



*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 Cloud of His Glory Upon Us

Confirming the Word at the Stone Church Convention

May 18—June 1



AND ONE cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of His glory."

. . . . .

There was never a time in the history of the Stone Church when conditions were more propitious for God's greatest and best than on the eve of our May Convention. The revival, which had been running for two months, had brought into our midst a unity and fellowship that was blessed beyond words to express. Many souls had been born into the Kingdom of God, backsliders had been reclaimed, a large number were baptized in the Holy Spirit, and the spiritual tide was at its flood. So that when the Convention was opened we did not need to spend three or four days getting into the Spirit, but at the very beginning the glory of God came down and abode with us.

Pentecostal saints who have seen the power of God wane where it once shone forth with great effulgency, and felt the dearth in different places, have reason to be encouraged. God has come forth from His hiding place (Isa. 45:15) and His people are having another visitation of His power and glory. The outpouring He is now giving at the Stone Church is greater than at the beginning of the Pentecostal work in our midst, fulfilling the Scripture, "I will do better by you than at your beginnings." We believe it is a conservative estimate when we say that about two hundred have received the baptism in the Holy Spirit since March 20th, when the revival first began.

The preciousness with which God has met souls who have long been seeking the baptism has inspired our hearts with new faith and courage. We sing for joy as we see streams of water poured out upon the parched ground, and springs burst forth in lives that had long seemed a wilderness. No soul need ever become discouraged! While the glorified Christ reigns in the heavens He will pour out His Spirit upon the yielded heart that continues to seek Him. "He keepeth His promise forever!" A number of people got into a place of victory they had been reaching out after for five and six years.

The following ministers were with us during

the Convention and entered heartily into the work: F. F. Bosworth, Dallas, Texas; Kent White, Bound Brook, N. J.; E. G. Birdsall, Dallas, Texas; L. C. Hall and Mrs. Hall (now of Zion City, Ill.); A. P. Collins, Ft. Worth, Texas; Ira E. David, Onarga, Ill.; E. F. Cunningham, Golden Gate, Ill.; A. J. Benson, Austin, Texas; A. G. Canada, Senath, Mo.; S. D. Kinne, St. Louis, Mo.; Miss Nellie Lundstrum, Rockford, Ill.; Miss Bernice Lee (*en route* for India); Miss Ida Rush, Benton Harbor, Mich., and Dr. Rosa Lee Oxer, with Miss Elsie Gordon, returned missionaries from India. George E. Berg, of India, and Horace Houlding, of China, also spent a few days with us.

There were also other ministers present from a distance, whose names we did not learn, and the Pentecostal brethren from the city came frequently.

The blessed unity which charged the atmosphere of the Stone Church is a standing witness to what God can do when His glory falls. People will become *one* when the glory which the Father has given the Son becomes theirs. For this Jesus prayed on His way to Gethsemane. Jno. 17:22.

Most marked was the unity among the leaders. They were men of different minds and training, but in all their individual beliefs the Holy Spirit so wonderfully moved and rested on them that love and devotion to God dominated their every action, and those who came from a distance said they never attended a Convention where such blessed unity prevailed throughout.

Mrs. Piper had placed Brother Bosworth in charge of the Convention, and he was much impressed with the fact that none of the ministers were anxious to preach. It was a case of "in honor preferring one another," and the Lord showed his approval of this spirit in inspiring the messages that were given.

Brother Collins said his heart was heavy when he came North because of the lack of unity in the Pentecostal work in many places, but that he saw in this meeting a prophecy of better days.

God gave us in Chicago an object lesson for the whole Pentecostal Movement of what He can do when doctrinal differences and prejudices are kept in the background and Christ is lifted up; and we trust members of the assemblies that have been left torn and bleeding with contention and

strife will be encouraged because of what God has done here.

Some meetings stand out as real mountain peaks and will never fade from our vision, and every meeting was attended with blessing. Common expressions which fell on our ears night after night were these, "Wasn't that a glorious meeting?" "Isn't it truly wonderful how God worked?" "Did you ever know such unity and fellowship?" "Has God ever come so near as He did tonight?" "This was the grandest meeting of all," etc., etc.

Chief among the meetings that brought results was the last Friday night of the Convention. During the song service, which carried us into the supernatural, a sister arose and, quivering under deep emotion, made an appeal to sinners. With a vision of the crucified Jesus fresh before her, she said:

"Friends, if you could see Him just as He showed Himself to me; if you could see the blood flowing from those outstretched hands and from that pierced side; oh, friends, you who are lost in sin and have no hope in God, if you could see Calvary tonight, those who are out of the ark of safety would come home! Oh, could you see the quivering of that blessed flesh as He suffered for your sins and mine, you would see that He is pleading for your soul, calling His lost children home."

Brother Bosworth talked on "Discerning the Lord's Body," and showed us that the body of Christ was broken for our sickness just as His blood was shed for our sins.

Then Brother Hall arose and said, "The power of the Lord is present to heal. Take your healing as you sit in your seats." As one and another looked away to Calvary and with the eye of faith saw the broken body of the Lord the look brought life, and the singing was interrupted by testimonies from those who had touched in faith, until seven said they had received healing in the meeting. The next day three more testified that they had been healed that night. One was healed of kidney trouble, one of an affliction in her ear, another of a severe case of hemorrhoids, another of stone tumor; this sister said that the tumor (a large lump in her breast) entirely disappeared while Brother Bosworth was giving the message. Another sister told us that as she stepped on the car after the service that night the Lord spoke to her definitely and said, "Don't you know you are healed?"

A few days later, one who had come from St.

Louis witnessed to having been healed from chills and fever of a serious nature. She had been having chills every day for several weeks, and night sweats, and was in such a weakened condition she was confined to her bed, and could scarcely talk or eat. God broke the chills and fever and restored her appetite, and she has gained rapidly in health and strength.

A Christian woman came forward one night, asking prayer for a severe cold. As Brother Bosworth stood at her side and was about to pray, he spoke to her, but she replied, "I can't hear from that side; that is my deaf ear." He said, "Well, let's have deliverance for this first." She thought that was too much to expect, but he commanded her to hear in Jesus' name, and her hearing returned. When she was sixteen years of age a knitting needle had punctured her ear-drum and she had never been able to hear from that ear since. She testifies she can now hear even better with this ear that has been totally deaf for forty-nine years than with what she has called her "good ear." As she says, "I came seeking a small boon from God and received a great one. It was like asking for a dollar and getting a thousand."

There were also a number of other healings of deafness, though some were not complete. A deaf and dumb girl was brought to the meetings at the beginning of the revival; the deaf and dumb spirit was cast out of her and she was able to hear and could speak some. Her parents, being Catholic, attempted to deny the healing, but under pressure admitted the child could hear.

A spiritualist came into the meeting, and while they prayed for the sick at the altar, he curiously looked on. He was surprised to see the sick prayed for with the laying on of hands, but after seeing the power of God manifested in healings, he asked Brother Bosworth if he could heal deafness. The brother told him he could not heal anything but the Lord could heal everything. He asked the man to kneel down and commanded the deaf spirit to go. Immediately the man heard, although he had been deaf for twenty-five years in that ear.

Brother Bosworth then told the healed man that Jesus bore his sins and his sickness, but he said he didn't believe it. Then he was told it was in Jesus' name his ear was opened and that he should "go and sin no more." A week later he came again to Brother Bosworth and, putting his arm around his neck, said, "The Lord bless you. I am going to serve Jesus with all

my heart. I can stop up my good ear and hear you speak with the one that had been deaf. I am going to have the baptism in the Holy Spirit and everything else I can get."

Jesus said, "I will make you fishers of men." We throw out the bait and often the fish only nibble and go away. It is when they swallow the bait that we land our fish. This man's healing was the bait by which he was caught and drawn into the kingdom of God.

Two girls who have recently come from Ireland came into the services, being attracted by the sign on the church announcing the meetings. One, who had become indifferent to the things of God, was reclaimed from her backslidden condition, and both received the baptism in the Holy Spirit. Several Swedish girls were present at the time, and as the Holy Spirit fell on one of the girls from Ireland, she spoke in the Swedish language and was understood by those around her. Another woman was understood in the Persian and Bohemian languages.

There was scarcely a night that two or three were not saved, and they would sometimes receive the Holy Spirit immediately after their conversion. The last Saturday night of the Convention, a girl came to the altar seeking salvation. The Lord witnessed to her heart that she was saved and the glory came into her soul. Then Brother Bosworth, putting his hand on her head, said, "Receive ye the Holy Ghost," when she immediately broke out in tongues.

God dealt definitely with His children through His Word, through visions, and by providential circumstances. One testified, "I never had such a vision of sinners and their need as God has now given to me." Another, "I never knew what it was to have divine love before; this love takes in everybody, and life has never been so full or so precious." A sister from Iowa testified that when the Lord baptized her He said, "Christ in you the hope of glory." Another said, "Yesterday I had a vision of Jesus on the cross," and another, "I saw a cloud of glory over the audience."

Visions were of daily occurrence, and at times the glory of the Lord filled the place and the praises flowed forth from the audience, so that there was sometimes scarce opportunity for the message. We thought of the instance in II. Chronicles 5:14 when the priest could not stand to minister by reason of the glory of God.

One night a woman entered the church some time after the service had commenced. She says that as she opened the door the room was so filled

with the glory of God she could scarcely enter; that the gas lights were dim and could hardly be seen in the light of the Shekinah glory of God that filled the room.

On Wednesday night, May 28th, one of the Stone Church sisters had a vision of a white cloud above the platform. It was thin and flat, but as the people entered into the spirit of the meeting and began to praise the Lord, the cloud began to increase in volume. Then as the spirit of praise came mightily upon the people, the cloud swelled and formed into many beautiful clouds, and in the center was Jesus—"O Thou that inhabitest the praises of Israel!" The glory of God was wondrously present. Some saw the glory, others felt it, and still others wondered, realizing something out of the natural, yet not fully apprehending the supernatural.

During the Convention street meetings were held every night before the service. One night the weather was not very propitious and there was some hesitation about going out, but the workers did go, and at the close of the meeting two strangers followed the crowd into the evening service, one of whom was a young Catholic girl. She had gone out for a walk and the Lord had directed her steps to the street meeting. She gave her heart to God that night and had a wonderful experience of salvation; she became so happy she could not contain herself, and a few days afterward she received the baptism in the Holy Spirit in the home of one of our people. This was a vivid illustration of the lesson given a short time before the Convention on "He that gathereth not, scattereth." Suppose we hadn't held that street meeting? The girl's soul might have been forever lost. She was in desperate need when she found God, and is rejoicing in the unspeakably precious experience that has come to her.

