



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 Enthronement of Self the Great Sin

Demons Have no Power over a Will Surrendered to God

F. F. Bosworth, Dallas, Texas, in the Stone Church, May 24, 1914



I MADE a statement here the other day that it is easier for a man to receive the Holy Ghost than for any hungry child to get bread and butter from a most loving mother. You may say, "that doesn't correspond with my experience"; but it corresponds with the Bible! Jesus said it in other words: "If ye then being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask Him?" Any fond mother loves to feed her hungry child bread and butter; but your heavenly Father is *more* ready to give the Holy Spirit to His children. Jesus would rather baptize with the Holy Spirit today than tomorrow, because there is no telling what the Holy Spirit might do through a soul before tomorrow; and if you don't get the baptism today, some soul may be lost between today and tomorrow. But I will show you one thing that is not so easy and that is to meet God's conditions. If men and women will get free from that lukewarmness which is the curse of modern Christianity and say, "I will be like the early Christians and serve God with my whole heart," He will respond instantly.

The wonderful thing about the Gospel is, there is absolutely no uncertainty as to what God will do. We know He is waiting to respond on every line, if only people will meet His conditions. If you open up a work you can say from the first, "We are going to have a great revival," provided you determine to live wholly for God. You know what will come about before you start and that makes it a pleasure. Some people who work in the world succeed pretty well, while many are disappointed; but on these lines we need never have a disappointment. God is faithfully seeking to do everything that He can for every man. Since this is true, there is no kind of a change that ought to take place in your heart, or life, but what God is able to make that change to the fullest extent and save to the uttermost. Every person here today who has not received the baptism, can have it before he leaves this place, unless he has committed the unpardonable sin; even if he has been the worst person in the world. No matter if you have been a murderer you can have the baptism if God has His way.

If my heart is not right with God this morning and I am consciously drawing back from the fuller revelation that God seeks to make, I am below the Bible standard of a real Christian and out of harmony with God's will. His will is perfect, absolutely, and you and I ought not to want to change one particle in the whole divine government. The real intention of the Christian, if his heart remains right with God, is to do God's will no matter what it may cost. When a man takes that attitude he is a candidate for the Holy Ghost. This Scripture in Matt. 7 and Luke 11 teaches there is a relationship I can sustain with God that makes Him more willing to give me good things than ever a fond parent is willing to meet his child's necessities. The Lord's prayer is a pattern of real prayer, and any person who can pray this prayer and mean it, can pray for anything God is willing to give and get it. To purpose to do God's will, no matter what it may cost, puts a man in the place where God delights to do anything in the world for him, and God will foster a person's desires and make him actually want what He wants. If I can get hold of a man's will I can make him do anything I want him to do, and that is exactly what the Christian life is. It is not a man trying to conform to a code of rules and trying to be good by main strength and awkwardness, but God getting possession of his will. The Holy Ghost is not an angelic but a celestial being that comes from the other world, and my body was made for Him to inhabit. He shares it with me if I yield and receive Him. Our bodies are the temples of the Holy Ghost, and the Bible says, "Present your bodies a living sacrifice." We are not our own; we are bought with a price. It takes a miracle today to get people to swing out, they want to hold on to things; but we will have to learn some time that we are not our own.

Every kind of conscious resistance is sin, and all evils that people call sin—the great sins like murder, theft, etc., are merely the fruit of this great sin of rebellion. If we repent of the one sin of resisting God, every other sin has to go.

Sin is a conscious failure to exercise our will in harmony with the will of God. "He that knoweth to do good and doeth it not, to him it is sin." Sin is withholding from God the love and devotion that we owe Him. God has a

plan that is absolutely perfect, and if you and I will co-operate with Him, He will fulfil in us all the good pleasure of His will and carry us triumphantly through this life. If I had been a hundred times worse than I was when converted, it would not have made my case too hard for the Lord when once I yielded to Him—*His will, not mine*. If you will take that position, even demons will go. That condition is nauseating to a demon. A lot of people come around and want to be delivered from demon power; if they will obey God, the devils can't stay in! Some one may be needed to point out the demon; but when you have exposed a demon, if the person yields to God, he is delivered. I don't care what kind of a demon it is, if the person will obey God every shackle will be broken. I know this to be true: I have seen even violently insane people—one a raving maniac—delivered.

When I was down in Plymouth, Indiana, we were staying next door to a jail and a woman was brought there who had gone violently insane. She had sharpened butcher knives and was watching for a chance to cut all her children's throats. They had to bring her through Plymouth to take her to the asylum and she was lodged in the jail. They put her in a cell right next door to where I was rooming and she made day and night hideous with her screaming. After a day and night of it I went up to see her. I never had had any experience in dealing with such cases, but I got the privilege of going to her cell. First I tried to get the woman's attention, but she kept walking back and forth and would not even notice me; try as I would I could not get her to glance my way. She was praying audibly all the time and finally I said, "Sister, pray in Jesus' Name," at the same time holding on in prayer for her. Then I said, "It is the *devil* who doesn't want you to pray in Jesus' Name," and at that she ran up to the bars so suddenly I was startled. She said, "I want you to know I haven't anything to do with the devil." I said, "Hold on! You do have something to do with the devil. Do you believe the Bible?" "Yes, I was a Christian." "Jesus says in the Bible, 'Whatsoever ye ask the Father *in My Name*;' now here you are refusing to do what the Bible says, and you say the devil has nothing to do with it." The devil was exposed. I told her to pray in Jesus' Name; but she would not surrender her will and started off yelling and praying again. Every time she prayed I added, "in Jesus' Name," but she would not say it. I kept asking the Lord to help her to be willing to say it, and finally I said, "It won't hurt you any

to say it. Put your will on God's side and say "in Jesus' Name." Pretty soon she did say it and, like a flash, the thing that was tormenting her was gone! We just knelt down there, she in the cell and I on the outside, and we had the sweetest prayer. If a person will do the will of God the power of the devil will be broken. There is deliverance for anyone who will yield his mind.

If you want to have God's kingdom set up in you the first step is to put the old king off the throne, and we have to do that ourselves. I am the man to put Bosworth off his throne. For a long time I was king, and that was the origin of all my troubles. The king in our nature will not abdicate of himself, we have to uncrown him. If any sinner will come to the place of letting Jesus sit on the throne of his heart, God will save him immediately. The sin that is damning every person in the world who is being damned, is the sin of having self enthroned within. Jesus said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment. It follows that the first and greatest sin is not to love Him and yield to Him. So we see that cursing, lying, stealing and even murder are just the results of a man enthroning himself instead of yielding his heart to God. It is not easy to put the old king off the throne; but we need have no such fight as is on in Mexico. The great King of kings will overthrow your petty self if you give Him the right. I can just imagine how happy it makes God to be invited to the throne that is His by right. The trouble is, some people are trying to let God rule while self is still enthroned and He cannot work under such circumstances. This is the reason why some people seek the baptism for years without getting it. Then they say, "I know it is not easy to get the Holy Ghost because I have tried it for five years." Of course it is not easy to get God to change His plans! That is the reason some people become insane and then it is said they go crazy over religion. If a man sets his heart on the baptism and says he is going to keep on seeking as he is doing *until God comes to terms*, that person is liable to go crazy; and if he gets deliverance it is because he has changed his purpose.

"Thy will be done on earth as it is in heaven." Friends, no person's heart is right with God unless he can say and mean it, that God's will shall be done in place of his. I don't care how much you speak in tongues, your heart is not right unless you actually pray, and mean it, "Thy

will be done," and to say this is to pray against your own will, to resist everything that is of self. When you come to work out the details of this you will not find it easy. People say, "I am willing for God to have His way. I am surrendered." But to surrender means to do what He says to do. "Not everyone who says unto Me, 'Lord, Lord,' but he that *doeth* the will of MY Father" said Jesus. Every sincere person will be found walking in all known light—living up to all he knows of the will of God. The fact that he doesn't do this proves that he is not sincere—because the thing a man actually chooses, governs his actions. If a man chooses to obey God, he obeys Him. Up in heaven every created being lives in constant harmony with God's will. Satan, when he was the angel of light, once said, "I will do my own will" and we know the consequence both to himself and the angels he dragged with him to perdition. The way to do God's will is to take the position, "I am going to live for the welfare of God's kingdom and set aside my own interests entirely. My life shall not be lived for myself but for the highest interests of the universe." If your purpose in desiring the baptism in the Holy Ghost is for power to live for the Kingdom of God and promote the general welfare of His government, God is glad to grant your desire; but if you say, "I want the Holy Ghost that I may be happy like So-and-so," self is still enthroned, and the Holy Ghost will not be made subservient to self. No one can ever reach happiness by seeking it; but a person will be happy under any circumstances if he comes into the whole will of God. You cannot disappoint a man who doesn't want a thing in the world but God's will. If you say, "I do not have happiness such as I had when first converted," I would suggest that perhaps the kingdom of heaven is not within you as it was then. At the first Jesus was King and you had joy; but you turned away and your old king took the reins of government again. Let Jesus back on the throne and He will bring with Him the old joy. Our absolute surrender is the only condition under which God will reign. It takes most people days and weeks; or even months and years to come to the point of saying an eternal "yes" to God; but this is unnecessary. You can say it instantly. If it takes forty years you will have to come to the point of saying it, in order to be in the will of God. Why not say it now and save trouble for the next forty years? All kinds of trouble come because we are out of the will of God. No rest for our souls! For myself, I am praying every

hour, "Father, disappoint every desire that might hinder Your best for me." That prayer offered in sincerity will bring eternal rest. If someone hurts me I will praise the Lord for that, knowing it works for my good. One person has a harder road than another, but the jugged roughnesses are but stepping stones to a better experience. If I will keep on being satisfied with Jesus it will put under foot every new trouble and thereby I will come into fresh blessing. "To them that love God all things work together for good," says the Holy Ghost through the Apostle Paul, and we find from experience it is true. If you are bent on fulfilling God's purpose and actually do it, then God will see that everything works out good for you, no matter how contrary to your good it may seem at the time. If you take the position of living for the will of God you cannot have the blues or become discouraged about anything. I used to get my eyes on people and become discouraged because they would not live as I thought they ought to; but eight years ago I told the Lord I'd never let other people's shortcomings affect me any more. I'd live as if I were the only person in the whole world. There is no use in my failing Jesus because somebody else does; if every person were a backslider but myself that would only increase my responsibility to obey God.

