



The Latter Rain Evangel

The days of Heaven on the Earth

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

The Confession of Paul and What It Meant

Looseness in Lives Due to a Seared Conscience

Pastor Ernest Williams, Philadelphia, Pa., in the Stone Church Convention



SHOULD like to call your attention to the testimony of the Apostle Paul before Felix as it is found in the 24th chapter of Acts. Paul had been brought down from Jerusalem and there stood the orator who had come to accuse him; then Paul makes his splendid confession before the people. What a beautiful confession it was! It seems to me he begins with the Object of His worship. Everyone has an object; it may be found in things which are round about us; some choose to worship their silver and their gold; some worship pleasure and companionship in this life and still others have a vague object of God before them, but Paul declares, "So worship I the God of my fathers."

It was not a new doctrine concerning God; Paul was satisfied with an old revelation that had been given. The promise had been made unto Abraham and confirmed unto his son, Isaac, and thus it was passed on. One thing I notice about Paul is that he was not always desirous of taking hold of some new thing and it would be well for us to follow his example. There is a tendency on the part of some to be too ready to lay hold of something new. Doctrines come and doctrines go; untried things are sometimes questionable and we as a people of God can well wait till they are tried and proven before we lay hold of new doctrines. It is not ideas which come and go that constitute a spiritual people but it is the Word of God and real worship of God. People say, "If you want power you must believe in this thing." "If you wish power you must do certain things which I prescribe," but I say tonight, if you want power, get your eyes on the living God, the God of our fathers, the God whom Paul worshipped, the God who answered prayer by fire. He is the God who provided for the needs of His people, who promised, "I will never leave thee nor forsake thee." We find that David trusted in this living God and he came down to the close of life in triumph; Moses trusted this same God and his face shone with the radiance of the sun. I am glad that we have a God who has been tried and proven. He is not only a God who was, but a God who is and a God who is to be.

Then we notice in the confession of the Apos-

tle Paul, the manner of his worship. He says, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." The meaning of the word "heresy" has the thought of something which is not only heretic but also has the thought of a sect. They said, "This sect is everywhere spoken against." They were considered a sect of the Nazarenes and we notice that as the disciples of Jesus taught the power of His shed blood to save from sin and to reconcile us with God the Father, people seemed to accuse them of being a sect who drew off to themselves. But this was not their purpose. I believe it should not be our desire to have something that we can claim as our own for that will never bring blessing. That has hindered a great many Christians; people have desired to build something around themselves and then God's blessing has been removed from them. But I am confident that when we come to worship Him truly He will make His presence known. God will reveal Himself to our hearts and we can stand before three worlds and declare with the Apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him."

True worship of God takes away the vacillating condition in a life and it brings men into a positive relationship with God. You have met people who are very vague. It is always a source of grief to me when I meet an individual who names the Name of Christ but whose prayers are vague, whose experiences are vague and who seems rather empty. God doesn't want a believer in Jesus Christ to be for one moment in the dark. There is no darkness in our God and when He comes into our hearts He dispels all darkness in us and imparts to us His divine life. We not only follow the degree of light that comes from someone else but He puts us into a place where we are to emanate light; we are to be as a city set upon a hill whose light cannot be hid. If there is a soul who seems to be in gloom and doubt, let me say that you do not have to remain in that condition. If you will seek God until He opens the windows of heaven, the clouds will disperse and everything that causes you to doubt will be scattered. Thank God that our salvation is not dependent upon our natural qualifications nor the power of our own personal self. That might

be an advantage to some but a tremendous hindrance to others. But our salvation is dependent upon the surrendering of our lives to God. When God takes possession and pours His blessing upon our souls, He that is in us is greater than he that is in the world. Men may reason with us and try to remove from us the confidence we possess but we can look up in the midst of it all and say, "I know that whereas once all was darkness, now it is light. Where sin once reigned righteousness now triumphs. I worship the God of my fathers." Have you ever noticed that as soon as people come into the true light there is a tendency on the part of others who know not the light, to accuse them of being a sect? We do not become a sect just for the fun of it but because we are forced to that condition. Now it is not because I do not like a grand fellowship with the multitudes of professing Christians that I am in a certain Movement but it is because when God came down in Pentecostal blessing, the doors were closed against us and we were left on the outside. And so for the same reason Paul confesses that after the ways of men, he is a heretic.

I would like to have you notice the "faith" that was in Paul's confession. We may not have faith perfected but we all have faith. We have more faith sometimes than we give ourselves credit for. We may not have faith to see some things come to pass but as we exercise the faith we have we will find that faith increasing. If you have no faith in God there is something vitally wrong in your life, but if you have a faith that causes you to choose His will and purpose for your life then you have *some* faith and you ought to thank God for the little He has given you. You will notice that the Apostle Paul said, "I am a believer." He took the Word of God in its entirety; his confidence was not shaken. We are living in days when Satan would deceive the very elect, if it were possible, and we need to be sure of our ground. The night is at hand and the day is far spent; the darkest hour seems to be upon the church of Jesus Christ. Foundations have given way but he that has dug deep and has his house builded upon the Rock, will stand. You and I know what will stand in our lives. Mere intellectuality will crumble; it may stand for a time but only the soul who knows beyond the shadow of a doubt that God is a Rewarder of them that seek Him, will be able to stand and have his confidence unshaken. We must keep our faith on Him who lives, and lives forevermore, the God who will see us through to vic-

tory. Now if such a man as the Apostle Paul could believe all things then surely *we* ought to believe all things written in the Word. If our Lord, after His resurrection could convince His doubting disciples as He expounded the Scriptures concerning Himself, then how great is our privilege of believing the things which are written in the prophets! If "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," then let us believe what the Scriptures contain. Let us apply to our hearts those things which He spoke to His disciples; the promises for the body and the promises for the soul; His promises for this life and the life which is to come. It is a fine thing to have confidence in the Lord; it gives us victory and keeps us in a place of contact with Himself.

But passing from the faith which we find in Paul's confession, I would like to call your attention to another thing, that is, his "hope." It is blessed to have hope. Hope is the anchor to the soul; it is sure and steadfast. If we were hopeless how sad it would all be! The disciples seemed to be rather hopeless after the death of their Master for on the way to Emmaus when He joined them they said, "We had hoped it was He who would deliver Israel." But Paul says, "I had hope towards God which they themselves also allow; that there shall be a resurrection of the dead, both of the just and unjust." That is the life beyond the grave. There is a beautiful morning of resurrection coming to the redeemed people of God! There is a sad hour coming to those who are unregenerated when they shall be called before the Judge of all the earth to render an account of the deeds which have been committed! We find that those whose names are not written in the Lamb's Book of Life shall be cast into the lake of fire. But I am so glad that the heart which believes in the living God and believes His Word, may look out upon the events before us with a "blessed hope." A glorious resurrection is coming; we are living in an hour which seems to herald that the coming of the Lord draweth nigh. Our hope is greater than ever before; let us put off the works of darkness and put on the raiment of light. Let us walk as children of the light, put on the Lord Jesus Christ and make no provision for the flesh. How soon is He coming? We know not the day nor the hour but we know that He is coming, in a moment, in the twinkling of an eye. "Behold I show you a mystery; we shall not all sleep, but

we shall all be changed." Passing from this vale of tears we shall be ushered into the glorious presence of our great God and our Savior Jesus Christ; no more death or sorrow; former things are all passed away and by the power of God all things are made new. It is a fine thing to have this hope within the depths of our souls. Sad is the man whose hope goes no farther than this present world, whose hopes end with this present life. Do you not know that the heavens shall be rolled back as a scroll? the works in this earth shall all be destroyed? For us there is a new heaven and a new earth wherein dwelleth righteousness.

I am glad to know that our affections are being set on things above and some of these days we shall see Him as He is. Have you that burning hope within you? Have you a positive salvation? Have you come in contact with the Living God who has been tried through the centuries and has proved His faithfulness? Have you come in contact with Him who will be with us in six troubles and in the seventh will not leave us? Who has declared that He is round about His people to deliver them? Have you cast your lot in with Him in deep consecration and full surrender, though it may seem as though you belonged to a people who are without the camp? What! for the sake of a mere whim? Nay verily. But for the sake of Jesus, for love of Him, knowing that by the power of His blood you have been redeemed from all iniquity and been made a peculiar people, zealous of good works.

But I would call your attention to one more point and that is Paul's conscience. Some people are not very conscientious; some can slip a falsehood quite easily and others can do things which to some of us would not seem right. We do our best to make excuses and think perhaps they haven't grasped things as we have but I believe that the Spirit of God which comes upon us is the Spirit of truth and not of error. He writes the law of God upon the hearts of men and women, and the Word of God is fruitful in their lives. But, when I find such carelessness on the part of some professing followers of the Lord Jesus, the careless deeds which they do and things which seem to me to be so loose, then I have to say that they need another revelation of the God whom Paul worshipped. They need a conscience within their being. If there is one thing that the religion of Jesus does, it makes a man and woman conscientious. A man cannot

become converted until he is conscientious. God searches the heart and you cannot fool Him.

I used to have a very furious temper. Some people are much better than I was in the natural, but I didn't know any better than to let the thing out. But afterwards I would be so ashamed of the angry words which I had spoken, and I well remember the conviction that began to seize my heart. I went to the hillside and asked God, would He not please take away from me that awful disposition. The Lord said, "Are you willing to surrender this and give up that?" I had to admit that I wasn't just willing to give up everything yet but I had to get to the place where I said, "I will surrender everything if You will only save me." I am glad that God gets right down to the root of the trouble. What is the use of people playing fast and loose with the living God? What will it benefit you or me to run on for years and years pretending to be in the company of the children of the living God only to be sifted out in the end. The man who is going through with God is a conscientious man; if he finds himself in error he is willing to confess the wrong. Too many people keep on in their error. They try to slip in with a nice exterior but God gets right down into the heart. Oh for the courage to come right out and say, "We have been wrong but we will make it right! How good it makes you feel! On the other hand it gives one a sneaking feeling to do things underhandedly, and you cannot comfortably look people in the eye. But when you have gotten right before the Lord and had His light turned upon your soul and everything has been made right, there is a glorious victory. Now I believe that Paul had a disposition to be really conscientious before he became a Christian. He was mistaken but he was conscientious. It is blessed when this class of people find themselves to be in the wrong because they will turn right around and make amends. We need to watch our step all along this pilgrim journey. It is splendid to be able to step out and say, "Here I am, God knows my heart." Conscientious people do not smooth things over; they are willing to have you see them just as they are. How good it is to see people really natural! We are living in an artificial age when much is being put on the exterior but in the depths of their being it is quite different. I have met people with whom I have felt very uncomfortable upon first acquaintance but when I have gotten a little nearer to them I began to find that they were a good deal like myself. But the people of God

are such a simple kind of people when they walk before the Lord. They think only of their heart relationship before God.

