



# The Latter Rain Evangel

*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 Ministry of Intercession

### Real Revivals Wrought Only Through Prayer

F. F. Bosworth, Dallas, Texas, in the Stone Church, April 7, 1913



AND it came to pass that, as He was praying in a certain place, one of His disciples said unto Him, Lord, teach us to pray."

Not *how* to pray, but "to *pray*."

The greatest privilege ever given to a man in this life is that he may enter into the holy of holies where he

meets God and through prayer dispenses the blessings of Christ's redemption to a lost world. Such a wonderful privilege as this is offered to every person. Peter describes the Church as "a chosen generation, an holy nation, a royal priesthood." The chief privilege of a priest is access to God. Just as the high priest entered into the inner sanctuary and made intercession for the people, so every member of this Church, the body of Christ, has a perfect right to walk boldly right into the Holy of Holies and ask God every day for something definite.

Every Christian can come boldly to the throne of grace by God's invitation and get something done every day of his life, and if every one of us will do this throughout this present revival there will be remarkable manifestations of God's power taking place on all sides. God does not invite us into His presence to turn a deaf ear to our petitions. Hallelujah! Let us all avail ourselves of our privilege and get something done through prayer every day. Not to do it is to permit people who might be saved through our intercession to miss salvation. I am determined, by the grace of God, not to fail on this line.

When sinners come to the altar and are saved in our meetings, it matters not how happy and bright their conversion is, we urge them all to stay on their knees until they receive the baptism in the Holy Ghost. Many are thus plunged into travail for lost souls and given a power in prayer that is unknown to most Christians of many years experience without this baptism. As the Spirit falls upon some they are given soul travail even before speaking in tongues. I am always glad when this operation of the Spirit precedes speaking in tongues, otherwise the seeker may be so overjoyed at receiving the Comforter that he ceases to wait upon God and misses being taken on into the wonderful experiences of soul travail. I tell you, dear ones, there is something more to this baptism than the speaking in tongues, won-

derful as that is. Let not anyone be satisfied with his experience until he has a burden for souls. The same Holy Ghost who at the time of our baptism gave us utterance in other languages is He who "Himself maketh intercession with groanings that cannot be uttered." And the groanings that cannot be uttered may be a better evidence that we have retained the experience than speaking in tongues, for after the first warmth of love has died away the tongues may continue, but the spirit of prayer will not continue without the love of God moving within our hearts.

Let no one imagine that he has a deep Christian experience unless he loves to pray. When a Christian finds he has lost his love for prayer he ought to force himself to the exercise of it until his love for it returns. I care not what a man's past experience has been or how high sounding his testimony may be, unless he loves to pray his experience is shallow. Do you know, that you and I have just as much of the Spirit of Christ as we have of the Spirit of prayer? There is no other Christ today to live in us than Christ the Intercessor. When we receive this precious baptism we receive the Spirit of the Glorified Christ who "ever liveth to make intercession," and some at the time of receiving instead of being filled with great joy are first plunged into tears and an intense love and yearning for lost souls. There is no love like that felt in the soul travail of Spirit intercession. If you want joy unspeakable and full of glory wait for soul travail, and then let the Spirit continue until He is through. I have seen people almost beside themselves with joy after a time spent in soul travail. Some shortly after receiving the baptism have felt an awful weight come upon them; they have felt deserted and burdened and didn't know what it meant. They thought it might be the enemy trying to discourage them and they resisted it, not knowing that God was putting on them a burden for souls and that if they would yield it would turn into soul travail or intercession, which is the most fruitful of all work for Christ and that which engages Him continually at the Father's throne.

God wants to carry us beyond ourselves and out of self by the power of the Holy Ghost until the power working within us is so great that it is difficult to refrain until the Holy Ghost within is satisfied by strong crying and tears and pleadings.

At these times the bodies of some are so moved upon by the power of God that the manifestation is closely akin to physical travail. In the public services this soul travail may be restrained without grieving the Spirit. If the intercessor feels that he must give way to this manifestation of the Spirit it would be better to retire to another room than to disturb the meeting, for when God gives a message he wants the congregation to hear it. This experience will be misunderstood by most people in a public audience.

Some upon whom this operation of the Spirit has come, have resisted the Spirit and leaders who are not deep enough in God to understand this precious oneness with Jesus have told those thus used that it was the power of the enemy. This accounts for the shallow revivals in many places. The marvel of soul travail is that the Spirit is not limited to *our* knowledge of the needs of souls, but through us He wins victories for those who may be utter strangers to us, even those living in distant places. The intercessor may never know until the rewards are given who were brought into the family of God through this operation of the Spirit. This experience lifts us above human limitations and makes us one with Christ in His intercessions. When these operations are rejected, those for whom the Spirit is pleading are robbed of their victory. To all who have been baptized I would say, if the Spirit puts a burden upon you just yield to His every movement within you and it may turn into the wonderful experience of soul travail. Nothing can stand before it for it is God. It takes this to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free and to break *every* yoke." No yoke of the devil is too strong to be broken by prayer in the Holy Ghost and soul travail. Christ's life in heaven is an ever-praying life, and when He communicates it to us it does not lose its nature but continues the same. One writer has stated that the crowning purpose of this wonderful baptism is to lift us up into the stream of Christ's never-ceasing intercession. Paul says, "They that are joined to the Lord are *one Spirit*." It is like the iron in the fire and the fire in the iron at the same time.

Scripture states that we "wrestle not against flesh and blood but against spiritual hosts of wickedness." Some people think wicked spirits are all dead, but there are just as many in the world today as in Christ's time, and they have all had about two thousand years more experience. I believe it was Sister Abrams who said that inspired

prayer and soul travail will blast the plans and plots of hell into "smithereens." It is the mightiest weapon God has given to man for the fight against wicked spirits. With this weapon "One shall chase a thousand and two put ten thousand to flight."

When we use this weapon wicked spirits are unable to retain captive souls. It is our privilege in this revival to pray thousands in Chicago loose from Satan's power. They will then come flocking home to Jesus.

Oh, it overwhelms me when I think of the glorious and unlimited possibilities of intercession. If there was some apostle or some power to set modern Christians in their different localities to real praying, God would visit those places with a spiritual cyclone that would destroy the works of the devil in a wholesale manner. Friends, it is not a difficult matter to have a great revival in any place provided we go at it in God's way. It is simply a matter of seeing our privilege and going in for it with real purpose of heart. We are taught to love our neighbor as ourselves, and when we do we will pray for a revival with just as much importunity as we prayed for our own salvation. If it is right for us to ask for a thing, then it is wrong for us to stop asking until we receive it. Importunity is the chief element in prayer. Without importunity there can be no real faith, for full purpose of heart in seeking for blessing is that which makes it possible for God to give us the faith to receive it. Faith is the gift of God and all may have it. "Without faith it is impossible to please Him." Why? Because faith is the victory.

I pray above everything else that each one connected with this revival will get a real spirit of prayer. The entire assembly, absolutely united in prayer with unbending purpose of heart, was the secret of the wonderful power and success of the first church in Jerusalem. Even the three thousand added to the church on the day of Pentecost "continued steadfastly . . . in prayer," and "great grace was upon them *all*," also "great fear came upon *all* the people." When *all* in an assembly receive the spirit of prayer as a definite experience just as they received the baptism with speaking in tongues, God will not only unite the saints but will give a revival the like of which has not been seen in our day. Why should not the Stone Church lead out in this? If a few faithful intercessors can prevail with God in such measure as we have seen, what cannot the *entire assembly* bring to pass by obtaining and retaining the spirit

of prayer? God is willing to display His power today as mightily as He did for the first church, but He is hindered because the power is not sufficiently working in us. It is "by the effectual working of His power" that we are to be given the faith of the Son of God. Oh, that the Lord might reveal the hindrances to the *full* operation of His power in each one of us, that we may say with Paul, "I labor, striving *according to His working* which worketh in me *mightily*."

Do you know, dear ones, that it requires the intercession of Christ, *through us*, to dispense to a lost world the blessings of Christ's redemption? When Jesus at Calvary said, "It is finished" God went as far as He could go and did all that could be done for the salvation of the world until Christ's intercessions are brought to life in us. Oh, when we begin to realize that the salvation of the lost depends upon our faithfulness as intercessors, it becomes an awful crime to neglect intercession. The sin of omission is awful in its power to rob men of salvation. Some people think it is Christianity to obey the negative commands of Scripture; that is, to refrain from all that the Bible forbids. Sam Jones once said, "If this is Christianity, then the fence post in front of the church is the most religious thing in town."

"Be not drunk with wine," that is important, but the rest of the sentence is of infinitely greater importance, "Be filled with the Spirit." Every Christian will agree to the first part, but nearly everyone is careless about the second. This command to be filled with the Spirit is addressed to the saints who are baptized in the Holy Ghost. It is not enough to have been baptized as an experience in the past; Paul says, "*Be filled*" (present tense). For me to say that I was baptized in the Spirit six years ago does not necessarily mean anything more than to say I beathed six years ago. My life on earth must be renewed every moment by breathing fresh air. Seeking experiences and anchoring in them is the great trouble with modern Christianity. Instead of seeking an experience we should enter into a state that is to be maintained with ever increasing power. "The path of the just is as a shining light that shineth more and more unto the perfect day."

"Though our outward man decay yet our inward is renewed" once a year. Is that it? Paul says "day by day." Some people's outward man is strong enough to labor for fifteen hours at a stretch while their inner man is too weak to labor at intercession more than fifteen minutes at a time. Paul reverses this order and wants the

*inner* man strong. Oh, friends! let us all be strong and be one with Christ in intercession.

When a man sets out to find a bride he looks for one who will love him, share his feelings and be a real helpmeet to him in the battle of life. Christ looks for a bride who will be devoted to Him, will share His love, His yearnings, and intercession for a lost world. Let us, for the sake of the multitudes of Chicago who are in darkness, ask God to loose us from all imitations and hindrances; let us ask Him to lift us entirely above our environments, up into that realm in the Spirit where we can ask and prevail in prayer for everything He is willing to do in this wicked city. How often, as I have been praying for a revival, has God lifted me out of human limitations into a realm where I have been conscious of praying by direct inspiration, and while in this realm I have found myself believing *without any effort* for the very things God wanted to give.

"If the Son therefore shall make you free ye shall be free indeed." Oh, let us not be held down to the limited victories of our day but ask for the great and mighty things which we have not yet seen! Some of the Old Testament heroes of faith stepped out and asked for works of power for which there was no precedent in the history of the world, and God was glorified. Think of Joshua believing for the sun to stand still when such a thing was unheard of from the beginning of time. Think of Elisha asking God to smite a whole army with blindness, when God had never been known to do such a thing; and then followed through the prayer of this one man the most wholesale healing in the history of the world—an entire army instantly healed of blindness!