There are thousands of souls who haven't yet found out the secret of receiving from God. It is because they are seeking all the time for themselves; that is working backward. Jesus laid aside all self interests for the promotion of the kingdom of God; and He lived just as He wants us to live. If you take this attitude you can have the baptism today; and when you have it, then as never before, can you yield up your will. In this chapter we are treating of, the Lord is teaching us how to pray. Don't ask for bread first; don't ask for joy, but "Thy kingdom come; Thy will be done." You see the first thing our Lord speaks of is not our needs. He says, "Seek ye first the kingdom of God and His righteousness and all these things will be added unto you." Weymouth's translation is better: "Make the kingdom of heaven and righteousness your chief aim." Let that be first of all and first all the time, then all these other things will come your way. Let us cease to make happiness our aim but pursue holiness instead and then happiness will pursue us. Jesus said, "Why take ye thought for raiment?" The answer is, we are burdened with our own needs because we do not make the kingdom of heaven and righteousness our chief aim and let God

take thought for us. Personal needs should be absolutely secondary in our estimation. No man can be an intercessor—no, not for the life of him!—unless he takes this order of things. Let us in our prayer life think first of His interests, and let our own needs be secondary.

"Forgive us our sins." When you ask God to forgive a sin it must be with the resolve not to do it any more, else you mock Him. I remember in this connection the story of a Catholic who started out with the purpose of stealing fifty loads of hay. He only succeeded in getting forty-seven loads the first week, and the following Sunday he had to go to confession. Among his sins was the stealing of those forty-seven loads of hay; but when he got to that he said to the priest, "Just make it fifty for I'm going after the other three loads tomorrow." That is the way some folks repent, and they might just as well stop saying the Lord's prayer.

Now, immediately following this prayer which our Lord gave when His disciples asked Him to teach them to pray, is the parable of the importunate friend who arose at midnight to get bread for his guest and would not take "no" for an answer. In this, and the similar parable of the importunate widow, Jesus teaches that importunity is the chief element in successful prayer. If it is right for me to ask God for a certain thing, then it is wrong for me to stop asking until I get it. We "sin in ceasing to pray." (I Sam. 12:23.) If your prayers are without the spirit of importunity you will have only disappointed effort for your pains. When Elijah prayed for rain he sent his servant seven times to look for its coming. He didn't lie down and go to sleep waiting for it to come. No sir! He prayed again and again, each time more earnestly; and you know the result, how the water poured down and he had to run to get out of the rain. Purpose of heart at the beginning! Before the sinner starts out to pray he has to make up his mind he is going to have salvation, else he may come to the altar for a month and not get saved. When he resolves, "*I am going to be saved*" he gets from God the operation of faith that enables him to "believe unto righteousness"; then you will soon hear his shout in his new-found joy. And the fact that faith for salvation follows the spirit of importunity, this is true also of healing, the baptism, or any other blessing we know it to be God's will to bestow. If a man sets out to pray for a revival and says to himself, "I am going to pray with as unflinching a purpose as I did to get converted, for the Bible says we are to love our neighbor as ourselves," he will get

salvation for his townfolk—provided he holds on till the answer comes. Some people seem afraid to come to God with the purpose of being heard and getting what they seek, and fear is a definite provision for failure. There are people who won't ask for the baptism right out; they come to the altar and when you ask what they are seeking they reply vaguely, "I want more of God." In their hearts they really want the baptism, but they are afraid to put themselves on record before God and the people as seekers, and that fear is a definite provision for failure. When the widow went before the unjust judge she had her mind made up as to what she was going to get from him, and the Word says that though he feared neither God nor man, he avenged her of her adversary lest she weary him by her continual coming. He saw her spirit of determination. And will not the Lord, who teaches us thus to come before Him, see that justice is meted out in accordance with our petition if we pray with equal purpose of heart? So, if you want the baptism let it be known you are seeking it and don't expect "no" for an answer. Since it is God's will that you should have it make that *your* will, and also vow to make God's will first in all the affairs of life; then He will take you through into the baptism in a short time. Don't say, "Oh, I am afraid to make that vow; it won't work out." That refusal is a provision for failure and the enemy will see that you are disappointed—as sure as you are born.

A man who goes to the Klondike leaves his family and friends and makes all kinds of sacrifices of comfort, going through tempests and over ice and snow in the mere hope of finding gold. Here is something infinitely more valuable than gold, and Jesus comes to us beforehand and says it is ours. There are no "ifs" or "ands" or "buts" about it. "*Everyone* that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." If you say, "I don't believe it is for me" you make God a liar. It is for "*everyone* that asketh." You think that is too much to believe and that at least one out of a million might fail? No sir! God's word is, "*Everyone* that asketh receiveth" and we are told in addition "Ye have not because ye ask not." You may have failed in the past because you tried to get God to change His order of things and grant your desire before you submitted to His will, but to the man who is faithfully committed to the truth of God the word is sure. There never was an exception and never will be. Jesus says practically the

same thing six times; and again, "If a son shall ask bread of any of you that is a father, will he give him a stone?" We all know he would not do that. "If ye then, being evil, know how to give good gifts unto your children: how *much more* shall your heavenly Father give the Holy Spirit to them that ask Him?"

Now say, "From this time on the will of God is going to determine my action." Let it not be merely until you get the baptism, for friends, it is an awful thing to submit your will only until you get the baptism and then not maintain that obedience. I am going to pray that you will not get baptized, if that is your spirit. A man who has the baptism but is not out-and-out for God hurts the cause of Christ more than His worst enemy. No one anywhere can strike such a deadly blow to Christianity as the man on the inside who doesn't demonstrate the glory of the baptism. You become a most successful enemy of the cause of Christ. You know how, when Cornelius sent for Peter and then called his friends together to hear him, the whole crowd were saved and baptized simultaneously. Cornelius had said to Peter, "We are all here to hear all things that are commanded thee of God." I should like to preach to a whole audience that would say that and mean it! We should then see duplicated what happened in the house of Cornelius; the entire audience would be saved and baptized. I have known individual cases like this. For instance, when I was in Dallas two young women who had gone to a moving picture show found the place shut and came into our tent meeting instead. The Spirit came on me in power and began to speak through me in tongues and the first I knew a person in the audience

broke out in tongues, the tears streaming from her eyes. I thought it some Pentecostal stranger in our midst, but came to find out it was one of those young women who had entered the meeting unsaved. She said that while I was holding up the standard of salvation—as Peter did in Cornelius' house—she yielded her heart to God and immediately received the baptism. The result of her Spirit-given utterance in tongues was that almost all on that seat made their way to the altar and straightway several were baptized with the Spirit. Some will say "That is not according to my theology." It was not according to mine, I was surprised as Peter was on a like occasion but could only say with him, "Who am I that I could withstand God?" God did the whole thing before I knew anything about it and those who hear of it will do well to imitate the saints at Jerusalem who, when they heard Peter's account of his unusual action and its result "held their peace and glorified God." Another time, when I was at Plymouth, a woman who had been wondrously healed of consumption came from La Paz into the meeting. While I was talking the Spirit fell on me and I broke forth in tongues. Immediately this sister received the baptism and began addressing the audience in German. She said that as I broke forth in tongues the blessing bounded down on her and she had only to yield to God. There is no need of being a year or even a month in seeking the baptism. Where in the Bible will you find a precedent for long-continued seeking of that which God is waiting to bestow? God would rather baptize you right now than at any future time. Let us humble ourselves under the mighty hand of God and He will exalt us. •

A Meditation on the Lord's Supper

JESUS CHRIST said, "I am the resurrection and the life." He was going into the Valley, and through the gate of death that leads to immortality, nevertheless His body was not to see corruption. Acts 2:27. He came to bring us *life*, eternal life. He saved life, He breathed life, He raised the dead, His touch brought *life*; disease and corruption fled at His word. He was eternal truth, and immortal life.

He left a memorial to His followers, to keep His memory green, and His mission ever before the world. It was to say always to the world, "In remembrance of Me." Take this symbol that represents My blood, and as you take it remember what I suffered that you might have

life, life, life eternal. What did He give them at that last supper that would serve as an emblem of His body? "He took bread," the staff of life, bread that nourishes and strengthens. What kind of bread? Unfermented bread that had never been leavened (corrupted by the decay of fermentation), bread without any taint of decay in it. We *know* this because it was Pass-over week when leavened bread was never found in the house of a Jew, and this supper was in the house of a Jew, and the guests were Jews. "He took the cup." What cup? The cup containing the "Fruit of the vine" pure and sweet like the bread, containing no taint of the death of ferment or leaven, and as he took the un-

leavened "Fruit of the vine" and gave to His disciples, He said, "This is My blood shed for you, for the remission of sin." His blood means life, it was shed to give *life, Eternal life*. There was no death in that cup, no chemical alcoholic death, to tempt the weak brother to his fall, there was no danger in the bread that nourishes, and the "fruit of the vine" as God gives it to us, pure and sweet, will never lure a soul down to death.

Thus the Christ that came to *give* life, and whose body and blood is a symbol of life, invites to His memorial table the rich, the poor, the strong, the weak, the tried and tempted, and as we eat we give thanks for the Bread of Life, and for the sacrifice that purchased it for fallen sinful men. Do not tell us that Christ, the Life Giver, ever put in the hands of mortal man the modern alcoholic wine of our day, the wine that His word says "bites like a serpent and stings like an adder," bringing woe and sorrow to myriads of human beings—there is no *life* in *that cup*, but death, moral and eternal. Do not tell us that Christ, a Jew, broke the law of the Passover, a crime which was punished by being "cut off from Israel" by giving leavened wine to His guests during Passover week.

No, do not tell us that Christ established a supper memorial, to be observed to the end of time and served to His guests that which, if the weak ones take, will cause them to fall into sin. The fact that the New Testament account of the establishment of the "Lord's Supper" does not use the word wine, but "fruit of the vine," is proof that fermented wine was not used, as alcohol or ferment is *never* a fruit of vine, tree or shrub (ferment is the death or corruption of the fruit). Isa. 65:8, says "the new wine is

found in the cluster, a blessing is in it." No alcohol was ever found in the cluster. God never created alcohol. It is always procured when the thing God created for men's good is decayed and corrupted.

O, the blessedness of the invitation, "Come unto Me all ye that are weary and heavy laden and I will give you rest." Come and find *peace*, not distress, come and find safety, not danger, come and find *life* not *death*.