The first Lord's Day of the Convention the auditorium of the church was overtaxed—every seat, both in the main floor and in the gallery, was taken, and people who came late had to leave, as there was no room. On the second Sunday of the Convention we arranged for two meetings, one upstairs in the auditorium and one below in the vestry. We closed off the gallery, but had to open it later to accommodate the overflow from the two floors. The whole house was filled with the glory of God, even to the janitor's apartments. As a little company from the singers retired there for prayer, their places were quickly filled with newcomers. On the third Sunday of

the Convention the house was again crowded to the doors, upstairs and down. It is estimated that from thirteen hundred to fifteen hundred people attended the afternoon services on each of these two Lord's Days.

This was the fulfilling of a prophecy given four or five years ago, when several had visions and foretold in the Spirit that the whole house would be filled, not only with the glory of God, but with people both upstairs and down. The heart of our departed pastor had a strong conviction that this day was not far distant though he never lived to see it, unless perchance from the battlements of glory he looked upon the scene.

The walls of the Stone Church never witnessed such a communion service as that held on Sunday morning, June 1st, as we remembered Calvary. Again, as the shouts of praise mingled with the redemption songs, the cloud of God's glory came down and settled upon us. We felt the hush of His presence as we sang over and over

"Holy, Holy, Holy, Lord God Almighty  
All the saints shall praise Thy Name  
In earth and sky and sea."

A sister broke forth in a spiritual song, and while most of the language was unknown, all recognized over and over again the words, *Jesu Christi, Jesu Christi*. It was evidently a song of

praise and adoration to the King of kings. A sister sitting by her side had a vision of five white-robed messengers walking in front of the platform bearing the ark of the covenant, and others saw at the same time the cloud of glory hovering overhead.

Two precious baptismal services in water were held, one at the beginning of the convention and another at the close; the total number baptized in these two services was seventy.

God worked in a blessed way among the young people and children, giving them sweet experience of salvation and the baptism in the Holy Spirit. They also had visions of Jesus and His coming back to earth. A little boy had a vision of calendars moving rapidly before him. The first one was 1900, and they followed each other in rapid succession down through the years to 1913. Then came—he thinks—three others; he could not be sure, as they moved so rapidly, quivering and tumbling into space. In telling the experience, he said, "I guess the Lord didn't want me to know exactly how many there were." The last three were red, and the letters were black. On the last one, an angel appeared at the top with a trumpet, and as the angel blew the trumpet the calendar moved off quickly into space and was gone. Then the Lord came in the clouds, with a host of children attending Him. A. C. R.

## The Wonders of Faith

### How to Receive the Faith of God

F. F. Bosworth, Dallas, Texas, in the Stone Church



AFTER Jesus had cursed the fig tree and the disciples were marveling over the fact that it had so soon withered away Jesus said unto them: "Have the faith of God." (Marg.) This is one of the most important commands that Jesus ever gave, and obedience to it involves more than can be computed by any one short of God Himself. The glory and majesty of God have been hidden from the people, and millions during the past few centuries have been kept in darkness because God's children have been so unbelieving. Some are doing a great deal of praying today since the Spirit has been poured upon them, but they are not doing enough believing. Jesus said: " whatsoever things ye desire *when ye pray* (not some other time, but *when we pray*) believe that ye receive them and ye shall have them." What a wonderful prom-

ise! and certainly this is good advice coming from the lips of our Lord. Many who have received the Pentecostal baptism in the Spirit are continually asking God for power. I believe that one of the greatest needs of the hour is faith to use the power God has already bestowed upon us.

I tell you that what we need today is faith to step out in Jesus' name and do the works that Jesus said we should do. To live the Christ-life means more than merely to have clean hearts and obey the negative commands of the Scriptures. After Jesus had told the doubting people to believe Him for the works' sake, He said: "He that believeth on me the works that I do shall he do also." In other words, we must be able to say: "Believe us for the works' sake." People think today that being good is all that God requires or expects of them. Jesus didn't spend His time merely in being good but in *doing good*. To live the Christ-life means more

than merely being good; it means to do the works that Jesus said should be done. Surely if Jesus could not convince unbelievers without miracles, He does not expect more from us. If He during a period of over three years of constant teaching and working of miracles could not equip the disciples to creditably represent the Kingdom of heaven without enduing them with power from on high, how foolish for schools and seminaries to think that they can prepare men to preach the Gospel without the anointing from heaven. Jesus Himself did not enter on His ministry until He was clothed with the Spirit. He said: "The Spirit of the Lord is upon me for He hath anointed me to preach." Now since God has baptized us in the Spirit He wants us to have faith to begin the works He said we should do. "Jesus began to *do* and to *teach*" the very things He wants *us* to do and to teach. There is something more to be done than teaching; the power of God must be demonstrated. The absence of this demonstration is the weakness of modern Christianity. Jesus began nothing that was unnecessary and that He did not want continued. He wants His body, the Church, to do today the works that He did in His physical body during the three and a half years of His earthly ministry. "He that believeth on Me the works that I do shall he do also and greater works than these shall he do because I go unto the Father." The glorified Christ by fully possessing and controlling us can do "greater works" than Christ in His humiliation. He is greater today glorified as the Redeemer of the world than when He was battling against our enemies before His crucifixion.

"Jesus was manifested to destroy the works of the devil," and He wants the works of the devil destroyed just as much in Chicago in the year 1913 as in Jerusalem in the year 30. The spiritual needs of sinners in Chicago or any other city are exactly the same as were the spiritual needs of sinners in Jerusalem when Christ walked the earth; and the sick of today have the same physical needs as those who lived in New Testament times. Surely, Christ's compassion for them is just as great as it was for those living in Apostolic days; and praise God, His provisions for this work to be done today are perfect. At Calvary He provided the way for us to get sin out of our hearts so He could give us this power to do the work He wants done. Oh it thrills me when I think that He has sent us out as ambassadors for the Kingdom of Heaven, with power and authority over all demons, over all sickness

and "over *all* the power of the enemy." As sons of the Most High with the same Spirit upon us that came upon Jesus, why should we knuckle down and suffer defeat at the hands of any demon that Jesus conquered at Calvary? "Greater is He that is in you than he that is in the world." The greater power within us can destroy the lesser power of the devil in the bodies of the sick and afflicted. When the United States government wants a minister to represent us in a foreign country, it selects a man who can creditably represent us and see that our promises are fulfilled. God has promised some wonderful things and as ambassadors for Him we can not creditably represent His kingdom unless we see to it that His promises are fulfilled. Oh, what a glorious work God has committed into our hands! He sends us out in the Name of Him who has all power both in heaven and on earth. How much there is to be done and how many are spending all their time trying to be good instead of doing the works that Jesus began and left us to continue. He is saying today, "Why stand ye here all the day idle? Go work in my vineyard."

May the Lord enable me to say something that will help us to believe God and expect Him to back us up in what we set out to accomplish in the name of Jesus. We can do nothing in our own name, but in the name of Jesus we can do everything God wants done. Not merely using the words "In Jesus' name," but acting as it were, by His power of attorney. To do a thing in the name of another is to act with the power and authority of him whom we represent. The comparison comes far short, but if I were working for Montgomery Ward here in Chicago, and he were to leave for Europe, he would never give me his power of attorney or the right during his absence to act in his name without first being assured that I would act only in his interest; for me to do business in his name would mean that all my own interests were set aside and that his interests only would be considered. And so we have not the power to use effectively the name of Jesus until we have denied ourselves and said an eternal "yes" to all the will of God. The free use of the name of another is always the token of great confidence and close union. This comparison falls far short because Montgomery Ward could not give me his nature or his spirit. A child has the father's name because he has his life and we are born into the family of God and made partakers of the divine nature. Our power to act in the name of Jesus depends

upon the measure of the divine nature within us. To ask in the *name* of Jesus is to ask in the nature or Spirit of Jesus. The seven sons of Sceva used the name of Jesus over a demon-possessed man at Ephesus, and the evil spirit in the man answered them and said: "Jesus I know and Paul I know, but who are ye? and the man in whom the evil spirit was, leaped on them and overcame them, and prevailed against them so that they fled out of the house naked and wounded." They said, "I adjure you by Jesus whom Paul preacheth," they could not say "by Jesus whom I preach." They were very careful to use the name of the right Jesus—the one that Paul preached, but they did not have His Spirit nor His nature. When this was known to the Jews and Greeks fear fell on them all and the name of Jesus was magnified. We do not read of any of the others trying to use the name of Jesus without His nature in them. The more of the nature and Spirit of Jesus I can get, the greater my capacity to ask and to receive in His name. "Whatsoever ye ask the Father in My Name, that will I do." Jesus said, "If ye abide in Me and My words abide in you ye shall ask what ye will and it shall be done unto you." The only proof that we abide is the power to ask what we will and get the answer. To abide, means to continue, and to continue is the opposite of discontinue; so to abide in Christ is to live where the life and Spirit of Christ shall penetrate our life and spirit as unceasingly as the sap from the vine penetrates the branches. The devotion of modern Christians is so spasmodic and so fluctuating that faith and the other fruit of the Spirit have not time to grow and develop. This marks the difference between modern Christianity and that glorious Christianity of the first century which evangelized the whole known world in one generation. The same unceasing obedience and devotion of the early Christians will give us the same faith they had, and the faith they had will give us the same results.