Friends, it is a big fight we are in against "spiritual hosts of wickedness," but God offers us a weapon that will insure our winning tremendous victories. Hallelujah! "Take the sword of the Spirit, which is the Word of God; with all prayer and supplication, praying at all seasons in the Spirit and watching thereunto with all perseverance." Remember that the measure of our spirituality is the measure of our power against wicked spirits. If we will apply this test we will be wonderfully saved from spiritual pride. Many who are mighty in man's sight will be seen to be very small in God's sight when judged, not by pulpit eloquence but by spiritual power. The scriptures also caution us not to think of ourselves more highly than we ought to think, but "soberly according as God has dealt to every man the measure of faith." Do not lose sight of this.

There is nothing more divine and more unselfish than the ministry of intercession, nothing that will bring us into such close fellowship with Jesus, and at the same time nothing that so builds up our own souls and lifts us above the power of human weaknesses and difficulties. When we are engaged in prayer for others God can better show us our needs than at any other time; and as His Spirit reveals to us the truth, we are transformed by beholding Him. It would settle all difficulties in an assembly were each member to receive the Spirit of prayer. It would show where the wrong lies, check self-exaltation and unite all hearts in love. Without it we are in an abnormal condition, failing to be full overcomers and letting slip wonderful opportunities for service. Let each one see to it that he keeps on praying until "the Spirit Himself maketh intercessions" through him. "We know not how to pray as we ought." Why? Because we cannot see how the enemy is working; we do not know his plans or the struggles that

souls are passing through in secret. The Spirit knoweth, for "all things are naked and open before the eyes of Him with whom we have to do," so it is necessary that the Spirit Himself shall make intercession for us and through us. Even when the intercession is only inarticulate groans "He who searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints (in their stead), according to the will of God," and this always means something. When the Spirit thus works within us something is bound to take place.

Jehovah saith, "Shall I bring to the birth and not cause to bring forth?" Certainly not, for it is written, "As soon as Zion travailed she brought forth her children." This is the way to have real revivals. Let us not desire them any other way. But oh, what a glorious privilege is ours—"co-workers together with God!" May this be the prayer of every heart: "Lord, teach us to pray."

## Our Responsibilities and Privileges

Andrew D. Urshan, Chicago, Illinois, April 20, 1913



RECENTLY God has shown me with new emphasis that Christ's redemptive work for humanity depends on our faithfulness and co-operation with Him, and it shocked me to realize our responsibility. Truly Jesus did heal the people. He did mighty works; and as someone has said, wherever he set His foot there sprang up a lily. That is the kind of life Jesus lived, and I am glad to say the Jesus who walked the earth is the same Jesus today; the Healer of that time is the Healer today; the Savior of that time is the Savior today. He who bound the broken hearts then is reaching out to bind them today; He who cast out devils in days of old waits to do the same thing today in response to our faith. He has not lost His love, He has not lost His power, but He works through human instrumentality. Jesus said, "As the Father hath sent me, even so send I you." He left His home in glory and for our sakes He became poor. He bare our sinful nature, our sorrows, our sickness, our sin; He conquered the powers of hell, and now He sends us to witness before men to all that He accomplished upon the Cross of Calvary for us.

Paul says it is not by the wisdom of the world but by the foolishness of preaching that men are saved. Now Jesus has accomplished His part of

the work of redemption and He has given us the exalted privilege of working with Him. Angels would be glad to carry on the work of redemption, but God has given it to us. I feel the Lord has greatly exalted us inasmuch that He gives us the privilege of telling the story of His death, to a lost world. The salvation of the world depends upon this Gospel being preached by the power of the Holy Ghost. Paul says, "How can they believe except they hear? And how can they hear without a preacher?" So the redemption of the world depends upon the preaching of the Gospel.

Another request Jesus left, "Pray ye the Lord of the harvest that He may send forth laborers into His harvest;" so, beloved, if you cannot go to China, or Africa, India or Persia, you can pray at home. You can intercede for a lost world. Pray that the Lord will send from our midst those who will be able to preach the Word in power.

I am leaving tomorrow for Los Angeles to attend the Campmeeting there. I wish you would pray that God will send many missionaries out from that Campmeeting to all the world. I hope He will send me to Persia from there. Beloved, pray that God will make that Campmeeting the most successful they have ever had. It is just

seven years ago that the Spirit of God was poured out upon all the world and Jesus has never been preached throughout the world as He has been during these last seven years. Many who went forth were mere babes and had to pass through the discipline of many testings and trials; God has taught us all many lessons. Oh, that we might be able to go forth like the Apostles and preach a mighty Gospel with signs following!

I want you to pray for me. I am glad the Lord led me to be in these meetings. The travail of my soul for Chicago is beginning to be fulfilled, and I expect the glory of God to increase until it rests upon this city as never before. We have been crying out to God for a revival upon this city, and we believe God is answering prayer. But the revival must begin in our own hearts. Before we can bring sinners to Jesus we must have a love for sinners. Since Jesus has had patience with you and me can we not have patience with each other? May God help us to be controlled by His Spirit so completely that His work will not be hindered; that we may not stand for such and such a doctrine, but stand for Jesus.

The time is short; the spirit of Antichrist is

sweeping the world. But God will have a people to do His work. I am determined my consecration shall be complete, that Jesus shall possess me, spirit, soul and body, so that all my desires may be of Him, and I look for the Spirit to flow through me like rivers of living water. I want that Jesus shall be seen as a mighty Savior, a mighty Baptizer with the Holy Ghost. One day I prayed, "Jesus, why do You wait so long before coming back to Your people?" He said, "If the people of God will crown Me King I will come very soon." A king is appointed by subjects. Jesus waits to be acknowledged and crowned King. He has been waiting so long: let us each crown Him in our hearts and give Him full right of way in our lives from henceforth and forever. Let us crown Him King.

Do not forget that Jesus by His death in the body purchased redemption, and now He goes on to accomplish it through His Body the Church; that is through you and me. God says to us, "Go ye into all the world," and as we go preaching the Word He undertakes to "save through the foolishness of preaching all those that believe." Then will be accomplished that for which Jesus died on the cross of Calvary.

## "The Love That Would Not Let Me Go"

### God's Dealings With a Soul

Mrs. Ellen M. Winter. South Framingham, Massachusetts



**A**MONG my earliest recollections is that of my mother telling me the Gospel story. From the first it made a deep impression upon me and I do thank God for the Scriptural foundation she thus faithfully laid in my young life. Even while very young I was soundly convinced of the truth of the plan of salvation, and I grew up with a real reverence for the Bible as God's Holy Word. My mother especially emphasized the reality and awfulness of sin and God's hatred for it. I well remember the day, when about six years of age, that I received my first definite conviction of sin, and so real was the sense of its awfulness that my poor little heart was almost broken. From that time the blessed Holy Spirit followed me with a love that would not let me go, seeking to bring me to Christ. I secretly longed to be a Christian, but how to "get converted" was a problem too great for my child-

ish understanding. God was such a great and holy being way up in heaven, and I a poor little sinner down here. I was too timid to speak of my heart-longing to anyone and thought I must wait until I was old enough to know how to become a Christian. While I was waiting, Satan saw I was old enough to be interested in the pleasures of the world and he lost no time in alluring me into them. As I grew older the ambitions of the world got a stronger grip on me than even its pleasures. The gilded motto, "Knowledge is power," shone ever before me as the years rolled on. Feeling I must have something to satisfy the craving of my soul I bent every energy of mind and body to secure the "wisdom that is foolishness with God." I was often made very miserable by the faithful warnings of the Holy Spirit, but I plunged into my studies instead of into the "fountain opened for sin and uncleanness." I would make myself a name in place of taking the "new name" He was waiting to give me. I was

seeking to invest myself with power—that proved to be utter weakness—instead of letting myself be “clothed upon with power from on high.” From my birth I had been very frail in body and now my life became an intense conflict between physical weakness on one side and a determined will and ambitious spirit on the other. Very frequently I was arrested by being laid aside upon a bed of sickness and would then be so afraid of dying that I promised God if He would spare my life I would give it to Him. But when strength returned I continued to “neglect this great salvation,” just putting it off a little longer. Over and over again I made and broke these promises until at the age of twenty I found myself facing death with nothing but darkness and dread before me. What a wasted life was mine! And now that I had come to the end of myself what an end it was! The things I had counted gain were loss, and the one thing that would have been real gain I had missed.

The weary days and nights of restless languishing and fever lengthened into weeks, the weeks into months. The things of earth that had seemed of so great importance faded into utter insignificance, while the things of eternity became terribly real and the prospect of death filled me with unutterable fear. I was surely facing eternity, and it seemed very near. I had turned away from God’s offers of mercy so many times that now the way to Him seemed hard to find. “Oh, if there were only someone to help me find Him!” was the one cry of my heart. I had been brought under unusual responsibility by the very definite dealings of the Holy Spirit through nearly all of my life. Indeed, my duty had been made so plain that I was without excuse. What a solemn and awful thing to trifle with the conviction of the Spirit as I had done! “How shall we escape if we neglect so great salvation?” The awfulness of sin and doom of the sinner became more real than my physical suffering. I realized the anguish of a lost soul as fully as one can without experiencing it. Its terrors got hold upon me. I would “flee from the wrath to come.” That mysterious but definite transaction between God and my soul that would make me a Christian *must* take place, *I must get saved!* Unable to bear any longer the burden of sin and uncertainty, I threw myself just as I was, upon the mercy of God. Then the life-long conflict was ended and there came into my heart a restful quietness such as I had never known.

As soon as the question was settled that wheth-

er I lived or died I would be a Christian my physical condition began to improve. This time *God knew He could trust me.* Revival services were then being held in the church that I had attended for many years and sinners were being saved. I longed to go there and take my place with other sinners at the altar. I had so long neglected it that I now wanted the world to know I had taken Jesus for my Savior. It was midwinter and the weather was very cold. I had to plead long with my friends before they would let me go in my weak condition; but God was on my side and at last they consented. From the moment I entered the church I was so filled with the joy of confessing Christ before the universe—men and angels—that I fail to recall one word of the service. Everything is blank save my hastening to the altar as soon as the call was given. When I recovered myself I was looking straight up into the opened heavens. Such a revelation as I then had of the glory of heaven, with Jesus in the midst beaming upon me! Whether I was in the body or out of the body I cannot tell; all I saw or felt or knew was Jesus and the glory. As deep as had been my conviction of sin, so high—yea, infinitely higher—did my Lord exalt me. Oh, what a change from death unto life, from darkness into light, from the bondage of sin to the liberty of the glory of the children of God! My heart—so long a battle-ground between the powers of good and evil—now thrilled with the certainty that I was my Beloved’s and He was mine. As day by day I lived in His presence it seemed but a step into perfect and everlasting bliss. I was so occupied and enraptured with my blessed Savior that all the sufferings of the past were as nothing. All my afflictions were not worthy to be compared with the glory that He was revealing to me. Wonder of wonders, that I who had kept Him waiting so long should now be permitted to know Him so well! For He filled the universe. In heaven or on earth there was none beside Him.