How terrible is the responsibility of those who presume to place on the table of the Lord the modern wine of commerce strong to tempt, and destroy the weak, the same drink that the saloon-keeper hands out over his bar, to nerve the criminal for deeds of evil, or to destroy his manhood, and make him an outcast.

No, that drink contains not the element of *life*, but of death; it utterly fails as a symbol, and lures many a soul to destruction. Jesus Himself said, "Whosoever shall offend (stumble) one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck and he were cast into the sea." Mark 9:42.

Should we not to be consistent keep the command of God as given in the law of God? Lev. 10:9, 10, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation lest ye die; it shall be a statute *forever* throughout your generations; and that ye may put *difference* between holy and unholy, and between unclean and clean."

There is a difference between the "fruit of the vine" that nourishes, and the alcoholic wine that destroys.—*Selected*.

The Cup of Life and Death

ROBERT RIDE lived in his own pleasant cottage, on the bank of a small river in Pennsylvania, on a farm inherited from his father. He had a good trade as a first-class carpenter, with plenty of work in the town across the river. Unfortunately this town had two bars where intoxicating liquor was sold, and poor Robert had as a legacy from a drinking father a love for intoxicants; he had tried hard to conquer it, for he was a good man and understood the danger. He loved his wife and children, they were very dear to him, and he took pride in their education. For a few years they were always well dressed, and in their place at

Church and Sunday School. Robert loved the church, and was teacher in the Sunday School, and an earnest and intelligent leader in social meetings; to hear his comments on the Bible lesson would prove him a close student of the Word. We all enjoyed the meeting when Robert Ride was the leader. Surely that church should have been true to him, as a shield from evil instead of putting temptation in his way. But this *true* story of the year 1887 happened in a church that used alcoholic wine at their communion service, and this bright young man could not control his love for drink when the cup came to him, setting his blood on fire with desire for

more, and he left the Lord's table to visit the bar, and when he left for home, he was drunk—drunk on the Lord's day, right from the communion table. In course of time the session brought him before them, for they could not countenance drunkenness; they must censure and expel him. But poor Robert begged for forgiveness, and with tears acknowledged his wrong, and they took him back. He tried hard and did not touch liquor for three months, when communion time came again and the taste would set him wild again, and the session would meet, and the same scenes occur again, and he would be all right until the next quarterly communion. This routine continued until he finally gave up trying and went down rapidly. His farm was embarrassed with debt, his children out of school for want of clothes and books, his wife discouraged and heart-broken. One night at a political meeting in the second story of a hall, while he was drunk he fell down a long stairway and broke his neck. May we ask you, reader, in the day of judgment, what will the verdict be? The W. C. T. U. had pleaded with that church session to use the pure sweet juice of the grape, and not the poisonous alcoholic wine of commerce, but they had refused to comply, saying

Christ used "wine."—when in no account of the Lord's supper in the Bible is it so stated, but He used as He called it "The fruit of the vine," and there is *no alcohol* in fruit, whole or extracted. A good old mother in Israel said: "I was always sorry that Jesus used wine." Another quickly replied, "Jesus never performed an act that needed an apology," He used the pure juice of the fruit of the vine. And so say we, Alcohol either in wine or any other "strong drink" forbidden in God's word, is the enemy of the cause of Christ, destroying both soul and body, and is a false representation of His blood, shed to redeem the world. This church soon after changed the fermented wine to the pure juice of the grape, and hereafter will give no weak brother an "occasion to fall." But are there not others who need to take warning, and heed the command of God to the Jews, "Do not drink wine nor strong drink when ye enter the tabernacle of the congregation." The W. C. T. U. is still sending out its appeals to the churches in America and in Europe. Any place there is a Church altar or the Lord's supper commemorated, this appeal goes to substitute the "cup of blessing" for the cup that destroys.—*Selected.*

"Here a Little and there a Little"

A Sunday Morning Meditation

Pastor A. L. Fraser, 3748 Forest Avenue, Chicago, June 6, 1915



THIS morning the Lord seems to lay upon my heart a few thoughts, isolated in their content, not in any unity of thought or purpose, but yet they are the Lord's own message and perhaps He has a deeper purpose than we can comprehend in this service. It is not ours to question; it is ours to obey. It is not ours to know the whole way, but to walk step by step as the Lord shall direct. So I feel I am to give you two or three unrelated thoughts. It may be that God wants to help some soul along one line, and another soul along a different line which end He could not accomplish in any other way.

The Christian's Spyglass

My first thought is in Prov. 29:18, "Where there is no vision, the people perish." All through my Christian life I have suffered the agonies of failure to reach the ideal. God does give to us, sometimes, very high ideals, ideals which to our rational selves seem beyond our attainment; and the consciousness that we fail

so frequently in attaining to the ideal which we ourselves have erected often brings discouragement to the honest heart. To feel that before us stands an ideal which in the mind of God is possible of attainment, but which to our way of thinking seems entirely beyond us—to have that ideal before us and always to fail in reaching it, is apt, I say, to bring discouragement to the honest Christian heart. Yet I believe that no ideal that God places before His people is impossible of attainment. God doesn't hold ideals before us just to taunt us, just to bring discouragement to us, but as aims entirely possible of attainment. If we place ourselves in alignment with a power exterior to ourselves, it will bring us to the place where we can reach the goal and attain the ideal. If you and I had no ideal, how far do you think we would progress? I have come to believe that the higher a man's ideal is, the more progress he makes, the greater the attainment in his Christian life. So that instead of its being a source of discouragement, it ought to be and is, I believe, in most cases where rightly understood, a real incentive to go on in God; because He is not holding before us a will-o'-

the-wisp, something elusive, something we never can reach. He is holding before us a tangible thing, something you and I can grasp, get hold of, merge into, evolve into by the grace and power of God imparted to our lives. "Where there is no vision the people perish." I would be sorry indeed for the Christian church that felt it had attained to its ideal. It seems to me that the nominal church in these days has some sort of a conscience like this: they seem to have settled down upon their oars; they seem to have before them no higher ideal, no incentive to a larger life, and the moment people reach that point in their experience, that moment they begin to die of dry rot. But the people who have before them an ideal far in advance of present attainment are a people that are going on with God, striving to make strenuous efforts to attain. As the time shortens and the days draw near when the coming of the Son of Man is imminent, this conviction certainly proves an incentive to make more strenuous efforts than ever before toward the attainment of our ideal. Sometimes people accuse us of preaching too high a standard, and feel that we are raising it so far above them that they cannot reach it, but who is it that says, "Hitch your wagon to a star"? Emerson, isn't it? That is what a Christian ought to do, hitch his wagon to the star that shoots into the eternities of God with all its limitless and unexplored resources, and draws him up after it. God wants us, this morning to hitch on our wagons afresh. Never mind how you and I feel, never mind how short we have come of the ideal; there is a chance for hitching on anew to God this morning and have Him draw us up. Then there will be less of self-effort and more of God-effort in our lives.

"Where there is no vision the people perish." Woe to the preacher and woe to the people who have no vision beyond the present. Thank God the Pentecostal people have such a vision, and although at times it may seem as if we were in the very Slough of Despond, yet God bids us lift up our eyes and see the wondrous possibilities in Him, even in these last degenerate days, seeing how it is possible for Spirit-filled men and women to attempt and to attain to spiritual heights undreamed of in years gone by. We sometimes stand apart and look on at other holy lives. We think of Brother Lawrence who practised the presence of God until it became a very vivid and tangible reality in his life, and we say to ourselves, "Oh I wish that I could get into that atmosphere!" Sometimes I do. I have

fleeting glimpses of it, but as a continuous experience how I wish that I could enter in! Wish? You and I may have our wish if we want it, beloved. We can have it if we care to go after it and pay the price of cutting loose from all other friendships, from all other loves and the presence of all others to get into the presence of God and stay there. We look on with awe and wonder at such a holy and separated life as Madam Guyon's, and as we read her wonderful musings we say, "Oh that I might have that blessed experience!" We may have it, beloved, and higher heights and deeper depths than Madam Guyon ever attained to, may be the portion of the saints in these days because of the greater light that is now shining forth. "At evening time it shall be light." The eventide has come and God is pouring His light upon His people with lavish hand as He never has done before. The attainments of Madam Guyon are only in the third heaven, so to speak; but you and I may reach up and up and up into the very seventh heaven of God. Let us keep our eyes open to the vision. Let us take all the light that God sends us. In these days there is a possibility of shutting our eyes to the light, of closing doors, of refusing to see what God wants us to see, and the moment we do that we begin to die spiritually. But, beloved, with every avenue of approach open this morning, let us keep pressing on into God, not discouraged, but mightily encouraged to press on into all His fulness as we have the promise in Christ Jesus. God save us the vision and keep us from beginning the down grade. We must be saved from such a calamity. We must press on into God.

A Home of Rest

There is another little thought in Prov. 30: 24, "There be four things which are little upon the earth, but they are exceeding wise." When it comes to little things I suppose you would like to include yourself and say there are "five"; though I fear there are not many of us who would care to add the remainder of the passage and say we are exceeding wise. "The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces."

The "ants," the "locusts," the "conies," the "spider,"—little things but exceeding wise. "The conies are but a feeble folk, yet make their houses in the rocks." This is a fit repre-

sentation of the people of God in their own capacity and in the shelter that God provides for them. The conics are a feeble folk, but they dwell in the abode of steadfastness; they are in the immovable, indestructible rock, and they make that their hiding place. Do you see your hiding place this morning? We are a feeble folk; when we are left to ourselves, so feeble, so helpless, so good-for-nothing, but praise God, we have a hiding place in the Rock this morning, and that Rock is Christ. Hiding in that blessed Rock, we don't have to go out, even for a drink of water, for the Rock has been smitten and the living water flows forth from its very heart.

David in his retreat in the cave of Adullam longed for a cooling draught from the well by Bethlehem's gate. None other could satisfy. Nor can the thirst of the soul be assuaged by any other potion than the blood which is drink indeed, that living stream which abundantly satisfies.

Nor do we need to go forth in search of food, for the Lord Jesus is meat and drink to His people. In these days we are so conscious of the attacks of the enemy, the pressure of this evil world, the pressure of that triumvirate of evil, the world, the flesh and the devil, that there is only one safe hiding place for you and me, and that is where the conics find a refuge, in the rock. Praise God this morning for the great Rock in a weary land that casts its shadow upon us. When the heat of the noontide seems likely to blast and wither us up, thank God for the shadow of the great Rock, the little sanctuary prepared for His own. Hidden away in Him the darts of the wicked cannot penetrate. The flinty rock is impervious to every attack of the enemy.

