He says that each of these will not cost over four hundred dollars. His staff of workers has increased to sixteen and they are at work distributing scripture portions and preaching and teaching.

Egypt

The Lord is pouring out His Spirit in Egypt and bringing sinners to repentance, as will be noticed by the encouraging words from our brother, G. S. Brelsford:

"We are glad to report that God is most graciously blessing in this old land of Egypt. Each week we see precious souls coming to the Lord, sometimes eight, ten and twelve in a single service. O how we praise Him that this people are open to the Gospel! Since our return to this land our work has been almost entirely confined to Assiout, but about two weeks ago we went with a band of workers to a village two miles distant, where we held a street service. A large crowd of men gathered in the street and the women on the housetops. A more attentive and interested audience we never saw before, and when the call was made, thirteen men came forward and knelt on the street seeking salvation. How it made our hearts rejoice to look on the scene. A week later we were back again in this same village, and the crowd was larger and the interest greater, and as we again called on those who desired to seek salvation to come forward, about thirty responded and claimed salvation before the meeting was over. It was an inspiring sight!

"We had taken with us a number of our little papers, 'The Message of God,' for distribution, also some Gospels in the Arabic, and at the close of the service they were distributed. We wish that the saints in America could have witnessed the scene that followed! Such a scrambling as the people rushed for the papers and Gospels perhaps few in America ever witnessed. For a time it almost seemed the brethren were in danger of their lives. O pray that these hungry people shall have the Gospel. We are writing about just one village, and there are over six thousand in this land of Egypt. Who will help?

"We thank the friends for the offering so kindly donated. It came at a time when it was greatly needed. May God bless you all. We still continue to gather every morning at five o'clock, to pray for the mighty work of the Lord in this land. Pray for us and for Egypt."

On our editorial page we give an itemized account of monies sent to the field during the last six months.

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A Pentecostal Convention will be held at the Gospel School and Mission, Findlay, Ohio, April 4 to 15, 1912. For particulars, write to T. K. Leonard.

Who Healeth All Thy Diseases

A Wonderful Story of God's Deliverance

Leila M. Conway, Hurlock, Maryland



THE latter part of December, 1910, while making preparations for a journey, I very unexpectedly met with a sudden accident, which quickly developed into an abscess and blood-poisoning.

Only a few weeks before, my attention had been drawn to a tract which had fallen into my hands, based on I. Thess. 5:23, setting forth the thought that not only in soul and spirit could we be preserved blameless, but also in *body*, as read the Scripture, and particularly emphasizing the latter as something yet to transpire in order that *all* be fulfilled before the Son of Man come.

I saw that it was above and beyond healing within itself although including it, "unto the coming of our Lord and Savior Jesus Christ." And again, just immediately preceding that coming, for it was evident the preservation of the body for which the Apostle Paul prayed, could have no connection with the past, nor any other period of time save that previous to the Lord's coming.

I could not affirm, neither yet deny, but like Mary, pondered these things in my heart. As I lay helpless, realizing that death in one of its most violent forms was confronting me, the little tract, "May We Tarry?" which, for the time being, had been forgotten, came to my remembrance. I reasoned out that the Lord could heal me, as oft before, with no reference to this. And moreover, as each of His healings of various sicknesses of the past had come, with ever the accepted fact that *one* of these sicknesses must prove my *last*, might it not be thus now?

Try as I might to forget, the tract kept recurring to my memory, until I finally concluded there must be something of meaning in it from God for me. As I began to wait and look unto Him, very plain He made it that I was not yet to come to Him; yea, entreating me to turn back to earth again, for within my heart had crept the longing desire to be with the Lord. In praying, I ventured to add to I. Thess. 5:23, now and then, and felt the favor of God upon it: "Draw me, we will run after thee." Cant. 1:4. In the marked healing that followed, despite what yet I did not understand, I could not but feel it given of God more especially unto this one end, "the coming of our Lord and Savior Jesus Christ," so imminent. The Spirit for one brief instant took me into a

foreshadowing of the "spiritual body" (I. Cor. 15:44), after which I was back again in the "natural body," life from Him who says "I am the Life" coursing through my entire being. The contrast with that of my sick tortured body of but a moment before is indescribable. But marvelous as was the manifestation, the Holy Ghost at the same time witnessed of further sufferings and afflictions awaiting me in the future. The merciful kindness of God did not permit them to come upon me unawares.

The losing of practically my little all followed, so that much alike unto Peter and John I realized, "Silver and gold have I none," which brought me to take a firmer hold upon the treasures of wealth in Christ Jesus, and to praise Him greatly for those riches that could not be taken away from me. "Hath not God chosen the poor of this world . . . heirs of the kingdom?" Jas. 2:5. To a great extent at least.

Toward the latter part of May, 1911, I was seized with another dread malady. There are those who raise the question, "If you are healed, why do you not remain healed?" not seeing that the Lord's healing is full and complete, though it be soon followed by other sickness. Every form of disease may, one after another, be loaded upon our mortal bodies by Satan. We are nowhere in His Word promised exemption from temptations (testings) in spirit, soul or body, only that they shall not be above that we are able to bear, and that He will make a way of escape (I. Cor. 10:13). Faithful God!

I continued to grow worse gradually but steadily. Kind friends in their great solicitude, and thinking my position of trust in God an extreme one, urged that I permit them to call a physician. As I was about to refuse, God let me know that along the line of becoming all things to all men (I. Cor. 9:22), I might accede to their wishes, so that in the end they might all the more fully see how vain the resort, and how indeed our help must come from God. "It takes a poison to drive out a poison," and suiting the action to the word, they proceeded to dose me with powerful drugs, working a most deathly sickness each time I took them, revealing even to the most credulous that not only would the medicines make an end of the "poison" but of *me* as well, if continued. How good God was to yield me in taking those medicines for a little while, so that these dear

ones might see healing was not to come in that way, and thereby getting greater honor and glory unto Him and a further crucifixion of self within me, for full yieldedness knows no choice between doing or not doing a thing, "As Thou shalt choose, Lord."

Time and again through the long siege of that tedious illness, I looked up into His face and said, "Lord, it will mean a new creation," so wrecked was I in body. More light had come concerning the little tract already referred to, and in praying I more especially asked that He preserve me blameless in body unto His coming, so near at hand, even at the door. Oh! the invaluable lessons taught me of the Spirit throughout this illness, which far surpassed all that had gone before. They cannot be put on paper.

There was the working out of Ephesians 5:20 in actual experience, "Giving thanks always for all things;" the personal appropriation of that wondrous promise, which as the stars of the sky for multitude gleamed before me night and day; "All things work together for good to them that love God" (Rom. 8:28); the Word of His assurance regardless of what I failed to see or understand, merely to *rest* in faith believing on the strength of what was written, and oh, the joy unspeakable it brought me! Then I learned the power to bear and endure, looking at Him who is invisible; and a joy in the Holy Ghost, so that some dear ones were not aware of my grave condition, as it really was, until one morning I suddenly fell to the floor in what appeared death throes, in the presence of an infidelistic brother whose dear face was one of commingled alarm and surprise that I could then smile back the joy I could not speak, an opportunity for God to show him that here was something that the world could not give, bless His dear Name!

With the Psalmist I could say, "My cup (joy) runneth over." I suffered intense pain, blood issuing from my mouth, awful sinking spells in which it seemed I could not live until the next moment, yet through it all the abounding joy of the Lord, making my sick chamber a little sanctuary where God the Father, God the Son, and God the Holy Ghost, could be worshiped and adored the same (and more so it seemed) as when in public assemblies. I had sat together with those of kindred mind and heart in heavenly places in Christ Jesus.

Something alike unto the lily that toils (labors) not, neither does it spin (strive after), I had definitely given Him my body, as well as soul and spirit, unto the one specific object for which

Paul prayed in I. Thess. 5:23, thus resting it, for methought I heard His sure word of promise, "Faithful is He to keep that which is committed unto Him," and listening to the sweet music of its accompaniment my soul was stayed in an inexpressible peace, confidence and trust in Him, even in the awful sinking spells which frequently occurred.

Most peculiarly was the malignant hate and rage of the enemy vented forth upon my body, as once before in my Christian life. A strange, deadening paralysis suddenly seized my entire physical being, which I instantly recognized as a fierce direct attack of the devil, while I looked up into God's face and smiled, feeling as safe and secure as the babe upon its mother's breast, the Everlasting Arms beneath me. Needless to say, his departure was as abrupt as his coming.