“The love of Jesus, what it is  
None but His loved ones know.”

Soon a great longing filled my heart to follow my Lord in baptism and to me it was bliss indescribable, even though I was still frail and was buried in baptism in a river on a cold wintry day. “He shall cover thee with His feathers and under His wings shalt thou trust” was made so real to me that I felt not the slightest chill. I was raised from that watery grave to be, through that sweet and solemn covenant, one with my risen Lord as

never before. Oh, it pays to go all the way with Jesus! Eternity alone can reveal how great will be our loss if we fail to follow the Lamb whithersoever He goeth.

I was so happy in my new-found joy that I wanted everybody to taste for themselves and see how good the Lord is. I had a dear brother who was unsaved and I so longed for him to know my Savior and the joy of His salvation that one day I urged him with special earnestness to become a Christian. He was naturally very kind and patient, but now, to my surprise, he became angry and said he wished I would mind my own business and let him alone. This was like a thunderbolt out of a clear sky and quick as a flash I answered him in the same spirit. Instantly a horror that no words can express filled my soul. I could not tell for a moment which emotion predominated—grief or astonishment. Since the blood of Jesus had washed away my sins my heart had seemed like a sheet of white paper, spotless and pure. Now I could see nothing but a great black blot upon that fair page. From whence did it come? I had believed there was nothing in my heart but love and purity until those angry words were spoken. From what source did the anger spring? I had never expected to be angry again for I had the double witness of the Word and the Spirit that I had been made a new creation in Christ Jesus. Sin was not to have dominion over me, and yet with one blow it had suddenly struck me down from the heavenlies—down into the depths of darkness and despair. What could it mean? I was thrown into awful confusion by this evidence of the old nature that I thought I was done with forever. I knew this act of mine was sinful too well to call it by any other name. I was for a moment just as angry as my brother had been. He was a sinner but I was a Christian. How could I do a thing that my soul so abhorred?

In my deep distress I hastened to the dear old ministers who were conducting the revival services before mentioned. I told them the sad story and earnestly asked if one who had been exalted so high and had fallen so low could be reinstated in the love and favor of God. To my astonishment they did not seem greatly surprised and tried to comfort me by saying, "You must expect some such experiences in your Christian life, for we are all poor, weak, erring mortals. God does not expect perfection from us; and He is ready to forgive if we repent of our sins and confess them." Such words of consolation only

added to my sorrow. They were a death blow to my happiness. Could it be possible that I must expect such an awful experience as this again? Must I always be liable to grieve my blessed Savior by committing sins? Was there no way in which I might be kept from doing it? Was this to be the history of my Christian experience that had begun with so much blessing? The very thought overwhelmed me with grief.

My spiritual advisers to whom I applied for help in my sore need were faithful in helping me to claim the promises, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous," and "If we confess our sins He is faithful and just to forgive our sins"—but there they stopped; they did not lead me to claim the whole of the promise—"and to cleanse us from all unrighteousness." What God had joined together man put asunder. Their theology did not include a present and full salvation, a Savior who is "able to save to the uttermost." Their estimate of the Christian experience was wilderness wanderings and conflicts—"crooked paths"—sinning and repenting, with no victorious life this side of heaven. But I was made able to lay hold of this most precious truth that "this same Jesus," my blessed Savior, was also my Advocate and even then was pleading for me before the Father. My heart melted afresh with this new revelation of His love and mercy, and I took the pardon He so freely offers in His Word. My burden rolled away and once more the peace of God that passeth all understanding filled my heart.

I had come to my Kadesh-Barnea, but there was no Joshua to lead me through the Jordan of death into my spiritual Canaan. Of the theological spies who profess to search out the promised land, the great majority bring back an evil report. They admit it is a goodly land; but it is inhabited by giants who "eat up" those who would seek to possess it. Alas! alas! for the souls kept out of their inheritance through the unbelief and disobedience of their spiritual leaders.

God mercifully prevented my being overcome by another sudden flood of temptation; but in the course of time I became thoroughly befogged by the torpidity and unreality of the spiritual atmosphere around me. There was really no excuse for me, for I should have read the Bible for myself; but from my youth I had held such a reverential respect, almost amounting to awe, for ministers of the Gospel that it was a long time before I dared to take of the tree of knowledge for myself and accept any interpretation of Scripture

other than theirs. Getting my eyes off the preachers and taking my stand on the simple Word of God, I count to be the first decisive victory in my Christian life.

Of course these remarks about the preachers do not apply to the faithful shepherds who are proclaiming an uttermost Savior and a present full and free salvation. But I had never met any such at that time. Can we wonder at the "falling away" of the church when she is fed with the "first principles" only and prevented from "going on to perfection?" Alas! the time has come when even the "first principles" are not deemed essential.

Years later, at a general meeting of the denomination, one of the ministers preached a sermon on the provision God had made for the believer to live above sin. He gave out the Word with great earnestness and humility; nevertheless it brought great criticism upon him, and it seemed as if, by common consent, he was given a "back seat" from this time. I received the word gladly and began searching the Scripture to see if these things were true. As the Spirit illumined the Word it seemed almost "too good to be true," but I was able to take my stand on the Word of God. I now realized with deep sorrow how far I had drifted away from my "first love." My chief desire was to get back to Him and "do the first works." As I look back over these weary, unsatisfying years, I now clearly see how our ever-faithful God was making "all things work together" for this very purpose—that He might perfect the good work in me that He had begun so long ago. I now began to see light in His light and was eagerly reaching out for the "much more" that His Word revealed was for me. He quickly began to "satisfy my longing soul and fill my hungry soul with goodness." Over and over again was His grace most abundantly poured out upon me in times of deepest need. Often would I find myself so far up on the mount of blessing that it seemed I was surely there to stay—only to drop again into the valley of despondency, feeling sure

I could never regain my mountain top experience. This "up and down" life, discouraging as it was, seemed preferable to my former deadness. Spasmodic life I thought was better than no life. Then I remembered how many times Peter failed before he became established and took courage to press on.

Then came a time when I presented my entire being to Him, a living sacrifice to be kept and used for His glory alone. I definitely took my blessed Lord to be supreme in my life—my all and in all. He so graciously filled me with His Spirit that I seemed submerged in a boundless and fathomless sea of love. I believed I had received my baptism in the Holy Spirit. It would be impossible to speak of all the gracious manifestations of His presence and proofs of His faithfulness during this period of my life, and whether on the mountain or in the valley it made no difference, *I was settled in God*. I thought, as when He first saved me, that I had received about all the blessedness one can receive in this life. But when the Latter Rain began to fall it found me already under conviction for the need of a greater outpouring of the Spirit to fit me for better service and I saw that my experience, good as it was, did not measure up to the Bible standard. I definitely asked God to give me His best at any cost. He began to take me at my word. I found it would cost me all I had, but I counted it "all joy," so that I might win Christ for my Bridegroom. All that I did possess that could stand the test of fire He has restored to me with countless additions. After I let Him make me "mown grass" the Spirit came down upon me like rain (Ps. 71:6) with the outward sign of speaking in tongues *as the Spirit gave utterance*, and the inner evidence of joy, peace, divine reality and an inspiration unspeakable and full of glory.

The ever-increasing revelation of God and eternal things through the greater illumination of the Holy Spirit in the Latter Rain baptism makes living a continual delight.

## Needs in South China

THE Lord is surely beginning to work here in South China, and when he does there will be a new thing done in the earth, for the Pentecostal movement in the United States has not by any means spoken the last word of Jesus' power! A new spirit of prayer is taking hold of us and the Lord is illuminating the Word by His Holy Spirit.

Today comes news that a man in San Cho, our most hostile district, is converted and has put his house at our disposal for a Gospel Hall, in spite of the fact that the clan which owns the town has threatened our own worker with death if he dared open a hall there.

I have today accepted two preachers, both of whom I had watched for sometime. One will

cost me six dollars a month; the other's salary will be paid by the Bible Society, as he will sell books besides preaching. If any assembly would like to step in and take a steady responsibility to support a preacher at six dollars a month we have three or four good men, effective and efficient soul-winners and clean lived, gifted and ready to step in. The unwillingness of assemblies to pledge support is a severe check on extension in the work. We know by experience that in summer our income (like the brook Cherith) is apt to dry up considerably because the home saints use their money for outings, campmeetings, etc. A missionary with a few such drought experiences burnt into his memory might well hesitate to step out and invite a young man with a family to leave a certain and safe employ and trust *him*. It requires more than faith! There seems to be a tendency among the saints to repudiate any responsibility. I wonder how you home folk would get your paper printed or your mission work done if you could not depend on anyone to stand by you!

The Word says, "Let all things be done decently and in order," and "Bear ye one another's bur-

dens." Why should not the home assemblies undertake to care for a preacher paying his salary regularly once a month? There would be correspondence and mutual prayer and blessing. Or if six dollars a month is too much for an assembly they might pay regularly the rent of a hall at from two dollars and a half to three dollars a month. I ask in Jesus' name, is there any assembly that would take the burden of one of our three districts upon themselves and undertake to provide the salary of a preacher *or* rent of a hall, *or* both? Every other mission has found this plan to work to satisfaction; in fact, has been greatly blessed by it. Why should not we do likewise? It would stimulate the prayers of the saints in the homeland to know that they had a special district that they were responsible for before God.

As it is, in order to secure my workers any reasonable security of office I must "sneak" them in as colporteurs. Their best time is used up in selling gospels (for that is what they are paid to do), yet they are ripe for evangelistic work and gifted preachers. The last young man I accepted today has the baptism of the Holy Ghost. This makes our second worker who has received the baptism.

## "He That Gathereth Not, Scattereth"

E. L. Erickson, Chicago, Illinois, April 19, 1913



LAST NIGHT a verse of Scripture came to me. Jesus says, "He that gathereth not with me scattereth abroad." Matt. 12:30. This means that every Christian is responsible for the success of a revival. It is not alone the preachers and leaders that have the responsibility, but to everyone born of God the statement comes from Jesus' own lips, "He that gathereth not with me scattereth."