The Churning of Milk

There is still another thought in the 31st verse of this same chapter, very homely, but I think you will all understand it. "Surely the churning of milk bringeth forth butter!" There has to be a stirring up, a continual commotion in that churn, of the milk of the kine, but out of that churning, out of that commotion, out of that plashing together, back and forth, there are taken the very finest elements of the milk and it becomes butter to eat. "Surely the churning of milk bringeth forth butter!" We are in the churning boat these days, a seething mass; everything coming upon us, religious thought apparently in commotion, and we are inclined to wonder what will be the end of it

all, but God can bring good out of it. The oily globules are being separated and brought together. God will bring gladness out of all the experiences of these days. He is bringing out the butter. We would rather be quiet, undisturbed, just like the pan of milk. But you will never get butter out of it if you just let it set. It is only as it is put into the churn, plashed and churned and set in commotion that the butter, the richest of the milk, is evolved, until that which is left is fit only to be discarded. God is churning you up, beloved. Is He getting much butter out of you? The prophecy of Malachi speaks of the refining of silver. The Refiner has the crucible on the fire, and His purpose is to refine the metal, get rid of all the dross. As He holds it there in the crucible over the hot flame it begins to boil. It is churning and churning, but as it churns there appear on the surface little bits of dross; the scum, the dirt, the impurity comes to the top and the Refiner patiently skims it off and discards it. He holds the crucible over the fire until the churning process is completed. When will the churning be done? When the Refiner is able to behold His own image in the molten metal. You are in God's crucible these days, in His churning boat. Presently the dross will all be cleared away, skimmed off by the great Refiner and Purifier of silver. You say, "How long, Purifier? It is getting pretty hot down here," and the reply comes back, "Not long, now, child." Just a little while and the lineaments of that blessed face will appear in the molten mass and when these appear the testing is over. He has His moulds ready. He pours us out into His moulds and we are like Him. You say the refining process is pretty hard. What else did you expect in order to be transformed into His blessed likeness? We have not gone this way before. It is a new way; it is an untried way, but, blessed be God! there is one with us in the way and He is going to bring us through. So try not to mind the churning and the boiling, for that means the getting rid of the dross and the impurity, and the bringing out of the reflection of Christ in your life and mine.

"Surely the churning of milk bringeth forth butter." In these days we are in the churn of doctrinal discussion and so-called revelation, but there is butter coming out of it all. If we are determined to have butter instead of buttermilk, He will give it to us. He will not permit us to be deluded by any false teaching, but will bring us out more settled and built up in Him than ever we could have been without the churn-

ing process. Let the false doctrines go. He will bring butter out of the churning pot when He gets through. Do you feel as if you are in the churn and know not which way to turn? You don't have to turn. You don't have to do the churning. You don't have to make the butter. No, the butter will be made out of you. Just stay in the churn, that is all. Someone will give you a slap over here, and someone over there; somebody will say something about you. Never mind, the butter is coming. Somebody is maligning you. Trust it all to your Vindicator. Let us get rid of the milk and have the nourishing butter. You say, "It seems as if my way

were hedged up." Let it stay hedged. Don't try to get out of the churn until you have gotten the lesson God wants you to learn. He will separate the butter from the sour butter-milk. Don't try to get out of the experience before God's time has come for releasing you. Just stand still and see God work, and when He gets through there will be butter in your life. "Butter and honey, shall he eat." May we bring forth butter and honey to the glory of God. Don't forget the homely illustration of the butter and the churn when you get into a hard place. Just stand still and let God bring you out of it.

A Call From the Regions Beyond

Laura Gardner, Nanpara, U. P., India



ET me quote a passage from Pastor Andrew Fraser's sermon on "The New Theology," as printed in the May number of The Latter Rain Evangel.

"We might spend our time like the Athenians continually telling or hearing some new thing. All the while a world is going down to darkness and to death, and we stand idly looking on, absorbed with our philosophical speculations. May God help us! May He stir us up to realize the responsibilities which we bear in regard to a lost world, and to really believe that the King's business requires haste. The devil is doing his best to hinder us, but we must pass on . . . and press on to victory for the exaltation of our ever glorious Lord."

Would to God I could shout these words the world around and cry them into the ears of every Pentecostal brother and sister, yes, and of every Christian in the whole world! Could they but stand where the missionaries stand and see the thousands going down to death without a knowledge of Christ and His salvation; could they see the souls, souls, souls everywhere searching and crying out for light and truth, could they realize the awful hunger of human hearts as the missionaries see and realize these things, there would be a humbling before God and a putting away of these useless controversies over doctrinal points and a crying out to God for these lost souls. They would be more occupied with getting the simple Gospel story of salvation before the lost ones than with arguing non-essentials, or spending time on "new revelations."

What the world needs today is Christ. What the heathen needs today is Christ, not philosophy or doctrine. There is not money or men enough

these days to meet the growing clamor among the heathen for the "true light," and yet we hear of those at home who ought to be absorbed in getting souls saved and ready to meet our soon-coming Lord, and in getting the Light into the "dark places of the earth" spending the little time that is left to us in useless controversies and contentions over some new doctrine.

O friends, the doctrine that Jesus died to save sinners, and what that salvation means, is doctrine enough for the world today, and yet there are thousands dying without ever having heard of Jesus. How can we who have the light stand idly looking on absorbed in philosophical speculations! Let me beg of you all to rouse yourselves in behalf of the lost, and God will take care of the doctrine.

Could I bring each of you into our compound and give you a look about at the ten villages within sight without a single Christian in any of them, and then give you a view of the several hundred just such other small villages within a radius of ten miles with no Christians, you would not wonder at this plea.

No, not one Christian in all these villages, but hundreds of hungry hearts, hungry for something true and pure and holy, yet finding no satisfaction in their own religions. These are some of the "other lost sheep" for which Christ died and for whom He yearns today. Every missionary in India, China, Japan, South America, and in all the unevangelized parts of the earth could tell you the same story, and every one would say no! no! no! no time for philosophies. Christ's return is too near, we must be getting souls ready to meet Him. And if we missionaries, why not you also? May God help us all in these last evil days.

The Latter Rain Evangel

3616 Prairie Avenue - - - - - Chicago, Ill., U. S. A.

Published Monthly on the Fifteenth by
The Evangel Publishing House

Subscription Price

TO ANY PART \$1.00 (4s-2d) per year in advance
OF THE WORLD .50 (2s-1d) six months in advance

To those wholly engaged in the work of the Lord
Seventy-five cents (3 2d) per year in advance

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express or postal orders payable to The Evangel Publishing House.

Contemporaries wishing to copy any article from this paper will kindly add "LATTER RAIN EVANGEL," Chicago, U. S. A.

Entered as second-class matter, April 8, 1909, at the Postoffice Chicago, Illinois, under the act of March 3, 1879.

A cross opposite this note means your subscription expires with this number.

Notes

LETTERS come to us continually telling of increasing blessing received through the pages of THE EVANGEL. A stranger writes: "I was visiting my sister and read the first article in the July number, and cannot afford to do without such a blessed paper. Enclosed find my subscription."

Another writes: "When I read the talk of Sister Brown's in the July number of your paper the Lord poured me out like water. I wept all day and got a picture of myself I never had before. Fifteen years a missionary in a big city, I became so immersed in my work and was such a big soldier for Jesus, that God took me out of that kind of work and gave me the hardest job I ever had, with so many heart-breaks in it I longed for death to end my sufferings. Will you please put it in tract form and send me fifty of them. I am enclosing draft for \$-----."

These and similar letters are a continual surprise to us, and yet when we contemplate that the sermons contained in THE EVANGEL are born in prayer and given under the anointing of the Spirit, we are not surprised.

Many of our readers are very desirous of working for the Lord. They cannot do it in any better way than by scattering good literature. They no doubt are often tempted to think, "If I could preach like Brother So-and-so, I would be accomplishing something for God," but while we are not all called to preach we can send out the message God gives through others, and when

souls are blessed and healed through it, the sowers will share in the reaping. We call special attention to the article on page 17. Had it not been for that one copy of THE EVANGEL distributed by an evangelist in Kansas, the sister who lay dying in this city would doubtless never have known of Jesus the Healer, nor she and her family of the joys of salvation. They are now telling the story to others, and many hearts will be touched to know of the wonderful love of God which wrought a miracle in one at the very gates of death. The evangelist may never know in this life the result of that little seed-sowing, but when the rewards are being given, he will see how that little act brought forth fruit. Are you willing to "sow beside all waters" without seeing the result, knowing that the Lord will be true to His Word and give the increase?

Ask God to lay some friends on your heart for whom you might subscribe for six months or a year. Or send for a roll of Evangels to distribute in His Name. We have an extra supply of June (Convention) number and will send out twenty for \$1.00 while they last. Let us have your order now, and distribute them prayerfully.

* * *

An Intercessor Leaves the Rank

THE Church has suffered a great loss in the death of our beloved sister and co-worker, Miss Henrietta E. Muzzy. She went to be with her Lord whom she loved and served so faithfully, on July 12, 1915, at the age of seventy-three. While she had not been well for some time, the immediate cause of her death was a stroke of apoplexy on July 10th. After a brief illness of thirty-six hours, during which time she never regained consciousness, her spirit went to God.

She was associated with the Stone Church from its beginning, and with the advent of Pentecost into her life, her usefulness was greatly enlarged through the spirit of intercession which God gave to her. Though largely shut away from many avenues of usefulness, through her deafness, God turned this affliction into a blessing and doubled her ministry in the prayer-life. She had not the distractions of sound to hinder the operation of the Spirit and all the desires of her soul found expression through this channel.

The Stone Church and its pastor are not the only sufferers through the transition of this prayer-warrior. None will feel her home-going

more keenly than our workers on the foreign field. Having spent some years in India, in a faith work, she knew the privations and the testings which come to the missionaries and knew how to pray for them. Night after night and often during the day her soul went up to God in intercession for the workers in the harvest fields of the earth. She always loved to pray for India, but as God enlarged her vision, Africa, China, South America and Central America shared equally in her intercession. Often she would come into The Evangel office to learn of news from the field; acquaint herself with its conditions and needs that she might know how to pray. More than once, she has said, "I was kept awake for three hours last night praying for Africa. Have you any news?" Her influence through her prayer-life and large correspondence, has been world-wide, and only God can fill the vacancy. We believe that the prayers which have been piled up by our sister during her earthly mission will not be unanswered, and the great ingathering from the heathen world will be a part of her "joy and crown of rejoicing."