Here is this orator who could flatter Felix. He said, "Now Felix, you know we have always gotten along so splendidly and now I want to present my case against this man, Paul." But when Paul came up before Felix he didn't have to stoop to flattery. By the eye of faith he had experienced the power of the God of his fathers. He had real faith in everything of which God had spoken and a living hope that there was coming a resurrection of the dead. He was living not in the hour of that present moment but in the hour

of that wonderful event when the redeemed shall be called home. We need to keep before us the fact that we are to be called to heaven and be called before the Judge. If you walk in the light of God so that your every motive and act have been for His glory, then He will lead you through in triumph. Some of these days we will hear Him say, "Well done, thou good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many." May our faith be strengthened, our hope be brightened and may we walk circumspectly before a wicked and perverse generation amongst whom we shine as lights in the world.

The Men and Women for whom God is Looking

The Biggest Half of Prayer — the Answer

Pastor A. G. Ward, Toronto, Can., in the Stone Church Convention



THE greatest thing any one can do for either God or man is to pray. Someone has observed that our generation is marked by practical efficiency and spiritual shallowness. That may be true, and if it is true, the spiritual shallowness is due to lack of prayer. We are living in a prayerless day. Comparatively few people pray, and many who pray, for some reason or other, find that their prayers are powerless; nothing much results from their praying, and not to have results from our prayers makes our praying about as useless as if we didn't pray at all. Getting results is the biggest half of prayer, but some folk do not see that. They think if they get down and multiply words that is the sum total of prayer, but I repeat, the biggest half of real prayer is to get results.

This Book we call the Bible is either fact or fiction. If it is fiction the sooner we find it out the better. Then we can all discard it and cease talking. If it is *fact* then we ought to prove it. This Book has a great deal to say about the possibilities of prayer. If I mistake not, it makes it clear that there are greater possibilities wrapped up within the folds of the prayer ministry than you will find wrapped up within the folds of any other ministry. Think of a statement like this being found in the Bible: "*If ye ask, I will do!*" Or a statement like this: "*What things soever ye desire when ye pray, believe that ye receive, and ye shall have.*" Or take this statement: "*Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.*" Who is responsible for making statements such as these?

As you know, a great deal depends upon who makes a statement whether we will put any weight in it or not. I am down at old Sing Sing, we will say, and passing the door of a condemned man who is waiting to be electrocuted, I say to him, "John Smith, you are a free man." He looks out through the bars and says, "Who said so?" I say, "I heard them say it down the street this morning." "Heard them say it down the street? That means nothing to me." But if the next morning the warden of Sing Sing comes to his cell with a document which contains a pardon from the President of this great Republic, that will mean everything to John Smith. Hence it makes a great difference who says things if we are to take stock in them. Who said, "If you ask I will do"? Was it any one in authority? Any one in a position to make good the promise? To be sure, it was our own God.

There was a man one day who said he proved these Scriptures and found them all true. John said, "I get everything I ask for." That is just what John said, but it isn't true with many of us, is it? Of course he adds a little that is worth noting. He says, "I get everything I ask for *because I keep His commandments and do those things which are pleasing in His sight.* I keep all the commandments and then when I am in doubt as to whether it is a command of God, and I cannot find anything in the Scriptures bearing on the matter in hand, then instead of feeling it is a time for me to do as I like, I inquire as to what would please the Lord, and I do that, and then God answers."

There must be a reason for so many of our prayers not being answered, and I propose to

introduce to you some of the reasons why so many of our prayers are powerless. I say, first of all, that prayer is often powerless because it is *insincere*. There is a great deal of unconscious insincerity in many hearts which is in evidence in their prayers. Sometimes people pray with a great show of earnestness. They say: "Oh God, let me know the worst of my case!" and God undertakes to answer that prayer, possibly through someone, and my! they are up in arms and say, "You just mind your own business. I do not like you at all. You are altogether too smart!" proving they were not sincere. If a person is really sincere and wants to know the worst of his case, when God begins to disclose it to him, even though He uses some instrument he may not be especially fond of, he will be very thankful if his prayer is being answered.

Matt. 6:5-7, "And when thou prayest (He assumes that they pray) thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." This teaches us that in praying the principal object is to be alone with God. "But when ye pray, use not vain repetitions." God regards quality, not quantity. I like this little word, "What God requires and looks at is neither the arithmetic of our prayers, how many they are, nor the rhetoric of our prayers, how eloquent they be, nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be, nor the logic, nor the method, nor even the orthodoxy of our prayers but the one thing which avails is ferventness and sincerity." God wants us to be sincere in our prayer-life, and if we are insincere, you may be sure our prayers will be powerless. We may make long prayers, and our prayers may be beautifully composed, and we may pray with the most mellow voice until there is music in our prayers, yet because they are insincere God will refuse to answer, and our prayers will prove powerless.

Then I notice further, that prayer is often powerless because it is offered as a substitute for action. When God wants action, there is no use in your trying to put prayer in as a substitute. Often it is much easier to pray than to act. Have you not found it so? To act sometimes requires

one to do violence to his own feelings and most folk do not enjoy that.

Exodus 14:15, "And the Lord said unto Moses, Wherefore criest thou unto Me?" "Stop this praying. You do not need to pray anymore. Get up. Speak unto the children of Israel that they go forward." God wants to send a revival. There is no doubt about that. If we were to pray from now until next year we would not, by our many prayers make God anymore willing to send a revival than He is at the present time, and we would not through our prayers change God's intentions. Prayer does not change God's intention, as I understand it, but it does change His actions. Joshua 7:10, "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?" There was something else to be done besides praying. Israel had sinned. How many in Israel had sinned? One man, but that was bringing defeat to Israel. Yes, that was holding back the blessings that ought to have been coming. It was tying the hands of the Almighty so far as Israel was concerned. Sin is a pretty serious thing, then, isn't it? And disobeying the commandments of God is a serious matter. I was so impressed with this recently when I was studying with my people the Book of Ruth. I was dealing with the cause of famine as it is introduced to us in the first verses of the first chapter. There was a famine in the land of Bethlehem-Judah. For a long time I rather excused a famine, at least I thought it was all right for us to have periods of drought; I thought it was the mind of the Lord that we should have them, but when I began to search the Word, I found that it did not justify us in having periods of drought. There was no excuse in having a famine in the land of Bethlehem-Judah. It was through disobeying His Word, for God had given His Word that if they would do certain things He would not close up the heavens, but if they would not keep His commandments the heavens would become brass. So it is a very serious matter to disobey God and let sin come into our lives or into our Assembly; but if it does come in, the thing to do is to deal with it.

Now over in Isa. 59th chapter we read, "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear;" God is not hard of hearing, and His arm has not lost any of its power, so we cannot put the responsibility for unanswered prayer over on the Almighty, and we cannot blame God

for the famine; neither can we blame the Lord if victory is not attending our services. He is just the same as He ever was, just as kindly disposed toward us, but "your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." So sin interferes and makes our prayers powerless. I believe it is a splendid thing, no matter who we are, to take stock occasionally; to get down before the Lord and ask Him to deal definitely with us. I am sure it is helpful, so far as I am concerned, to pray this prayer often: "Search me, oh God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

You and I are responsible for praying things to pass. There are things which will never happen unless we pray them to pass. We are responsible through our prayers for opening the way for God to work; not for changing His intentions, I repeat, but for changing His actions. Long before David Livingstone ever prayed, God had intended to bring light and salvation to the Dark Continent, but one day David Livingstone became so burdened for Africa that he said, "Oh God! Help me to paint this black map white. Help me to take to this Dark Continent the Gospel of Jesus Christ," and that opened the way for God to change His actions toward Africa by working through David Livingstone for the enlightenment and salvation of that land. It doesn't make any difference who you are, or how little you know, you do not have to have much knowledge or education to become a good pray-er. You do not have to possess wealth in order to bring things to pass. So I repeat that there are things which God holds us responsible to bring to pass, and if we permit sin to make our prayers powerless, so that these things which might come to pass, if we were in a position to pray them to pass, do not happen, we will be responsible for them not happening.

Then I notice again that prayer is powerless when the motive and desire are carnal. James 4:2, 3, reads: "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." That is the way some folk go about. They lust and kill, they desire and fight, and war, and yet they do not get what they want. If they would stop their lusting and killing and fighting, and would pray,

they would receive something from the Lord. He says in one clause, "because ye ask not," and then He says, "Ye ask and receive not." Some folk do not *ask* and do not get anything and others ask that they may spend it on their own pleasure. "Ye ask and receive not because ye ask amiss." That is, we ask for the right thing in the wrong way. We ask for something which, without question, is the will of God, but we ask for it with the wrong motive, so we do not get what we ask for. To illustrate: A wife appears to be concerned about her unsaved husband. She prays for his salvation and solicits the prayers of other people; she says he is a good man and she would like to see him saved. What is her motive back of this? It may not be true in every case, but prayer for her husband's salvation may be from a purely selfish motive. The same may hold good in parent's praying for their children; it may hold good in a pastor and people praying for a revival to come to a church. The motive may be that our membership may be increased, and with the increase of membership we hope to have an increase of finances, and with these increases it may give us more prestige in the community, and we will be looked up to more than if we did not have it. That is purely selfish. Now God says in His Word, "Whether ye eat or drink or whatsoever you do, do all to the glory of God." So the wife who desires the salvation of her husband does not desire it that they may live more happily together, but because she is heart-broken from the fact that her husband shuts God out of his life. And the parents who desire, not that their children may escape hell, but that they may live for God; and the pastor and people who pray for a revival in a church, pray for it not that their membership may increase, or finances improve and that they may have greater prestige in the community, but for the glory of God.