It makes me tremble lest I should scatter abroad those who might become the people of God. Suppose I am not doing my best and through lack of earnestness in prayer and witnessing for Jesus I fail to gather with Him? His words are that if I gather not with Him I scatter. Oh, how impressive that is! May it help us to realize our responsibility and to resolve there shall never be one lost soul whose blood shall be required at our hands; that when the last song has been sung, the last prayer uttered on earth and all revival meetings are over, we may not meet at the bar of judgment lost souls who, because of our carelessness and lukewarmness, have not found the way of life.

When the judgment day reveals the secrets of all hearts, I suppose it will be seen that mothers have held back their daughters, fathers driven away their sons and husbands and wives have hindered each other; for Jesus says a man's foes shall be they of his own household, and that he that gathereth not scattereth abroad. Some of you may be saying, "I am not hindering anyone, I say nothing against the work of God." You don't have to oppose in order to hinder. Jesus' words are "He that *gathereth not* scattereth." People are practiced in every craft and art known to mankind, they set themselves to succeed in every line of life but this one thing that pertains to life eternal; they are not practiced in soul-winning, gathering not, they scatter.

Several times in my life things have happened that caused me to shudder at the thought of our great responsibility and that we might fail God. One night after I had been preaching in Minneapolis, a young man got up and said, "Perhaps this is the last sermon some of us will ever hear. The words struck home to my heart, and I asked myself, "Have I preached as

I would if I knew some soul heard the Word for the last time before he is summoned to the bar of judgment? Have I done my best?"

When I was preaching in Worcester, Mass., we used to hold meetings on the street, and our band of workers questioned whether it would be best to hold a street meeting that night. Some wanted to go and others thought it was too damp and would affect our voices. Finally we took a cornet and went out and sang a few pieces and invited the people who gathered to follow us into the hall. One young man who came in went to the altar and knelt in prayer. He prayed till his face shone, and when he got up he said, "I was passing by the Flat Iron Building tonight on my way to commit suicide, when I heard the sound of a cornet and singing and thought I would stop and listen awhile before I took the awful jump. When the brother invited us into the hall I came along, and when he said Jesus died for all and anybody could be saved that wanted to, I felt that included me. So here I am, saved and happy, instead of being in perdition tonight." When I heard that testimony I said, "Suppose we hadn't gone out on the street? Suppose we had let the damp weather keep us indoors? This brother would have gone his way to destruction because no one invited him to come to God!"

I was holding a meeting in Boston a few years ago, and as the singer and I were passing along the street we saw a young man standing in a drug store doorway who looked very sad and forlorn. I felt moved to step up to him and put my arm in his and say, "We are holding meetings down this way. Won't you come with us?" He said, "No, I don't think I will." But there was such a sad look on his face I could not leave him, so I took his arm and led him along to the meeting. When I gave the altar call he came headlong and when he got up from his knees the tears were streaming down his face. He said, "I was standing in the drug store door, ready to enter and purchase some poison to end my wretched life when these brethren came along and literally took hold of me and pulled me to the meeting, and now I have found the Lord." Suppose I had walked past that drug store and left that young man to himself? "He that gathereth not with me scattereth."

Perhaps you think that we gather with Jesus only in the influences of the meeting—the song, the sermon, the prayer and testimony. But we "gather" or "scatter" in many hours of opportunity that the Lord gives us in our homes, on

the street, or traveling by rail or boat. Mrs. H. L. Hastings, of Boston, told me that one time when she was coming from England, as she stood on the deck she noticed a young man standing near her. The Spirit said, "Speak to that young man," but as he was a stranger, she hesitated. The Spirit said again, "Speak to him," but she was not prompt to obey, and in a moment he had jumped overboard and was drowned. She said she could never forget how she felt to think that man was lost because she had not heeded the voice of the Spirit. God does not always speak so definitely, and yet the spirit impresses us to do the will of God. I remember a little account Dr. Gordon, of Boston, gave. He was asked to preach the funeral sermon of one of his Sunday school scholars, and he said to the Superintendent, "How about this little girl? Was she converted?" The Superintendent looked sad and abashed, as he replied, "To tell the truth, about three weeks ago I was prompted to talk to this little girl about her soul, but I didn't do it." Then Dr. Gordon went to the teacher and asked if this little girl in her classes was converted, and she said, "About two weeks ago I felt definitely prompted to talk to the little girl, but I neglected it." Then he went to her classmate and asked, "How was it with your classmate? Was she saved?" and she said, "One week ago I felt definitely led to talk to her about her soul, but I put it off." So Dr. Gordon summed it up and said, "Three weeks ago God tried to save this little girl by the Superintendent, but he didn't heed; two weeks ago He tried to get the teacher to do her duty, but she neglected it; and one week ago He tried to use the little classmate, and she failed Him. The girl had died and no one could give him any hope that she had been saved.

Many times people fail to obey God because of timidity or pride or the shrinking from doing something that is not customary. I know it is not our works that save, but God uses human instruments to save humanity. The angels would come down if God would give them leave, but God has committed the preaching of the gospel to men and women—yes, and children—and God expects us to be true to our trust and tells us that if we gather not with him we scatter. When I think of this verse I feel like saying from the depths of my heart, "Oh, God, search me and know my ways, try me and know my thoughts; and help me to be watchful, prayerful and earnest." Let us pray for one another, that we may not miss any opportunity to gather souls to Jesus.

## The Latter Rain Evangel

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## Notes

### The Chicago Revival

**T**HE long, long night is past,  
The morning breaks at last!"

The possibilities of prayer are boundless. God is giving us the greatest revival we have ever had in the Stone Church. For four years we have been praying for an outpouring of the Spirit of God in our midst and a little praying band have met regularly to intercede for this. Sometimes it was hard to persevere when the heaven seemed as brass and the earth iron, but those who were wrestling in prayer claimed the promises and pressed on. Truly, "our wrestling is not against flesh and blood, but against the hosts of wickedness in the heavens" whom we must withstand by "praying at all seasons in the Spirit and watching thereunto with all perseverance and supplication." Some of the prayerful ones got the assurance that the long-looked for revival would surely come, and it has come. Glory to God!

Since the 20th of March we have had a continuous revival and God has poured out His Spirit in even greater measure than in the early days when Pentecost first visited us. Souls that have sought the baptism in the Holy Ghost for six years are now coming into the precious experience and the joy of the Lord is illuminating faces with a "light that never shone on land or sea." With fresh floodings of divine power in our midst some who had lost the keen joy and

freshness of their experience because they had not walked in the Spirit have come into full liberty with power to witness for Jesus.

Over and over again Brother Bosworth emphatically declares that prayer is bound to bring a revival, and as we look back and remember how some of the faithful ones have poured out their souls in intercession we can say, "Truly it is so." Prayer has prevailed. The revival is on! There is a mighty stirring in our hearts and we are asking for great and mighty things. Our faith is reaching out for them. Answered prayer has stimulated us to look for great things in the coming days, not only for Chicago but all over the world. The heavens have opened upon us and the clouds are bursting with rain. Almost every night sinners have been either saved or reclaimed and at times as many as twelve or fifteen have been baptized in one day (on the Lord's Day). There have also been some marked instances of healing of which we may write later.

Brother Andrew Urshan, after a two weeks' ministry with us, left for the Campmeeting at Los Angeles. His plans for the future are in God's hands, but he is looking toward his native country, Persia, with longing eyes, and is hoping that God will soon open the way for him to minister in that needy land. Brother Urshan's congregation are heartily co-operating with us in this revival, and we are unitedly getting under the burden of praying souls through into victory. The other brethren, F. F. Bosworth, E. G. Birdsall and Kent White are being held here indefinitely and the spiritual tide is steadily rising. Miss Bernice Lee is also with us and will remain until after the Convention, when she will leave for the East, stopping at a few Pentecostal centers en route for India. Other Christian workers will be with us at our Convention (May 18th to June 1st) and we are believing for greater manifestations of the power of God. The days are filled with blessed service as our brethren minister to souls who are searching after God and wait upon Him in intercessory prayer for the pouring out of His Spirit upon this city.

We trust many of our readers will come to the Convention, and especially urge those seeking the baptism to avail themselves of this opportunity. Meetings during the Convention will be held three times every day. God has always given us most blessed conventions, but for this one our faith and expectation are reaching far beyond anything we have ever known. We are entering into it in victory and with a song of triumph.

"There's a shout in the camp  
For the victory is coming,  
O'er Satan's power.  
Through the Word of the Lord  
We the battle are gaining,  
This very hour."

\* \* \*

One of the most blessed phases of the revival is the spirit of unity that pervades the meetings. True fellowship among workers always creates unity among the people and you will never find them divided when the leaders are united. God is proving in this present revival that the terms and shades of doctrine which have been used to break fellowship between equally devout people are not nearly so essential as those who advocate them would have us believe.

What God has done for the Pentecostal work in Chicago He can do all over the country where His people have been similarly divided over terms. No one here has found it necessary to deny a precious experience God has given him or compromise the truth in any way, but unscriptural terms have been set aside and the spirit of contention has been banished. People who worship idols are not all living in heathen lands. There are idols of doctrine just as truly as idols of wood and stone, and though we would not say that a person who made an idol of a doctrine was in the same moral danger as the heathen who bows down to his god, yet we do know that few things block a Christian's usefulness more than laying undue stress on doctrine. Sam Jones said he hated theology and botany but loved religion and flowers. When people get their eyes on Jesus instead of on doctrine they make religion beautiful. In the words of a well-known speaker: "What the lost and lapsed multitudes need is not argument, not theological discussion, not preference of forms and orders. They need Christ, just Jesus Christ. Let them be led to see Him, loving, mighty to save, waiting to be gracious. All else can wait."

This attitude of maintaining harmony in spite of individual beliefs and experiences is attracting workers from other assemblies and they have been coming from the Pentecostal centers in this city as well as from the denominations and missions, expressing their pleasure in the entire absence of controversy and asking our brethren to conduct revivals in their midst. Several pastors of congregations have received the baptism of the Holy Spirit and are starting a revival in their own work.

## Los Angeles Campmeeting

We have good reports from the Campmeeting at Los Angeles. Word comes to us through letters and telegrams of a large attendance—fully two thousand Sundays—and that miracles of healing are constantly taking place. Wonderful deliverances have been experienced from incurable and long-standing diseases, including cancers and tumors, and some sufferers have been healed who have sought healing in vain for many years.

