



The days of Heaven on the Earth

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

HAWTHORN CHICAGO

The Great Battle of Armageddon

When and Where Fought

Pastor John Coxe, Wilmington, Del., in The Stone Church, Sept. 30, 1917.

Mark 13:14-32.



THE subject as announced, is The Great Battle of Armageddon. Every age, since God created man on the earth, up to the hour in which we live, has ended in disaster. Every one. The first brief Age ended in the expulsion of our parents from their Paradise garden, and the second great Age ended in the overwhelming flood, and all the antediluvians went down therein. The third period or Age, when God would bring forth His law, the law that should guide a nation, and, through a nation, a world, ended in the disaster of the overthrow of Egypt in the Red Sea. And then the next Age, what we as Bible students term the Mosaic or Levitical Age, ended in the crucifixion of the Son of God and brought down again disaster upon the nation. And, beloved, this Gospel Age in which we are living, every prophetic finger that points from God's Word down through the ages, every finger that moves on the dial-plate of God's time in prophecy, points to the fact that the final crisis will be reached in the disaster of blood and war.

This name Armageddon was given nationwide emphasis in the year 1912 by Theodore Roosevelt, when he compared the fight of the Progressives against the forces of re-action, or "stand pat" as the final conflict for human liberty. Thousands of people began to inquire, "What does it mean?" Men began to search their Bibles for the word and ask explanation all over the land. Then began the great war in Europe, and Christian people almost everywhere began to wonder whether or not the preachers, the lecturers, and the teachers of schools and universities had been giving them God's truth when they said, "Peace! Peace!! Peace!!! There can be no war. We are too much Christianized and too much civilized for anything like that to take place." The nations had gone on arming, building fleets, and training for battle, and presently the crash came, and our boasted civilization fell, as it were, in a heap of ruins. I. Thess. 5:3, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape."

What is war? Let the Word of God answer.

James 4:1, 2, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." God's definition of war! When did war begin? It began with the two first-born. How long will it continue? It has continued nearly six thousand years. From the birth of the first-born until this hour, there has been scarcely a period when a nation has not shed its blood for one cause or another. Who is the prompter of war? Satan. What is the great and vital cause that brings war? Sin. If we could be rid of Satan would men's passions lead them to war? Never! When will it end? At Armageddon, as far as this age is concerned, and it is only to this age that we can confine our speaking. Was Mr. Roosevelt right in his statement in relation to the great fight for liberty? No. Are the people, especially the preachers who say that this present war is to be the final one? No, emphatically no. Will this war end up in the great battle of Armageddon? No, but it may bring about conditions and a re-alignment of nations that will lead up to the final struggle, and we somehow think it will.

When and where will Armageddon be fought? Read Joel 2:1-11; 3:9-16. It will not be fought in France, nor Great Britain, nor the United States, nor Germany, nor Russia. Not in any country now engaged in this awful and worldwide struggle that is now going on but in the land that God gave to Abraham, the land that He told him should stretch from the river of Egypt (the Nile) to the Persian Gulf. I want to pause here just long enough to tell you that Israel in the most palmy days of David and Solomon never possessed the land in its entirety that God promised to their Father Abraham. God's promises are not bound or broken by the flight of time, and when He makes a promise that promise will be fulfilled. So we are sure that that promise to Abraham must be fulfilled in the sons of Abraham. The great battle of Armageddon is the battle ground of the Old Testament. It is where Jael and Sisera fought; where the Mount of Gilboa rises, where Saul and Jonathan laid down their lives. It is through that great place where the nations rattled arms, the Plain of Esdraelon, the valley

of Megiddo, that valley that stretches over a region of two hundred and forty miles from the Mediterranean to the river Jordan, taking in the valleys and the mountains. Up there in God's own land the great conflict will take place that will end the conflicts of the ages.

There are three great and mighty events scheduled to take place before that battle, and I want to name them right now. The first great and mighty event that will take place in relation to saved men is the gathering out and the taking out of the Bride of Jesus Christ, the church. I know there are scores of people, and perhaps hundreds here that will ask themselves in a moment, What does that mean? It literally means this; that God sent His Son into the world to redeem men, and out from redeemed men God is selecting by the power of the Holy Ghost a bride for His only Begotten Son. He is to be King, she is to be queen throughout the ages. I. Cor. 15:51, 52, 53, tells us how that great event is to take place. Also I. Thess. 4:16. That is to take place before Armageddon, and even those who are not versed in the prophecies and have only a superficial knowledge of Bible truth, may know that this war cannot bring to pass Armageddon. It may line up things, and it probably will, but it cannot bring it to pass.

Another great event is the bringing back of the Old Roman Empire, Dan. 2:19-30. This image represented the Babylonian, the Medo-Persian, and the Grecian kingdoms, and then the iron of Rome. Nebuchadnezzar was supreme; then Medo-Persia came into existence, and then Greece. And you remember when Rome failed as an empire it was divided into two parts, and that represented two legs of Daniel's image. Now each leg has a foot and each foot has five toes, making the ten. If we follow Scripture, this image with its two legs represents the Roman Empire, and in the final end of this dispensation the old Roman Empire must of necessity be brought into being. It must be brought in by the feet, not the head of gold, not the breast and arms of silver, not the brass, not even the legs of iron, but the feet spread out in the mixture of iron and clay. You ask, What do you mean? Look at Russia. They have been trying to mix iron and clay for three months. Look at it! I am not speaking disrespectfully of Russia. I believe she will come out of the chaos into order, but there you see the attempt being made to mix absolute rule, whether in the hands of a dictator or a czar, with social democracy, and it doesn't mix. It hasn't up to this time. If I had talked a year

ago on this subject I might not have pointed to Russia as a picture of this, but today it is before my eyes. They have been trying over there to mix the iron of absolute rule with the clay of social democracy and it has been an utter hodge-podge that will not mix. May God bring them out of the difficulty for the sake of the nation.

The old Roman Empire must be revived, and the nations of Europe (leaving out Germany and Russia for they never were in the Roman Empire) must be formed in its feet and toes. And when they are formed it is to be according to the toes of the image, iron and clay. They will overthrow governments, and anarchy will reign in many places. Oh the awfulness of anarchy! But order will be restored in time, and according to the revelation of St. John the Divine, up will spring ten kings for the ten toes. Presently the ten kings will give their dominion to one king who will become universal dictator and universal ruler. Now I know you are waiting to ask who he will be. Some one said once that certain men would develop themselves. Not yet. God is not ready yet; the nations are not ready yet. The set time has not yet come. The man may be alive and in the making, for all I know. What will the man be? He will be anti to Christ. What is that? It is one who is opposed to Christ in all his thought, in all his desire, in all his plans, in all his purposes. You say, "I can think of one man who is in charge of some things now who might be that." I cannot. I am not going to name any man or any system. Not just now.

And so the ten-toed confederacy must be formed, and the men who rule over the ten-toed confederacy must be revealed. Aren't those three wonderful things? The taking out of the church of Jesus Christ, the ready ones, the bringing back again of the old Roman Empire, according to Daniel's image, and then the producing of one man who will be an incarnation of Satan just as Jesus Christ is an incarnation of God. "Do you mean to say that such a monster as that will rule this world?" Certainly I do, but I am only repeating what God has said: I have no responsibility only that I be true to the Word of God. He hath declared and God's Word cannot fail. The Antichrist will be produced ere long.

I said that the war now on might lead up to the final arrangements for these struggles. It will be fought at the end of The Great Tribulation; not the first end, but the last. It is called in the Bible, Jacob's trouble, a tribulation that comes on the earth such as never was since man

was on the earth. Mark 13:19, 20. It is followed by famine, by pestilence and by sword for all the nations that have been preached to by the Gospel of the Son of God, and rejected Him. I mean as nations, of course, not as individuals. There is not a nation on the earth that after 1900 years can look Jehovah in the face and say, "We as a nation, have received your Son as our Savior." There is not a city, a town, nor a village on this continent that can look God in the face and tell Him with proof, "We have received your Son;" 1900 years of Gospel preaching, and still today the heart of man is set against God! But He will have His way some day. The ages may roll and the systems may develop and disappear, but the Lamb of God who taketh away the sin of the world will have His way, and the world that He has redeemed with His blood will be ruled by Him, and the people whom He redeemed and washed by the power of regeneration, will reign with Him.

By whom will this great war be fought? It will be fought by the nations who are gathered under the old Roman Empire with Antichrist. It will be fought, as I said before, away off on the plains of Megiddo, fronting Jerusalem, the City of the Great King. The armies that will be gathered will be the armies of the earth who are in subjection to the anti-Christian king. How will they be gathered? Well, God's word tells us in Revelation 6:13-16. Who are they that gather them? The dragon, the beast, and the false prophet. Who is the dragon? Satan. Who is the beast? The Antichrist. Who is the false prophet? The one who will in that day be at the head of the religious systems of the world. Some of you will say, "Jewish System" or "Roman Catholic System," but I tell you, at the head of the religious *systems* of the world. He will be the false prophet. I am not in the Roman Catholic church nor do I expect to be, but I want to say that a backslidden forsaker of Jesus Christ who has professed to know the Bible and followed Christ as a Protestant is ten thousand times worse than any Roman Catholic that ever trod this earth. You cannot find there a priest who has ever denied the virgin birth of Jesus Christ. You cannot find one who will deny the blood of the everlasting covenant. You cannot find one who will deny the resurrection of the body, but from Protestant pulpits and platforms for the last forty years men everywhere have denied the sacred, holy, fundamental truths of the Bible. And people have paid them for it and listened to it, and I want to say here

that the man who gives another man five dollars to preach error, knowingly, is as bad as the man who preaches it. You think, perhaps that these are staggering truths but I tell you it is high time that we wake out of sleep and get ready, for the Lord Jesus is soon to appear.

Now by whose authority are they gathered? I fancy I see these frogs spoken of in Rev. 16:13. Frogs always croak and leap and jump, and they are leaping from village to village, and from city to city, and country to country croaking out their blasphemous cries to the people that they may gather them together at the great battle of the great God. Who sent them out? The dragon, Satan himself, who has his vicegerent or Antichrist on the earth, the beast, and as I said, the false prophet, he who presently shall control the religious systems of the earth, which will head up in one great system. What will that system mean? It will mean a so-called Christian religion without the Christ that bought us with His blood. It will mean union without unity or communion; that thing has been going over our nation for the past ten years, trying to get a universal union of people who name the name of Jesus Christ without unity. It will be a religion founded on human creeds, without the backing and support of the Word of God. The Lord come quickly and deliver you and me from that!

