



The days of Heaven on the Earth

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

The Destiny of the Nations

The Failure of Mere Human Government.

W. H. Cossum in the Stone Church, Aug. 27, 1915

Daniel 2:19-45, 7:9-14.



TONIGHT out of these Scriptures I wish to talk to you awhile about the nations. It is interesting and profitable to think about the nations, and I want to discuss with you tonight The Destiny of the Nations. It is a prophetic subject and is suggested by Daniel and the thirteenth of Revelation. Here we are in the United States. We love our own country, born in the midst of conflict. All nations have been battle-born. Blood was shed, and we are prone to think, "I would be willing to die for my country." Patriotism is aroused as we feel the spirit of aggression in the world. In the last analysis we are people of a world; we ought to be people of a race, but at the same time, patriotism isn't wrong. It is not wrong to love our institutions as long as they are right and good. But we cannot blame the German for having the same spirit, or the Frenchman or the Englishman. If a man has been born in a country whose laws have protected him and if all the strength of his social and business life has been made possible by the nation in which he lives, of course he will have the spirit of patriotism. It is a natural thing but it is a childish thing. There is something bigger than that and Jesus is coming to show us that larger thing. He has it in His heart to show us the greatness of the church life in Him; the greatness of the world life in Him. We will grow up into bigger things by and by.

We think about our nation and we say, "What is the destiny of this great nation of ours?" I have heard the question asked, "Is our civilization perishable?" and "How shall our civilization be preserved?" Our civilization is perishable even as the civilization of the past was perishable; those forces which destroyed other nations are present in our own national life, and the only way for our national life to be preserved is for us to shun the things that destroyed the other nations. The United States has a destiny. It is moving on into a future, and we can understand the destiny of our own nation by putting it in company with other nations as they have been and as they are to be.

The main thought I wish to present tonight is that the destiny of any nation is controlled by its relationship to the unfolding revelation of

God. We can jump to conclusions prophetically and say they are all going to be smashed to pieces. That may be true, but we can get food for thought if we follow along more slowly than that. It will strengthen our faith in God and loosen our grasp on things earthly. The destiny of a nation is controlled by its relationship to the unfolding revelation of God.

When Babylon came in contact with Israel, Babylon's destiny was sealed by its attitude towards Israel. When Medo-Persia came in contact with Daniel and the things which Daniel taught, it was the same. When Darius the Mede had his test with Daniel in the lion's den, just as Nebuchadnezzar and Belshazzar had had their tests; his doom was determined by his relationship to the revelation of God as embodied in Israel. So I say with reference to other nations. The destiny of every nation is determined by its attitude towards Israel, Jesus, the church, the Bible, the unfolding revelation of God. I don't say it is impossible for any nation to make its life permanent. It is possible. Many a nation which has come in contact with Israel, and with God; with the Bible and Jesus Christ, has prolonged its life by its attitude toward Jesus Christ and toward the Bible, toward the church and toward the unfolding revelation of God. Babylon had its test, they all had it. We come down through these old nations; Rome was broken up into ten kingdoms. You see the nations of Europe: France, Italy, Spain, Austria-Hungary, Great Britain, and as an offshoot from them you see the United States. Here are these nations, coming and going. We see some of them weak and others strong; others dead and gone. We come down the stream to our own times and here is the United States. What is to be the destiny of the United States? In our schools we used to hear wonderful things about the United States, but the present war has made us think a little. We thought we could lick the earth and stand forever. We talk about our wonderful institutions of liberty and our free school system, and our home and domestic ideas—here is a wonderful nation, but what are we going to do? I say, with reference to the United States as with reference to any nation, our destiny will be determined by our attitude toward God and His unfolding revelation. It is up to us.

Now notice the stream of human life. In the individual relation there are several classes of men. There are dead men and there are old men; there are decrepit men and men in their prime; there are youths, there are babes; there are people yet unborn. There is your human family. It is full of interest, full of pathos, full of glory. As you watch this procession of men coming and going, the history of humanity is wonderful. The history of the human family is pathetic. To think of the babe growing up into manhood, growing strong and virile, accomplishing things, then beginning to weaken with this or that sickness, going down to decrepitude and finally out, dead, gone. That is the history of the human family. It is pathetic, this procession to the grave. We are dying instead of living. But it is glorious because of what we may be. Human history is full of interest, full of pathos. And it is full of glory, because of possibilities. When you see the babe and see it grow up into manhood, and meet that babe ten, twenty or thirty years afterwards and find the strength added by education and culture and note the virility, the self-control and the control of life—it is glorious, glorious to observe what you can get into one man, the powers, the wonderful development, the possibilities in human life. Full of glory in its possibilities, and Jesus has unfolded those possibilities; He has unfolded the glory of human life.

Nations are the same. There are dead nations, there are decrepit nations, and virile, strong nations; there are those which have passed over the divide and begin to show the disintegrating tendency; those at the height of their power; others beginning to unfold as China and Japan, and nations yet unborn. But there is a great fact that crosses this stream of human life, its interest and its pathos and its glorious possibilities; namely, God. Except as God comes across the history of human life, every human being will be born and go up and go down into that pathetic nothingness. Not that I believe in annihilation for I do not, but as life history is concerned, God crosses this mournful procession who are living like animals, and presents to them a test; upon meeting that test depends the destiny of the individual. The individual who ties up to God, to Jesus, to the church and to the Bible—that individual has his whole life changed. The destiny of the individual human being is relieved of its pathos; all the interest of it is magnified and the glory of it is enhanced when he takes hold of God. I say the same with reference to nations. The

nation that lays hold of God, that lays hold of His Word, that lays hold of Christ and His church, will have its life perpetuated, and only that nation. Babylon did not meet the test. Nebuchadnezzar saw wonderful things; the Lord even turned him out seven years, on account of his pride, to eat grass like an ox, and to have his nails grow like birds' claws. When he came up out of that experience he glorified God, but it wasn't permanent. It didn't take hold of his heart. "Daniel, your God is a wonderful God; I recognize your God," but he did not say, "I take Daniel's God." That is where he made the mistake. Babylon was up against God. Cyrus was the subject of prophecy, a wonderful prophecy according to Isaiah. Those Scriptures undoubtedly were read to him in which it was prophesied he would send the Jews back to Jerusalem. It didn't make any difference with Cyrus. He lived and died a heathen and his nation didn't take the God of Israel. So with Darius. When he gave that idolatrous decree, "Nobody must worship any except me," Daniel didn't obey it and was thrown into a den of lions. Darius was up against it when he met the God of Daniel. He said, "You have a wonderful God, Daniel," but he didn't take Him as his own God. The national life wasn't changed. God's people dared the king, dared the fiery furnace, dared the lions. God was proving Himself to be with them, and these nations ought to have known it and seen it and acknowledged Him, but they didn't, except temporarily. So with Alexander in the next Empire. When Alexander the Great in his conquest came to Palestine, the Jews came out to meet him. They said, "You are the man of prophecy," and he made it light for the Jews because they told him he was the subject of prophecy; they went their own way. Alexander was up against it when it was proved to him that God had talked about his conquest before. The Jews showed him; he wouldn't accept it, but went on his way, drank himself to death and his Empire was broken up into four empires, Macedonia, Asia Minor, Egypt in the South and Syria in the North, and Antiochus Epiphanes, that cruel monster, horribly persecuted the Jews, desecrated their altars and their temple, and Syria went with the other nations.

The only reason these nations are mentioned in God's Book is because they came in contact with God's people. Syria went her way, and when Rome came what an opportunity she had! What a conflict was there! Rome had Israel when Jesus was born. The Holy Land was a

Roman province; Rome was the conqueror of the world. Their Empire began 28 B. C. and continued until 476 A. D. What a wonderful historical interest attaches to this! Rome was up against Israel, up against Jesus, Rome was up against the apostles and the Early Church. She had every opportunity. If Babylon and Medo Persia had opportunities; if Alexander the Great and Antiochus Epiphanes had an opportunity in their contact with the Jews, how much more the Romans, for they saw Israel and the temple and Jesus and the apostles and the Early Church. Of course they didn't see a very high ideal of life in Israel, but if they had searched far enough they would have found something beautiful. They would have found Simeon and Anna. Simeon was alive before the Augustan Era began because he was up in the nineties at the birth of Jesus. There were such people in the midst of Israel and the Romans could have found them if they had wanted to do so. They could have found beautiful, prayerful Jews filled with the Spirit of God, praying in the temple daily and filled with the Holy Ghost waiting for the redemption of Israel, godly, humble souls. But Rome was not looking for them. They were up against it, but they didn't stand the test. Jesus was born, Jesus lived His life in the midst of the Roman Empire. That was a test to them, wasn't it? He performed His miracles, died His death, rose from the grave. Romans looked as the heavens were darkened, and were amazed. A look at the empty tomb had opened their eyes after that deep sleep upon them. "I never fell asleep before. Something has happened." The story of the resurrection went forth and the Roman Empire was up against the Early Church. They persecuted them, they rejected them, until finally one Emperor yielded and what was the outcome? That awful, hybrid, nondescript combination, the Roman Catholic Church, that unspeakable thing which belies the Spirit and denies every fundamental doctrine of Christianity. The Roman Catholic Church is no church. It is a horrible conglomeration. That is the outcome of the contact of the Roman Empire with Jesus and His church. The Roman Empire went to pieces. It didn't meet the test, and Rome today, is just a little city, and Italy not a strong nation.

And how about the modern nations, the ten nations into which the Roman Empire was broken up, and others? France, Roman Catholic France, and Roman Catholic Spain have been up against the Gospel and behold the Spanish inquisition: torture, all sorts of torture. Of

whom? Of spiritually-minded Christians, because they were spiritually minded and stood against Rome and her idolatries. Spain is a decadent nation. Put two and two together, the Spanish inquisition and the dying nation. Before this war occurred we read of France that her death rate was higher than her birth rate. That means a nation is dying. What else do you know about France? Infidelity; the setting up of a harlot as an idol; animal passions! France is full of it today. France is full of that which they worship in symbol, animal passions. The home is the best gift of God. The Israelitish home is a wonderful home, the Christian home is still more wonderful. What has France done the last century at least? It has stuck the knife through the heart of the home. "We want no children." Race suicide! We want women, passion, lust, but we don't want children. Paris and France are noted the world over for lust, sensuality and infidelity, and the statistics show that as a result of knifing the home, the great gift of Jesus Christ, the nation is dying, the death rate is higher than the birth rate. Now they are putting up a good fight because they have some good men left, but those very men represent atheism, agnosticism, infidelity and immorality. They have been up against the Gospel. They first accepted Roman Catholicism, then they rejected it, and in its place has come, not Christ but infidelity and the casting away of all the restraints Christianity puts around social life, with the result that having rejected God, God has rejected them.

