



*The days of Heaven on the Earth*

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

HAWKIN - CHICAGO

## Escaping the Corruption that is in the World

### Deliverance from Self-Righteousness and Spiritual Pride

Kelso R. Glover, in The Stone Church, July 25, 1920.



**G**RACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Peter 1:2-4. I am so glad there is an escape through Jesus Christ. Many men blaspheme God and rail against Him that He should send them to hell. I rejoice that God doesn't send anyone to hell, but reaching down with everlasting arms He is saying, "Turn ye, for why will ye die?" "His divine power hath given unto us all things that pertain to life and godliness." I have this afternoon dwelling within my soul, as you have also, everything I need to take me through to glory.

I never caroused around, never drank, never smoked or went into the depths of sin, but one day the Lord showed me my heart, and that unless I got salvation I was not better than anybody else. I rejoiced for that day. It marked deliverance from that inner self, for there was a fear in my soul though I was a member of the church and had even preached the Gospel I would not enter in. I felt as if Satan himself were saying, "I will get you yet." But after that night when Jesus revealed Himself to me, and revealed me to myself, the devil has never whispered those words in my ear, because Christ has redeemed me. I have escaped out of the devil's clutches.

That was the night I came in touch with Pentecost. I ran across a little Pentecostal meeting in Oakland. I hadn't known anything about this wonderful life in the Spirit, but I was hunting for somebody who could pray for the sick, for I had learned about that. As I was going to that meeting the Lord got hold of me. I was studying for the ministry in the beautiful city of Berkeley, where we don't have any saloons or the things that mar—just beautiful homes and fine people, as the world looks at it, but the Lord sent me down to Oakland where people had genuine, Holy

Ghost salvation. He knew what I needed. He knew that it wasn't culture and education that I needed; that is good, but He knew I had to get down. He brought me to the slums of Oakland to realize I wasn't any better than anyone else. That was the hardest lesson for me to learn, to realize that I needed salvation just as much as a drunkard. I remember I was kneeling at the altar beside a man addicted to drink, trying to get deliverance. He was crying, with his face bowed down to the floor between his tear-stained fingers. I was kneeling properly like any preacher ought to kneel, but I was watching him pray, and I said to myself, "Surely I won't have to do like that. I have not been a drunkard." Before I got very far, God got me down, not only in a puddle of tears, but down on my face to the floor. I did not care about my position if only I could get to God. He made me realize that something had hold of me that was stronger than the drink habit, and it took me longer to get rid of it. Self-righteousness and spiritual pride are worse than a bad habit for you don't know you have them. When I came into the presence of Holy Ghost-filled people there came a conviction that they had something I didn't have, and I found that some power had fastened itself around my very being, bound my throat and chained my lips until I could not speak in their meetings. Something had hold of me and bound me, but today I am free, having escaped from that which bound me. I felt like Jonah down in the belly of the whale with the sea-weeds wrapped around him, and when he cried mightily to God, He had the old whale swim to shore and unload his burden. What God wanted me to do was to get down, which I didn't want to do. He wanted me to get out of the University and out of the Seminary.

Later on I was seeking for the baptism of the Holy Ghost, not knowing that I wasn't ready for it. I prayed earnestly that He would fill me with His Spirit, but do you know what was secretly in my mind? That old self-righteousness, because I had never drunk, never smoked, never wasted my life riotously. I was despising especially my younger brother, who was a beautiful violinist, and whom I had loved very dearly, but he had gone to smoking and drinking. I

pleaded with him to change his ways; I thought I had the best that was then to be had, but when I tried to save my own brother I could not hold him. I saw him throwing away his talent. It wasn't long before he pawned his violin, which had cost \$200. He would never have gotten it back if his sister hadn't gotten it out for him. He pawned it again and his brother got it out. Again and again he sold it for drink, and finally his brother got it out and kept it.

God began to speak to me about despising my younger brother. He told me I hadn't drunk, hadn't smoked or done those wicked things because His hand had been upon me. He had called me to preach the Gospel and had surrounded me with protecting influences which I hadn't been able to break through, though the same desires were in me that were in my brother Frank; that I was taking credit for what I didn't deserve. I cannot tell you how my soul was convicted for my self-righteousness and my condemnation of my younger brother. There swept over me the awfulness of it. I cried: "Why did You hold me? Why didn't You hold Frank instead of me? O God save him!" That night God made me realize what it was to be bound by that which we could not shake loose, and I was able to pray for him then as I never had before, and get the assurance that God would loose him from my own condemnation. Are you knocking that husband of yours? Are you knocking that boy of yours? that wife? Oh beloved, humble yourself in the sight of God! Pray through and realize that you yourself were bound and you may be today and not know it.

Nine long years went by. Many times I would pray for my brother and get disheartened at no answer. Then the Lord would reprove me, "Didn't I say I would save him? Why are you weeping?" I'd let him go for a while, and he was here and there bumming the country. For three years I never saw him. I said, "Oh God, how long will You let the devil have him? He may kill him in his sin." Again the Lord would reprove me. A year and a half ago my brother came to my meetings in Oakland, but he didn't want to come near me, because his life was unclean. I loved him as devotedly as Jonathan loved David and my heart yearned after him. He came to my meetings and listened to the Gospel, and afterwards told me he tried to quit drinking but couldn't. He was bound with the corruption that is in this world, but had no way of getting loose. After hearing the testimonies

of others he would go away sad at heart and drink to drown the agony, couldn't hold a job, and was often driven to desperation. I had to be like a fisherman, fishing for trout. I had to be out of sight, but how I prayed in secret! He believed there was deliverance for him but he tried to get it without quitting smoking. He didn't think that was very bad. He tried to pray it out in his room but could not get anywhere. He wasn't willing to pay the price and because God wouldn't save him, rebellion rose up in his heart against Him. Off again, I missed him; telephoned to his rooming house and found he had left town. Then I reproached myself for having let him get out of my sight. "Oh God," I said, "didn't I pray enough? Didn't I preach hard enough?" God taught me many lessons through that boy. He asked me, "Do you love other boys as much as you love him?" Many a time have I gotten up from the altar after trying to pray somebody through, when He said to me, "You wouldn't have left him if it were Frank." Sometimes I would turn away from a poor fellow at the door who wanted help, and the Spirit would say, "You would have helped him if it had been Frank." God has convicted me, that we would have more sinners saved if we loved them as I loved that boy; as He loves us. We cannot give this Gospel unless we love those to whom we preach it.

It was at the time Sister McPherson had her meetings in San Francisco. My wife said she wanted to attend this meeting on a Sunday night, but I went home. I didn't tell her that Frank had left town, but I went to bed to cry. I was too miserable to stand up. I lay there and cried. In our weakness then are we strong. God put me to bed because He didn't want me to leave the house. My brother came back that night, and if I had been in San Francisco he would not have gotten saved then. In Sacramento, one hundred miles away, he woke up a few days before, in the cold winter morning, sleeping out of doors, covered with frost. He came to himself—"Here I am again. What is the use. I am going back there and do the thing right, throw away my cigarettes." He jumped on a freight train, bummed his way through, then on the passenger train, the conductors had pity on him, came across town, was afraid I wouldn't be home and he wouldn't get saved. He came upstairs but couldn't talk. He drew up a chair and sat down by my bed. I reached my hand over and lay it on his, "How is it going, Frank?" He

threw himself on his knees, "I am not getting along at all;" and throwing his arms across me on the bed, poured out a broken heart to God. He had gone down to the bottom, sick and destitute and friendless, had been in prison because of drunkenness, nobody to help him, nobody whom he could trust; but he had found hope where the same Spirit was that gave me hope, though I needed it in a different way. Beloved hold for Pentecost, for the Holy Ghost that gives men confidence. Do you know why he didn't come years before? Because he thought I had the same kind of religion I used to have, and that he had also. He knew if I didn't have any more than I used to have I couldn't help him; that I hadn't enough to lift him up. But when he came into touch with Pentecost and breathed the air of the Holy Ghost, he said, "There is something here that will help me stand." It is not telling a man he is on the road to hell. He already knows that. It is getting him in a meeting where they are on the road to glory.

I cried as much as he did. Oh the joy! Nine long years of a burden on my soul answered at last! The very second town in which I preached Pentecost in the Sacramento Valley nine years before, as I preached I could distinctly hear through the windows the strains of a violin—my brother was playing for a dance while I was preaching the Gospel in a church. Now he borrowed a violin, sat himself on my platform and played for Jesus, and he is still playing it for Jesus.

Beloved, don't you think it is worth while for me to have escaped the corruption that is in this world? Don't you think it is worth while for you to have escaped so you could pray through for someone else to escape? God wants our hearts so that He can let the glory shine through, that those who are down in sin may realize we have something strong enough to take hold of them and lift them up. By these exceeding precious promises "we have escaped the corruption that is in the world through lust."

I was standing in a street meeting in the city of Oakland in this same little place. We had preached and it seemed nobody would even come around the corner to listen, nobody cared, and I was about to close the meeting when an old woman came reeling around the corner, drunk, her white hair hanging down upon her shoulders, her hat over to one side. I think it was the first time I ever saw a woman drunk. She came staggering up and leering at us. One of the sisters

was testifying and she took notice, seeing that this one was the very same woman with whom she had been drunk many times and been in the county jail with. Now to hear her preaching the Gospel caught her attention. And she remembered her name, Bridget. She staggered up to her and said, "Bridget, is there any hopes for me?" And Bridget, who had escaped out of twenty-six years of the most awful degredation and corruption, said, "There is deliverance for you." I was not surprised that this woman who had been in that kind of a life would put her arms around this dirty old wretch, and say, "There is hope for you." But this is what astonished me: They came inside to the meeting, and there were some girls in there whose faces shone with the glory of heaven. Those beautiful girls had never known a thing about that kind of a life, but they came and put their arms around that dirty old woman and kissed her, and encouraged her to turn to God. Oh the persons who are too nice and too fastidious to put their arms around a dirty old wretch who needs salvation, haven't escaped! They are in it themselves like I was.