As the darkest hour is just before dawn, so it was the last night of that protracted illness, which had extended over several months, in the point of no life being left in me, so near was it extinct. A dead sensation settled down upon me from head to foot, and I was faintly conscious that I could no longer pray. With one last effort I gathered together my fast departing senses long enough to say, "Lord, if Thou dost not want me to tarry here, I shall soon be with Thee," and then all became a blank. When next I knew aught, high daylight was streaming through the windows of my room, and I, feeling as though I had never known a sick day, realized that God was pouring life into my body. A marvelous change the "secret" of the Lord wrought out upon me during those hours of unconsciousness. For weeks after I felt the resurrected life of our risen Lord being poured in, enabling me to go or do what only a robust person in the natural can be supposed to do. Oh, praise the Lord with me, and let us exalt His Name together! Thou art the God that doest wonders! Ps. 77:14.

"Learn a parable from the fig tree," said the Master; "when his branch is yet tender and putteth forth leaves, ye know that summer is nigh." And when these things begin to come to pass (in the rapid fulfilling of prophecy) then look up and lift up your heads for your redemption (Savior) draweth nigh. Herein, then, must it not be the time, of which Paul prays God, that against every dire attack of disease and death, your body be preserved blameless unto His coming? Very probably not generally extending to all that are making up the Bride, even in these last days, but unto as many as the Lord Himself

shall call, a singling out, may it not be? He that hath ears to hear, let him hear.

The writer fully appreciates, as does every bereaved one, the heart-broken grief of Mary, its questioning wonder, its perplexity, as she fell down at Jesus' feet, saying unto Him, "Lord, if Thou hadst been here my brother had not died." John 11:32. They had gotten Him the message of their brother's sickness in time, with never a doubt in their hearts that He would surely come. It is clear to us all, as it was to them, that He *could* have come, making it all the more mysterious as to *why* He did not come, until afterwards explained in the light and revelation of following events, working by far a greater measure of glory and honor unto the Son, and blessing to the sorrowing ones, than if He had come before.

Bless God! it seems to have something of a bearing upon the subject in hand. Even the ones

receiving *most* in knowledge and experience of God and the things of the kingdom, are compelled to say, "We *see* through a glass darkly;" we *know* but *in part*.

But as one having caught a glimpse of the heavenly vision, it stands out quite certain that in the subduing of all things unto Himself, the destroying of the last enemy (death), there will be called out sons and daughters of God, here, there and yonder, through whom our risen Head shall meet and vanquish him (the devil) who hath the power of death in the mortal body, as did He in His mortal body, carrying "captivity (death) captive." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction." Hos. 13:14.

"First fruits" out from among both quick and dead, caught up to meet their descending Lord.

Clean Hands and a Pure Heart

A Talk by Mrs. Lydia M. Piper, Sunday afternoon, January 14, 1912



THE WORDS the Lord gave me for you this afternoon have come to me because of a little circumstance which came up during the week. Some of God's children have been quite exercised regarding the future of this work, fearing it might fall into the hands of those who did not measure up to God's requirements of His servants, whose lives would not bear close inspection, and as I prayed about the matter God gave me a lesson from His Word on "Clean Hands and a Pure Heart."

In II Samuel 22:21, we read, "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me." I am so glad He rewards us for our righteousness and because we keep our hands clean. The Lord showed me the contrast between our hands and the hands of Jesus. As He went about doing good, laying hands upon the sick and healing different ones, His hands were clean, His heart was pure, and God brought this comparison to me all through the night, and I saw His hands held up to me as our pattern. When Jesus labored for humanity, He didn't consider Himself, He was always thinking of God the Father, and now that He has gone and we do things in His Name, we are so apt to fall into the error of looking at the works that God does through us as the work of our hands, and unconsciously perhaps appropriating the glory for

them. We look upon the work that God does and claim it as our work and get proud of it, and then God takes it away from us. It is a very serious matter to lay hands on the sick carelessly and indifferently, or when the heart is not right with God. Satan is just watching every move we make and looking for an opportunity to strike a blow, and if you are ministering to others and your hands and heart are not clean, if nothing worse happens to you, it will at least destroy your faith because of the lack of results. I have been thinking very seriously about laying hands on the sick, and I believe in this ministry we ought to walk very carefully before the Lord, find shelter under the blood of Jesus, and ask God that His ministering angels may surround us, so that the devil may not attack us in any way. Then we can in a special way take hold of Him for every individual case, for it will not be us, but the Lord in us.

Ecc. 2:11, "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Why wasn't there any profit? Because of the uncleanness of the hands; because of the condition of the heart and the manifestation wrought out through the hands.

God has been speaking to me so much about the life behind the works. We have an experience and God wonderfully blesses us; then we drift away from that close touch with Him, but we

have established a reputation and we keep on working, continuing to minister outwardly, but the labor does not bring forth the right kind of fruit. The heart is measured by God and is rewarded accordingly, but the works look the same, and we can indeed cry out, "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." This is so often the case with leaders in God's work; they have had an experience and through that hold up the standard to God's children, but they themselves gradually drift away from the very standard God has given them, and then they wonder why there are no better results of their preaching. Lack of humility, spiritual pride, hinders them from acknowledging their fault, and they go on pretending, unconsciously and blindly perhaps, but in this way Satan gets a strong hold on them. Then when the break comes and they fall into sin, we are horrified, but the beginning of their downfall was that their lives did not measure up to their preaching, and behold, all was vanity and vexation of spirit.

A friend said to me, "I talked a great deal more about religion when I didn't know God than I do now since I know Him." After people really begin to know God they feel so small, so subdued, and the better they know Him, the less they say, but the more they live. At least that is the way it should be. Oh, we can talk and we can work, but if our hearts are not pure, nor our hands clean, it will simply come to naught. How are you living in your homes, in your business, in the store? Sometimes it comes to me there are shadow sins, things that we hardly realize ourselves, lurking in our hearts, and if we don't get them out they manifest themselves in our lives. A sin that comes out in the life does not happen all of a sudden. Sometimes it has been contemplated in the heart for months before it breaks out, and you say, "Why, here is a person who has been standing so long for the Lord and now he has fallen." How do you know he has been standing? because he has been talking? God saw his heart all the time, and saw that there were things he didn't get out, and finally under strong temptation he gave way to the sin he had been harboring for months. Then we say, "Oh, what a mighty man has fallen!" I do not suppose he was mighty in the eye of God. There was some sin there he was not willing to give up. My husband often prayed that God would take him home before he should ever bring reproach upon His

cause, and I praise God that there never was any stain upon his character. He ministered to God's children with clean hands and a pure heart. Many times when we had difficult cases to deal with, cases of demon possession, he would say to me, "We must get close to God. These hands have to be laid on these people in the Name of the Lord, and I feel the solemnity and great responsibility on me as God's servant," and I thank God that all through his ministry he was so careful. He went home with a clean slate, and hard as it is to be without him I'd rather suffer this loss than to have him live and disgrace the Lord's work. I feel that ought to be the desire of every Christian, not to see how easily we can get through and cover up and deceive each other, but that we might open up our hearts and search every crevice and corner, and be willing to say, "Take me, Lord, before I become a rebel, or before I go into sin." Let us seek God in our closets to see if we are rebellious before Him or if there is any hidden sin in our lives. I have heard people say, "I cannot go on with God. I cannot make the surrender." Well, God won't make you do it, but He may teach you obedience through suffering, which is the hardest way. Then you will wish you had served Him more cheerfully and more readily.

As a church, we have tried to keep this platform clean, and when any one has stood before the people whose life was clouded it has been because we have not known it. We do not care how eloquent a man may be, if he hasn't clean hands and a pure heart we don't want his ministry. When he hasn't these essentials you can often feel there is an insincerity about him, and lack of abandonment to God.

I want with you to get to the place where we can raise holy hands unto God, and say to Him, "Thy will be done completely in my life." I do not know what the results would be, but I believe sinners would be brought to the altar if we would make that consecration in our hearts. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" I said, "Lord, when we stand before Your throne, what will we do?" and the words came to me so quickly, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

In Job. 17:9 we read, "He that hath clean hands shall be stronger and stronger;" I believe if we get this truth into our hearts about clean hands and pure hearts, we will become a stronger people.

I claim that for myself. As far as I know my hands are clean, and I am going to believe for more strength spiritually and physically.

In Jer. 1:16 the Lord says He will utter His judgments against those who worship the works of their own hands. God showed me so clearly that while we were ministering to the people if we were not very careful, when we would see the signs follow, we would worship the results of our own hands, and take the glory unto ourselves. I feel that is one of the most dangerous snares for a man or woman who is ministering to others, and I believe people who have been ministered to and have received great blessing, should refrain from publicly thanking the person God has used. This is one of the greatest temptations of the ministry, when they see the results of their own labors they put them up as little gods before them, instead of giving all the glory to the great God, from whom came the power. I thought as the Lord burned this lesson into me that if I ever was used in blessing to anybody, I never wanted to hear of it for fear it might be a stumbling block, but let it be done as unto the Lord. It is one of the subtle tricks of Satan to ensnare God's ministers and hinder their power with God. We are used in somebody's healing, somebody's deliverance, and then we say, "Lord, all these things I have been able to do," and then we add as an afterthought, "in Thy strength," but we put ourselves ahead of the Lord before we realize it. Let us be careful not to get puffed up, and in our praise and testimonies let us be careful to give praise unto the Lord.