* * *

God Working in Chicago

WHEN God takes one man away He has another to fill his place. Elder A. T. Rape, one of the young brethren who was ordained at The Stone Church about a year ago, and who, with Mrs. Rape, has been holding evangelistic meetings in Southern Illinois and Indiana, was held in the city a few weeks after our May Convention. On Brother Mitchell's leaving for the evangelistic field, the Pastor asked Brother Rape to assist in the summer's services.

God is blessing not only the public meetings which are being held, but He is especially using the personal efforts of the ministry and the laity. He is bringing people into the homes to be saved and healed, so that it is common to hear expressions like these: "A woman was saved in my home today"; "God healed and saved a man we visited this afternoon." God is confirming the word by signs following. He is bringing entire families to Himself through the conversion and healing of a single soul. Last fall a woman was saved. She immediately began witnessing to her children and praying for them, but her efforts seemed fruitless. Some few weeks ago she was stricken with appendicitis in its worst stage, and the Lord healed her when dying. Two of her children were witnesses to her healing, and her daughter-in-law im-

mediately gave herself to the Lord. A week or two later another daughter-in-law became converted, and a few days ago as they were praying in the home, the son came into the prayer-circle and wept his way to Calvary.

* * *

A sister asked Brother Rape to call on a woman who had been sick for six months with rheumatism. He went to see her and talked to her about her soul. She told him that while she had been a member of the Methodist church since she was a child, she had no real experience in her heart. They united in prayer for salvation and healing, and she cried to the Lord to forgive her. He saved her soul and touched her body. As Brother Rape left the room one of her daughters came to the door and he asked her if she was saved. She said she was not, and when he asked her if she would not like to be, the tears streamed down her face; they knelt down on the door-step and the Lord saved her. The mother arose and dressed after Brother Rape left and when her husband came home he was surprised to see his wife up and healed. When they told him the Lord had healed her and saved them both, he said he would like to have someone come and pray for him. He sent word to the Church that he would like to have the man who prayed for his wife come back and pray for him that he might be saved. A few workers went to his home one evening and he and another daughter gave their hearts to God—the entire family are now saved.

* * *

A woman came into the Divine Healing Meeting, leaning on a sister, and also using a cane to support herself. At the time of prayer she was assisted to the altar; her arm was paralyzed and she was unable to raise it, but after prayer she was commanded to raise it in the name of Jesus and was able to lift it above her head. When she arose to go to her seat she left her cane on the altar, and walked out of the church unsupported.

* * *

A call came from a woman whose nephew had been hit on the head by thugs, and found unconscious in front of his own home. He was unconscious during the entire night, and the next morning Brother Rape visited him. He felt led to cast out the demon and left him, leaving word that if he regained consciousness, to send for prayer again. When the demon came out, his wife said it tore him, so that he was quite violent, after which he became perfectly quiet and restful. The next time he was visited he

said he thought he was saved because he had belonged to a church for years, but realized he was backslidden in heart. He and his wife both called upon the Lord and both were saved. He went back to work the next day. They have now erected the family altar and the Lord has become precious to their souls.

* * *

While a young man was driving a nail it flew into his eye-ball, making an incision on the edge of the pupil. He was taken to the hospital and his eye was scraped. At first the doctor thought it would be restored, but in a few days it grew rapidly worse. The physician said the ball of the eye was soft and would have to be taken out; that if allowed to remain in, it would affect the other eye. The young man had been somewhat unconcerned up to this time, but when he realized it was serious he became quite exercised and determined to trust the Lord. He came to the Divine Healing meeting on a Wednesday afternoon and as he was anointed with oil and prayer offered, a number of the workers were specially burdened for his healing. The power of God came upon him and flooded him. He felt the fire of God penetrate the eye and the pain left. He believed the Lord healed him then. He was obliged to see the physician the next day who was astonished to find him so much better and told him he would not now need to have the eye removed. His eye is practically healed, and he can now see from it.

He speaks enthusiastically of the great spiritual blessing he received at the Divine Healing meeting. He said the Lord gave him a fresh baptism and flooded his soul with glory.

* * *

The Stone Church is world-wide in its sympathies and its influence, and while many of our adherents live at great distances, yet they are not forgotten. If they pass out of our minds, the Holy Spirit is faithful to bring them to our remembrance in time of need.

Some months ago one of our congregation moved to a distant state and little has been heard from her since, but one of the sisters came to the Pastor a few days ago and said, "What was the name of that sister who went East to keep house for her son?" The Pastor told her and then she told him of a dream she had in which she saw her with her hand over the region of her heart, evidently in pain. In the morning when she awoke the dream came before her and the Lord gave her a burden of prayer for this sister a thousand miles away. Brother

Fraser wrote the sister a letter telling her of the dream and the prayer and assuring her of our willingness to stand with her should there be any physical need. A letter came back stating that she had been to Brooklyn to attend a meeting and the day being warm she went without her wraps, but on returning home she had become chilled and had an attack of pleurisy. She suffered much pain and though a friend wanted to do something to relieve her she refused all earthly help, for she had known the Lord as her Healer many years. In the morning she was healed. She praised God that in her extremity He led one of His children to stand in prayer for her.

* * *

Signs Following in Milwaukee

EVANGELIST Hardy W. Mitchell, who spent several weeks in Milwaukee, Wisconsin, gives us a few items of interest concerning the revival being conducted there by the Pastor, C. B. Fockler, assisted by Brother Bosworth, E. N. Richey and other brethren.

"The Lord placed His seal of approval on the first service by wonderfully healing a man who had been hurt and left crippled by an automobile. An account of his healing was published in the secular press the next morning.

"The saints were inspired to believe for a heavenly influence to settle down on the place and for every sinner to be affected by it. It has been as they believed; with very few exceptions every sinner who came into the meeting has been convicted and converted. A woman was brought out of her sick bed about seventy-five miles on the train and carried into the meeting. She had a tumor and had not been able to eat anything for three months except orange juice and a little baby food. The moment hands were laid on her she was healed and baptized in the Holy Spirit. Her first meal after her healing consisted of beefsteak and biscuits. She has been at each meeting since, testifying to what the Lord has done for her. A little boy who was brought in a wheel chair was instantly healed, and was able to run all over the place. He is walking all right now.

"The altar has been filled continually with from fifteen to fifty. Many of these are Lutherans and Roman Catholics and God is saving and baptizing them. Sunday night, July 25, we had a most wonderful meeting. At least seventy-five came to the altar; eleven were struck down by the power of God and held for hours with visions of heaven and hell, and given warnings for the unsaved."

Miss Jessie Wengler, who is an active worker in the revival, sends us the following report:

"Like in the olden times when they heard that Jesus was to 'pass that way' they thronged

Him, some but to touch the hem of His garment. So night after night in Milwaukee, hungry and thirsty souls press their claims and many have rejoiced at the touch from His hand, many have tasted and found that the Lord is good.

"Sweet assurance was given to some whose hearts had been doubtful. One young lady who had never felt quite sure that her name was written in the Lamb's Book of Life, while praying was carried away in the Spirit and walked the streets of gold. Jesus led her to the Lamb's Book, opened it and handed her a golden pen. He asked her to write her name, which she did in letters of pure gold. Her soul was flooded with glory and her doubts vanished.

"A poor woman in the depths of despondency—her husband blind and a drunkard, she a cripple, paralyzed from the hips down, wasting away with consumption and walking with the aid of crutches, was on her way to the river to drown herself. Hearing the singing at the street-meeting, she stopped. They sang and talked about Jesus and His power to save and heal. Instead of going to the river she came to the meeting at the Hall and plunged into the life-giving current that never runs dry. She found the stream that flows from Calvary sufficient for all her sins and all her diseases, and went away without the aid of her crutches, leaning on the arm of Jesus and filled with that peace that passeth understanding.

The Spirit of Controversy Destroys Passion for Souls

Experience of Christmas Evans

THE minister of the Gospel who allows himself to be drawn away from the great work of salvation for which the church of Jesus Christ was founded, to contend or quibble over doctrine, and to magnify any particular truth out of its due proportion, will be sure to become warped in his soul, lose his vital communion with God and the keen edge of his experience.

We are creatures of extremes. We see a certain truth and immediately we build up a doctrine from it, magnify that doctrine out of all proportion, and end by creating a new sect. But in order to build up that doctrine we think we are chosen of God to tear down others, and so the spirit of strife is engendered, personalities indulged in and contentions end in bitter enmity. "Behold how great a matter a little fire kindleth." The church leaves her great mission of preaching the "Lamb for sinners slain," to preach "Christ of contention," and He is crucified afresh in the house of His friends. Sinners and nominal church members look on in disgust and sink back into their sins, failing to find in the lives of Christian leaders a practical demonstration of the

"The following is an account of an incident which happened some time ago, but is worthy of a place here. The story is well authenticated:

"A little girl twelve years old, after being baptized in the Spirit would for hours be apparently in another world. Both her hearing and her speech were taken from her and she was not able to talk to her mother and others. Her father, an unsaved man, was the only one to whom she could talk. This so convicted him that he gave his heart to God. The Lord talked to the child and told her she was to go to a deaf and dumb school, where He would use her for His glory. When she had been in the school for three days she had mastered the deaf and dumb language, to the amazement of her teachers and others. The principal of the school said that no pupil had ever learned the language in less than a year and a half. As soon as she had the language she began teaching and testifying both to the teachers and pupils. A few of the teachers and many of the pupils were saved. Some were healed and allowed to go home. While at the school the Lord spoke to her and told her to visit a blind institution. She obeyed and spake as the Spirit moved upon her and five blind men were healed, three of whom were deaf and dumb.

"This child remained deaf and dumb throughout the school term, from September to June. When she returned home in June both her hearing and speech were restored."

precepts of Jesus. Hence salvation is at a standstill while leaders divide the flock.

Over and over again this has been the experience of the Christian church; she suffers more from her friends than from her enemies. Oh that we might learn from the experiences of great men in the past and avoid the snares that brought leanness into their souls!

