

The days of Heaven on the Earth

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An International Monthly Magazine

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

Stone Church Convention

AFTER MUCH prayer and waiting upon God we feel led of Him to hold another Convention of His people in The Stone Church. It is not our purpose to call together the children of God because of our previous conventions. We were willing not to follow our past custom of calling a Convention in May if that was God's will, but we believe He will be glorified in our coming together, and we therefore announce that beginning Sunday, May 14th, and continuing for two weeks, we will meet together in His Name, in The Stone Church, 37th and Indiana Ave., Chicago.

All winter we and our co-workers have been on our faces before God for His blessing upon our labors, and we have gathered in some precious sheaves, which we have laid at the Master's feet. God has met the hungry hearts that have come into our midst from a distance to be fed with His Bread, and they have gone away filled. The sanctifying power of the Holy Spirit has been at work in all our hearts, teaching us as we sought Him, that a daily crucifixion of, and daily saying no, to self is the path that leads to overcomership. So we enter into this Convention with real gratitude in our hearts that God has graciously dealt with us and honored our petitions. The answers to prayer that He has given us have strengthened our faith, and made us bold to expect greater things from Him in the coming days.

We invite all of God's children who are hungry for a deeper work of grace in their hearts, and who desire to be equipped for the Lord's service, to come and meet with us.

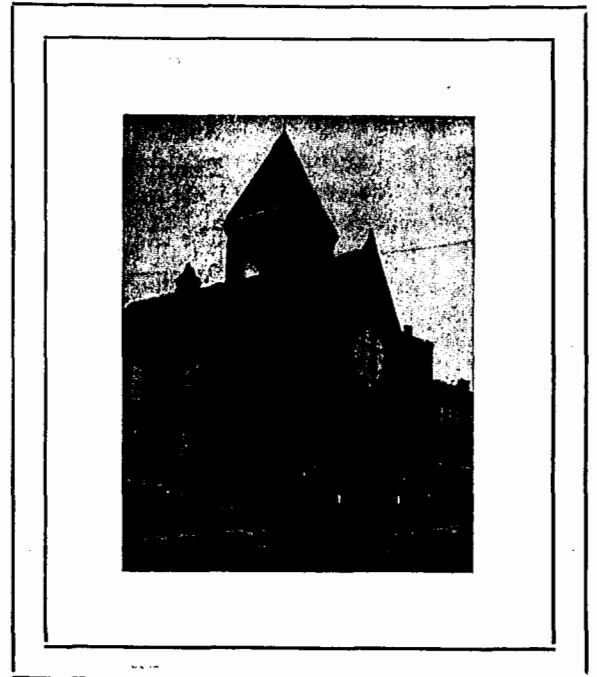
Let those who have sick bodies come and be healed. God is healing more people today than ever before in the history of the world, and Chicago, not the least among the cities of the world in this regard, has realized that Jesus Christ is a present-day Healer. He is mighty to deliver, and every week is smiting disease and healing sick bodies.

Let those especially come who are seeking the work of sanctification in their lives and the baptism in the Holy Spirit. Within the last few weeks twelve have been baptized in the Holy Spirit and we beg of those who come to have their hearts open and their lives utterly yielded to Him, that the Father, Son and Holy Spirit may come in and take up His abode in His temple. We urge Christian workers and helpers to come with the

expectation of receiving from God as well as giving out to others. God has much more for all of us than we have yet realized. Let us "press on to the *high calling*" there is in Christ Jesus.

We ask those who are expecting to meet with us, to be much in prayer in the meantime, for God's blessing. Let us "lay aside every weight" and come with deep humility, and with one accordness; with expectation and holy boldness.

We are expecting to be able to provide free entertainment for Pentecostal workers, and if there are others who wish to come and cannot afford the expense of board and room while attending the meetings, let them write to us, and we will do what we can to help them. We do not want that any soul who is hungry for God shall stay away because of inability to meet the expense of board and room. It is our purpose to provide light lunch at the church every evening during the two weeks, which will be met by a free-will offering. Those who anticipate coming and wish accommodation of any kind, will kindly write us in advance. Upon reaching the city ask any police officer to direct you to 37th street and Indiana Ave. Do not ask anyone but a police officer. We beseech the earnest prayers of all God's children for His blessing upon us during the coming two weeks meetings.



The Stone Church

The Book of the Revelation of Jesus Christ

The Messages to the Churches—Concluded

Lecture by D. Wesley Myland, 349 N. Garfield Ave., Columbus, Ohio

To Sardis



Pass now to the *church in Sardis*. This is the church of deadness and defilement, hence it needs revelation and revival; the church that is at ease in Zion; the church of formalism. I do not like to classify among the churches now existing, but there is a church in

all our minds that is a church of formalism and ceremony without much of the Spirit, and that is the Sardis church. I will read from the third chapter:

¶ "And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." Rev. 3:1,2.

That is a contradiction, a paradox. True it moves around physically, but, spiritually it is dead.

¶ "Be watchful and strengthen the things that remain, that are about to die; for I have not found thy works complete before my God." Rev. 3:2.

No religious life can be complete without the Spirit, for none can worship God without the Spirit. I do not care how beautiful a ceremony you have, how fine your form of service is, how you phrase your prayers and intone your songs, unless the Spirit is there to inspire,

"Hosannas languish on our lips,
And our devotion dies."

God is seeking those who will worship Him "in Spirit and in truth" (John 4:23, 24,) for He can honor only that worship which is in the Spirit and according to truth. These seven churches are representative; there was a time in which this phase of worship was dominant in history, but you can also find all these conditions operating today in any assembly, and also in individuals; but all must stand the test and come out of it if they are to be overcomers. When we trace these characteristics in their three-fold aspect in history, in church and in individual life we get the whole truth and it becomes harmonic.

¶ "Remember therefore how thou hast received and heardest; and observe and repent." Rev. 3:3.

You can receive and hear in this kind of worship, but the next question is how will you

observe? You cannot do that without the Spirit. Even then it is difficult enough to observe (to put into practice) all the things we see and hear these days. Our prayers and vision are far ahead of our works and lives. The shorthand message has yet to be reproduced in longhand. The transcript falls, thus far, very short as we saw in the first chapter.

¶ "If therefore, thou shalt not watch, I will come as a thief, and thou shalt not know at what hour I will come upon thee." Rev. 3:3.

You may know the Word of God from Genesis to Revelation, and be able to repeat it, but you will not know when the Lord is coming only by the Spirit. You may have your ceremony, your form and your worship; you may go over your prayers and recite your Psalms and other scripture, but with all of these you will not know when the Lord is coming. You may even know the times and seasons, but you will not know for *yourself and be ready*, only by the Spirit who is to catch you away. John had not only to be inspirited to receive the vision but in the next chapter he is enraptured by the Spirit of God, caught up through the door to *see* the things in heaven, and so must we. The same Spirit that will by and by enrapture us and take us up, must now inspire us to live ready for that event. So it is "not by might nor by power but by My Spirit, saith the Lord of hosts."

¶ "I will come as a thief, and thou shalt not know at what hour I will come upon thee. But thou hast a few names even in Sardis, which defiled not their garments; and they shall walk with me in white: because they are worthy." Rev. 3:3, 4.