Russia is a doomed nation, a representative of a false church, the Greek church, a persecutor of the Jews with horrible cruelty, showing not the Spirit of Christ but the very opposite; persistently doing it, and abetting through the government those who do it. That relationship to the Jew and that relationship to the Church has doomed Russia, unless she changes, and she isn't going to change.

How about Germany? A wonderful nation! How about the Protestant Reformation? Didn't Germany break with Catholicism? Yes, that is one reason for her virility today, but how about the Lutheran Church? Luther would not recognize the Lutheran Church today. It is full of drink and tobacco and formality with but very little life except in some evangelical branches. It is Roman Catholic in its spirit. How about higher criticism? Germany is the root and parent of higher criticism in our own universities here. Germany is the hot-bed of infidelity, of denial of those things which made Lutheranism and

the Reformation possible. If you will prove to me that all this prayer business and all this calling on God in the German Army is something besides mere words; if you will prove that there is a real, sweet, Christian spirit there that is manifest throughout the nation, not infidelity and scoffing, but the deep things of God are there, then God will see that Germany lives. But it is dooming itself; not by its failure in the conflict but because it has rejected God. Infidel Germany is almost as bad as infidel France.

Not to prolong this discussion we come to our own country. Wonderful country everywhere! Hills and mountains and lakes and plains; and a wonderful history we have had, but people, we have just been watching the procession, dead men, old men, men in the midst of their virility and strength, boys, youths, babes, and the yet unborn and the counterpart in the nations. Here is a nation. Is it in the midst of its manhood? Will it die? Christianity has been preached everywhere. The difference between North and South America is the difference between an open and a closed Bible. We have the spirit of liberty with reference to teaching and preaching, but only partially so. The majority of our people are yet out of the church. Rome is on our trail, the great mass of working men are combining into socialistic organizations, decrying the churches every night on street and in hall. How about our teachers? How about these inheritors of Germany's skepticism? They are tearing down the Word of God in this country in the prominent pulpits, in the universities and in the midst of the common people. We are overrun with all sorts of false teachings, Christian Science, Theosophy, New Thought, Russelism. The country is full of these things. Not only that: here is heathenism at our very doors. The wife of the President of one of our universities, not to speak of hundreds of other women in high circles, has entered one of the heathen cults and the husband has separated from her. These things are honey-combing our nation. I do not reach any conclusion, but I ask this: What will be the destiny of our country with its high ideals of liberty? The destiny of the United States is to be controlled by its relationship to the unfolding revelation of God, to Jesus Christ and the Bible. If it rejects the Bible, if it becomes Unitarian in its teaching, Ichabod will be written over its life. The three prominent men at the head of the nation are praying men; earnest, Christian men, not according to your ideals, but prayerful men, fighting for righteousness. The President, I believe, prays over all these

crises. But are these men going to save the nation? Not so. Infidelity is eating its way into the heart of the church and of the nation. Bryan says a nation will have to come along some day that will live true to these things, but that nation will not be the United States. It will be the Kingdom of God.

Men are not yielded to God. They are unwilling to yield, therefore they go the prophetic road. Without God and without Christ nations will not yield. They are not going to yield and they will go the prophetic road, the United States among them. Some of the nations have made struggles to get to God, as individuals have; they seek to take hold of God through some of their leaders such as Bryan and Wilson, but these are not going to be able to swing the nation. So something must be done. They are going to build up the super-man. We have public men who are going to throttle the Wilsons and the Bryans and little by little Christianity will be destroyed. There will be a form of religion that is to be found in the Antichristian system, and that second beast, the false prophet, is going to unite the *isms* of the world as in this present day Baha movement, which is seeking to gather up these different religions and make a great universal religion. They will have the super-man, educated, highly intellectual, a great controller of human forces who will according to Daniel, "worship the god of forces," a great man who will lead the nations. And there is also to be a super-nation, the federation of the nations. In this world-federation proposition, somewhere hidden in the darkness and the shades at present, is the man who will come forward to fill the place, because the Lord is near and the Antichristian Empire has to be headed up soon. The federation of the nations is coming. Men are looking for a great nation and a great man; they are going to have both. They will reject the Christ. They are moving straight towards it. So we have the sad prophetic thought that the United States goes the way of all the world; no nation will be excepted save the nation that is forming for God—that nation within the nations, the 144,000 of Israel and the pure spirited in the churches who will be gathered to the Lord.

This is a long journey taken to produce thought and settle us in our own ideals as prophetic students and as those who believe. In the last analysis, there is only one Man, and that is the Lord Jesus Christ; there is only one nation and that is the Kingdom of God. That is where we belong. Only those who get into

Christ will go on into life, and only that nation which is content to merge its life into the ideals of God will go on. That nation will be gathered out of all nations, and that new nation is going on to the permanent place that is spoken of in the second and seventh chapters of Daniel. The rest are going to be brushed aside, and the little stone out of the mountain is to fill the earth. This is the destiny of the nations.

And what does it all mean to me? The Kingdom of God for me! My citizenship is in the heavens. The Bible is mine, Christ is mine. These great, wonderful truths are mine.

May God overrule this warfare of the nations, working in it all to bring in His Kingdom, the only nation there is, the only nation that can be permanent, because it is the only nation in which the Spirit of God and the Spirit of Jesus will rule.

Marriage and Divorce

“But from the Beginning It Was not so.”

Pastor Andrew L. Fraser, 3748 Forest Ave., Chicago, June 25, 1915.



THE subject this afternoon is “Marriage and Divorce.” It is a theme which we apprehend needs to be given cognizance. Its importance has not sufficiently engaged the attention of preachers of righteousness. We speak of it today because the Lord has laid it on our heart, hence we shall hear not man’s opinion, not the dictum of depraved society, but the Word of God. If that Word conflicts with our status, or opposes our ideas, then we must plead our cause before the Judge Himself.

First of all let us observe that marriage as an institution was ordained of God after the Living Word by the power of the Holy Spirit had brought order out of the existing chaos. Man was the climax of His creative acts. When God looked upon His handiwork His one pronouncement was that it was “good, very good”; and when He created man it was for the purpose of placing him in charge of this creation. He was placed here for the purpose of dominion and given specific command as to his position, “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God said It is not good that the man should be alone. I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made He a woman, and brought her up unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his

father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

This word husband which is so common among us is a word full of meaning, derived from the Anglo Saxon; a combination of two words, *hus* meaning *house* and *bunda*, the head of a family, so that taken together the words mean the bond of the house or, as originally spelled, house-bond. We get the word “wif” or wife from the same source. These are the words used to designate the two individuals who have been brought together through the ceremony of marriage. When God brought this woman to Adam He didn’t bring her to him as a sort of “first fruits”; He didn’t bring her to him with the promise that he should have other wives presently; the thought and intent of God was that marriage should be not polygamous but monogamous; one wife to one husband. Paul in writing to Timothy declares that a bishop or a deacon should be the husband of one wife, but that requirement is no more binding upon a bishop or deacon than upon us. The Lord went on to make it clear that marriage was commendable. The wise man in his proverbs says, “Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord.” Now don’t let the wives be throwing this up to their husbands and reminding them that they have found a good thing, for they may have found a better, but in the heart of God and of the wise man it was regarded as a good thing when a man had found a wife after his own heart and become united in matrimony. Jeremiah the prophet in speaking to the captives taken to Babylon enjoined upon them the necessity of marrying and raising children. Then you find that this thought of the Old Testament is corroborated by the teaching of the New. If we turn over to Hebrews 13:4 you will find this very positive and significant statement, “Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.”

Now we need make no apology for speaking of these things in this familiar way. These are the holiest things in our lives and it is because of false modesty that they have been placed under a ban. Many a man in the presence of a church member will look askance at any one who dares to speak of these things in anything like a familiar, though modest way, but you take that same man out in life and he whose lips are as butter in the presence of some people can crack a nasty joke just as well as the next one. It is this false modesty which has prevented fathers and mothers teaching their children the holiest things of life, causing them to understand the object of their existence and that which every child ought to know. The sooner we get rid of such false modesty the better.

Marriage has three distinct purposes. One of the chief purposes of marriage is for mutual comfort and help. "It is not good that the man should be alone; I will make him an help meet for him." It was not good for Adam to be alone neither is it for us. We need these associations, we need these fellowships for mutual comfort and help. That was the specific object of the creation of woman, not to be a slave but an help meet. Man is to have his place, and with due regard should accord the wife of his bosom her rightful place as queen of the home.

Another reason for marriage is the propagation of the race. In the twenty-eighth verse of the first chapter of Genesis we read these words: "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." One of the chief objects then, is the propagation of the race, the raising of children "in the nurture and admonition of the Lord." There is a great deal that may be said along this line, but this is not the time for it. It is an astounding fact, however, that the American people are fast going the way of the French nation in childlessness. Wherever that condition of affairs exists, it shows a condition of moral corruption and rottenness which God Almighty must inevitably judge. It will bring its own doom upon the people. Where are the big families of a generation ago? twelve, fifteen and twenty? If our grandmothers could come back and see one little girl or boy in the home, they would probably ask, "Where is the rest of the family?" They would look a long while before they found them.

The third reason for marriage is a reason you may place on a very low plane. We cannot help it if you do; the Word of God states it; it is to avoid fornication. "Nevertheless, to avoid fornication, let every man have his

own wife and let every woman have her own husband." Some of these statements may be enlarged, but they are so patent to our understanding that we may pass on and leave them to be assimilated. There is a class of people going around the country today robbing women of their husbands, and husbands of their wives, and the curse of God is upon them because they are over-stepping and breaking down one of God's own laws and one of God's specified commandments. We made the point a moment ago, that marriage was to be monogamous, one wife and not plural wives. Matthew 19:5 states this truth, "For this cause shall a man leave father and mother, and shall cleave to his wife." Marriage was intended to be with one mate and not with two or more. In Deut. 17:17 the king was forbidden to multiply wives, and however much God's people were permitted in the days gone by to have more than one wife, the original intent and purpose of God was for one man and one woman to be linked together.