At first the meetings suffered because of lack of unity, but weeping and intercessory prayer caused a breaking up that brought the power of God upon the services mightily. We have heard through letters that Saturday, May 3, the sick were miraculously healed as they sat in their seats. A woman who had been in a wheel chair for many years sprang out of it, "leaping and praising God." Following instantly upon this healing, a man waiting to be prayed for, sprang up and was healed. On May 2, a woman who had been in a wheel-chair for seventeen years walked and shouted. From a private letter we quote the following:

"A woman came for healing who almost died on the way. Her friends went so far as to bring her grave clothes with them. She had cancer, heart-trouble, and dropsy. Her body was so enlarged by the dropsy that she could not get a gown big enough to wear, but after Sister Etter prayed for her she danced for joy and threw up her arms. The next day she wore a blouse and skirt and is rapidly decreasing in size. Is anything too hard for Him? The lame are made to walk, the deaf receive their hearing, tumors and cancers and other diseases are carried away by the mighty healing power of Jesus."

We are hoping to have Mrs. Etter stop at the Stone Church for a few days on her way to the Campmeeting in Long Hill, Conn., but we cannot announce this positively.

\* \* \*

Unity in the Pentecostal ranks will be brought about only in a scriptural way. Jesus prayed in the Garden. "The *glory* which thou gavest Me I have given them; that they may be *one*." And the only way to obtain this unity is by seeking the glory of God in the heart.

\* \* \*

Brother Bosworth has great faith in the use of the anointed handkerchief in praying for people at a distance. When in Dallas the Lord wonderfully blessed his ministry along this line as the following instances show.

One woman, the wife of a Presbyterian minister, writes that when she opened the letter containing the handkerchief the power of God came on her and she was instantly healed of a serious affliction. Another case is that of a man who was controlled by demon power. Unknown to him the wife placed a leaflet on which hands had been laid in prayer, under his pillow. It was done in faith and the result was deliverance from the evil spirit that had obsessed him. One woman was healed of cancer on the face and another instantly delivered from a cough. A man at Milford, Texas, writes that he was very ill with pneumonia and when he laid a tract that had been prayed over, on the affected lung all pain and soreness vanished and he drove four miles on a damp day and preached.

\* \* \*

President Blanchard of Wheaton sends us word that some one has paid the tuition for the coming school year for five young men who desire to be trained for Christian work. If any young men among our readers wish to avail themselves of this opportunity to secure an education let them communicate direct with President Chas. A. Blanchard, Wheaton College, Wheaton, Ill., for full particulars.

### Campmeetings

STOUFFVILLE, ONTARIO, June 12-23. Orders for tents, cots, etc., should be sent at once to the Secretary, A. G. Donor, 80 Wallace Ave., Toronto, Ontario.

KANSAS CAMPMEETING, at Salem, Kansas, five miles west of Iola, on A. H. Miller's farm, beginning June 20, 1913. For particulars address C. E. Foster, 1229 Central Ave., Topeka, Kansas.

BUFFALO, N. Y., June 21-July 6, at Protection, N. Y., thirty miles from Buffalo on the Pennsylvania Railroad. For information write R. E. Erdman, 90 Broadway, Buffalo, N. Y.

PARRY SOUND, Ontario, June 6-15. For information write George Will, Box 560, Parry Sound, Ontario, Canada.

BERLIN, ONTARIO, June 26-July 7. Write George A. Chambers, 97 Bingeman St., Berlin, Ontario.

LONG HILL, CONN., Mount Moriah Campground, beginning June 1. For information address D. H. Dickerman, Goffe St., New Haven, Conn.

HOMESTEAD CAMP MEETING, under the auspice of the Wilksburg (Pittsburg, Pa.) Assembly, will be held at Homestead Park, August

1-18, beginning with two days of prayer, August 1st and 2nd. We gave the wrong date of this Campmeeting in the April issue. Please note change. For further information address W. T. Witherspoon, Secretary, 815 Rebecca St., Wilksburg, Pa.

\* \* \*

Brother George E. Berg of South India is now on his way to America with his wife and four children, who, after more than five years in India are greatly in need of a rest and change, Mrs. Berg especially being much worn in body.

Brother Berg earnestly requests prayer in behalf of his family which he intends leaving in California for a time. He himself expects to return to India in the Fall. He wishes the friends to know that the work will not be stopped during his absence, but carried on by his staff of twenty workers. All correspondence and offerings for the work may be directed in his absence to Miss Gertrude Peterson, "Romana", Ootacamund, S. India; money orders and drafts to be made out in her name. Brother Berg's address while in the home land will be 3616 Prairie Ave., Chicago, Ill. He is praying that God will call and send forth to help him, at least two fully consecrated married couples. India, as every other foreign country, needs Spirit-filled workers who are willing to suffer all for Jesus, and this is the kind he trusts to take back with him.

\* \* \*

### THE ACTS OF THE HOLY GHOST.

By Mrs. M. B. Woodworth-Etter

This book is just out and we can fill orders for it. It contains the life and experience of Mrs. Etter and gives in detail most marvelous accounts of conversions and healings from the beginning of her call to the ministry to the present time. A number of pages are given to the recent revival at Dallas, Texas. A great inspiration to faith!

Bound in cloth, 580 pages. Price, \$1.50, postage 15 cts.

\* \* \*

### FOREGLEAMS OF GLORY.

By Miss E. Sisson.

This book is in three series; contents as follows:

*Resurrection Papers*: I.—The Two Resurrections; II.—Resurrection Glory; III.—Resurrection Order; IV.—Resurrection Order, Third Epoch; V.—Life of First Resurrectionists; VI.—Training of First Resurrectionists; VII.—Christ in Training for First Resurrection.

*Faith Reminiscences*: I.—God Backing a Train; II.—Providing for the Family; III.—Tombstones Spurring Gold; IV.—The Guarded Sovereign; V.—The Money Token; VI.—The Priesthood and Its Maintenance.

*In Trinity College*: I.—The Holy Ghost and Fire; II.—Jewel Joins; III.—The Heavenly Housekeeper; IV.—Blessings from Under the Threshold; V.—Cutting Back the Wood; VI.—Thirtyfold Fruitage.

Bound in cloth and gold, 206 pages, price \$1.00 each (48 2d).

## The Life Triumphant

### A Sweet Savor of Christ

Kent White, Bound Brook, New Jersey, in the Stone Church, April 13, 1913



OW thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish; to the one we are a savor of death unto death and to the other a savor of life unto life." II Cor. 2:14-16.

The Holy Spirit led Paul to seize on this striking metaphor to set before us the effects of the Gospel on those who accept or reject its message. We learn through history that when the Roman armies were victorious they carried the spoils of war to Rome and drove in triumph through the streets of the capital, with the prisoners who were about to be executed chained to their war-chariots. The sacrificial incense was already lighted and as the odor was wafted over the ranks of the procession it became a savor of death to the doomed prisoners, though to the victorious army it was a savor of triumph and glory. Paul says we are a sweet savor of Christ, a savor of life unto life or death unto death.

God wants us to be of His triumphal procession. It is the only procession in the world of true success and glory. I look up and weep; I cannot understand how God could fix His heart on a poor mortal like me to make me one of His victorious procession, marching on to eternal glory. What is there in the world to be compared to this? Let us think of the great work God wants to do in us and the battles He will win through us over Satan's forces.

I am glad God intends for us to be victors no matter what the conditions are. Jesus Christ came into the world and lived a triumphant life and when He died on Calvary He was Victor over the world, the flesh and the devil. Then He was glorified and the Holy Spirit was sent down that Christ's victory might be wrought out in us. Through Him we too may triumph over the world, the flesh and the devil.

I have a Pentecostal friend who writes me every now and then and nearly always the salutation is, "Jesus is Victor!" Oh friends! God wants it to be wrought out in our lives, in your life and mine, until in Jesus Christ we rise tri-

umphant over the powers that beset us, and stand as God wants us to stand—conquerors in Christ Jesus. If a man misses this victory he is going to lose the "prize of his high calling." We are to put our foot on the neck of the serpent and trample him under our feet. There is one desire burning in my soul, and that is to have the victory in all the points that our Lord purchased for me on Calvary. I can say that my heart is fixed and my eyes are set on the prize of my high calling in the Son of God.

The greatest conflict in the world is against sin and in subduing one's self life. God tells us that he that ruleth his spirit is greater than the mighty general that taketh a city. Let us begin by taking the general's place and saying to self, "You get down here you old proud, stiff-necked rebel, get down on your knees and pray, and stay there until you get through to God—no matter how long it takes." When I heard of people getting their Pentecostal baptism I said, "By the help of God I am going to get it too; I am going through. If I have to die with Jesus on Calvary I will die, no matter how hard the death pangs are. I may do some groaning, but *I will die.*" The antagonist of my soul was determined to thwart my purpose. I had to battle for nine or ten months and lost about everything I set store by; but *I came off conqueror.* And now I say to you, die at any cost; die to your own preferences, your own opinions, your self-life in every form. Even Abraham had to die out to self on every line. In offering up Isaac he died to all that God had given him. Covenant and property were alike a mockery without Isaac. People find that the crucifixion with Christ is a real experience and that it is necessary for them to *die.* Some people die hard; you can hear their groans a long way off. But die they must if they are to live unto God a victorious overcoming life in Christ.

"Now thanks be unto God who *always* causeth us to triumph in Christ." Did you know the word "always" was there? That doesn't mean victory just at a revival meeting or on Sunday; it doesn't mean that the enemy shall throw us into the dirt and trample on us every now and then. *Always* means that God intends we shall have the victory even in hard places, and no matter how heart-rending and terrible the ordeals we are called to pass through, the grace of Jesus

Christ is sufficient to cause us to triumph. We are not to be moved by afflictions; Paul says, "For ye yourselves know that hereunto we are appointed." He said of himself, "The Holy Spirit testifieth unto me in every city that bonds and afflictions await me." Again he says, "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" Do we understand just how these things work to separate us from the love of Christ? Is it not by the power of evil working through men, moving to impatience, bitterness, murmuring, hatred, anger, retaliation, railing, etc.? Let any of these commence to work in our afflictions and distresses and they will separate our souls from Christ. Paul was persuaded that no power could wedge itself in and separate him from the love of Christ. Is there anything that can separate you from His heart of love? Ah, there may be many things of the world that in sorrow and shamefacedness you confess to as bondage. You know that they have the dominion over you and you know, too, that this is not God's will; that you are called to a victorious life. Great may be the trial, but "greater is He that is in you than he that is in the world."

God permitted Satan's agents to afflict Paul many times. At Lystra he was stoned and dragged out of the city as one dead. We can imagine the pitiful scene as the disciples stood around, dazed at the sight of the mangled body of the great apostle lying in a heap on the ground. It is Paul who quotes the Scripture, "For thy sake we are killed all the day long; we were accounted as sheep for the slaughter." Then we hear him say in a great triumphant cry of the Spirit who spoke through him: "*In all these things we are more than conquerors through Him who loved us.*" There are great blessings locked up in the trying ordeals of life if only we meet them without murmuring or resentment, suffering ourselves to be led in triumph in Christ. We may even come to love our enemies and pray for those who "despitefully use us." This is the victory of Christ that the Father would celebrate over again in our battles and cause us to be victorious over the evil forces of the world.