What makes worth? Whiteness always. These garments speak of the priesthood coming out of that formal, ceremonial order of things, where you would expect, of course, priests ministering in ceremony. Do you see the fitness? Yet, He says, out of those will come some real spiritual priests, their garments will be kept unspotted. That whiteness makes worthiness, is shown by Chapter 19:8; "And it was given to her (the bride) that she would be arrayed in fine linen bright and pure: for the fine linen is the righteousness of the saints." Whiteness makes worth; whiteness through the blood of Jesus; whiteness through the righteousness given to us,

first through substitution, and then the righteousness wrought in us by impartation. There is a two-fold righteousness taught in the New Testament; first that which Jesus does for me and, second, that which He by the Spirit accomplishes in me. It is the imparted righteousness He is talking about here and only that will stand in the other world. They shall walk with Him because they are worthy. So this church so at ease in Zion will need to wake up and have the Spirit burn the love of Jesus into her soul and get out and win souls for Him. "Woe unto those that are at ease in Zion." That is an awful woe. Is there anybody here that is at ease in Zion? Any child of God that is not burning with a passion to do good and win souls for God? Oh brother, sister, I beseech you to go into your closet and fall down before God and say,

"Oh living flame of love divine,
Light up this sluggish soul of mine."

The overcomer is promised to be clothed upon and confessed in the Father's presence.

☛ "They shall walk with me in white: because they are worthy. He that overcometh shall thus be clothed in white garments; and I will not blot out his name, out of the book of life, and I will confess his name in the presence of my Father, and in the presence of his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:5, 6.

So even in this church, which is the church of death, to some is promised holy priesthood; they are to stand in the presence of the Lord as priests.

To Philadelphia

Passing from this church of death, what should you expect to get then, but the church of *perfect love*, the church of *Philadelphia*; where brother loves brother, and sister loves sister; the type of the perfect church. After you have gotten through this awful list of five, you come to this church. I call attention to the important points which make this a church of perfect love, for as you know the word Philadelphia means "brotherly love." Of course this "*philo*" love which means philosophical love, is not divine love, but it is because they have *divine* love that they can have brotherly love.

Turn to II Peter 1:5-7. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly love, (philadelphus,) and to brotherly love, divine love (agape)."

Now you see you cannot love the brethren right until you get divine love in your soul. It

is this that many of the holiness people lack; I served and labored with them a good many years, and had and lost my blessing with the rest of them in regulation order—I wish they would see something more than sanctified love, because that is only "*philo*" love, human love, but human love brought up to the highest place and sanctified won't stand the wear and tear. Sanctified human love is only the pure chalice for divine love. Divine love is held in the cup of sanctified human love just as our spirit wherewith we worship God is contained in our soul, the place of human love. Our highest praise and worship is just a vessel in which the Holy Spirit comes and manifests Himself while our poor minds and intellects are allowed to be at rest, as we see in the exercise of tongues and discernings of spirits, and also to some extent in prophecy. So God can thus get worship out of the weakest kind of creatures if their spiritual natures are developed, but He could make a world easier than He could make teachers out of such persons. So do not think when you get your love purified and sanctified you have God's best. There is something more than that for that won't stand the test; divine love is needed; the fervent love that Peter talks about. It is liquid fire, love just running and burning as it goes, white heated love, fiery lava.

This is also the church of the *open door*; a good many churches are so named, but all the signs and names you can put on won't make you Philadelphia, but if it is in you the open door will be there without your saying much about it, for the church of the open door and the church of divine love go together.

It is a church with little strength of its own, the weakest kind of thing. It cannot make much show, it hasn't many members, it hasn't much money, it hasn't much of a name, it hasn't much standing in the community; it didn't come from anywhere, cannot look back to any kind of an ancestry or "Apostolic Succession," only sin and folly from which they have been redeemed—if they look back it is only to see Mesopotamia or Egypt, or something like that. The church of little strength and very limited opportunities, all shut in, circumscribed, but oh what a great work for God. So don't go around looking for a great start, and for great numbers, and say, I wish I had a chance. Just get God and start, that is all the chance that is needed.

God makes His own opportunities. "I will do a new thing," He says, "and make the ears of them that hear to tingle," and before you know

it, it will spring forth and people needing help will seek you out. Church of the open door! When God makes an opportunity it is an opportunity, and when He shuts a thing up no man can open it, but this shutting I think is after we get in; then God shuts the door.

¶ "Behold, I have set before thee an open door, which no one can shut." Rev. 3:8.

He doesn't find a bit of fault with her, but He commends her and says,

¶ "Because thou didst keep the word of my endurance, I also will keep thee from the hour of temptation, which is about to come upon the whole world, to try those who dwell upon the earth." Rev. 3:10.

God is going to keep the Philadelphian church from that. If you want proof of that read Luke 22:36. "Watch and pray always, that you (Philadelphian church) may be counted worthy to escape all these things."

Don't think you have to go through the first half of the week. You are to "stand before the Son of Man;" you are going to be caught up, church of the open door. "I have opened doors for you on earth, and you have done work for Me where nobody thought it could be done, and now I will open another door that no man can shut, nor the devil either." Don't you want to make application to join the Philadelphian church of perfect love, finished work for God? Well, He says, if you will do that He will keep you, for,

¶ "I am coming quickly: hold fast that which thou hast, that none take thy crown." Rev. 3:11.

Can anyone take her crown? Someone might say, "I did not suppose her crown was in danger." Oh yes, your crown is always in danger. Who is against it? Listen!

¶ "Because thou hast a little strength, and didst keep my word, and didst not deny my name; behold I make those of the synagogue of Satan, who say that they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and know that I loved thee." Rev. 3:8, 9.

And then there is the temptation. He says they are in danger of being deceived. They are all right, but look out for deception; there is danger of being lifted up by a little spiritual pride; if you turn back to that passage of the Lord Jesus Christ concerning this Philadelphian church in Matt. 24:24, you will read: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." I am so glad for that "if"—if it were possible they would deceive the very elect, the

electoi, the ones called out from the called-out body, those called the second time. They would deceive them if it were possible, but He says, "Philadelphia, I will keep you. I will make the hypocrites and liars bow down and know I have loved you." How is it He keeps them from being deceived? By His *love*, for love *knows* even when the head would fail. The thing that interferes with this burning, fiery all-consuming love of God, anything that militates against that, nail it to the cross.

Perfect love not only casts out all *fear* but everything else. It detects the deceiver. It is *love* that proves the mother-heart; it is love that proves the child; it is love that proves the fellowship; it is love that answers heart to heart, and face to face and makes us one. So that is the Philadelphian church, and if she overcomes this religious deceit, she is promised the seven-fold, perfect reward, the only church that gets it.