We cannot inveigh too strongly against the evils of our present legalized system, that is, the system of marriage and divorce as it obtains in the laws of the land. This condition of affairs has been brought about by the distinct transgression of God's laws regarding the marriage state. In an astonishing measure, and we weigh our words carefully, marriage in these days is only legalized fornication. We have sown the wind; now we are reaping the whirl-wind. Wherever God's laws are broken, suffering and misery of all sorts must inevitably follow. Our laws have been too lenient. When I was a child I used to hear my parents speak of that famous place called Gretna Green, where couples would go in order to be married without the consent of their parents. I understand you have a "Gretna Green" right close at hand, only it is not called Gretna Green but Crown Point. What is the reason for this condition of affairs? We feel, that first and foremost it is due to a lack of proper teaching on the part of our ministers. It is due to this lack that marriage and divorce have been treated so lightly even in the professing church of Jesus Christ. If this be true, then the ministers whom God sent to be shepherds of the people have an awful day of reckoning awaiting them. The hour has struck! A pronouncement is due on this important subject. Pentecost must be delivered once and for all from the blot that has been placed upon its escutcheon by the laxity in Pentecostal circles regarding married and divorced persons, both in the case of those who are

plural wives or plural husbands, and in the case of those who, having husbands or wives in the flesh have not found them sufficient but have gone off after husbands or wives in the spirit, what are commonly known as "affinities." These things, I declare unto you, are a disgrace, and we must stand together to wipe them out. It is because we are a pure people, standing for the truth of God that the enemy of our souls is determined by hook or crook to fasten some of these awful things upon this movement of God. We must put our feet upon it and kill the serpent once and for all. We cannot countenance anything that savors of Mormon theory or of Mormon practice in the Pentecostal movement. We must wake up to the real causes of divorce. We have been deceiving ourselves about it too long, and we must wake up to the real condition of things. Some states have on their books eleven statutes, all of which are sufficient for obtaining a decree of divorce. I believe that the State of Illinois has eight of these statutes, but the number varies in different states. The result of investigations covering several thousand cases indicates that there are practically only two purposes in obtaining divorce, viz., to protect property interests and for the purpose of marrying again. For any other purpose than these two, separation would be just as good. But they cannot tolerate anything of that sort. They want to be free to pursue their wicked ways and go further from God, even unto the very gates of hell. Let us quote a few figures.

A fair estimate is that 95% of all divorces are due to immorality, and the percentage of divorce for the State of Illinois for the years 1897 to 1906 was about 10½% of all the marriages in the state, while the national figures for the same period averaged about 13½% of the total number of marriages. The proceedings of the Juvenile Court in this city have brought out some remarkable facts. It has been found that the parents of 90% of the children who have come under the jurisdiction of the Juvenile Court are either divorced or separated. Isn't that an astounding fact? Isn't that its own commentary upon the moral effect of divorce, that 90% of the children who come into the Juvenile courts in these days are the offspring of parents who are either separated or divorced? Since the establishment of this Court in 1899 there have been 50,358 petitions for the care of children. Of this number, 33,750 were brought into the Court as the result of divorces or because of the iniquity of fathers through drunkenness and desertion, which formed sufficient ground for divorce on

the part of the wife. Just see where the hammer falls! It does not fall on the man and the woman; it falls on the helpless child. That is where the curse falls, on the innocent children. That is where the blight of divorce and drunkenness is felt the most. In 1912, in the Circuit Court alone in this city (and the Superior Court also had jurisdiction over divorce cases) there were 2,038 decrees granted, 1,515 of which were secured by women plaintiffs. Of the 2,038, 1,644 went by default; that is when one party brought a suit for divorce, the other party failed to appear. What an awful commentary on the condition of affairs in this wicked city! Judge Petit is authority for the statement that about 5,000 divorces are granted annually in Chicago. There were 2,849 suits for divorce, separate maintenance, or annulment of marriage in the first six months of last year, and of these 2,660 cases, 482 of the disagreeing couples had been married less than a year; 260 had been married less than two years, and so on.

The Court of Domestic Relations was established some four years ago in Chicago. It is accomplishing some good, but much more can be effected. The divorce laws must be made more stringent. Their laxity is responsible for many evils such as uncontested cases. This is the great field of the divorce abuse. If the plaintiff swears he does not know where defendant is living, "service by publication" is permitted, and a notice of the filing of the suit printed in some legal newspaper with a small circulation. But men will often perjure themselves, and women too, just to secure the divorce. A further evil is found in the infectious nature of divorce. Some may plead, why not give them divorcement if they are determined not to live together? Why maintain a legal fiction regarding a condition no longer existing? For the simple reason that divorce spreads like disease; it is infectious and where you find one case you will generally find a crop springing up all around. Separation may be permissible for sufficient reasons, but divorce is different. Easy divorces are demoralizing both to young and married people. Divorce is simply a license to remarry. Men are frequently divorced and set free to get somebody else in a tangle. Sometimes a pre-arranged marriage is the cause of the whole trouble, and many are the cases where money is paid to women to help secure the divorce and pave the way for remarriage. At the same time unscrupulous lawyers and ministers for the sake of the fee contribute much to this regrettable state of affairs.

Let us examine the Scriptural teaching on this subject. Under the old dispensation it was permitted to a man to write a bill of divorcement for the wife who had failed to find favor in the eyes of the husband. Now the Jews themselves put various constructions upon this permission and they sought divorces from their wives for the most trivial reason. As they came to the Lord with the question as to whether a man might divorce his wife for any cause, they had literally fulfilled that in their lives. If a woman didn't please her husband by her looks that was sufficient cause for divorce. That is not so strange, perhaps, for we meet that in these days. If a woman didn't cook properly, that was a cause for divorce; and if perchance he looked over the garden wall and saw another woman he liked better, that was a cause for divorce. Not so very different from the cases of divorce we find operating in these days. The Pharisees of Christ's time held this same lax view as was evidenced by the question, "Is it lawful for a man to put away his wife for every cause?" What our Lord thought of this whole matter is set forth in His reply in Mark 10:4-9. On account of the hardness of their hearts Moses permitted them to write a bill of divorcement, but as stated in another Scripture, it was not so in the beginning. It was never in the thought of God to permit any divorce between a man and a woman who had been properly and legally married, but Moses for civil reasons permitted this, to prevent greater infringements, and to avoid civil punishment; nevertheless it was a breach of the moral law and a sin against God. As Jerome, one of the Church Fathers remarked, "Moses permitted divorce in order to prevent murder." But to avoid any uncertainty, and dispel any wrong impression the people might have gotten about this question of marriage and divorce, Jesus declares that "from the beginning it was not so." He makes the unequivocal statement about which there can be no uncertainty; "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." This takes in both sides of the house and makes it plain that no matter what one is put away for, if there is a remarriage it is an adulterous union. It is not that the man alone commits adultery, but the woman just as much if she remarries again. God didn't make two laws. He has never made a moral law for men and a different moral law for women. No matter what our modern civilization may say, if a man goes wrong he ought to

be ostracized the same as a woman. There is no difference; adultery is adultery, whether a man commits it or a woman, and it takes both. Luke speaks in the same certain tone. Paul strongly endorses the same truth when he declares man's life-long submission to the law and declares that death is the only thing that can release husband or wife.

The Bible then grants no permission to marry again while one's companion is living. But some one asks, What about Matt. 5:32 and Matt. 19:9? Doesn't it say "except for fornication?" Yes, but the "except for fornication" pertains to the putting away and has absolutely nothing to do with any permission for the parties to marry again. We yield the point as to the putting away, but this fact stands forth clear and unquestioned that there was absolutely no permission given for re-marriage during the *life-time* of either party. No one can violate this express command without becoming an adulterer in the sight of God. Now it makes no difference who it is, man or woman, Pentecostal or Presbyterian, Baptist or Methodist, if you have been legally married and have left husband or wife for another, you are an adulterer *in the sight of God*, regardless of what the laws of the land say. God's laws are superior to the laws of the land. As Paul puts it so clearly, "Let not the wife depart from the husband; but, and if she depart, let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife." Why not? Because if the party that is put away marries again, then should the one who is left repent and be brought to God, where is the possibility of a reconciliation and a re-union? God's Word is clear on the matter: once married, always married, until death parts. God is explicit. Time and again He called upon His people to separate themselves from all unholy alliances, promising blessing for obedience and judgment for continuance in these practices. Moses makes this plain in Ex. 33:13 ff, God discloses His glory to those who walk with Him but turneth away from such as persistently walk in darkness. Perhaps no stronger word obtains than that contained in the closing chapter of Ezra (vss. 10-14). If such separation were so rigidly demanded under the law, what may God not expect of us under the reign of grace? Surely nothing less than a complete separation of all who have more than one living husband or wife. Any such companions are forbidden by God's Word and must be dispensed with if the blessing of God is to be enjoyed. Take that instance of Herod and Herodias. What was the

indictment John brought against Herod? "You have your Brother Phillip's wife; it is not lawful for thee to have her." If there is a man here this afternoon who has a woman belonging to another man, "it is not lawful for thee to have her." The Word of God makes it clear beyond a shadow of a doubt: you are living in adultery, and the blessing of God cannot be upon you. Let us cite the case of the woman of Samaria at the well of Sychar; a much married individual. If you just change it a little, it would be quite a fitting example of today; "Go call thy husband," the Lord said. "I have no husband," she answered. "You have five, and the man you are living with now is not your husband." "That is true, Sir, I wonder who told you." This is a condition of affairs obtaining more frequently than we know. You may bear his name but he is not your husband. If you were married before and your husband is still living, then this man with whom you are now living is not your husband; you are living in adultery. A case like this sometimes occurs: Suppose a man and woman having been married, separate, and the man marries another woman. After a time his first wife dies, is he then married to this second woman? No, he must go through the marriage ceremony again with the woman with whom he is living in order to be properly married.

Much confusion has arisen over the meaning of the terms "adultery" and "fornication." It would be well for us to understand the difference. Let us remember that the Scriptures permit divorce for one cause and for one only and that is fornication. But in what respects does adultery differ from fornication? *Adultery is not always fornication, but fornication is always adultery.* I quote from an unknown writer. In Matt. 19:9 fornication is from the Greek word '*porneia*,' and is defined as harlotry, whoredom or prostitution. One act of unlawful cohabitation is adultery, but it is not fornication, for fornication means harlotry, whoredom, prostitution, and these words signify being given over to a continuous practice of adultery. As the Lord recognizes fornication as the only cause for divorce, and as one act of adultery is *not* fornication, therefore it is not sufficient cause for a divorce. It is only when a person continues to practice adultery that they are guilty of fornication and their companion had a right to divorce them." However when this condition of harlotry exists it affords clear justification for separation. Since our bodies are the members of Christ as is clearly set forth in I Cor. 6:15, 16, such unholy alliance is impossible.