I read a little story in which I remember just

one point. As a man was sitting in his parlor the bell rang, and a man of a rather dignified bearing and kindly mien came in. The man who sat in the parlor said, "Who are you?" The stranger said, "I am Christ." The man studied for a moment and said, "Let me see the nail-prints in your hands," and he could not show them. That was all I read, but I thought if the people could feel or see the imprint of Jesus on our hands, that would be all sufficient. Have you ever shaken hands with a real godly man or woman and felt God back of the clasp? And have you seen the likeness of Jesus on their faces? Those people do not have to say much, but there is the imprint of Jesus on their hands. It may not be nail wounds, but an imprint of Him, nevertheless, and their faces show the likeness of Jesus. Oh, that we might be a people like that, that sinners might feel Jesus in the hand-clasp, might see Jesus in our faces. If they saw Jesus more in our lives and in our actions they would be hungry for Him, and would not have to be coaxed into His Kingdom.

In the Gospels we read of the mighty works done by the hands of Jesus. Why were such mighty works done? Because He lived such a pure life, and there was nothing else but purity to flow out from Him. May God keep this people from laying hands on the sick or the demonized unless you feel sure your hands are clean and you have a call from God. You only weaken your faith if you do it otherwise. There is much to do, but let us get marching orders from Him before we move, and let us see that our lives measure up to our profession.

Is Babylon to Be Rebuilt?

NOT many weeks ago, I read a review of Mr. Gillette's book, "The World's Corporation" and I was very much impressed by the fact that the scheme outlined in the book is a foreshadowing of the Programme of Antichrist during the Great Tribulation which is just ahead of us. Mr. King Gillette made a fortune in safety razors; he is evidently a man of the world possessed with philanthropic impulses, and he is evidently quite unaware that the ambitions he cherishes for a Golden Age in the natural realm coincide with the predictions of the prophetic Scriptures.

Stated briefly, the author of the World's Corporation believes that much of the evil and misery in the world today results from competition in labor and industries; therefore he proposes to form a gigantic trust of all the commercial enterprises in the world, and in the second place it is

planned to consolidate all governments in divers countries under one federal head, administered presumably by one supreme ruler, a king of kings. Since no existing city is suitable as an administrative centre for all the commerce of the world it is proposed to build such a city!

This scheme is not a castle in the air, for Mr. King Gillette has secured from the Congress of the United States a charter for the World's Corporation; and of course this charter secures to him and his confreres the protection of law in this new political and commercial propaganda.

Right in line with the programme of the World's Corporation, some facts recently printed under the signature of Mr. Fred Simplic, United States Consulate, Bagdad, are most interesting and significant—indeed, in view of the fact that the coming of Jesus is very near at hand these

facts are profoundly significant: for coming events cast their shadows before.

It is part of the scheme of Sir William Wilcocks (the eminent English irrigation engineer), who won fame in the Nile valley and who has now been employed by the Turkish Government, to dam the Euphrates near the site of the old tower of Babel.

For the past year four thousand Arabs toiled like moles, digging a new channel for the ancient Euphrates; in the dry bottom of this new channel a giant dam of concrete and American steel is being built. When all is ready, the river will be turned into this artificial channel and the dam will raise the water to the required level. The first steam locomotive ever seen in the old garden of Eden is now puffing noisily back and forth, hauling material for use in this giant dam. About six million acres will eventually be watered by a canal to be dug, taking off water from Lake Akkar Goof.

Actual construction work on dams, canals, etc., destined to water three million acres is now going on, and should be finished in from two to three years. Sir William estimates this acreage will yield one million tons of grain, and two million hundredweight of cotton annually.

Joaden, the famous cotton expert, says Mesopotamia's soil, climate, elevation, etc., show the country to be immensely adapted to the production of high grade cotton.

Just as much water flows now down the Tigris and Euphrates as in the proud and prosperous days of Nebuchadnezzar; and if these early irrigators made money out of Mesopotamia land, modern men ought certainly to do so.

With the approach of the famous Bagdad railway from the West, the addition of more steamers to the paddle wheel fleet now plying on the Tigris, and the reclamation of vast tracts of land about Babylonia, there seems every reason to believe that a boom is about to strike the Garden of Eden.

There is still a chance that grass will grow where it did when Nebuchadnezzar went out to graze, centuries ago. The hanging gardens are in ruins, of course; but ten million date trees, worth a dollar a year each, flourish in the delta of the Tigris; and there is not an acre of land in all Mesopotamia that will not grow palms if water is supplied. Who can say that irrigation may not do for this classic Bible land what it has done for the deserts of the American West, that a land hungry world may not yet turn back to Adam's old homestead, where tourist hotels are to spring

up in the Garden of Eden, and where passenger trains may whistle through green groves about the tower of Babel!

As I write these lines, a long camel train is trekking out the west gate of Bagdad, carrying supplies to the English engineers in pith helmets and sun glasses burrowing into the plain above Babylon making the channel for the Euphrates.

And from the deck of a Tigris steamer an American cube concrete mixer is being unloaded, marked from Chicago. It has come fifteen thousand miles up to Bagdad. Thousands of tons of interlocking steel piling from Pennsylvania are also being unloaded. . . . Already Adam's old home has revolted against the lethargy of centuries. We know from the Scriptures that the new Babylon will be the commercial centre of the world in the reign of Antichrist.

Surely we are hastening rapidly towards the end of this age. "When ye see these things begin to come to pass, lift up your heads, for your Redemption draweth nigh."—M. W. M.

Spiritual Nuggets

(Culled from Madam Guyon's Writings)

ACCUSTOM yourself to seek God in your heart and you will there find Him.

* * *

We do not perish but for want of trusting Him.

* * *

It is Thou alone, O crucified Savior, who canst make the cross truly effectual for the death of self. Let others bless themselves in their ease and gaiety, grandeur or pleasures; poor, temporary heavens; as for me, my desires were all turned another way, even to the silent path of suffering for Christ, and to be united to Him through the mortification of all that was of nature in me, that my senses, appetites and will, being dead to these, might wholly live to Him.

* * *

Oh adorable conduct of my God! There must be no guide for the person whom Thou art leading into the regions of darkness and death; no conductor for the man whom Thou art determined to cause to die totally to himself.

* * *

How very straight is the gate which leads to a life in God; how little one must be to pass through it, it being nothing else than death to self! But when we have passed through it, what enlargement do we find!

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Notes

Stone Church Meetings

WE ARE glad to tell the EVANGEL family that the Lord has been graciously blessing us as a church and family since our dear one has gone to heaven. The burden seemed too hard to bear and the responsibility too great, but the Lord has led us step by step, and with our hand in His we mean to go on as He gives the strength.

We are just closing a special series of meetings conducted by our dear brother, D. Wesley Myland of Columbus, Ohio. God brought Brother and Sister Myland to us in a time of special need, and has greatly blessed their ministry to us as a church. We praise God for the four weeks of blessed teaching from His Word, and we believe our people have gone on with God in a deeper way than ever before. The reports of this special series of meetings will appear in THE EVANGEL from time to time, and will be an inspiration and help to our readers, we are sure.

We will open our Spring Convention, God willing, May 12, 1912, and continue it at least two weeks and as much longer as God leads. We are expecting Dr. Yoakum of Los Angeles, California, and Brother Myland hopes to be with us again. We trust also to have other workers with us at that time.

Pray for these meetings and arrange to come and stay with us for a season. We hope to have further announcement regarding the Convention in the April number of the paper.