Phrase it here now, if you please: *first*, the door of entrance into the *parousia*; "Behold I set before you an open door;" *second*, His love, His unchanging love. "I will cause them to know I have loved you," and *third*, His preservation, "I will keep thee from the tribulation," and make a way of escape; *fourth*, "I will give you permanence; I will make you a pillar in the temple of My God and ye shall go no more out forever;" permanence and preeminence in His house; *fifth*, He gives us the birth-right, the lineage; nobody else can have the Name of "My God." I have the name of Myland, the Myland heritage, all it means, but all the Philadelphia brothers and sisters will have the "Name of my God," the birth-right, the lineage; *sixth*, having the birth-right and the lineage I will have "the name of the city of my God," which means citizenship. We will be spiritual aldermen then; we are *elected* now. Peter says, Beloved, if you keep doing these things you will never fall, and so doing, you will "make your calling and election sure." Politics are in pandemonium now, but we are going out of pandemonium into the promised inheritance by and by. Our calling and election were never so sure and never so near at hand as now. Oh, there is a lot of splendid politics in the book of Revelation, but it is all on our side. No electioneering required, just fit yourself in the perfect love-life of the Lord; be sure to vote the ticket that is stained with blood, and you will see your name written in gold letters. *Seventh*, authority and partnership: "And I will write upon him my new name."

There you are, a partner in the business; here you are a junior partner. "I will write upon him my name," New! We have a new name and a great new order; the great incorporation of worlds and systems and ages, forevermore, and we are in it. The great Secretary of State writes it out. "I will write on him my new name; put the seal of the Lord our God upon him." Oh, I have taken stock in the concern now, because I know I am going to be a partner, for "if we suffer with Him we shall reign with Him." While some don't seem to get many dividends, I am getting good ones. I just clipped off a coupon this afternoon from my preferred stock when I wrote off four verses of a song entitled, "Jesus is my victory." Much more could be said about this Philadelphia church, but this is enough to burn holy desires in us for God.

When I was in the Methodist church, we preachers used to go up to conference, and sit in the anxious seat while the bishop would call the roll. As a man's name was called he was expected to stand and if his presiding elder didn't rise, it was all up with him, but when he would rise up saying, "Nothing against him," then he was free. This Philadelphia assembly comes up to the conference of the ages, and our great Presiding Elder stands up before us and says, "Nothing against them." O, what a day that will be! He says, "I will even protect you from those who tried to deceive you." Won't you join the Philadelphia church? If you are not sure about it, say, "Lord, go from head to foot, and from side to side; pour your love through my heart until it burns out everything else."

To Laodicea

The Laodicean church is the church of judgment—God's judgment of the people, "judgment in the house of God." This is the self-deceived church, just the opposite of the Philadelphian church. The other could not be deceived. This is the self-deceived church, "willingly ignorant," is the word that describes this church, according to II. Peter 3:5. They don't care about the Lord's *parousia*, don't want Him to come. Only the other day some "pooh-poohed," because I was here lecturing on this wonderful book. "They are hearers and not doers of the Word, and therefore they deceive themselves." You need do nothing else to be lost than go to a meeting and hear the Word but never do it. You will soon be self-deceived, and that is fulfilled in this church. The Philadelphia church was the church of pov-

erty and yet had done great things for God. The Laodicean church is the church of wealth and yet of poverty because of carelessness and ignorance in spiritual matters.

"Thou knowest not that thou art the wretched one, and the miserable, (no spiritual life,) and poor and blind, (no spiritual light,) and naked." Rev. 3:17.

Perfectly exposed, no robes of white. Don't know it. It is the ostrich church with her great rich plumes and adornments, big body, swelled membership, which sticks her poor head in the sand and thinks she is covered all over and perfectly hidden.

It has abundance of means and a loud profession. She is described in II. Tim. 3:5, as "having a form of godliness, but denying the power thereof: from such turn away." Get out of the Laodicean church as quickly as you can, and join the Philadelphian church. These both live along together. Though we can find these two churches in history yet the marks were never before so clear as now. We are getting to the culminating point, hence the greatest differentiation and extremes are becoming manifest; the extremely worldly, self-centered, self-sufficient church, and the self-denying, spirit-anointed, divinely filled one, paralleling it. The line of demarkation is very clear cut to-day, and I am glad it is. We are getting away from the mixture for we are getting to the end of the world's mystery now, when you see on the one hand the greatest depths of Satan, the mystery of iniquity boiling over, and on the other you see the most beautiful godliness; the most consecrated spirit-filled people the world has ever known. We have the extremes. The Lord in Matt. 24:12 said, "Because iniquity shall abound, the love of many shall wax cold," and the Ephesian Christian takes that as his excuse for his lack of power, but not so with the Philadelphian for the latter is the Father's answer to the prayer of Jesus when He prayed, "Do not, I pray thee, Holy Father, take them out of the world, but keep them from the evil that is in the world."

I have seen the purest, sweetest lily grow out of a dung-hill, and some of the greatest saints of God have to live in the midst of cess-pools of sin. You can transform your environment. That is where God wants a saint to shine. We preachers haven't half the chance you have; you can shine in factory and shop where if we went they would all run, but you work there and you can shine there. You can put in a word, a smile and a hand-shake where they wouldn't let a

preacher within a mile of them. So you have your mission, brother, sister, and it is to apply the Gospel you hear us preach and teach. You are to be the fingers and feet, and eyes for us, and can go and teach where we cannot, for as Jesus said, "As the Father sent Me, so send I you."

This church of Laodicea, more rich than righteous, He counsels to buy gold that is refined, that she may be rich, truly rich; white garments that she may be clothed, and the shame of her nakedness may not be manifested, and eye salve to anoint her eyes that she may see. This gold is a symbol of character, true, pure character, with the divine touch on it, a holy personality; this white raiment is the conduct, the life, the righteous works of the saints. The eye salve is faith to get the right vision of God, and see Him and believe Him, and trust Him. So she will have character, she will have conduct, and she will have a right vision if she gets to God; but she will not be an overcomer, as a church, without power. To the overcomer is promised the position of a seat with Him on the throne. There are some that will come out, but like the Thyatira church the bulk of them will never be cured; but God will get a few out of it, for He says in connection with this church,

¶ "Behold I stand at the door and knock; if any one (single one) will hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Just think of that! He says to the poor, old, dried-up carcass of a wasted life, that He will come in to him and sup with him, and then after He has shown us His humility and beneficent Spirit, and taken what we have of a wasted life—sup with us and we with Him—He will just take us in where there is a real feast, "into His banqueting hall, and His banner over us will be love."

If there is anybody here who has not opened the door, open it now. He will come in; He will take the old carcass of sin, the shriveled up remains of your life, even though it has gone on for half a century, and He will so pull you together and re-fashion you and reconstruct you that you will be a new creature; then He will take you by the arm and lead you in where there is something good, saying, "I have taken what you have, now I am going to give you what I have." This is the last call in the Laodicean condition to the single soul,—for the last individual.

SYNOPSIS

Now let us recapitulate: These messages to the churches are for the express purpose of making "Overcomers," and the chief characteristics of the overcomers in these seven churches seem to us to be about as follows:

The Ephesian church is the church of the *Word*—pure, sound doctrine; she lost her first love in contending for the *truth*, and therefore failed to "hold the *truth* in *love*." The overcomer of this condition secures the *privilege* of the tree of *life* in the paradise of God.