Look at Paul and Silas who, after the terrible Roman scourging—having been "beaten with many stripes"—were cast into a dungeon at Philippi. They did not spend their time denouncing the officials, or groaning over their lacerated backs; neither did they speak disparagingly of their ministry which had brought upon them

such hardships. What did they do? They prayed and sang praises unto God. And what did God do? He shook the prison to its very foundation, all the doors were opened and the bands of everyone were loosed. This was a greater miracle than befell Peter at Jerusalem with the entire Church praying for him. Peter's bands fell off and he walked out a free man. When Paul and Silas sang praises at midnight with everything dead against them, the bands of *all* were loosened, the jailer and his house found Christ, and after this we learn that the Philippian church became Paul's "joy and crown," a brotherhood "greatly beloved and longed for," to whom Paul wrote his "joyful" epistle. Was not this God's reward to him for that hard night in the dungeon when he glorified God by praise? Paul admonishes us to "Rejoice in the Lord always—and again I say Rejoice." Another time he says, "I am filled with comfort, I overflow with joy in all our afflictions." And it is Paul who says, "Glory in tribulation" and "In everything give thanks, for this is the will of God concerning you." This is the Bible standard for us. Are we living up to it?

I met a brother this morning kneeling at the altar who said, "I had salvation and such a sweet peace in my soul for years. It seemed I carried heaven in my heart, but I got angry putting up a stove-pipe and I have never been able to get that peace back again." Another, who was also a stranger to me, kneeling by his side said, "I have been saved for years, God blesses me, but now and then I get very angry. I know it is not right and that I should be saved from all sin." We know from experience the pain it brings to let the old temper one has been delivered from, back into our bosom. It produces a pain akin to a sharp-pointed steel in the flesh. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Jesus gave us an example of this on Calvary, and this is His message to us, nailed to the cross. Note He says we are to do this in order that *we may be* the children of our Father which is in heaven. We know that the old sinful nature cannot do this; neither can one in a low state of grace. It is not to be done from the lips, for that would be hypocrisy; to be acceptable to God it must be done from the heart. God can give us complete victory that will harmonize with the Word and the experience of His saints of all

ages. Many fail to measure up because of their lack of faith and they are not living on the plane that God intends. It is a serious matter to be short in our faith, for "according to your faith so be it unto you." If you are lacking, bring your faith and experience up. We dare not let down in Pentecost below the true saints of God in any experience. When I first read of the "patience of the saints" I said, "O Lord, give me that kind of patience." Somehow the Spirit let me see and feel what that patience was. I tell you there is something in this kind of salvation that is like honey in the comb. If you squeeze the comb you get the honey out. Pressures of afflictions and trials by the world should squeeze the honey out of our lives. It comes from the life of Christ in us and has no bitter taste. By these experiences God would reach and convince the world.

Some of us are born with a good deal of hatred, ill-will, etc., in our dispositions, but God's power can work a complete change. I know a Norwegian sister who said she had a great dislike for the Chinese before she got her baptism. Afterwards she had a great longing in her heart to do them good and she went to Yee Wing's store in Colorado Springs and testified in tongues, talking the Chinese language. He asked her where she learned his language. She went again and found he had purchased a picture of the infant Jesus and His mother and he said that was what she talked about when she came before. The Lord had showed her at the time, that she was speaking about Mary and the Babe. Accompanied by a sister she went to his store and preached to this Chinaman and his customers occasionally for the space of three years. She got him a Chinese Bible and he said, "Oh, where did you get that book? I have been in the United States twenty-nine years and never saw one before." He became very humble and she could see that God was dealing with him. She came to Chicago and Chinese laundries lined up before her vision; she went around and spoke to Chinamen in the power of the Spirit. They would take off their caps and stand still until she got through speaking and some thought she had been in China and learned their language. This sister has since been called to Lapland as a missionary.

God is on hand today to put mighty power on His people when He finds men and women who will pay the price, who have purposed in their hearts to go through with Him, who will stand tests without wavering. Such will be greatly empowered and used of God. He is hunting for people of this kind. You remember God sent

Samuel out to find a person of this kind and anoint him king of Israel in the place of Saul who had failed God. When Jesse brought his eldest son before the prophet, Samuel said, "That is a manly looking fellow; he must be the one." The Lord said, "This is not the one;" so the next son was brought in and the next and next until seven sons of Jesse had passed before Samuel, and still the future king of Israel was not found. Samuel said, "Are here all thy children?" and Jesse replied, "All but a little boy out on the hillside keeping the sheep." Samuel said, "Send and fetch him," and he proved to be the one. The Lord saw in the heart of David what He did not see in any of his seven brothers; He saw a warrior-spirit in his bosom, with a whole-hearted allegiance to his God. He had defended his flock at the risk of his own life, taking a lamb from the lion's mouth, rescuing a sheep from a bear, and slaying the beasts of prey. God's Spirit was moving the boy and he was responsive. Then the power of God came upon this youth and it was not long before he was out on the battlefield. He said God was able and would give him the victory and He did. When Goliath came forward and met him, David buried a stone in his forehead. Someone has suggested that Goliath had thrown back his helmet, exposing his forehead in contempt for the stripling. It is not the big fellows in man-made armour who are killing the Goliaths these days, it is the little ones who have faith in God. David took five stones, but he needed only one. He was more than conqueror, looking around for more Goliaths to kill!

There are lions, bears and Goliaths to be slain today. We are to be victors over the unbelief that is in the world in these last days. I have feared and trembled lest unbelief in me should hinder the work of God. We are to stand bloodwashed under a sky-blue redemption experience, free from materialism, rationalism, spiritualism, Christian Science and every false doctrine. There is one thing burning in me, and that is to have the victory in all the points that my Lord purchased for me on Calvary and to have it at any cost. If you and I are fully dedicated in our hearts and fully determined, God will swing a lot of things in line. Let Him take the Generalship and these broken-up forces will be put in shape and the defeats you have been suffering from will be a thing of the past. Some of you ought to bow your heads and cry, "I am tired of defeat, tired of suffering and of an up and down experience. I want to be brought out of it. I want all the hatred in my heart broken down.

Help me to submit and have my spirit conquered." He that humbleth himself will be crowned victor. God will crown a man on his knees if He never crowned him at any other time. It is said that humility brings riches while pride brings poverty, desolation and death to people's souls. Let us get down in humility before God. Put yourself in such a place, the power will come from the sky. We not only want to see people baptized; we want to see them fight these battles with the enemy and come off the battlefield carrying the giant's head with them.

David not only fought the three battles with the lion and the bear and Goliath, God also permitted him to be "hunted like a partridge in the mountains" for ten years. It was a time of sore testings in wilderness and cave experiences and sometimes it seemed that his old enemy, Saul, must get him. God took him away down in humility and then exalted him to a throne; and the Word says that the house of David waxed stronger and stronger, while the house of Saul waxed weaker and weaker. We ought to wax stronger and stronger in Jesus Christ.

If God withholds deliverance from our afflictions when we pray it is because He is refining us and bringing us down into a place of greater humility where He can put more of His Spirit upon us. He also seeks to develop in us great endurance and patience. We are not to lose faith while passing through these experiences but, like Abraham, we are to believe God. He "waxed strong through faith." Rom. 4:20, R. V. We can consciously feel and know that we are waxing strong all the time. I like the word "waxed." It has a

precious meaning to me in my own experience. It is said of Jesus and of John the Baptist that "they grew and waxed strong."

There is nothing so grand on earth as a man rising up and saying to God, "You may have me for time and eternity." God didn't put us down here to be defeated; didn't put us here for sin to rule in our lives. Jesus came to break the power of sin and we get the victory and keep it by faith in Jesus Christ. David won the battle with Goliath by faith and we are to go forth by faith and overcome by the blood of Jesus and the word of our testimony. Even after you have a clean heart the devil wants to pollute it, and you will have quite a battle; but as you shout and sing you will have great victories. Very few people on earth can sing songs which go to the skies; but I want to sing a song that is heard in heaven. I believe the very angels will bend over the battlements of the skies and listen to the people who have been singing down here on earth. I love God because of this great salvation He brought into the world; that He would condescend to put on me such a life as this in the Spirit and enable me to overcome. Some people think if they can just get saved before they die that is all they need. Jesus Christ didn't come to fix a man up to die; He came to fix him up to live, to put something tremendous into life that will make him a great blessing to the world. Let God get right up close to you so that you can feel the beat of His heart, and you will find it is the beat of infinite compassion and love, and that He longs to make your life a success and a joy for time and eternity. Jesus Himself will crown those who are victors.

## A Missionary's Vision of Calvary

Alma Doering, Berlin, Germany



DAY by day over two thousand expectant Christians gather to wait upon God for an outpouring of His Spirit. They are seeking blessing. Each day the expectancy for something to happen becomes greater. Ears and eyes and hearts are strained intensely to get a vision of glory. And still He tarry! Why does not God rend the heavens? Why do not the mountains melt at His presence? Has He forgotten His hungry flock? Or is He hiding for a season just to exercise faith and develop patience, thus training His people to value

the long-sought-for blessing as a priceless treasure, found in the way of bitterness, yea of death? Or are the multitudes vaguely waiting for manifestations, when God would have them rejoice in Himself, without visible signs of His presence, until His people are so broken and melted, that they will never use His gifts save to His glory and at His bidding? Such are the questions heard on every side by the missionary who, on her way to the dark continent the third time, was constrained to tarry for the Lord's touch in her broken body. Death had been met face to face but a fortnight before; the enemy had been conquered, not in the consciousness of

some wonderful sensation but through a persistent battle of faith, until the words, "Jehovah is my strength" became flesh, and pain of months was forced to flee. But alas! the departure of physical pain only made room for that agony of soul, which only those who understand the mystery of Calvary know. Had not God answered the questionings of the multitude in messages clear and powerful, pointing them to Calvary, even to real identification with the death of Christ, as the only way to receive the fullness which they were waiting for? But the hearts were yielding themselves as well as they knew how. How many realized what that cross would mean to them?