Missionary Disbursements

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

Miss Minnie F. Abrams, India.....	\$ 272.35
Geo. E. Berg, India.....	257.91
Wm. Johnson, West Africa.....	189.00
Edith Baugh, India.....	80.00
Miss M. Gerber, Armenia.....	77.00
Pandita Ramabai, India.....	74.60
Blanche Cunningham, India.....	70.00
Mrs. Chester, Rescue Home, India.....	69.19
Miss M. Houck, India.....	63.90
G. S. Brelsford, Egypt.....	50.90
G. A. Bailly, South America.....	50.00
Kate Driscoll, West Africa.....	50.00
A. G. Garr, China.....	50.00
Paul Hosler, Anam.....	50.00
Mrs. Annie Murray, India.....	50.00
Chas. F. Hettiaratchy, Ceylon.....	48.00
Geo. Hansen, China.....	47.60
Philip Sidersky, Baltimore, Md.....	42.10
A. Forder, Arabia.....	25.00
Miss Alma Doering, Congo, Africa.....	20.00
Alice Wood, South America.....	19.70
E. M. Scurrah, South Africa.....	19.00
Horace W. Houlding, China.....	17.60
Frank Denny, China.....	17.00
R. M. Massey, India.....	17.00
Joseph R. Lewek, Chicago, Ill.....	16.00
Miss R. Rodebaugh, India.....	15.00
W. F. Bryant, Cleveland, Tenn.....	10.00
Chicago Tract Society.....	10.00
Miss Heisy, West Africa.....	10.00
Miss Mendenhall, West Africa.....	10.00
John Perkins, West Africa.....	10.00
Pastor Sen, Korea.....	10.00
Wm. Wallis, South Africa.....	10.00
Jas. M. Hare, West Africa.....	9.00
Home Missions.....	95.00
Total	\$1,932.75

Send us your offerings for the foreign field, and let us forward them.

The Coming of Jesus

IT IS very apparent that the Holy Spirit is specifically at work in the world along the line of getting God's children ready for the return of our Lord. There never was a time when so much has been written and spoken on the subject as at this time. One can scarcely go into a full Gospel meeting, or pick up a paper on full Gospel lines, without hearing and reading about the second coming of Jesus. Even among the denominations that have been closed to this great truth, we see a breaking loose and an opening up of hearts to receive it. The Holy Spirit seems to be projecting this one thing upon us above all others, that the time is nigh, even at the door, and that we must watch and be sober.

But while the Spirit of God is moving on the "little flock" so that some are standing on tip-toe with expectancy, a great part of the professing church are indifferent, and are saying, "Since the

fathers fell asleep, all things continue as from the beginning," being willingly ignorant, but when they say "peace and safety," then sudden destruction will come upon them.

God by His Spirit is stirring us up, and if there was need for the Apostle Peter to stir up their pure minds by reminding them how God's Word was fulfilled in the days of the flood, how much more should we warn and exhort one another at this time, as we see the day of the Lord approaching.

The unrest in the world is becoming more marked all the time. As we see the massing of the forces, politically, commercially, and religiously, all pointing to a world federation, and the upheavals among the nations, we cannot but believe that we are nearing the "world's Saturday night." Students of prophecy tell us that events among the nations are moving in the direction foretold in God's Word.

Seeing then that these things are so, what manner of persons ought we to be? Let us be on the alert lest at His coming we are found sleeping. All is gain for the "children of the day" who are ready for their Lord, but how dark the night to the unprepared! No one can picture the awful blackness that will fall upon the world when the restraining Spirit of God is taken away, and when the hosts of hell break loose in all their fury.

We find it hard to be steadfast in these days of trial and testing, as the shadows of the tribulation fall upon us. Who will be able to stand in the coming days when the bowls of wrath are poured out upon this ungodly world and hell breaks forth in all its fury?

Our only safety is in the command and promise of Jesus: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

The Revelation of Jesus Christ

The Consummation of All Things

Twelfth Lecture by D. Wesley Myland, 349 North Garfield Avenue, Columbus, Ohio



OUR final lecture we deal with Divisions 6 and 7 of the Book which cover the last two chapters. Our text is Rev. 21:7, the final and full promise to the overcomer:

☞ "He that overcometh shall inherit these things; and I will be his God, and HE shall be My son."

That is every thing named in the book. Oh what an inheritance we shall have! You talk about millionaires; this book makes billionaires. We shall have not only "the exceeding riches of His *grace*," but also the exceeding "riches of *glory*," and these are riches that the world knows nothing about. And listen! It is to "him that *overcometh*." May God write that on your heart tonight, for only He can do it. My words cannot do it, and though I open up this blessed book, this wonderful book, so you can read it as a primer, that will not do it. God must write it on your heart until your heart says, "*Even unto death, by Thy grace, I will be an overcomer.*" There is grace as fathomless as the sea: there is grace flowing from Calvary; there is grace enough for me. And so you can be an overcomer. I wish you would realize that you are an overcomer, just now. Some of you do; it is throbbing in your soul now, tingling in your veins, thrilling you with holy joy. How inspiring

to think that in this Twentieth Century, in the midst of Laodicea and Rome, and all the anti-Christian organizations, we can walk with Christ in the love of God and be an overcomer! I'd rather quit living than not be an overcomer, but I died to be one. "He that overcometh shall inherit these things." This is not the promise of somebody who is unable to fulfil it. He says, "I will be His God." He Himself assures us, so that we shall never lose this inheritance. Nobody will ever touch this. This inheritance brings a God with it, an Administrator that just keeps it full all the time. "I will be his God and he shall be My son." You will continue to inherit all the time, and will never, never get out of your heritage—your birthright. You never can be disqualified or disinherited again; no devil to do it, no Antichrist, no theosophy, no spiritism, no Christian Science, no sceptics, no unbelief, no higher critics and no critics of any kind, but dwelling in glory, exceeding abundantly above all we ask or think. And so, after our asking is over, our thoughts even are surpassed in God's doing. Some time you will have to lose your mind in Christ. Let us begin now to be "lost in wonder, love and praise."

Well, who have we up there now?—These "overcomers." We have been putting people up there all through the book, and at the same time

been pulling down some of the strongholds of Satan.

There are two parts: in Chapter 21 we have the *great restoration*, "all things new," the result of the millennium, and in Chapter 22 comes the *eternal glory*.

RANKS IN GLORY.

While we started sending up these "overcomers" in Chapters 4 and 5 where we had the Bride, it has not yet ended, but we are doubtless in its last stages. The *parousia* may come at any time, and I wish it would come before I get through with these lectures. I never in my life felt so much like going up. But oh, a pain for "others" runs through me now. Lord, help that soul to say, "I am ready, morning, noon, evening or midnight." Are you loosened from all the things of this world? Is your husband on the altar? wife on the altar? Are your hands off your children? Is everything consecrated? You are not ready for that day if it is not.

We started in with the things that are *after these*—the church period—and saw four living creatures up on the throne; Enoch, Moses, Elijah and John; then the twenty-four elders, that is representative men, twelve of the old dispensation and twelve of the new. I would not say positively that they are the patriarchs and the apostles, but elders, that is the leading, strong, spiritual men.

Then we have the estimate of 100,000,000 of the Bride of the Lamb. All these are seen up in heaven in Chapters 4 and 5. Then a further estimate of 100,000,000 *first* section tribulation saints, second section of the first resurrection, Chapter 7, out of the first half of the tribulation week. Then the 144,000 out of the twelve tribes, the Jewish Bride or "first fruits." They were sealed in Chapter 7, translated in Chapter 12, and their position at the epiphany of Christ is given in Chapter 14. Then we have the *second* section of tribulation saints, probably another 100,000,000 in Chapter 15. Now putting all these together we have 300,144,028. Then we saw at the end of the millennium in the general resurrection, that the *saved* come up with the unsaved, and that the unsaved are the *exception*, not the rule, and hence we begin to understand the force of the statement "myriads which no man could number." For, in addition to the more than three hundred millions just mentioned, we must include among the saved those who die before they reach the age of accountability, which according to some authorities constitute at least one-half the

population of the earth; and this again must be increased by the vast number of people that will be saved during the millennium. Hence, literally there are "myriads which no man could number." Therefore, Satan gets, probably, one-third and Christ two-thirds, so that where sin abounded, grace did much more abound.

Now in this survey we have seven ranks or classes; the perfect and complete number. (1) the four living creatures; (2) the twenty-four elders; (3) the Bride; (4) the *first* section of the tribulation saints; (5) the 144,000; (6) the *second* section of tribulation saints; and (7) all the rest of the *saved*. Seven classes. Keep that in mind and it will help you to understand the apostle when he says, "every man in his own order," or rank.

THE RESTORATION.

Chapters 21, Division 6, is taken up with *restoration*, with the new things. How many new things? Seven. First, "I saw a new heaven." Let us be sure, by His grace, to reach it. Let us begin now to move into the new things. Everything will have to be made new. Second, "A new *earth* wherein dwelleth righteousness," and it will dwell there forevermore. Some day we shall move into the new earth and go to keeping house there. Not an unrighteous thought or an unrighteous act will ever come there. Think of living forever with our good old Sister Righteousness that Jesus presented to us. Sister Righteousness and Sister Patience are the two best sisters I ever had. One is the beginning of the Christian life and the other the end, for the first thing said about the saints is righteousness, and the last is patience. Just let us live with these two sisters, and we shall always have a blessed time.