The Smyrna church is the church of the "*flesh*"—the self life, self-indulgence. He that dies to the self-life, and overcomes through the "crucified-life" is rewarded with *protection* from the second death—the death of the soul.

The Pergamos church is the church of the *world*—"love of the world, which is enmity with God." The overcomer of this tendency receives the *pledge* of the hidden manna and the new name.

The Thyatiran church is the church of *Satan*—"depths of Satan." The overcomer of this psychical deception shall obtain *power*—authority to rule over the nations.

Sardis is the church of *death*. The overcomer of this deadness is appointed to the *priesthood* of *purity* and life.

Philadelphia is the church of *perfect love*, and the overcomer of all declensions from this "greatest thing" is taken into *partnership* with Christ in His eternal kingdom.

Laodicea is the church of *judgment*; the overcomer in this church secures *position* on the throne of judgment with Christ.

TABULATION

CHURCH	CONDITION	FAILURE	REWARD
Ephesus	Doctrine	Love	Privilege
Smyrna	Flesh	Suffering	Protection
Pergamos	World	Money	Pledge
Thyatira	Satan	Worship	Power
Sardis	Death	Forms	Priesthood
Laodicea	Judgment	Pride	Position
Philadelphia	Love	"Never Faleith"	Partnership

It is remarkable to see the logical progression in the declension of the "church age" and individual conditions during the church period. From Ephesus we proceed as follows: *Word*, (Doctrine,) *Flesh*, *World*, *Satan*, *Death*, *Judgment*; while out of all these prevailing conditions is "gathered a people unto His name"—through Love—the *Philadelphia* church, or "Body of Christ," which is "caught up to meet her Lord in the air."

Now to the one who overcomes all these different conditions of failure in the church, who maintains *love, dies to the flesh* and lives the *crucified-life*; overcomes the *world*; resists the *Devil*; rises above *death*; puts down *pride*; realizes *perfect love*—to all such shall be given

the right to “inherit *all things*,” Rev. 21:7.

Oh, dear people! We of the church of the Living God must be witnesses against these things, for they must all be overcome by him who would at last sit with Christ on the Throne. So let us run that we may obtain.

Hearts Burdened for China

Mrs. Lillian Garr, c-o Thos. Cook & Son, Hong Kong, China

WE appreciate the interest of God's people in the homeland, and in our work among the dear Chinese. Am sure could you walk into the Mission here, you would see the possibilities in the work if only the dear Lord will give to us the workers needed to fill each department of the work and the necessary means to open up other very needy places. At present, we have charge of the Missionary Home. This is quite a large building, with ample room for many missionaries, a large room, where we have a day and night school, and on Sunday our services are held here. The school reaches many children, trained in heathen homes, but our hearts are gratified to know that quite a number have been saved and healed and almost daily there are applications made and some days many come that they may be enrolled. In this way we can have access to the homes where the mothers and fathers bow down to idols.

The Sunday School then becomes another source through which we reach these young hearts, not yet hardened in idolatry. We are deeply grateful to God for sending out those who had this work especially laid on their hearts. Miss Anna Deane of Birmingham, Ala., received this call when baptized in the Holy Spirit. Reinforcements came when Miss Appleby of Atlanta, Ga., arrived here. O, may God lay prayer on your hearts that real God-given wisdom may be given to these dear sisters in their labor of love for the salvation, not only of these children, but through them, the parents.

In connection with the work, a heathen Mission is open all the time. At the nightly services, the house is crowded. God has given blessed “fruit that remains” from this Mission, among them two of the preachers who now labor with us. Your heart would indeed bow low in His blessed presence if you could hear the testimonies of these two Chinese brothers, one of whom was a very desperate character; in fact, was banished from his country, but is now longing to go and preach to his countrymen though it means im-

prisonment. Hallelujah to our blessed Lord! What a transformation the precious blood works in the lives of all who yield to its wondrous power. For a time we had one of these brothers as help in our Home but now both are out in their Master's work, devoting all of their time to preaching and giving out Gospels.

There are fierce conflicts in the field as well as in the homeland, but the above blessed results of the glorious Gospel keep one's heart encouraged in the work. Glory to God!

We need your prayers; there are responsibilities upon us which only His grace and faith enable us to meet. Let us feel that prayer is going up for us from your dear company of saints—“whom having not seen, we love.”

God has given us a real love for China, although at times we feel we do so little and it seems the great heathen world lies untouched before us, still we can be of the Lord's remembrancers,—can give Him no rest day or night until He takes out a people for His Name's sake from among the nations, and “overcomers” from among the dear Chinese rise to meet our coming Lord. Oh! will they not be our joy and crown of rejoicing in that day?

We have been laborers together, the saints at home in prayers and gifts, and we here on the field. I love to think how closely the Spirit is uniting the Body in this blessed work. God bless you as you contend for the faith delivered to the saints. May He give strength and wisdom, power and love for every battle.

A young Chinaman, who was formerly in the Boxer riots and was a terrible character, entered a Mission in China, was convicted of sin, and demons were cast out in the name of Jesus. He was baptized in the Holy Spirit and has received a measure of the gifts of discernment and prophecy.

God has used him in bringing some who were professed Christians to confession of sin.

“Obey My Voice and I Will Be Your God!”

Sermon by William Hamner Piper, March 19, 1911



BEY MY VOICE, AND I WILL BE YOUR GOD, AND YE SHALL BE MY PEOPLE AND WALK YE IN ALL THE WAYS THAT I HAVE COMMANDED YOU, THAT IT MAY BE WELL UNTO YOU.” JER. 7:23.

It is, especially important that we emphasize Obedience at this time for perhaps never was there such lawlessness and disobedience, so much of the do-as-you-please and go-as-you-like spirit as now. The spirit of insubordination is in the very air.

While many times in the Old Testament we read, “Thou shalt not,” and in the New, “Thou shalt,” and their equivalents, yet no command was ever given by the Lord simply because He is God, but back of every command lies the blessing of God upon an obedient heart. There are laws in every realm, obedience to which brings blessing while their violation brings evil. It is a good law that fire will heat a cold room, but violate that law and the fire will consume the building; so it is in our three-fold nature, physical, mental and spiritual, obedience to law will develop us and its disregard, if carried far enough, will ruin us.

The first call God makes is that we shall repent of sin. He first tells us that we are lost and undone, and that there is no salvation and no hope except in Jesus Christ; that the fulness of blessing can come only to that heart that is wide open to the fulness of obedience. If yesterday, or last week, or ten years ago you broke God’s law and robbed or defrauded some one, obey the voice of God as He speaks to you, and go and make it right. Listen to the voice of God this afternoon as He tells you to go and make confession to the person who lost his reputation through your lying. Listen as He speaks to you through the old Judean wilderness preacher, “Repent,” and “bring forth fruit meet for repentance.” Don’t imagine that because you belong to some church or because you come to the Stone Church services, or because you have had a godly father or godly mother, that these things will save you, for they never can. Nothing can save you but a true repentance toward God and a living faith in the Lord Jesus Christ. It is a blessed thing to obey God but he who refuses is working for a hard master, for if you sell yourself to the Devil he will “ruin your soul,

cheat you out of the purchase money,” and leave you a stranded wreck on the ash-heap of sin, your constitution broken, your spirit and soul dwarfed, a habitation of devils instead of a habitation of God.