Then you will notice a word over here in Ezek. 14:3, which teaches us that the reason why some prayers are not answered is because there are idols in the way. You with idols in your heart giving someone or something the place that Jesus claims, you might just as well stop your praying! God says, "Should I be inquired of at all by them?" He will not suffer anyone or anything to take His place in your heart, not even your husband or wife. Now it is perfectly right to love your husband, and as someone has suggested, we are not apt to love our husbands or wives too much, but that is not the point. The point is,

putting them in the wrong place, the place that God reserves for Himself. Many a wife allows her husband to interfere in her loyalty to Jesus. We have in our town quite a cultured woman whose husband was formerly a Presbyterian minister. He is now in journalistic work; she is Pentecostal, but he has no use for Pentecost. He will stay at home unless she will go out with him to some church, and recently she began to debate the matter in her mind and finally decided she had better go with him for the sake of having him go somewhere, when the Lord spoke to her through a dream, and in other ways confirmed it, until she was convinced it was the voice of God, warning her that the only result of her compromise would be suffering in her own soul, and her husband be none the better for it. So she decided that if her husband sat at home, the responsibility would be on him; for her part she would be loyal to God. Perhaps many a husband compromises for his wife's sake; many parents compromise for their children's sake—children grow up and think father and mother are old-fashioned; "Why cannot their home be like the homes of others?" and "Why cannot they have this and that?" It is such a temptation to parents to yield to the wishes of their children and weaken their influence. God help us to be loyal to Jesus if it strips us of everything. If we will be loyal to the Lord and not allow any idol to take the place of Jesus' claims, we will keep in the place where we will be able to bring things to pass, and "More things are wrought by prayer than this world dreams of." Better be able to pray something to pass than to compromise for the sake of keeping somebody in your home when you cannot have any real influence for good over them because you compromise.

Then I notice in Mark 11:25 another word, "And when ye stand praying forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." Now what plainer could anything be than that? You do not have to get a dictionary to find the meaning of any word, or have anybody explain it to you. There it is, "But if you do not forgive, neither will your Father which is in heaven forgive your trespasses." There is no use trying to argue with Him, change His mind; you can pray until you are hoarse, until you haven't strength to pray anymore, you cannot change the mind of God on this point. He says, "If you do not forgive, neither will I." Oh think of the many people in religious circles who have grudges

and ill-feelings, and shrink from meeting each other! If they see a man coming down one aisle, if they can, they will go down the other aisle to escape meeting him. When that condition gets into a church it stops up the heavens until those things are moved out. It is a waste of time and money to attempt to bring on a revival under those circumstances.

When I was a young Methodist preacher I was driving across the country to a home with a friend of mine, and he told me during our conversation, of another brother, a member of my church, with whom he had a difference. "Oh we have had a little trouble but we have fixed it up. I feel all right toward him so long as I do not see him," he said. I ventured to say that that was hardly scriptural. "Oh, well," he said, "the Bible says, 'Inasmuch as lieth in you, live peaceably with all men,' and it is not in me to live peaceably with that man." That seems to be the way with some Pentecostal folk. It is not in them to live peaceably with some in the church. When such a condition exists we might just as well call a halt. Let us confess our sin and open up the way for God to work.

Then I notice over in Proverbs 21:13, it says, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Did you ever do that? Say, in order to keep the way open, one must keep their hands open. Many prayers are powerless because they are offered by stingy people; by folk who keep their hands shut instead of having them opened. In plainer language, if you want your prayers to be answered you must not stop your ears at the cry of the poor, and that means you will never stop them, because Jesus said, "The poor ye have with you alway." "Well," you say, "we haven't many poor here." I do not know whether you are fortunate or unfortunate. "Whosoever giveth to the poor lendeth to the Lord." And the Lord is in a position to pay a higher rate of interest on all His loans than anyone else I know, so there is really an advantage in having poor people in your midst to whom you can minister because you get a chance to lend to the Lord.

There is that Scripture in Phil. 4:19. Some one has said that is one scripture at least that has not any condition attached, "My God shall supply all your needs, etc," but read the context, "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account." Now don't run off with that Scripture

if it doesn't belong to you. If you have been sending by the hands of Epaphrattus to some Paul who is in need until Paul has all that he requires and really is abounding, then you can claim Phil. 4:19. But if you know of some Paul you are not caring for, that promise does not belong to you. So if you want your prayers to go through and get answers, you will have to do what the context in the scripture suggests. The same is true with that word in II. Cor. 9:8, "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." Observe the context, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man who purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." Do you laugh uproariously in your heart when you see the basket coming around, or do you wish it would not be passed in front of you? And when you put in the offering, do you squeeze it before you part with it? Don't you see there are conditions by which we may hope to receive answers to our prayers and get returns from heaven?

I notice that prayer is powerless in the presence of unbelief. I might say that prayer is powerless to change God's decree, and prayer is powerless when the divine will is set aside, but I pass over and say that prayer is powerless in the presence of unbelief. James 1:6, 7, clearly teaches that we get what we believe for, nothing more or less, unless it be blessings which come unconditionally upon all, good and bad alike. I used to think that God had a number of ways by which He could communicate Himself and His blessings to us; that He had different channels through which He could reach us, but one day I discovered that God had confined Himself to absolutely one way, one channel, and that channel is *faith*. He said, "According to your faith be it unto you;" not according to your long prayers; not according to your earnestness, nor according to the tears you shed, but "according to your faith." But I was also encouraged to learn that God had not provided Himself with any alternative, but to honor faith. Now that makes anything that interferes with our faith life a serious matter. If we are only going to get what we believe for, then anything that interferes with our faith life is a serious affair. That is my chief reason for telling folk that they ought not to worry, and that worry is a much more serious matter than most people

believe. Why worry comes from the same root as the word "anger," and it refers to the physical act of choking. It has been known that some folk while in a fit of anger have actually died, choking themselves to death. You know how it affected you at times. Of course those days are gone, I hope, forever, but you have had spells in the past when you flew into a temper and the glands of your throat began to enlarge until you felt a choking sensation; you could scarcely speak or breathe. Now if you had continued in that fit of insanity in all probability it would have ended your life, for you would have strangled to death. Now the point is, what anger will do for the physical, worry will do for faith; worry will *strangle* faith. Worry is the devil's faith killer. You begin to worry and faith will not act as formerly, and if you persist in worrying your faith will be destroyed. When your faith is gone, you have no other way of receiving since that is the channel through which the Lord works. So if you strangle your faith, you close up the only channel by which God can communicate to you, which makes anything that interferes with faith a very serious affair.

Then prayer is powerless to prevent necessary chastisement. That is, you do not need to pray with the thought of preventing chastisement, for God will chastise. David sought God for the life of his child, but David needed to be chastised and God undertook to do it by removing from him this child. He fasted and prayed. He even got down upon his face before the Lord, but God had something else in mind. It was the question of chastisement, and He chastised David by removing the child.

Then I conclude by saying that by our much praying we cannot recall past opportunities. Luke 13:25, "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are. . . . Depart from me, all ye workers of iniquity." This teaches us the importance of embracing every opportunity. Once our opportunities are gone, they seem gone forever. This day is flooded with them. We never had greater opportunities for service, and may never have them again, and the thing for us to do is to make the best of them and not live with the idea that some day through prayer we will be able to recall these opportunities. Let us so live that our prayers will not be powerless. Let us

study and master the art of praying through.

I close by repeating what I said at the beginning, that the biggest half of real prayer is the answer, and we should never be satisfied until we have the answer. If the answers are not forthcoming it is up to us to call a halt and find out why. I feel God will not leave us in the dark, for this matter of prayer is of vital importance. Prayer is the oil which lubricates the wheels of God's machinery for the evangelizing of the world. "God promises to dispense His Spirit

and to exercise His power according to the wishes of man. If man will avail himself of his high prerogative and fully yield himself to the Holy Spirit's teaching in regard to the will of God, God will make literally true what Christ promised, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and *it* shall be done unto you."

"What a friend I am to Jesus!
All His plans and aims to share;
What a privilege to help Him!
With my strong prevailing prayer."

The Love of Money



HERE is no evil into which men have not been led by the love of money. "What will you give me?" said Judas. "A talent of silver!" cried Gehazi to Naaman. "Money," said Simon Magus to Peter, thinking the Apostle to be one like himself. For the death of millions, Haman promised "money." "The prophets divine for money," says Micah (3:11). The soldiers were given "large money" to say that Christ never rose. Felix hoped that "money" should have been given him of Paul" (Acts 25:26).

The love of money is a sin the more dangerous because it is less startling and offensive than many others. We become familiar with it, and conscience is lulled to sleep by all we can so plausibly say in its favor. We talk of duty and of prudence, and so we blind ourselves to its real character. Yet it is a most heinous sin, and so hurtful to a man's soul that it leaves it earthly and selfish, and freezes even the outflow of his affection. The rich are infested by it: "it finds its fuel in opulence." The poor are haunted by it: "it finds its stimulus in poverty." As a straw floating downward shows the direction of the current as distinctly as the drifting of a vessel, so greed may appear as plainly about a penny as about pounds. Indeed, this sin is oftenest *seen* in smaller ways, and it is frequently by gifts of small value that God tests our character for eternity (Luke 16:10). Our Lord spoke much about this sin. Look at—

1. *Christ's warnings against it*—warnings by Him who was offered all earth's glory, and yet was content to have nowhere to lay His head. "He that hath ears to hear, let him hear." Christ sought no wealth; He had to get by miracle the tribute-money. Listen to His own words: "Lay not up for yourselves treasures upon earth . . . where your treasure is, there will your heart be also. . . . Ye cannot serve God and Mam-

mon"—money, that is. "Take no thought" about food or raiment, for "after all these things do the Gentiles seek" (Matt. 6). "Cares and deceitfulness of riches choke the word" (Matt. 8:22). A man, He said, would lose all in gaining the whole world, if he lost his soul. Pointing to the rich young ruler, He said, "A rich man shall hardly enter into the kingdom of heaven" (19:23). One of the first-noted sins that proceed from an evil heart is "covetousness" (Mark 5:22). "Take heed, and beware of covetousness," said our Lord, and then He told of the rich farmer who was not "rich toward God."