Evangelist Hibbard, a great street preacher, tells of how he found a woman of the street in one of his meetings. There came and sat beside her a cultured, refined, clean person and began to talk to her about God's love. In her drunkenness and in her desperation she said, "What do I care about God loving me. I need somebody down here to love me. Nobody cares for me. What do folks do if they love each other? Don't they kiss each other? You won't kiss me." There came the test, but this Christian woman loved God, and she let the Spirit of the Lord control her and she threw her arms around that dirty wretch and kissed her. In astonishment she asked, "Do you really love me?" Then she fell on her knees and said, "Oh God, I do believe You love me!" The love of God is shed abroad in our hearts by the Holy Ghost that is given unto us. "God so loved the world that He gave His only begotten Son" and if that Son is in you He is all the time wanting to give Himself. Let Him give through you.

So I saw these young ladies in their beauty and purity, never having fallen into that kind of sin, but without a thought as to who they were, constrained by the Spirit to feel how much she needed help, they went on either side and put their arms around her, and told her of the hope there was for her. Let me tell you she was the wife of one of the officials of the Frisco Railway System. Educated and reared in a Catholic

Convent, introduced into high society by this railroad official as his wife, he taught her to drink wine at the banquets, and it got hold of her. She drank a little more and a little more until he was ashamed of her and put her out. She simply went from bad to worse, and for fifteen years she was an outcast, wandering about, in prison and out, and that night she got delivered of the whole thing, a woman fifty or sixty years old, white-haired, looking back to the beauty of her youth, looking back to a wealthy home, looking back to the honored position as the wife of the railroad official, her home now a lumber pile or the water front when she could not sleep in the back of a saloon. Nobody to care. Do you know where she was going? She was on the way to Lake Merritt, and I and a little handful stood there as fishermen and caught her just in time to save her from a suicide's grave.

Isn't it worth while? Supposing we had been standing there formal and dignified, preaching the same Gospel, saying the same words, but not "having escaped," do you suppose I could have rescued her? Thank God the little crowd who stood there were "escaped" folks and they rescued another one. Now today if you could see Grandma Reardon with that beautiful smile on her face, you would say, "There is a saint." "What God has cleansed call not thou unclean."

I will go back to my own experience. It was a little bit of a place, dirty, low ceiling, and it smelled badly from the drunkards, their unclean breath and filthy clothes. I went in because I wanted them to pray for me. I had been in there only a little while when a lady arose, rolled up her sleeves and showed how God had healed her arms. They were the most peculiar I had ever seen. Every spot around her arm was pitted, and instead of being rosy it was white. She said the rest of her body was the same. She said, "I have used a hypodermic needle for twenty-six years, was a dope-fiend, a cigarette fiend, a harlot and a drunkard; have been in the haunts from Mexico to Barbary Coast, San Francisco, but today I am clean." She preached such a sermon as I had never heard, and better than any I could ever hope to preach. She spoke of how God had filled her with His Spirit, and she spoke in other tongues, and I knew it was God. She began talking about young men studying for the ministry in the "cemeteries." "Why do young men study for the ministry when they can have the Teacher Himself down in their soul who can instruct them in the way and help them to teach?" she said.

I had been praying for the Holy Ghost for years. I didn't know anything about it, but I had gone to the hills by myself, spent hours by my bed-side crying for the Holy Spirit to come and take possession of me, and here was somebody telling me how to receive Him. And look what a woman she was! She went on at length and the meeting was over. She began shaking hands and came down to where I was. "You are the one I was talking to," she said. "You don't need to tell me," I replied. "Did Brother Ramsey tell you about me?" He was the only man there who knew me. "No," she said, "I didn't talk to anybody. It was from the Holy Ghost." If you want God He will dig up somebody to get hold of you, but if you do not want Him you will have a slim chance finding Him. Here was one who had escaped from the most awful corruption, coming to one who needed escaping from self-righteousness. Why didn't He send some cultured person, who had never been in open sin? Because He wanted me to come down just as low as I could get. Listen to the word she said, "Are you living free from sin?" Think of that kind of a woman asking a preacher that kind of a question. Maybe you would have gotten angry and said, "You just go back where you belong. I am a preacher." No sir. Down in my heart there was a cry, "Oh God, give me victory. I want to be right with You. I want power from on high." I knew I had to live this thing in order to preach it. That is why the Lord sent me that question. What do you suppose the answer was? It was this: "No, I am not living free from sin but I want to." Will you who have not the victory this afternoon, answer me as I answered her? She said, "Come on then." Now this woman who had escaped the corruption that is in the world went and got a young man who needed to escape but didn't know it. Oh beloved, Jesus Christ knows our innermost thoughts! Those things highly esteemed among men are an abomination in the sight of God. Jesus said to the Pharisees, "The harlot and the drunkard and the publican will enter in before you." I was a Pharisee but didn't know it. There are many churches that woman would not get into, cleansed and reclaimed though she is.

I thank God for Pentecost which brings down these high-minded folks, puts them on their knees and puts prayer on a person like that until they get where He can use them. Jesus didn't come to save the righteous or self-righteous, but He came to save those who were lost. When Bridget got down to pray with me, something

surely happened. She saw a ball of fire come down from heaven and burst all over me. When I arose the first thought that came to me was that I would have to get out from the Seminary. She said, "You are a speckled bird from now on." I pondered over that. A speckled bird gets picked off the roost, and they said to me, "If you go to preaching this in your church they will put you out." "Oh no, they won't," I said. "I have a church that has for its creed: "Where the Bible speaks we speak; where the Bible is silent, we are silent." So I thought I was safe, but you have to escape from the hypocrite, and from the corrupt officary as well as to flee from the drunkard and the harlot. One is just as bad as the other.

I am glad for Pentecost that puts the specks on us. Stay in the church and preach the Gospel as long as you can. If you do not reprove unrighteousness it will slime all over you and get you as sure as you live. You listen to some unclean person tell a filthy story and if you do not reprove him you will get the thing all over you. Soon you will get to the place where it doesn't look bad at all. You will say, "What is the harm of reading dime novels and going to picture shows?" Have you backslidden that far? A preacher stood in front of a picture

show and one going by said, "What are you doing here?" "I am looking at it. Give me four bits and I will go in." The first thing you know your influence is gone, your power is gone, your connection with God is gone. I have a wireless connection with God, but you put a moving picture roof over my head and it is gone. I praise God for delivering me from hypocrisy. I wasn't openly proud but it was on the inside. I was like a cemetery, outwardly white and polished but inside full of dead men's bones. Bridget had it right. I am just as glad to be delivered from that as men are from drinking and smoking. That man knows he is a sinner, but the self-righteous man doesn't and it is harder for him to be set free.

I praise God for the baptism of the Holy Ghost. It has done more for me in the past nine years since I have been out of college than I got in all the nineteen years I spent in school. If you want something that will fill you with joy, give you confidence, give you power to get free, give you the unction, get the baptism of the Holy Ghost. I thank God for "His exceeding great and precious promises whereby we have escaped the corruption that is in the world through lust."

## Christ Outside the Door of the New Christianity

### Revival of False Religion Marks the Time of the End

Gus Johnson at World Fundamental Conference, Moody Tabernacle.



**T**HIS conference is for the purpose of strengthening our faith in those things we most surely believe. "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with Me." Christ outside, waiting at the door, pleading for entrance. Pleading to unheeding ears. The door has been closed to our Lord Jesus Christ ever since the inn at Bethlehem had no room for Him. "He is despised and rejected of men," was said of Him long ago, before He came into the world. Lifted up on a cursed tree, the world had no place for Him. "He was in the world and the world knew Him not." The world closed its doors to Jesus Christ. "He came to His own and His own received Him not." His own people, Israel, closed their doors to Him. Frequently this text is preached upon representing Christ standing outside the sinner's heart seek-

ing admission. That may be true enough but the truth in the picture is Christ outside the door of the church that bears His name. That is the picture the text gives us: Christ rejected by the world, Christ rejected by His own nation, and at last Christ rejected by His own church. The superscription on the cross was written in Greek, in Latin and in Hebrew, the languages of culture, of power and of religion. Athens, Rome and Jerusalem united in rejecting the Son of God. The wisdom of the world, the greatness of the world and the religion of the world were united in rejecting Jesus Christ as the Son of God. He has always had the majorities against Him; governors, kings, philosophers, theologians, everybody who was somebody was against the Lord Jesus Christ, with a few noble exceptions, and it will continue to be so until the day comes when the Lord shall rule with a rod of iron. That is why we look for that day.

He has been pleading in vain for sinners;

His call has been unheeded, but soon He will speak in a voice that will be heard whether men want to listen or not. We know something about the love of God, the pleading, the unquenchable and still the rejected love of God. Now we look for the wrath of God, when He shall smite in the fierceness of His wrath as He once smote Egypt of old, as He smote Nineveh and Babylon. God will smite this old world until it reels and staggers and falls in a heap, and admits, "Thou hast conquered, O Galilean!" And we look for that day. Let ecclesiastical mollicoddlers beware. I believe in the love of God, but I believe also in a God of wrath. I am looking for the wrath of God because I want to see the world conquered for Christ. On those who will not listen to His pleading love, He will use the iron rod. We look at that picture to offset the one with Christ rejected.

Let us stop a moment and look into this church that has set Christ's love aside, and see what they have left where Christ is rejected, seeing that the church is built upon Him as the Rock. When we look at our text we find the Lord Himself designates the church as Laodicean. You know sometimes it doesn't take very much to make a church. A church it is, but what kind of a church? It is respectable, it is self-satisfied, it is wealthy. It is also tepid, lukewarm, miserable, the pulpit and the pew in perfect accord; Christ the only disturber; put out in order to have peace. What a picture drawn by the Divine artist! Indeed it is the church of the latter day.

The church is glorifying herself, and the glory of the Lord has departed when the church falls to glorifying herself. The whole time is then taken up in decking herself with the trappings of worldliness, and her testimony that should have been given for the Lord is a testimony of her own greatness and glory. In our day we hear a great deal of the wonderful church, her institutions and her program. "The church is the only hope of the world," I read in a journal recently. If that is true, then God pity the world. It is a poor world. As for us our hope is not in the church, but it is rather in Him whom the church has shut out. Our hope is not in the church today which says, "We are going to accomplish wonderful things with our great institutions of learning, our untold wealth, we are going to bring the world to us to make it decent; we are going to establish the kingdom of God in the earth in the absence of the king."