Well then, in the third place, we are going to have a new *city* called JERUSALEM, not the one that is to be built on earth; that is a city *rebuilt*, but we are going to have a brand New Jerusalem that never did exist, and it is to be *our* city. There will be no graft there, nor bribery; no unfaithful aldermen and no city council to sell us out. No policemen will be needed there, and only those who have washed their robes in the blood of the Lamb will be citizens of it.

The fourth new thing is the *tabernacle*, a new place of worship. These are just the words from the text here; new heaven, new earth, New Jerusalem.

This New Jerusalem is for the *heavenly* people; the *earthly* people have their capital city, Jerusalem. That is not all, for in the fifth

place we have a new *Presence*. You won't have to get down on your knees and say, "Please Lord, come into the service tonight," because He will be there. You will see Him and know Him in a far more real sense than you do spiritually now. It will be a presence in the temple of God's people they have never had before. It is the presence of the Father Himself. "God *Himself* shall be with them," the whole Godhead, of course, visible to us then, because we shall then be spiritual, glorified beings. We shall see Him just as we see each other now. We often pray to God, "Make Yourself more real than my sense of feeling, taste or smell;" so it will be in that day. God Himself shall dwell in them, and walk with them, but this is true only in the Spirit now. Even Christ can be with them only in the Spirit, but then it will be the Father, the Son and the Spirit, and oh what a tabernacle of worship we shall have. My soul pants for that time soon to come and be with the Godhead I adore and love.

And then in the sixth place, there will be as a result, new *life*.

¶ And God shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain: (because) the former things passed away. Rev. 21:4.

Life for the eyes; eyes all bright and smiling now. No more tears. The eyes are cured forever. No more blindness, no more burning eyes, no more salty tears, no more furrowed cheeks. That is the life we shall have. Then hearts will be cured. All heart-faints will be over, all heavy hearts gone; no more heart-sorrow forever. If I could go through this world and steal all the sorrow away from every heart, what a magic that would be! But oh there is a life where it will never come again. Isn't that worth giving your heart to God for?

He says also there will be no more death. Oh praise God there will be no more funerals, no more grief, no need of undertakers, because the great Undertaker will have done it all. He will have finished it, and there will be no more death. The last enemy that shall be destroyed is death. We saw that in Chapter 20:14; Death and the grave were cast into the lake of fire, because they were instruments of the devil. And that is not all; he says there will be no more crying. He will cure that poor mouth of ours that has been complaining and crying these many, many years. Think of it! No more crying, not even from the babe. No more cry will go up any more forever. There will be no cause for it. It will all

be music, song and Psalm, hallelujah and shout forevermore.

There will be no more pain. Oh, beloved, we shall not know we have nerves at all. If you had seen trouble as I have, in visiting the sick, you would be glad to get a book that would tell you there shall some time be no more pain. Thank God, it will not always be as it is now.

Then I read in the seventh place of a new administration, a new order, for he says, "the former things are passed away."

¶ And He that sitteth upon the throne said, "Behold I make all things new." Rev. 21:5.

There is new *power*, new *dominion*, new *administration*. These are the new things that result from the millennial reign. Then comes the declaration, "Write, because these words are faithful and true." No mistake about it. He can do it, He will do it, He shall do it, and when it comes to this time, He has done it. And then, here is a precious thing—something that I think of so much in these days, three words that I have marked in red in my New Testament for years and years. Three times in this book the Son of God comes out of heaven; three times He has said these three living words, "It is done." It is like past, present and future; yesterday, today and forever. "It is done." Once He said it from the cross yonder on Calvary (John 19:30); Matthew and Mark and even Luke says He cried with a loud voice and gave up the spirit, but they do not tell what He said. But John who had his ear so close and who knew the cry of the Savior so well, knew what He said in that mighty, eternal, masterful word, and he wrote it in his Gospel, "It is done!" Again, not from the cross, but in Chapter 16:17 of this book, from the temple that is opened in heaven, preparing for His epiphany, He says these three great words, "It is done!" And now as He comes on His own throne, His great throne of glory, to sit with His Bride as ruler with Him, He says from the throne, "*It is done!*" First, from the *cross*, in regard to the finished work for sin, by *redemption*; second, from the *temple* in regard to the end and accomplishment of all *judgment* that must meet in the temple, for "judgment must begin at the house of God;" and the third time from the *throne*, as an accomplishment of all *glory*.

"Marvellous are Thy works; (O God) and that my soul knoweth right well."

Then there is the great inheritance to which

my text introduced you, and over which you have to shout. It is,

¶ He that overcometh shall inherit these things; and I will be his God, and HE shall be My son. Rev. 21:7.

Everything is here given of the eternal kingdom which Christ promised to the little flock in Luke 12:32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." This is the kingdom, the eternal kingdom of glory, for Christ has finished it and accomplished it and turns it back to the Father again, as you find in I. Cor. 15:24-28. For this is the kingdom which He has accomplished, and which He turns over to the Father, "that God might be all in all." And now, "*he that overcometh*" gets the inheritance—the whole thing.

"Then cometh the end," that is after the millennium. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power," through the millennial reign of a thousand years.

At the great final battle fire comes down from heaven and consumes all the enemies, and Satan is put into the lake that burns with fire and brimstone. So He has "put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

"Fear not, little flock!" Don't fear, brother, sister, after the altar service is over, and the revival is over, and you are back, living in the old hard place. Don't fear. "Fear hath torment." You get into perfect love with God. "He that feareth is not made perfect in love." Oh, let the "love of the Spirit" swallow up all your fear. Live in confidence that He that called you is able also to do it. He will keep you from falling, keep you blameless and present you faultless with exceeding joy.

Then we have *the queen's palace*, the Bride's home, spoken of in verses 9 to 21. I call it the queen's palace. Oh think of what a place this is! Here are twelve gates, twelve angels who are the gate-keepers, twelve names on the gates according to the twelve tribes of Israel. Here are twelve pearls, for each gate is a pearl on hinges of gold. Here are twelve foundations with great and precious stones, twelve names of apostles of the Lamb on the twelve foundation stones.

Here is the city fifteen hundred miles long, fifteen hundred miles wide, and fifteen hundred miles high, a cube, a perfect city, longer than from Kansas City to New York, and as wide as that and as high. Talk about your thirty or forty stories, they are no comparison.

After naming the twelve foundation stones, he comes down to the last item in this chapter, the *eternal light* of that city. "I saw no temple therein." Why? Because God and the Lamb are the temple, and there is no sun nor moon, because they are the light. They become temple and light and blessing all combined. "I am the light of the world," He said when He was here. "As long as I am in the world, I am the light of the world. Any man that followeth me shall not walk in darkness, but have the light of life," and we will dwell in the light of His glory, and in the glory of His light.

Wonderful! I anticipate that the earth will need no ordinary sun or moon in that sense, as Isaiah predicts, but that "the light of the moon shall be as the light of the sun, and the light of the sun sevenfold," in the day that the Lord shall bring in His kingdom. That may be the sun as the Lord Himself, and the moon, as His Bride, reflecting His light. Oh there is light for the whole world, reflecting seven times. But there can be no light apart from the Lord.

And then, perfect *safety*. You don't need to shut the doors or the gates. Don't need any locks or bolts at all. This is the queen's palace where I expect to live. This is for the Bride. This is not heaven. This comes down out of heaven, prepared as a bride adorned for her husband, because it is the habitation of the Bride, the queen's palace. Those people who are merely saved and nothing more, do not get in there. Ah no! But the 144,000 and the first and second sections of tribulation saints enter as servants.

¶ And the kings of the earth do bring their glory unto it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations unto it. And there shall in no wise enter into it anything common, neither whosoever worketh abomination, and a lie: but those who have been written in the Lamb's book of life. Rev. 21:24-27.

THE ETERNAL GLORY.

Chapter 22, a few closing remarks: This is Division 7, the last division of the book. My heart is so absorbed in God that I can hardly speak. As you read this blessed last chapter over and over, as I have done, surely your hearts will glow with joy at the *Consummation*. First, here is a fact that in this perfect condition

of things in this city, and in this new order of things, there are *twelve* crops a year. All the land advertisers who promise three and four crops can take in their signs; here are twelve, one every month. The *tree* of life is now growing along the *river* of life, and he says he saw this river of life flowing perpendicularly down from the throne of God, the river clear as crystal.

The tree of life bore twelve manner of fruits, fruit every month. I suppose buds, blossoms and fruit in their various stages, a sort of orange-tree type. Here it is, perfect food, the very leaves are for the healing of the nations, right down here on the earth; everything will then be in perfect order.

Second, of those who serve, it is said,

¶ And they shall see His face; and His name shall be on their foreheads. Rev. 22:4.

This takes us back to the 144,000, and the tribulation saints, for he is not talking about the Bride. He is talking about the tribulation saints. No one comes *into* this city to dwell but the four and twenty elders, the four living creatures, and the Bride of the Lamb. These are *first-rank* saints, but those mentioned in verse 4 are *second-rank* saints. "Every man in his own order;" these enter as *servants* only.