2. *The Brand Put Upon this Sin*—to mark it as infamous. (a) We find it in the very midst of a catalogue of foul sins. Writing to the Ephesians, the Apostle names it along with fornication and other things not to be once named among believers. Again, he says to the Corinthians, neither "thieves, nor covetous, nor drunkards . . . shall inherit the kingdom." Our Lord Himself classes it with the grossest evils that come out of the heart, such as murders and blasphemy. It appears in the terrible catalogue of Romans, chap. 1 (a) alongside unmentionable sins. We find (b) that this sin unfits men for service. (c) It brings sore judgment, as in the case of Balaam and Achan; and (d) it is pronounced idolatry, as in Col. 3:5. It is the worst kind of idolatry, because other forms hold little of the heart, but this grasps the heart, usurping God's place in the thoughts and in the affections.

3. *Various Forms Are Assumed by this Sin*. Few are altogether misers, many are not mean and niggardly in their dealings. But the sin takes other forms, such as *hastening to be rich*. That shows a man to be a lover of money; he becomes so much taken up with business, that he has no time left for himself and his family. All is toil. He has no time for quiet prayer. Or his "has-

tening to be rich" may show itself in speculation, and this keeps him anxious. Or it takes the same form as with Lot—*eagerness to take profitable situations*, whatever the spiritual drawbacks may be. When a man hears of a situation, he asks: "How much will I get?" not, "Is there any church near?" Many a one goes off to a foreign country, or takes a place at home, without a question as to the means of grace till all else is settled. Then he asks, and perhaps affects to lament the disadvantages spiritually! Another sign of the presence of this disease is *withdrawing God's portion first*, when reduced circumstances call for economy. The missionary paper goes long before the newspaper, the subscription to missions before a luxury. Or, *want of cheerfulness in giving* shows its presence. A man is asked to help a cause, and does it; but he grudges it, and gives as little as possible. He is pleased if he can find a reason for refusing. Love of money sometimes shows itself by *discontent*, for we are told (Heb. 13:5), to be without covetousness, and to be "content with such things as ye have." If we are too much distressed at losing money, or at not having more, we are covetous. In others it shows itself in *over-anxiety about the future*. They are afraid of poverty coming, and begin to hoard up. Christ brands this fear as distrust of God (Matt. chap. 6). He bids us use what we have now for God, and trust Him for the future.

4. *This Sin Has Sad Effects, Even in Believers.* "Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Here are some of these effects: It injures *Faith*—some "err from the faith." It makes so much of visible, sensible things that people get into a habit of being at rest only when they have enough money to throw away without feeling it. It injures *Love*, for this secret idolatry affects the heart towards God. His love has a rival in money and possessions. It injures *Peace*, for men are too anxious about this or that trifling loss or gain. They are at the mercy of a shower of rain on their fields and such things. Doubts and darkness about God's love appear. It injures *Joy*. The thermometer rises or falls with your gain or loss. They cannot sing Habakkuk's song, "Although the fig-tree shall not blossom, neither shall fruit be in the vines . . . yet I will rejoice in the Lord." It injures *communion with God*, for it makes self-denial to languish, and self-denial helps devotion.

Even believers have too many serious thoughts about earthly schemes, and too little delight in forwarding God's plans, to have the communion with Him they once had. The whole tone of life suffers harm. If any of us feel that we are under the power of this sin, the cure is, (1) *Faith*. Delight more in God. See how the love of God, when shed abroad at Pentecost, opened men's hearts; how the sight of Him affected the Wise Men at the manger. Then (2) *Practice*. Make some sacrifice from time to time, be revenged by liberality in giving. Who is there who loves money and is rich toward God? A covetous man is, more than other men, unfitted to understand the Gospel. He "errs from the faith" more easily because this difficulty meets him. The Gospel maxim is that it is "more blessed to give than to receive," and a scheme so generous is diametrically opposed to his ways of thinking. A lover of money does not care much for the company of liberal givers, neither does a covetous man care for the company of our giving God. Even a believing man tinged with this, seldom or never sees the full freeness of grace. Has any man seen God's giving, who has not felt a wish to give, and a *pleasure in giving*?—H. Bonar.

* * *

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Notes

The Cause of Outbreaks in China

THE Christian world is being stirred by the ominous outlook for the cause of missions in China. Civil war among the Provinces has made it difficult for some time, but now the anti-foreign spirit will make it practically impossible to engage in missionary activity. For years the anti-foreign feeling has been growing until it has blazed out in fierce hatred. This feeling is not the result of superstition, as in the past, but it is being instigated by the educated class of Chinese, which makes it all the more formidable. It is directed against the foreign business interests in China, but in times of war the heathen do not distinguish between Christian and non-Christian foreigners, looking upon all with fear and distrust, and missionaries suffer for the sins of unscrupulous men, the innocent for the guilty.

Why this hatred of the "foreign devil?" asks the lover of missions who sees only the sacrifice of the missionary giving his life that the heathen might have the Gospel. Sad to say the aggression of so-called Christian nations and the greed of unscrupulous men relying on the protection of their country, are responsible for the aversion of the Chinese. From the time that Great Britain forced opium upon China with guns and "for twenty-seven hours poured shot and shell into the million-peopled, unarmed, defenseless city of Canton, until whole districts were in flames and the very gutters ran with blood of women and children," with practically no resistance; the beautiful island of Hong Kong being ceded to the British, "for the purpose of careening and

refitting their ships," on down through the Boxer uprising, to the present time, the nations have been jealously vying with each other in confiscating Chinese territory. "Take away your opium and your Jesus," has been the cry of many an educated Chinese who knows the wrongs inflicted upon his people by a Christian nation, and naturally connects the "flowing poison" with the Gospel, both coming from foreign ports.

The great Boxer Movement of 1900, which threw a pall over the whole civilized world because of its atrocities, came into being largely because the Germans took possession of Kioachu Bay, one of the finest natural harbors in Shantung Province and landed troops at Tsing-tau. "This was done ostensibly because two Roman Catholic missionaries had been murdered in the southeast of the province of Shantung a short time before. The Chinese troops guarding the fort being commanded to surrender, fled and the Germans took possession of the forts. "This seizure so easily accomplished, and regarded at the time as a punitive measure," wrote a missionary from that province, "met with a chorus of applause from foreign powers; but none knew then how pregnant this act was with consequences which were to cause all the world to wonder, and to inaugurate one of the most startling revolutions in the history of China."

Soon after that Russia poured troops into Manchuria, "altered the terminus of her Siberian railway from Vladivostock to Dalny, and has remained practically in possession of that country ever since. The British, jealous of Russian influence, immediately pressed for the cession to them of Wei-Hai-Wei, a convenient harbor also in the province of Shantung, and after many negotiations and threatenings, finally secured this important place." Because of this foreign invasion over a hundred consecrated missionaries were brutally massacred, besides children, a host of Chinese Christians lost their lives, and valuable mission property irreparably destroyed.

But the recent outbreaks of anti-foreignism, are the result of a long list of insults to Chinamen, writes the Editor of *The Japanese Chronicle* in the *New York World*. He cites the case of a foreigner who took a lighted cigarette from his mouth and without provocation thrust it into the face of a rickshaw man, an insignificant incident in itself, but it throws light on one phase of life in China. He writes that when Chinese are killed by foreigners very little is said about it, and sometimes it is not mentioned in the papers,

but "if it had been an American murdered by a Chinese soldier, it would have been made the subject of large headlines." A number of instances are given showing the injustice of the powers; if a foreigner is killed by a Chinese the Chinese are severely punished, but if a foreigner is the culprit, the matter is hushed up or the homicide found "not culpable." Smiting under injustices to their fellowman has fanned the feeling into a flame and riots are the result.

"A police officer admitted having thrashed his coolie, but brought medical evidence to show that death was not due to the thrashing but to internal weakness. In another case of some years ago the Chinese alleged that a foreign policeman had poked his stick into the ribs of a resting rickshaw-puller and caused his death. The officer publicly denied it, but I have it on the best authority that he privately admitted having done so, though not maliciously. A riot followed, in which several Chinese were shot dead by foreign bluejackets. However, after an autopsy the Chinese authorities and the victim's relatives themselves accepted it as proven that the man had died of natural causes."

A long list of cases could be cited showing that when foreigners suffer there is a great outcry and the Powers exact indemnities, but when the Chinese are the victims of foreigners' violence, a wonderful facility is shown in finding excuses, if the affair cannot be hushed up entirely.

It is said that the situation is more serious than at any time since the Boxer uprising; the British and Japanese consulates at Kiu Kiang were wrecked by rioters, and in Peking the Chinese students and business men have demanded that the Chinese sever relations with Great Britain. Ambassadors and officials are meeting for conference, and it is to be hoped that there will be some country that will reach out a helping hand that will not want indemnity or part of her land in compensation. Torn by civil war and internal strife she needs help to restore law and order. Because she is helpless and weakly fortified against invasion should her territory be confiscated? Because China is a heathen nation is that a reason why her people should be intimidated and subjected to indignities? She needs help to develop her industries and resources and raise her people out of poverty. Oh that the nations might reach out to her a helping hand! send her missionaries instead of vessels of war; restore confidence by restoring her confiscated lands, and work disinterestedly for the elevation of her people!

Our missionaries need prayer. Reports state that they have been ordered to the coast but some in the Interior are unable to travel because of civil war. Pray that God will protect them.