For a number of years my chief delight has been to obey God, especially since that blessed experience I had last summer a year ago when I received such a deep and glorious anointing of the Spirit at Niagara Falls. From then till now my delight has been to do the will of the Lord and no words have been more precious than, “Sweet will of God.” But twice during the past two years I have failed to hear at the time the still small voice of God as He spoke to me. If I were to tell what these points of failure were I suppose three-fourths of this congregation would say it was a foolish thing even to mention them as failures to obey. I have the satisfaction, however that they were not clear revelations or I would not have disobeyed. During the last few days of the past week I felt that the sweet communion I had enjoyed for so long a time with the Lord, was broken; there seemed to be a cloud between Him and me, and I did not understand it. It is a glorious thing even to be corrected by God; faithful is our God who corrects us in the little things as well as the big. Yesterday the Lord began to break the light in upon my heart and showed me where I had failed to follow in a leading, and that though the leading was very faint, my failure to obey had grieved Him.

He expects us to grow up in Him and follow Him so closely that the faintest whisper may be recognized as from Him. A father enjoys most that obedience in his child that is rendered at the merest suggestion, rather than the strong stern word of command, and so it is with God. I was grieved most because I had grieved God in not hearing His whisper. I beseech you keep your heart tender toward God. The obedience He requires of us is two-fold—obedience to the commands of the Bible and obedience to the voice of the Spirit as He speaks to the heart. God will not speak very much to the heart by way of special illumination and special direction that is not obedient to the written Word.

There are many phases to this subject. God has been speaking to many hearts before me as to the kind of service you should render to Him. He has spoken again and again; to one he has

said, "Go visit that sick man;" to another, "Go across the street and speak to your neighbor about his salvation;" others He has told to go from house to house with the message of salvation and healing as they did in the early days when Christ was on earth, and upon others He has laid a burden of prayer and some of you have not obeyed. Many of you are seeking as earnestly to obey God in all things as I am, I am sure of that, and it is very gratifying, but we can all improve. Some who are within the sound of my voice have hardened their hearts and turned away, refusing to obey. Some are wondering why it is their communion with God is beginning to break, and you do not have the sweet fellowship you once had. Go back into your experience and ask God with an earnest heart to show you the place where you stepped aside, and our God, who is faithful, will show you the place of departure, and then you can go back and take up the stitch and go on weaving the garment.

Another thought I want to bring to you is that it becomes us as children of God not only to work for God, but we must find out what work God wants us to do, for we are not all called to the same duty.

We are not all equally qualified, but in earth's broad harvest-field there is something for everyone of us to do, and we must seek to know, *first*, whether the thing we are planning to do is the *work of God*, and *second*, whether it is the work of God for *us*, and *then* we must go to God and ask Him to show us *when* it must be done, and *how* it must be done, for everything that in itself is right, is not for everybody to do.

In that remarkable work of Horace Bushnell's entitled "Nature and the Supernatural," he relates a little incident in his own life. He was a great preacher, a profound scholar, and withal a man of great humility. He tells us that on one occasion he was impressed he should undertake a certain work, and began to plan for it. When his plans were well matured God sent to him an old colored prophet (so he puts it). The colored man came to Dr. Bushnell in great humility and condescension, for he realized he was coming into the presence of a great man of God, and in his peculiar vernacular he opened up the subject, saying he had tried to put it away from him, trying to make himself believe he was mistaken but the more he tried to put it away, the more the inner voice urged him to come with the message to Bushnell. The message was this: "You are

about to undertake a work that God doesn't want you to engage in," and told him what God had shown him in the matter. Bushnell sat for a good while quietly listening to the colored man and finally remarked, "But you will admit the work I am about to engage in is a good work and ought to be done?" "Yes, Dr. Bushnell, it is a good work, and it ought to be done, *but it is not for you, for God has something else, something better for you than that.*" He realized that the Lord had sent the brother with the message and that the Lord had better plans for him. Every good work is not for everybody. God will show you, if obedient, what and how and when you are to work for Him.

Don't refuse to listen to the still small voice. I know men who have been mighty in proclaiming the word of God, who have fallen by the wayside; not because God wasn't faithful, but because they would not listen to the still small voice of God as it whispered in warning the first time in their hearts. You have to harken to the *first* voice. God is faithful; God always rings a bell in every man's heart when he starts in the wrong direction, and if he will listen it will bring him back; if he won't listen he will lose out with God. Don't tell me you have lost out and don't know where or how for if you will stop short and listen to God when you find yourself beginning to lose out, and will seek Him with all your heart to have it revealed to you, He will show you where you have stepped aside. He is faithful! If I did not believe God was faithful enough to do that there would be no use in trying to serve Him.

But I must consider my subject in still other ways to-day. If I were to characterize this age, using the family as the groundwork of my illustration, I should say that this is preeminently an age of disobedient children. Obedience belongs in the household as well as in the church of God. You fathers and mothers who allow your children to do as they please, and do not pray with them and for them, and do your best to instruct them in the way they should go, and see that they obey reasonable authority, don't be surprised that these little tots that now tread your laps will in ten or fifteen years tread your hearts. The very children whom you now allow to do as they please because of your so-called *love* for them, when grown to manhood and womanhood, will censure you that you did not train them to ready and willing obedience. They will say to you then, "If you had made me obey when I was a child,

this fight that I am now going through would have been missed, but now it is almost impossible to obey." With almost no exception you who are continually complaining that you have difficulty in obeying God, belong to the class that were allowed to do as you pleased when you were children.

Although it is a day of anarchy, God demands that we who have the responsibility of fatherhood and motherhood should see that the children obey. The idea of your having children under twenty years of age, and not knowing where they are at night, to say nothing of having them six, eight or ten years of age and not knowing! You are cultivating dragon's teeth; you are sowing the wind and by and by you will reap the whirl wind.

Whatever I got or did not get in childhood, I got a good drill in obedience, in honesty and in truthfulness. See that your children obey, and don't tell me you love them so well that you cannot correct them, for that is not love but sentimentalism; at least, if it is love, it needs to be mixed with a large dose of common sense and firmness.

We need wisdom. I need it, for I tell you the responsibility of training children for God in 1911 in the city of Chicago, is not an easy matter, with the disgusting billboards everywhere, a saloon at almost every corner, a theater every few blocks and evil associates in school thrown in to help Satan ruin them. It is hard for the child and hard for the parent.

No home can run smoothly without authority and therefore obedience, and while the scriptures teach that the husband is the head of the house the relation between husband and wife ought to be of such a nature that the question of obedience is controlled by love, for where love reigns there will be no trouble about this. But I have seen some men who didn't know anything in the Bible except those passages that speak of a wife obeying her husband. Such men always overlook the modifying clause "*as unto the Lord*" (Eph. 5:22) and "to love their wives as their own bodies." (Eph. 5:28.)