If I was only to have souls saved "so as by fire," I might take the easier way, but I know the hope of my calling. What have I sold out for? Have I, as Paul wrote to the Galatians, "suffered so many things in vain?" No, sir, I am glad that I did it, and shall be glad to minister unto the end, even if it should mean martyrdom.

I know the hope of my calling—"sealed by the Holy Spirit of promise, the earnest of inheritance unto the time of our redemption in glory." Oh it means something! I'd like to thrill your hearts with a new desire, to put before your minds a new vision, a new hope. Rise up from your place, wherever you are, brother, in the old shop; sister, in the old kitchen; rise up and get a vision of God, and live the overcomer's life there, and you shall reign with Jesus and judge the world, and angels too.

Who am I that I should minimize God's mighty declaration. I have believed it, I have enjoyed it. I have been blessed by it for a quarter of a century. Oh "cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:35, 36.

"He that overcometh shall inherit these things;

and I will be His God and he shall be My son." Isn't it good?

¶ And there shall be no more night; and they have no need of the light of candle, and light of the sun; because the Lord God will lighten them; and they shall reign forever and ever. Rev. 22:5.

David reigned a good long time, and so did Solomon. Queen Victoria had a wonderful reign, but here is a reigning dynasty into which we have been born that lasts forever and ever; unto the ages of ages. There is no breaking up of this kingdom. The prophets tell us, the saints shall possess the kingdom, (Dan. 7:18), and of His kingdom there shall be no end (Isa. 9:7), for the Ancient of Days shall come and they shall possess it. Oh brother, sister, you won't complain any more, will you? Let us silence all our sighs, stop all our complaining. Let us "do all things without murmurings or disputings." Wouldn't that make a happy home?

¶ And he said unto me, "These words are faithful and true: and the Lord God of the spirits of the prophets sent His angels to show unto His servants things which must come to pass speedily. And behold, I come quickly: *blessed* is he that keepeth the words of the prophecy of this book." Rev. 22:6, 7.

THE CONCLUSION.

¶ "Seal not the words of the prophecy of this book: for the time is nigh." Rev. 22:10.

Keep it open! Keep it open from this time forth. Keep it going, it will soon be fulfilled.

¶ "He that doeth unjustly, let him do unjustly still: (and he that is filthy, let him be filthy still:) and he that is righteous, let him work righteousness still: and he that is holy, let him be holy still. Behold I come quickly; and My reward is with Me, to give to every man according as his work is. I am the Alpha and the Omega, First and Last, the Beginning and the End. *Blessed* are those who wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:11-15.

This conclusion says the time is nigh. Keep things open, and as it draws nigh, things will become fixed. Things are getting so fixed that all the Gospel you can pour in upon some does not move them. But "in the morning sow thy seed, and in the evening withhold not thy hand." Nevertheless, people will stop their ears, and will not go where the Gospel is preached, but you can pack the theatres at prices ranging from one dollar to ten dollars a seat. The motives and purposes of men are getting cold and set.

THREE LAST THINGS:

First, the last *invitation*:

¶ I Jesus sent Mine angel to testify unto you these things in the churches. I am the Root and the offspring of David, the bright, the morning Star. And the

Spirit and the bride say, "Come." And let him that heareth say, "Come." And let him that is athirst come. He who *willeth* let him take of the water of life freely. Rev. 22:16, 17.

This the last great invitation is sent out, and thank God it is a *standing invitation*, to "*whosoever will*." Our wills and His life are intertwined, unchangeable and correlated. He must have our *will* if we are to have His *life*. You cannot have the life of God and keep your old sinful, carnal will. It is a great fundamental principle that if we are to have His life, He must have our wills. "But as many as received Him to them gave He power to become the sons of God, to them that believe on His Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Don't make an excuse, but *will* to have His *life*. There are not devils enough in hell, nor imps enough on earth to keep us from the life and love of the Lord Jesus Christ. It is ours freely and nobody can keep it from us.

Second, the last *warning*:

¶ I testify unto every one that heareth the words of the prophecy of this book, If any one shall add unto these things, God shall add unto him the plagues that have been written in this book; and if any one shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and from the holy city, which have been written of in this book. Rev. 22:18, 19.

A solemn word to all who read or hear these things! Be careful how you treat "the words of this book." Your judgment, your final place is to be determined by your attitude to its message. If you add to these words, God shall add to you; if you take away from the message, God shall take away from your part. Let us not change

its message or meaning, but let us bring to it such yielded hearts and obedient minds, that we may be "transformed by the renewing of our minds," and become the "*overcomers*" who shall inherit all its *new* and *glorious* consummations.

Third, the last *promise*. The book ends with promise and with grace, as the Old Testament did with a *curse*.

¶ He who testifieth these things saith, "Yea, I come quickly:" Amen; come, Lord Jesus. The grace of the Lord Jesus Christ be with the saints. Rev. 22:20, 21.

Yes, here is the *promise* of the Lord's speedy *Parousia*. The heavenly messengers said to the lingering, longing, disciples on Olivet, as they saw Him vanish out of their sight in His glorious ascension, "This *same* Jesus shall come in like manner."

Paul says, "Unto them that *look for Him* shall He appear the *second time*," etc. And "to those who *love* His appearing," He will give the crown of righteousness, for "when He shall appear we shall be like Him, for we shall see Him as He is."

And with this *promise*, there is given *grace* to be *ready*: and the trusting, obedient, serving, suffering, patient, ready Body of Christ, cleansed by His blood, comforted by His Spirit, answers the whispered *promise* of her beloved "Head"—"AMEN; *Come, my Lord Jesus*."

Will you meet me in the Home-land bright,
Where no sorrows come, no pain, no night;
Christ has gone a mansion to prepare—
Will you, *will you* meet me there?

"The grace of the Lord Jesus Christ be with the saints."

AMEN.

One Year in India

Minnie L. Houck, Mukti, Kedgaon, India



THANKS be unto God for His unspeakable gift." Our hearts are full of praises to the Lord for all His marvellous kindness to us. When He led us forth from our homes in America, a little over a year ago, we hardly knew one step before us, but we went forward at His bidding, feeling confident that He would guide aright. "There hath not failed one word of all His good promise."

Before landing in India, the Lord brought before me these words, "Except a corn of wheat fall in the ground and *die*, it abideth alone;" He asked me if I was willing to go to North India,

for a little while, and die. To this searching question I replied in the affirmative, little realizing what the future had in store for me. For one short year the Lord kept me there, enduring the hardness of pioneer life for Him. I cannot say that I always took joyfully the spoiling of my goods; or that I entered upon the various departments of the work with that heartiness which is enjoined upon us in Scripture. For instance, I felt at first that I hadn't come to India to do housework, but the Lord wanted me to die to that thought, so He permitted us to go on for weeks with no cook, lessons abandoned and other trials coming thick and fast, but praise God! the victory came in the midst of it all until house-

hold duties, even in India, brought blessing and I was enabled by His grace to get sweetness out of the hard places, the honey out of the rock. Hallelujah! I had inherited a goodly share of that independent spirit which is so characteristic of Americans and I rather hesitated about taking advice from older ones with much experience in this land. It seemed to me a very foolish thing, never to be able to step out, even for a minute, in the sun without a "topie" (sun hat). So one day I wanted something out in the yard; I was busy and didn't want to take time to go to the far room for my hat, so I just ran out without it: only a few minutes at most, but I suffered with a raging headache the rest of the day, and learned my lesson on that line. In a countless number of ways God permitted me to be tried and tested; things over which it would have been easy to gain the victory in the homeland, seemed like mountains to me in this dark land with only a few to stand by us in prayer. Oh, how I appreciated the letters from loving friends over the seas, saying, "We are praying for you." It brought the tear to the eye but a renewed energy to die to the self life, yea, like Paul, to die daily. I longed for the Christ so to shine out in every word and deed until it would be no longer I but Christ, that the people whom I met might not see me, but the Spirit of the Lord who had taken up His abode in this temple. In order to fulfill in me these longings and desires, God took me by the way of the cross, the only true way, so I praise Him for the plan which He is working out in my life.