Missionary Disbursements

(May and June)

Miss Carrie P. Anderson, So. China.....	\$ 78.00
Miss Almyra Aston, on furlough.....	10.00
Miss Eva Beach, India.....	20.00
A. F. Berg, Congo.....	15.00
Miss A. E. Brown, Jerusalem.....	6.00
Miss Grace Brown, India.....	16.00
Miss Harriet Dithridge, Japan.....	25.00
C. E. Doney, Egypt.....	15.00
Miss Ruth Erickson, Liberia.....	68.00
Miss Marguerite Flint, India.....	44.00
Mrs. Esther B. Harvey, India.....	55.00
Miss C. B. Heron, India.....	20.00
Miss Gertrude Johnson, Africa.....	22.68
C. F. Juergensen, Japan.....	50.00
Miss Bernice Lee, India.....	70.75
Fred G. Leader, Congo.....	8.00
Miss Bella Militscher, So. China (\$16 native)..	55.00
Mrs. M. McKay, China.....	20.00
Clifford Morrison, West China.....	50.00
Elmor Morrison, So. China (\$16 native).....	21.00
Mr. and Mrs. J. J. Mueller, India.....	70.00
Mrs. Mattie Neeley, Liberia.....	52.75
Miss Sophia Nygaard, Liberia.....	10.00
John Norton, India.....	20.00
W. K. Norton, India.....	16.00
Miss L. H. Parker, India.....	20.00
V. G. Plymire, Tibet.....	106.71
Miss Laura Radford, Jerusalem.....	55.00
Miss Mary Rasmussen, China.....	10.00
Mrs. Julia C. Richardson, Congo.....	10.00
Gustav Schmidt, Poland.....	15.00
E. M. Scurrah, So. Africa.....	10.00
Ira D. Shakley, West Africa.....	25.50
W. E. Simpson, Tibet.....	15.00
Ernest Smith, India.....	64.00
Thos. Stoddart, India.....	55.00
N. C. Sorenson, So. America.....	10.00
Mrs. Violetta Schoonmaker, India.....	18.00
Benj. F. Surte's, China.....	20.00
Miss Lillian Trasher, Egypt.....	15.00
W. E. Turner, China.....	25.00
Miss Jessie Wengler, for Japan.....	40.00
Miss Jennie Williams, So. China.....	20.00
Missionary Rest Home, Chicago.....	20.20
Total	\$1482.59

Onward Move in Japan

After twelve years of labor in the land of Japan, the Juergensens are keenly feeling that the next step in their missionary activity is to build a Gospel Chapel. This seems to be a very economical move, and we are glad indeed to see this step of faith. Had they been able to buy land and build years ago when they first started work in that Island Empire, we can well believe the Pentecostal work would now have a very substantial footing, and the money that has been put in rents all these years could have been used in enlarging and developing the work.

It is not economy for mission stations to pay rents. The Juergensens write that when they find a man who is willing to rent for a Gospel mission, before the place is usable they must

break down mud walls and make changes which make it very expensive. These alterations on other people's property are a regrettable necessity, and then the building is not satisfactory; they have no Sunday School rooms, no prayer-rooms, and are very much handicapped.

The Juergensens are aggressive workers for God. They have three mission stations, and write, "It is perhaps to our shame that our mission stations today are dirty, low, native buildings, which to you would seem but a barn;" nevertheless souls have been saved in these humble quarters and they have a work that God has greatly honored. They ask co-operation in their step of faith: "Can we not believe God for *one* clean little chapel or lighthouse with Sunday School rooms, etc., so that Pentecost can own one Mission Station in dark Japan?"

In answer to prayer, God has given them the land in a most splendid location on a main street, not two blocks from where they had such blessed tent meetings last summer. They estimate that a plain building for their purpose can be put up for \$7,000, and are asking for offerings for this building. Our readers have always responded to our appeals for offerings in China and India, and now we believe they will have an open heart and hand for this need, that Pentecost may have a mission station of its own in Japan. A very easy way to pay for this building is one which they suggest: "It will take only 350 \$20 offerings or 700 \$10 offerings, to make this Lighthouse in far away Japan a reality. Will you be one of this number? Great will be the interest you will receive on that great day of rewards from such an investment. A share in the harvest of precious souls." But from those who cannot give such amounts, smaller offerings will be just as acceptable. We appeal to our readers to get under this burden, to pray and to give for this purpose. A concentrated effort to build the different stations when the call comes, will result in Pentecostal Mission Stations being established in many parts of the heathen world. Who will respond to this call? We shall be glad to forward offerings for this purpose.

The Faithfulness of God

Mrs. Esther Harvey writes under date of March 27th of a very blessed deliverance she had from neuritis. The burdens of the work piled up when she returned, and she allowed them to weigh her down spiritually and physically, but one night during the Indian Convention held at Nawabganj when the suffering became so intense

she could stand it no longer, she was anointed and prayed for, and the Lord wonderfully delivered her. He not only healed her and gave her new life, but helped her to roll her burdens over on the Great Burden Bearer. There were 65 Indian workers and 19 missionaries present at their Convention, besides Bro. Faux from America, whose messages were a blessing to all.

* * *

Brother Stoddart of Poona, India, writes:

"Brother Smith baptized nine converts last week, a whole family and another beside. I baptized a Punjab Mohammedan last March and he is doing well. Bro. Smith has charge of the Marathi work. The hospital work at present has a revival spirit. Bro. Faux spoke to the boys and the lads enjoyed his message; twenty-three of them accepted Jesus.

"My health is excellent. Ever since that wonderful healing in the train over a year ago my health has risen. I feel like a different man. No more bright red hemorrhages; no more vomiting of all I eat."

When Bro. Stoddart was in America he was healed of a very serious trouble on his spine, but still had a weak stomach and lungs. We rejoice to know that now he is entirely healed. How good God is to answer prayer for our dear missionaries! To combat the powers of darkness in heathen lands with well bodies requires great grace and fortitude, but to fight against demon forces with a body weakened by disease is a task which tries the stoutest heart.

* * *

From Miss Flint we read the good report of their first School at Bettiah:

School will be closing May 7th, our first happy year drawing to a victorious close,—and it seems but yesterday that the Pentecostal Girls School was opening. The Lord has done "exceeding abundantly" again, not only has He kept the girls well and strong, supplied our every need; baptised our precious teachers with the Holy Ghost and added to our numbers continually—He is also giving us a great deal of encouragement for the coming year. I did not think many of the teachers would want to return to us after the trials of this first year, but without an exception they wish to come back! Two new girls have come in almost at the end of the school year, which we also take as His hand of love, each new trophy is so precious. And money has come to enable us again to begin building, this time the home for the teachers is to go up, praise the Lord! Over a month ago we tacked up a sign in the meeting room and told our people we must get hold of the Lord in definite prayer for money, as building had been closed for several long

months. For a month the sign card has faced us in every meeting—*Three thousand six hundred rupees—teachers house.* Just a few days ago one of the dear teachers said to me, "Miss Flint, you will tell us when the very first bit comes, won't you, it will encourage us in praying," for this was their first definite prayer for temporal things. And the next mail brought the news that over six hundred dollars had come by cable from faithful friends at home; this week bricks are coming and next week the work will begin. In two months, just before the new school term opens, the Teachers' Quarters will be completed, and then

it will be pray on,—the School House must come next. It is joy unspeakable and full of glory to fight through in prayer battles, and see our wonderful God answer in His own way which is always best.

"With force of arms we nothing can,
Full soon were we downriden;
But for us fights the proper Man,
Whom God Himself hath bidden.
Ask ye who is this same?
Christ Jesus is His Name,
The Lord Sabaoth's Son,
He and no other one
Shall conquer in the battle."

Called to Service thru Suffering

How God Started the Missionary Home in India

Miss Jessie Barber, on Furlough from India



FOR five years I was an invalid with neurasthenia. I had the best of medical attention, because my brother and sister-in-law were both physicians. But in spite of this I became weaker and weaker until I was able to be up only about two hours a day; then I would lie around on the sofa and go back to bed again. That continued for five years.

One time during my illness I was spending a few days with my uncle and his family in the country, and I was attacked with intense pain in my spine. I suffered so that I could not bear anybody in the room and had to have it darkened. I was feeling so desperate in my agony and being obliged to shut myself off from everybody, that if I could have taken anything to end it all I would have done so. Every morning I had a severe attack, but occasionally the suffering was almost beyond endurance, and I was just at the end of myself. I had never heard about Divine Healing or the deeper truths, but had been brought up in a very formal way in the Baptist Church so I didn't know how to get to God for healing. I knew that the Lord healed when on earth, and in my desperation and utter end of everything I turned to Him and asked Him to heal me. I turned on my side and opened my Bible and my eyes fell upon this verse in II. Kings 20:5, "I have heard thy prayer, I have seen thy tears; behold, I will heal thee." It came with a great assurance and I positively knew that God would keep His Word. I didn't know when it would come to pass, but I said, "Lord, if it is today or tomorrow, or in a year's time I will believe that You will answer my prayer because I have Your word for it." It was a whole year. After that I was just the same. I didn't know how I would get healed but I had God's Word

and knew He would heal me sometime.

At the same time the next year I again asked the Lord about it, and reminded Him of the promise He had made me a year before. I asked Him for another promise to confirm it, and I was given, "Thy health shall spring forth speedily." I marked that in my Bible as I had marked the previous passage and knew it would come to pass.

But still I lingered on and became greatly stirred. I felt I could not continue on like this, going from one hospital to another, and having a nurse with me continually. I know God was stirring me up and I became desperate for a change. My home was in Australia, and I asked my brother, the doctor, if it would be possible for me to go to India for a few months to see my missionary brother; it was arranged that I take the trip with a nurse, just for the ocean voyage. After visiting my brother in Bengal, I went up to the mountains to Darjeeling, and as soon as I reached there the Lord began to deal with me and teach me about Divine Healing. Dr. A. B. Simpson's tract fell into my hands, people came to see me and talked about the Lord's healing; American papers containing accounts of healings seemed to come into my room like magic. It was simply wonderful, and I said to the gentleman in whose house I was staying, to test him, "Do you believe these things?" "Most assuredly I do," was his answer. One day I was out in the dandy (a chair carried by two coolies) and a lady came across the road and said, "God has healing for you." I had seen her only once before, this godly woman, but all these things made a great impression on me and quickened my faith.

One morning I was in my room, having a bad turn, and I opened my "Daily Light" to find the whole page a flame of fire, illuminating these wonderful words, "Hath He said and shall He

not do it? Hath He spoken and shall He not make it good?" At once I remembered the time, when far away in Australia God had spoken to me so wonderfully and given me the promise of healing. This morning I had a real visitation from God. I felt His power come down and overshadow me in a very remarkable way and I knew it was healing. It was a time of brokenness in my spirit and I was melted before the Lord. Then I called my nurse and got my clothes and got up. That was the beginning of my healing.