The church will establish a kingdom; I do not doubt that for a moment; the mustard seed will develop abnormally into a great and marvelous tree, and when it is so developed the birds will come and roost there. When the church will establish a kingdom, a king will come but not from Heaven. He will come from the pit. It is a wonderful kingdom the church has undertaken to establish now since it has shut out the Lord Jesus Christ. Laodicea has a church that is nauseating to the Lord. Looking around in this church where Christ has been excluded we find there is religion enough there. I read recently that the world is in need of more religion. She has religion in the church of Laodicea; we use for the time being the terminology of the church. Oh Christianity how thy name has been abased! Apparitions from hell have been decked out in all the colors of the rainbow, in all the trappings demon ingenuity can invent and the spook has been called Christianity. The world has never objected to religion; the world doesn't even object to Christianity provided that Christ is left out. Even the devil takes time for a Christianity that repudiates the Lord Jesus. Such Christianity further his ends. The devil loves to work in the dark. He can accomplish the greatest results when men doubt his existence. A Christianity that leaves the personality of the devil out, he will take kindly to. "I see nothing here in regard to spiritualism as a new revelation," says Conan Doyle. "I see nothing here of atonement or redemption. I for one stand ready to accept this scheme as perfectly feasible and reasonable." No doubt the elimination process will continue until the last vestige of the supernatural and of revelation, and of Christ has been removed.

In the 6th chapter of Revelation we see the beginning of the redemption of the purchased possession. As the seals were broken four horsemen came forth. I believe that Bible students generally agree as to the interpretation of the second, third and fourth, but not so the first. Many see in him Christ because Christ comes on a white horse in the 19th chapter of Revelation; so my brethren believe that it must also be Christ, and they argue that a great revival will occur immediately after the rapture of the church. I would counsel my brethren to take care not to hold out a false hope to Christ-rejecting men. If the rider on the white horse were Christ, the first thing I would look for would be the sword of the Spirit in His

right hand, but it is not there. Instead we find the bow, the weapon of deceit that the devil uses. You may remind me that God uses a bow, spoken of in the 7th Psalm. I admit He does, but not as a weapon of salvation, but a weapon of destruction. When God uses a bow He sends strong delusion. Even Satan transforms himself as an angel of light in the latter days. We must prepare to see religious delusions that prate a great deal about righteousness of the Cain kind, the human made. We must expect to hear a great deal about charity, about social service, about loving our fellow-man, because the false Christianity that is already here is preaching a righteousness, but not a righteousness that we receive from Christ our Redeemer. It is man-made, a Cain related righteousness that worships at the altar of natural religion, not at the divine altar of redemption by the blood of the Son of God.

The first horseman of the sixth chapter of Revelation has a great revival indeed. You may believe me or you may differ with me, but I am sure some of you will be here to see I was right, when I say it is a revival of false religion, a revival of spurious Christianity, a Christless Christianity sweeping the world when the salt of the earth shall be taken away, when the saints who never can agree to the cutting up of the Old Book, have been raptured. Then and only then will false Christianity make a sweeping rush. He has no sword in his hand because a false church has repudiated the Word of God long ago. It is preaching everything but the Word of God. That is the Christianity of Laodicea, the Christianity of the church of the present hour, in general. Well may we ask what this reconstructed Christianity is, this product of the Twentieth Century wisdom and human philosophy, of which we hear so much and which is to accomplish such wonders. In the first place we find it is not based on supernatural, but on natural wisdom. We must have a Christianity that doesn't confound the world; therefore it must take in human wisdom and base itself on human wisdom.

The inspiration of the Bible must also go. "The Bible contains the Word of God," is the phrase that covers up the ugly cut of the knife. "The Bible must be studied as literature," says the professor of my home city, "and compared with other sacred books," and that is that everything that poor, blind, human reason cannot grasp must be cut off. The result is the Shorter

Bible. The manna of God has been cooked in a kettle over the fire of the Y. M. C. A. religion, and what a hash. As for us, we prefer it as it came down from heaven. We trust Paul's inspiration more than the university professors'. The Shorter Bible will be the text book of the Christless Christianity, and therefore we expect it will be a great deal shorter yet. It reminds me of what Sam Jones said once upon a time when so many women were shortening their skirts. He said, "Ladies, the ball-room has cut off your dress at the top, and the base-ball at the bottom, until there is little left," and I am afraid the Shorter Bible will be cut by the critics until you have only the covers left. Hang on to the Old Bible and do not give up any of it.

They say the incarnation of the Lord cannot be understood, therefore it must be given up. Christless Christianity makes a bastard of the Son of God. That is considered scholarly but I have to ask God to keep me cool when I hear a man make a bastard out of my Savior, and I long for the time when the iron rod shall rule. The atonement always offends the world, insinuating that the world is sinful; therefore Laodicean Christianity will not have any atonement. Their theology must be bloodless. The devil and the world cannot stand the old truth about the blood. Of course there is no sin; what seems so is only error. The fall is imaginary. Golden-mouthed orators stand ready to quote poetry by the yard and deliver orations. No Calvary, no Savior is needed. Man is his own savior. What use have we then for Christ? Of course He may come in as a Teacher of ethics, as a great Example, as a Way-shower, but friends the Lord will not come in on such an invitation, proclaiming the universal Fatherhood of God. This human Christianity says, no need of a Mediator between God and man, and tells men they may approach the holy God of heaven and earth without a Savior. When Abraham Lincoln in the dark days of the Civil War pleaded with men to come to God in prayer and confession of sin, he asked them to approach God in the right way, through the Lord Jesus Christ, but the leading men of our age counsel men to approach God through their own worthiness.

In Revelation 17 we read of the ten kings and the beast making war with the Lamb. That is the spirit of the world, opposition to God's Lamb, God's sacrifice, the Redeemer. It is the

false Christianity that the world takes so much to, and it will make possible the federation of state and church.

Regeneration and salvation are terms that grind on the tender sensibilities of a dead church. There is no place for such experiences in the new religious program. Instead of preaching regeneration we are asked to inoculate the youths of our land with the virus of this new Christianity. How do you vaccinate a person? We introduce a small portion from the outside through the skin and produce a spurious attack of the disease and in so doing become immune to the real disease. There are a lot of vaccinators going around and vaccinating. They take a very small quantity of the virus of this new Christianity and introduce a spurious attack of Christianity. It is impossible to get men and women who have had a spurious attack under the influence of real salvation. They are indeed immune to an attack of the real kind. It words to the satisfaction of the devil himself. Education is substituted for regeneration, ethics is substituted for salvation; the church loves to preach the ethics of Christianity to the unregenerated. You might just as well preach etiquette to tadpoles. You cannot preach Christianity. You might as well tell a corpse how to behave. Give it life first.

Some of you know how the old state church sent out Mr. and Mrs. W. to Africa to preach the Gospel. They were both unregenerated and they labored there for eight years and not a soul was saved. They preached the ethics of Christianity. After eight years Mr. W. wrote home to the Church Board saying, "Two heathen have been born again. It is I and my wife." The church recalled them. They didn't want them there after that. They didn't want regenerated men out there because the bishops and the leaders of the state church were unregenerated themselves.

Intellectual conception minus a change of heart brings no spiritual dynamics. This Christless Christianity becomes the religion of humanity, the divine having been eliminated the human comes to the front. We do not hear so much of what has been done by our Redeemer, but we hear all the more about how we must do for each other. Service is the watchword of the hour. Cain-like we are asked to forget the curse sin has brought upon the earth, ignore it and busy ourselves to make of this old sin-cursed globe an earthly heaven. We are asked to chal-

lenge the curse of God and return to apologize in the face of the flaming sword. Individuals are not saved; that is a selfish Gospel, they tell us. We are to regenerate communities, and they will regenerate the world. The scriptures declare that the world lies in the evil one, but we are supposed to prepare a bride, and that not by any change of nature but by change of dress. There will be culture there, but not the power of God. There will be no revival services, no after meetings, no fervent prayers for sinners; all such will be out of keeping. The great dynamic of this new Christianity will be money. The power in which man believes will be the power of this church. Did we not have it flaunted in our faces quite recently that when the money power is consecrated to God, the kingdom will be established in a day, as if the kingdom could be established without a king. Then, of course, will wealthy men flock to the church, and as long as they have money they will measure up favorably to the lukewarm crowd. There will be union there, but not unity. "Let us build," "Let us make"—human knowledge bringing about great things. "And the Lord came down." That is what we are looking for now.

In Revelation 17 you will find the harlot, the false church degenerated to the level where she belongs, riding the scarlet beast. There you have a picture of the antichristian government; the less of spiritual power in the church, the more she seeks worldly power; in an alliance of spiritual fornication she will have her fill of world power. It will be easy to persecute those who like Shadrach, Meshach and Abednego of old refused to bow down to the golden image.

We have every reason also to believe that spiritualism will be a ruling power. Men love immortality. Death is a great disappointment in the course of sin. If death could only be overcome then sin would have no terrors. Now comes spiritualism with the old lie of the devil, saying, "Ye shall not surely die"; you may continue in sin, continue to live according to the lusts of your own flesh, continue to live without God and still not without hope, because of what spiritualism teaches. Spiritualism instead of spirituality. A challenge to God instead of repentance.

We have already seen that these movements show the present religious trend to be in the direction of which prophecy speaks. If we compare the modern church program with the program of God, what a difference we find. In

Acts 15:14 we read that "God visited the Gentiles to take out of them a people for His name." Therefore, "the Son of man came to seek and to save that which was lost." In contrast to this let me read you the program of modernism. Under the heading, "How missionaries aid commerce," we read, "Commercial progress follows Protestant missions. Japan is richer through the introduction of American fruit trees; natives of South Africa now earn wages in sugar plantations introduced by missionaries." Not a word about salvation of men's souls; not a word about bringing the message of Christ, only teaching them how to be benefitted here. Indeed, missionaries have gone into "chicken raising" and have annual shows. Imagine Peter and John arranging for a poultry show, and Paul and Barnabas coming up. There wouldn't have been any persecution, neither would there have been any power of God. When the church goes to holding poultry shows it has a Christless Christianity. We admit that the world is better through Christianity as a by-product, but the chief element of Christianity is not world-betterment. The chief aim is getting Christ to men and women who are lost, and when the church sets her aim any lower than that, she has shut Christ out. He will work in and through a church only as she gives Him first place and abides by His program.