But, turning from these thoughts, let me give you a few glimpses of the work which is being done in India to reach the souls for whom Christ died. We found the people in North India very eager to hear about the gospel. Both at Uska Bazar and at Basti there were more calls from the zenana homes and distant villages than we had time to fill. Sometimes the little children would come and take us by the hand, saying, "Do come to our house and see my mother." Then, when we went, the children would lead the way, through the crooked by-paths, to a low-roofed house, so low that we often stooped to enter, while inside was a small open court where the women sat waiting to receive us. Some of them had never seen a white face before, so it was no wonder they were filled with curiosity. How our hearts bounded with joy when we told them of the Lord Jesus who came to this world to take away our sins and to bring deliverance to the captives. Like prisoned birds, these women are

kept shut in day after day and year after year. Is it any wonder that the monotony of it all grows upon them until they become weak, servile creatures with no higher ambition than to sit by the hour and talk about their bangles, ignorant of all that is going on in the great outside world? One of our Bible women, whom I have had the privilege of taking into these zenana homes, was herself a purdah woman all her life, and only a year ago she stepped out from her husband's home, with her grown children, most of them married, loyally standing by her side. The Lord is fulfilling His promise and she is receiving a hundredfold. She tells the women whom she visits, how she herself first heard of the love of the Savior, how she taught her own children about the Christian religion until at last they became converted and opened the way for her to come out from behind closed doors that she might tell others of the way of life eternal.

But how about the one hundred million in India who have never yet heard of Jesus? Alas! many of them, too, are sitting in darkness because no one has come to tell them of their redemption purchased on Calvary so long ago. God is still calling down the ages, "Whom shall I send and who will go for us?" The whitened harvest fields are waiting and God is putting upon us a great burden for laborers who will enter these needy places. Perhaps some who read these lines may be chosen instruments of God; even now you may be saying, "Here am I, send me." God will take you at your word, you may some day find your place at the battle's front, where shot and shell fall thickest, yet gladly sharing the way of the cross that His glory might radiate from your life out into the darkness of heathendom.

When we first landed in India, it was our privilege to spend a few days at Pandita Ramabai's school not far from Bombay. I remembered when I was working for the Lord in America how my heart was first drawn toward India by reading of the rescue work which this noble Indian sister was doing for her people; how hundreds had been saved from a life of shame and how, in famine times, many others had been brought into this large institution, trained and educated for a life of usefulness. Miss Abrams, who had brought our party from America had been a co-laborer in Mukti Mission for twelve years, and so great was the joy of having her once more in their midst that the girls said, "Oh, it is like Christmas," for they consider that day the greatest of all the year. We were kindly invited to remain and spend Christmas with them

but as the call seemed urgent to North India, we took our leave, hoping at some future time to again have an opportunity of visiting this most interesting place. So the year passed quickly away and another Christmas rolled around. This time it found us on our journey of a thousand miles down to Mukti Mission. Miss Abrams and I arrived on Saturday before Christmas and found the workers busily unpacking the many parcels and boxes full of presents which loving hands had sent from across the seas. Even the heathen were interested, for they had been asking for days when Christmas time was coming.

Very early on Christmas morning I was awakened by hearing voices near my door; on looking out I saw groups of the girls gathered in front of the doors of the workers and visitors caroling Christmas songs and then wishing each one a merry Christmas. At ten o'clock we were all assembled in the chapel where the pastor, Mr. Bruere, preached the Christmas sermon. What an inspiration it was to hear fifteen hundred girls singing together! Pandita Ramabai spoke to the girls and her daughter, Monoramabai, followed, telling the girls that they must not get their eyes on the gifts which they would receive but rather on Jesus, the greatest of all gifts. Other workers followed with appropriate remarks. At the close of the service, Ramabai stood at the door to give each girl a motherly kiss while Monoramabai and others distributed peanuts, dates and cocoanuts. Ramabai had sent word to the surrounding villages for the heathen to come in, so in the afternoon the spacious chapel was again filled, but this time with the heathen who came for "buksheesh." The men and boys sat on one side while the

women and children were seated on the opposite side of the floor. Ramabai and others gave them gospel messages and songs, after which presents of cloth, nuts, toys, etc., were given out as they passed through the doors. There were over sixteen hundred by actual count. Many cripples worked their way through the crowd and even a few lepers were seen among the throng. How our hearts went out to these souls. Will you not join in prayer with us that God will so pour out His Spirit upon the heathen that they will be as eager for the bread of life as they are for temporal gifts.

Every worker and all the visitors were kindly remembered on Christmas day, in fact, not a man, woman or child was forgotten. It took several days to give out all the presents, for the girls, of course, enjoyed receiving their gifts from Ramabai or her daughter's own hands. What happy faces! New dresses, quilts, books, toys, sweets, etc. But the best of all was the true spirit of Christmas which was so much in evidence. It was the spirit of Jesus who for our sakes became poor. The great contrast between the heathen who came for their gifts and the Christian girls in this school was that the latter had received the gift of God's grace in their hearts and the joy of the Lord found expression in their words of praise and songs of gladness.

An influence for good is going out from this Mission to all parts of India and these girls are being carefully trained to win souls for the Master. When Miss Abrams returned to North India the first of the new year, she took with her a band of five Indian Bible women who will preach the gospel at Basti and Uska Bazar.

"What Is That in Thine Hand?"

J. W. Brooks, of the Chicago Tract Society, in the Stone Church, Sunday Evening, December 3, 1911

"And the Lord said unto him, What is that in thine hand? And he said, A rod." Ex. 4:2.



SOME of you may remember when we were boys and girls, and studied the life of Moses, we divided it up into three parts; the first was the years spent in Egypt, the second part, the years spent in Midian, and the third part, the forty years spent in the wilderness. The first, the period of education; second, period of discipline, trial, hardship; third, period of successful service. This little text introduces us to an experience at the very close of the second period. It was only after forty years of exile in

Midian that Moses was called to his life's work. The impetuous, undaunted attendant at Pharaoh's court has been wonderfully changed, and he is now the meekest of all men. The greatest grace had been fostered, not in Egypt, but in Midian with its privations. In performance of his daily duties Moses is just a shepherd, and he brings his flocks to the back side of the desert and looks at the burning bush. God speaks to him out of the bush, and at once his meekness is apparent in his answer: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And though assured by the promise of God's presence, and by the revelation of God, that wonderful Name

which revealed God's self-existence, Jehovah, Moses still stands there, fearing, and we can think of him as trembling and dreading the future, and just then God puts to him this question: "Moses, what is that in thine hand?" "A rod." Now I need not remind you of the wonderful importance attached to the use of that rod afterwards. Just now it is a shepherd's crook, a staff; just such as any ordinary shepherd had in performing his duties, but oh! a little while later, you remember what it became. It became the instrument in producing most of those plagues in Egypt. When this rod touches the waters of the Nile they are polluted with blood. When this rod in Moses' hand is stretched out over the Red Sea, the waters are driven back by a mighty "east wind" to permit the exodus of God's people. When away out in the wilderness the people are crying for water, the rock, smitten with this same rod, pours forth its gushing streams to quench their thirst and rejoices their hearts, and when at a still later time, Israel is engaged in that awful conflict with the Amalekites, Joshua is appointed to be the general and to lead them on, and Moses said, "I will stand on the top of the hill with the rod of God in mine hand." All day long they fight the great battle; Joshua as the general is leading out Israel; Moses, with the uplifted rod is pleading and interceding with God, and the victory was gained, not simply because Aaron and Hur held up those weary arms; not that, but it was because Aaron and Hur held up the hands that were holding up the rod, the symbol of the Divine power and the symbol of the Divine presence.

Now it is no wonder that Moses himself, in after life, was accustomed to speak of it, not as *his* rod, but as *God's* rod. What a difference there was between simply having Moses' rod, and God's rod in Moses' hand! The one was impotence, just a worthless shepherd's crook; and the other was almighty power invested in the great man of God, to be the leader in God's great work of saving and redeeming His people.

Now there are two little lines of thought that suggest themselves in this verse tonight, that I want to ask you to consider with me a few minutes. In the first place, this question was intimately connected with a call to service. God called a man to be His servant, and then He put to him this question. It is always so. The question doesn't come before the call. God doesn't say to the worldly man and the worldly woman, "What is that in thine hand?" Never. But it is only His chosen servants that He asks that ques-

tion. The order never changed. When a man or woman is called to Christ's service today, the very first question that precedes a service that is real and genuine is the question of our text. "Art thou a servant of Jesus Christ? Then what is that in thine hand with which thou canst serve Him?" If you have consecrated your life to serve Him, then the next question is, "What is that with which thou canst serve Him?" Is it the pen of a ready writer? Then do not write shilly-shally letters, but letters that become a Christian man or woman. In all my ministry in New York and Chicago, I have known a half dozen people, most of them women, that recognized the fact that they had in their hand a pen to use for God. It is a great thing to find out. You needn't write for the newspapers or for your own church paper, yet you can use your pen for God just the same. I knew a woman a few years ago who made it the practice of her life every Sunday afternoon, sitting down quietly in her home, and with that pen that God had put in her hand she would write a letter to someone who needed it. Never a week went by without it; never a Sunday came she didn't do it. There was some poor boy away off in the camp, or some poor widow who was broken-hearted, or some one somewhere. She knew where, and as a servant of Jesus Christ, with His pen in her hand, she sat down and wrote a letter to glorify her King. It is wonderful what can be accomplished if we stop writing these foolish, worthless letters, and write for the glory of our Savior.