Christmas Evans, who was called the John Bunyan of Wales, a flaming evangelist and the instrument through which great numbers were swept into the kingdom, tells of a dark spot in his life when he left the work of soul-saving to which God had called him, to engage in a controversy over Sandemanianism. This seems to have been a form of extreme Calvinism, amounting to fatalism, depriving man of moral responsibility. The leader of the sect was a brilliant and cultured orator, and for years Christmas Evans labored and preached to counteract his teachings. We might argue he had a right to contend in the face of such palpable error, but we don't read that it brought any result but disaster to his soul. When he betook himself to

prayer, the Spirit of God began to work among the churches that had been soured over the controversy, and the salvation of souls again became their all-consuming passion.

Mr. Evans said, "The Sandemanian system affected me so far as to *quench the spirit of prayer for the conversion of sinners*, and it induced in my mind a greater regard for *the smaller things of the kingdom of heaven than for the greater*. I lost the strength which clothed my mind with zeal, confidence and earnestness in the pulpit for the conversion of souls to Christ. My heart retrograded, in a manner, and I could not realize the testimony of a good conscience. Sabbath nights, after having spent the day exposing and vilifying with all bitterness the errors that prevailed, my conscience felt as if displeased, and reproached me that I had lost nearness to and walking with God. It would intimate that something exceedingly precious was now wanting in me. I would reply that I was acting in obedience to the Word; but it continued to accuse me of the want of some precious article. I had been robbed to a great degree of the spirit of prayer and the spirit of teaching."

Mr. Evans thus describes the effect of this controversy upon his people:

"The Sandemanian spirit began to manifest itself in the counties of Merioneth, Caernarvon, Anglesea, and Denbigh, and the first visible effect was the subversion of the hearers, for which the system was peculiarly adapted, intimating as it did, that to Babylon the crowd of hearers always belonged. We lost in Anglesea nearly all those who were accustomed to attend with us; some of them joined other congregations, and in this way it pulled down nearly all that had been built up in twelve or fifteen years, and made us appear once again a mean and despicable party in the view of the country.

Mr. Evans had been for a long time during this controversy, destitute of all religious enjoyment, or to use his own expressive phrase, "as dray as Gilboa," when he experienced a remarkable refreshing from the presence of the Lord. The following account is extracted from his Journal:

"I was weary of a cold heart towards Christ and His sacrifice, and the work of His Spirit—of a cold heart in the pulpit, in secret prayer, and in the study. For fifteen years previously I had felt my heart burning within, as if going to Emmaus with Jesus. On a day ever to be remembered by me, as I was going from Dolgelley to Machynlleth, and climbing up towards Calair Idris, I considered it to be incumbent upon me to pray, however hard I felt my heart and however worldly the frame of my spirit was. Hav-

ing begun in the name of Jesus, I soon felt, as it were, the fetters loosening and the old hardness of heart softening, and, as I thought, mountains of frost and snow dissolving and melting within me. This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joy of His salvation; and that He would visit the churches in Anglesea that were under my care. I embraced in my supplications all the churches of the saints and nearly all the ministers in the principality by their names. This struggle lasted for three hours: it arose again and again, like one wave after another, or a high-flowing tide driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body and soul, gifts and labors—all my life, every day and every hour that remained for me—and all my cares I committed to Christ. The road was mountainous and lonely, and I was wholly alone, and suffered no interruption in my wrestlings with God.

"From this time I was made to expect the goodness of God to churches and to myself. Thus the Lord delivered me and the people of Anglesea from being carried away by the flood of Sandemanianism. In the first religious meeting after this I felt as if I had been removed from the cold and sterile regions of spiritual frost into the verdant fields of the divine promises. The former striving with God in prayer and the longing anxiety for the conversion of sinners, was now restored. I had a hold on the promises of God. The *result* was, when I returned home, the first thing that arrested my attention was that the spirit was working also in the brethren in Anglesea, inducing in them a spirit of prayer, especially in two of the deacons, who were particularly importunate that God would visit us in mercy, and render the word of His grace effectual amongst us for the conversion of sinners."

Blessed results followed this getting back on the main line. May the Lord give us the humility and the grace to follow the example of this saintly man of God!

* * *

"TELLING THE LORD'S SECRETS," with four other equally good addresses by Daniel Awrey are now issued in booklet form. We have had more requests to have the article on the Secrets of the Lord put into tract form than anything we have ever issued. It has been copied by a number of Pentecostal papers, and translated into the German language.

The other addresses, "How God Develops Us," "The Finest of the Wheat," "Filled with His Will" and "The Use and Misuse of the Spirit's Gifts," are equally good and especially helpful to the Spirit-filled Christian in these days. Issued in attractive paper cover. Price 10 cts. for the entire booklet, four for 35 cts., eight for 70 cts.

Healed of Peritonitis when Dying



AN evangelist traveling with his wife and daughter through the state of Kansas, sent for a roll of *Evangels* to distribute. One fell into the hands of some women living in Wichita, who were hungry for God, among them a Methodist sister who believed in Divine Healing. This woman had a sister living in Chicago, and her friends said to her: "Sister W. when you go to Chicago you must look up The Stone Church and see what this is." In a wholly unexpected and unforeseen way she was summoned to Chicago. Her sister, Mrs. Markwell, was dying of peritonitis. She had spent two weeks in the hospital and her doctor advised an operation, but another doctor who was consulted said she would die under the anesthetic. She was eighteen days without food, and eight days without a drop of water, and the physicians said she was the sickest woman among four hundred in that hospital. They gave her up to die and her husband telegraphed to the sister in Wichita, Kansas, telling her of his wife's condition. She at once called together her most spiritual friends and they held on to the Lord for her life, until nearly morning. When the doctor came to see her the next morning he was amazed at her improvement, and said she must have been communicating with the angels. He still had no hope for her recovery and told her she might be taken home. She felt she was too sick for the trip but he, feeling she would die, was rather anxious to have her go.

After reaching home she kept getting worse and began to have sinking spells, so they telegraphed her sister at Wichita to come at once. When she reached Chicago she told them she wanted to look up The Stone Church but they advised her to be careful about getting into anything that she didn't know about, and she dropped the matter. Shortly after that she was taken very ill with acute indigestion. She fell prostrate on the bathroom floor and was perfectly helpless, not able to move, and all the time suffering intense pain. Mrs. Markwell, lying in the next room thought her sister was dying, yet was unable to get to her because of her own helpless condition. Several times she heard her say, "I will do it, Lord, if You will just relieve me of this pain. I will obey You." She lay there on the floor for three or four hours, until Mr. Markwell came home when he lifted her to a couch. She said she didn't want a doctor, but wanted somebody from The Stone Church to

come and pray for her. The only name and address she had was that of the *Evangel Publishing House*, and she had them write to us asking for someone to come and pray for her. Then she prayed that if our work was not of the Lord, no one should come, but if this work was owned of Him, He should send someone. As soon as the letter was received, Brother Mitchell went and prayed for her, and she was immediately healed.

The way was not open at that time for him to pray for Mrs. Markwell, but he went again later and prayed for her; Brother Fraser also visited her, and the Lord touched her body. She was still seriously ill, and one evening while a sister in the church was visiting her she was suffering great pain. They prayed and God wonderfully manifested Himself. The suffering woman who was unsaved, began praising the Lord, and her husband, also unsaved, was deeply touched as he saw the power of God fill the room and his wife completely delivered from pain. Mrs. Markwell had promised the Lord when in the hospital that she would serve Him if He would spare her life. Twice before she had given Him this promise; once when her husband was sick and again when she had pneumonia, but each time she had failed to keep her vow. Now she realized with a heaven-born conviction that this was her last chance and unless she heeded the call she would lose her life. She gave herself to God, her pain left and she slept all that night. It was the first time she had been free from pain and slept well for nearly three months. Then she commenced to gain strength and was soon out of bed. She began to put on flesh and in a short time gained twenty-two pounds. She had weighed one hundred and sixty pounds before her illness, and in those fifteen weeks of suffering was reduced to a hundred. She continued to improve, but never was completely healed until she obeyed her Lord in baptism. She came up out of the baptismal waters completely healed and has not had a touch of the trouble since.

Her husband and daughter both gave their hearts to God. This affliction which forecast such ill upon their family was the means of bringing them all to the foot of the cross. They are regular attendants at The Stone Church and filled with gratitude to God for His providential leadings which not only revealed to them a Savior, but One who has power to heal the body. This blessing came to them as a family through one copy of the *Evangel*.

Three False Standards of Deep Spirituality

A Shout in Church no Atonement for an unholy Tongue at Home

E. E. Shelhamer, District Elder of the Free Methodist Church, Atlanta, Ga., in The Stone Church, June 22, 1915



PRAYED a prayer about six or eight miles long tonight, as I was coming along in the car. I asked the Lord what He would have us say as the foundation for His message to this people. Being a total stranger to you and not knowing the lay of the land I was compelled to depend wholly on the Lord and I am glad when I have to do that.

A part of the sixth verse of the eighth chapter of Romans was suggested to my mind; the whole verse reads, "To be carnally minded is death, but to be spiritually minded is life and peace." I want to speak on the latter part of the verse, "To be spiritually minded is life and peace." I presume the most of us present are desirous of being spiritually-minded people in the highest sense of the word. We either profess to be such or we are following on to know what it is to be spiritually-minded. Now as we aim at this high ideal we get various conceptions of what constitutes deep spirituality. Nearly every movement has some particular thing it lays stress upon more than others, some particular test of fellowship, some standard that with it constitutes a sure sign of spirituality. I know our people do, and I think some of the standards that our people hold up as sure tests of spirituality are false. I do not know if such is the case with your people, but it is easy to stress some particular thing, plainness of dress, demonstration, or a dozen and one things as a sure test of what it means to be filled with all the fulness of God. I am going to bring you, as the Holy Spirit has brought to my mind, three false standards, and then I will notice three good standards or sure tests of deep spirituality.

What are some things that many good people mistake as being sure signs of deep spirituality? The first, is noise or emotion, the second, is knowledge or discernment, the third, is zeal or outward religion, good works. We say that the first is noise, or emotional religion. There are many good people in the world who have mistaken ideas along these lines; we find them in the Free Methodist Church, for I do not believe in being sectarian and I preach these same things to our people, some of whom I see here tonight. If I can I am going to preach every

Free Methodist under conviction, myself included.

Now you can have all these three standards I have mentioned, three false conceptions of spirituality, emotional religion, knowledge or discernment, zeal and good works—you can have every one of these and yet not be spiritually minded, but you cannot be spiritually minded and be void of these. As sure as you have deep spirituality, more than likely you will have one or all of these.