The man who reads his paper knows that the trouble with the world is that the birth of the Beast is about to occur. The world is suffering. Everybody knows that the world is the fiance of the devil. She has rested in his embrace for so many centuries and at last she is to become the mother of the man of Sin. The very power with which the false church is going

to form a sinful alliance is already taking form. The church in her blindness is assisting in bringing into the arena the outlines of the coming Babylon. The harlot is already dressed up for the parade when the true church is taken out of the way.

Let us take a look at the lack of this Laodicean Christianity. We have seen what they have but not what they have not. The Lord says, "Thou knowest not." The church doesn't even see her need. The modern church has no vision for the Coming One. You try to teach premillennialism to unregenerated men; it is no use. When a man has shut Christ out of His pulpit don't expect him to preach premillennialism. There is no looking for the coming of the Lord in a Christian church. I will not undertake to say that every post-millennialist is Laodicean, but I will assure you that every Laodicean is a post-millennialist.

Where Christ is shut out there is no joy. I heard a prominent Methodist Bishop say that the last shouting Methodist died forty years ago. I hope the Bishop was mistaken. When the church shuts Christ out the shout is gone. You cannot turn the tide of apostasy. Apostasy will go on, and the Lord appeals to the individual in the false church that still has an ear to hear: "Let him hear." He will have to choose between the church and the Christ whom the church rejected. When that day comes, I will choose Christ and live without a church. But I cannot live without Christ. Separate yourself from men and women who deny your Saviour and stand with the Son of God. Stand on the foundation that God has built for you. Separate yourself from the world and become one with the redeemed throng as the shadows fall and the world darkens.

### Getting Telegrams from God

I WAS back in the interior of China, and while I was there a man had been persecuted by the soldiers. He was a godly man and was suffering because he was a Christian. They beat him and then took him to prison and locked him up. The son came to us and asked if we would go to the officials and have him released. We knew we would have no authority and no power to have him set free, but we felt we could appeal to the courts of heaven, and promised we would do that. We spent the day in fasting and prayer, and the son said he would also pray. At six o'clock we went

into our little mud chapel, and before going to prayer it was laid on my heart to read how the disciples were in prison and how they were delivered, and I prayed that the Lord would keep the brother in the spirit of praise. Just as in the days of the disciples the power of God came on the people to pray that that man might be released, and just as we arose from prayer he stood before us, his face shining. We asked, "How did you get out?" "They opened the door," he said, "and said, 'Go out.'" He came immediately to the little chapel. We asked him what he had been doing all day. He said, "What

could I do? I didn't do anything but praise the Lord." He praised the Lord though his back was bleeding and sore, and God delivered him.

\* \* \*

It was Christmas time of 1917, the time of the last floods. In North China these floods are very unusual. We do not have much water, and it is unusual to have heavy rains, but at this time people were coming to us from all sides for help. Those in the villages round about us had their homes absolutely swept away; not a thing left, whole villages swept out of existence, old men and women starving to death, also children. The Chinese officials were helping them some, but many were crowding in every day begging for food. We had been giving what we could, but the day before Christmas we felt a special call to God to send in so that we could help the people more.

Just about the same time we were praying, Pastor Salmon, who had just gotten home from China, having spent nearly a year there, dreamed that he saw an immense company of foreigners gathered about a woman pleading for something to eat. She was all alone and no one came to her help. As he awakened he asked the Lord if it meant anything for him, and the Lord said to him, "I want you to help her." He replied, "Well, Lord, who is it?" And the Lord said, "It is Mrs. Cole in North China." Then he said, "Well, Lord, how much shall I send her?" "Send her \$50." "But I do not know her address," he replied. "Well, send it to Miss Jewell in Shanghai. She knows where she is." The next morning, though it was a large part of all he possessed, he went to the post office and made out a money order for \$50 and sent it to Miss Jewell to be forwarded to me. He said he had never sent money with greater joy in all his life because he knew that God had spoken, and it reached China just at a time when the need was the greatest—Jean Ratan Cole.

\* \* \*

Another incident equally striking of getting telegrams from God, was told us by Bro. J. R. Dick, formerly superintendent of the Boys' Home, Montreal, Canada: "I do not know whether I was awake or dreaming, but I was conscious one night while lying in my bed, of hearing a voice say, 'Send \$50 to the poor Swedes in North China.' I sensed that that was the Lord, and I said, 'Yes, Lord,' and went to sleep. In the morning some hindrance arose and I didn't get to the bank until it was closed. That

night when I went to bed the experience was repeated. The same words were spoken in the middle of the night, 'Send \$50 to the poor Swedes in North China.' 'Yes, Lord, I will surely do it in the morning.' I was down town next morning when the bank opened. Not only that but I got up very early and wrote a letter to a person I knew in New York City who could tell about where the Swedes were in North China and sent the \$50 there to be forwarded to China.

As I dropped that letter in the mail-box the power of God just filled my being in a way I had never known before. It was the Spirit honoring my obedience. I got a receipt for the money in three months, but that was all. I often wondered who got that \$50, and never got any satisfaction until six years after. I felt a drawing to come to Chicago. I was stopping on Michigan Avenue, and one morning took a walk down to the Logan monument in Grant Park. As I stood there a man came up and we began talking. He was poorly dressed, and had on a soiled white shirt and no collar, and by his speech I knew he was a Scandanavian. I asked him what he was doing, and he said, "I am washing dishes over there in a hotel," pointing a little distance off. I said, "You do not look like a man for that sort of work." "Well," he said, "I came in only a few days ago from China and am trying to earn a little something before going on." I asked him, "What happened to you there?" He said, "We were among the Swedish missionaries in Manchuria, North China." That quickened my memory and I began to wonder if this man had anything to do with my \$50. He said that he and a brother missionary were in Pekin when the Boxer trouble was on. They got the last train out from Pekin to the Coast and got a steamer there for America. They had shoveled coal for their passage to San Francisco. I asked him about their condition in China when they left, and he told me if it had not been for the generosity of some Chinese merchants and a sum of money that came from America they would have starved. I asked, "How much money did you get from America?" He said, "\$50." There was the answer to the question in my heart about that \$50. God gave it to me six years after. God had spoken to me while lying on my bed, three months before these people needed it. When I took it out of the bank I said, "Lord, I do not understand this," for it took nearly all the money I had, but that is often the way He works.

# The Latter Rain Evangel

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## Notes

### The Flower of Perfect Trust

UP among the purple hills  
Blooms a flower free from ills;  
And she has a tale for us  
That is ever true and just.

Out upon the prairie fair  
She unfolds her petals rare;  
Her example pure for us  
Is to never, never rust.

And down in the valley, too,  
She blooms equal, free from rue;  
Though she grows in earthly dust  
She is always without lust.

Her sweet fragrance wafts above  
To the waiting, heavenly Dove,—  
Yes, her tale is finished thus;  
Her name, friend, is perfect trust.

Mary A. Green.

### Chapra is Perpetuated

WITH real joy and thanksgiving to God we record another blessed answer to prayer. Our readers shared with us the burden of prayer for the Chapra property that it might be saved for God and Pentecost. "God buries His workers but His work goes on," and it has been very evident by the ready response to the appeal both by prayer and gifts, that this work in Chapra is to be perpetuated.

That work which has proven to be a very fruitful field, was born in prayer. A precious life was laid down in the midst of the harvest,

but praise God, He has made it possible that this lighthouse shall continue to send forth its rays in that dark, dark city. A recent letter from Miss Lee tells us that she has been able to make a payment on the property, and that, together with what has been received through our little paper and *The Pentecostal Evangel* (Springfield, Mo.) will be sufficient to clear it of all indebtedness.

Dear Miss Baugh for more than a year before her death, prayed for the means for native quarters for the Bible women, but never felt free to lay this need before the home people until the property was free from indebtedness. Now we believe that this prayer will also be answered.

We ask our readers to stand with us that God's will may be done in the choice of a Superintendent for this station. This is a very important matter, but prayer we believe, will cause God's will to be accomplished.

### Fellowship Meeting

The monthly meeting at the Chicago Missionary Rest Home, 1848 Bernice Ave., is one of spiritual blessing and precious fellowship, and is open to all who love to meet with God's people. If you have some friends whom you would like to interest in Pentecost, you could not do better than to bring them to this meeting held on the first Tuesday evening in the month. The meeting is informal and yet strictly spiritual, and to come in touch with the precious missionaries is indeed a privilege.

We feel well repaid for the toil and sacrifice and the nights of prayer that made this Home possible, when we see the real enjoyment and satisfaction of the missionaries as they partake of its hospitality. Several have said to us with deep feeling, "It is the only home I have."

The Committee of Management feels the need of continual prayer for the Home, as there are continual needs. So we have appointed a monthly prayer-meeting on the third Tuesday of the month at 2 P. M. At this prayer service it is our purpose to look to God, not only for the needs of the Home but also for the needs of the missionaries both at home and abroad. If our missionaries on the fields have special needs we will be glad to remember them at this time.

The treasurer of the Home said recently that if he never believed in prayer before he would have to believe in it now, when he saw how God worked in bringing the Home into existence and supplying its needs. The brother who sold us the

Home spoke in a recent meeting of how God prospered him in business since the transaction. The Lord has more than repaid him for the concessions he made in order that our worthy missionaries might have a place to rest and recuperate after years of toil in the lands of darkness and death. Have you tasted of the joy of doing for others and having the Lord recompense you? No service is more blessed. Let us have some of the abounding fruit spoken of in Philipians 4:17.

### Pentecost Among Methodists

ONE of our subscribers while visiting in the city told us of the blessed Pentecostal revival that has been going on in the city of Washington, D. C., at the McKendree Methodist Church, Massachusetts Ave. and Ninth Street.

The pastor, Mr. Shreve, a very consecrated man, had been praying since last December that the Lord would send them a revival. He had visited the little Pentecostal Assembly there and saw that the baptism of the Holy Ghost was of God. He got into communication with Mrs. McPherson and asked her to come to his church. She promised she would if she could preach the full Gospel as she understood it. He knew his people were hungry for God, and got the consent of the Methodist Conference to have her, but when they heard she believed in "tongues" they withdrew their consent; but as the people in the church were praying and she was already *en route* there was nothing to do but let her come.