Have you a good voice to sing? Then use it as becometh a Christian. You may remember the story of Frances Ridley Havergal. She used to be called on to sing to entertain people; a great many times when she would go out in evening company they would call on her to sing, and she would respond, but there came a time in her life, just as there came a time in your life and mine, when things were changed, and she wrote that little poem,

"Take my life, and let it be
Consecrated, Lord, to Thee."

She was writing out of the fulness of her heart, and there was one couplet,

"Take my lips, and let me sing,
Ever, only, for my King;"

and she meant it all. She was often invited to sing after that, and she responded, but she always chose something that would not simply entertain men and women, but would glorify her Savior.

There is all the difference in the world between singing to entertain people, and singing to praise God. If God has given you a rich, melodious voice, use it as His servant, and when you speak and teach, let men hear loving, winning words; and when you sing, let them hear your Redeemer praised.

"What is that in thine hand?" Is it wealth? Then let it be like God's rod in your hand. Many people have wealth that is not God's rod in their hand. It is mammon's rod. It hampers and hinders them, but oh! it is a wonderful thing when a man gets into the right attitude toward wealth, whether he has a nickel in his pocket or five million dollars in his bank. It doesn't make much difference, but if he gets in the right attitude it is simply God's rod to be used by him as the servant of God only. Dr. Josiah Strong in one of his little books says, "Every dollar and every cent a Christian man has that he doesn't use as a servant of Jesus Christ, is a hindrance and not a help to his Christian life." There is no doubt about that, and yet, isn't it strange, when we know that is true, that in this great Christian country of ours (we call it a Christian country because we live in it), one hundred and eighty times as much money is spent for intoxicating liquors as is spent to carry this glorious Gospel to all the heathen world? Isn't it strange that while the average slave to strong drink can give—as statistics prove he does—ninety dollars a year upon his idol, his demon—it has been proved that the average intemperate man spends that a year—while the average Christian man and woman can only give a small fraction of that to carry the glorious tidings of this Gospel of salvation to those who haven't heard? It has been said that anybody that didn't know better might suppose that the poor drunkard loves his beer and whiskey more than we love Christ, more than we love immortal souls. "What is that in thine hand?" With the Macedonian cry ringing in our ears as never before, with these wonderful opportunities opened up all around us, "What is that in thine hand?"

We shall never answer the missionary problem aright until we answer that question.

The Jews in the olden time used to give their tithes, but we as disciples of Jesus Christ have never fulfilled our mission until we have laid our all upon His altar, whatever it be: wealth, honor, reputation, influence, learning, wisdom.

O teacher! you who are privileged to direct the young mind, to mold the boys and girls in the Sunday school for time and eternity, "What is

that in thine hand?" A young woman without very much natural ability came to her Sunday school superintendent and asked for a class, and he dared not give her one; he thought it was too great a risk. Finally he said, "I will tell you what to do. If you will go out in the streets and get some boys that do not go to Sunday school and bring them in, you may have them for your class." She brought in three boys. She read them the New Testament; she prayed for them, and worked with them until she saw those three boys all Christian men, and when that poor young woman was dying upon her death-bed, she had the glorious consciousness that those three boys she brought in out of the street, when she had come as an unwelcome teacher in the Sunday school, had been led to Christ, and they were all of them Christian workers, two of them preachers of the Word in our own country. O mother! stop a moment, think of that beautiful baby, and just look into that face that you left behind you. Perhaps there is the dew of innocence, and the picture of perpetual springtime on his face. We hear a cry for more prophets in Israel, but does it not occur to you that when there are more Hannahs among the mothers, there will be more Samuels among the sons?

Now just one thing more. When things that are apparently insignificant are recognized as God's rods in our hands, they become instruments of great power. That rod didn't amount to much. It was just a limb of cassia wood, an ordinary shepherd's crook; all the shepherds around there had the same kind of rod, but when it becomes in Moses' hand God's rod it carries blessing to friend and terror to foe. It is the instrument of assurance and comfort to Israel, and of terror to Egypt and destruction to Pharaoh's hosts. Only a rod, but a rod of mighty power. Do you know the mistake most of us make in our lives is this: we talk about little things and little experiences as of no account? A great mistake! Your life and mine will be made up of little experiences—just one long, long series of little experiences. That is what your life is made up of; but we think, "If I could do more great things. If I could stand up and preach the way the pastor does, it would be worth while." No. You and I just have to live the little experiences day after day, and yet these little experiences are things of tremendous power when they become in our hands God's rod. Why, the greatest river on this planet of ours can be traced back away off up to the little mountain stream, a little brook, a little spring on the mountain side. Now, look and see

the giant ships sailing on the bosom of its mouth, and you go back and find that river has its source in the little spring on the mountain side. Just so in the kingdom of God. We go back and see that hay-stack prayer-meeting; not very marvelous that three college boys should get down and the Lord should use them; yet when we look over the scene and see what God wrought, what did that mean? It was the rod in the hands of those three young fellows, but it has become a rod of God's blessing and power in all the world. Do you know what the churches of our country gave to foreign missions in 1810, one hundred and one years ago? Less than a thousand dollars, including all the denominations in the country. Now see what God hath wrought. It was a little rod in the hands of those boys, but it was God's rod of power.

John Knox was deprived of all his power, at least the queen thought so, and the people thought so, too, when she had him shut up in the prison cell. That is a great place to put a good man, just as they shut up John Bunyan. Then he really got to work and did something, because God was with him there. John Knox was deprived of all his power and confined in a prison cell, and yet the queen had reason to say she had more fear of Knox's prayers than all the armies of Scotland. Why? Because he had hold of God's rod. The symbol of omnipotent power was in John Knox's hand.

Brother, sister, what is that in thine hand? Raise it up. Look at it, and then be sure, no matter how little it is, or no matter how great it is, be sure you recognize it as God's rod placed in your hand for service in His vineyard.

Pure Religion

D. E. Stover, Mansfield, Illinois

THE TERM "pure" we understand to mean free from that which is foreign, unpolluted, unadulterated, genuine. In its application to the Christian religion it means one hundred per cent of God our Savior, unpolluted with the theories of man and ecclesiastical dogma.

Religion, in its application to Christianity, means to bind anew, to rebind—the recognition of God as the only true object of worship, love and obedience. The Apostle James is the apostle of works, or faith in action. Hence, he reminds us that the religion of our Lord and Savior will manifest itself in good works, and sums it all up in a nutshell in the first chapter, verses 26 and 27, "If any man among you seem to be religious, and bridleth (restraineth) not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit (for the purpose of comfort and relief) the fatherless and widows in their affliction (distressing circumstances and trials), and to keep himself unspotted from the world."

"The tongue can no man tame." It can only be restrained by the Holy Spirit. Not every one who has spoken in tongues has yet learned how to restrain this unruly member, and if the children of God would succeed in bridling their tongues, there would be less contention about forms and ceremonies, and the second and third works of grace; there would be more instruction along the line of practical Christianity, and less division and falling by the wayside. We need

a more united effort put forth to publish the Gospel of Peace, and more "pure religion" manifested in the lives of the saints.

Pure religion can only be practiced by the pure in heart. "Blessed are the pure in heart: for they shall see God." Matt. 5:8. "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.

"Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: having been begotten again, not of corruptible seed; but of incorruptible, through the Word of God. I Pet. 1:22, 23.

From this scripture we learn that the individual must be pure in order to practice a pure religion. The religion of Jesus Christ is the only pure religion in the world. It emanated from heaven with God as its Author, given to us by our adorable Savior and unfolded by the Holy Spirit. The universal cry has been for a cheap religion, with no cross, no self-denial, and the merchants (ministers) have been trying to supply the demand. But the Holy Spirit has been at work and we think we can see some signs of primitive Christianity being restored in this latter day. We believe that our heavenly Father will restore a pure religion to the church again before Jesus comes for His Bride; a religion that is unadulterated by the theories of men, a pure and undefiled religion. May God hasten the day when His children will

be more concerned about practicing a pure and undefiled religion, in comforting and relieving the fatherless and widows in their distress and trials,

and then they will be better able to keep themselves pure and unspotted and undefiled from the world.

* * *

All souls have more or less of strong and ardent desires, except those whose will is lost in the will of God. Some have good desires, so as to suffer martyrdom for God; others thirst for the salvation of their neighbor, and some pant to see God in glory. All this is excellent, but *he who rests in the divine will*, although he may be exempt from all these desires, is infinitely more content, and glorifies God more.—Guyon.

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