Such questions gave wings to the soul, transporting it back to the heart-rending scenes in heathendom. Once more the missionary was lost in a great crowd of people. They too are searching and waiting for something they know not what. It is the nagging consciousness of a soul-need that calls them together. They too bring their sacrifices, horrible to behold. The great mysterious "Somebody" must be propitiated. The blessing will not come, unless the demons are cast out from their midst. They too are possessed with the idea of cleansing. The sick are gathered together. They are cursed ones, harboring as they do, the disease demons. Hot irons are driven into their bodies to make a way of escape for the demons; witches must be burned alive; blood must be offered; nights and days spent in shouting, drumming and shooting to frighten away the demons who have brought a curse to the neighborhood. Yea, they too wait, but with no promises to claim, no richly laden table for the soul to feast at, no Calvary to hide behind, no Lamb of God to look to, no Word of God to take for healing. Is there no balm in Gilead? Is there no physician there? The harvest is past, the summer is ended, and we are not saved! Such is their cry. And God beholds the two multitudes. The one HAS all in Christ but does not TAKE; the other MIGHT have ALL, if the first multitude could but see the great gulf which separated the two, unspanned by that bridge of personal sacrifice which alone will bring the fullness of blessing to both. John 10:13-18. Ps. 50:5. Standing between the two multitudes the questions are answered in the heart of the missionary. The vision of Calvary is the only answer. Matt. 5:7. John 12:24.

It was a cruel cross! "The Prince of the kings of the earth hung there, fairer than the children of men—with the glory as of the only

begotten of the Father, full of grace and truth" still upon Him. "He hung there, in all the brightness of God's glory and the express image of His person." No guile had been found in His mouth, no sin has ever contaminated the stream of grace poured into His lips. As yet, He was the Beloved of the Father, the Lamb pure and spotless, the fairest of ten thousand. Even the crown of thorns was radiant with Divine Holiness. He brought a holy body to the cross. His offering was a perfect one.

But behold, a dark cloud arises, encircling the holy Son of Man. It settles down upon Him and we see that it is a cloud of sins, not His own, but yours and mine. Like leeches, they fasten their fangs into His flesh and oh, what terrible forms they have. There are the sins of harlots, of drunkards, of thieves, sins too hideous to behold, swarms and swarms of them. Sins of omission and commission are there, and oh, how many we recognize as our very own, even though they are respectable sins. Their fangs pierce HIM just the same; they are sapping the life of HIM who is the resurrection and the life. And lo, "His visage becomes so marred, more than any man and His form more than the sons of men. Isa. 52:14. Literally, "So marred from the form of man was His aspect, that His appearance was not that of a son of man," i. e., not human. *But his cup is not full!* Behold the man! The Sinbearer for the WHOLE world! Another myriad of hideous creatures approach Him. They are terrible sins of heathendom, too shocking to name; sins which year after year, done in ignorance, demand the sacrifice of thousands of lives. Not only the sins of 10,000,000,000 unevangelized heathen of our generation, but the legions of all generations, and we see them upon Him, lo, "There is (now), no beauty *that we should desire HIM.*" The repulsive, open-handed vileness of savage beastliness is upon HIM. AND YET HIS CUP IS NOT FULL. Isa. 53:2.

Look again, another cloud of black, demon-like insects fasten upon Him, piercing deeper down than any previous ones, even to His very soul. "Truly He hath poured out His SOUL, unto death," when the sins of the church, they of His own household, ensnared by the gain and honor of the world, claim their share of His life. They leave Him to weep alone over Jerusalem; they seek blessing for themselves, but turn a deaf ear to His other sheep in distress; spiritual gluttons, hoarding up blessings, and promises, ever receiving light and yet not walking in that light;

singing songs of consecration and worship and yet withholding from Him the luxuries which might help to bring life to others. The unbelief of His own; their secret sins; and with all these to hide the beauty of His form, "He becomes despised and rejected of men," who see Him only through the inconsistencies of His followers. As the "man of sorrows, and acquainted with grief, we hid our faces from him; He was despised and we esteemed Him not," though our own sins marred Him thus. Oh the bitterness of it! Is the cup not yet FULL. Who hath believed our report? "NOT FULL YET."

Thank God the dregs are almost drunk, but we see Him once more with all the loathsome diseases and sicknesses of humanity upon Him. "Surely, He hath borne our sicknesses and carried our sorrows." Isa. 53:4, Matt. 8:17. Psalm 22, depicts the last act of this awful tragedy. "I am a worm and no man; . . . I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; my tongue cleaveth to my jaws; Thou hast brought me into the dust of death. Dogs have compassed me: . . . they pierced my hands and my feet. I can tell all my bones: they look and stare upon me." We have ceased to look on. WE have hid our faces from Him, but oh, the agony of that dark moment when the Father can look on no longer and from those sinless lips the cry pierces the air, "My God, my God, why hast THOU forsaken me? why art Thou so far from helping me?" AT LAST THE CUP IS FULL. HIS soul is poured out; His heart breaks, and IT IS FINISHED. Hallelujah, my sins and yours cannot touch His Spirit. Into the hand of His Father it is committed. Behold your sin-bearer and mine! He bare the sins

of many and made intercession for the transgressors. Such is the CROSS!

The Cross is empty once more. "He died for all that they which live should not henceforth live unto themselves, but unto Him which died and rose again." The call is to share that very cross with Him. If the soul does not understand His agony, that poor diseased woman in Central Africa will understand. She had been bound to a large ant-hill, only because she was so ill and supposed to be under a curse. The ants were the biting kind. The blood of her babe had already been sapped, and hers was also ebbing away, when rescued by missionaries. Only one of thousands of victims, literally eaten day and night for three days! She will understand the vision. But behold the vision of your and my cross. The empty cross must be occupied. Col. 1:24. Behold, God's waiting ones bringing their offerings to the cross; their sins; their old self-life (Rom. 6:6, 11), the old Adamic nature; their sicknesses. Is there nothing more to bring? Here is the mystery. Oh beloved, where is the sanctified, cleansed, filled offering? Why are there so few holy offerings there? Why so few who are on the cross, no longer for their own sins and sicknesses, but for and with the sins of others? Why so few who are willing to be offered up, and bear in their bodies the stigma, the shame, the blame if need be, the suffering of the lost world, the heathen, the dead church? And here ends the Vision. You are ready to be a scape-goat for others when He shall be able TO MAKE YOUR SOUL AN OFFERING FOR SIN; when the SINS of the world and the CHURCH shall pierce into your heart as they did into HIS, THEN, THEN! Isaiah 10-12. ARE YE ABLE TO DRINK THE CUP? YE SHALL! Matt. 20:22-23. Oh glorious CROSS! Oh wonderful CUP. Gal. 6:15.

## "He Answered Not a Word"

Matthew 15: 22-28

Elizabeth Sisson



HE was a heathen, a Canaanitish woman, feeling her way out of darkness into the light—but He answered her not a word! How different would have been the story if He had answered her then; if He had replied, "Mercy is full, thy daughter is free." She might have sped home with delight to see and enjoy the wonder, to reap

the benefits of a condition as good as her heathen neighbors, and perhaps by silence about the Person by whom the benefit had come, to brush off the shame of not having applied to the witch-doctor and reinstated herself in the orthodoxy of heathendom. Again, how different would have been the story if He had yielded to the solicitations of His disciples. "Send her away, for she

crieth after us." "Heal her up quick and let us go on our way!" How often our spirits have given the Lord similar advice and felt we saw an exceedingly quick, sure way to accomplish His work! "But He answered her not a word." Then came she *nearer* and *lower* before Him. "She *worshiped* Him." All her worship had gone to idols before. His delay had been fruitful; now she worshiped *Him*. Surely now was the time for Him to heal her daughter! But He answered her not a word. Still persisting, she cried, "Lord, help me!" Had He healed her sick daughter then, how much she would have lost! and down through the ages, those following in her pathway of distress, how much they must have lost! She must go lower to find her true place. (How much of His silence it sometimes takes for us to find our true place before Him!) She was but a Gentile dog, and had no right to what she asked for, it was children's bread. No doubt as He spoke her "secret sins" were "set in the light of His countenance." Repentance had time to work, Faith to climb to His knee, Love to kiss His feet. "Truth, Lord, I am but a dog, but from this hour *You* are my Master. I am *Your* dog. Your table is filled with bounty. There is far more than enough for the children. You are a kind Master and let the dogs eat the crumbs that fall from the table. *One crumb* of your grace is all-sufficient for the healing of my daughter." The delay is over! It has done its work! She is irrevocably bound to Him. The fount of His love and His power has been revealed to her. She has the healing of her daughter and oh, *so much more!* The gift she craved is but a small portion of what she received through His wise, patient, loving delay. Delays are not denials when God is dealing with His own, especially when they are standing on His Word or His character. She did not know His Word but she had surely got standing on His character! Delays are preparing for larger answers than we know how to look for. "O woman, great is thy faith, be it unto thee even as thou wilt." "From that very hour" her daughter was made whole.

But what was this "great faith" which in the woman was such a joy to Jesus? Why, it was just *thinking well of Jesus* from the beginning to the end of His dealing with her. In this heathen, a steady confidence that this Great and Good One, of whom she had heard a rumor, was able and willing to do for her. And as He answered her not a word her tenacious thinking well of Him enabled His silence, and then His apparent rebuff, to help her down into her true position before

Him. Blessed descending steps! which brought her out of her heathen self into the Banqueting House of her "Lord" and to the bounty of His table whose tiniest crumb gave her full deliverance from the devil's power in her sick child, and full union with her precious Lord! Blessed descending steps! which brought the indescribable joy to Jesus' heart whereby He could title her 'Woman of Great Faith.' Blessed descending steps! which have set her in the forefront of the Gospel as illustrating faith and how it is produced, and made her an instruction to believers of all ages! And how was this Great Faith produced? By Christ's delay. Oh, precious believers to whom just now He answers "not a word"—and there are many of you—can you not afford to go on *thinking well of Jesus* while He takes you down and out? takes you down into some valley of blessing where you will perhaps be more than "three days gathering the spoil" it is "so much!"

What for you, with the fuller knowledge of God and His Word, is thinking well of Jesus but standing *unflinchingly* upon the precious promise concerning, which, for the time, He answers you never a word? The promise may be, "Thou and thine house," "They that believe shall speak with new tongues," "I am the Lord that healeth thee," "Christ Jesus, made unto us of God sanctification," "He shall baptize you with the Holy Ghost and fire," "I will guide thee with mine eye," "My God shall supply all your needs," *financial*, etc., etc., etc. For you are dealing with the God of the six thousand promises of the Word; and even when He answers you never a word, the God of the six thousand promises is *dealing with you*.

"God's promises were never known to fail,  
They are builded firm and strong,  
For the conflict with the wrong:  
God's promises were never known to fail."

Had the delay of Jehovah Jesus been shorter with Abraham in the matter of the birth of Isaac, how much less would he have been "made like unto Him whom he believed." Romans 4:16, margin. Had the silence of God been less protracted with Joseph in the prison he would not have been fitted for the scepter, the crown and the throne, and to be the deliverer of his brethren and the nation. All the old worthies walked betimes in these dark spaces of silence, the night of faith. Do we not also want to be made "worthies?" God's delays are often more fruitful than His quick answers. Oh, bless Him for both!