Many may feel that because they contracted marriage before they were saved, therefore they are quite justified in annulling the marriage. This can never be. The claim is utterly invalid. To plead the carnal nature never can excuse us from meeting the demands of God's law. Marriage is a Christian institution, and you entered into all the obligations of that institution, whether or not you have lived up to them. Indeed now that you have salvation it is all the more incumbent that you should live up to all the requirements which before you so sadly neglected. Your marriage may not have been made in heaven, but God's law was fundamental in it. The husband left father and mother to cleave unto his wife, and they twain became *one* flesh, inseparable until death brings about the dissolution of that bond.

A very perplexing question sometimes arises as to the name to be assumed by the party dissolving such adulterous union. Some take their maiden name and are known as "Miss." This is clearly wrong for the reason that it gives a false impression and encourages attention from others. It is clear that she ought at least to be "Mrs." But whose name shall she take, that of the first or second husband? If legally divorced and remarried, the law has settled that for her. She is bound by the law as far as her name goes but nothing can hinder the dissolution of a union which before God is adulterous and a state of fornication.

Another serious matter demanding attention is the status of children born of these unions. Suppose a woman marries and bears children. They are legitimate of course. But if she leaves her first husband, marries another and bears children, what would be the status of the children of this second union? What is the nature of the union? It is adulterous in the sight of God. It is a state of fornication and the children are illegitimate, no matter how you would have it otherwise. For the sake of the dear, helpless, innocent children we would gladly rescue them from such a stigma, but to be silent on such a point means the unlimited continuance of such evils. We are striking not at the children, but at the men and women responsible for such conditions. The root needs heroic treatment, the worms that are sapping the moral and spiritual strength must be destroyed without quarter. The laws of God are unchangeable and stand solid as His throne. I am no man's judge. God is the Judge of us all, but it need cause no wonder that the mighty outpouring of the Spirit is withheld

where there is a mass of rottenness and corruption at the very heart of things.

Much might be said concerning the numerous causes of divorce, but, as we have noted, only two, according to legal records, claim pre-eminence. Still there are many underlying causes such as failure to recognize mutual rights, enforced celibacy on the part of either, the disciplining of children, and the giving heed to seducing spirits or doctrines of devils as they are introduced by deep and cunning teachers of secret matters. Such things cause trouble and separation in the home and frequently culminate in the divorce courts.

In summing up we are forced to certain conclusions which we shall endeavor to state briefly, viz.:

I. The only cause sufficient for divorce is fornication.

II. But no permission is ever given either party to remarry.

III. To be living with a second wife or husband while the first is still alive is fornication.

IV. The only course that will please God is to separate.

V. It is insufficient to plead that the union was consummated while unsaved. With the light comes the greater reason, not for continuance, but for separation.

VI. If two marry—both being unsaved and a first marriage—and one later becomes a Christian, he or she may remain if agreeable to the other party. The children thus are regarded as holy. I. Cor. 7:12-16.

VII. If living with another husband or wife before the first died, another marriage would be necessary to make the union valid before God.

VIII. The name, in case of a divorce, is determined by law but the woman should be known as "Mrs."

Let us conclude with a warning to the unmarried Christian in the words of the Apostle: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? . . . And what agreement hath the temple of God with idols?" And to all saints to walk in the light remembering that "ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II. Cor. 6:14-18.

Much Incense

Revelation 8:3-6.

Miss Elizabeth Sisson



HERE we see "the prayers of all saints," the cumulative prayers of the Ages "upon the golden altar which was before the throne." How precious to God are the prayers of His people! Those He really counts prayers. This passage teaches us that they never perish.

The same truth is taught us by Rev. 5:8 where we are shown the four living creatures—the highest order—and the four and twenty elders—the next highest order of redeemed humanity—"having every one of them . . . golden vials full of odors, which are the prayers of saints;" stored up prayers, awaiting, as we shall see later, glorious answers. I think it also shows that the Spirit within us prays beyond our ken. "Groanings which cannot be uttered," (Rom. 8:26) is part of His work, when He in us, makes intercession for us. Many times when we have joyed and rejoiced, in the answer to us apparent, of the prayer, there is stored up on God's golden altar before His throne, that which

the Holy Spirit yearned for in our praying, far overleaping our highest conception!

Valleys change to mountains, and mountains plunge into the sea. Thrones, kingdoms, temporal powers perish, but real prayer is imperishable. Talmadge gives a vision he once had, in which he was taken to heaven; he describes much that was very glorious, which he saw and heard, but he said most wonderful of all the heavenly vision was, on the golden altar, God's *Great Bottle* (the capitals are his) in which the Lord had stored up the prayers of His saints! "Golden vials full of odors," fragrant to God. Why? Because they were mixed with incense. Incense, what is that? (Eph. 5:2 sweet smelling savor, incense) Faith's praise of Jesus, *that He will do it*, which we keep mingling along with our prayers and supplications and intercessions. Ah, it means so much when our heart says, "Thank you, Father, for Jesus' sake, You will do it!" That thanksgiving smells sweetly to God. "In everything by prayer and supplica-

tion with thanksgiving," let your request be made known to God.

There is an eternal permanency in every prayer wherein faith exalts the name of Jesus. You may forget it, God cannot. Also an eternal permanency in every breathing of the Spirit, through our prayer. Prayer is a memorial before God, (Acts 10:4) till all that the Spirit has yearned for in the prayer, has been established. Hence it comes to pass, that down in the end of this Age, in the ushering in of a new dispensation, we see in the hands of the four living creatures and the four and twenty elders, the choicest of heaven's workers, "prayers of all saints," saints of all dispensations—waiting their final and richest fulfillment. No wonder that

"Satan trembles when he sees
The weakest saint upon his knees."

For this showing of the Word is that the whole plan of God, in the earth's regeneration, throughout all the Ages, is all interwoven with the prayers of the saints of all Ages. The saints get their personal portion of the answer and forget the prayer; they die and leave this scene of action, *the prayer remains before God* until it has had its fullest answer. How glorious is the privilege of prayer! God permits us to pray. He even *commands*, "pray without ceasing," Jehovah says, "Ask ye of Me concerning My sons of things to come: concerning the work of My hands command ye Me." "Call unto Me and I will answer thee, and show thee great and mighty things *which thou knowest not*"—(beside all that you do know) "Ye shall ask . . . I will do." And here in this passage in the end of this dispensation, in the ushering in of the New Age, we find these treasured prayers, some of a thousand, some of two, some of four thousand years back, (as in the days of Enos when men began to call upon the name of the Lord) like jewels preserved in golden caskets, now poured upon the earth—and lo, the response! all the commotions that usher in Great Tribulation Events that they in turn may make ready for the glories of the millennium reign!

You would not think their prayers could reach so far? Ah! the prerogatives of prayer! When God has so linked believers by salvation with Himself that they have admittance to the Supreme Court of heaven, it is the most inestimable gift to saved souls. Happy they who use their fullest prerogatives.

When we look closer into the programme as found in Rev. 8:3, we see that the reserved

forces of these prayers are only brought into action by the mixing with them of "*much incense*." Over and above all the praise of faith, which those who offered the prayers mingled with them in their day and generation, there is to be a fuller measure of faith, of the apprehension of the Blood, (Heb. 10:19 we "enter *the holiest* by the blood!") of the power of the *Name* in which they come,—added to these five hundred year old, or four, or six thousand year old prayers—and then they are "filled with fire of the altar," (God's further response in the fire of the Holy Ghost—to the added "much incense") when they are "cast into the earth" and now they do their work. "And there were voices and thunderings and lightnings and an earthquake," and the seven angels with the seven trumpets inaugurate the closing scenes of this dispensation.

I believe, upon God's clock, we are now come to the scheduled time of the "much incense," and in this baptism of the Holy Ghost, with tongues, He is making ready a worshipping, adoring people, whose prayers fall so quickly into praises that while they are yet praying "with the understanding" they are caught away into worship and praise and adoration, in tongues. God is bringing forth the "much incense."

Oh, hallelujah! what ravishing views of Himself as the Answerer of Prayer, He is giving us! What ever deepening visions of the efficacy of that *Blood*, through which our prayers pass! What soul uplifting sense of the authority of that *Name*, in which we come! What delight in the oath of God, that Jesus "shall see of the travail of His soul and be satisfied." What dazzling brilliancy in the Father's promise to the Son—that "He shall see *His seed*! And we transported out of ourselves, pray in the spirit of dancing and joy.

Said one to me who had been for many long years with Christ in the school of prayer, a kind of twentieth century recluse, but now since the "Latter Rain" praying much in tongues—"I walk miles praying as I go, all in tongues. I do not know a thing I say sometimes for an hour at a time. Satan often tempts me fiercely because it is all so un-intellectual. Not praying with the understanding, but praying in the Spirit." Many other persons have told me much the same. Prayer in tongues, sometimes with acute suffering, again with high exaltation, again filled with worship and adoration, again with the victory of a triumphal march! God is putting through us more than we can understand—Prayer—instruments to Him—He is leading us out in the

Spirit where our minds cannot follow. To the prayer of all saints He is now adding through us "much incense."

Oh let Him have His way with you! Let Him have your time. Let him have your unquestioning obedience, let Him have all your faculties. Let Him through you, through us, in this closing hour of the dispensation, bring forth the prayer, not only of soul agony, but of "much incense." We come by faith, all submerged in the blood, the wonderful blood! The glorious blood washes away all the defects of our poor imperfect prayers, and fills and overflows them, with the superabundant *merits of that blood*. So we praise and pray, and we praise more than we pray,

"All hail Atoning Blood!"

Our praise mixed with the blood makes the "much incense!" Glory!

Thus the praying ones of all ages "having obtained a good report through faith," receive not the fulness of the promise, "God, having provided some better thing for us"—even that gift of Jesus' ascension, the gift of Pentecost, that their prayers without our prayers—in other words "they without us should not be made perfect."

"Pray on, sing on ye daughters of Jerusalem
Pray on, sing on ye daughters of a King."