It would be well for some wives to read these scriptures specially emphasizing the clause, "*Wives, obey your husbands,*" and for some men to read them emphasizing the clause, "*in the Lord.*"

Some wives take care of everything except their own homes, and think they are called to work for God, and neglect their own children

in doing it. I have been in some homes so dirty they were a disgrace. Parents allow their children to climb over the furniture, scratching it with the nails in their shoes and smearing everything with sticky, unwashed hands. God wants you to clean up. Pretty strong Gospel, is it? Perhaps you think it's not Pentecostal; well it's Bible, anyway. Let us be practical Christians. Men, when you come home in the evening and your wives are tired out, and find the supper not quite ready, don't sit down and complain, but pitch in and help. Now, women, this is not meant to be an excuse for your indolence. The spirit of the home must be mutual helpfulness on all sides. The husband needs the sympathetic cooperation of the wife, and the wife needs the husband's help.

Listen, children, you need the old heads to guide your young feet, even though you are foolish enough by the time you reach fifteen or eighteen to think you know it all. You will find out when you get some grey hairs there were a lot of things you did not know when you were boys and girls in school. You need the advancing years of wisdom to keep your feet going where they ought to go. Don't let the devil make you think your father and mother belong to the back number simply because they say the dance hall is the door to hell, and the theatre the gate to perdition, and that the card-party is not the place to develop morality. Don't you imagine they are wrong because they tell you to stay away from these things and go to the house of God, for I tell you the men and women who raised the world to a higher plane and set men free are those who for the most part have never frequented such places.

Now there is need for something to be said with reference to obedience in the church of God. This anarchy that is in politics has swept into religious circles, and some Pentecostal people are no better but rather worse than other Christians in this matter. I say this even though I am identified with the Movement; there is in some a roving, discontented spirit. A few of you are like the cow, (I am very complimentary) that mows off great bunches of beautiful green grass, and nibbles and chews, but when the crop is eaten she doesn't try to help make another crop grow but goes off to another pasture, and so it is with some people in every Pentecostal center; they want the showers but are willing to let others do the praying. But, praise God, there is always a little nucleus who, whether the

sun scorches or the rain falls, are ever faithful, and their names are not only written in heaven, but also in the heart of the undershepherd.

Stand by and pray. It doesn't require any courage when the showers are falling, to stand by; it requires some courage and conviction and sticktuitiveness when things are parched and the ground is hard.

Multitudes may be characterized by the following words of Kipling:

"The heathen in his blindness,
Bows down to wood and stone,
He will obey no orders,
Except they is his own."

The Book says, "Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account." That is Bible and is just as much Bible as "They shall lay hands on the sick and they shall recover," or "They shall speak in new tongues." It is all in the same Book.

Those who have no church home, and who assume no responsibility to work for God in any particular place, cannot obey that command, and while they are getting spiritual indigestion by continually taking in and never giving out, there is often a worse result. These are days when Satan is very subtle, and many honest-hearted, consecrated Christians are being deceived by him. False spirits are stalking abroad, and entering God's people, taking possession of His temples, and as they do not belong to any particular assembly where the gifts of the Spirit are in operation, there is no one to tell them, and help them get deliverance. People have come into our meetings that one who possessed anything of the Spirit's discernment could see had a "mixed" experience, or were religiously controlled by an evil spirit, but as they refused to be ruled by anyone, there was no one to help them. It is almost an impossibility to get deliverance for some of these people; they say the Holy Spirit is their leader and refuse to recognize the fact that God has set leaders in the church to watch in behalf of their souls. Religious anarchy is on the increase, and with the freedom that has come in the Holy Spirit, many have turned their liberty into license, to their own destruction.

Obedience in the home, in the church and in the nation brings happiness, peace, joy and satisfaction. Anarchy and disobedience will do just the opposite. So then let us put our shoulder to the wheel and our heart into the fight and push the battle of the Lord on to a successful issue

and to real victory. Obedience to God, obedience to father and mother, obedience in the church of the living God, obedience everywhere will bring peace everywhere; without it, chaos, anarchy and confusion.

I find it is the people who stand by and pray and work, whose souls are growing fat under the blessing of God, but those who run here, there and everywhere become mere religious tramps and grow lean. Settle down somewhere and stay there.

Stand by and work and pray, and don't forget sometimes to omit the "r" in pray, and *pay* also. The person who does not have any church home, has no financial responsibility and becomes weak and indifferent on this line. He is one of Jude's "clouds without water." Let us be stalwart men and women in the service of God. Let us not be content with even "the sincere milk of the Word," but let us grow up from babyhood into manhood and womanhood in Christ Jesus, so that we can digest the beefsteak of the kingdom. We must not be babies all the time. God expects us to get to the place by and by where these wretched little temptations are not always hounding our heels, and covetousness and lust are not always our master. God wants to bring us out to a place of victory, a place of power and of usefulness, and if you will obey Him, He will bring you there. Let us believe Him, but you cannot believe Him unless you obey. That is a Biblical fact. The channel on which faith travels is obedience, and if you are short in obedience you will be short in faith. Nothing will block the way of faith so effectually as disobedience. You are withered and weak and shriveled in spirit, not primarily because your faith is weak, but because your obedience is short. Let us obey Him with all our hearts, and unhesitatingly seek in the quiet depths of our spirits to hear the still small voice. Do not expect Him always to thunder. He wants to guide you, not with the bit and bridle, but with His eye.

Move out into the zone of obedience to-day. Get out of the ranks of the disobedient, and then, and only then, can you be filled with the glory and joy and abiding presence of God, either in Pentecostal fullness or in partial measure. God wants us to obey Him after the pattern and example with which Jesus Christ obeyed. Obey God, you unsaved man! Obey God, you unsaved woman! Let us all obey God from pulpit to pew, and let the most precious words on our lips continually be, "SWEET WILL OF GOD."

The Old Book Still Stands

IT IS just three hundred years since the King James Version of the Bible was translated and published. Four hundred years ago William Tyndale first translated the Scriptures into English, in exile, in poverty and in distress. There was no place in all England where he was permitted to translate the Bible, and later, as he was bound to the stake, with the flames creeping about him, he prayed, "Lord, open the king of England's eyes." This prayer was answered just a century later, when King James authorized the translation of the version which bears his name. Not even the most hopeful of the reformers who suffered martyrdom with Tyndale, would have believed that within a century the prayer of that noble man would be answered, but in 1604 the king appointed fifty-four of the best scholars in England to undertake the work, which was completed in 1611.

The British and Foreign Bible Societies have issued over six million copies of the Scriptures in one year, and yet a hundred years ago Voltaire, the noted French infidel, predicted that within a few years there would be no more Bibles printed.

The day of the blatant infidel has gone, but in his place has come the more subtle working of Satan called "higher criticism," which has sought to undermine God's Book. Germany has some traitors in the pulpit, men who are posing as Christian ministers for the sake of a living, and yet have a bitter, anti-Christian spirit. One of them described prayer as a "heathenish custom" and the Savior's miracles as "sailor's yarns." He denied on Easter Sunday that Christ had risen, stating that if a notary should affirm it with affidavits, he wouldn't believe it.