Many who have read *The Bridal Call* know what a blessed revival was held there. For three weeks the church was crowded, even to the street. One Sunday evening the minister had to climb in through the window, the crowd at the door was so great. The Divine Healing services were especially blessed of God. One notable case was a little Russian boy who wore a steel jacket. When he was anointed and prayed for, the steel jacket was taken off, and for the first time in his life the little boy walked across the platform.

When Mrs. McPherson left, the revival continued, and although the pastor was worn from excessive labors God gave him special strength to continue at his post. At a recent meeting for healing an old man who was paralyzed was present. He was saved in his seat during the meeting, and the Lord touched him so he could walk to the altar. His tongue was also paralyzed, but

when he was anointed he said, "Praise the Lord" three times.

At their Friday night Pentecostal meeting when the invitation is given to seek the baptism of the Holy Spirit, half the church move forward, eager for God's best. Episcopalians and members of other churches come to seek the baptism, and say, "We never heard of this before." The leader of one of the Gospel Missions, the John Marshall Place, went down to the Pentecostal Mission and received his baptism. The revival coming to the Methodist Church stirred others. The little Pentecostal Assembly held at 1242 Seventh St. S. W., which started with a mere handful, received a new impetus, and during the spring and summer the hall was filled, souls being saved and getting the baptism of the Spirit. A Baptist minister from one of the suburbs, with his wife and child attended the Methodist Church and all received the baptism. Some of his young people visited the Pentecostal Assembly and while the preaching was going on, the Holy Spirit fell on them and they spoke in tongues as in Acts 10.

When Mr. Shreve made his consecration to go all the way with God, he had many a struggle. His wife, his family, his church, his friends, one after another came up before him to lay on the altar, until they numbered eighteen, and when he got to the end, God came into his life in a way he had never known before. God gave him the blessed baptism of the Holy Ghost and empowered him for greater service in His vineyard. "Why is this speaking in tongues?" someone asked him. "I cannot tell, can you?" he answered simply. "I cannot tell why God made man out of dust, can you? He might have made him out of a morning glory, but He didn't."

### Pentecostal Conventions

A Pentecostal Convention for the deepening of the spiritual life, will be held at Hornell, New York, in Glad Tidings Hall, 66 Broadway, from Sept. 4-6 inclusive. Good workers and missionaries are expected. Three meetings daily. For further information write Pastor Edw. W. Minns, 157 E. Elm St., Hornell, N. Y.

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The Annual Missionary Convention of the Pentecostal Church of Cleveland, O., will be held in the Church at East 57th St. and White Ave., Oct. 15-24. Pastor A. G. Ward and Evan. Jack Saunders, of Los Angeles, Calif., have been engaged to give out the Word. A corps of missionary workers will be present. Remuneration will be given only to previously engaged workers, but ministers and missionaries in fellowship with the General Council of the

Assemblies of God are invited and will be provided with free entertainment. For further information write, Pastor J. Narver Gortner, 1412 E. 57th St., Cleveland, O.

\* \* \*

The Southern California Bible School (Pentecostal) announce their school year from Oct. 5th, 1920-April 30, 1921, at 5036 Echo St., Los Angeles, D. W. Kerr, Supt., and H. K. Needham, Principal.

This School is endorsed by the District Council of the Assemblies of God in California. Provision is made for rooming and boarding a limited number of students. Those desiring these accommodations should place their applications as early as possible. For further information, prospectus, application

blanks, address, W. C. Pierce, Sec'y, 5036 Echo St., Los Angeles, Calif.

\* \* \*

The Fifth Conference of Pentecostal Missionaries will be held in Springfield, Mo., Sept. 20, 21. At this Conference, which is open to all Pentecostal Missionaries whether associated with the Assemblies of God or not, will be discussed the needs of the mission field, better methods of carrying on the work, closer co-operation between home and foreign field, etc. Come with your problems.

The Conference will be followed by the Eighth General Council of the Assemblies of God, beginning Sept. 22nd. Evenings devoted to Evangelistic services.

## Jesus Is Certainly Coming Back Soon

### Abundant Proof that the End is Near

Ira E. David in The Stone Church, Feb. 8, 1920.



FOR the last five or six weeks the Spirit has been pressing upon us the great doctrine of the Coming of the Lord in all its different phases. This week the theme on my heart has been this: Jesus is certainly coming back soon. Perhaps we ought to say, the Lord Jesus Christ, the Messiah, the Son of God, is certainly coming back soon.

A few years ago a reporter called on Dr. Simpson and said to him, "Doctor, I understand you know something about when the Lord is coming back?" And the Doctor, so full of this great truth of the return of Jesus, but also full of another truth of very great importance, the truth of world-wide evangelization, the necessity and blessedness of it, opened the Book, as the reporter sharpened his pencil, and read from Matt. 24:14, "This Gospel of the kingdom must first be preached in all the world for a witness, and then shall the end come"—the end of the age. And so today as we give ourselves to thought and meditation once more upon this great theme of the return of the Lord, the first suggestion I would make to you is this: the time apparently is nearly here because this Gospel of the Kingdom is today being preached in every nation of the world. Not adequately preached in every nation, but in some measure. The witness is being given out in all the ends of the earth. We used to say that the Gospel had reached every nation except Tibet and Bhotan and some of the Soudan country in Africa, but now even in the borders of these countries there are missionaries that are telling the story and when they cannot live in

the country they stand on the border and pass out Gospels and New Testaments to travelers who are going in and out. So it is true that in every nation there is at least a little witness for Jesus Christ.

How long before that witness will be adequate? God alone knows. It is our business to go on passing out the Gospel of the Kingdom. It is our business to put on a white coat and a white apron and take a tray and pass the bread, until every country on the face of the earth has a little to eat of the Bread of Eternal Life. And truly it is a wonderful thing that with so little human planning, so little human devising, missionaries have been stirred up to go, not to some lands, but to all lands. You remember how Paul told of his ambition to preach the Gospel where Christ was not named, and it seems as though in modern times many a missionary has that same ambition to preach the Gospel—not where Christ has been preached a good deal, but where there are no missionaries. And so they have pressed forward until the nations of the earth have a little witness. They have translated the Scriptures until Gospel portions are now being translated into more than four hundred languages and dialects, so that on this Sunday it is possible for people to read the story of Jesus in more than four hundred languages.

Now the second reason for thinking that Christ will soon return is one that you have heard mentioned over and over, and I will only touch upon it; that is, the great increase in travel and knowledge. Daniel 12:14, "Shut up the book to the time of the end. Many shall run to and fro and knowledge shall be increased." If we

go into any great union station in our great cities we will have to admit the first part of our text is being fulfilled. I often used to pass through the Union Station of Boston, a railroad station which with its adjacent sheds must cover thirty to forty acres of ground, and as I would be passing through I would see people running, not by the hundreds but by the thousands and ten thousands, and it was literally true, they were running. The discovery of steam has led to a marvelous increase of travel until now more than five hundred million tickets are used in the United States in one season, and the people of this country are riding more than thirteen billion miles in railroad trains alone. And you know how in the last few years the discovery of the motive power in exploding gas was made, and then the gasoline engine came, also the flying machine, until the people who cannot go fast enough by railroad train take the flying machine. We read in last night's paper that a preacher was attending some kind of a meeting in the State of Kansas, and in order to get back to his Sunday School class this morning he took a flying machine. Fulfilling Scriptures, you see.

"And knowledge shall be increased." The discovery and perfecting of the modern printing press has led to the multiplication of books almost without limit, and the multiplication of magazines, weekly and daily papers has led to the increase of knowledge. And then the great system of modern public schools, normal schools, colleges and universities, the multiplication of churches and lecture platforms, and all these things have meant a great increase in knowledge.

The third reason I'd suggest for thinking that Christ will soon be here, is the prevalence of perilous times as spoken of in II Tim. 3:2-5. We are in the "perilous times" which suggest the last days of the age. "For men shall be lovers of their own selves, covetous"—that is enough, isn't it? It seems to me that is enough to prove that Christ is coming back soon. One of the brethren in this congregation a week ago talked to me about the factory in which he labors. He said, "All the men think and talk about at noon is more wages and less hours, and they think I am a queer chap because I do not side in with that kind of conversation." The fact that men are such lovers of their own selves is what makes the times "perilous." What would be the cure for the present unrest and troublesome conditions of our day? Why, the real cure, if we

could persuade the people to take it, would be the Bible cure. The religion of the Lord Jesus Christ taken in big doses three times a day, three hundred and sixty-five days in the year, would cure the disease that the world and America has in such an extraordinary degree. The trouble is to get people to take the dose. They do not want it. They are "boasters, blasphemers, disobedient to parents, unthankful, unholy." You see this illustrated every day. A few years ago I heard a Bible teacher giving a Bible lecture in New York City. He described a scene he saw in the train as he came from the South, where a youngster got the mother's hat, pulled it off her head and paraded up and down in the train, and he said, "I think we need to revise the Scripture and make it, 'Parents, obey your children,' in order to fit the times in which we live." That is what many a mother and father do, and if there is anyone that they have to obey, it is the youngest one in the family, the baby, who knows the least. And because your neighbors live that way it is hard for you to keep proper discipline. Now watch your own life when you get home, and because your neighbors think it is a sin to discipline a child, and think there is something the matter with you because you do—for that reason you let down in your discipline; don't you? Well you know what happened to an old man by the name of Eli because he didn't correct his children. Oh we cannot go with the crowd! We cannot do the way the world all around us does. It is our business to take care of our children, and it is as important to us that they are obedient as it is to see that they have shoes on their feet. But they partake of the spirit of the age in which we live. These are perilous times because children are disobedient to parents,—“without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.” Oh there are so many things there. I have seen it exemplified over and over again. A little while back our church had an appeal from a woman for help. I incidentally called at the City Hall and inquired of the Secretary of the City Poor: "Oh yes, we know all about it. She applies here also." I gave her help, the church was helping, the city was helping, and as I inquired a little further I found this woman had three sons working in shoe factories, two making \$20 a week, and all

of them single, and yet they had so little natural affection they let that mother beg of the church and beg of the city for bread. We live in days when multitudes are almost devoid of natural affection. Perilous times! And we live in the days when many a church has a form of godliness but denies the power—the indwelling power of the Holy Ghost. When a church drives out the Holy Ghost and calls the religion based on the blood of the Son of God a slaughter-house religion, then the power of God has departed from that church.