Some pilgrims size up a preacher that if he makes about so much noise and storms around, it is a sign he has a good case of holiness and is a deeply spiritual man; they size up a meeting that unless there is a lot of shouting and storming around, it is a dry affair—that preacher doesn't amount to much, he didn't storm around and clap his hands; he lacks the fire. I might relate to you a little incident. Years ago I was connected with a movement known as the Pentecost Bands. We had in one of the Bands a good sister and through the day in the Band home she would get tried about something, on wash-day or ironing day, or certain other days about having too much work, and she would get tempted and tried with the other workers, and would pout and get sullen and morose, a half or two-thirds of the day, stay upstairs in her room and pout because she wasn't appreciated or noticed, or because she had too much to do. Then a half hour before the service in the evening she would realize she couldn't go to the meeting and "cut a big swath" after acting thus all day, so she would come down-stairs and say to the workers, "I am sorry for the way I behaved; please forgive me, I will not do so anymore." Then after having confessed she would go upstairs and have a big time praying and shouting and go to the service where she would exhort and pray and shout, and this is the way the most of the people sized it up: "Mary M. has more religion than all the other workers put together. She has the fire. If the other workers would pray and exhort and get blessed like Mary we would see something done here. It takes her to bring the fire down." The facts were that Mary M. was backslidden two-thirds of the time. She was gifted in prayer; she could carry you to the skies; she

was tactful, would know just when to speak to souls and just when to start a song that would unlock things when they were as tight as a drum; you know it means a good deal to unlock things in a meeting and she had that gift, but she didn't have as deep spirituality as the others on the platform. Remember this, that a big shout in the church will never atone for an unsanctified tongue around home. You can shout all you please and see visions, and tell wonderful things; you can preach like Gabriel, but if you do not have grace enough to hold still around home and keep sweet under pressure, I do not give a snap for how you talk or what you say in public. Noise and emotion are not sure tests of deep spirituality. Understand, I am not opposed to demonstration, our people think I am too much given to demonstration. I believe in it. If you get to shouting here and there is any God in it you will find me joining in, but I do not believe in calling human joy, divine. There is such a thing as having human exhilaration, singing these good songs creates a good atmosphere, and good music will make any one feel elated or ecstatic, but good feeling is not religion, though religion is good feeling.

That girl on the dance floor says, "I feel so good I cannot keep my feet still," but she is a million miles from saving grace, and we must get away from the thought that a man who has the biggest lung force and can make the most noise, is the deepest. It is no sign that one who can say smart, witty things, cute things, things that will bring the house down with a shout, is living close to God; not a bit of it. He may just be a natural actor, and may not have nearly as deep an experience as some one who says homely things and scarcely ever shouts or demonstrates. So if you hold up noise or emotion as a sure test of spirituality, you will go astray. I like to quote John Wesley, perhaps the greatest all-around man who has ever lived since the days of Paul; perhaps the most symmetrical character, and who set in motion the most wonderful truths that have ever been set forth since the writings of the apostles. He says this: "You must remember that there is nothing higher in religion than love. When anyone is telling you that he has attained to this or that blessing, this or that grace, if he means anything higher than more love, he is putting you on a false scent and leading you astray." He says, "You can attain to nothing here until you get to Abraham's bosom than more love to God and more love to your fellow creatures, and more soul love, soul passion for a lost world."

Many times people who are very ecstatic and demonstrative are like lurid fire, like a meteor that flares out, and yet there is a lack of gentle love and tenderness in their inner life.

Again, what is another false standard for spirituality? You want to know the truth, I am sure. I do. After I left old Wheaton College out here, though I had been preaching holiness and professed it a half dozen times under Free Methodist leaders, and they believed in a thorough work as a rule, yet I didn't succeed in getting the experience that satisfied the longing of my soul. Finally when I heard that wonderful man, Vivian A. Dake, preach how he had been a presiding elder for a number of years and had had sweeping revivals from one end of the country to another, and finally when he got a sight of the depravity of his soul, and he lay with his head at the mouth of hell three days and three nights, dying out to carnality and belching back into perdition through heart-rending confessions the carnal traits,—when I heard him preach, I said, "That is what I want. I have been trying to consecrate the old man out, I have been trying to get a great blessing, but instead of it being a great blessing it is an awful crucifixion we need; instead of its being ecstatic joy, it is inward smartings." I heard him make this statement more than once; he said, "I am bound to be right and conditions are out of the question, if I can hear a man who can preach me under conviction, I would prefer to sit under that man's ministry if I have to walk a hundred miles on the railroad track counting ties."

What is the second false standard of deep spirituality? Discernment, light. Simply because you may have a great deal of light or knowledge of the Scripture, is not a test that you are deeply spiritual. You may understand the prophecies, you may be able to explain many mysteries in the Word, and be void of what I am talking about. Where will you find a church that will surpass the church at Ephesus? I dare say you will not find one in this city or any city in the United States that would surpass the church at Ephesus for outward deportment, for light and discernment. Shall I read you a brief description of that church? Let us measure ourselves by it: "Unto the angel (that is the pastor) of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou

hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." Did you get that description? Here is a church of which it says explicitly that they could not bear those who are evil, not a single Sabbath-breaker belonged to them, not a single wife-beater, not a single theatre-goer, nor a Sunday newspaper reader—cannot bear anything that is evil; not a single horse-jockey, or trickster, not a one who would dodge giving the full weight over the counter, not one who would dodge paying his rent or board bill; none belonged to the church at Ephesus who would attend the County Fair or the circus, or the World's Fair—could not bear anything that the devil endorsed, "can not bear them which are evil;" he even goes on to say, "thou hast tried them which say they are apostles, and are not, and hast found them liars,"—what do you think of that? Here comes along a man who preaches straight justification by faith, preaches sanctification by faith; he may go further than that, he may speak in tongues, radical and straight, tears stream down his face when he preaches, he seems greatly concerned for the work of God, but this church at Ephesus listen to his preaching and they begin to inquire, "Where did you come from, Mr. A.?" "Oh, I am one of Paul's converts." "Is that so? This church at Ephesus was founded by Paul. That is a point of fellowship. We are Paul's converts too." "Why yes," he says, "I have just been up here with John in a great convention; in fact John ordained me, and the last words that Paul said to me, were, 'If you ever get around at Ephesus be sure and stop to see my children.' John said, 'I am sure you will find a people there who will receive the truth with open arms.'" "Oh if that is the case, if you were converted under Paul's labors, ordained by John, baptized in the orthodox way, and you believe in holiness and speak in tongues, you are all right," and they turn him loose. He goes ahead. He pronounces the "Shibboleth" all right, he preaches against every infernal thing, but after awhile this church that had discernment, say, "There is something wrong with this man. He shouts, he prays eloquently, he can just carry us up into the presence of God, but there is something wrong. I feel as though there were snakes all around here. Either he has two living wives or he abuses the one he has; or else he dodges his rent bills. There is something crooked about him." So some of the pilgrims cry out, "My God, he is rotten. He

came here posing as an apostle, as a holiness preacher, and there's something wrong." Finally they get around him, and some one sees a vision and says, "My back hurts me at the very place you hit your wife when you left her." And he says, "My God, they are telling the truth on me." This church had such keen insight of things, they knew the lines of demarkation so closely, they could try an apostle and find him to be a liar and a hypocrite. I would to God we had more such discernment now; we would keep a lot of bad and unclean men, dishonest men and trickster preachers who dodge their bills, out of the pulpit. Charles Finney says that any man who is dishonest in little things is not honest in anything, and any man who will dodge paying little bills and crowd down a washerwoman and get her to do it as cheaply as possible, isn't honest in big things. If he practices honesty in larger things it is for appearances, and not because at heart he is an honest man.

Now this church at Ephesus had discernment; they could test apostles or those who profess to be apostles, and didn't allow any evil in their midst. They were noted for their patience and their good works, their liberality; they had street meetings, committees to visit the poor; they were a well-organized church. I dare say you will not find a Pentecostal church in the city to equal the church at Ephesus for outward deportment, for zeal and discernment, and yet what do I read here? "Nevertheless I have somewhat against thee." What? You do not mean the big Stone Church people? Surely you don't mean the Free Methodist General Conference? What is it Lord? We are straight. We pay our honest debts. We believe in having the real thing. What is it Thou hast against us? Lord, we have tested more than one man who has come into our midst; we would get burdened for him and sometimes he would have to confess a lot of things." Yes, you can do all that and yet not have what I am talking about. I was at a campmeeting one time where a preacher came and took part. He preached away and some pilgrims got burdened; I saw seven men prostrated on their faces burdened for this man who was deceiving them. Finally a good sister came up and she began to scream, "Oh my back! my back! my back hurts at the very place you struck your wife when you left her. You have been posing as a single man, telling that you are not a married man; you left your wife and family. Dare you deny it before God?" He could not deny it, and he

raved and tore loose from them. They pleaded with him to get right with God, to make his confession and acknowledge his wickedness and licentiousness. I have seen that man preach eloquent and powerful sermons, with the tears streaming down his face, and yet he was a bad and unclean man. But what I started to prove was that you can have the gift of discernment, you can have a burden for one who has gotten away from God, and yet not have deep spirituality, for when other tests come up you fail to go through. So it is possible to have discernment, an insight to things, and be able to understand prophecies and much that is in this Book, and yet not be spiritually minded. There is such a thing as intellectual enlightenment.

Have you ever read Upham's interior life? Anything he wrote is worth reading. You can get it for twenty-five cents. Some preachers would rather have Dickens or Shakespeare, but this little book is worth twenty-five dollars if you have to work for it at twenty-five cents an hour. In it the author speaks of departmental religion. He says when the Holy Spirit begins to work upon the heart He seeks to do three things, and if you stop short of them you have simply departmental religion like these big department stores. You can buy anything from a cambric needle to a threshing-machine. You have religion in departments and you may not be well saved. The first thing that the Holy Spirit seeks to do when He begins operating upon the soul is to enlighten his mind. He is blind, but as he begins to see beauties in the Bible and his mind is enlightened, he loves to read the Bible, and he sees things differently than he formerly did. The second thing the Holy Spirit seeks to do is to quicken and stir his emotions so he begins to weep over his sins; he fears the thought of coming to judgment unprepared, fears hell and rejoices at the thought of getting to heaven. The Holy Spirit stirs his emotional nature so that when they sing the songs of Zion, he will weep, but Upham says you are not properly saved though your mind may be enlightened to see wonderful things in the Bible and though your emotional nature may be powerfully stirred and you weep and rejoice at the thought of going to heaven—you are not properly saved until the Holy Spirit accomplishes the third thing, and that is, *subdues and conquers your will*. Not until your affections are brought continually into harmony with God that you desire nothing but God, are you properly saved. A person may have a great deal of

emotion, a great deal of discernment and insight, and not be deeply spiritual.