Perhaps during my short experience in the work of God there is no lesson that I have had repeated oftener than that obedience will produce faith. When yielding myself to the Lord to receive the baptism in the Spirit, I told Him that my little bank account and everything I possessed were to be His and that I would never count them mine any more; that if He wanted to test me He could strip me of everything and see that I meant what I said to Him. He baptized me in the Spirit and I set out to win souls. I

worked incessantly every day at personal work among my associates and went to the meetings every night. I kept this up for several months, living on the small bank account I had, and until the last cent was gone, I never received a penny from anyone for all my work for the Lord. Finally, as cold weather was coming on, about fifty dollars was needed for warm clothing for my wife, two babies and myself. I drew the last five dollars out of the bank. I gave two dollars to my wife and putting the other three in my pocket walked down the street. I met a poor lady whose husband was an invalid; she was very weak in body, struggling hard to make a living for her husband and small children by selling things from house to house. The day I met her she was in great anxiety over the fact that the fuel was all gone and there was almost nothing to eat in the house. The Spirit most clearly spoke to me, telling me to give her the three dollars I had in my pocket. I tried my best to have the faith that God would help me out and not let my wife and babies suffer. The Scripture came to my mind, "He that provideth not for his own household is worse than an infidel," and to save my life I could not have the faith to part with my money. No one knew my needs and I could not see how it was possible for me to get any money, for during the whole time I had been working for the Lord I had not received a cent. Although I found myself unable to exercise the faith to take this step of obedience, I finally decided to obey the Spirit. As soon as I had reached in my pocket after the three dollars and handed it to her, God gave me such peace and rest in my heart that although I wondered how God could tell anybody to give me money when they did not know my need, I found myself believing without any effort that in some way He would see me through. When I went to dinner my wife, without knowing what I had done, told me she had given away the other two dollars. This left us without a cent at a time when we must soon have about fifty dollars. We both had the faith that some way God would see us through. This was my first lesson on the line that obedience will produce faith. After dinner I went up town and a man came to me and held out his hand, full of change, and told me that during the forenoon God had put it upon him to give it to me. I had never received any money in this way and refused it, but he insisted that God had spoken to him and I must take it. When I got home I counted the money and found it to be

exactly five dollars—the amount that wife and I had given away. Well, of course, we praised the Lord. A day or two later God called upon me again to give some money to one in need and I readily obeyed, trusting Him to take care of our needs. It was only about three hours later when a man who knew nothing of my circumstances stepped up to me and said: "The Lord told me to give you this," handing me some money. It was exactly the amount I had given away. The next morning the third test came to me and I obeyed, giving a dollar bill to a Jewish lady who was in need. In less than an hour while on my way to pray for a sick person, a woman who knew nothing of my needs stepped up to me and said, "The Lord told me to give you this dollar." These are my first three experiences in the same order in which they occurred. And during the six years since I stepped out to work for God, the Lord has over and over again taught me that obedience comes first and faith follows as the result.

Now about faith, the Bible teaches that the devil believes and trembles; many people believe in this way who do not even tremble. I have heard people say that they believe God could make a new world, that He can heal the sick and that He can do anything. The devil believes all this but he hasn't a spark of living faith because true faith comes from God. People think that accepting the credibility of a statement is faith; but if it is, we would have to call it dead faith. The Bible speaks of dead faith. In James 2:26 we read, "As the body without the spirit is dead, so faith without works is dead also." Dead faith is like a dead man, it isn't worth anything to this world. I want you to notice that *living* faith is the operation of God in the soul. It is not something you and I have apart from obedience or apart from God. Paul wrote to the Colossians, "Ye are risen with him through the faith of the operation of God," not faith in the operation of God, not faith in the power of God (which may be necessary), but as Weymouth translates this "Through faith produced within you by God." And this operation can never come to a man until He has yielded to God. Most any sinner in Chicago believes that he can be saved if he will seek God with all his heart, but never until he says in his heart, "I am *going* to be saved" does he find it possible to "believe unto righteousness." His purpose of heart makes it possible for God to give him *living* faith. Paul in the text quoted,

calls living faith "the operation of God." I knew a man who said, "I am going to seek God until I am saved," and he didn't have a chance to kneel down before the glory of God flooded his soul. There is no trouble about having all the faith we need if we will obey God and *will* with him. A pure heart is one that wills with God only that which is good. It wills nothing but what God wills and wills *all* that He wills. No man or woman has a pure heart unless he is willing to be governed by the will of God. I care not how wonderfully a person was blessed yesterday or forty years ago when he was sanctified, his heart is not pure today unless he has maintained that same yieldedness to the will of God. Only as long as "we walk in the light as He is in the light" does the blood of Jesus Christ His Son cleanse us from all sin. No sinner ever could believe unto righteousness with indifference in his heart to the will of God, and so whenever a Christian becomes indifferent to the will of God as it is revealed on any line, he is not in the place of saving faith.

It is a modern delusion that a man has a right to pick up his will again after he has laid it down in receiving salvation. The lions' den and the law of the Medes and Persians were not enough to make Daniel indifferent to the will of God or to make him let down in his devotion. The fiery furnace could not affect the devotion of the three Hebrew children. Others endured torture, not accepting deliverance that they might be true to God. "They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented," they chose these things rather than fail God and their devotion was the secret of their faith. None of all the Old Testament heroes mentioned in this wonderful faith chapter had the baptism in the Holy Ghost, for that was not given until Jesus was glorified, but they were holy men and their devotion gave them faith that brought down fire from heaven. It was their unwavering devotion to God that gave them the faith that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword," and turned their weakness into strength.

Faith is the gift of God and we can have all we want if we will always be governed by the will of God. I am glad God has taught me how to obtain faith. As soon as I know the will of God I am going to be governed by it so He can



give me faith to do the work there is to do in Jesus' name.

Oh, let us all be encouraged and inspired by the devotion and faith of these Old Testament heroes! "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, *looking unto Jesus* the Author and Finisher of our faith." Mind you, it is when we are "looking unto Jesus" that our faith is quickened. Where are you looking? It is while we are beholding Him that we are changed into His image from glory to glory; not from glory to indifference; not from glory to lukewarmness, but from "glory to glory," and from "faith to faith." If we keep looking to Him, every change in our experience will be to a deeper degree of glory, and consequently an advance to greater faith.

Take the case of Jonah. His experience wonderfully illustrates this point. I have never known anyone with a darker outlook than Jonah. He had run away from God. God was displeased and it was God who had sent the storm and prepared the fish. There Jonah was in the whale at the bottom of the sea, "with weeds wrapped about his head." Humanly speaking, every ray of hope was gone and he said, "My soul fainted within me." But listen! In his trouble he said, "I am cast out of Thy sight, yet will I look again towards Thy holy temple." I expect he had a time knowing which way to look to face God's temple, but he looked up. And then as he got his eyes off his discouraging surroundings he went still further and said, "I will sacrifice unto Thee with the voice of thanksgiving." Friends, when you are in trouble or are discouraged if you, like Jonah, will put your eyes where they belong, you will soon be sacrificing unto God with the voice of thanksgiving. Just see Jonah down there amidst those dark, discouraging circumstances, thanking God in advance for deliverance, and saying, "Salvation is of the Lord." As he continued to look up and thank God his faith began to come up. And the fish came up too. Hallelujah! Faith has a wonderful lifting power; it lifted this great fish and Jonah both to the top of the water and moved them towards the dry land. Faith can move a mountain. It takes faith to lift things. Here is a wonderful lesson for us. When Jonah's soul fainted within him he deliberately looked away from his surroundings and said these wonderful words, "They that observe

lying vanities forsake their own mercy." Let us get this lesson: when Jonah was hemmed in on every side, everything he could see that suggested disaster he called a "lying vanity." If he had not taken his eyes off these lying vanities he would have forsaken the mercy that God offered him. God's mercy is always extended to the man in need, but thousands by observing lying vanities have become discouraged and forfeited His mercy. Jonah did not wait until he got out of the fish before thanking God, but he thanked Him before he got out. Anybody could thank Him afterwards.

We never get faith by looking at ourselves. When the children of Israel were bitten by serpents and were dying, everyone that looked—not at his swollen body, not at the snake bite, but at the type of Christ held up before him—got well. And if they could look to the type of Christ and get well, surely we can look to the antitype and be healed. The type could not mean any more to them than Christ Himself means to us. By these types God taught the people the law of redemption. In Exodus 13:13 we read: "And every firstling of an ass shalt thou redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck." The first colt was born condemned and its redemption depended upon one thing: God required that a lamb without blemish should be sacrificed to redeem the colt. So when a colt was born, the owner would go into the flock and look for a perfect lamb; when he found one that met the requirements he took it to the priest; the priest looked the lamb over, not the colt—now don't fail to get this—it mattered not how crooked the colt's legs were or how long his ears, it all depended on whether the lamb was without blemish, it was sacrificed and the little colt was redeemed and could run and kick up his heels with all the other colts. If you are either sick or in sin, you are the colt, and Jesus is the Lamb, who "offered Himself without blemish unto God" to redeem you from sin and sickness. When you come to God for salvation or for healing get your eyes on the Lamb. If you see any blemishes on the Lamb you have a right to get discouraged, but if you can't find any blemishes on God's Lamb then you know you are free and there is nothing to do but to rejoice. When you are tempted to doubt after you have met God's conditions, instead of examining your feelings, examine the Lamb, for your deliverance depends on whether or not life was accepted in your be-

half. For the yielded soul who has met God's conditions to doubt his salvation or his healing is to imply that the Lamb that God chose as a sacrifice to redeem us from sin and sickness has spots and blemishes. Because Jesus bore our sins God is "faithful and just to forgive us our sins." He would not be just if He did not declare us free, for no honest judge would require the second payment of a debt. And it is the same with our healing. "Himself took our infirmities and bare our sicknesses," and God is faithful and just to heal our bodies. After you have asked for healing or have been prayed for, take your eyes off the symptoms and put them on the Lamb and praise God for your deliverance." "Faith without works is dead." The opposite is that faith *with* works is alive. The reason that so many do not have *living* faith is that they do not make their *dead* faith work. When the ten lepers cried to Jesus for healing He did not pray for them; all He said to them was, "Go show yourselves unto the priests, and it came to pass that as they *went* they were healed." Make your dead faith walk and it will live. If they had not obeyed and started, their faith would have remained dead, and they would not have been healed. When the paralytic was let down through the roof, Jesus didn't pray for him but He put a big job on him. He commanded him not only to get up, but to carry his bed. He was healed and the people gave glory to God. The Israelites under Joshua crossed over Jordan at a time when it overflowed all its banks. They did not wait for the waters to divide but walked boldly in and the waters from above rose up in a heap. God required the priests that bare the ark to step in the brink of the water, putting their faith to work. Jesus put clay on the blind man's eyes. He could not see a bit better, but when he obeyed Jesus and went and washed in the pool of Siloam he came seeing. We can make our dead faith walk itself into life. It was the same with Naaman the leper. He was angry when Elisha told him to go and dip seven times in Jordan. One time was not enough but it took *seven times* to produce the faith he needed. When his obedience was complete, his faith made him whole, and his flesh became like the flesh of a child.