Now there must be an objective for the army to get into battle line, and there must be an object for the army to be prepared for battle. The objective for this army that shall gather for Armageddon, is Jerusalem. Jerusalem is invested and the object of the gathering army is to cause all people, small and great, rich and poor in the whole, wide world, to worship the beast instead of the Lamb of God. There is the objective and there is the object gathered together. When Antichrist comes into power the temple at Jerusalem will be rebuilt where the mosque of Omar now stands on Mt. Moriah. If you question my word turn to the last eight chapters of Ezekiel and submit the plans to any architect in this city, and he will tell you there never was a temple like that. Solomon's temple sinks into insignificance; the temple of the great Diana of the Ephesians pales before the description in the last eight chapters of Ezekiel. This temple, according to that description, will be built on Mt. Moriah. The Israelites, the lost ten tribes—where are they, do you ask? God knows. They have never been found since the Babylonish captivity, but they are hidden among the nations. When God's people return to Palestine after this

war—when the nations that have promised Palestine to the Jews (and you know they have on both sides) make good their promise and they return, they will do so in unbelief—not believing in Jesus Christ, the Messiah—then the whole of the ten lost tribes will return also, for God knows where they are, He can find them, if necessary, before tomorrow morning. They will return into their own land and set up their own government, build their own temple and have their own worship as they did before the breaking down of the Levitical system. They have had no paschal lamb since Christ was slain. It is in that time that the Antichrist sets up his image in the re-built temple and demands that people bow down and worship him. Then it is that this war takes place.

The Jews—I want to say something to their credit; I love them because they are the brethren of my Lord, and since the captivity they have never been known to bow down to idols. The Antichrist cannot get the Jew to worship anybody but Jehovah. He may not worship Jehovah aright, but he will not worship any man. You can depend upon that. When Antichrist sets up his image in the re-built temple, and demands that people bow down, they will utterly refuse, and then the nations will gather together for war. They will be gathered in the plain of Esdraelon and valley of Megiddo, and invest Jerusalem. I want to give it to you in the language of the Word: Rev. 17:12-14, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords and King of kings: and they that are with Him are called, and chosen, and faithful." Having gathered them together at Armageddon, the object being to cause people to fall down and worship the beast, have his mark engraven in their hand and across their foreheads; the refusal having gone forth and the city being invested, listen to what God's Book says: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it." Isa. 31:5. No foot of the evil one shall tread the Holy City after Jesus Christ designs to take His own possession of it.

It is said that over in Germany, Von Hindenberg is the Field Marshall, great General in Chief, but that another man, Ludendorff, I think is the prince of the whole situation, and from

within he controls, not only the General, but the army. The Antichrist is the general afield, Satan himself is the Generalissimo of that army. He controls it with all of his hellish and wicked devices and with evil spirits I would not be surprised if the system called Spiritualism had a good deal to do with it, and it would not be strange if the co-laborers with Spiritualism were the Christian Scientists of the present day. I am not saying that this is so, but that you had better beware; unclean spirits that deny the Lord Christ in His atoning mercy and blood, are gone out into the earth already, and they are seducing people, not by the hundreds but by the thousands. It would not surprise me if they were two of the unclean spirits, frogs, croaking and jumping. But listen! There is another Commander, and we read about Him in Revelation 19:11-16. Jesus Christ, the Son of God is to be the other Commander, and it is a pitched battle between Christ on the one hand and Satan on the other. For six thousand years there has been a controversy over the possession of this earth. Men have always allied themselves as opposed to Christ. It can be said as of old, that God's army is the little flock even yet, but in this instance the Lord will come down with a great host and marshal His forces, and Satan will come down and gather together *his* forces. You will note I said, "*down*," and not up, for Satan is not in hell, as people may tell you. He is the prince of the power of the air. The saints of God will be in the armies that come with Jesus, the ones who went up in the rapture; not alone angels or archangels, but even redeemed, blood-bought, blood-washed, raptured souls. The armies that are in heaven shall follow Him on white horses, clothed in fine linen, white and clean.

Now in the next paragraph, vs. 17 to 20, we have the great battle of Armageddon. Also I. Thess. 1:6-10, 2:1-12. He shall not come except there come a falling away first. Beloved, the "falling away" has come—"and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. * * * And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of

the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness."

Is not that characteristic of the age in which we are living? I wonder if you know it.

Now in Rev. 19 and 20 we read that the beast, or Antichrist and the False Prophet are taken alive and cast into the lake of fire. And Satan is bound with a great chain and put into a prison house for a thousand years. The False Prophet, he who has brought the lies of his false religion over men, wrecked whole systems and whole nations, is to be captured alive and put into the lake of fire. Some one says he will not remain there long, but a thousand years later when Satan is put in there he is still alive. Do you groan who are unholy? God have mercy on you. The suffering of hell is before you unless you repent and turn to God, become washed in the blood of Jesus.

The great God in the person of His Son comes down to discomfit the armies of the enemy once and for all, and that word of authority goes forth. Beloved, that is one fight in which you and I will not need to engage. We have had a conflict on our hands since we have been born again, but when we ride down the heavens on our horses that day, He will do the fighting for us. He will put to silence the hosts of darkness and you and I will be like the spectators on dress parade, everyone on his white horse, caparisoned with heaven's own trappings and heaven's own instruments, we will ride down with Jesus Christ as our living Lord.

What will be the end of the conflict? At the conclusion of this conflict of the ages in which the Son of God shall be Victor, the saints of God shall come into their own. Dan. 7:27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." And what shall the kingdom be like? Read Isa. 35. Another scripture portion that gives the result of the conflict is in Psalms 2. This is the jubilee that God is going to celebrate; the champion home-coming. The great, victorious army is returning! The march and tread of the Conqueror is heard! All heaven appears to be ready for the acclaim; everything in God's universe moves toward acclaiming the Son King. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the

King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." Psalm 24:7, 8.

Now, beloved, Jesus Christ having conquered Satan and his hosts, is coming to set up His throne and reign over the house of Israel at Jerusalem, the city of the Great King. When Pilate looked into the face of Jesus Christ he said, "Art Thou a King then?" And Jesus said, "To this end was I born, and for this purpose came I into the world." And when the angel spoke to Mary in the beginning of Luke's Gospel, he said that she should bring forth a Son who should reign on the throne of David, and over the house of Jacob forever, and of His kingdom there should be no end. David never had a throne anywhere but in Jerusalem, and the house of Jacob never had a nation anywhere but in Palestine, and Jesus Christ is coming back to live and reign over Israel, and through Israel over the nations of the earth.

When He comes back and meets His brethren of unbelief gathered there, what will take place? One shall say unto Him, "What are these wounds in Thine hands?" Then He shall answer, "Those with which I was wounded in the house of my friends." Then they will receive Him. And so all Israel shall be saved, and in the mighty millennium age, Israel like Paul and Peter shall go out to unfurl the blood-stained banner of the Christ until the nations of the earth shall fall at the feet of Jesus. Are you looking for that time? Are you hastening to it?

The last and final word to you this afternoon is, Are you ready for the coming of Jesus? Do you love Him with all your heart? Are you serving Him with all your ransomed powers? God grant that when the Lord shall come in the clouds, that this whole body shall go up to meet Him. He is coming in a moment, in the twinkling of an eye. Two shall be sleeping in one bed. One shall be taken, the other left. Two women shall be grinding at the mill; the one shall be taken, the other left. Two men shall be plowing in the field; one taken and the other left. May our gracious Father, in Jesus' name and by the power of the Holy Spirit and the cleansing blood shed on Calvary, make this body of people ready for the morning of the rapture, and we will give Him all the glory. Amen, even so, come Lord Jesus.

A Pentecostal Missionary Convention will be held D. V. at Beulah Heights, North Bergen, N. J., from Dec. 23-30, inclusive. For further information write 4741 Hudson Blvd., North Bergen, N. J.

Will a Man Rob God?

The Unfailing Remedy for Temporal Distress

Pastor Hardy W. Mitchell, 4229 Ellis Ave., in The Stone Church, June 18, 1917.



WHEN we become children of God we take upon ourselves certain obligations, for the extension of God's kingdom, for the furtherance of the Gospel. The subject of Tithing is no new theme for this church, but we sometimes need to be reminded of our obligations and duties; stirred up, as it were, by being put in remembrance of these necessary things.

There are some, however, who do not like to be reminded of this important obligation, and who say the command to tithe was under the law and we are not bound by it. I would not be dogmatic and say that we are bound to the old law, but I am sure there is much contained in the Old Testament which is good for our example, and as far as the law is concerned, Tithing was practised long before the days of Sinai. When Abraham returned, victoriously having rescued Lot and defeated the four kings, we find he met Melchisedec and paid him tithes of all that he had. This was a long time before the law was given on Sinai. And we find that Jacob when he had that vision at Bethel, and saw the ladder extending to heaven, the angels descending and ascending, promised God if He would be with him, he would give Him a tenth of all that he had. They found it good to practise tithing before the law, and I have found it good also. God's plan is excellent concerning the details of His work and the carrying on of His service, and when a church has this method of running her affairs she won't have any of the disgraceful things such as "old rummage sales" "ice-cream socials," and "raffles" to raise money for the church expenses. There will be no need to mention money very often when God's people are faithful in this.

In Malachi 3:6, we read, "For I am the Lord I change not." If that be true and it was God's order and plan then, I do not see that we have a right to change it. He further says, "Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat

in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

This accusation of men robbing God is a terrible one, and when they ask "Wherein have we robbed thee?" He answers the question, "In tithes and offerings." And He tells them to bring all the tithes into the storehouse. In other words, Pay your debts. The salvation of God makes people honest, not only with their fellow-man but with God Himself. It will make you pay your debts. If you have defrauded anyone you will restore, like Zaccheus, who said, "Lord, if I have taken anything from any man by false accusation, I will restore him four-fold." I know many people who have come to God and He has revealed to them things in their past life to make right, among them debts owed to man and to God. The reason He gives that we shall bring in the tithe is that "there may be meat in Mine house." Then He challenges us to prove Him thereby and see if He will not open the windows of heaven and pour out a blessing. My object this morning in reading this is not alone that money may be brought into God's treasury, but just as important is the latter part of that verse, the proving of God, and having Him open up the heavens upon us in blessing, both spiritual and temporal. We are looking for and expecting the outpouring of God's Spirit upon us, and I believe in my heart that the obeying of this command will help in a great measure to bring the blessing.