A people who offer "much incense" are the people who are going to bring in the glories of the New Age. The door is open, you may walk in and be one of them. It is the utmost limit of the fulness of the Holy Ghost within, that keeps us worshipping and adoring Jesus.

He will take of the things of Christ and "show them unto you," and as the incandescence of 10,000 volt power of electric blaze of Pentecostal light is turned upon Jesus, and *your gaze is nailed to Him*, therefore sweet "incense" rises uninterruptedly to God. You cannot help it. The God of Pentecost has equipped you for the service.

How exceeding is the gift of Pentecost! In the first age of the birth of the Christian Church, without modern appliances, without steam-cars, without the press, without our perfected mail service, without the inventions of electricity, without the phone, etc., etc., etc.; in the outpour of the "Former Rain," by a tiny handful of inconsequent folk, God in one generation published His salvation all over the then known world! Now in the downpour of the "Latter

Rain" He is making a people whose praises added to the prayers of the saints of all the ages, shall empty the golden censer into the earth, bringing in tribulation events, thereby to usher in the millennium, and deeper glories of After Ages. To those who know how to pray, life is a luxury! I worship and adore for my creation, which thus makes it possible for me to be redeemed and then—go on! Hallelujah! Praise ye the Lamb!

Need of the Mission Field

Brother C. W. Doney, Cairo, Egypt, writes with no uncertain sound:

We spent a short time resting at Port Said this summer but the damp, sultry air there did not agree with either of us, and we were glad to return to Cairo and resume our work. Although we are not well at this writing, we feel happier and more contented while hard at work for the Master here. The mission field is not a place of rest and comfort, but of constant toil and labor and sacrifice. We gladly spend and are spent for Christ and the lost ones of Egypt. There have been a number saved in our Cairo Mission lately, and many more are hungry after God and salvation. We are also receiving good reports from the other missions.

We have heard much of the new teaching in America, and have been flooded with literature on their new revelations, and have written them asking for Bible proof for their statements of "Jesus is the Father," and "The Name of the Father, Son, and Holy Ghost is Jesus;" also for their unholy use of "fermented wine" at the communion table, for we can accept none of these things without a "thus saith the Lord." The need of the mission field is not visions and theories of men, but for men and women who can prevail in prayer and have a burning message of salvation for the masses who are in bondage and slavery to the devil and helplessly sit in darkness and in the shadow of death.

We are praying the Lord to send some true missionaries to Egypt this fall, and also praying that those who sow discord and division everywhere they go by preaching their own pet theories will remain in the home land. Nevertheless the need of faithful missionaries is greater than ever before. Some may think the native church can get along without the missionary, but I am fully persuaded after spending nearly two years on the field that the work would go down and the cause die if there were no missionaries on the field. We saw this some months ago and determined if all the other missionaries left we would stay with the work and trust God to take care of us and supply our needs. "The harvest truly is great, but the *laborers* are few: pray ye therefore the Lord of the harvest that He will send forth *laborers* into His harvest."

The Latter Rain Evangel

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Notes

WITH this issue The Latter Rain Evangel enters upon its eighth year. The Seven Years have been "years of plenty," filled with blessing and truly rich in God's mercy.

The goodness of God in giving us a part in this ministry oftentimes amazes us. When we consider that there are many who are far more capable and consecrated and who could do so much better, we are continually made to wonder that God chose us, but He did. Ours was not a thundering call from the heavens, nor even a "still small voice," but simply a conviction which we have never ceased to thank God we heeded. The results have proved the call was a divine one. Looking back over the Seven Years of rich fruitage we have often asked ourselves, What would have been the result had we not obeyed God when He called; had we not said "Yes" when He asked us to leave a business life and enter a new and untried path?

We could not say "the toils of the road" have been nothing, but the service for God has been sweet and blessed. Sometimes we have felt ourselves the most favored of mortals to be entrusted with so sacred a mission, but lest we be exalted, some hard tasks are given us, and not a few heavy trials have been our lot. We accept the trials as part of His refining and know He will not permit one to come to us that He will not help us bear. The chief cry of our heart is: Lord make us more faithful.

Many kind and appreciative letters tell of

blessing and spiritual help, and we shall never cease to praise God for owning the paper and putting His Spirit upon it. A Christian worker writes, "Had I read the article on "The Cross" in the July number, sooner, I would not have written that letter justifying myself." Another writes to a friend, "I would rather eat only one meal a day than do without The Evangel. I loan it out but haven't enough. It makes others hungry for a deeper experience and I never did have anything bless me more."

We have no words to express our gratitude to God for His upholding and for the prayers of our readers. It is very comforting to us to know that God lays us upon their hearts. We are sorry that some of our oldest readers have been compelled to drop out because of circumstances. We know that many of God's saints have been passing through severe financial tests but if they would realize that their subscription is helping us to carry on the work for God we believe they would be willing to make the sacrifice and continue on our mailing list. One dollar a year is a small amount but in the aggregate it enables us to meet printing and office bills besides many incidental expenses, and thereby send out the full Gospel message to a dying world.

* * *

We cannot close these words without praising God for the medium He has made The Evangel for transmitting funds to the foreign field during the last seven years. Had we accomplished nothing more than this we would feel we had fulfilled a great mission. What a joy it will be when the saints come marching in from every kindred, tribe and tongue, for our readers to greet those who have been won to God through their sacrifices and gifts! Let us together continue to be found faithful in sowing for the Master.

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All communications relative to Publishing House matters should always be addressed to The Evangel Publishing House, 3616 Prairie Ave. Letters pertaining to Church matters to Elder Andrew L. Fraser, 3748 Forest Ave., Chicago.

* * *

A party of seven Pentecostal missionaries sailed on the S. S. Canapie Sept. 30th for India. The names of six are: John Norton, Miss Jennie E. Kirkland, Miss Personcus, Miss Morrison, Miss Flint and Mrs. Mary Chapman. Pray that God will protect this outgoing party.

From the Mission Fields Afar

A RECENT letter from Brother Perkins, Liberia, West Africa, tells of the safe arrival of Miss Hisey and Miss Bingeman; Miss Mendenhall and Miss Snider arrived some time previously. The missionaries have been having their tests with the African fever, but all were recovering according to last report.

When Brother Perkins and his party went out last fall they took with them over one thousand dollars' worth of cargo, which was all lost through the ship being wrecked in a storm. Because of this and because of war conditions, all the missionaries have been suffering unusual tests financially, and need more upholding from the homeland, both by prayer and by substantial support.

Could we who live in our well-equipped, modern houses but take a look into the rude shacks, put up in the crudest manner, with leaky roofs and damp floors; could we experience just a little of the inconveniences and unsanitary conditions, and face the hardships of pioneer life on the mission field but a short time, we would be more alert to pray for those who are daily battling with these and harder problems, and more willing to sacrifice that they might not suffer unnecessarily.

Our missionaries are very brave and in spite of all discouragements and losses, in spite of hardships and unsurmountable difficulties they are praising God. Though often "troubled on every side," they are not distressed; "perplexed, but not in despair."

Brother Perkins writes of a trip made to their "cannibal tribe:"

On August 10th I left Gropaka, Barobo, on what we call the Black Diamond Express. This was a special train for the occasion, consisting of four strong, black boys for the hammock, and one lad to toat my grip. We got up steam on hard tack biscuits about 7 A. M. and took on water at almost every river or creek we crossed. At the end of the journey we cooled off, polished and oiled up on palm butter, rice and red pepper, and one shilling and six pence pieces. It cost me fourteen cents a mile and took just six hours to run the twelve miles.

In one of the heathen towns we passed through I saw a woman with literally no chin to speak of. The face naturally, or rather unnaturally, ended just below her mouth or lower lip. A very curious looking creature indeed. In another hut we saw a poor leper, with the toes all gone from one foot. By another house there was an old woman with a bag of loose skin, fully eight inches long, attached to her forehead and hanging down over her face. Her whole body was

covered with loose bags resembling great water blisters. Sickness, sin and misery are seen in these towns, and so much real hunger and want in them all at this time.

We reached the mission station in Dorobo, the cannibal tribe, at one A. M. and found Brother and Sister Neeley not too well but happy and busy with their work. They have had and are still having their own share of difficulties, but are making a brave effort to overcome in the Name of the Lord, and will succeed if faithfully upheld by the saints. Their mission station is on a very high hill in the midst of the tribe. Pray that these people who sit in darkness may see the LIGHT and find their way to God.

Three of the Dorobo Mission boys helped me over to Newaka, our old mission station, and were really very thoughtful and kind in every way. These people who for centuries have fought and even eaten one another are being tamed and christianized, and we are seeing without a doubt that "The Gospel is the power of God unto salvation to everyone that believeth."

"Dear dying Lamb, Thy precious blood,
Shall never lose its power,
Till all the ransomed church of God,
Are saved to sin no more."

In the midst of hunger and death, God is fulfilling His Word to us in a wonderful way, in continuing to prepare a table for us and in supplying our needs. Praise His Name!"

* * *

Brother Norwood, Abbottabad, North India, is itinerating. The Lord has enabled him to purchase some pack animals, and with two native helpers and tents he is going from village to village, carrying the precious Gospel. He expects to cover three or four hundred miles in about four months.

At the home station they have recently had three baptisms in water. The young Mohammedan recently baptized, is standing true but enduring great persecution. "It seems as though he is to suffer the loss of all things in painful reality. The Khan of his village has been the arch-persecutor. Once he escaped from the village and walked thirty-five miles barefoot to the mission station—but the Khan sent him a conciliatory letter promising him his shops, etc., if he returned. He bravely went back but the Khan had him severely beaten, and at night whilst he slept fingers were thrust up his nose, a hand clapt over his mouth, and he was heaved into the Kimar River which flows just by his place. He again managed to escape and returned with just the things he wore and nothing more. To verify his story he showed his bruises. Poor lad! and yet *blessed* lad! Surely it is a privilege to suffer for the KING! Hallelujah! Pray for this young man; his baptismal name is 'Slave of Christ' (Abdul Masih) and plead that he may be led on from Calvary to Pentecost."

A Revival in the Congo

Our readers will rejoice in this good news from one of our Pentecostal workers in the Congo Inland Mission, Congo Belge:

"This month has been our school vacation so we decided to hold special meetings for the natives each evening. After the first week three of our house boys came to us and asked us to pray with them as they wanted to give up their sins and accept the *Buata bua Nzambi*, i. e. "*pal-aver of God.*" This is the only phrase they have to express the Gospel. This happened while we were sitting together in Mr. Janzen's house. We therefore had a long talk with them and you can imagine our great joy when all three went away with sins forgiven. Hallelujah! These are the first fruits of Kalamba Station, but God is giving us more, for which we humble ourselves before Him.