About this time a friend of mine in Calcutta was in a prayer-meeting, and she prayed publicly for me. A lady doctor heard her pray and was impressed that she should come up and see me and pray for me. When I heard that she was coming I was filled with apprehension because I heard she was one of those "terrible" persons who spoke in tongues. Another friend of hers had said to her, "I think you ought to go to see this woman at Darjeeling," and she was convinced that the Lord wanted her to minister to me. It was not without some misgivings that I was willing to see her. I felt I had been kept out of fanaticism all these years, out of theosophy and Christian Science and those false isms, and I was quite troubled, but the Lord had given me such a quickening when He touched me, a few weeks before and my being so desperately hungry for God and my great need, all put together made me pray very earnestly and definitely that He would clearly guide so that I might make no mistake. When she came and laid hands on me and prayed in other tongues, I was absolutely sure it was the Lord. It was remarkable how she laid hands on every part of my body which was afflicted and she didn't know a thing about it; it was the Lord guiding her. When she prayed in tongues and interpreted there was such a holy hush upon us; it was the voice of God quieting my doubts and fears and dispelling my difficulties.

Instantly the pain, the neuritis, left my back and never returned, but there were symptoms that I had to stand in faith to be delivered from. My whole life from that moment was changed; that night the Lord's presence was so wonderful I was lost in Him, and didn't want to go to sleep. But in the morning when I awoke His presence was still there and those were days when I seemed to be walking in heaven. Then when I began to travel about India and look into this matter of the Pentecostal blessing I found that people in the Church of England, Friends, those

belonging to the Lutheran Mission and the Methodist Mission, and many others had received the baptism in the Holy Spirit, and it confirmed to me that it was for the whole church and for me.

Sometime after that I was asked by some Pentecostal people to open a Missionary Home in the hills. I was really getting experience along this line, visiting different places in India, but I felt diffident about this undertaking at first, not being very robust. But the Lord laid it on my heart and gave me no peace until I promised Him I would undertake to open a Missionary Home in Landour. The Lord gave me that word, "They addicted themselves to the ministry of the saints," and when I still was having a controversy with the Lord over the opening of the Home, feeling my inefficiency, He said to me, "It is accounted to a man what he hath, and not what he hath not." I was telling the Lord I didn't have the language and didn't have the strength and He gave me that verse.

Then I made a covenant with the Lord, "Lord, if You will take the responsibility I will do what I can." In a remarkable way the Lord fulfilled His Word, providing for all the needs. Finally a suitable house was secured in a very lovely situation, secluded, and with a beautiful view of the snow-capped mountains. Some time after the Home was opened three of the brethren told me that a year previous to my opening it, they had been looking around the hills for a suitable house for a Pentecostal Missionary Home and coming to Childer's Lodge were impressed that the Lord would have it for a Home. As they prayed in the drawing room the power of God fell upon them and they had a wonderful time of rejoicing. The assurance came to them then that God would make that a Missionary Home. The Home is for missionaries who come for their summer holiday, and young missionaries who come up to study the language. The object is not only to provide good food but to have it a place of spiritual uplift and refreshment. From the very first Sunday we were up there the Lord began to bless. Although I didn't take the meetings myself, the Lord never failed me in all those years to provide a speaker for the services. That was the part the Lord arranged.

In the second year of the occupancy of the Home the Lord gave me a co-worker in Miss King. Our drawing-room holds fifty people and it was always filled, sometimes to overflowing. It has been a place where men and women have met God and been filled with the Holy Spirit.

Prayers that have gone up from that Home have counted for God and for eternity. Just one instance of salvation that was very remarkable. There was a major in the Indian Army who was a very godless man. His wife, a sweet Christian, had prayed for him many years and it didn't seem to make a bit of an impression on him. After the war he came to the point where he wanted to be a Christian and they settled down in Landour next to the Missionary Home. He thought he would work out his salvation and used to come up and help me in the Home; he was a great help managing the coolies, etc., and also came to the meetings, but they were very strange to him. His wife and I used to have prayer every afternoon. One afternoon in the early Spring a terrific thunder storm came up so that she could not get away, and we spent the time in prayer for this man. I received a wonderful assurance that the Lord would save him, and I said to his wife who was crying, "You

must not cry anymore; the Lord will meet him." It was a wonderful time of blessing to my own soul as well.

Later in the season he had fever and had to go to bed. After he was in bed for a few days his wife heard him crying and making a noise. She thought he was worse, but he said, "It is all right. The Lord has shown me that I am a miserable sinner. I have been trying to work out my salvation by helping Miss Barber but He has shown me I need the blood of Jesus to save me." It was very sweet how he got up in our Sunday service and told how he had been self-righteous; he had given up horse-racing, cards, etc., because he wanted to be a Christian. Then he began to think he was a pretty good sort of a man for giving up these things, but God showed him what a sinner he was after all. He sought the baptism of the Spirit and received it shortly after he left Landour. I never saw such beautiful humility as he manifested.

When God Changed a Missionary's Call

How a Revival Among the Missionaries Began

Miss Ethel King, India, in the Stone Church Convention



WHEN I was returning to India from my last furlough I had no other thought than to spend the rest of my life on the plains of India, but while I was on the water *en route* to Calcutta the Lord very definitely spoke to my heart, "Your ministry among the heathen is practically finished. I have another work for you in India, and that is among the English-speaking people. "I did not know how it was to be worked out, but I knew this, that I would not work it out. If God wanted me to work among the English, He would have to bring it about. I went back to Uska Bazar, as Miss Lee was just about to leave for America. Miss Baugh had passed away while I was on furlough, and I said to Miss Lee, "I feel somehow that God showed me I was to be connected with the English-speaking people, but I do not know how it is to come to pass, and right here in Uska Bazar is my place, and here will I stay until God moves." I did not try to get out of that place, but God has His own way of opening doors and of working. You remember that word in Revelation, "He that openeth and no man shutteth"? If God wants you to move out He will open the door, and when He opens it, no man can shut it.

A new missionary came out and I helped get

her started, and took up my duties on the Station, but all the time this word was down in my heart. I might tell you frankly I never thought I would have a ministry among the missionaries, but thought perhaps He would give me a ministry among the Anglo-Indians of which there are a large population in India, but I just wanted the will of God. While God was preparing me for a change, He was also speaking to another whom He was calling to be my co-worker. He was showing Miss Jessie Barber that He wanted her to open up a Missionary Home on the top of the mountains at a place called Landour on the Himalaya mountains. In the United Provinces in India the hot weather begins in March, and it is not a few hot days and then a cool breeze like you have here, but hot continuously. The latter part of February the hot winds begin to blow, bringing terrific sand storms. When the winds have died down we find ourselves in the hot weather. From the end of February until September we have a continuous heat. Oh how we long for a cool breeze! How we crave a drink of cool water! But we do not get it on the plains, and it is necessary for us to go where we can get it. God has provided an escape from the awful heat among the majestic Himalayas, at an elevation of 10,000 feet, and every missionary who has the money for his fare and for his board

goes to the hills sometime during the intense heat. Childer's Lodge, which is our Missionary Home, is near a language school and missionaries come here to study the language, often new missionaries come who cannot study in the intense heat of the plains. Then missionaries who are tired and worn, especially mothers with children, have all found themselves in this home. It is the only Pentecostal Home in the mountains. Some stay a month and some longer. In the Providence of God I was in this Home, having, as I supposed, a rest, and while I was up there, my health completely failed. Now there are some people who criticize others who do not get healing immediately. Do not do it, for you never know what will come to you. I can never tell you how I prayed for health. I wanted to go down to the villages and carry the Gospel to them. I loved those villagers, but God didn't heal me. Day after day went by, a week passed, two weeks, and finally when I got through groaning and agonizing, pleading with God to heal me, He said, "I want you to help right here in this Home." I settled down in the will of God and helped as much as I could. Then the next season God showed me He wanted me to go up to the hills again, and while there He so worked that my ministry was mainly among the church missionaries. You have heard of how God has been pouring out His Spirit among the missionaries, of the spirit of hunger that has been upon them, how they laid aside their games, their tennis, etc., and came and asked for prayer meetings. It was into that work that the Lord thrust me, and it wasn't long until I saw how He was working out His plan for me.

We had meetings especially for the Church Missionaries during the two years, but the third year I was with Miss Barber the very first meeting of the season was on a Sunday afternoon. I gave a little talk that afternoon, and I remember seeing a strange woman in the meeting. She told us she was a Presbyterian; that she had received the baptism of the Spirit in this country and she hadn't hidden her light under a bushel but had let it shine into other hearts. And she came to us and said, "Do you know there is a wonderful spirit of hunger among the Presbyterian missionaries?" We hadn't known it. She went on, "I wonder how we can get this wonderful Gospel of Pentecost to them. That is what they want." We asked, "Would you like us to unite with you in holding meetings?" We had a room that would accommodate fifty or sixty, and with the veranda we could seat a hundred. She

said, "No, you hold the meetings in your home and we will come." You remember that word in I. Cor. 1:26, "Not many wise men after the flesh, not many mighty, not many noble are called." Some people think it reads "not any," but it doesn't. The first Friday afternoon meeting when we looked over that crowd of people our hearts almost stood still. Here they were, D.D.'s, M.D.'s, the big people of the Mission sitting right there before us. I will admit some looked a bit terrified, and some sat close to the door so they could easily get out if anything queer happened. But we knew that God would take care of things. We felt they wanted something but they didn't know what, so we just talked to them about Jesus. Oh friends! It is Jesus that people want. We talked to them of the joy and the power and the victory He could bring into their lives, and as we talked to them thus, the fear dropped off. We had these Friday afternoon meetings just for the outside missionaries, and the Pentecostal missionaries were praying every afternoon that God would reveal Himself to these hungry hearts. Then they said, "Can you not manage to have another meeting during the week? What about Sunday?" We told them we did not want to interfere with their meeting, but if they liked we would have our meeting before theirs.

Then they said, "Would you be willing after the Friday afternoon meeting in the Missionary Home to come down to a meeting that we will arrange for people who are too frightened to come to this Home?" We said we would go. Sometimes I talked to forty or fifty reserved Presbyterians, but the Lord helped me and gave me the message, and I didn't have any fear of them, either, although there were in their midst some of the "mighty" and some of the "noble."