I know some dear brethren in the ministry who do not believe in paying tithes, but that under the New Testament teaching a person is supposed to give all to Jesus. I do not dispute that, but those who teach that, do not do it; they do not give even a tenth. There are many people who say, "Yes, Lord, I give You all, my wife, my family, my money; everything is Yours," and then when God calls on them for ten cents out of a dollar they are too stingy to give it. I find it a good plan to keep books with God, and every dollar that comes into my possession I give Him His part of it. And then I do not feel I have yet given Him an offering.

I am paying to God just what I owe Him. Let us suppose a case; that you are working for a firm and this firm is sending you out to collect certain bills for them. They make an agreement with you that out of what you collect they give you all but ten per cent. So you start out with the addresses of the firms in hand to collect the bills, and all that you collect in a week is \$25.00, and of that you are supposed to turn in ten per cent. But you say, "Well, I am pretty hard up this week, because of the high cost of living. I do not see how I can turn in ten per cent. It takes every cent to pay my actual debts," and instead of turning over \$2.50, you keep the whole amount because you feel you need it. Friends, is that honest? Would you not be called to account for the amount you keep which belongs to them? I am using this to illustrate the point. No matter what you might receive, ten per cent does not belong to you. I feel the same way about tithing; that if I would spend the whole of it on my own needs I would be robbing God just as you would be robbing your firm.

I confess for a year after I was converted and was in the service of God I felt as many do in His work, that I was giving my all and was not expected to tithe, but I couldn't preach tithing at that time, because I wouldn't have been living what I preached. Many times the Word would come to me, "Ye have robbed Me," and I would ask myself, "I, a preacher, robbing God?" Many times we went through hard places. I never like to tell things we suffered for Jesus' sake, but it was to me, very discouraging, and to tithe in such times seemed out of the question. But God gave me no rest, and I came to the place where I said, "Lord, I will," and from that time on I began to give God His tithe, and I want to testify to the fact that I never had anymore hard times. Many times my faith was tested, but God never failed me, and when I compare my experience before I obeyed God in this command to what I have experienced since, I cannot fail to give God His portion. Friends, if you are tested, which some of you will be, you will find out that God is still able to multiply the loaves and fishes to feed the multitude. No matter how big your family is, how high the rent, or how high the coal, you will find that God will make provisions last twice as long if necessary. He will increase the part that belongs to you to enable you to meet your obligations and with God's approval upon you, you will never change after you have proved God in this way.

I have found out that God will collect it from us if we do not pay it willingly. Some times He uses the devil to teach us the folly of robbing God, but how much better it is to pay the tithe to God and let some poor soul be blessed, than for you to be stingy and have financial reverses, and perhaps sickness in the family by withholding. "There is that withholdeth more than is meet, but it tendeth to poverty." If you do not give it to God you will have to pay it to the doctor, or in some unforeseen, unexpected avenue. It will not add anything to your resources, you may depend on that.

I knew a farmer who had quite a large farm, and he was prospered and blessed, but his weak point was that he was selfish and miserly. He said that he could not pay his tithes, although his wife wanted him to. He said, "No, we cannot do it. We have a little mortgage and we have to pay that off." He gave a dollar once in awhile in a special meeting, and felt he was doing well to give that, but utterly refused to obey God. His wife was heart-broken about it. One day he was driving a team down through the little village, the best team he had, worth six or seven hundred dollars, the ground was frozen and hard, and those horses both fell and broke their legs. They had to be killed. There was a loss of seven hundred dollars, far more than his tithes would have amounted to. His wife reminded him that he suffered this loss because he had failed God. Besides the good his money would have done for God, he was out the seven hundred dollars. But that was not all. One day a fine flock of sheep were crossing a railroad track, and along came a fast train and plowed right through the flock, killing several hundred of them. When that man saw that God's blessing was not upon him, he had to give up his own way. He began to give God His portion, and he was blessed and prospered until his farm was all paid for and he was able to exchange it for one worth twice as much. When he stopped rebelling and obeyed God, he was prospered.

I know of a brother in the ministry who felt he got so very little he could not possibly tithe it, and one day, some months ago, he had a little surplus money, thirty dollars, in his pocket. His wife kept telling him he had better pay his tithes out of that, but he said, "We have a certain bill to meet. I do not see how I can do it," but one day in going down the street he was robbed of that whole amount. She said, "Did I not tell you?" He said, "Yes, and I see the hand of God in it." He lost his thirty dollars, but if he had paid to God the three dollars he owed Him, he

no doubt would have had the rest. Notwithstanding this experience, he still did not tithe like he should have, and put some money for safe keeping in his shoe; he was not going to let a pick-pocket get it this time, but one day he wanted his shoes fixed and forgetting all about his money sent them to the shoemaker. About two hours after, he thought of that money; looked through his clothes but failed to find it, and then his wife reminded him of having put it in his shoes. They both prayed and excitedly he ran down to the shoemaker who said that he had not seen his money. He had half-soled his shoe but had not found it. He thought he must be dishonest, but held on in prayer and vowed to God that if He would give him back that money he would never withhold from Him again. As he was making his covenant with God he looked over in the corner and there among the old trash and rubbish, he saw his money. It had fallen out and the shoemaker himself had not seen it. God does take His people through testings in order to get them to the place where they will not rob Him.

Let us turn to the Scriptures in Leviticus 27:30, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." In other words it is not ours if it belongs to God. It is holy unto the Lord. Some of you may have had an experience like I had. I have laid aside my tithe, saying that it was the Lord's and I would not touch it, but here is an obligation which I have to meet, and haven't the money, and so I borrow from God, thinking I will pay it back next week. Did you ever do that? God reminded me once that I ought to pay interest on what I borrowed of Him just as if I had borrowed from the bank. When I was converted God showed me that I should owe no man anything, and He has kept me these years without being indebted to anyone. I have been in places where it has been a terrible temptation to borrow money, but there has always been something in my heart that held me back, and once when I was tempted to borrow some tithes God said to me, "It is holy unto the Lord." In the thirty-first verse we read, "If a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." If you take a dollar, when you pay it back you should pay a fifth part more. The next time the devil tempts you to spend your tithe, when you place it back add a fifth part to it. "And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." The Jews were commanded to tithe their flocks.

Let us suppose we have before us a flock of sheep, every tenth one of which belongs to the Lord. But there are some sickly ones in the flocks, and if the owner is miserly and stingy he takes out a crippled one, and another nearly dead, and another half starved, and gives them to the Lord. Isn't that like many people do today? They ease their conscience by giving their tenth; they throw their Canadian quarters and dimes that they cannot pass on the street car into the collection basket as their tithe. Friends, don't be guilty of giving God the poorest. His portion is holy unto the Lord. If we give to Him what is due, it will not be so hard to meet expenses. In Deut. 14:29 we read that if all are faithful in bringing in their tithe, whether little or much, all expenses will be met and the widow and the fatherless will be cared for.

When Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem, he not only found the people discouraged and disheartened and the walls laying in ruins, but he found that the priests and others who were in the service of God, had to leave the house of God, and go and plow in the fields for bread. He went to the elders in Israel and reproved them, and told them it was a shame that they were not supported as God's servants. I know today, godly men, God-inspired and called men that have been compelled to go back to work in the fields and in other occupations, because they were not able to support their families. Why? Because some have failed God. People are unfaithful in bringing their tithe so that God's servants are forced into other occupations.

God's word says He will not only pour you out a spiritual blessing that your souls would not have room enough to hold it all, but He promises to rebuke the devourer that destroys the fruit of your ground. Neither shall your vine cast her fruit before the time. It means if we will obey God He will prosper us and bless us in all that our hands undertake. Instead of our feeling that we are having such hard times, God will give us favor, and put His blessing upon us, and we will not only be able to give our tithe, but will be able to give offerings as well, and as a congregation will not be able to support only the home work but be able to support the missionaries that have gone out from our midst, and there will be no lack.

I challenge you to prove God for one month and see what the result will be. Let us prove the Lord and see if He will not open the windows of heaven and pour out such a blessing that there shall not be room enough to contain it.

Life in the Path of Death

AMID the awful blackness of war there is a light that penetrates above the brightness of the sun. It is the Gospel light that shines into the hearts of the soldiers and germinates the seed of eternal life.

In the trenches are life and death; death to the physical, death to the old life of sin and shame, and life immortal, life eternal to thousands of "whosoever will."

What need of prayer for the millions who are on the dead march! While the great world war is making sober, thoughtful Christians out of scoffing, boasting atheists, it is also transforming careless, indifferent women at home into intercessors for loved ones, and courageous burden-bearers. Never was there such incentive for prayer warfare as that contained in the reports that come from the trenches and from training camps, of the working of the Spirit of God through the distribution of the Word. A chaplain in the army says, "I have met many atheists back at the base where the fellows relax and have a safe time, but it is curious how their boasted atheism recedes as you approach the fire line, and on the fire-step I have never yet seen it. *There* men understand that death is not a final thing."

They care little about theology or creeds, but in a moment get an experimental knowledge of a personal Christ that saves them from sin. They sometimes see in vision the great Good Shepherd searching the wilderness for His lost sheep, and in a number of cases the "White Christ" is very real to them, as He is seen going through the ranks.

Millions of Scriptures have been circulated during the last year in at least eighty different languages, by the Scripture Gift Mission of London, England. The phenomenal record of Scriptures distributed is beyond anything ever heard of, and the thirst for the Word of God, and results of reading the Word are nothing short of miraculous.

One soldier writes to the Scripture Gift Mission, "I am beginning to feel that it is only the man who has Christ who can face anything. You will be pleased to know that I **decided** for Christ last night on the train between — and —. I read the Testament until I came to John 5:24 and then the light broke into my soul."