A further evidence of the speedy coming of the Lord Jesus is found in the apostasy of today; "that day shall not come except there come a falling away first." II Thes. 2:3. The Apostle there is talking, not about the rapture but about the day of the Lord—the day when Jesus Christ actually reigns in the earth. He says before that day there will be apostasy and a revelation of the Man of Sin. In John Wesley's day some talked to him about the coming of the Lord and John Wesley said that Christ could not come to reign until there was a general apostasy and a revelation of the Antichrist. Well we have the general apostasy now. On every hand we see evidences of it. We know that the Greek and Roman Catholic churches that cover many lands like Russia and Italy and Greece, are in a decidedly corrupt condition. We know all too well that multitudes of these Greek and Roman priests spend their time in playing cards, drinking rum, smoking tobacco and doing next to nothing for the spiritual welfare of their communities. We know that Protestantism has degenerated many, many times into formalism, and many a Protestant preacher instead of protesting against worldliness, evil doctrine and evil life, is simply preaching ethics, something that will please the moral congregation.

A little while ago a bishop said, "I hope that 25 per cent of the people of my denomination are converted. Well, all the people in every denomination ought to be converted, for that is what they stand for. Last Monday morning on the train I met a traveling man who said, "I spend every Sunday in a new town and in a new church and in a different denomination, and it appears to me, though I am sorry to say it, that not more than ten per cent of the preachers really preach the Gospel." Such things really make our hearts ache.

Do not misunderstand me. I do not come here to batter denominations. In all the denominations I find some real saints, and I feel sorry

when they get a pastor who preaches something else than the Gospel, for it is the Gospel that is the dynamite of God unto salvation to everyone that believeth.

Once more we have a further reason for believing that Christ will soon come, in that there is a great spread of spiritism and doctrines of demons. You know how spiritism has spread, how scientists have taken it up and have announced to the world that it is possible to come into contact with the other world. One of the great scientists, probably the very greatest in his line, has lost a son in the last great war, and this man has written a book in which he tells about his communications with his dead son. Well, all that is contrary to the Scriptures. I hope you have it fixed in your mind that it is. The Bible says, ought not a people seek unto the Holy Spirit and not to the spirits of the dead. When you want to know things on the other side of the grave I can tell you how to find them out. They are revealed in this Book and by the Holy Spirit. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man what God hath prepared for them that love Him." Many people stop right there and say we cannot know beyond the grave, but that is not where the Apostle stopped. "But God hath revealed them unto us by His Spirit." Where are they revealed? Through the Book, and through the words of that Book to your spirit when you have the Holy Spirit. When you seek the spirits of the dead, you will find out by and by God allows you to have strong delusion, because you receive not the truth. II Thess. 2:11. And so there is spreading all over the country with great rapidity, spiritism and doctrine of demons, Christian Science, a religion without the atoning blood, a religion that will let you go to the theatre and the race track; the gambling room, if you like; wear fine clothes and go to church on Sunday, and have a ticket for heaven, but I am afraid of the authority of the ticket. New thought and Millennial Dawn and various other isms have spread over the country. It is the time of "doctrines of demons." How will you escape? If you know this Book and know the Holy Spirit. But you cannot afford to be ignorant of this Book; neither can you afford to get along without the Holy Spirit.

Speaking with a Baptist Sunday School superintendent who is a man of God, on the train the other morning, he said, "Spiritually-minded people have two great reasons for the study of prophecy: the return of Israel and the revived

Roman Empire." What is there about these to excite attention? The wonder to us is that prophecy is being fulfilled before our eyes; prophecies that have been written hundreds of years ago are now staged in our generation before our eyes, and if we read our newspapers and our Bibles it looks as though we could not help but conclude that the time is about at hand for Jesus to come back.

What do we know about Israel? We know that over and over God said they would be gathered back into Palestine, and that they would be there to stay. We will read only one prophecy along that line, the last two verses of the book of Amos, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Another Scripture that is sometimes thought to be difficult is Matt. 24:32, 33. Trees are often used as symbols of nations, and the fig-tree in the Word of God typifies the Jewish nation, and it is wonderful how, though the Jews have been plundered and persecuted in almost every conceivable way, and then scattered to every nation on the earth, yet they have remained a separate people, God's standing testimony to His own providence. Now when you see the Jews putting forth signs of national life, know that the time is short. Since 1897 they have been putting forth signs of national life, when the Zionist Movement was started. And you remember the prophet Jeremiah says, speaking of the Israelites, "God will send hunters to hunt them." While they have had plenty of persecution that has hunted them hard enough, they are being taken back to Palestine. And last and most wonderful of all, we all are familiar with how General Allenby led an army across the desert sands until he stood before Jerusalem, and there with bared head, and a heart and voice turned up to God and heaven, he prayed the God of the whole earth to deliver the city of Jerusalem into the hands of the British Army without their destroying the city, without battering it down with cannon and shrapnel. God heard that prayer. The Turks now say they don't know why they didn't shoot, but they didn't. The British walked in without firing a shot, and General Allenby in the name of the British government proclaimed the

right to establish a Protectorate. We see that this great prophecy running through the Bible in multiplied form from the days of Daniel until now, is fulfilled. I feel like stopping and singing the doxology.

Years ago someone said that the Jews are God's sun-dial, and if you want to know what time of the day it is, arise and look at the Jews. If we can read the great big clock, we have only to read "Israelites" and we know that the hour is about to strike.

What shall I say of this other wonderful evidence, the Revival of the Roman Empire. Three years ago I walked north through the loop on State Street, and by and by came opposite a great plate glass window with pictures and a map. I stopped a minute and read over the top of the map, "The United States of Europe." I caught my breath, and as I stood there I said to myself, "Have I lived to see the revived Roman Empire taking form? What does it mean?" It means that the prophecy of the revived Roman Empire is being fulfilled and that it is only a question of a few brief years till the Antichrist reigns over the revived Roman Empire. You know about the Kaiser's dream about the revived German-Roman Empire. The Kaiser could not quite make it, but he did something that he did not know he was doing. He made it necessary to have a revived Roman Empire to stand against him in his onslaught against modern civilization.

You remember the vision of Daniel when he saw the history of the Gentile nations in the form of the great image, the head of gold, his breast and arms of silver, his abdomen of brass, his fingers and toes of iron and clay. In the inspired Word God reveals what that means; Nebuchadnezzar and the Babylonian Empire were the head of gold. The shoulders and breast were the Medo Persian Empire; the abdomen was the Greek Empire led by Alexander the Great, the limbs were the Roman Empire, and it took a double form, Grecian and Roman. It weakened as it separated and decreased in power as it went down. Then finally that Roman Empire was to come out in a ten-fold form and have the pieces, ten of them, mixed with iron and mud. Now the Church Fathers, as far back as the First Century, declared that the iron represented monarchy and the clay represented democracy, and when you try to mix iron with mud, you get a very weak mixture. The Roman Empire was at its height under the Caesars, but it decreased in power. Eventually, in the years in which you

and I live, this wonderful League of Nations will be formed, and it will appear to be strong, but in reality there will be so much of the rule of the people mixed up with monarchy that the whole thing will go to pieces; the rulers of the people will fail and they will put all of the authority into the hands of one great, intellectual, wonderful person who in the Scripture is called the Antichrist. So when President Wilson began to talk about the League of Nations I often said, "The League of Nations is bound to come for it is scriptural, but I hope the United States is not in it." What does it mean? It means the greatest war in the history of the world. It means the rulers of nations marching to Palestine, gathering into the Valley of Jehoshaphat in the great battle of Armageddon; it means the slaughtering of miles of people, and when the whole thing shall have reached its climax Jesus will come to earth to reign, and His enemies will be broken in pieces. But before that day comes we believe

the Bride, the real church of Jesus Christ, will have white garments and will be caught away to meet the Lord in the air. Then will be heard the voice of a great multitude saying, "Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come and his wife hath made herself ready." May God speed the day, and may you and I be ready to stand in the heavenly chariot and go with our Lord. Are you ready? I ask myself that question many, many times. And if perchance I stub my toe and do or say something that is not to the glory of God, I run to some closet or kneel down in a bunch of hay in the barn, and say, "Father forgive me for I want to be ready."

Does your life measure up with the Word of God. Ask yourself, "Is my life in such accord with the Word of God that I will be ready to meet Him when He comes?"

## Touching the Dead

Elizabeth Sisson.



IN NUMBERS 19 we get the exquisite picture of Jesus the Red Heifer; one among the many types of Christ our Redemption, shown in the picture gallery of the first five books of the Bible. It is the splashed blood of Jesus over all the pages of our human need; many sided to meet the many-sided need.

Here it is the perfect spotless Heifer burned to ashes. What a spectacle! It speaks to us of the Blood, yea every atom of the vitality of the Devoted Creature consumed in our behalf. Those ashes henceforth preserved in a clean place (Num. 19:9) for a *water of separation*, always ready as an instant purification from sin.

And what sin? The oft-recurring sin of touching the dead. It is God's own type and how He emphasizes it. This whole 19th chapter of Numbers goes on to show that all that is dead and even he who has handled the dead; yes, an accidental touching a bone; or a grave, and every open vessel which has no covering upon it—everything in fact which is not covered by life, or which has not life and things that make for life—is Death; and touching it is sin from the uncleanness of which only the ashes of the Red Heifer can purify. What a showing when we open up this figure spiritually in the New Testament, upon our daily living, speaking,

thinking, believing! For in all this we constantly handle life or death. When I speak of what is lacking in my brother or sister I am touching the dead. When I shut up to God *only* in prayer for his or her fault and by faith take deliverance for them, I am not touching the dead, but in their behalf touching the Living One who says, "If you see your brother sin a sin which is not unto death (not the unpardonable sin) ye shall ask and God shall give you life for them." You, in the secret place of prayer get life for them before they get it themselves. The grace of God! "Whatsoever ye shall bind on earth shall be bound in heaven." "Whatsoever ye shall loose on earth shall be loosed in heaven." "Ye shall decree a thing and it shall be established unto thee." "God shall deliver the island of the innocent; and it is delivered by the pureness of thine hands!"