While the Lutheran church is crippled with many such men, there is a revulsion against liberal theology; prominent men are realizing that the country has been injured by it, and are protesting against it.

But the Bible, in spite of all the attacks upon it, is more widely read and scattered than ever, and societies without number have sprung up to spread the precious Word. One of the most recent associations for this purpose is called the "Gideons," who have begun a campaign to put the Bible into every hotel chamber in America. This is bringing forth fruit. Hotel keepers in some places state that lights burn longer at night since

the Bibles have come, and the society are getting reports of consciences being awakened and quickened.

In a Philadelphia hotel, a wealthy oil producer from Illinois was recently found with a Bible opened at John 20:21, "Peace be unto you: as My Father hath sent me, even so send I you." He had died during the night.

The Famine in China

THE NORTHERN part of China is being visited with one of the severest famines that part of the country has ever known.

Many have eaten their last morsel and have fled from the cities where it is the most severe. The direct cause of the famine is the floods which have caused the failure of crops. Three floods in succession have visited the provinces and besides destroying the crops have washed away the grain that was stored. Everything that can be eaten is used as food. Cattle are slaughtered in great numbers because the owners are not able to feed them.

Entire villages have been deserted and bands of men and women wander around almost insane with hunger. People have been so crazed for food they have fought like death for a handful of rice, and children have been seen gnawing leather to satisfy the pangs of hunger. The entire province of Kiang-Su is being depopulated through starvation.

Would it not be blessed if God would raise up a Ramabai for China to gather the famine stricken children so they might be trained as Christian workers to carry the Gospel to their own people?

As far as we are familiar with God's work in these two countries India has far more readily responded to the Gospel, and the Pentecostal fires have burned far more brightly in her midst than in China even though heathenism, superstition and ignorance are just as formidable, but the radii of light that is shining out from Mukti and other schools where famine children have been gathered for Christian training is illuminating hearts and homes all over that vast East Indian empire.

Let us pray that in this time of dire distress God's laborers will be used to lead the suffering ones to Him and while giving them temporal aid may point them to Christ the Spiritual Bread, who will feed their famished souls.

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Notes

Convention Notices

At a conference of pentecostal pastors and workers representing Pentecostal Missions of New York City, Brooklyn, New Rochelle, Newark, Union Hill, Paterson and other places, held at Forty-second Street Mission, New York City, March 11th, it was unanimously decided to hold a Pentecostal Camp Meeting for New York and vicinity, from July 21st to August 6th, 1911, at Paterson, New Jersey. The Camp ground is situated on Laurel Island in the beautiful Passaic River, just outside the city limits. It is a natural park, covered with shade trees, reached by two trolley lines, good water, and an ideal spot to spend a vacation with the children of God.

Information regarding tents and entertainment will be cheerfully furnished by J. P. Blackledge, 102 North 8th Street, Paterson, New Jersey.

* * *

There will be a Ten Days' Convention at the Apostolic Faith Mission, corner Rose and Anderson Streets, New Rochelle, New York, commencing Tuesday, April 18, 1911. S. D. Kinne of St. Louis, and Joseph Tunmore of Pittsburg, will be in charge of the meetings.

Pentecostal workers from all over the United States are expected. For further information, address the Pastor, Thomas Thompson, 450 Main Street, New Rochelle, N. Y.

Seeking after God

THE Spirit of God is stirring in the earth, here and there putting within hearts a willingness to make any sacrifice to obtain salvation from sin, deliverance from the power of the devil and the abiding presence of the Holy Ghost.

In California a drunkard recently walked over five hundred miles to Dr. Yoakum's to be delivered from the curse of whiskey; he heard there was salvation for such as he there, and walked that distance to find it.

A Mohammedan walked over two hundred miles into the city of Bombay and when he arrived there he said he wanted to know how to be saved. He had been under conviction for four years, but didn't know how to get saved.

In India a brother recently traveled two thousand five hundred miles to a convention of Christian workers seeking the baptism of the Holy Ghost and God rewarded him by baptizing him.

Australia

At a Holiness Camp meeting in Melbourne, Australia, held during the Christmas Holidays, the Holy Spirit fell upon them and ten received the baptism of the Holy Ghost and spake with other tongues. While they had not been in sympathy with the Pentecostal movement, God in His sovereignty met them in the same way and poured out His Spirit in their midst as at the beginning.

Since then, others have received this same in-filling of the Holy Spirit.

Germany

WORD comes to us from Germany that the Pentecostal fires are burning brightly. Arthur Booth Clibborn, and his son William, have just been in Brieg, and the Lord gave a real revival for sinners and saints. Brother Clibborn's son conducted large meetings for children, and large numbers were saved and many baptized.

A revival similar in character to the one in Wales is now going on in the province of Pomerania. Wherever the Pentecostal meetings are

held, the peasant people walk many, many miles to attend them, and the meeting rooms and halls are all too small. Because of the simplicity of faith among the German people, the power of God is being manifested in a most wonderful way. Many miracles of healing take place and the gifts of the Spirit are pure and beautiful.

But our correspondent tells us that the brighter the fire burns, the more intense the opposition and persecution becomes; not so much on the part of the world but from Christian denominations. In the very province where God so wonderfully made known His works, the opposing brethren last year passed a resolution that no Pentecostal workers were to cross their borders, but God is marching on.

A party of Pentecostal missionaries from Breslau arranged to leave for Armenia on March 28th, and are expecting to open up stations in different parts of that country.

India

BROTHER GEORGE E. BERG, who has been laboring in South India, is now on his way to visit Europe and America, and is expecting to spend some months in America, hoping to return again to India at the close of this year with a band of Pentecostal missionaries.

He writes, under date of February 23rd, as follows:

"I must tell you a little about the open door which God has given us among the Syrians on the southwest coast of India. The last Convention was from February 11th to the 19th. We began with five hundred people present and finished with fifteen hundred people. God healed a good many sick ones, demons were cast out, and about twenty no doubt, got really saved in Jesus' Name. Please have the saints pray for those Syrian people. Our next Convention will be in July. "I find now that two lepers were healed last December in the villages in Timeodly District, while I toured there for a few days; also one man who had been stone blind received his sight, and many others were healed in Jesus' Name.

"God has provided workers, and the work will go right on in my absence."

Arabia

Brother Forder, Missionary to Arabia, writing to us under date of February 18th, says:

"So many thanks for your letter and for the contribution sent with it. Whoever the donors are, I want to convey to them my grateful thanks, and to tell them that the money was in direct answer to prayer.

"Such kind and practical interest and sympathy as you exhibit is such a help to us here, for with all the profession made by the average Christian church, pastor and individual, there is very little practical outcome of it all. I pray daily that God will abundantly

bless you in all your labors for Him, both in the church and through your paper, for certainly wherever the latter day blessing falls, it means blessing to a large circle.

"I am asking the Lord to supply funds sufficient to enable me to stay out all summer, preaching the Word and selling the same, and I do believe He will touch hearts to make this possible. Will you and your people join me in this request, for they must not forget that they have a part in evangelizing Ishmael, although they are in the home land."