A worker in giving a Gospel talk at a Y. M. C. A. camp to soldiers, noticed a man in the crowd to whom God was evidently speaking. He came forward and looking the worker straight in the face said, "I have been wanting to meet a Christian man all day long. I am a cinema manager in London, and an agnostic, and have become the hated man in my regiment, but I cannot get away from what happened in the hospital which I have recently left." "What happened?" asked the other. "Well I reckoned I saw Christianity well played in," said the man. "The dear old matron used to take prayers every

night and said a few words to us men. When she prayed every man in the ward got down on his knees." "What did you do?" "That is the trouble," said he. "I got down with the rest." "Why did you kneel down?" "Out of respect to the matron, but I swore I wouldn't do it the next night. But I did, sir, and the next, and for several nights." Then he told how he had married a Christian girl and was not content until she became an unbeliever like himself. For an hour and a half God enabled the Christian worker to pour the Word of God into him, and he finally admitted that he was a sinner and believed that Christ died for him, but said that he was ashamed to confess Him before men. He was told he could not be saved unless willing to take that step, and after another half hour's battle, said, "I will do it." He sent a letter to his wife telling her, and asked for two decision cards, and the next day two of his comrades were converted through his instrumentality.

* * *

A minister in Russia says that he has never had such joy in any work as spreading the Gospel in that country. In one day he gave Gospel portions to 1,500 soldiers, and says of a week's work, "It has been one of the greatest and most wonderful weeks of my life. With my own hand I have distributed 10,000 Gospel and Scripture portions." The longing for God's Word is increasing continually. In the first two and a half years of the war the circulation of the Word of God in this country has been over seven millions of portions, a marvelous record for this country. What a foundation is being laid for a great revival when the Word takes hold upon the hearts of the people!

The remarkable part about the distribution of Scripture portions in Russia is that it is all done gratuitously. There is not one paid worker in connection with the work. It is a service of love. Great indeed will be the joy of those that sowed the Word when the saints from Russia, from Belgium, from Flanders, Serbia and Roumania, from Portugal and Italy come marching in!

All over these lands, which have scarcely known the Word of God, the seed is being sown in aching hearts, healing and comforting them, in dead hearts, quickening them and making them alive. Oh what a harvest is being reaped, silently perhaps, but nevertheless surely!

* * *

"A Gospel was given in one of the prisons in Russia to a murderer. His case seemed in every way a hopeless one. He read the Gospel and was deeply impressed by it, and as he had some little money by him, he asked the authorities to buy him a Bible. This they did, for in Russia the authorities almost invariably give every facility for spreading the Word of God in the prisons. It took some little time for the Bible

to reach the prisoner, it being in a place far away from where a Bible could be bought. After getting the Bible he spent all his leisure time in reading it. The Light about God's love to all, even the worst, dawned upon him and he became a completely changed man. His fiery, angry nature seemed to die. His dislike and almost hatred toward the warders and his fellow-prisoners passed, and he became peaceful, gentle and loving. All saw the change and wondered at it. He longed to impart to others the gladness and joy that he had himself received, and prayed that God would use him, prisoner and murderer though he was, to help his fellowmen. Now his prayer has been heard and he has permission at certain times to read to others, and many lives are being influenced and changed. 'The entrance of Thy Word giveth Light,' even to the dark soul of a murderer in a Russian prison. What a rich harvest of reward for those who are doing this great work of distribution! What a 'hundred-fold' for the one whose gift, offered to the Lord, sent out that Gospel to be placed in the hands of that poor prisoner!"

* * *

A French Chaplain, working among the wounded Serbian soldiers, said he was touched almost to tears in seeing the joy of these wounded soldiers in their beds when they got a Scripture portion. Some kissed the Book over and over again, and many voices said, "Good!" "Good!" "Thank you!" "Thank you!" One fellow was heard to read aloud for the others almost the whole day through, reading over and over again the little book. Officers come begging for New Testaments. The writer in ask-

ing for more Serbian portions, says:

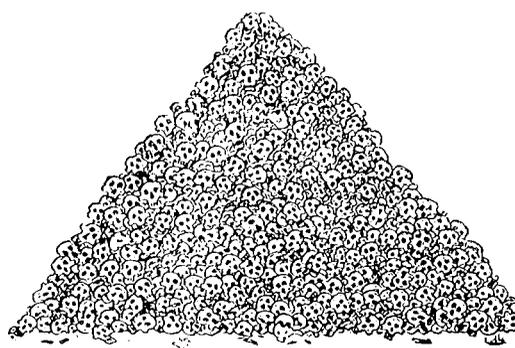
"The dreadful dark year of war seems a most propitious one for missionary work, especially in distributing the Living Word of God. We have this week also had some groups of Montenegrin soldiers; they were also most delighted to have the Serbian or Russian Gospels, their language being almost the same. One day a Montenegrin brought a little group of his comrades, and asking for a book, seated himself in the midst of them and began to read to them and explain it to them. It was a most delightful sight."

And so it is in Roumania, in Portugal, in Egypt, Mesopotamia, and also among the many thousand of German and Hungarian prisoners of war, and the prisoners interned in Holland and Switzerland. Over and over again is the story told of eagerness for the Word, and life coming out of death.

A Testament thrown away by a soldier to whom it was offered was picked up by a young woman and used in leading her to the Lord. She showed it to others and through that one Testament being thrown away five people were brought to the Lord. Instances of Testaments being thrown away are, however, very rare. Two Christians who were left behind in a training camp to clear away the rubbish, said that amongst all rubbish to be burned they never found one Gospel; nor did they in five months see one thrown away.

* * *

"If there were more abiding in Christ there would be less abiding in America."

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| <p>2,000,000 DIED LAST YEAR IN BATTLE</p>  <p>WE ARE RIGHTLY CONCERNED OVER THIS</p> | <p>33,000,000 DIED LAST YEAR IN HEATHEN LANDS WITHOUT CHRIST</p>  <p>WHAT ABOUT THIS?</p> |
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Notes

THERE'S a stir among God's children, as they "see the day approaching" to move up in zeal and vigilance. As the spirit of sympathy and helpfulness brought about by war conditions is filling the whole world, how much more should we as Christians co-operate and enlarge our sympathies towards the soldiers of the cross laboring in the great battle fields of heathenism and anti-christian forces. Let us catch the spirit of sacrifice the world is manifesting and seek on a higher plane for a deeper interest in our brothers and sisters who have left all to follow the Lamb. It is said that the Canadian and English missionary societies have largely increased their giving since the war, which must mean greater sacrifice and a cutting off of home comforts. Shall the United States come behind in this crisis hour? Read prayerfully the article by Brother Schoonmaker on page 13 and ask God to deepen the missionary spirit within you. As we are drawing close to the time when we are reminded of God's great Gift to us, let us make a real sacrifice for His sake and for the sake of those for whom He died. Send in your missionary offerings now. We forward them gladly to those who are worthy and doing their best for God.

* * * *

We have felt it necessary, owing to the pressure that is upon us, to withdraw the 75 cts. rate to Christian workers and ministers. Some of our brethren have realized that in these days

this rate could not be maintained except at a loss, and have sent us the full amount in the interest of the work and advised us to discontinue the reduced rate. It has been a pleasure to continue it up to this time, but owing to advance along all lines we believe that those who have had the advantage of this reduction will understand and be willing to send the additional amount. It is a small amount to an individual but in the aggregate amounts to quite a sum, especially for the foreign field, considering the extra postage. If, however, there are those who cannot afford the full amount, we will be willing to continue them at the old rate. This notice takes effect from this date forward.

* * *

ROBT. E. SPEER said in an address in New York recently that the Christian church is doomed if she begins to limit her efforts in foreign missions, and talks, not of the work she is to do this very hour but of what she will do one, two, three or even five years from now—after the war is over.

He said, "If men have needed Jesus Christ in the years gone by, does any one of us need to be told that this old world needs Him more today? that if *we* need Him, every man, woman and child in the world need Him in the same way? And if the people of China or India can get along without Him, the people of New York can get along without Him just as well. Men object to our carrying Jesus Christ to the Far East and to the Far South today. They have no quarrel with us. Their quarrel is with the Incarnation, for if it is not necessary for Christ to go to China today, it was not necessary for Christ to come to Palestine nineteen hundred years ago. He was less needed for Judaism than He is needed for Hinduism, Confucianism, Buddhism, and paganism today. All the need that there was for the Atonement in the beginning exists today in every nation of the world.

"The only life that never can be wasted is life that is laid down for God and for humanity. Life that is laid down, seed fashion in the soil—there is no waste to that. It springs up and bears abundant harvest in changing things, in changing the world, in the fruitage that lasts beyond death and the grave.

* * *

"While the needs of Europe are great, there are thirty millions of human beings in India who never know what it is to have enough to eat; who say if they could only be fed adequately for two days, they would be willing to lie down and die. There are millions of little children in Asia every night who cry themselves to sleep in their hunger and want of bread. For the sake of the world's need, which only Christ's Gospel can supply, we make our appeal today more earnestly and imperatively than in any past day that Christ's last command should not be postponed now for an interval of a few months or years."

God's Estimate of a Heathen Soul. What is Yours?

The Spiritual Growth of an Assembly Governed by the Missionary Pulse

C. H. Schoonmaker in the St. Louis Council, Sept. 14, 1917.



HERE is no doubt that if foreign missionary work were on our hearts as it is on the heart of Jesus, we would not need to be urged to engage in it, for the Holy Ghost would draw us to it. One of the primary causes of the spiritual stagnation that exists in so many assemblies today is the fact that the real work of evangelizing the heathen is relegated to some minor position. I do not say that this is true in every case or every assembly, but in many cases, I verily believe. I have gone to some assemblies where the Spirit of God has been poured out for years, and it seems that the main object of their meetings is to get blessed. You can see it in their countenances and feel it in their prayers. Since I have been home from India I visited a brother who is pastor of a good assembly. He was being well provided for but their missionary offering amounted to four or five dollars a month only. I fear there are too many Pentecostal pastors at home who are contented so long as they themselves have the proper support and God's blessing, in a measure, rests upon their assembly, but this is not the spirit of Jesus, and we are co-workers with Him.

What did the woman do who was told to go and borrow vessels for oil? She gathered just as many as she could find, and the oil was not stayed until all were filled. The river of God is full of water, and I believe that the gracious overflow of the past few years has been for the express purpose of those who have never heard of the mighty love and grace and power of Jesus Christ. That was the reason it was manifested to us, but because there has not been the right view point as to where that supply was to be ministered and we have confined it to ourselves instead of having an all-consuming, all-absorbing interest in the regions beyond, the river has ceased to flow.