As we turn over this Red Heifer picture into the New Testament life and note how Christ is to become for us "waters of separation" not only from every evil word and every idle word, but from every devil-injected thought, each self-originated thought, we see how mighty are our weapons in the hand of God, casting down imaginations, casting down reasonings, and bringing every thought into captivity to Christ (2 Cor. 10:4, 5). When we are looking at the difficulties of a matter we are on the death-side of

thought. When we are looking at the possibilities of God in the matter we are on the life-side of thought.

As they marched around Jericho, if they looked at the walls, the armies behind the walls, they would have been touching the dead, and it would have produced sighs or groans instead of shouts. God told them to "behold His word; looking, thus thinking, they could but shout, and looking, thus thinking, they could but shout as the very obstacles they saw made them shout the louder. So looking, so shouting they touched life, yea the God of life. For them the walls fell flat. Had Jehoshaphat and his trembling hosts looked at the foe, at the battle (2 Chron. 20:15-22) they would have been touching death, but turning ear to the Word of God, "Ye shall not need to fight; the battle is not yours but God's" they touched life and burst into praise. While Peter walked the waves on Christ's word "Come" he touched life, but when he used his natural eyes he saw the waves, felt wind, touched death and began to sink. The thought that touches Christ touches life; the thought that touches the sinful, yea even the merely natural, touches *death*. We are not to be as an "open vessel which has no covering bound upon it"; through the "waters of separation" for us there is "a covering of His Spirit." God has bid His warriors to keep out of sight of evil. "Be careful for nothing." All care-taking thoughts are touching the dead. "Finally brethren, whatsoever things are true....honest....just....pure....lovely....good report....if any virtue....if any praise, *think* on these things."

God has come upon my thought-life again and again saying, "Is there any virtue, any praise in this thing your mind is dwelling upon?" "No, but it is true about him; it is sadly true about her," or "There is this muddle in the mission," etc. Well, instead of dwelling upon it will you take the ashes of the beautiful Red Heifer as "waters of separation" from it? Instead of it, will you allow me to cause your mind to "let the word of Christ dwell in you richly in all wisdom . . . in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord?" "As a man thinketh in his heart, so is he." Oh brother, sister, what have you been thinking the last hour? Has the thought life been producing Christ, only Christ? Then you have been rapidly changing from the natural to the Divine. Nature's base metals, iron, brass, tin, have been transmitting to the pure gold of

the kingdom; Christ. "I counsel thee to buy of Me gold tried in the fire." Ah, the faultless Red Heifer was made ashes—think of the utter consumption! The utter provisions—That you might thus change.

Did you ever consider that the vacant mind was as much of a peril to the maturing Christian as sin? It was the room clean, swept and garnished, but empty (Math. 12:44) that the unclean spirit returned to with seven others worse than himself. Therefore our gracious God has made provision for uninterrupted fulness; "Be filled with the Spirit." You meditate on that grudge against you, that unkind word spoken against you, for a little while and in your mind will be produced a seven-fold bitterness or grief. You think for a while of the obstacles in the way of that answer to prayer and a seven-fold unbelief will multiply in your mind. God can never work to unbelief but instantly stands ready to work *to faith*. Hence God tells us to "let" the mind be filled with Jesus, with worship and adoration. While we muse the fire will *burn*. Oh yes, far more than when we first received our Pentecost. The Heavens are full of Pentecosts for those whose minds are stayed on God. Jesus the Wonderful, our lovely Red Heifer, made for us *ashes*, that so He might ever remain a provision of "waters of separation" for us, from everything but seeing light *in His light*. Constantly hidden in His fulness, constantly separated by the waters of His ashes, from human words and human thoughts and human light. How ample, how beautiful, how gracious the bounty. Saved every moment from touching death into touching the fulness of Life Divine. Saved into His Presence. By the burning of His whole life to ashes, saved from touching the dead. Let only the ashes of the Red Heifer by faith be sprinkled on our minds, it becomes cleansed from self-thoughts, and into the vacancy rushes the blessed Holy Ghost. Result? Sanctified wholly; preserved blameless, spirit, soul and body, in the presence of our Lord Jesus Christ. (A rendering of 1 Thess. 5:23.)

The ashes of the Heifer, the spilt blood, the consumed blood, makes all possible and gives immunity from sin, self and disease, until the catching away. Such a covered way of golden grace, even the covering of His Spirit has He made for us up to the translation. What will the bride be touching in the moment of His appearing and her being raptured to Him?

Touching life surely, not the defilement of death. Therefore let the vessel of our mortal life be bound tightly under the covering of His Spirit. From all that defiles, waters of separation avail for us. "Kept by the power of God,

through faith, unto salvation, *ready* to be revealed for the last time." *Kept ready!*

The ashes of His death, the cover of my life,  
That I above, a bird may soar!  
Above the sin, the self, the death,  
Cradled in Him forevermore.

## Is the Church Forgetting to Pray?

Thos. Stoddart at a Meeting in the Missionary Rest Home.



CAN imagine with what a feeling of gratitude the Lord Jesus Christ after weary days and weary nights drew aside to rest in the home of Mary and Martha. That home was a quiet haven to Him, and that is the same feeling we have when we come here. We have been strangers and sojourners, many of us come from lands of great heat that tries the patience of any man or woman, no matter how strong. It is the great heat and the hardships on the plains that sap one's vitality. When a man or woman is called of God, leaves his father and mother, loved ones, and the comforts of a civilized land, and faces the powers of darkness in a heathen land and begins his grind at the language—these are some of the hard things in the missionary's life. We can go from the north to the south of India and never fail to have a congregation in our mother tongue; they speak it just as well as we do in the upper classes, but to the lower classes we have to speak the vernacular.

As one who is a stranger among you and one who has no home I appreciate this Home of Rest. It is a home of rest. It is a place where you can wait before the Lord and get quiet before Him. It is a place where we get our nerves rested up, and that is the chief need for a missionary from a tropical land.

Then again, as strangers in a strange land I think we can play the part of a friendly critic. I am tonight, a friendly critic in your midst, coming fresh from a heathen land where we come in contact with the powers of darkness. As a Canadian brother said to me, "There we live at the gates of hell." It needs men and women of prayer, with the fire of God in their bones, with the Holy Ghost within them to be able to stand and resist that power of evil that dominates heathen lands. We have to be men of prayer.

We expect when we come to this land to see the Pentecostal fires burning with power and with might in the Pentecostal churches, and sometimes we are sadly disappointed. I feel that it is time to "Blow the trumpet in Zion,

sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders; let the priests and the ministers weep between the porch and the altar, and let them cry, 'Spare Thy people, O Lord.'" We as a Pentecostal people claim that we have more than the other churches, and I sometimes begin to question. Have we? We have to face the issue where we as a people, individually and collectively, stand before the Lord. It is time that we call for a day of prayer and humiliation wherein we have sinned against the Lord our God; wherein we have crushed the power of the Holy Ghost in our midst. It is time that we as a whole people get down before the Lord so that we can see the power of God again working in our midst. I do not mean manifestations. They are all right in their place, but I mean the power of God where the children of God seek to be baptized in the Holy Ghost and in fire.

It is time the church of God put away her pride, put away her nonsense, put away that which has come between her and God. I am afraid the church is beginning to forget to pray; she is forgetting to go into her closet; she is failing to draw from God her strength and her power. I see the great lack as I journey from the north to the south. In place of the glory of God that hovered over our meetings, there is a lukewarmness and a coldness, and we are sitting at ease in Zion.

When I left South Africa for India I saw the mighty power of God rolling throughout the land; I saw the mighty works of God being done, men and women being born of God and baptized in the Holy Ghost, among the natives and among the Dutch and British. There I saw a live church, a church living at the feet of Jesus. Over in the land of India I saw the power of God, and here and there, hand-plucked fruit from among the ranks of the Hindus, and these become a diadem in the crown of our Lord. There among the heathen it is A. B. C. work. Our ministries change in these lands, We have to begin to

teach, and after that to teach, and after that to teach. We have to begin to have patience and after that to have patience, and then more patience. We see a little glimmer of light as we give the teaching of sins rooted out and patiently turn the soul to the Lord Christ Jesus. When the missionaries go forth and accomplish something in these lands, whether in India, China or Africa and see one and two, three and four step out from these dark lands into the light of Jesus Christ, we praise God for we never know what that will result in. A converted Mohammedan said to me in the city of Saharanpur, "You people will never turn India to the Lord Jesus Christ." I said, "I agree with you but we look to you who have stepped out from Mohammedanism not to hide your light but to carry it through your country from North to South. That is our only hope."

Then again, the children of God have got to get back into an organic union. I do not mean centralization. If you centralize the church you destroy its power, but we must come together in organic unity, one church and one Great Shepherd. As a body we have to get that vision, the larger vision of the love of God in Christ Jesus enveloping the whole life of Jesus. We have to blow that trumpet.

Then the other trumpet we have to blow before the Lord is the trumpet of prayer. The prayer in the Upper Room went up with one mind, one thought, one accord, in one place. Then the mighty power of God came down. Then after prayer the trumpet of love has to be sounded forth, fervent love for the Lord Jesus Christ

who bought us; fervent love for Him who took sin out of our lives; fervent love for the Lord who baptized us in the Holy Ghost. As some one has said "there is nothing sweeter than love, nothing greater than the love of the Lord Jesus in the heart of the believer." When we have the love of God in our hearts we will not see so much the faults and failures of our brethren.

There is another trumpet that requires to be sounded in Zion today and that is to get the vision of a lost world. We had a missionary in this Home some time ago from Venezuela. She had the vision for South America. Her whole heart bubbled up with it, and it did you good to hear her talk. Oh we want to get the larger vision of the whole white harvest field. What kind of a trumpet will you blow there? "Pray ye the Lord of the harvest that He send forth laborers." We sometimes thrust forth laborers into the harvest field and they do not accomplish anything, but when we pray the Lord Jesus Christ to thrust them forth, He sends them forth equipped by Himself. Blow these trumpets when you kneel before the Lord your Maker, and when you do, the power of God will return to our midst. Before that power will return we as a people must get down before Him, confessing our sins. Some of our people have become so sanctified, so holy in their own eyes and their own estimation they forget to say we have become naked and blind, but when the Lord Jesus leads forth He gives us the right vision. We cast our eyes and like Jesus we see the multitudes like sheep without a shepherd.