Then after a while they said, "We like the Friday afternoon meeting and the Sunday afternoon meeting, but could we not just have a prayer-meeting?" "Yes, if you like." "Well, what do you call this sort of a meeting among yourselves?" "We call them 'tarrying meetings.'" "Oh yes! That is what we want, tarrying meetings." I tell you, they were tarrying meetings, too. It wasn't just a little prayer-meeting and then go off for a game of tennis. It lasted so long that the servants hardly knew what to make of it. Not all of them were hungry, don't think that; but a few here and there. We had thirty missionaries in the Home besides these special meetings. They came again, "We know you are

busy, but couldn't we have another tarrying meeting?" So we had one on Tuesday. Again they came and asked for more, and God gave us the strength. It was hard work to tarry and pray day after day. We finally had meetings every day in the week but Saturday. You know the word God said to Abraham, "I will bless thee, and make thy name great; and thou shalt be a blessing." It wasn't just to receive a blessing, but "*Thou shalt be a blessing.*" Jesus Himself said that the one who received the Holy Ghost, "Out of his being shall flow rivers of living water," and our lives were continually being poured out for others. Some received the baptism of the Holy Ghost, and others went down from the hills desperately hungry. I have a list of questions they asked. One of the questions was this: "Can we, if we earnestly seek and tarry before God, receive the Pentecostal baptism in our mission station if there isn't a Pentecostal missionary there?" "Well," we said, "the one hundred and twenty had no Pentecostal person to pray with them." They went back to their stations, and they used to write us such pitiful letters, "We have no one to pray for us, no one to stand by us, etc." Since we have left India God has led Miss Lee to go into the very centers of the Presbyterians and given her such a marvelous ministry.

The head of the Language School in the hills, a young man of influence, had a great hunger in his heart before he ever knew of the Missionary Home. He went down the mountainside all alone, and there in secret, with only God to witness he prayed, "I will pray unto Thee to so fill me with Thy Spirit that I shall feel Thy power in my life, and that I may work among the heathen." He was one of those who came into the meeting very shyly at first; he didn't like the noise, didn't like to sit next to anyone who said, "Praise the Lord." He would have liked to have run out, but he stayed because God was there. He stood up in one of our meetings after they had gone to a certain stage and said, "I have come to the conclusion that we missionaries have *Peter's job without Peter's power*, and it behooves us to wait before God until we do receive that power. Is it not so?" God baptized his wife in the Holy Spirit, and this head of the Language School, this leader of the Mission waited on week after week, determined to seek God until His power came into his life. And God marvelously met him, and Miss Lee who was present in the meeting wrote, "Talk about noise! I never heard anyone shout louder than he."

Then there was a graduate of the University of Scotland, a woman with a beautiful voice, came to the meetings. She had once been an opera singer; had been in Christian Science and theosophy, but couldn't find anything to satisfy; then finally she found Jesus, and giving her life to Him, went to India and conducted a school for Anglo-Indians. She heard of the baptism of the Holy Spirit, that God met His people today as in olden days, so she set herself to seek the Lord, and when anyone sets their face to seek God, He always meets them. He wonderfully baptized her. Another instance: A precious missionary with her hair snowy white, thirty years of service in India, her father the founder of the first Christian College in the Punjab, and relatives in India to the number of seventeen—was down on her face before the Lord. She used to say, "I am not worthy for Him to baptize me," but he did. He also baptized her co-worker and ten of the Indian teachers in their school.

Now I will say to the praise of His Name, that the wonderful revival that is now going on began right up there in our Missionary Home. Our Pentecostal missionaries stood faithfully by in prayer. The Lord Jesus said, "Go ye into all the world and preach the Gospel to every creature." Perhaps you never thought that included missionaries, but if they have not the full Gospel they need it, and if no one else ever told them, then let us give it to them. It is not an easy thing to do. Being a missionary myself I shrink from it but I could not shrink from what God laid upon me to do.

I wish you would pray for the Missionary Home in Landour, North India, that God will make it a blessing. (One of the greatest compliments we had was from one who said, "As soon as I put my foot on the front veranda, I felt the presence of God." Pray for Miss Barber and me. How weak and frail we are! A friend sent me a list recently of the different denominations in that part of India and there were seventeen missionary societies named in that list. One young man wrote us not long ago saying, "Our whole Missionary Society is becoming Pentecostal." Don't you remember He promised He would pour out His Spirit upon all flesh? It is the fullness of the Gospel. He sent us to preach the good news. It is good news to those missionaries that God can so come in power that they can live lives of victory and be a blessing to the heathen as well.

When the outpouring of the Spirit came to *Mukti* in 1905 and '06 a missionary told me that

God tried to visit some of these other mission stations. She said, "The Spirit of God came upon our teachers and our Bible women, and we stopped them, and made them get up from seeking the Lord." And the one who had been thirty years in India said, "God sought to pour out His Spirit upon the Indian Christians of the Presby-

terian mission years ago but we didn't recognize that it was the Spirit of God." I feel now the Lord wants to again pour His Spirit upon the Indian Christian Church, but He has come to the missionaries first so that they will know what it is and will not try to hinder God from working. Will you pray with us to this end?

The Unmerited Favor of God to Us

Pastor E. C. Erickson, Duluth, Minn., in the Stone Church Convention



I REJOICE this morning that we are living in the grace of God. I feel led to speak on this subject but one scarcely knows where to begin; the grace of God is so wonderful. The whole Bible is full of it from cover to cover, and the experiences of our lives have all come to us through the grace of God. I do not know of anyone who has been able to define the grace of God satisfactorily; we have heard different definitions, but it is impossible to find words to define it.

It is said of D. L. Moody, that he was once meditating on the grace of God sitting in his study, and looking up the different passages of scripture referring to the grace of God, his soul became so flooded and overwhelmed with a sense of God's wonderful grace, that he jumped up, ran from his study out on the street, and the first man he got hold of he asked, "Have you heard anything about grace?" "Oh," said the man, "I never knew she was lost," thinking he referred to a child.

Some one has said "The grace of God is the unmerited and unrecompensed favor of God," Paul tells us in Romans five that the grace of God is a position into which we come through Jesus Christ and His death on Calvary: "Being therefore justified by faith we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." I rejoice this morning for our wonderful position in grace. When man first fell he didn't fall from a doctrine or a theory, but he fell from a certain position before God; he fell from a place of fellowship and communion with God. Paul tells us that it is possible to fall from grace. The Galatians fell from grace because they sought to be justified by the works of the law, and we are justified only through faith in our Lord Jesus Christ and His shed blood.

There are many people who contend and argue

about doctrines or theories and are more concerned about them than they are about their position in grace; more concerned about doctrines than whether they have peace with God. But what should concern us most is our true position before God, that we should live in this grace where we have peace with God.

Paul tells us some of the things we enjoy in this position, and one of the blessings is "peace." It is wonderful when the peace of God sweeps over our souls. It is deep and real and lasting, but there is only one place where you and I can have peace with God and that is in this position of grace. Grace ushers us into the very presence of Calvary, where peace has been effected through the suffering and death of Jesus Christ. I like the depths and heights of the things of God, but I never want to get away from the cross of Christ and the peace that was wrought on Calvary.

Now Paul says we have peace because we have been justified. No man can have peace with God until he realizes that he has been justified before God. "Being justified by faith we have peace with God." There are some people who do not realize what peace with God is. In the community where I live we have neighbors on my left, across the street and behind us. As far as I know I have peace with my neighbors, but there is quite a difference in the kind of peace I have with some and the kind I have with others. In one sense I have peace with them all, but I have peace with the folks on my right because they do not molest me and I do not molest them. Perhaps that is the peace you have with God. I ask you, "Have you peace with God?" "Oh, yes," you say, "He doesn't trouble me and I do not trouble Him." But that is not the peace God speaks about in His Word that His people enjoy. That is a peace without fellowship, without communion with God, but that is not the kind of peace that Jesus gives to us. Then I have neighbors living on the other side of me with whom I have a different kind of peace; I have harmony and

fellowship. They trouble me sometimes and I trouble them, but it is blessed trouble because of our fellowship. Now what kind of peace have you? Have you that kind where you leave God alone and He leaves you alone? Or have you that kind which the Bible speaks about, that brings communion and fellowship with God? That is the only real peace. It makes me think of the testimony of a brother in Duluth who got saved from a life of sin and shame. I believe he was one of the greatest sinners who ever trod the streets of Duluth. His body was broken and bruised because of sin, but when Jesus washed him with His precious blood and he was brought into communion and fellowship with the Lord it was so wonderful to his soul he said one afternoon that he had sweet "communionship" with the Lord. He is a Scandinavian and sometimes gets his English mixed. He couldn't find any one word to express his feeling so he took two words, "communion and fellowship" and put them together. A soul saved from such a life of sin cannot express in words his joy, and I sometimes think that is why God gives us other "tongues" to express the joy and communion in our hearts.

Now peace is effected through justification and reconciliation. Someone might ask what is the difference between those two words. There is quite a difference. I know some people who are justified but are not reconciled. The old self-life will never become reconciled to God. It is "not subject to the law of God, neither indeed can be." It is a fact that people who have been justified through the death of Jesus oftentimes manifest much of the old self-life, and no one is fully at peace with God until he is fully reconciled to God. When we are justified we are exonerated from all blame. I thank God that when Jesus died on Calvary He exonerated me from all blame. But do you know you can be exonerated and still not be reconciled to God in your heart. For instance, somebody has slandered you, and blamed you for something of which you were not guilty, or of something you were, but finally this person became convicted of the wrong he was committing against you, weakening your influence among others, and comes to you and asks your forgiveness, and says, "I exonerate you from all blame." Now you are justified, but unless you have much of the grace of God in your life you probably would not be reconciled. You would likely say, "I certainly feel she did wrong, and I will never have the confidence in her that I used

to have." So there are many people who have been justified through the death of Jesus Christ upon the cross of Calvary, and yet they are not fully reconciled to the will of God in their lives. They murmur and complain, and find fault with the way God is dealing with them. What is the matter? They are not wholly and fully reconciled to God and His ways, and then there is not that real and lasting peace in their hearts. But when you and I become fully reconciled to the will of God, no matter where that will may lead, then we have the peace that passeth understanding.