I was in a little assembly in Toronto for two and a half years, and during that time we had a missionary offering the second Sunday of each month, and I do not believe we ever took up less than \$25.00, though we had only a little handful of people. The secret of it was that they believed in giving, and they gave until they felt it. We have taken up as much as \$65.00 in one month, though we had no special speaker,

but just laid upon their hearts the needs of the regions beyond. Many times it meant a considerable decrease in my own personal income for the week, but I kept missions to the front and God never allowed me to lack. If a man's life is right before God in respect to other things, and he puts the giving of the Gospel to those who have never heard, in the foremost place in his vision and in the object of his ministry, God will honor that man's ministry.

I came from a people who are distinctly missionary. If there is one feature above everything else that has characterized that people it is their efforts to evangelize the heathen, and that is the secret of the blessing that God has manifested to that people up to the present time. Many of us have felt that their attitude towards the baptism in the Holy Ghost was wrong and therefore God's blessing would be curtailed. How far that is true, God alone knows, but the fact remains that the people who attend their conventions endorse this interest in missions. In their last Convention at Old Orchard they had an offering of no less than \$70,000 for the foreign field. Now that does not mean that the amount all came in cash, for they have a method whereby their offerings come in monthly. They have pledge cards on which a person states what he will give for the next twelve months, perhaps \$25, perhaps \$50 or more, but they have cultivated the habit of calculating how much they will be able to lay aside for missions and they pledge accordingly. I believe that would be a very wholesome system for us to adopt in our Pentecostal assemblies; it would be a cure for a great many things which we regret.

I remember a Convention I attended in 1913 in India. We were in conference together and were crying to God mightily for His blessing upon our lives. In the early part of the afternoon meeting while in prayer the Spirit of God began to put prayer on me for the unreached portions of India. As I began to pray for them it was only a few minutes until I found myself in such a flood-tide of divine fulness that I realized I could not contain what God was pouring out upon me, and it was a fresh witness to my own heart that the reason Jesus said, "Out of them shall flow rivers of living water," was because He knew in this old world of ours there are multitudes of souls that are utterly dry and

have no spiritual moisture whatever. They are parched, and must be watered by the overflow in us.

Those of us who have been in the East can understand what is meant by dry ground. In India we have three seasons, the hot, the cold, and the rainy season. Eight months out of the year we have no rain. From June until the end of September we have rain falling in different parts of the land. After the rain ceases and the tropical sun comes out in all its power it gradually absorbs the moisture in the ground. Before the rain comes again it is a common thing to see great cracks in the ground into which one could put his hand. It speaks of great dryness, and nothing else but a heavy downpour of rain will cause that ground to come together and vegetation to spring up. Now Jesus said, "Out of them shall flow rivers of living water." Think of the Amazon, of the Mississippi and the Nile! Think of the Indus and the other great rivers of which we know, and then think of them all being merged together and flowing out of us individually, and you just begin to get a conception of what Jesus Christ spoke. If that is true, beloved, what is the cause of our dryness? My heart went out very much the other day when our young brother spoke of the soldiers, but I want to ask you this question: How many of those soldiers have not heard the Gospel of Jesus Christ, or have not been in places where they could have heard if they had wanted to? Do not lose sight of that! I was talking to a sister who recently returned from the Island of Sumatra and she tells me there is an island near there with a million souls and not one Christian to witness among them. How long have they been in that condition? No one knows. The part of India towards which we have turned our eyes is the province of Kathiawar, four hundred miles north of Bombay on the west coast, containing a population of over two and a half million. Christian missions have existed in India for over one hundred years, but up to the present hour the largest part of that province has never heard the name of Jesus. Is the land dry? Do we need these rivers that Jesus Christ speaks about? Do we have them as He describes them? If not, it is because we do not love the world as He loves it. We need to realize that God is calling for men and women who are willing to invest their all in order to evangelize the world; not what they have left over, nor what is convenient to give, but that which means sacrifice. It costs the missionary

his all. Should it cost the home church less? Should we separate the missionary from the home church? Is this the apostolic picture? No, we find the apostolic church was behind those they sent out. They laid their hands upon them indicating that they identified themselves completely with them as they went forth at the command of the Holy Ghost. The whole church came together. Do you believe that when Barnabas and Paul were about to take their farewell that you could have induced anyone of them to have left the building, as some have done today when this missionary address was announced? The other day we took the position that the General Presbyters of this Council are the hands and legs. If that is true they ought to be under the burden of the work on the foreign field. If we want God's blessing upon us as a company of men and women who profess to have given our lives to get the Gospel to the nations, we need the mighty outpouring of the Holy Ghost upon us, and I believe that when God gets us adjusted to what is in His mind and heart, the rivers will begin to flow.

I never get down to pray for God's blessing upon the heathen without getting blessed myself. If you have not proved this by experience, begin it now. If you want the river of God's Spirit to flow through your life and an increase of joy and power in your life, begin to pray that God will pour water upon the dry ground of heathenism. If you are not covering sin and your life is clean before God, pray for His blessing upon those who have never heard. When Jesus Christ came to this earth as God's first missionary it cost Him all He had. It involved the complete giving up of all that God had given to Him. What was it? The Word of God tells us that everything was created through the Son and for the Son; everything included in heaven and in earth, so all creation belonged to Jesus Christ. It was His. Who can estimate the glory of that? He was Lord of all creation and He gave it all up for lost souls. No wonder that in God's sight a human soul is worth more than all the world. If that is true of one soul, beloved, what is God's estimate of the race of man?

Now God has tried to reveal a little of His love in us through the outpouring of the Spirit. Perhaps many things have occurred on the foreign field that have tended to dampen missionary zeal, and willing souls have been led to question the wisdom of their missionary contributions, but it does not matter how many have

gone to the field and failed, God's attitude toward the heathen remains unchanged; the purpose for which He gave Jesus Christ remains unchanged, and God's purpose in the present age remains unchanged. What is that purpose? We find it in the fifteenth chapter of Acts. God visited the Gentiles to take out a people for His name, and in order to do that today it is necessary for Him to come into you and into me and get complete control of us, that we may have no other desire than to do His will and live for His glory. God's will is that the Gospel shall be preached where it has not been declared. We should have interest in the unsaved soldiers and the unsaved about us at home, but again we ask, can they not hear if they want to? They can at home, but how can they hear in heathen lands without a preacher? Therefore for us in the homeland to content ourselves with just a meagre interest in the foreign field, makes us robbers in the sight of God, and nothing short of it, because we are withholding from them what God has planned and commissioned us to give them. So long as we are content to let this matter of giving the Gospel to them, occupy a secondary place, just so long will God withhold the full blessing of Pentecost from us.

Some have taken exceptions to the thought that was advanced of sending a deputation to the field to look over the situation on account of the expense involved, but if you knew the need, the matter of the money would be a very small factor. You would begin to pray at once that God would give the money for that purpose. You expect young men and young women whom you send out to the field to be turned suddenly into mature and experienced workers and to do a great work, but let me ask you, How many leaders have we in the regions beyond? I know when I was in a regularly organized mission, missionaries looked forward with expectation and delight to a visit from one of the home workers coming out to counsel with them. So long as we consent for the work on the foreign field to be left in the way that we have, you can never expect a strong work there. We need men of judgment, men of counsel, men of God to come out and look over the field and over the work. I have been home three years and there is nothing that I have valued so much as the blessing of counsel. I had three elders in the assembly and I called them together for counsel on many important matters. There are missionaries on the field today that haven't this privilege. They are expected to be so filled and to stay so filled that they will always have the

wisdom of God in vital matters, and because they do not have long, glowing reports to send home, you wonder what is the matter. Some missionaries are on a station year in and year out, and never have the privilege of meeting with men and women of the same spiritual experiences; they are always ministering to those about them and long to meet men and women who have gone on with God and with whom they can have deep heart fellowship. When they get an opportunity perhaps once a year to meet such, how it refreshes them!

Sometimes the pastors at home wonder how it is that there is not a larger attendance at our meetings. I do not wonder. My contention is that just as long as we are willing to let the evangelization of the world take a secondary place in our meetings and in our effort, just so long will God let us remain dry and lifeless. But if we will allow God to give us the vision of the nations that are still without the Gospel, and do our utmost to reach them, the home fields will share in the harvest.

Take the northern part of India; and the great country of Tibet. Missionaries have penetrated them, it is true, but they are largely unevangelized. Millions have never heard the name of Jesus. India has a population of 315,000,000 but I do not suppose more than one-third have been evangelized. And then what kind of a Gospel have they been getting? Jesus said, "*This* Gospel of the kingdom shall be preached to all the world, and then shall the end come." There are only one or two missions in India that teach that the Lord heals people. There are missions in Gujarat that do not even teach their converts that they may know they are saved. I do not know of one missionary society in India which stands for the experience of Pentecost, but on the contrary they all oppose it. One of the largest missions in India has a large tract of land eighty miles out of Bombay. A few years ago a woman who was baptized in the Holy Ghost came out there and wanted to buy a tract of land on which to build a Home. The Lord had given her six thousand dollars. She had been a poor woman but a relative had willed her this money and she wanted it used for Him. She approached the above-mentioned society for a building site, but when they found out she had the baptism in the Holy Ghost and spoke in tongues, they came to the conclusion that there were two things they must rule out, viz., whiskey and tongues. You see where they class the sacred gifts of God. There are missionaries in another society who deny the atone-

ment of Jesus Christ and do not teach regeneration. Therefore I ask you what kind of a Gospel are the heathen getting from such people? Many of us realize that the churches at home are living far below their privileges; we look upon them as spiritually barren, cold and lifeless, and can we expect the men at the front to be higher in their spiritual experience?

Now if this Gospel that has brought to us the consciousness of regeneration so that we are new creatures in Christ Jesus; if it has brought to us the blessed baptism in the Holy Ghost, made the Son of God more real than any human being, brought healing to our bodies and a refreshing to our souls, lifted us out of ourselves a thousand miles—if this has meant so much to us, how much are we doing to give it to the nations? How much are we sacrificing? Beloved, perhaps the reason why our assemblies are not sacrificing more is because our pastors are not burdened over this matter. There is an assembly in Cleveland, Ohio, not a very large one either, which supports not less than eight missionaries on the foreign field, and there is not a rich man in it. There are assemblies just as large as this which give offerings now and then, but have not taken over the support of any one missionary. I do not believe it is a wholesome thing for an assembly to have no object in their missionary efforts, and I long to see the day when it will not be necessary for missionaries to come home from the field and run from the Pacific to the Atlantic in order for them to keep their work before the people.