The next night they testified to what God had done for them and that all their burdens had gone. The next evening we had another glorious time at service, and about an hour afterwards, eight men and boys, and one woman (the sister of the chief) came seeking salvation. They all confessed to terrible sins, but went away with clean hearts, washed in the blood of Jesus. They seemed so sincere and after they had gone we unitedly blessed the Lord. We had scarcely finished praying when to our great surprise, six more were standing at the door waiting to be prayed with. It seemed too good to be true, but we just let God work and did no urging at all. These also confessed to vile sins too horrible to mention. One confessed to stealing our chickens, another eggs, and knives used for cutting grass from a white trader. This boy had an idol at the State post some hours away, and the next day he went and brought it to us. The best of it was, wherever possible they tried to make restitution. After this service was over, ten males and seven females came seeking salvation. They were mostly men and women and had many confessions to make. We, of course, do not know how long this will continue, but I am sure you will pray that God will keep them from the terrible temptations they will have to face. The next night another crowd came, but as we were afraid they were not real we sent them away. One man, however, the head of our workmen, would not go until we had prayed with him. This is due to much prayer and you are sharers in the blessings. We thank God for these tokens of His love in these thirty-five converts who have been snatched from the burning. We now intend to hold special tarrying meetings that they may be filled with the Holy Ghost according to Acts 2:39. The promise is to *all*. The missionaries here are all very hungry for this great blessing and we are having glorious times waiting upon God.

Miss Alma Doering writes that more recent information is to the effect that there have been seventy conversions in this station in the Con-

go. God grant that a mighty spiritual wave will sweep the Congo for God.

* * *

Timely Advice from Japan

Some timely advice comes from Brother B. S. Moore, laboring on the mission field of Japan:

Our receipts this month have not been up to one-half our current expenses; one reason, I suppose, is the controversy over words and phrases, "formulas," "sweet juice," "strong fermented wine," etc., which is occupying the time and also taking much of the funds for publishing literature to refute the other's argument. This is all poor policy, damaging to spiritual advancement and genders strife and division. All this jangle and controversy is very grievous to our hearts. It is dampening the interest for missions in these dark and needy fields, dragging the attention of the Pentecostal opposers and keeping the eyes of the soldiers of Jesus on each other, rather than on Him, "Jesus." Thus the sinners are neglected, the saints confused and many will fail of the grace of God. Oh for a speedy cessation of hostilities and war on each other, and that the battle will be waged against sin and our common enemy the devil.

We are sure the souls of men are at stake, and we are endeavoring to preach a plain Gospel to the sinners and a clean, holy life to the believers. A number of the dear Japanese have gained ground spiritually. One of our young men was under the power and he has been so different since.

* * *

One trophy from the enemy which God gave to our missionaries in Japan, more than repays them for the privation and trials through which they have been passing. Their lives poured out in prayer have not been fruitless and God working in this sovereign way on a life is a very blessed encouragement to them.

She was a poor, heathen girl who didn't even know the name of Jesus, though above the average in intelligence. Sick and almost in despair, she contemplated suicide, but the Lord came to her in a vision. She beheld him in garments of glistening whiteness. He took her by the hand and led her over mountains and valleys into a place holy with His presence. The brilliancy and dazzling beauty of the place were beyond words to express. The atmosphere was so pure and holy it seemed there was no place for her "mean body" and a fear fell upon her. Suddenly she was clothed with a new garment, beautiful, and whiter than snow, and a crown, bright and shining was placed upon her head. The Lord who stood by her side told her not to worry but trust all to Him. Then the supernat-

ural figure disappeared, but left its impression upon her mind and heart.

She was living in the country at this time and the Lord told her of a letter she would receive which she did a few days later. Her brother wrote asking her to come to Yokohama for a rest, change of air and treatment. She accepted an invitation and on the evening of June 8th, after supper, went for a walk. She walked listlessly along without any purpose, heavy and depressed in spirit, sick in body. She passed a Gospel mission hall and hearing a song, stopped to listen. She felt it was the call of God to her, went in and heard the Word of God. It pierced her soul just as though nails were driven into her, and she was deeply grieved over her sins. She cried to God for forgiveness, the heavy burden on her heart rolled away, and great joy filled her soul.

When, a few weeks later, she followed her Lord in the baptismal waters, she felt the Holy Spirit come upon her as oil. God healed her of both lung and heart trouble, and now her life is

spent in interceding and weeping for the lost souls of Japan.

Developments in Persia

A recent letter from Brother Urshan says that the Russian Army is leaving their country and they will again be in the hands of the cruel Mohammedans, who have threatened to boil the Christians in oil as they get possession of the country. The Persians, to the number of nearly 50,000, have accordingly fled to the Russian frontier, and Brother Urshan writes he is expecting (D. V.) to leave for Europe and America, bringing with him his family and also the workers and their families, as Persia will likely be a place of blood-shed for some time to come. If the way has opened as he anticipated, he is no doubt *en route* ere this, as he states he may be here this month.

Under the circumstances we do not think it advisable to forward any money to Brother Urshan for the present as it might be lost. We will keep our readers advised of any new developments.

Overcomers as God's Business Managers

Bread Cast Upon the Waters.

Alma E. Doering, Orebro, Sweden



ONLY the minority of believers have experienced the many surprises God has in store for *all* who risk everything for Him. "Seek ye *first* the kingdom of God . . . and *all* these things (food and raiment) shall be *added* unto you" is a command and promise which generally is applied to a small percentage of faith missionaries and preachers. But that the Lord needs men and women in the secular walks of life (business, professional and laboring classes included) who carry on their daily work for God as a means of hastening the expansion of Christ's kingdom, rather than of enriching themselves or laying up capital for the next generation, who may *never*, in these last days, need it, is grasped by few. If God could wholly control the finances of money earners and makers, from capitalist to laborer, the *greatest* hindrance to evangelization and hence to Christ's speedy coming would at once vanish. God needs financiers as much as He needs missionaries and when He gets hold of a man or a woman who conducts the business with the *one* object of

making it serve Christ's interests more than his own or his family's, He exhausts the greatest resources of His omnipotence and grace to back that man when the rainy-day or hour of misfortune finds him without a bank account or a fund to resort to. The command, "Seek ye first the kingdom of God" as well as its preceding law (compare Matt. 6:19-24 with vs. 33, 34) is plain but the promises accompanying it are just as unshakable.

This paper is therefore to give examples of the faith life of money makers as *distinguished* from that of the missionaries who step out in faith with no earthly source of income. Their experiences are unique. The writer has experienced miraculous interventions of God as a missionary with no regular salary; never knowing from where the next suit of clothing would come. Once being called upon to conduct a meeting she, with a companion, was forced to start on her journey without enough money to buy the two railroad tickets needed. The only way out was to purchase tickets to the extent of the funds and trust God *en route* to perform a miracle, *which He did*. Before we came to the station

to which we had purchased tickets, in fact *only* one minute before, God sent the money through a stranger who knew nothing of our circumstances. Our faith was tested to the last possible moment, leaving us just enough time to rush into the station to purchase tickets to our destination. More such missionary experiences along financial lines as well as results with souls, may be related in other connections. But does God thus work for the missionary business man? May not *all* experience that when God becomes a Partner in the business—yea more,—when He becomes the Manager, it is *His* business, and He is responsible for its success and *His* as well as *our* share of the proceeds? At this very moment the writer has experienced a most precious token of God's care about the little things. In order to help an inquiring soul she was obliged to put herself to extra expense and traveling right in the midst of her resting time. This necessitated a stop-over in a hotel for a day or two. All the cheaper rooms being full, she was given a large room with balcony—probably the most expensive room but by no means the most quiet for the amount of praying, thinking and writing she was to do. Not a prayer—but only a *thought* was forthcoming: "Father cares." The next morning a trifling matter took her up to the attic where she passed by a servant girl's neat little room and again—only a thought—"that would just suit me—so quiet and isolated." Not even prayer was offered. An hour later the hostess, with many apologies asked if she would not kindly change rooms as the large one was being asked for. Readily consenting, that very little room in the attic was hesitatingly offered and of course accepted at a very much lower rate. Father *always* cares. He never forgets. When the question of giving becomes a habit of life—committing also becomes habitual and receiving of His bounties still more so, until a care-free life springs out of it all which really makes us young again. See Ps. 103:4, 5. It is that all-day and every-day happy life, which can praise when all goes wrong and when the flour bin is empty and no money *in sight* (II Cor. 5:17, 18) to refill it, which makes the overcomer's life worth while.

Let not the reader think that this stage of carefreeness (aside from the care of being always in God's will and always faithful to every duty) comes easily. It is a matter of practice. It begins in the secular sphere. That is where the writer learned her faith lessons: in business, in the daily round of grinding, trying, monotonous duty; at the desk, in the office, in constant con-

tact with unscrupulous business men; in the lawyer's office; mind taken up with stocks and bonds, credits and debits, gains and losses; there in the whirlpool and cesspool of greed and business conception, the faith life of the future missionary began and had its hardest but most wholesome gymnastics.