In our meetings in Dallas when Sister Etter was there, after praying for the sick she would say, "Now lift up your hands before all the people and praise the Lord." She was putting their dead faith to work. It was hard for many of

them for they had not yet felt the power of God; but they raised their hands and said, "Praise the Lord." Then she would tell them to say it again and to keep it up fifty times if necessary. As they obeyed, their faith began to live, the power of God would fall upon them and they were healed. Praising God in advance for healing, for the baptism of the Holy Spirit, or for any blessing, is simply working dead faith into life. Many times when I pray for the sick I have no living faith until I lay my hands upon them and begin to pray. While I am doing what Jesus said the believer should do, the faith comes both to me and to the sick one. Living faith is not needed until I have started to pray. As the power of God begins to work upon the vocal organs of many who are seeking the baptism, they resist the Spirit by trying to continue their praise in their own language. They say, "I can't speak in tongues." Neither could the paralytic walk and carry his bed, but he had to make the effort. If we will do this it will result in a living faith which will turn "stammering lips" into real languages which can be understood by those familiar with the language the Spirit gives us. Hundreds of times while preaching God has touched my vocal organs and I have dropped my English and by simple obedience and trust have spoken, sometimes in German, sometimes in Spanish, or other languages which were understood by some one in the audience. Instead of its being presumption for us to begin to speak in tongues after God has put his power upon our vocal organs, it is simply obedience. If we will obey and begin as did the one hundred and twenty, the result will be a living faith and a perfect language. Note that we neither begin our faith or perfect it; it is Jesus' part to do that; our part is to obey God. He does the rest. I have quoted you these Scriptures and could quote many others to show that faith is the gift or the operation of God in our souls and that it is the result of our obedience. A man can not help but have faith if he will do the will of God. It matters not whether he is an infidel, a Hindoo, a Mohammedan, or anything else, Jesus gives him this challenge, "If *any* man will do His will he shall know of the doctrine, whether it be of God or whether I speak of Myself."

When I was in the state of Georgia I knew a man whose name was Joice; he was an infidel. A few years before, he had been disappointed in a love affair and turned against God, and he was the sourest man I ever knew. I met him on the

street and asked him to give his heart to God and become a Christian. He cursed and said he did not believe in Christianity. I told him there was a way to be lifted out of all his doubts and to absolutely know that Christianity was right and that the Scriptures were true. He said, "How?" And then I quoted to him Christ's challenge to unbelievers, "If any man will do His will he shall know," etc. To make a long story short, he began to yield and to do the will of God, and in a few days he was so happily converted that he said life was like a new world to him. He was so filled with joy that the people instead of calling him by his old name Joice call him Re-joice. So you see that obedience to God will give us faith.

Paul says that "without faith it is impossible to please God." Why? Because faith is the victory. I used to wonder what was the matter when at the close of a wonderful meeting we failed to get results. All through the service the power was there and yet sometimes no one would get saved or baptized in the Spirit. The Lord showed me that faith was the victory. We had the shouting, the speaking in tongues, interpreting, and all these things, but without the operation of faith there were no results. The meeting might have been far less enjoyable and yet if we had asked for it and believed, God would have given great victory. Shouting has its place, speaking in tongues has its place, but it is faith that gets the victory.

Now hear the wonderful words of Jesus, teaching us the omnipotence of faith; Jesus said to His disciples, "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say (not pray, but say) unto this mountain, Be thou removed and be thou cast into the sea; it shall be done." Hallelujah, for the omnipotence of faith! Real unadulterated faith is one hundred per cent supernatural. When we are in union with Jesus so that we can have "the faith of the Son of God," we can do everything He wants us to do. Nothing can stand before faith; it will kill a fig tree or it will kill a cancer. Faith is a divine attribute; it is the fruit of the Spirit and it is one of the gifts of the Spirit, too. If God should inspire faith in me for the purpose, and I should say to this piano, "Be thou removed and cast into the street," it would go. It would have to go. Why? Because the faith of God is irresistible; God can move mountains and everything else. Oh let us have "the faith of

God," for there is so much to do, and without faith it can not be done. He wants the works continued that Jesus began to do. Oh, how unspeakably glorious it is that He has committed to us this work which angels are not permitted to do!

Peter said that the trial of our faith is more precious than gold. If this is true, how much more precious the faith itself which is purified by the trial? Let us contend for faith more earnestly than any man is working for gold. A man will leave his family, forsake his wife temporarily, make his way to the Klondike and work in the snow and in the water, undergoing all kinds of hardships for years, to get gold; and when he gets it he has only that which will perish. Gold will buy things in this world, but faith will secure the eternal salvation of thousands of precious souls, and bring us into the possession of the things of God with which we will never have to part. Paul admonishes us to "stand fast in the Spirit," with one mind, striving—not separately, but "together for the faith of the Gospel." Gold will give a man access to the kings of this world; but hallelujah! faith will give us access to the King of kings, the God of heaven and earth.

"The end of the commandment is love out of a pure heart . . . and faith unfeigned." For the sake of the multitudes in darkness, let us live a life of such unceasing devotion that our faith will grow exceedingly, and that we, like the Thessalonians, may be "ensamples to all that believe," that His glory may be displayed before the eyes of the people. As children of the Royal family and ambassadors for the Kingdom of Heaven let us maintain the dignity of our King and creditably represent Him by seeing that His promises are fulfilled.

The above article, "The Wonders of Faith" together with the Article in last issue entitled "The Wonders of Intercession" are both now being run in tract form. If you want a revival send for these two tracts and distribute them in your assembly. Price 3 for 5 cts., 12 for 15 cts., 100 for \$1.00. Add 15 cts. postage on 100 lots.

We have a list of twenty tracts; send 10 cents for samples.

Since the paper has been put into the hands of the printer Mrs. M. B. Woodworth-Etter has accepted our invitation to come to Chicago to hold meetings, and plans to be with us the entire month of July. We have just space for this brief notice.

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**Notes**

CONVENTION days have come and gone. It is impossible to put into words the blessing and power, the strength and the glory that attended the meetings from day to day.

Some wished to have the meetings continue, but we closed the day meetings, with the exception of Thursday of each week, and are having services every night except Saturday night. A number of friends from a distance stayed over and the week after the Convention closed the meetings were attended with equal power and glory. On the last Sunday night of the Convention Brother Bosworth humorously announced, "Revival meetings will begin tomorrow night." We are expecting them to continue all summer, as the Lord leads.

**Camp Meetings**

Plainfield, Ind.—"Gibeah," June 15-22. For information address, D. Wesley Myland, Plainfield, Ind.

Kill Creek (near Bloomington), Kansas—July 13-27.

Missouri Campmeeting—Four miles west of Mercer, Aug. 1-10.

Topeka, Kansas—Aug. 21-31.

For information concerning the above three campmeetings, address C. E. Foster, 1177 Brooks Ave., Topeka, Kansas.

Pittsburg, Pa.—Homestead Park, Aug. 1-18. For information address, W. T. Witherspoon, 815 Rebecca St., Wilksburg, Pa.

**News From the Field**

Divine Healing opens the door for the Gospel in heathen lands. From Kisumu, British East Africa, Frank Moll writes he went in company with a doctor to pray for a clerk in a store where they do their trading. The clerk was ill with a high fever, according to the doctor's statement, and he said to Brother Moll, "Let's pray for him." As they prayed the fever left and he was healed. The man was a native of India.

Many of the simple hearted natives are healed through the prayer of faith; one case is of a woman who was in a dying condition from a deadly disease, but the Lord touched her and she was raised up. Brother Moll asks prayer for East Africa, where the false religions of Mohammedanism and Hinduism are making inroads upon the unevangelized natives. If Christians do not awaken to the importance of taking the Gospel to the heathen, and make greater headway than they are at present doing, they will find their efforts forestalled by these false religions that are sweeping down from the Northern Coast of Africa, threatening to swallow up the heathen of the interior.

\* \* \*

A LETTER from Ethel Abercrombie of the Door of Hope, Shanghai, China, dated April 26th, says that God is working in their midst; the children and girls are receiving the baptism in the Holy Spirit. Ten were baptized in one week.

Their cook, a woman of very little spiritual life, who had been with them about six months, was stricken with what seemed a mortal sickness. She looked as if dying. Her husband, according to the Chinese fashion of doctoring, began pricking her with a needle, but the sick woman roused herself and said, "Pray! pray!" Her daughter, who had been in the Home about four months, began crying and pleading for the mother's life; when the power of God fell on the daughter and she received the baptism by the side of her apparently dying mother. The mother revived and told them she had seen the room full of angels, and a supernatural being in white had taken hold of her wrists and said as he touched her mouth, "You cannot go." At another time when the woman was suffering from an attack of the enemy, in the presence of unbelieving relatives, the power of God fell upon them all and they exclaimed, "Jesus is. There is a Jesus!" The cook is now back at her work.

Miss Abercrombie has been in China five and a half years and feels that the Lord is going to let her have a furlough. She asks to be upheld in prayer that she may not fail God.

### A Paralytic Healed

From Johannesburg, South Africa, Brother J. O. Lehman sends us the following testimony, translated from a Zulu paper, of the healing of a native Christian:

It was in April, 1911, that my body from my stomach downwards died (was paralyzed), having life in my lungs only. It was terrible, as I could not rise from my bed. Solomon, one of my friends, came to carry and care for me. For three months he waited on me, got me up and put me to bed. If I went outside it would take three to carry me.

At the beginning of 1912 I was so bad that I had to keep my bed altogether. It was asked that I should be prayed for to the Lord God, and here is the answer that Jehovah gave to the prayer of faith of the believers. In September, 1912, God raised my whole body. The whole country was stirred and amazed to see the glory and holiness of Jesus Christ, and His great grace and mercy to raise the dead, for all the people had said, "He is practically dead, and he will never live again." In the whole town they laughed, saying, "Since he does not want the witch-doctors how shall he live?"

Oh, my brethren, the Lord surpasses everything that is possible to us, for the people who used to pass by my place when they saw me said, "He is dead, he is dead." But now I am praising the Lord who raised me from the dead. Though they have not all repented in this country, it is not because they did not see His grace and His love, His holiness and

His glory. No. All the people praise Him now; but their hearts are so hard. Yet I am praising our Heavenly Father because He has made me a witness in the Church among the believers and the unbelievers. I thank my Savior, who hears and answers the prayers of those who trust Him. My brethren, it is true, and you will never forget me, Jona Nkambake, of whom it was said, "Let him be prayed for." The Lord has answered your prayers; but there is one of my daughters-in-law who has the same disease, whose name is Shigumanjana. May you remember her in prayer.