Now a word as to our call which was so vividly renewed prior to our leaving Toronto in July of this year. In February, 1904, while in Pittsburg, Pa., I met a missionary from India. I listened to his address, and my heart went out to the needs of India. I had no call at that time, but on the wall was a picture describing a religious festival in India—some 150,000 heathen people were bathing in the river and worshipping their idols. My heart was held as I looked at that picture, and I heard a voice as distinctly as you hear mine, say to me, "Will you go there?" I said, "Yes, Lord." Shortly the Lord opened the way for me to go to Bible School. I had only five dollars in my pocket when God spoke to me, but as I consented to go, the money came in readily. I was there two years, paying eighteen dollars a month. God took me through school, gave me a year's experience in the South, and in 1907 without having my passage money complete, a thing the Board generally required, I was sent off to the field, the Board supplying

all that was lacking. You do not need to push yourself out when God is in your going. All you need is to be willing to consecrate and step out as He leads.

My wife had just as definite a call to India as I did, and is on fire for the heathen, and as we go back we realize doubly what it means. We have to face the question of taking our little children into the deadly climate in which they suffered before. A brother told me this story, not knowing the struggle that was in my own heart. He said, "When God called I said I could not go and take my six children in that climate." He refused to obey God, and he told me that in one year those six children were lying underneath the sod. He didn't know what was going on in my heart at the time, but having been in India I realized what it meant to take children into such a country and did not wonder that he shrank from it. I have seen our children suffer with Indian sore eyes three successive summers, bloody dysentery and Indian fever, anyone of which is a terrible disease—twice one of the little ones stiffened out with what was supposed to be death. I have laid in one bed with fever at 106, my wife in another bed with fever, one of the children with chicken-pox and only one little girl free from disease. Again and again it would seem impossible to have health in India, and nothing else but a consuming, burning, absorbing desire to spend and be spent for Jesus Christ and the salvation of souls, would induce me to go back. I am not going back because there is not every inducement, naturally speaking, to remain here. No, no. I had no sooner given up the assembly I was in in Toronto, when a brother wrote me, "Can you not come and take this assembly?" It would have meant a liberal support, house rent free, but beloved, it made no impression upon me. To be in the will of God is sweeter to me than all the temporal blessings that can be offered. When we go back, as we go now, we are going wholly dependent upon God. We have, in our hearts, faced the situation. We have little children, and do not have the educational facilities there which you have here. In order for our children to be educated we have to send them some five hundred miles away, to see them perhaps a month or two out of the year. It costs at least ten dollars a month for each one to send them there. We have had to face the possibility that perhaps they might not get all they would get at home. Many problems have arisen, but I praise God today that the call He put into my heart in the Spring of 1904 has

never been despised. When He renewed the call I bared my heart to Him and said, "Lord, here is my wife, my children, take my right arm, do what You will, but let me live in the will of God. I want nothing less."

While I mention the difficulties on the field, do not get the idea I am questioning whether God is not able to do the exceeding abundant or not, but naturally these things come up, and it is not until you face them in the fear of God that you get to the place where you believe He will undertake for you. God gives us the rest of faith. Beloved, those at home and those of us who go forth possessed with one desire, viz., to hasten the completion of God's visitation to the Gentiles, realize what it is to have Jesus with us always. Just as surely as God brings you into a place where you, from the bottom of your heart give all that you have into His hands and keep it there, He will open your vision and make you to realize the crying need of millions. A sister in the meetings in Toronto this last summer was under the power of the Spirit and her face was glorified before our very eyes. She had a vision of lost, dying souls and was preach-

ing to them. I want to say that although the Holy Ghost comes to comfort and to reveal Jesus, if He is not able to point us to the lost condition of heathen souls, His work will be biased and hindered in our lives. I have no words this afternoon to speak what God has laid upon my heart, and only the Holy Ghost can make us feel this as God feels it, but I am sure that He wants to stir us up to realize the need of those who are bound by the devil, hand and foot, darkness the only light they know. I believe as God renewed the call in Toronto He gave me the consciousness in my soul that it is in the regions beyond that the mightiest displays of God's power are going to be given in these last days. Do not think of refusing to go because things in the homeland are likely to be more safe than abroad. Do not let any consideration keep you back. If God calls you, the safest place for you is in His will. He will protect you there. His hosts have not diminished since the days of Elisha, and when you are in the will of God you have God the Father, Jesus Christ the Son, the Holy Ghost and the angels of God at your side.

The Wells of Revelation

Alma E. Doerling, Pomy, Yverdon, Switzerland.



AND God opened her eyes and she saw a well of water." Gen. 21:19.

Imagine a woman in despair, as she watches her only child die for want of water, while all along a fountain of living waters was close at hand! Not a new well, but eyes to see was her great need. It needed the Divine touch to make Hagar see the well of her salvation which all along had escaped her notice.

In the following chapter this bondwoman's master braved the sacrificial death of an only, dearly beloved son and progenitor. The withdrawal of the command to slay Isaac, brought Abraham anew into an alarming position, for without a substitute, the claims of an holy God on the offerer could not be met. Whence came the revelation of the ram sent to lay down its life in the place of the lad? Only from the lifting up of the eyes! The ram had been there all along. Abraham had passed it on the way. A look behind revealed it to him. He had looked too far for it.

While waiting for consolation, consolation was waiting for him. In this act of appropriating God's own provision, a new vision of Jehovah is

given. He sees in God his Jehovah-Jireth, i. e., the Lord will provide a sacrifice, followed by a confirmation of the Covenant which made Abraham the father of a nation. But for the awful test of offering his son, this great revelation of a Savior from guilt would have been lost. Christ refers to it in the words "Abraham saw my day and rejoiced." The neglected, entangled ram pointed to the Great Sacrifice. What greater heritage than anointed eyes, which enable the soul to look behind and to find in the past testings

THE VISION OF WONDROUS GLORY!

Well did David pray, "Open Thou mine eyes that I may see wondrous things out of Thy law." He craves not new circumstances or a new scene, but a new sense to discern unappropriated wealth near at hand. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God." Behold then, springing up out of the most bewildering and saddest of testings,

A LIFE-GIVING WELL OF REVELATION!

Hagar, type of the carnal church, still in bond-

age to the law and its works (Gal. 4:24-30) needs a special touch of God before she can see the fountain. Abraham's eyes, however, are already open. No Divine intervention is necessary. He needs but to *use* them. Isaac passes by a heap of debris and detects with the keen eye of faith the old hidden stopped-up wells underneath. Anointed, open eyes are able to see springs of blessing underneath the enemy's destructive work, the halo of glory in the commonplace duty, "the bright light in the cloud," the Lord in the storm, and radiance in the daily cross!

"Verily, Thy way is in the sea and Thy path in great waters, and Thy footsteps are not known." Psa. 77:19. And now men see not the bright light in the clouds! Job. 37:21. "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of *thunder*." Psa. 81:7. Blessed clouds and thunder which convey to the eye of faith new manifestations of our loving God and Savior! It was within the limitations of prison walls, in chains, that Paul triumphantly prayed: "the eyes of your understanding being open *that ye may know what is the riches of the glory of His inheritance in the saints, and the exceeding greatness of His power to us-ward who believe, according to His mighty power which He wrought in Christ when He raised Him from the dead.*" Eph. 1:18-20. Paul means *each* believer to *see* his whole inheritance in Christ and appropriate it as his very own possession and his actual experience. The phrases throughout the Epistle to the Ephesians, "in Christ," "in the beloved," "in heavenly places," "together with Christ," if underlined and pondered, alone open up a gold mine of the truth of our identification with Christ. This removes every doubt of the possibility of living out an unceasing experience of peace with God, power over self and sin and of joyful service toward others. God already saw the believer so linked up with His beloved Son at the time of His great triumphal crucifixion and resurrection, that He credits everyone who is in earnest enough to accept it, with all the propitiatory, atoning and victorious benefits of Christ's offering in the same measure as if each trusting one had himself borne the shameful penalty of *literal* crucifixion on the cursed tree. Likewise that identical power which made it possible for Christ to break through the prison-walls of death and a sealed, guarded tomb, is freely placed at the disposal of the struggling soul in its conflict with sin, making us "*more than conquerors through Him (not through our own efforts) that loved us*

in tribulation, distress, persecution, famine, nakedness, peril or sword." Rom. 8:35-37. Herein is revealed the reality of resurrection power in giving us the greatest power to triumph over and in difficulties and temptations rather than delivering us out of them. And in the very midst of afflictions, the exalted interceding Christ is made so real to the heart through His Holy Spirit that the Bible Christian actually experiences heaven under the same pressure of trying circumstances which drive others to fretting or despair. It is this "more abundant life" which attracts men to Christ. The church militant is to apply the power which raised Christ from the dead in the daily routine of business, social and home life. It is