Here is how it happened: Your later-to-be-missionary, while still unconscious of God's plan for her life, delighted in money-making. It was almost impossible to curb her ambition for wealth and her passion for knowledge, art, culture, etc. The many air-castle sketches were wisely kept hidden in the inner chambers of her heart. There was, however, One stronger than she, who began to present His claims. All her church work, her many meetings, Sunday school classes, hospital and jail work—done in the leisure moments after business hours—did not satisfy that nameless longing after victory over selfishness, ambition and popularity. But the stronger One never grew weary during those years of fluctuations between her better *longings* and her selfish accomplishments. See Isa. 42:3, 4, Jer. 18:4. His love won at last. He did not fail or get discouraged until He had the key to every chamber of her heart—except one. So far His wooing her had cost Him many a hard blow, for it seemed that she forced Him often to apply the rod of disappointment. Only by smashing her well-thought-out plans toward a brilliant career socially and morally, and crushing her natural talents which would certainly succeed in thwarting His, could He bring her broken and wholly yielded to His cross. But ah, that one single little chamber was still locked! It was the vault which contained the bank-account—the hard earned savings. She prided herself in giving Him a tenth—more, she argued, than most Christians give. Her pride fiercely resented the idea of emptying oneself—even for Him who gave all for her. Oh how she loved Him, how she longed for His hallowed company, His blessing, His mind, His character—but she must admit to herself that she really loved earthly gain more, or else how could it *hurt* so to give it up? Could she not keep just *one* thing which she might call *her very own*? Pride argued that if she used her entire income for His cause, she would disgrace Him, if ever she needed to wear shabby clothing, or accept financial help of anyone or, worst of all, become a burden to others. But if He had charge of that one remaining chamber would He permit such a disgrace ever to come upon Himself and her? Had she not the blood-sealed prom-

ises of Him whom her soul was now loving passionately? Did He really mean her when He made such promises as Psalm 34:7-10, 37:4 and 25, 55:22, Prov. 11:24, 25, Phil. 4:19, etc.? And if He meant her how can she claim to love Him, while she is not taking Him at His Word? An honest heart really could not get around such questions. So His love conquered. All was put into His hand, henceforth He was to financier every penny. Then followed the first weak steps of faith.

Soon after, three tests came in rapid succession. Test number one threatened to rob her of her entire income. She was head correspondent for a Merchant's Mercantile Agency. A business deal was entrusted to her which involved the loss or gain of quite a sum of money, the advantage to be gained coming only through a little distortion of the truth—one of the "innocent white lies," commonly in use in that line of business. Several times before, her honesty in dealing with debtors had brought the displeasure of the manager, but it was necessary to explain that she was laboring first of all to please One, who some day will bring hidden things to light and wonderfully enough, occasionally, some hopeless debtor, who could not be moved through the most pungent threats of law prosecution, would respond at once to one of those prayed through, simple, honest letters written to please One, even at the risk of position and influence. Now a crisis came. It was necessary to refuse applying any crooked method for money's sake. A dismissal in disgrace was threatened in case of disobedience. This cut to the quick. How beautiful the tempter painted the future if only a little innocent crook would be used! But the Lion of the Tribe of Judah conquered and our soon-to-be missionary was looking for her dismissal in a few days. How dark the future looked! Business that year was unusually dull. But God! Within thirty-six hours God intervened. Important business matters had called away all the managers suddenly, to opposite sides of the country. Not daring to risk the Chicago branch and many employees with a new person, they were obliged to place the offender in charge for two weeks. Every step, the management of the workers, and every letter was committed to God. He blessed marvelously and upon the return of the first manager, not only a nice raise of salary was added but a promotion in other respects. These shrewd men never would have entrusted all to her but for her determination at the risk of all to stand upon truth.

Soon after an order for several hundred letters for a Ladies' Missionary Society was carried out in her leisure hours. The Society deeply grateful for this gratuitous favor asked that the bill for paper, envelopes and stamps be sent to them. But when the writer was about to do so, there was an uneasy pull at her heart. Something said: "Give not only your time but your money. You pay the bill yourself and thus relieve the Society." But her tithes were all exhausted by the many missionary calls for help and her heart was still clinging to the little sum laid up for future emergencies. A battle was fought and won. She never sent a bill to the Society for material used. Soon after a new dress was needed. She had only the dinner hour in which to make purchases. Seeing a piece of cloth which just suited her, she asked the clerk to wait on her at once. The over-busy clerk kept her waiting until the business hour was passed and disappointed she returned to her duties with nothing accomplished. But Father was in back of this, for He was now in the business and it was *His* gain to work for His child. A few days after she returned to the shop to purchase the coveted goods, but to her dismay it was gone. None other pleased her, when suddenly a piece of material was returned by some purchaser—unwanted. It was exactly the piece the writer had coveted, though it had seemed to her a little too high-priced, when first she saw it. Imagine her surprise to find that because of its being a cut-off piece, the price was reduced *so much* as to amount exactly to the sum paid out for the paper and envelopes given to the Missionary Society. Had she succeeded in getting it a few days sooner this would not have been the case. Thus while young in faith God actually let her *see* how *He* really returns what is sacrificed to Him.

The third test followed closely. After office hours a little missionary visit with a deaconess was made in Chicago's slums. It was Saturday afternoon. The whole week's wages was in her purse, as it was pay day. On the way home a voice said, "Give the deaconess some money." Again, another voice seemed to warn and say, "You must be more careful with your money." Which was God's voice? To let Him manage she decided to put her hand into her purse in the dark and trusting God to lead it according to His will, whatever bill came into her hand first would be given to the missionary deaconess. On her arrival home she nervously counted her money, for that week she felt she really needed her whole income, less ten per cent for God's

work. But alas! God had His way and taken the lion's share, for the biggest bill had gone into the hand of the deaconess. A shadow of care rose up. Could she really afford so much? Did she do right in expecting God instead of her common sense to choose? But all her wisdom and common sense had also been put into death that His wisdom might fill the vacuum made! The following Sunday afternoon while teaching her Sunday School class, she was seized with an irresistible passion to attend a meeting held by the faith deaconesses, who were known for their lives of sacrifice and poverty. She left the Sunday School a little before dismissal so as to get there in time. The presence of those deaconesses who were sacrificing *all* for Christ always made her feel so very selfish and uncomfortable; so she chose to sit in the most hidden corner in the extreme back end of the hall. She came just in time to see the deaconess whom she had accompanied into the slums the day before, arise for a testimony. With tears running down her face she told how that they and their patients were without wood, coal and food and knew not where or how help would come except that God never failed them. But late Saturday night a young business woman had pressed enough money into her hand to fill the empty wood and coal bins and pantry. No one knew of the writer's presence, but as the hallelujahs from that congregation pealed out, the young giver knew that *God* had had *His* chance. From that day forth the joy that filled her soul repaid all sacrifices. Satan was defeated; God received full control of every penny and of all belongings besides; giving became a habit too strong and glorious to resist, and the contract made has never been broken by God.

Each of the first three tests proved to be *bread cast upon the waters, returning after a few days*. Soon the bread was to be cast out, only to return after *many days*. In the beginning God let her *see at once* to strengthen her confidence in Him. He wooed her with sugar-coated pills. Now He permits long, dark tunnels of testing, but never once has she lacked, for God the greatest Capitalist of all is the Manager and His resources are inexhaustible.

We append a few cases out of other lives. A brother promised God that if He would bless his poor business start, he would never allow himself to own more than \$10,000, as a fund for his old days. God took him at his word. Today he is making more than that each year—but every dollar goes to God's work and the

more he gives, the more he gets, retaining only the \$10,000.

Another brother, only twenty-four years of age, after passing his examinations for teacher of chemistry and mathematics, resolved to give half of his salary to his younger brother to keep him in Africa as a medical missionary. Both boys are the sons of a poor preacher who, himself, was without income. The sons worked their way through college, chopping wood, shoveling snow, serving tables, scrubbing halls, etc. The brother who stays at home will need to live as simply as an ordinary laborer in order to keep the other preaching and healing as his substitute in Africa.

In our own State of Illinois we were called upon to give a missionary address. After the service a real estate dealer said that a hole was preached into his purse. Not a word had been said about money, but he had heard God's call. He consulted with his family of ten children how a way could be found to have their own missionary in Africa. From the oldest to the youngest all were willing to do without the luxuries to which they were accustomed and adopt a simpler life. Only the mother was worried. Could they really do it? A lady worker was found and sent. Her monthly letters to the family were a much-looked-for blessing. On our second return from the field, the first news we heard on reaching his town, was that the real estate dealer's business had increased so much he felt it would pay to send a second missionary, and his wife no longer doubted.

In New York City a cook with a salary of \$8.00 a month has her own missionary on the field. A washer-woman works at her tub denying herself even necessities to send a substitute, incredible as it sounds, and her only regret is that she cannot do more. On one of our missionary trips we were jammed into an overcrowded train over against a delicate-looking woman. Unavoidably stepping on her toes, our words of apology led into a conversation. As an invalid she had pleaded with God to let her do something for Him. She promised to give up her fine needle-work and on her sick-bed seek employment which would bring in something for God. She began buying flower-seed in bulk and sorted it into small packages. Through this small beginning she inspired other women to assist by advertising her small seed packets, which kept increasing. In the meantime she recovered and was restored to her family and husband, who was a hard working man. She still carries on her seed business for God, beside her house-

hold duties, and at the time she related her story, realized enough through this means to support fifteen boys, girls and evangelists at the rate of from three pounds to six pounds annually each. We have only begun our recital of such noble examples of putting *God first*. Oh that these were not the exceptions but the rule! If God could succeed in mobilizing the whole church in that way, what blessings would be poured upon it and the world! Christ would not stay away much longer.

Not only along financial lines does God preserve His faithful *partnership responsibilities*, but also with reference to soul winning, victory over disheartening circumstances, guidance, bodily and spiritual healings. A young believer was deeply stirred by a missionary address. She felt the call to Congo, but she wanted some very definite seals or tokens from God to prove that it was not mere sentiment but a divine call. As one token, she asked God to let her meet the missionary whose message had so strongly gripped her. Eventually she heard that the missionary was ill in Denmark. Her home was in a remote part of Sweden—so there was no hope of journeying to Denmark. Then came an opportunity to accept a valuable position with a family in Russia. She asked for guidance which was given so clearly that she could not mistake God's will. "But," she argued, "Lord how can I meet the missionary, if, in these war times you take me to Russia, our missionary will have gone to America or the Congo." But she let God choose. Imagine her joy, when most unexpectedly, the family decided to spend the summer at a bathing place in Southwest Sweden, near the abode of the missionary in Denmark, and ere long after a test or two, she caught her *on the wing*, just a day or two before leaving Sweden. How lovingly God had fulfilled His part of the contract, when He got His way with her! The missionary in turn had already left when the sister and her Russian employers arrived, but was led in a most zig-zag way, entirely against her will and against common sense, apparently, to journey southward again, simply to run into two future Congo candidates who had been praying God to send her. Had the missionary in turn not accepted the expensive interruption of a much needed rest, what blessing would have been missed. But more than that: during her long illness, some nurses became acquainted with the power of the resurrection life. They too began to seek. One blessing led to another, until the missionary's nurses brought her to the attention of a very

wealthy patient for whom she had been burdened but whom she had not visited because of her great wealth, which was responsible for the lady's many bores. Now after meeting the sister nurse in the Russian family, the financial need for her training was discussed, when she expressed the wish that a former mistress might be moved to pay her expenses. Upon inquiry, it was found to be the same rich fellow-sufferer, whose heart, during the missionary's illness was being prepared. Thus God gave the obedient Congo volunteer a double token and she went on her way rejoicing, knowing that her wealthy mistress of old would be prepared to listen to her story of need with special interest since she had been brought in such near touch with the missionary whose mission the nurse was anxious to join. And all this because God had had *His way!* Rom. 11:33. Such are the certainties and blessings of the resurrection life of full yieldedness and trust in God. Through such leadings the overcomer's faith is being schooled and steeled unto translation faith. "Nevertheless when the Son of man cometh, shall He find faith on the earth?" "And blessed is she that believed for there shall be a *performance* of those things told her from the Lord."