Brother Lehman also gives us food for thought in the following remarks: "There is a vast field here for missionary operations that justifies a force of workers who will absolutely abandon themselves to the salvation of these many native tribes; workers who will not tire of laboring among the natives, who will go through all sorts of disappointments without a murmur, who realize their call to the natives, and who put the native work first. These are the workers we are asking God to send to this field. Workers who leave the homeland with a call to the natives of Africa, and then after they get there, devote all or most of their time to the white population, are not true to their call. Perhaps the reason so many have made shipwreck of their call to the natives of South Africa is because of the failure among those in the homeland to stand behind them with their means, and when funds are not forthcoming, the temptation is to minister to the white people, from whom they get their support. We need your prayers very much for the work here."

## Jesus Standing in the River of God's Judgments

### Pleading at the Court of Glory

A. P. Collins, Ft. Worth, Texas, in the Stone Church, M. 21, 1913.



HEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

Jesus is the One we are to consider, the One given of the Father as our High Priest. "Though He were a Son, yet learned He obedience by the things which He suffered." We have a High Priest who has compassion on us. Do we know the depths of the compassion of Jesus Christ? If we could but look into the depths of that heart and see the profound tenderness and love He has for us! I do not believe we begin to understand the great compassion of our Lord. I wish that

we might be better able to understand it and also that we might be more compassionate. If you will but look into your own life and recount the times you have varied from His will, the things you have done and said and thought that grieved Him, you will see how patiently He has borne with you; and you may remember that when you have looked up into His face and said, "Lord forgive" He has been ready to meet you with forgiveness. He hasn't cast us away from His presence, but patiently borne with us and pleaded the blood of the everlasting covenant for us. This High Priest, Jesus, in the days of his flesh offered Himself without spot unto God; therefore, He is acceptable unto God and we are accepted in the Beloved. And as we are dead to the world

and to sin and alive in Him, even as Christ is acceptable to the Father, so we are accepted in Him. The Father looks upon us through the blood of His Son. Isn't that a good covering to have? The Father said, "This is My beloved Son in whom I am well pleased." Do you think human ears ever heard anything better than that? The Father wants to say that to us; He is pleased with us because we are in Jesus. This High Priest appears for us in the Court of Heaven, He is in the presence of God for us, and He ever liveth to make intercession for us. There has not been a moment of time since you first began to call upon God in the name of Jesus, that He has failed to make intercession for you. Isn't it good to have such a representative at the Court of Heaven? Isn't it good that we have a High Priest who is "without beginning of days nor end of life?" Don't you ever be afraid that Jesus will step aside from His mediatorial throne as long as one of God's children needs His ministry of intercession.

When the Israelites came down to the Jordan, the priests who bore the ark of the covenant stepped into the edge of the water and the waters stood up above and flowed on below; the children of Israel—about three million of them—passed over on dry ground. The priests stood in the center of the river-bed bearing the ark of the covenant until all the children of Israel were clean passed over. What a symbol! What a beautiful representation of our Christ as He plants Himself in the river of God's judgments and makes them stand back until all God's children have passed over! Jordan had its source in the mountains of Lebanon. The word Jordan means "judgment descending." The judgments of God come down from the mountains of His holiness and power. The Jordan flowed down into the Dead Sea, a symbol of the blight that is upon the sinner. Jesus Christ, the Antitype of the High Priest that stood in this river Jordan, takes His stand in the river of God's judgments and they are suspended while we, the children, safely pass over into the land of promise.

Is there one of His children here today that has stepped aside? Jesus has no unkind rebuke for you; lovingly He says, "My son, My daughter, come back to My arms." Possibly there is in this company some one with a laden heart, some one that is burdened on account of temporal conditions that are about him, perhaps on account of some oppression of the enemy. Just hear the words of our High Priest saying, "Come unto me

all ye that labor and are heavy laden and I will give you rest." His blood avails for us at the throne of God. If Jesus had nothing to plead at the throne of God but our righteousness we would have sore reason to be discouraged, we might sink in despair; but that is not what Jesus pleads before the Father. It is His own life represented in His own blood. That life was perfect: therefore He presents a perfect offering to the Father for you and for me. That perfect life is the secret of our acceptance with God.

If our minister to Japan should withdraw himself from that country because of the strained relations between our government and Japan, we would understand that there was soon to go forth a declaration of war between the two governments. Beloved, if Jesus should leave His mediatorial throne today, we might have reason to be uneasy, because that would be equivalent to a declaration of war between the forces of heaven and earth. But thank God, we have a Representative in heaven who never will leave the Court of Glory, and as long as we can claim Him as our representative, there is no war between us and God. Isn't He the King of Peace? Wasn't Melchisedec a type of our High Priest, Jesus Christ? "Thou art a Priest forever after the order of Melchisedec" sings the inspired Psalmist.

Melchisedec's title, "King of Salem," means King of Peace, and so because Jesus is our High Priest and appears for us before the throne of God pleading the merits of His own precious blood, the perfection of His life, there is established between us and God eternal peace. Just to think that we can walk in this world and live with perfect peace in our hearts toward God! Even though the troubles of sorrow sweep over our souls like the mighty surging billows, there will be in the center of our being a calmness and a serenity the world knows nothing about. I love to consider Jesus our Great High Priest. Is all well there? Does My Savior still plead His own precious blood for me? Then if I am pleading the blood with Him all must be well with my soul, for the ear and the heart of God are always open to the pleading of Jesus Christ when He is presenting the merits of His own life and blood. This is the most wonderful thing I ever thought about, that I should have One like Jesus to represent me in heaven. Thirty-four years ago I learned something about the power of the blood of Jesus to save and to cleanse from sin. Since then my feet have sometimes stepped aside, my heart has grown weary, and there have not al-

ways been in my soul that love for God and that adoration, peace and joy that it is my privilege to have; but because Jesus Christ is merciful and "can have compassion on them that are out of the way," and because His blood avails and has availed through all the years, today there is that peace in my heart that passeth all understanding.

When I was a little boy and sat around the fire-place with my father and the old preachers who would come to my father's home, I heard them talk about the grace of God, and sing that old song,

"Amazing grace how sweet the sound,  
That saved a wretch like me,  
I once was lost, but now I'm found  
And now the light I see."

and the question would arise in my boyish heart, If I should live to be old like these men would I be able to sing as they do:

"Through many dangerous toils and snares  
I have already come,  
'Tis grace has brought me safe thus far  
And grace will lead me home."

I thank God that for thirty-four years that has been my experience, and God does not forsake when we are old.

Let us consider further the Apostle and High Priest of our profession. We have another type in the Old Testament of this wonderful High Priest. Among the things that the high priest was to wear upon his person was a breastplate. "Thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it." Ex. 28:15. These colors and substances all mean something. "Of gold," that speaks of divinity, "of blue," which color is the Holy Spirit's emblem, "of purple," here is shadowed forth royalty, "of scarlet," which stands for atonement, "of fine twined linen," that means righteousness. And then follow the names of the twelve precious stones in the breastplate, which were "according to the names of the children of Israel." Verse 29. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." So Jesus, our High Priest bears the name of each one of us upon His heart before God in the Holy of Holies, and Jesus knows us all by name for He said, "To him

that overcometh will I give a white stone, and in that stone a new name written which no man knoweth saving he that receiveth it." And He says, "I will give him My new name and I will write on him the name of My God and the name of the New Jerusalem, the city of My God." Rev. 2:17, 3:12. It looks to me as if a man with all those good names upon him will certainly be recognized in heaven! "And thou shalt put in the breastplate of judgment the Urim and the Thummin," that is, lights and perfections. Don't we need light? Jesus is our light; He also is our perfection, for "He is made unto us wisdom, righteousness, sanctification and redemption." I Cor. 1:30.

Beloved, Christ is not only up yonder at the right hand of God interceding for us, He also dwells in our hearts by faith, a present help in every time of need, for we have an High Priest who is touched with a feeling of our infirmities. He was "tempted in all points like as we are, yet without sin." Therefore, let us come boldly to the throne of grace that we may obtain mercy and find grace in every time of need. You have a right to come boldly, right in at the front door, and ask God your Father for what you want. You do not have to come around like a tramp, sneaking in at the back door, but come directly to the throne where Jesus your Advocate is pleading for you.

Once more, "let us consider the Apostle and High Priest of our profession." I have been conscious even in my most devout moments of imperfection, conscious of a lack of love, of earnestness, and of faith. My heart has wept as I have thought about it and I have wondered why it was, and what would become of me on this account. Listen! "And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord." Ex. 28:36-38. My heart bounded with joy when I came upon that precious truth. Conscious as I was of these imperfections in my most earnest efforts to worship God I had exclaimed, "In the Name of my God, what am I to do?" and here I found a remedy provided for these imperfections. This mitre

upon the forehead of the high priest was to purge the iniquity or inequality of the holy things when the children of Israel brought holy gifts to the altar, that they might be acceptable unto the Lord. Where is the antitype of this beautiful figure? Jesus Christ, betrayed, arrested, stood before the Roman court, where they mocked Him because He said He was King. They platted a crown of thorns and thrust it rudely upon His brow until the blood ran down His face; and the blood is the atonement for "the iniquity of the holy things," the inequalities, the imperfections you are conscious of in the holiest efforts and desires that you have in your hearts. Jesus Christ has made atonement for them all, and if you trust in Him He is there before the throne to plead the merits of that blood that ran down His face for your atonement. You see what a perfect High Priest we have? Every need of the soul has been anticipated and abundantly provided for. Oh this wonderful High Priest! "Unto us a Child is born, unto us a Son is given, . . . and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Do we know this Father, the Everlasting Father—our Father years ago, our Father today, our Father in all the years to come, my Father and your Father? Are we not brethren and sisters in the Lord, fellow citizens with the saints, members of the household of God, children of one family, our eyes and hearts centered on Jesus? God wants us to believe that we have a High Priest whose blood, whose perfection avails for us in every time of need. If we believe this, then everything we need is within our grasp.