APPLIED CHRIST-LIKENESS

that has proven itself to be the most powerful magnet which worldly, brainy men can not resist. In our labors among the lumber-jacks of the Great Northern backwoods the most effectual preacher was a brawny young man who demonstrated his conversion by refusing the drinks offered him. They knocked out several teeth in the effort to force whiskey into him, but his brave attempts to keep from swallowing it, the joyful endurance of being made a laughing stock, his quiet submission to wrongs and insults and his determination to renounce sin and self, vanquished the mockers and brought old stalwart sinners to seek the Christ who so fully satisfied the erstwhile ruffian. A sour, worldly, compromising, half-hearted or fickle Christianity falls short of God's highest purpose and turns men away from Christ. What Christian does not yearn so to live as to attract our nearest observers to the Lord? Are we awaiting the rending of the veil for the possession of resurrection power? Do we look to death as the revealer of God's omnipotence? Heaven shall indeed reveal glories too dazzling for the mortal eye of the saintliest; but future celestial scenes, perfectly adapted only to an immortal state, are *not* essential to the perfection that is to be ours in the flesh. God intends to give us a preparatory *fulness* in this life up to the full limit of our present capacity before He graduates us to higher spheres. Revelation is progressive and adapted perfectly to each successive phase of development in the Christian warfare. New revelations are always meant to equip us for some advance step or to prepare us for greater responsibilities. Truth unfolds to us higher planes of practical holiness and then shows us how to scale these revealed heights. From the new ground gained we get in turn a still wider outlook into God's glorious purposes for our

earthly walk with Him, and so on, each new discovery fitting us for the next and arousing in us such desires to explore the rich mines of Divine grace, that with Paul we ultimately come quite easily to look upon worldly glitter, honor, wealth or wisdom as of trivial value. All is swallowed up in the one passion to "know Him, and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death." Here then is the death, death to the world, to self and sin, which transplants us into the land of that clearer vision needed to live out the heavenly life on earth. "Those things which *are revealed* belong to us and our children forever, that we may do all the words of this law." Deut. 29:29. Here we are told that what God revealed to our fathers, the patriarchs, prophets and apostles is to result in the *doing* of the Word spoken, by us and our posterity forever. The object of revealed truth then is to enable us to live out, *do* or experience the revealed will and purposes of God. When does a man get peace with God after prayers, repentance and good works still leave him in an unsettled state? When the Spirit witnesses to his spirit that he is a child of God. How does the Spirit witness? Through the Word of God, God's own revelation which is the sword of the Spirit. When he accepts the plain word of God instead of his feelings? When he accepts upon God's own assertion that "by faith are ye saved and not by works"—then the word germinates, is made a real factor for peace to the man. Another example may suffice. The question, "When does the experience of sanctification or of victory over the inbred Adamic sin, or of the Baptism with the Holy Spirit take place, at or after the New Birth?" Answer, "Either." Any or all of these blessings are at our full and free disposal as soon as the soul discovers its personal title deed to them, meets the conditions and appropriates what only divinely opened eyes discover. If at the time of conversion (which rarely happens) there is a deep consciousness of the power of the old Adam and his enmity to the new life about to be accepted; if by faith he sees through the eye of such a promise as Romans 6:6 and 11, the Adamic nature already crucified with Christ, if contrary to all feeling about the matter the new convert insists on believing God's statement about it and distrusting his own reason in favor of the veracity of God, *then* in the light of this revelation, the glorious experience of sanctification may be his *at once*, even though he is a newborn babe in Christ. The soul appropriates by faith and persistent praise of God's

gifts as they are revealed to the inner eye, and appropriation worketh actual possession, experience and reality. When, how and to whom do God's revelations come? God most certainly enlightens sincere souls in *times of specific responsibility, dangers, troubles, testings, difficulties, temptations or decisions.*

Here is Hagar, homeless, without water, and her only son about to die of thirst. God's tenderness is seen in His response to the voice of the lad. Their dire distress becomes a title deed to heavenly aid. An angel is sent to instruct them. Their extremity moved God's heart, and worth while it was to face death for so great an honor. *But for the suffering of reproach and imminent death, they should never have had this new glimpse of God's loving care.*

Abraham was in need of a substitute. His heart must have been wrung with pain at the thought of having to slay his only son. But he was determined to go through this crisis for and with God. When God claims the very best we have, and the soul follows on unflinchingly, behold what a wealth of revelations! The powers of the world to come, become a reality here. Christ's presence is made more real than the dearest one on earth ever could be. Victory over sin, succor in time of need, clear guidance, wisdom in perplexing problems and abounding joy in suffering, making every cross radiant with glory, spring up out of arid desert tests. Could heaven itself outrival the bliss of the one who has entered into the unspeakable glory of the sacrificial life with Christ? An angel appears to Abraham and gives him added assurances of his great heritage. *Without the test of sacrifice this revelation would have been lost to him.* Why fear sacrifice when

ANGLES ARE AT HAND

to sweeten the cup? And how came Isaac to seek again the wells of his father? A famine was the occasion of the need which brought the blessing. A famine takes him to Gerar. His destination was Egypt. God intervenes and crosses his plans. Stop at Gerar, are his orders. Gerar means lodging-place. God does not mean His children to *dwell* permanently outside of the land of blessing. Their dwelling place is in Canaan (lit. lowland), the land of promise. Rather endure spiritual or physical famine in the realm of God's glorious promises than fatness outside of it. "For thus saith the high and lofty one who inhabiteth eternity. I dwell in the high and holy place, with Him also that is of a contrite and humble spirit to *revive* the spirit of the humble."

"I was brought low and the Lord helped me." "Blessed are the poor in spirit for theirs is the kingdom of heaven." The hungry, famished soul dwelling in the *lowlands* of self-abasement, utter despair, in a sense of its own unworthiness and failure and *yet in absolute dependence upon God*, will find these lowlands a land of milk and honey. The high and lofty One so reveals Himself to every penitent, emptied heart. Famine throws Isaac upon God. A one-hundred-fold harvest and at last the well Rehoboth (enlargement) crowns the hunger test. Isaac was zealous in digging again the wells of his father. Result: more room, fruitfulness, and a new revelation from God with its wonderful promises. Gen. 26:24. Let the church dig again the old wells of faith in the power of sacrifice, of godliness, of Holy Ghost fire; let her contend earnestly for

the apostolic faith once delivered unto the church and contention, famine, barrenness will cease. Like the church of Philadelphia (brotherly love) the latter day contemporary of Laodicea, she will be "kept from the hour of temptation which shall come upon all the world," and the open door will be her concern at the hour of His sudden return. May the present spiritual droughts force God's people to digging wells and God will give the timely manifestation of His old time power.

Thus we see it all through holy writ, through the histories of noble men and women and in our own personal experiences. To the child of God *every* test, every sorrow is but *the* way to the deeper secrets and more glorious manifestations of God's character. And to know Thee, as distinguished from merely knowing about Thee, is *life eternal*. John 17:3.

How Talkest Thou?

Leila M. Conway, Hurlock, Md.



It does not seem as if it should be so, but nevertheless 'tis true that the above question needs to be directed to us Christians who have been baptized with the Holy Spirit and are in for God's best. The power of speech is a wonderful endowment and to be used for the glory of God, but what grace are we so deficient in as the grace of well ordered, godly conversation? Were we weighed in the balances against the light of God's eternal truth, would not all of us be found wanting? Let us look into the reason for this lack.

In the first place, ministers and Gospel workers are negligent in giving messages on the subject, and have, to a great extent, relegated it to the background. So being uninstructed, and not desirous enough to study the word and learn for ourselves, we discount the importance of our words and become careless and indifferent, not realizing that life and death are in the power of the tongue. Prov. 18:21. I can think of nothing to warrant us in the belief of a neutral ground, for according to the dear old Book, our words have either a good or an unwholesome effect. "The tongue of the wise is health and the tongue of the wicked is as a devouring fire." Yes, "a good word maketh the heart glad," but wrong "words will eat as doth a canker."

It is easy to fall into the habit of giving "the loose rein" to our tongue. The free play of speech in which we indulge is the one thing to

which we pay least attention and allow ourselves unrestrained liberty. Granting that we speak no wrong, but only idle and foolish words of things in general, can we do so with impunity? The Wise Man says, In the multitude of words there wanteth no sin, for if confined to the earthly "the talk of the lips tendeth only to penury"—spiritual poverty and leanness of soul. The strength that should be kept in reserve for the upbuilding of the soul, prayer, meditation, communion with God, etc., passes out in the excess and casual flow of speech. As an illustration bearing on this, there now comes to my recollection an incident of two Christians much known for their piety, who at one time said in public testimony they hadn't made the progress in the divine life that they should have done because of having talked too much. Not that these two sisters had been guilty of foolish jesting or evil backbitings, but in merely whiling away hour after hour to the exclusion of the spiritual, in idly chatting of generalities to the ever ready listeners. Beloved, do we know the Word of God on this subject? Are we aware of the great importance which the Lord attaches to the "fruit of our lips?" He assigns to it the highest place possible, even making it the test of *perfection*, for "If any man offend not in word, the same is a *perfect* man, and able also to bridle the whole body." Jas. 3:2. May we begin to examine ourselves and ask God to turn the searchlight of His Spirit upon us?

God has drawn a sharp line of demarkation

between His people and the world and He commands "Put off . . . the former conversation and let your conversation be as cometh the Gospel of Christ, for to him that ordereth (directs) his conversation aright will I show the salvation of God." Oh, the influence which emanates from our words! a silent, potent force for either good or ill and in countless instances like an on-going stream reaching down through many years to come.

I have seen a little group of God's children get together in a social gathering and their conversation running along worldly lines—light, idle words, foolish jesting and frivolity in such measure that one could feel in the very atmosphere as it were—a pull downward instead of a spiritual uplift. My heart grew sick within me as I thought of the way being made more difficult for would-be-saved sinners who were standing by. The organ of speech is a little member, but is there anything that involves such tremendous issues and is so fraught with consequences for good or evil? Would it not be well for us to become simple enough to heed the admonition of the homely little coup'et we learned in our childhood days?

"Be careful of your words, my darlings,
For words are wonderful things,
They are sweet like the bee's wild honey,
Or like bees they have terrible stings."

The Psalmist prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips." Who of us, but what need to pray the same prayer? One of the failings more or less common to us all, till we have gotten the victory over it through grace, is a "backbiting tongue." Webster gives the definition, "to speak evil of in absence: to censure absent persons." But we should go still farther and not say aught of anyone (not necessarily evil) which we would not speak in his presence. Set it down as a safe rule to follow, that what you would not speak were the person present had better be left unsaid. Oh, the harm that has been done by whisperings, tale-bearing, secret thrusts, even by some of us who profess to be well along in grace!

David asked, "Lord, who shall *abide* in Thy tabernacle who shall *dwell* in Thy holy hill?" and the requirements given were, "He that backbiteth not with his tongue, nor *doeth* evil to his neighbor, nor *taketh* up a reproach against his neighbor." Psa. 15:3. Let us apply this measuring rod to ourselves, beloved, and make it our prayer that "the law of kindness be put into our mouth." Then when "busy bodies who speak things which they ought not" come around to defame Neighbor

D.—and she perhaps our worst enemy—will we feel to censure, too? Ah, no, "*Love* covereth," and you will ransack your brain, as it were, trying to think of something good that you can say in her defence. Then the newsmongers foiled in their attempt to get a budget from you to peddle out to others, will soon go away abashed, better and wiser, we may hope.