* * *

For the encouragement of those who responded to the prayer calls issued in the prayer series a year ago, we would say that God has caused the seeming impossibilities then in our path to wither before the blasts of prayer. The writer's mortal weakness defied all *human* and natural provisions made—the great final attack of the last few months, not excepted. While the *natural* strength seems broken, we have been blessed with absolute deliverance from weakness for two months and able to do a full day's work with many a night vigil added. "Praise God from whom *all* blessings flow!"

Another great barrier was the objections prominent members of the Congo Inland Mission board waived against the acceptance of Pentecostal workers. The writer was privately reminded that it were better for the Mission to lose her, than that she should be allowed to carry on the recruiting work among Pentecostal friends. And the enemy left no stone unturned toward maligning and destroying the influence of God's instruments in this direction. Nothing could have helped to *ruin* stronger nerves than ours, than the conflict of last autumn and winter, both by agonizing prayer and ceaseless epistles. The strain of opposition with constant counter-calls from six countries to press the battle with pen and voice, involved superhuman pressure. Yet we have come out of it physically and spiritually stronger. As if by magic, most suddenly seven Pentecostal workers were accepted into the Mission; in fact we have now *on the field*

more Latter Rain blessing agitators than others, the Pentecostal band there numbering seven, the other four, but several of these four are reaching out for *all* God has promised. Also,

the Pentecostal wave in two of our *home* churches is spreading. Several Mennonite Congo volunteers have received their baptism. Let this be a call to *more prayer*.

He Is Near—Even at the Door

Leila M. Conway, Hurlock, Md.



He is near! And we who love His appearing should all the more watch, for in such an hour as we think not the Son of Man cometh. He cometh as a thief in the night. May we be on the alert, for only those waiting and looking for Him will know *when* He comes. "To them that look for Him will He appear." Are we in the attitude of expectancy continually? We cannot afford to be off our guard for even one moment, lest we be of that number who are left behind. "Watch ye therefore and pray always." Let us keep awake and be sober, our loins girt about, our vessels filled with oil, listening for the shout of our Lord when He shall descend from heaven—for He will come "in a moment, in the twinkling of an eye" to catch up His bride. Oh, then, with what vigilance should we watch and make sure that we are in readiness!

Some who a few years ago watched eagerly for the return of Jesus have grown a little indifferent, saying, "Our Lord delayeth His coming," and a spirit of slumber is beginning to creep over them. Arouse ye, O child of God, "for eternal vigilance is the price of safety," and it might be that while you drowse the Bridegroom will come. It will be too late to call to Him after He has come—the door will be shut. The supreme moment of His coming is that for which we must watch. "Take heed," says Jesus, "lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that time come upon you unawares." There are thousands of Christians throughout the world whose hearts are overcharged. Foolish virgins they! Many of God's children are weighed down with surfeittings in the things of time, unduly engrossed with what is around them, absorbed in business, the cares of this life crowding out the spiritual and, like the man with the muck-rake in Pilgrim's Progress, too busy to look up. Drunkenness has come upon them. The mother pleading her household cares as an excuse for neglecting divine things, little dreams that she, too, is drunken. It is the absorption in material, worldly things that produces the drunkenness spoken of here in the Word. God's invitation

to the marriage supper of the Lamb has gone forth. People with one consent begin to make excuses. "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused." Another says, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." And still another says, "I have married a wife, and therefore I cannot come." Thick and fast the different excuses come—the "drunkenness" that Jesus so warns against. Take heed, beloved! Those things may need to have been done, but it should not have prevented them from accepting the King's invitation. The secular duties and employments are a necessity and must be performed, but we are to avoid being occupied with them to such an extent as to lose sight of the spiritual and eternal things. People will be at work up to the moment that Jesus comes: "Two men working in the field; the one shall be taken, and the other shall be left. Two women shall be grinding at the mill; the one shall be taken, and the other left." And while our hands are performing these daily labors, our hearts should be lifted up to God, and our souls kept in an attitude of watchful waiting, looking for that blessed hope of His appearing, for soon "he that shall come, will come and will not tarry." The Spirit whispers it to us. The signs of the times tell it, and the fulfillment of Scripture prophecies all proclaim that our Lord is near.

Oh, how we need to bestir ourselves! With such an event of transcendent importance so soon to take place, we should be all activity. Is your vessel filled with oil, beloved? For only those whose vessels were *filled* with oil went in to the marriage of the Lamb. Have you told your neighbors of the things that you have heard? God forbid that you should ever hear the bitter wail of some one left behind, "You never told me!" The dear ones of your own fireside, into whose faces you look day by day, have you told them? In manifold ways you can be spreading the tidings of His coming far and near. Many there are who will never know save through *your* testimony. Be up and doing, beloved, "while it is day; the night cometh when no man can work."

The Value of Salvation in Danger



PENTECOSTAL tent meeting was in progress in a neighboring state. A young woman, discouraged and disheartened, passing by heard the preaching, and the little spark of divine life that was almost extinct, began to glow within her. As a child she had been saved but she had long ago lost the joy of salvation, and when she heard the preaching she began to wonder if it were possible for her to get back to God again and be happy. Her life had been so filled with sorrow and trouble that she almost doubted it.

She wrote a letter to the workers in charge of the tent, stating her despairing condition and asking if they thought there was any hope for her. She seemed to see the agony of having backslidden from God to such an extent that she was almost beside herself. The workers assured her there was hope that she could be restored and reach higher heights in God than ever before. She came to their home for prayer, but the battle was not an easy one. A number of times they strove together in prayer, hours at a time before the victory was won. Finally the light broke in upon her soul, God came, and she knew she was restored and that her name was written in the Lamb's Book of Life. Her joy was wonderful! From the depths of despair, utterly cast down, to an ecstatic joy beyond expression, He lifted her.

But she was destined to pass through deep trials. She met with much opposition in her home. Her father threatened to kill her, and her mother became angry because she gave her heart to God. She brought her unsaved sister to the tent meeting in spite of her parents' opposition, and the spirit of conviction came upon her, though she stubbornly refused to yield, because of her worldly friends and knowing her parents' opposition. The one who was saved became burdened for her sister's salvation. She sank down in the straw between the seats, under the weight of the burden, and when her friends saw the agony of soul that was upon her they became frightened and thought she was dying. The Christian workers tried to tell them it was the power of God and that she was simply burdened for her sister, but they did not believe it; some ran for a doctor and others to the drug store. They worked over her to revive her but were unsuccessful. They saw she had not fainted, her face was flushed, and as they carried her

out of the tent she groaned, "Oh God, do not let go of her! Oh God, save her!" Every Christian who is acquainted with the spirit of intercession could see that soul travail was upon her, but not so the unbeliever. As they carried her out, the burden fell upon one of the brethren and the Spirit travailed through him.

A few nights later the unsaved sister came back to the tent under deep conviction, but refused to yield. When she got outside of the tent she seemed to be held; could not go any further, and sent word to the evangelist she wanted to see her. The evangelist saw that God was dealing mightily with her, and they walked up the street together. God met them as they walked and they stopped to pray. She was saved right on the business street of that city.

A deep plot was laid by Satan's agents to bring about the downfall of the elder sister, but God had His hand on her and saved her from a fate worse than death. We tell this story to show the goodness of God and to warn young girls of the dangers that are on every hand.

One Saturday night she was going home from work and was about taking a car. As she stepped up on the car she felt something scratch her wrist, but in the crowd and jam she scarcely gave it a thought. When she sat down she felt a most peculiar sensation passing up her arm, a sensation of pain. She became nauseated, a stupor came over her and she found it hard to keep from going to sleep. She resisted the drowsiness that came over her, in every way possible. A woman with a little child sat beside her and became much interested in her, questioning about her not feeling well, suggesting that she looked badly and that she would be glad to take her home. She next suggested that they get off the street car and go to the house of a friend where she might remain until she became better. The young girl was some distance from home, and felt if she could just get to the home of the tent workers where she could have prayer, she would be all right. It was 10:30 in the evening and she was becoming more drowsy every moment but realized that she must resist it. She summoned all the strength she could and left the car, walking a short distance to the home of the evangelists who had charge of the meetings. When she got to the house she fell against the door with a thud. The husband had already retired but his wife, hearing the

noise, opened the door and saw standing before her this young girl. She stood with her white face against the wall, breathing heavily, her hands hanging limp at her side. The Christian worker became much frightened, thinking the girl was perhaps being pursued, but the only words she could get from here were, "Shake me. Don't let me go to sleep." She drew her into the room and questioned her. She said she had taken nothing, but begged that she might not be permitted to go to sleep. Her eyes had a most peculiar stare, and it was evident that some one with evil intent had used a hypodermic needle containing a stupefying drug.

The seriousness of the situation came over the evangelist as she thought of the possibility of her passing away right on their hands, the bitter opposition of her parents, and what it would mean to the work if God didn't deliver her. These thoughts flashed through her mind but for an instant. She took hold of the promises of God with a desperation born only under great stress, and an intense cry went up to the throne that this soul for whom God had done so much, might be delivered.

As the young girl was able to talk she said, "Oh my wrist hurts me so! It seems somebody scratched my wrist as I stepped on the car." The impression that she had been drugged was fully confirmed. Suddenly she was delivered and sat up, saying, "I am all right now. Oh how good God is!" They praised Him together for saving her from the awful fate planned for her.

What a wonderful thing it is to be in touch with God at a time like this! Do we realize what would have been her lot if this experience had come to her while she was yet unsaved? No Spirit of God to warn her and cause her to pray! No protecting eye to guide her! No praying friend to intercede in her behalf! Yet she had all these because Jesus came into her life. The marvels of His saving grace and what it meant to her, can never be told.

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