We will never run this race with patience unless we keep our eyes on Jesus. Then when I

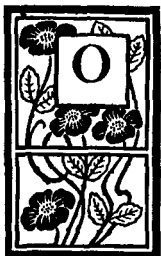
look at you I will see Jesus in you, but if I look at your imperfections, I will not see much of Jesus. If we will keep our vision focused on Jesus, we will stand together and in one solid phalanx we will move forward, conquering and to conquer. Oh this mighty Christ! He has risen from the dead and is at the right hand of God. He is also with us for He says, "Lo I am with you all the days even unto the end of the age." Just as long as we are required to preach this Gospel He promises to be with us. Thank God, I did not come to Chicago alone. Jesus is with me. He is with you wherever you may go, even to the uttermost parts of the earth and at the same time He is in the presence of God for you and "ever liveth to make intercession."

Now we are "loosed from our sins by His blood, and He hath made us kings and priests." So it is our privilege to enter into the Holy of Holies by the blood of Jesus and plead the merits of that blood for others, and this will everyone do who has the Spirit of Christ. This spirit of intercession is the Spirit of Christ. We can not be one with Jesus without this spirit of prayer, but with Jesus to appear for us in heaven and the Holy Spirit to indwell us on earth, and help us to plead the infinite merits of the blood of Jesus we can triumphantly say, "All things are ours and we are Christ's, and Christ is God's."

This consideration of Jesus as our High Priest should give us a grip on God for greater things than we have yet seen, make us lengthen our cords and strengthen our stakes, undertaking great things for God and expecting great things from God. Let us "hold fast our confidence and the rejoicing of our hope," for He ever liveth to make intercession for us.

## The Three Aspects of the Great Tribulation

Miss Elizabeth Sisson



IN THE wings of the wind is now borne from every quarter news of startling calamities, fearful disasters, shocking corruptions, gigantic combines, vast increase of the armament of nations, alarming religious declensions, gigantic problems—social, political, ecclesiastical; all a finger on the face of the clock of prophecy indicating The Tribulation when "Men's hearts (are) failing them for fear and for looking after those things which are coming upon the earth, distress of nations with perplex-

ity." Next on the dial the prophetic finger points to: "And when these things begin to come to pass, then look up: for your redemption draweth nigh." Surely, the elements that go to make the Great Tribulation are now rife in the air, and the catching away of the ready ones is nearing! But why should we pray for the hastening of all these most awful days of peril that are so soon to enswathe this poor, suffering world? Because these judgments, these death-dealing blows of the Almighty are not only punitive, but remedial. Great Tribulation events deal first with the church, then with the Jews, then with



the world. In each instance it is punishment unto a remedy. Like a wise and loving parent, when he sees his child incorrigibly lying or stealing or swearing; after ineffectual rebukes, he brings down heavily the rod. The punishment is sore, but the purpose is remedy, if he may, to make a worthy child of an honorable father. He must work for the child's truthfulness, honesty, clean-speech; and through severe suffering the child learns its lessons. It is the father's love dealing through punishment unto a remedy.

Thus God in Tribulation times deals first with the Church as nearest to Him and most likely to apprehend His purpose; afterwards with His covenant people, and third with the far-away peoples of the world. In Revelation 7 we see "four angels on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," *till* there has been the sealing of "the servants of our God." So now we see the tribulation elements everywhere abroad, and the spirit of the coming Antichrist in all the air, yet nothing is allowed to head up until a certain number, (a hundred and forty-four thousand, or what it spiritually symbolizes) are "accounted worthy," because they have *let the Lord make them worthy* "to escape all these things that shall come to pass." Luke 21:36. And they shall in that fearful hour of earth's travail throes be above all, standing "before the Son of Man." In other words, *until* the first-fruits are caught away, full-blown tribulation sorrow may not avalanche the earth.

The signs about us are premonitory and may well make our hearts shiver, but though we talk about being on the fringe of the Great Tribulation, we do not dream of its horrors, so unexampled by anything old earth has yet seen. "For then shall be great tribulation such as was not from the beginning of the world to this time; no, nor ever shall be." Matt. 24:21. But with the catching away of the bride or the first-fruits of her, the angels of delay cease to hold the winds, and earth's cyclones of terrors begin. They fall first and heaviest upon the Christians left behind.

For with the present Antichristal elements, gigantic combines, world corporations, calling for the Coming Man, who shall be able to take the reins and solve the world's problems, relieve the "distress of nations," deal with its "perplexity," subdue its "sea" of socialisms, and its "roaring waves" of anarchy? Lo, he comes! the great

Antichrist, the "Lawless One."

Not without covenant-mercy does the Lord let any one of His own pass into those awful times, "for except those days should be shortened, there should no flesh be saved, but *for the elect's sake* those days shall be shortened," Matt. 24:22. This passage shows us plainly that there are elect who go *into* it, as Luke 21:36 bids us pray we may *escape out* of it. Well does our blessed Lord exhort us to pray to escape out of it, for then comes an Antichristal religion wherein none can buy or sell except the "mark" of this Antichristal "beast" is upon them. Their right hand or their forehead must show their allegiance, not to Christ, but to *him*. Then comes the toning up of every real child of God, however much of a weakling and unconsecrated worldling he has hitherto been. Then they must choose to suffer loss for Christ or apostatize from Him. Real consecration comes then, for unless they deny their Lord, they will in loyalty to Him lack even a crust of bread for their sharpest hunger. Mothers will see their babes starve and yet will not renounce Christ and put on the hated mark by which they can buy a penny's worth of milk! The grinding persecution will pursue each child of God till all have sealed their loyalty with their blood. "For he," this great Antichrist, "had power" to "cause that as many as would not worship the image of the beast should be killed." Rev. 13:15. They that had only a name to live, will then apostatize, while the feeblest regenerated ones will then hold fast, increase in grace, and come to the beautiful maturity of martyr-souls. Thus we see them in Revelation 15: a holy company, no more worldliness; toward God no more half-heartedness; "standing on a sea of glass, mingled with fire;"—transparency mingled with judgment. They had "gotten the victory over the beast and over his image and over his mark (successive degrees of persecution) and over the number of his name." By permitting them to go into that awful tribulation, God has not punished them in vain. Holy remedy! "They stand on the sea of glass having the harps of God," and *they sing*. "Just and true are Thy ways, Thou King of Saints. . . . Thy judgments are made manifest." Yes, for the present mixed condition throughout Christendom God has a remedy, the Great Tribulation.

But while God is thus cleaning house among Gentile Christians, He is not unmindful of the Jews. "Hath God cast away" His ancient people whom "He foreknew?" God forbid! They have

hailed with delight the Antichrist as the Coming Man, and all the promise of world-prosperity through him. Looking down the centuries Jesus had prophesied if one "shall come in his own name, *him ye will receive.*" They make a political alliance with the Antichrist, the now universal world-ruler, for seven years. Its advantages are allowed to work till God has finished His deal with apostate Christendom and brought out of her all who would through martyrdom be made holy; now comes the time of the Jews. The new universal political power begins to squeeze them. All the details of the why and wherefore are not given us in prophecy, but it is distinctly stated that in the middle of the week, (week of seven years, i. e., in three and a half years) the political alliance is broken. "All nations," a vast armed world, (witness the armed camp of Europe today, and Asia fast following suit) "I will gather," Jehovah is speaking, "against Jerusalem to battle." Now is come "the day of Jacob's trouble;" "city taken," "houses rifled," "women ravished," half the city to "go forth into captivity," and this but the culmination of the horrors in the land. "It shall come to pass in all the land, saith the Lord, two parts therein shall be cut off and die," and of the remaining third "I will refine them as silver is refined, and try them as gold is tried." In this, its hour of supremest agony, Israel's heart turns to the Lord and the prophecy is fulfilled. "When it, (the Jewish heart) shall turn to the Lord, the veil shall be taken away" in the reading of the Old Testament. II. Cor. 3:14, 15. As that heart now turns to the Lord, the next prophecy in order of events is fulfilled. "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication," (Zech. 12:10) and the veil is done away in Christ, and "they shall look upon Me whom they have pierced, . . . and they shall mourn . . . as one mourneth for his only son . . . as one that is in *bitterness* for his first-born."

The last great national repentance is thus wrought out among the Jews. "In that day" of this their deep contrition "a fountain shall be opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness," (Zech. 13:1) and thus comes salvation for the Jews, spiritual and temporal, for "then shall the Lord go forth and fight against those nations as when he fought in the day of battle." Deliverance, spiritual and political, for the Jews! Fol-

lowing after this, made possible by it, is the second coming of the Lord to the earth, and "His feet stand . . . *in that day* on the Mount of Olives," (Zech. 14:3, 4). Then begins the reign of Christ on earth and the great glory of His so long cast off—now restored—ancient people. It has been punishment sore, but *to the remedy.* A national salvation for the Hebrews, though that nation be now but a fraction of the host that went into the tribulation.

Now commences the third and last act in the Great Tribulation drama of judgment upon the world. Here comes, in fulfillment of the prophecy of Revelation 19, He of the white horse "Faithful and True." "In righteousness He makes war," behind Him "the armies of heaven follow on white horses, clothed in fine linen, clean and white." Some of them, no doubt, are of the martyred hosts, made white by the punitive but remedial measures turned upon a recreant, formal, and world-conforming church. Now, together with their Lord and the holy redeemed remnant of Israel, they wage war upon the wicked world and its great ruler, Antichrist. Hour of horrors! "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." Zech. 14:12. In the brief space of twenty or thirty minutes that a man might idly "stand upon his feet," an all-devouring, deadly disease shall eat away the eyes out of their head, the tongue from the mouth, and gnaw the flesh from their bones! More, it shall be accompanied with a brain madness that shall make every man mutiny from every other. "A great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. Judah also shall fight at Jerusalem, and the wealth of all the nations round about shall be gathered together, gold, silver, and apparel in great abundance." Zech. 14:14.