Let us lay aside all guile, envyings and evil speakings. In Ephesians 4:29 (Wey. trans.), we read, "Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment so that they may be a means of blessing to the hearers." And to him who will guide his conversation aright, the promise is given of a long lifetime on earth, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." A very godly family to whom we were once neighbors were noted for their longevity, and I have no doubt but that it was due in part to the faithful observance of this commandment, for their speech was always "with grace, seasoned with salt," and very careful were they to obey the injunction, "Let every man be slow to speak." Truly we need to follow their example—"Be not rash with thy mouth . . . to utter anything." We read in Psalm 39:1, "Lord, I will keep my mouth with a bridle." What an amount of trouble it would save us were we to make the same covenant with God, for our unguardedness in talk is practically the taproot of all the petty contentions that many get into. Will we by God's help hold a rein over our tongue and restrain it with a bit? If so, then we shall be able also to bridle the whole body. Jas. 3:2. Mark, beloved, that the control of the tongue is the pivotal point upon which all else hinges for there can be no advance in the divine life till we get the mastery of this "unruly member." In Weymouth's translation we read, "If a man thinks that he is scrupulously religious, although he is not curbing his tongue but is deceiving himself, his religious service is worthless. Jas. 1:26. And the plumbline of the Word—exact and perfectly gauged—allows no margin, not even the tiniest iota of space for gossip, circulating bad reports, secrets and whisperings, etc., but emphatically commands, "Let *all* evil speaking be put away from you." Eph. 4:31. This Scripture may have been sounded in your ear before but it cannot be repeated too often.

The writer has seen meetings which started out with bright prospects broken up under God's displeasure because of the leaders having passed

judgment and refused to recognize the rightful place in the body of certain other workers. And please pardon a little digression right here—do you know, beloved, what a delicate matter it is to sit in judgment on our fellow creatures when we cannot see the underlying motive prompting the word or deed which may not correspond with the outward appearances? Is this not unjust and wrong? If we will judge, the Lord Jesus grants liberty to do it in one way only, *i. e.*, “judge righteous judgment.” And how can this be unless we know the truth or could behold the inner workings of the soul and heart? “Man looketh on the outward appearance, but the Lord looketh on the heart.”

Derogatory remarks about others, even if true, are not permissible under the Gospel—and what if they are not true? “Oh, we just talked among ourselves and behind closed doors; no one else heard.” Did you forget that the God of heaven heard? In our homes and places of most secluded privacy may we remember that, “There is not a word in my tongue but, lo, O, Lord, Thou knowest it altogether.” Psa. 139:4. Unto His ministers God commanded through the inspired Apostle, “Put them in mind to speak evil of no man.” A designing man or woman may filch your good name, maliciously destroy your reputation and do you irretrievable injury, but speak no evil of them, yea, do not even tell how they have treated you. Oh that “*something*” in us, so unlike Christ, which fairly aches, as it were, to make known the injustice and wrongs done us! And we meet people who are only too willing, yea, eager to hear, so with tears of self-pity copiously flowing, we rehearse the awful way we are being mistreated and trampled under foot. We sometimes even go so far as to spread our grievances in public meetings, speaking in such a manner that the congregation can very easily understand to whom we are referring. This is just the opposite of what God commands, for He says that when persecuted we should rejoice and be exceeding glad. A supposed, or bitter foe, may do unutterable harm, but am I to relate the wrong? Let us obey the Scriptures.

Some one says, “Well, I would not make it my business to carry my troubles to others, but if someone having heard, should want to know about it, could I not tell them? No, never a word. The affronts which are given, the money out of which we are defrauded, the reproach and false accusations, the unkind treatment we are subjected to, ah, our wounded heart would well nigh break under the pressure if we bore it all, but let us pour the story only into the ears of

God! “Here is something else I would like to be informed on,” says one. “If I have been misrepresented, and people come desiring to know and to hear my side (for there are always two sides to a question), ought I not to speak in my defense, in order to prevent being put in a false light before them? Let us follow the example of our Lord, who, “when He was reviled, reviled not again,” and when wrongfully accused He opened not His mouth. The writer at times has had to let her name and reputation be trailed in the dust in order to save that of an opponent. For instance, we will imagine a case: A Christian of good standing, possibly a minister, for some reason gets provoked at us and does not hesitate to express himself freely to others. In his attempt to justify himself he works in an underhand way to destroy our influence. We might speak the word which would “turn the tables,” (and only by God’s grace are we kept from it), but out of love to our brother and the cause that he represents, we should choose to let the blame fall on us rather than on him.

And now we will take a negative view of this subject. If we speak no evil, how about the other? Do we *listen* to evil? Is there any material difference between the two, “speaking” or “listening?” and can we define it? Are we willing to listen to the tattlers who make it their business to tell all the bad they know, to uncover past sins which have long ago been repented of? Is there a secret desire (though we might blush to have it known) to *hear* evil reports? If we are claiming to have the baptism of the Holy Spirit it might be well to examine and see if we are guilty in this. Instead of drinking in the story of sin and disgrace, would it not be pleasing to God, to say to our visitors, “Let us pray for each other and for these sinning ones who are so needy. Our prayers may help but to talk about them will not only hurt them but ourselves as well.” Heaven will bend low to listen and as sweet incense will the petitions ascend to the Throne, and oh, the victory, the power of the Lord filling our souls like the flow of a great river! When the sacred flame of divine love burns within your bosom and mine, we will not want to hear, yea, we cannot bear to listen to the defaming of even our worst foe. It will go through us as a stinging dart to hear “wagging tongues” wantonly and coldly expose the sins of our enemies to the gaze of an unfeeling, merciless world. And again, should our brother be in fault as touching us, why go to neighbors with it rather than to him? Can it be that we have forgotten the commandment, “If thy brother

shall trespass against thee, go and tell him (not others) his fault"? In the presence of people? Oh, no, "between thee and him *alone*." Matt. 18:15.

The law of helpfulness and brotherly kindness is greatly transgressed, for in these days the custom usually is if a brother gets into the wrong, say, on some point of doctrine, how quickly we allow this to bring separation in the body and in our manner plainly indicate, "I shall have no more to do with you!" Nor does it stop at that only, but upon every occasion possible we denounce the brother and sometimes even publicly. Though one go astray, "yet count him not as an enemy, but admonish him as a brother." Would it not be better in the spirit of meekness to go to the poor, misguided one and entreat him as a brother? Certainly, if we had the love of Jesus we would do it. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Let us begin to do differently, so that from this day our conversation shall be such that sinners shall be won to God. May the ringing exhortation of the Apostle Paul sink deeply into every heart, "What manner of persons ought ye to be in all holy conversation and godliness," "and so much the more as ye see the day approaching"—the day of His coming. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think (and talk) on these things." Phillipians 4:8.

A man in one of Brother Kelley's meetings in So. China said recently that he and another Chinaman had covenanted together years ago, never, under any consideration, to attend a religious meeting, but both had broken their bad vows and are now saved. He proved the fallacy of such a vow by saying, "I was never so happy as I am today." The other man was very ill with fever. A Bible woman with some other natives visited him and prayed the prayer of faith, and the next day he attended three meetings.

Protected in Storm

A terrific storm which recently swept Japan jeopardized the lives of our missionaries. While many perished, and in some places whole villages, God miraculously protected our workers. Mrs. Moore gives us just a little account of their experience:

"We are truly thankful to God that we are yet

alive after the terrible typhoon which swept the length and breadth of this country Sept. 30th. It was terrific, the worst ever known here. Destruction and death everywhere. One village of over 300 people entirely wiped off and no trace of the inhabitants can be found. Great tidal waves swept the beach of everything. The "Society Beach" where the wicked foreigners spend their summer is completely destroyed and hundreds of houses everywhere entirely demolished.

"God miraculously kept our little house and not a pane of glass was broken. The people said they did not understand why such a tall, narrow house did not blow down, as many others far larger were broken to pieces. The two new missionaries, Miss Bailey and Miss Domke, were with us, their boat having made port a day or so before the storm, and it was quite an experience for them. We had to pile a writing desk, bureau and other things against one side of the house to keep it from blowing in, and then we four stood and held that side of the house for some hours and prayed and sang,

"The Lord's our Rock in Him we hide,
A shelter in the time of storm."

We were worn out when the storm was over, but realized His keeping power. We were resigned to go and be with Him, or willing to stay, as He willed. Another hour of the storm and little would have been left of the country of Japan. The next morning the leaves of the trees were dead, a vegetation destroyed, every leaf and vine were black as if scorched by fire. People had to break through their ceilings in order to get out of their houses through the roofs; many swept off into the ocean, others piled up on the beach, and the hot sun the next day caused a terrible stench. In some places wild dogs came down from the mountains to eat the dead bodies. The warehouses are flooded and almost everything is ruined so that prices are something terrible. One hundred thousand people in Tokio alone are being fed by the municipality. We hardly know what to buy now, even salt is sold a cupful to a person, and that is five cents. During the month of September it rained incessantly with the exception of one week. Now dark days are coming again. God is surely judging this country with all others for the rejection of the Gospel. We know you are praying for us. Mr. Moore is poorly. He worked too hard last spring in tent work, and in fact ever since we came to Japan. Lately he has night sweats which are weakening. We are trusting God to deliver him."

Soldier Lays down his Armor

The sad news of the home-going of our precious Brother Blocher has just come to us from Liberia. He had just nursed Brother Knoll through a hard fever, and tired and worn in body, started on Aug. 10 on a four hours' trip to the new mission occupied by Brother and Sister Bowley. He was exposed to the rain for a number of hours and obliged to ford the river, and from this exposure fever set in. He gradually grew worse until he passed away on Aug. 22. Brother Bowley writes:

"We gathered around his body as he neared the end and sang, 'Jesus Lover of My Soul.' No one knows what this sorrow means only missionaries who have to pass through these things. The next day the town people came and helped us make the coffin, and with the mission boys, dug the grave. In the evening we had the meeting. The chief men and some of the town people came. We told them of the soon-coming of Jesus and the necessity of getting ready. The power fell on us and the boys

shouted as we sang, 'We're marching to Zion,' while they took one last look at our brother. The people were deeply stirred and the chief men listened earnestly. The Lord is dealing with us all here, taking us down before Him. How we shall miss our beloved brother! He was an earnest worker for souls."

Another precious life laid down in dark Africa, the white man's grave. Brother Blocher spent less than a year in Liberia, but may it be granted that the life poured out on this new station shall be a fruitful seed from which will spring a great harvest of souls.

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