Bue we have something more in the grace of God than peace. Paul tells us in Romans fifth chapter that it is a place of rejoicing. If you are in possession of grace you have a right to rejoice because of the hope of the glory of God. There are a great many people who try to earn their blessings but it cannot be done. No matter how conscientiously you live, if you rest upon your good living for the blessing of God you will be greatly disappointed. There is only One who merited the blessing of the Lord and He is described in the First Psalm. One day while I was preaching on this Psalm, the Lord opened my understanding and showed me something I had never seen before. This Psalm says, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night etc.," I was trying to describe a real Christian, and all at once the Spirit of the Lord checked me and I began to see that there was only One who could perfectly answer this description. I have heard it applied a number of times to Christians, but I believe it has its perfect fulfillment in Jesus Christ.

You will see that all the way through this Psalm the blessing is by way of merit. If you were only to have the blessing you have earned, how much would you have? We have earned none of the blessings of God no matter how much we have sacrificed, no matter how much we have labored and toiled. Whatever blessings you are enjoying, come by way of mercy and the grace of God. "Oh," you say, "I feel as if I could fulfill that Psalm." Well let us see. It says, "His delight is in the law of the Lord." I want to ask you how much delight you have in the law of the Lord. "The law is our schoolmaster," the Word says. If you were anything like me,

you played truant the most of the time. I had no love for the schoolmaster, and I hated grammar and all that pertained to it. The law made nothing perfect; it only condemned and brought judgment. When the children of Israel heard the voice of the law they entreated Moses that the voice should not be heard anymore, for so fearful was the sight and the sound that they could not stand it. They preferred Moses to speak to them. There was very little love for the law of God. Now if your blessing and mine would depend upon the great love we had for the law of God, I am afraid we would not have much. "But," you say, "that refers to our state before we were saved. Since I have been saved I love the law of God, and love the Bible." I believe you do but the Psalm says, "In his law doth he meditate day and night." Do you do that? "Oh I read a portion every day!" But of this Man it says that He meditates on the law day and night. That is more than any of us can do. There is just One who said, "Thy law is ever before me," and that is Jesus. In the next verse it says, "Whatsoever He doeth shall prosper." Can you measure up to that? Does everything prosper that you undertake? I have never yet met the man or the woman who prospers in every undertaking.

But let us go back to grace. There is no use in trying to get blessing through merit. The "elder brother" did that and failed. You remember the story of the prodigal son, of how he wasted his substance in riotous living, and when he came back to his father's house and the father made him a feast, the elder brother became angry because he had never been rewarded for being upright. If you try to get blessed because of an upright life you will get nothing. I have seen those who were "down and out" coming into a meeting and getting filled with the glory of God, and go on their way. Some times they say and do things you would not say or do, and you say in surprise, "Look how that man gets blest, and how exceedingly careful I am to watch my step, yet I seem to get nothing. I cannot understand it. There must be something wrong." I will never forget a woman who came to our services. She had been a member of a certain church for forty years, was a consecrated and godly woman, had been a Sunday school teacher, and had lived a holy and godly life. When Pentecost broke out and newly converted ones began to get the baptism of the Holy Spirit, she said, "I am going to get this too," and she came. She sought and

sought and seemed to get nowhere; others with no Christian experience back of them were blessed and filled with the Spirit and she received nothing. One day she came to me, "Brother Erickson, I do not know what to think. There must be something wrong. I have been a Christian for forty years, and been living a consecrated life, as far as I know how, and the Lord doesn't baptize me." Ah! the blessing of God never comes by merit. It comes by the way of mercy, and when you and I come to the place where we depend only upon the mercy of God, we will be willing to take our places with those who are "down and out."

Now Joseph was a fine young man. He was the beloved of his father; he had dreams and visions and he saw the time when everybody would bow down to him. His brothers hated him because of this, and it is barely possible that there was a little pride in his heart. God knows how to humble us. Before we get to the place of exaltation we have to go through humiliation. You say you know that, but will you go through without murmuring or complaining? One day Joseph went to Dothan and when he was yet a great way off his brethren said, "Here comes the dreamer. Now let us see what becomes of his dreams." They wanted to kill him, but Judah persuaded them not to do that, but they cast him into a pit and later sold him to the Ishmaelites who took him to Egypt where he was sold as a slave.

There are a great many people who do not realize that they are sold in sin. The sinner who walks with his head up in the air, with a feeling of self-sufficiency, would not assume that exalted air if he realized that he was a slave to sin. But before men and women appreciate grace they first have to be brought down. No man can appreciate the Gospel of the grace of God that is being heralded so freely in the world until he is brought down and made to feel his need. I do not know what it took to bring you down, but I know what a process I went through. Every man and woman who finds grace in the sight of God has to be brought down. It is against man's nature to be brought down; man wants to be lifted up. After Joseph was brought down, the record says he found grace in the sight of Potiphar, Pharaoh's officer. When you and I are brought down to an end of ourselves and we are undone, how wonderfully the grace of God works in our lives!

If we had to come by way of merit, our chances

would be hopeless, but coming by the way of mercy, by the way of redeeming love, we can all have our portion. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." I am glad it doesn't say "who has walked perfectly." In the grace of God you have all your needs supplied. "God is able to make all grace abound, so that you may have all-sufficiency in all things."

Revival in an Orphanage

MISS MATTIE BRAN, Wei Hsien. Chihli, No. China, tells of a revival at Bethel Orphanage. They had heavy trials at the opening days of the term with their 44 girls but the Lord burdened some of the older orphan girls who helped them pray for the others. A few missing "cash" were the means of calling a special meeting for prayer, and as the Lord began to work all studies were abandoned and souls were saved. She writes, "I have never seen such deep conviction for sin and humiliating confessions as came from those girls for two days or more. Even the least girls have wept as they have told of taking things, and one very small girl wept as she said, 'And I also smoked a cigarette.' Sins have already stained their little hearts and hands, but praise be to our Lord, He brought them to the place where they saw the remedy and fled to the Savior. When one or two found peace they jumped up and danced for joy as the Spirit of the Lord came upon them. Then they would go to another girl who was not through to victory and they would pray for one and another until they had peace in their hearts. Yesterday I was helping different ones by giving the Word where it was needed to enable them to grasp the plan of salvation, at the same time keeping my eye on three little girls surrounding another girl in a corner of the room. She had said some weeks ago, 'It doesn't matter who confesses their sins, I will never do it.' She held out day after day, but such praying and weeping for her, and finally her tears began to flow as she poured out her sins before the Lord. You may know my heart was broken up.

"More than half of them have been baptized in the Spirit, and such dancing for joy as they did yesterday morning! I thought I had better stop them for fear they would get off into 'wildfire,' and said to one of the women standing by who has always been most quiet and level-headed, 'You and another woman take charge of two and I will try to help two,'—when lo! my two women

were dancing as hard as the girls. So I gave up and only prayed, asking the Lord to keep His hand on them, when all at once a little girl near me said, 'Oh, teacher, Jesus is here in this room!' Many of the boarding girls, daughters of Christians, said, 'Oh Lord, forgive us for the way we have acted when home when our people wanted us to read the Bible and sing.'

"I must tell you of two wonderful healings recently: One was a young woman who had been bedfast for more than three years and was merely skin and bone—hardly looked like a human being. She could swallow only the very thinnest liquid food and the saliva ran out of her mouth continually. Her body was rigid like wood and the joints stiff. The family were ardent worshippers in some demon cult and had certainly done all in their power to heal the girl. At last some Christians near them suggested they ask for prayer and two of our evangelists went to see her. They said she was so frightful-looking they could scarcely look at her, but they prayed and came away. We and others have been praying for a few weeks and on Monday the Evangelist came and said, 'That girl is healed and up and came to the chapel for service.' The whole village is stirred over this wonderful healing, and many are coming to the meetings who would not come before.

"Another healing was that of a young woman who had suddenly become dumb. They were also in a spiritist cult and had tried for weeks to get the girl healed through calling on their gods. She was brought to the chapel as a last resort. Prayer was offered and she was commanded to speak in Jesus' name. She gave a hissing sound and said, 'Praise the Lord,' indistinctly. Prayer was offered again and again and she was able to talk. The people were amazed and such exclamations as went up from the heathen who had come to witness what was done! They brought her back the next day and she could speak almost anything, but her words were accompanied by a hissing sound. They said snakes were binding her, and we prayed and asked God to break every fetter that was binding, and she was saved and perfectly healed. She said to the Pastor, 'Oh what I suffered those days in thinking I would never be able to speak! Now I know your God is the true God and I want to follow Him.'

On May 9th, sixty-eight were buried with Christ in water, and the Spirit of God fell, although many of them had already been baptized in the Spirit. How you would have enjoyed see-

ing these dear old ladies taking their stand for Christ. One was 84, another 83 and four were over 70; six past 60, and not a few of them over 50. Among the number were twelve dear girls recently converted and four orphan boys.

"One of the dear old Christian women, past 70, has been ill for a few weeks, and when she was taken she sent for our workers who went and prayed for her. She has been a faithful follower of the Lord for four years in spite of persecution and ridicule of the Gospel from her two sons. By her faithfulness she has won her daughter-in-law, her granddaughter and one or two neighbors. When a person lives to be old in China, the highest tribute the relatives can pay is to spend many hundreds of dollars on a big funeral; the more incense and demon worship that is carried on for weeks, the grander it is. Last week she told her sons that if the Lord called her home she didn't want them to do one thing but put her in a coffin and send for the elders, and they would do the rest. On Monday the son came over and said, 'Mother is dying, and as she told me she did not want a Chinese funeral, but come for you, I have come.' He said she was cold to the elbows and knees and unable to speak.

The two Elders and two of the women went over; I was in the school room. The men reached there first and they heard the old lady laughing in the Spirit and lying with her eyes closed. She said, 'Brethren, you have come. The Lord is with me, and oh He has prepared such a wonderful place for us.' The son was so frightened and said, 'Why mother has not talked to us for days, and has been unable to eat or drink. What does this mean?' She began talking to the crowds (gathered there to see her die) and preached scripture to them for quite a time—words that she herself did not know. When the two Bible women went in she held their hands and began to tell them what a wonderful place the Lord had prepared for us. Soon she said, 'I am healed!' I forgot to say that the Elders had anointed and prayed for her. As she jumped up the people began to run out of the door, but she cried, 'Don't go, I have a message for you,' and she preached, sang, and shouted about the place God has prepared for us. The whole village was stirred. They prepared food for her and she ate heartily; has been perfectly well since. This has convinced the sons and other relatives that our Christ is God."

Some Good Books

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