What is the last false standard that many Free Methodist and Pentecostal people take as a sign of spirituality? Zeal and outward works. Many people are zealous for their belief. They will consecrate their money, and that is good; they will give a tenth, yea, more than a tenth; they will even go as far as the Seventh Day Adventists or the Mormons, or the Russellites: Sunday morning when we are asleep they have their agents out throwing their literature on our front porches, perchance sticking it under the doors. Tons of literature are circulated early in the morning, millions of dollars are expended in defense of their theories; they leave us out of sight when it comes to zeal. You can be very zealous when it comes to your theory; you can be as zealous as the Methodist preacher down in Georgia who got up and testified, "I have been so zealous in advancing the doctrine of the 'second blessing' that I have lost the first." You can do that. You can so fight for your particular view of the doctrine of holiness, you will lose the spirit of Jesus. I have preached all around the globe, in Pandita Ramabai's work in India, for the Pentecostal people in Hong Kong, China; some of the folks wondered why I came down here; I am saved from sectarianism, but when you see a person agitated, whether it be a Free Methodist in regard to plainness of dress—God help us we cannot be too plain provided we have the spirit of Jesus—but plainness without the unction and the glory is awful. You can be as plain as a pump handle and as homely; you can be as straight as a gun-barrel and as sour as a swill-barrel. I am glad to see plainness when there is the glory of God mixed with it, and you will suffer me to say that I am just a bit surprised here tonight that with the glorious truths you hold, some of you are not plainer than you are. But when you hold to any particular standard, whether it be plainness of dress, or speaking in tongues, or whatever it may be, and some one else opposes and contradicts you, and you allow yourself to become agitated and restless under opposition, we have to come to one of two conclusions: either your theory is wrong or you do not have enough grace to bring you up to your theory. Suppose I should get up here and denounce you (which I would not do, of course, in your place of worship) but if I should preach at you for some of your particular views, if you have what you profess, if you have the grace you are talking

about, you will not become restless and uneasy, and shout me down, or sing me down. You will be able to answer "never a word" like Jesus. And the same with others who have a high standard. When people slam them, if they haven't what they profess; if they haven't enough grace to hold still and be contradicted, they need to go to the altar. I don't care how

much they shout, or how plainly they dress, I don't care how much zeal you have, how you are noted for your good works and your liberality; these are good things, but you can have all these and not be deeply spiritual. They are false standards.

(The conclusion of this sermon, "True Standards of Spirituality" will appear in the August number.)

The Comrade in White

From Public Opinion, London, England, May 21, 1915



HIS mystical tale from the trenches is taken from *Life and Work*, the Church of Scotland magazine. No writer's name is given.

THE FRIEND OF THE WOUNDED.

"Strange tales reached us in the trenches. Rumours raced up and down that 300-mile line from Switzerland to the sea. We knew neither the source of them nor the truth of them. They came quickly, and they went quickly. Yet somehow I remember the very hour when George Casey turned to me with a queer look in his blue eyes, and asked if I had seen the Friend of the Wounded.

"And then he told me all he knew. After many a hot engagement a man in white had been seen bending over the wounded. Snipers sniped at him. Shells fell all around. Nothing had power to touch him. He was either heroic beyond all heroes, or he was something greater still. This mysterious one, whom the French called the Comrade in White, seemed to be everywhere at once. At Nancy, in the Argonne, at Soissons and Ypres, everywhere men were talking of him with hushed voices.

"But some laughed and said the trenches were telling on men's nerves. I, who was often reckless enough in my talk, exclaimed that for me seeing was believing, and that I didn't expect any help but a German knife if I was found lying out there wounded.

"It was the next day that things got lively on this bit of the front. Our big guns roared from sunrise to sunset, and began again in the morning. At noon we got word to take the trenches in front of us. They were 200 yards away, and we weren't well started till we knew that the big guns had failed in their work of preparation. It needed a stout heart to go on, but not a man wavered. We had advanced 150 yards when we found it was no good. Our captain called to us to take to cover, and just then I was shot through both legs.

"By God's mercy I fell into a hole of some sort. I suppose I fainted, for when I opened my eyes I was all alone. The pain was horrible, but I didn't dare to move lest the Germans should see me, for they were only fifty yards away, and I did not expect mercy. I was glad when the twilight came. There were men in my own company who would run any risk in the darkness if they thought a comrade was still alive.

"The night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm, as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that, even when I saw the gleam of white in the darkness, I thought it was a peasant in a white smock, or perhaps a woman deranged. Suddenly, with a little shiver, of joy or of fear, I don't know which, I guessed that it was the Comrade in White. And at that very moment the German rifles began to shoot.

"The bullets could scarcely miss such a target, for he flung out his arms as though in entreaty, and then drew them back, till he stood like one of those wayside crosses that we saw so often as we marched through France. And he spoke. The words sounded familiar, but all I remember was the beginning: 'If thou hadst known,' and the ending, 'but now they are hid from thine eyes.' And then he stooped and gathered me into his arms—me, the biggest man in the regiment—and carried me as if I had been a child.

"I must have fainted again, for I woke to consciousness in a little cave by a stream, and the Comrade in White was washing my wounds and binding them up. It seems foolish to say it, for I was in terrible pain, but I was happier at that moment than ever I remember to have been in all my life before. I can't explain it, but it seemed as if all my days I had been waiting for this without knowing it. As long as that hand touched me and those eyes pitied me I did not seem to care any more about sickness or health,

about life or death. And while he swiftly removed every trace of blood and mire I felt as if my whole nature were being washed, as if all the grime and soil of sin were going, and as if I were once more a little child.

"HE TOO HAD BEEN WOUNDED."

"I suppose I slept, for when I awoke this feeling was gone. I was a man, and I wanted to know what I could do for my friend to help him or to serve him. He was looking towards the stream, and his hands were clasped in prayer; and then I saw that he too had been wounded. I could see as it were a shot-wound in his hand, and as he prayed a drop of blood gathered and fell to the ground. I cried out. I could not help it, for that wound of his seemed to me a more awful thing than any that bitter war had shown me.

"'You are wounded too,' I said faintly. Perhaps he heard me, perhaps it was the look on my face, but he answered gently, 'This is an

old wound, but it has troubled me of late.' And then I noticed sorrowfully that the same cruel mark was on his feet. You will wonder that I did not know sooner. I wonder myself. But it was only when I saw His feet that I knew Him."

"HE WILL COME FOR ME TOMORROW."

"'The Living Christ'—I had heard the chaplain say it a few weeks before, but now I knew that He had come to me—to me who had put Him out of my life in the hot fever of my youth. I was longing to speak and to thank Him, but no words came. And then He rose swiftly, and said, 'Lie here today by the water. I will come for you tomorrow. I have work for you to do, and you will do it for me.'

"In a moment he was gone. And while I wait for Him I write this down that I may not lose the memory of it. I feel weak and lonely, and my pain increases, but I have His promise. I know that He will come for me tomorrow."

Signs and Wonders

A MISSIONARY to the Jews in New York City tells the following incident: The residents in a certain Jewish quarter saw in the heavens a number of white, fleecy clouds collected in a certain part of the sky. As they looked, these clouds formed into a cross, first faintly and then very clearly. Then a man appeared on the cross, and from this man they could see the blood dripping. It was none other than their crucified Lord. Many of the Jews saw this sign in the heavens, one of the tokens of the last days according to Luke 21:25. It remained there about five minutes and they were amazed. It made a lasting impression upon them and when the missionary undertook to talk to them after that, they listened attentively.

* * *

A godly engineer was carrying his overland train; it was a time of great freshet; there had been a heavy storm, and as he was rounding a mountain he saw a torrent of water sweeping before him. He could not stop his train; it had gone too far to put on the brakes, but as he saw that mighty, rushing torrent and nothing but the iron rail with the pins hanging to them, he cried out, "My God save these people; nothing but Your power can do it," and the train went safely over the iron rails. After he crossed over he stopped the train at the first station and grabbed

his arm, saying to himself, "Is this I? Am I dreaming?" He telegraphed back to learn if the conditions were as they appeared to him, and they said they were, and he said, "Are the days of miracles past? I tell you nay." That cry to God saved the train load of people. The engineer didn't care so much for himself but for the lives of the people in his hands.

* * *

A Christian worker had a vision of Jesus recently. "He was standing before the throne, not robed in High Priestly robes, but clothed in His wedding garments of glistening white and *beautiful workmanship*. The folds thereof were gloriously majestic in their gracefulness. Shimmering gems of rare beauty completed His wedding attire, while over the whole there glowed the glory of the Tabor light of old.

"His face was glorious to behold. While it was indeed kingly and divine, there were portrayed in the face of our coming Christ, the 'joys, 'hopes,' and 'expectations,' of a Bridegroom. It is as a *Bridegroom* the saints shall next behold Him. He seemed all ready to come; was just stopping to say something to the Father on the throne. Truly 'twill not be long till we'll be summoned to the marriage of the Lamb. God grant that we may be kept robed and ready."

Some of our Books

SONGS OF HIS COMING is the Title of a new hymn book compiled by Thoro Harris. This book contains the best hymns from "Songs of Power" and a large collection of new ones. It has probably more hymns on the Second Coming of the Lord than any other song book in existence. There are also a number of old standards we all love so well, helpful for revival work. Among the best are, "Amen to Jesus," "The Bridal Procession," "Keep on Believing," "Joy Unspeakable," "Just the Same Today," "He Paid it All," "An Old Account Settled," "Death Hath no Terrors," "The Breaking of the Day," "He's Coming in the Cloud," "Victory," "He Cometh!" "The Royal Telephone," "Our Lord's Return to Earth Again," "Deeper, Deeper," "He's Real to Me," "Come and Dine," etc., etc. The book comprises a total of 345 hymns, among them a number of solos and duets. Price, bound in manilla, 25 cts. by mail; \$20.00 per hundred. If you are thinking of getting a new Song Book in your assembly send for a copy before ordering a supply.

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