### Divinely Healed After Seven Years' Suffering



FOR seven long years a life was marked by suffering. But God wiped it all out in one day and left nothing but a memory. Mrs. Annie Anderson, 6923 East End Avenue, is rejoicing that she found Jesus not only as her Savior but that He healed her broken, afflicted body, and restored to her the joy and exuberance of life, to which she had so long been a stranger,

During those seven years her cup of suffering was filled to the brim. A would-be physician at the birth of her eldest child was responsible for her condition, and for years she endured a living death. Operations, family troubles, sickness of the children and her broken

body all combined to overwhelm her, and she frequently contemplated how she could end it all. A woman next door was a helpless invalid for thirty years, and seeing nothing before her but a similar life of invalidism, the temptation was very strong when Satan whispered, "Take your life."

To crown her seven years of suffering, she was taken with blood-poisoning in her foot, from a clot of blood which had formed there. For four days and four nights she never slept from the intense pain, and through it all her soul was blindly reaching out after God. Two and a half years before while in a dying condition from hemorrhages, the Lord convicted her of her sins. She felt her life ebbing away

and in the natural knew her days were numbered. Her hands and limbs were lifeless and cold. As she lay there her one thought was, "When my husband wakes up I will be gone." Closing her eyes she saw the celestial city, white and beautiful, and peaceful. She longed to go there but suddenly noticed a black space between her and the beautiful city. She felt that that blackness was her sins which stood between her and God, and she could not die in that unsaved condition.

Now in her deep suffering she cried out, "Lord help me." At once He answered her cry and said, "I will help you." Often she had wept questioning herself how she could get God to help her. He had said He would, but how? She lived among nominal Christians but they never said anything to her about Jesus. That longing of her soul to be a child of God grew, and God, to meet that unspoken prayer used a humble handmaiden who came in to do her work. She told her of the Great Physician who understood her case. Through her suffering and operations she had lost faith in doctors, and grasped at the hope held out to her, but it seemed too good to be true. "Do you think He could help me when I have doctored for seven years?" she asked incredulously. Then the godly woman told her of how the blessed Lord Jesus had been her Physician for many years; how He had miraculously healed her daughter when very ill with appendicitis. She told her that He came to heal every sickness and every disease among the people, and He was "just the same today."

Though suffering from a raging fever because of the blood-poisoning her soul was open to the Spirit-given words, and in a half hour she said, "I believe I will give up the whole thing and take God." Mrs. Mason demonstrated it by kneeling in prayer and laying hands upon the suffering one. Immediately God answered and the fever broke. Little by little God drew the afflicted one to Himself. She felt she had no faith but asked Him to give her just a little. That night He spoke assuringly to her soul.

That was in March, and she at once became a witness for God. "Now," she says, "I go to church every Sunday and do all my own work including washing and ironing, take care of my two children, and am well." Best of all, her soul is rejoicing in the spiritual bless-

ing she has received, which far exceeds the physical.

Recently, after a hard day's work, she went early to bed, hoping to have a good rest in sleep, but instead of sleeping the spirit of prayer came over her, and such prayer as she had never known before. Hours she lay there interceding with God, He pouring in His love for the lost. Suddenly a ball of fire shot into the room as from a cannon and the place was filled with a supernatural light. The heavens were opened above her and she again saw into the glory world. She heard a voice say to her, "You are dead." She had often prayed that she might be dead to the things of the world, and started to praise the Lord, but was unable to utter a word or move a muscle. Then Jesus appeared to her, a crown of thorns upon His head. She wept as she thought of that Blessed Head pierced for her sins.

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Across the hall from Mrs. Anderson lived the lady who was an invalid for thirty years, and when she saw how God had healed Mrs. Anderson she said, "Oh God, heal me too. Oh pray for me." With quickened faith they knelt down to pray for this afflicted soul whose body was paralyzed even to her organs, and immediately she received strength from God. She gradually became better but was far from being fully healed. To her it was wonderful to receive partial healing as she had been helpless for so many years. She said, "If I never get anything more from God than I have now, I shall be very happy, as I can walk around and do so much of my work." But those who had received healing in abundance were not satisfied with this partial deliverance. Knowing little about trusting God she said, pointing to some medicine on a shelf, "If prayer doesn't heal I will go back to that." To Mrs. Mason, that meant a divided heart, and she immediately sent her word, that as long as she felt that way she could not expect healing from God; so she threw away her medicine.

Then they felt they needed reinforcements. The pastor of The Stone Church was sent for, and in a little prayer meeting of three, Brother Mitchell, Mrs. Mason, and the paralytic, God blessedly manifested Himself. His power flooded her being from head to foot, and she said, "I have it. I am healed." From that day she has gained in health and strength. She hadn't been able to walk up and down stairs for over

a year, but the day after the Lord so marvelously touched her, she went to visit her son three blocks away, and the next day she traveled six miles to see her daughter and stayed with her a week.

Others are inquiring the way of healing and Christ is being magnified.

### Leprosy in India

**T**HERE are about 150,000 Lepers in India. Very many of these are beggars, unable to work for a living. Most of them are utterly wretched and need shelter, food and clothing. There are probably more lepers in India than in any other part of the world.

It should be remembered, however, that a few centuries ago this terrible disease was found in all the world, but it has been practically stamped out in the civilized parts. We read of leprosy in early Bible times. Old Egyptian records show us that it was treated in that country nearly 4000 B. C. In the middle ages it was extensively diffused in Europe. Every considerable town had its leper-house, in which the patients were segregated. The total number of such houses has been reckoned at 10,000. At one time there were nearly 100 such hospitals in Great Britain.

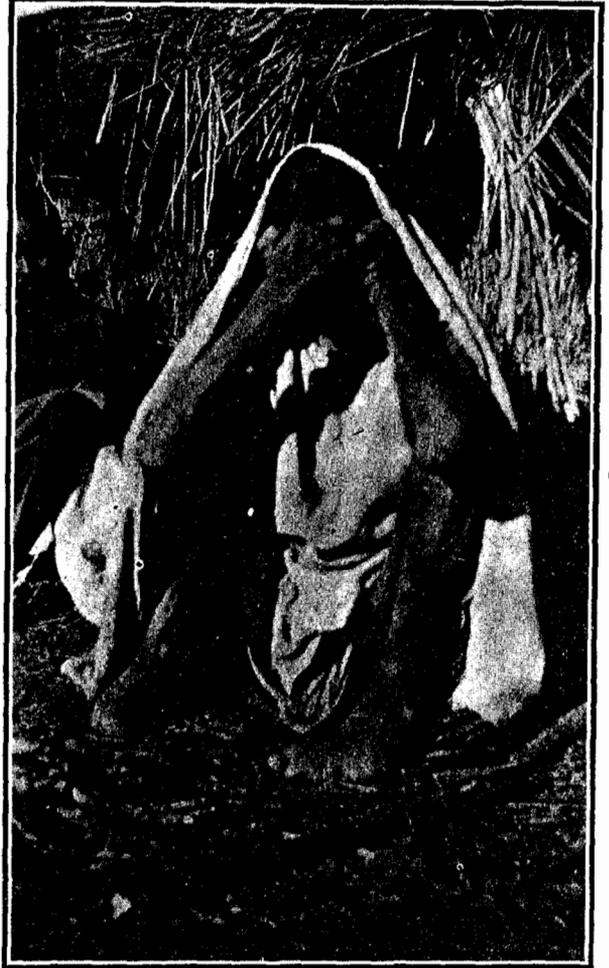
These facts are encouraging because they prove to us that the disease can be stamped out in India. Much is being done but still more needs to be done if the disease is to be entirely gotten rid of. Mission work among lepers was started in 1874. A Mr. Bailey was the founder of this work, which has increased until there are now about 50 Leper Homes in India with scores of Missionaries co-operating. The headquarters of this great work is in Dublin, Ireland, and the Hon. Wm. Jennings Bryan is among the Vice-Presidents of this Mission Board for Lepers.

Besides the above organized mission many other missions are doing much for the lepers. A few have come to us for protection and so we have looked into the question but have not done anything towards building a home for them as yet. We have half an acre of land about half a mile away from the mission land and have put up three thatched houses for them to live in. If you could see these men, your heart would ache at their pitiful condition.

A bill is being introduced into the Govern-

ment of India which proposed to segregate all lepers. At present only about 6000 are segregated in mission homes and 144,000 are still wandering around the country spreading the disease. If this bill goes through no doubt hundreds of the lepers will come to the missionaries for protection.

It has been proved that leprosy is not heredi-



Two of Bro. Harvey's Lepers—This man has no fingers or toes.

tary and if children are separated from their parents they will not get the disease. One mission to lepers has about 450 untainted children in its homes; they are taken from their parents and are saved.

One of our lepers has a boy of about five years. When they first came to us we had the boy examined and he was found to be free from the disease. We told his father that he must give him up, which was very hard for him to do. One day he ran off with the boy but as they were bathing in the river the boy

lost one of his garments and his *lota* (drinking vessel) and then begged of his father to take him back to the mission. The father thought that the losing of these articles was a punishment from God, and on returning legally made the boy over to us. He comes to see him two or three times a week but the little fellow will not touch his father now; he has learned that the disease is contagious. The father weeps, no doubt at the thought that his little son, the only hope he has in the world, seems to love us bet-

ter. It is sad, but we were obliged to separate them to save the boy from the disease.

This little lad's name was "Garib," which means "Poor." We have changed it to Philip. He is the bright looking little fellow who stands between and in front of the two tallest boys in the picture.

Pray for him and all the other little children of leper parents in India and for all the lepers.

*"There met Him (Jesus) ten men that were Lepers."*

—JAMES HARVEY.



Some of the Boys Taken in by Mr. and Mrs. Harvey This Year at Sharannagar, Nawabganj, Gonda Dist. U. P., India.

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