"He knows the way He taketh  
And I will walk with Him."

Praise Jehovah Jesus, the "Master Workman," that in His great workshop among many other

tools He hath this implement also, "He answered not a word." Glory!

## Self Our Antichrist

Selections from William Law



**S**ELF is the one murderer of divine life within you—it is your own Cain that murders your own Abel. Everything that your earthly nature does is under the influence of self-will, self-love, and self-seeking, whether it carries you to laudable or blameable practices. All is done in the nature and spirit of Cain and only helps you to such goodness as when Cain slew his brother, for every action of your earthly nature murders the divine life within you. Daily and hourly in every step that you take see whether it be heaven or earth that guides you.

Nothing that we do is bad, but because it resists the power and working of God within us; and nothing that we can do good but because it conforms to the Spirit of God within us.

When self or the earthly nature is suffered to live, the same thing is done as when Christ was killed and Barabbas was saved alive. Self can hide under all forms of goodness, he can watch and fast, write and instruct, pray much, and preach long, give alms to the poor, visit the sick, and yet often get more life and strength and a more unmovable abode in these forms of virtue than he has in publicans and sinners. So long as nature acts, nothing but natural works are brought forth and the earthly nature is strengthened with its own food. Human power can support and help forward only human things. Nothing but the Spirit of God can worship God in spirit and in truth.

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, and desolation with both thy hands as a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with thy self-denying, suffering Savior. Look at no inward or outward trouble in any other view, reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity.

To deny our own will that God's will may be done in us is the height of our calling, and so far as we keep from our own natural will, so far we keep from sin.

The smallest work or fruit of grace must be

as solely done by God as the greatest miracle in nature because every work of grace is the same overcoming of nature as when the dead are raised. Whatever is not His immediate work in us is at best but a mere nothing with respect to the good of our redemption. A Tower of Babel may to its builders' eyes seem to hide its head in the clouds, but as to its reaching of heaven, it is no nearer to that than the earth on which it stands. It is thus with all the buildings of man's wisdom and natural abilities in the things of salvation; he may take the logic of Aristotle, add to that the rhetoric of Tully, and then ascend as high as he can on the ladder of poetic imagination, yet no more is done to the reviving the lost life of God in his soul than by a tower of brick and mortar to reach heaven.

Our salvation consists wholly in being saved from ourselves, or that which we are by nature. In the whole nature of things nothing could be this salvation or saviour to us but such a humility of God manifested in human nature, as is beyond all expression. Hence the first unalterable term of this Savior to fallen man is this, "Except a man denies himself, forsakes all that he has, yea and his own life, he cannot be My disciple." And to show that this is but the beginning, or ground of man's salvation, the Savior adds, "Learn of Me, for I am meek and lowly of heart." What a light is here for those that can bear or love the light! Self is the whole evil of fallen nature; self-denial is our capacity of being saved; humility is our saviour. This is every man's short lesson of life, and he that has well learned it, is scholar enough, and has had all the benefit of a most finished education. Then old Adam with all his ignorance is cast out of him; and, when Christ's humility is learned, then he has the very mind of Christ, and that which brings him forth a son of God.

Who then can enough wonder at that bulk of libraries, which has taken place of this short lesson of the Gospel, or at that number of champion disputants, who, from age to age, have been all in arms to support and defend a set of opinions, doctrines, and practices, all which may be most cordially embraced, without the least degree of

self-denial, and most firmly held fast, without getting the least degree of humility by it?

What a grossness of ignorance, both of man and his Savior, to run to Greek and Roman schools to learn how to put off Adam and to put on Christ? To drink at the fountain of pagan poets and orators, in order more divinely to drink of the cup that Christ drank of? What can come of all this, but that which is already too much come, a Ciceronian-gospeller, instead of a gospel-penitent? Instead of the depth, the truth and spirit of the humble publican, seeking to regain Paradise, only by a broken heart, crying, "God, be merciful to me, a sinner," the high-bred classic will live in daily transports at the enormous sublime of a Milton, flying thither on the unfeathered wings of high-sounding words. Have wit and parts, an elegant taste, any more good or redeeming virtue in Christians, than they had in heathens? As well might it be said that own will is good, and has a redeeming virtue in a Christian, but bad and destructive in a heathen. I said a redeeming virtue in it; because nothing is or can be a religious good to fallen man, but that which has a redeeming virtue in it, or is, so far as it goes, a true renewal of the divine life in the soul. Therefore, said our only Redeemer, "Without Me, ye can do nothing."

Self is the root, the tree, and the branches of all the evils of our fallen state. We are without God, because we are in the life of self. Self-love, self-esteem, and self-seeking are the very essence and life of pride; and the devil the first father of pride, is never absent from them, nor without power in them. To die to these essential properties of self is to make the devil depart from us. But as soon as we would have self-abilities have a share in our good works, the satanic spirit of pride is in union with us, and we are working for the maintenance of self-love, self-esteem, and self-seeking.

All the vices of fallen angels and men have their birth and power in the pride of self, or I may better say, in the atheism and idolatry of self; for self is both atheist and idolater. It is atheist, because it has rejected God; it is an idolater, because it is its own idol. On the other hand, all the virtues of the heavenly life are the virtues of humility. Not a joy, or glory, or praise in heaven, but is what it is through humility. It is humility alone that makes the unpassable gulf between heaven and hell. No angels in heaven,

but because humility is in all their breath; no devils in hell, but because the fire of pride is their whole fire of life.

What is then, or in what lies the great struggle for eternal life? It all lies in the strife between pride and humility; all other things, be they what they will, are but as under workmen; pride and humility are the two master powers, the two kingdoms in strife for the eternal possession of man.

And here it is to be observed that every son of Adam is in the service of pride and self, be he doing what he will, till a humility that comes solely from heaven has been his redeemer. Till then, all that he doth will be only done by the right hand, that the left hand may know it. And he that thinks it possible for the natural man to get a better humility than this from his own right reason (as it is often miscalled) refined by education, shows himself quite ignorant of this one most plain and capital truth of the gospel, namely, that there never was, nor ever will be, but one humility in the whole world, and that is the one humility of Christ, which never any man, since the fall of Adam, had the least degree of but from Christ. Humility is one, in the same sense and truth, as Christ is one, the Mediator is one, redemption is one. There are not two Lambs of God that take away the sins of the world. But if there was any humility besides that of Christ, there would be something else besides Him that could take away the sins of the world. "All that came before Me," says Christ, "were thieves and robbers;" we are used to confine this to persons; but the same is as true of every virtue, whether it has the name of humility, charity, piety, or anything else; if it comes before Christ, however good it may pretend to be, it is but a cheat, a thief, and a robber under the name of a goodly virtue. And the reason is, because pride and self have the all of man, till man has his all from Christ. He therefore only fights the good fight, whose strife is, that the self-idolatrous nature which he hath from Adam may be brought to death, by the supernatural humility of Christ brought to life in him.

The enemies to man's rising out of the fall of Adam, through the Spirit and power of Christ, are many. But the one great dragon enemy, called anti-christ, is self-exaltation. This is his birth, his pomp, his power, and his throne; when self-exaltation ceases, the last enemy is destroyed.

## Spasmodic Giving a Failure

WE have read with deep interest the article in *The Latter Rain Evangel* entitled "Missionary Problems," to which you called our attention a few weeks ago.

It is, alas! only too true that the spasmodic method of giving fails utterly to meet the needs of the workers in the foreign field. We ourselves have suffered from the intermittent nature of the home-support. It is not, or should not be, a question of whether a foreign missionary can get sufficient food to eat. He has entered the field, not to earn his living, but as the ambassador of God and His Church, to give the Living Word to the heathen. Effective work *cannot* be done without money. There must be stations established from which evangelists may be sent out. Itinerating work is valuable to break up new ground, and to pave the way for the mission, but its results can only be temporary, *unless* it is followed by a permanent work. Lasting good cannot be done by preaching once to a native congregation and then passing on to another place. The truths heard are either totally forgotten or so confused in the memory as to be almost valueless.

The influence of a properly manned station reaches out for miles on every side. Its school (and no station is complete without one) will be a stepping stone, leading to Christian homes, watched over by Christian mothers and godly fathers, and will mean a future generation brought up under Christian influences. But all this means money; not a few dollars given here and there, but regular, conscientious support, the result of a prayerful reckoning in the case of each giver as to what amount God desires to have set apart for His foreign field.

And I do not see how it is possible to avoid neglecting some parts of the work or some worthy workers, unless there is some responsible organization to whom these systematic offerings can be paid, and whose duty it is to disburse them to the different missionaries. There is another side to the question of whether such an organization would be of value in promoting missionary work. The missionary who went out from such a body would have a prestige in the eyes of the authorities which the lonely worker going out on his own initiative cannot have.

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## Burdened for Japan

I READ with much interest the article in the January Evangel on "Missionary Problems That Confront Us" and am in hearty sympathy with it, having been on the field and knowing what it is to suffer hunger and many other privations, I can speak from my heart.

I do not think the dear saints in the home-land would rest easy if they knew what some missionaries suffer, but they do not know, and when they have money to give it is easy to send it to those who are well known; so, while some receive thousands of dollars and expend much money in erecting buildings, etc., other missionaries equally consecrated, but comparatively unknown, suffer for the common necessities of life and either die or are rendered unfit for work because of the hardships they endure. I have felt for some time that there ought to be some system whereby the money would be more equally divided.

I wish to praise God right here that since my return to Japan I have received enough to pay all bills for rent, etc. Also that we have had sufficient nourishing food to sustain us and money to buy fuel. I have worked very hard, as I have no native helper. We need one so much, and I am now holding this before the Lord.

An educated young woman, trained for a Bible woman, wishes so much to work with me. Also a young man, the first convert of this mission, and one who is spiritual, wishes to preach the Gospel and is willing to give his whole time to this work, but is obliged to work almost night and day to support himself, as wages are so low here.

I can support both of these workers for twenty-five dollars a month, the Bible woman for ten and the man for fifteen. I "prayed the Lord of the harvest" and He "sent forth laborers," but now what can I do without means to support them? Please ask your dear saints to pray. Oh, how many precious souls might be saved for Jesus! I am willing to sacrifice and do all I can for this work the dear Lord has laid on my heart.

Rejoice with me, for a break has come at last and one soul has received the baptism and has spoken in tongues "as the Spirit gave utterance." Glory to the name of Jesus! Please pray with me that more may receive.

(MRS.) ESTELLA A. BERNAUER,  
Tokyo, Japan.

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