So comes in the enriching of the before depleted Jews, and so comes in the end of the world's great unions, and the Antichrist's universal sway! There is a dizzy brilliancy of world aggrandizement on now, all merely humanitarian efforts are making for it; all socialisms and combines and world-corporations are pulling hard for it. It is the "goodliness of the flesh" in full bloom. It lasts a little hour. Paul calls it "man's

day," I. Cor. 4:3. "The Spirit of the Lord bloweth upon it." "It withereth." Gone its rule, social, political, ecclesiastical, together with its vices and its crimes! In this third act, house-cleaning in all the earth, no more corruption, social or political, no more prisons, work-houses, or saloons! The corrupt vine of the earth is reaped and cast into the great winepress of the wrath of God. Yet in the midst of these series of judgments, we have evidence in Revelation of repeated calls of the Spirit of God into the mercy and love of God. The martyrs from among the church of the tribulation were an appeal to the individual spectator to give God the glory and come out from among wickedness. The wholesale salvation of the Jewish nation was a tremendous appeal to an awakened conscience. And far on in the march of these events, one of its angels is bid to thrust in his sickle and reap. (Rev. 14:15, 16) for there is still a harvest that is ripe for God's reaping. But there comes a time when God's earth is full only of God's rejectors, and no matter what the judgment is, it leads no longer to repentance, for "they blaspheme the name of God which has power over these, (judgments) and they repent not to give Him glory." Rev. 15:9, 11. *Fixed* impenitency

is now their condition, and a longer stay upon earth makes it a pest-house and a hell; therefore, the poor, wicked vine of the earth is reaped and cast into the great "winepress of the wrath of God," and "the winepress is trodden" . . . and "blood comes out even unto the horse's bridles." In such manner, by these three successive acts, is God's house cleaned for the residence of God's saved people Israel, and those from the world—the happy though numerically small company—who have proved God's punishment to be God's remedy for them.

The Great Tribulation is proven God's clearance house for the church, Israel, and the world. Punitive, but remedial, have been His measures in their three-fold aspect. Solemn work! Awful work! Holy work! Blessed work! The work of the Great Tribulation! Work for classes similar to those Christ wept over at Jerusalem. "How oft would I have gathered you. . . . but ye would not." Therefore is found another manner of remedy—sifting, refining, purifying through the fire, separating wheat from chaff; though this work is delayed until first-fruiters have allowed the Lord to mature them fully and catch them away. Fellow-believers, the responsibilities of this hour! ! !

## Obstacles to the Prayer of Faith

### Lessons From the Book of James

A. J. Benson, Austin, Texas, Convention, May 21, 1913.



OD gave me two thoughts this morning: the first is, Prayer itself is the power that accomplishes things in the Name of Jesus, and the second is that we must be united in prayer; we cannot act independently of each other. We must pray together, honor each other's prayers and believe in them. People do not believe in their own prayers as they should. One time, at a little prayer-meeting, we were praying until twelve and one o'clock, and I said to the dear ones, "You do not believe in your own prayers, you are just beating the air." They were astonished and woke up to the fact that they had to believe as well as pray. If we cannot believe what we pray we had better pray for faith; when God sees we are really in earnest and mean to have what we ask for, He will give it to us.

Jesus said, "Verily I say unto you, he that be-

lieveth on Me, the works that I do shall he do also, and greater works than these shall he do because I go to the Father." We are amazed at the littleness of the works we are doing. We are not coming up to the works of Jesus as we should. There is something in our faith that doesn't meet the requirements of God, something sluggish. As I thought of those words of Jesus, I said, "My God, I believe Jesus went to the Father, but where are the works?" Then God made me understand we must believe for definite results, without any doubt, and the works will be done.

We want to consider this morning what James said on the things that hinder us in our prayers. In James 1:5 we read, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not

that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." That is the first thing that hinders results—a wavering faith, a faith that doesn't stand upon the will of God. We hope it will be done; but we are waiting to see if it is going to be done. We don't really believe. Or, if we have faith today when the sun shines, tomorrow when it is dark we doubt. What is the cause of so much wavering faith among God's people? There are several causes. For one thing, as long as there is in you a consciousness that you have not fully obeyed God, faith will waver. You can not have confidence that your prayer reaches the throne as long as your heart condemns you. You haven't the boldness to come before God and say, "Father, I am standing right here on this Word of Thine and I have met every condition; now I know Thou wilt meet me." When we are conscious we have not fully obeyed God we cannot believe for the things for which we ask. We need to realize we have obeyed God and that no words of His stand out against us, and we need also to have real love in our hearts for all the saints. Jesus said, "If thou bringest thy gift to the altar and there rememberest that thy brother hath aught against thee, go and be reconciled to thy brother, then come and offer thy gift." My brother must be reconciled before I can undertake to pray for somebody's healing. If any person is grieved because I have injured him in some way, though it may have been long years ago, let me do what Jesus said, be reconciled first and then come to His altar of prayer. Then we may expect to see results.

How easy I find it to believe when I have the consciousness that all is right between my soul and God, and right with my fellow men! So far as I know there is not a soul on earth whom I could not face this morning and say, "God bless you." Brother or sister, is there anyone you would not willingly meet and shake hands with in love? I was in San Antonio last summer and one night after preaching I said, "Brethren, let us shake hands and make up." One brother jumped to his feet and said, "I can't do that. There is a man over there who called me a liar. How can I shake hands with him?" He had quite a struggle about it. I prayed a second and third time before he gave in; but finally he walked up to that man and shook hands with him. If you will not forgive your brother even though he calls you a liar, God says He will not forgive you. Last fall in Eastern Texas there was a gentleman

who came to the altar night after night. Finally he took a back seat. I went to him and said, "What is up now? Aren't you 'going through'?" "No use," he said, "I cannot get anywhere." I began to question him, "Is there any man you hate?" "Why, yes, there is a man over there who pointed a six-shooter at me." I said, "Can't you forgive him?" "No, I cannot," he replied. I said, "You must or you will never get forgiven." He said, "I need more grace," and I responded, "Let us pray." We got down and prayed and that man got the victory. He not only got forgiveness but the baptism in the Holy Ghost. It doesn't make any difference what folks say or do to you even if they spit in your face or thrust a crown of thorns upon your head or mock you when you are in an agony of suffering. Jesus prayed for his murderers and we should be like Him. If we haven't His spirit no wonder we haven't His faith.

Verse 22: "Be ye doers of the word and not hearers only, deceiving your own selves." This Book wasn't given us to study, merely. I used to study it six days in the week and some on Sunday morning; but when I found that Jesus said, "If any man will do the will of God he shall know," I saw it gave me a new key to the Scripture. To live the Bible, have it in my heart and life, rather than regard it as something to study and think over—this I found to be the real key to a knowledge of His almighty love, His blessed will. If we are hearers only and not doers of the Word we deceive ourselves.

Turning now to the second chapter of James we find another hindrance to prayer, "My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," and in the ninth verse we read, "If ye have respect of persons ye commit sin, being convicted by the law as transgressors." If we are partial and a respecter of persons we cannot pray the prayer of faith. We must get rid of partiality. God's arm is not shortened that it cannot save or His ear heavy that it cannot hear, but our sins and iniquities hide Him from us. I told that to a lady who came and wanted me to pray for her healing. She had been doctoring for years. I said to her, "The Bible says, 'They shall lay hands on the sick and they shall recover.'" She said, "Yes," but I did not like the way she said it; it didn't seem to come from her heart. I said again, "The Bible says, 'They shall lay hands on the sick and they shall recover.'" She said, "Yes," a little more earnestly. I said to her a

third time, "The Bible says, 'They shall lay hands on the sick and they shall recover.'" Then she responded in deep earnestness, "That is true," and as I laid my hands on her head the fire fell. Her faith got hold; she touched, as it were, a live wire. Leaping to her feet she exclaimed, "Saved and healed! Every whit whole!" The moment her faith touched God the power came into her body and she was healed. May God help us to really believe Him!

In the twenty-second verse we read of Abraham's faith, "Seest thou how faith wrought with his works, and by works was faith made perfect?" God wants you and me to have perfect faith. We must not make any excuse for doubts. We are poor weak worms of the dust, but doubt is sin and God wants us to have perfect faith. Abraham never had it until he went through that testing, when God said he should take his only son and sacrifice him on the mountain. Abraham never wavered; he said, "God commanded and I am going up Mount Moriah." There he took the lad and bound him, fully determined to obey God; but as he raised the knife an angel caught his hand. God knew Abraham meant business. Beloved, is there anything in this world you love better than God? anything you would not lay on the altar? A man said to me the other day in Nebraska, "I believe in divine healing but cannot live it." That is faith without works. When people say, "I believe in divine healing but when I get sick I take medicine." I know theirs is a dead faith. The faith God wants in you and in me is a living faith that puts in practice what we believe.

In chapter three, verse ten, we read, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." In our daily conversation are we really careful how we talk about folks? Are we careful to dispense blessings rather than cursings? We get together and talk about one another, that brother is wrong and this sister is wrong. "Out of the same mouth proceedeth blessings and cursings." It ought not so to be. If we do these things, or if we know there is some bitterness in our hearts even, how can we lay hands on the sick and expect God to heal them? For Jesus' sake, if you have been speaking against somebody go and ask forgiveness that your prayers may not be hindered.

Chapter four, verse two, gives another reason for not receiving. "Ye have not because ye ask not," and the next verse says, "Ye ask and re-

ceive not because ye ask amiss that ye may consume it upon your lusts." For the glory of God I want to tell a humbling experience I once had on that line. Perhaps somebody may be helped. I was intensely in earnest, seeking the Holy Ghost day and night. I began one morning to pray and could not leave off. I felt I must press through to victory. I went to the breakfast table praying and could not enter into conversation. I was traveling that day and rode forty miles praying all the way. When I arrived at my destination my hostess commenced talking to me, but I could hardly answer her, so determined was I to have the Holy Ghost. She said, "You had better go to your room." I went to bed praying and, I verily believe, prayed in my sleep. I dreamed that God came and told me why I could not have the Holy Ghost. I awoke but could not remember what the cause was. I slept and dreamed again why I could not have the Holy Ghost and awoke. A third time I slept and dreamed the same dream. God told me, "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." I exclaimed, "Oh, my God!" I saw the whole thing clearly then. I wanted to be known as a successful evangelist. I was going to hold a meeting in a certain place and wanted to have a good meeting. I wanted it known that Benson had success in getting people saved and healed and blessed. I wanted to use the Holy Ghost instead of the Holy Ghost using me. It was a lesson I never forgot. Oh, let us lie low at His feet! Let the Holy Ghost use us if He wants to, or let us be silent if that is His plan for us. If He wants me to go to Africa, I will go to Africa. If He wants me to scrub floors, I will scrub floors. Is Jesus Lord this morning in your life? Does He really reign in your heart? Does He have the pre-eminence or are you seeking to use the Holy Ghost? It is so easy for us to seek blessing in a vain-glorious way, but it hinders faith if we have that kind of desire even for spiritual things. God help us to get rid of every hindrance that may be in us!

In chapter five, verse four, we read, "Behold, the hire of the laborers who have reaped your fields, which is of you kept back by fraud, crieth: and the cries of them that reaped are entered into the ears of the Lord of Sabaoth." Beloved, if you owe a dollar to anyone this morning go and pay it. If you owe a bill anywhere, go and settle it. If you haven't the money tell the person whom you owe that you will pay him the

very first moment you can get the money and see that you do it. If we have hired some one and that person is not being fully paid, let us make it right. We cannot believe God until that is done. As long as the person to whom we owe a dollar is crying out in his heart against us, his cries enter into the ears of the Lord of Sabaoth and we cannot have faith to do the mighty works that He wants done in these days. In some places where we have been there were people who had failed to pay their just debts; they moved into a new town where they were not known, leaving bad debts behind them. We met some people who left Germany with their debts unpaid; they came to this country and tried to teach folks how to find salvation. God won't honor such teaching, beloved. If there is an unpaid grocery bill, be sure it hinders prayer and reflects on God. You need not expect to get anything from Him as long as some one is crying out against you. The Apostle James is pretty hard on us, isn't he? But he wants to get us to the place where we can believe God. If it hurts, let it hurt.

Now in the sixteenth verse of this same chapter we read, "Confess your faults one to another

and pray one for another that ye may be healed. The effectual, fervent prayer of the righteous man availeth much." Don't let yourself confess some other person's faults, but confess your own faults. I am not a Catholic and do not believe in the confessional as they have it in that church, but I believe it will do us good to confess our own faults one to another. Oh, how we love to pass by our own shortcomings; to defend ourselves! How we love to talk about ourselves and the success we have and the wonderful things God has done through us! But the Word says, "Confess your *faults* one to another." It is killing to the flesh life I know, but for that very reason it will do us good; and then our prayers will "avail much."

Elijah knew the power of prayer though he was "a man of like passions with us." What is the matter that we cannot pray and see the fire fall and have men and women healed? God wants us to have a definite faith for definite results. He has given us the most tremendous force in this universe—prayer. Let us see that every hindrance is swept aside and let us "come to the help of the Lord against the mighty." This will we do when we stand united, "in one spirit, with one soul striving for the faith of the Gospel."

## The Grace of God in Cabin and Castle

Alma E. Doering, Berlin, Germany



ANOTHER missionary tour in Germany has come to a close. The principal centers in Pommern, Posen, East and West Prussen were visited, starting on March 15th in Stettin and ending May 1st in Berlin. Before taking up work in West Germany, we stop for a taste of good things in store for us in London and Sunderland.

With deep gratitude we write of many blessings received through closer contact with our dear Pentecostal people in Germany. There is now less danger of thrusting upon you *first* impressions, which so often occurs when still uninitiated in the customs of a foreign country. Naturally, we are then dependent upon reporting conditions as they *appear* and not as they actually are. There are other equally important points of view besides our own, and until we have had time to let the novelty wear off, a one-sided picture is the result.

For instance, what *appeared* to be indifference and even opposition to foreign missions on our

first missionary tour, has proved to be that characteristic German conservatism, which looks carefully before it leaps. Thus the "Nothing ventured, nothing gained" spirit is properly balanced. God wisely mates His own, blending the peculiarities of individual workers, assemblies or countries, so as to make a *perfect* unit, wholly rounded out. Even our shortcomings are overruled to His glory, as they make us see the need of one another's ministry, one member supplying to the body that which the other lacks. How precious therefore the ministry to us of workers from other countries, whose reports of our work give us a glimpse of ourselves through other eyes than our own!

We thank God for a better, truer knowledge of the Pentecostal work in Germany gained on our present tour. We learned that our German leaders, conscious of past losses to the work in heathen lands, through insufficient organic cooperation (as set forth in the March Evangel on pages 12 and 13) felt the need of restraint until the necessary experience, as well as divinely

equipped workers, with the unmistakable *seal* of God upon their supposed call to the foreign field, would enable them to successfully tackle the trying foreign missionary problem. We must be very careful not to stir up missionary *enthusiasm* in place of the real missionary *spirit*. One is of the flesh and goes under as soon as the first wave of difficulty dashes up against it; the other goes on and through with God at any cost. The first feeds only on glowing reports of wonderful successes and romantic adventures, the other realizes that the only royal road to glory is the way of the grain of wheat, John 12:24. Why has so much of independent effort in foreign lands, apparently begun in the Spirit, gone under, confusing the heathen and giving the enemies of full Gospel truths occasion to triumph? Zeal without knowledge, enthusiasm without patient, quiet, standing still before God until all flesh was silent before Him, has been the cause of much premature rushing into the battle; and without the Spirit's discipline, without lying low, humbly learning from veteran workers how to avoid mistakes made by the inexperienced (due to ignorance of climatic conditions, native customs, methods, etc.,) the worker has suffered defeat. We are thankful for the healthy reaction in evidence on both sides of the Atlantic, which prayerfully contemplates a solution of the situation, carefully investigating missions and missionaries to whom are to be entrusted the Lord's money and work! Behind men, we see God at the brakes. Let us fully enter into the meaning of Psalm 110:3, looking for the day of His power and the thrusting forth speedily of God's own *authenticated* workers in His own way and time. The heathen, (I speak of Congoland, particularly,) are waking up, and we need *more soul travail*, lest we fail to keep in step with God's Spirit as He in these last days ripens the grain for a full harvest unto His coming. Five tribes in the heart of Africa begging us for the Gospel, and no one to go to them! Nevertheless, at this crisis there is needed, not a general rush to the front, but steady holding on in the place of prayer, giving God no rest until purse strings snap and the power from on high fairly thrusts us into the battle. This only will effectually span the gulf between the benighted multitudes and the great supply of gospel light at our doors. Zech. 4:6.

We sum up impressions made upon us during this trip in one brief heading:

THE MANIFOLD GRACE OF GOD, strikingly demonstrated in the Spirit's dispensing of gifts among rich and poor alike; learned and unlearned; babes in Christ and those who have long lived the overcomer's life. Gifts break through in power often where least expected, choosing as channels the most unlikely souls; while many who, after years of waiting, feel a special claim upon blessing, look on and remain unblessed until even their "merited claim" is committed to death. When shall we recognize fully the "all of grace" phase of the baptism?

The unpretentious wife of a theologically trained State Church clergyman, unaware of the Spirit's working in all parts of the world, is suddenly baptized, speaking in tongues and prophesying, violating the dignity of State Church formalism. Though but a child in spiritual matters, her prophetic gift is so beyond anything that she could produce that all boasting is excluded. The pastor could not but recognize God's sovereignty in his wife's experience, and aside from the ritualistic church duties, he has turned an old sheep stable into a meeting place for those who would press on into Pentecostal blessing.

From this place of blessing we pass on to another circle, whose leader is not an official State Clergyman, but a brushmaker, who sits at his machine, shaping brush backs and handles with a bold-faced type Bible beside him, memorizing whole chapters and books of the Bible. His store of memorized Scripture is marvelous. Like Paul at his tent-making, he gets his sermons from the Lord, while earning his daily bread. His wife and her sisters are kept supplied with enough shaped wood parts of brushes to keep them busy adding the bristles, while he manages to get away occasionally for an evangelistic trip throughout his large circuit. To an American, the simplicity of this home would be striking. Three beds, two for the parents and one for the twelve-year-old son, the dining table, the tiny corner called the "study," all in one room! Fine training this for the foreign field; such training as we seldom find in our American homes. This brush maker has spiritual gifts of a pronounced order and is the opposite type of character presented to view in the above-mentioned State parsonage. In the course of our first missionary talk he interrupted us with beaming face, announcing that he recognized in the Kongo sentences we had just spoken a wonderful similarity to the tongue received in his baptism. At once

many other beaming faces and noddings of approval gave emphasis to his assertions. He pressed us to publicly explain the peculiar construction of the Bantu languages in use from the Kameruns north of the equator to the extreme southern point of Africa, and our elucidation convinced him still more of the genuineness of the tongues spoken in his parish. Has not God through the tongues linked this band in intercession to the many tribes pleading for missionaries? We thought of Mr. Chalmers' description of a whole tribe bowed silently before God at regular periods for hours at a time. Mr. Chalmers, upon asking the chief, "Why don't they pray to God?" received the reply, "We do not know how to pray and no one has ever taught us. We are only obeying the irresistible inner voice which brings us low before the great, mysterious God. We are doing the best we know how." May it not be that God has put the unspoken desires of these hungry souls into language through intercessors in Christian lands? The connection seems very probable to us.

The other contrast sets forth the manifold grace still clearer, unfolding to us anew the full meaning of *grace*. A German nobleman is now seen to be the subject of the manifoldness of Divine operations. Would the simple missionaries feel at home in the beautiful castle, with its retinue of servants, so indispensable to his vast estate? He is bound to this by an hereditary law, which assigns it to the eldest son from generation to generation. Yes, even here we are as free as ever, for we breathe the atmosphere of heaven—the same atmosphere so marked in the brush maker's little den and the State Church pastor's sheep stable, packed with peasants, who had walked miles and miles to attend a missionary meeting. Again God spoke to us and encouraged us through messages in tongues. Marvelous it is, but it proves that the same Spirit is at work, for in various places God gave messages regarding our unction for the work among the heathen. In each place the message for us through the Spirit was the same, though given under a different figure—as in one case, a plow, showing the pioneer character of our work; in another, other symbols, verifying the voice of the Spirit, which was obeyed in naked faith erstwhile. Oh, the unspeakable joy when God, without our own seeking, places new seals upon the call, revealing His covenant from time to time, as with Abraham and others. The same God

and yet so manifold in His operations! Unchangeable and yet abounding with diversities!

The above-mentioned estate is the scene of much blessing each year, as a thousand souls gather in conference for a few days. Several of the buildings are turned into dormitories, dining hall and meeting place. The influence of this man of God, as he gathers the servants about him daily in prayer, is far-reaching.

Generally speaking, the German peasants, unlike our American farmers, cannot afford vehicles, and far outdo us in their self-denying spirit. Some walked until after midnight to reach their homes after the meeting, and were in their places again the next forenoon. We saw many a home so lowly that one could well scoop water from the eaves-trough on the roof. How little our American friends realize how much prosperity God has given them! The German people are not able to give as freely, but we feel it a privilege to have their prayers to back us, as we push out into new unconquered regions beyond. We confidently expect great things of God and that right soon. May He find us ready for an unprecedented blessing.

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