China

Many of our readers will be glad to read a few words from Brother and Sister Denny, who have recently gone from Atlanta, Ga., to China in response to the call of God:

"We are in China; arrived in Hong Kong on January 3rd. I praise God for His leadings. We were met at the ship by Brother and Sister Garr who have opened a missionary home here. This seems to be the gateway of South China, and I know our coming is of the Lord.

"We have a day school here for Chinese girls, and we are praying that a revival will start in this school. Some of the girls have been saved, and Sister Deane who has charge, is being used of God. We have a Sunday School, and meetings five nights in the week. There is also a Chinese Mission at Wau Chi, a mile and a half from here, in connection with the work, where much good is being accomplished.

"We ask the prayers of God's people for this work. China is a hard field; it is very hard to get at the people without the language; you can get crowds anywhere, but the difficulty is to make them understand.

"Our hearts go out especially to the boat and island people. They say there are five million people here who live in little boats. Their children are born and reared in them, and they never hear of Jesus. I know the Lord wants some one to tell them about the way of salvation. Pray for them, and for us."

God's Care

I 'M TOO tired to trust and too tired to pray!"
Said one as the overtaxed strength gave way.
"The one conscious thought of my mind possessed
Is, oh, could I just drop it all and rest!
But will God forgive me, do you suppose,
If I go to sleep as a baby goes,
Without even asking Him if I may,
Without even trying to trust or pray?"

Will God forgive you? Just think, dear heart,
While language to you was an unknown art,
Did mother deny you needed rest?
Or refuse to pillow you on her breast?
Oh no, but she cradled you in her arms;
Then guarded your slumbers against alarms;
And how quick was her mother-love to see
The unconscious yearning awake in thee.

He judges not solely by uttered prayer;
He knows when the yearnings of love are there;
He knows you *do* pray, He knows you *do* trust,
And He knows the limit of poor, weak dust.
He knows all about it, the dear Lord knows;
So just go to sleep as the baby goes;
Without even asking Him if you may,
God knows when His child is too tired to pray.

—Selected.

Resurrection Paper No. V

Life of First Resurrectionists

Miss E. Sisson, New London, Conn.



IN this paper we deal with the qualifications and career of the first-resurrectionists. The displacement of the human by the Divine, that is to say the spiritual death of the natural man is the sole qualification, because where and only as far as self died, can Christ live instead.

Therefore, wherever the victorious Body of Christ, (which is the corporate body of the full overcomers) is shown, it is as a picture of death, and life out of death. In the nature of things it must be so, since the life of the body is in its Head. Thus, whether we look at the picture in Revelation 20, where we find that each resurrectionist was either literally or spiritually beheaded for the Word of God and the testimony of Jesus; or at that of the caught-away ones, the man-child of Revelation 12, where their character is shown as overcomers through the blood, the word of their testimony, and "they loved not their lives *unto the death*," or at the figure of the resurrection grain of I. Cor. 15:36-42 "that which thou sowest is not quickened *except it die*," the figure is invariably that of death. What is sown into death spiritual, is raised into glory spiritual. Thus we are enjoined, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus, might be made manifest in our body." Hence the profound significance of Jesus' words, "He that findeth his life shall lose it, and he that loseth his life *for My sake* shall find it." Matt. 10:39.

Ah! they that are consenting *now*, moment by moment, to the transmuting from the human to the Divine, through moment by moment dying out, that Christ may thus live and move through them—they are being qualified for first resurrectionists. Such will never need the Great White Throne judgment, for the whole earth-life is their judgment day. They have consented to judge self. "If we would judge ourselves we should not be judged." I. Cor. 11:31,32—not come into that judgment hour which is to try the world. "When we are judged we are *chastened of the Lord*." The infinite condescension of His dealings to rid us of ourselves! Did we but recognize what there was to gain or what to lose, with how deep gratitude should we welcome

every gleam of light that discovers self lurking anywhere! No matter whence it came or from whom, we would take that light as the tender "chastening of the Lord," in order "that we should not be condemned with the world;" that is, that we might not appear with them at the Great White Throne, sharing with them, more or less of its judgment of our works, though the life is secure with the Lamb. But what of that large Christian company who, as second-resurrectionists, come up to that Throne with their names written in the Lamb's Book of Life (Rev. 20:15) "saved yet so as by fire?" Their lives are saved out of its judgment, because upon Christ the true foundation, yet their service (their works) have *gone into it*, because so mixed with self that much of it, as wood, hay or stubble is burned up. I. Cor. 3:11-15.

Oh what a fixing of one's self to a plane far below one's privilege in all that! What dwarfage! "*Hurt of the second death*;" the life has escaped its powers, but the works have gone into it! "He that *overcometh* shall not be hurt of the second death." Rev. 2:11. For while these "hurt" ones are being adjudged "with the world," in the world's hour, and with some measure of the world's loss, *full* overcomers, first-resurrectionists, have already been "in Christ," "with Christ," "by Christ," ruling in blessedness upon the earth for a thousand years. And now enthroned with Him, they are judging the world, these saints of the *second-resurrection*, and angels, all of which is preparatory to their passing on in Christ, their Head, to His more expansive rule in the New Heavens and New Earth and His redemptive work in His universe to a thousand generations. This is their career.

No human thought can follow the glory of God in these obedient ones whose natural life has been wholly displaced by Jesus as their life—"not I but Christ." They are His inheritance, as, thank God, He is theirs; "The riches of the glory of *His inheritance in the saints!*" With bodies like the body of His glory, whose effulgence is described: "His eyes . . . as a flame of fire." "His feet like unto fine brass as if they burned in a furnace," "His voice as the sound of many waters," "out of His mouth . . . a sharp two-edged sword," "His countenance as the sun shineth in his strength." Rev. 1:13-16. ("Then

shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.) A body whose transcendency of all laws of gravitation is shown in such words as these, "a cloud received Him out of their sight;" "the doors being shut where the disciples were assembled . . . came Jesus and stood in the midst," "after that He appeared in another form unto two of them," etc., appearing, disappearing at His blessed will in salvation's purpose—bolts, bars, height, depth, neither let nor hindrance to Him.

With bodies like this body of His glory, these first-resurrectionists wing their way, chariots of God, chariots of light, conveying Him while He conveys them, each an unclouded expression of God; each, heaven's own radiancy of light, passing on into sphere after sphere of moral darkness, changing its bondage of corruption into the glorious liberty of the children of God.

Even in the terrestrial glory of restored Israel, those who shall be instruments in God's hands to that restoration, are spoken of thus, "and SAVIOURS shall come up on Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's." Obadiah 21. In how much richer, fuller sense shall these first-resurrectionists of the celestial glory (for Abraham's earthly seed are the "glory of the terrestrial," while these are the "glory celestial") be accounted SAVIOURS in the after ages, and through the universe. Individually and collectively they have become through the full death of self, full nonentities, or full emptinesses for the possession of the life of Another; thus they can fully express the glory of the Head. "He that loseth his life, shall find it." Self displaced by Christ, ultimately, absolutely! What can it mean?

Ah it were better to be the veriest idiot in the earth-life crying like Jack the huckster,

"I am a poor sinner and nothing at all,
But Jesus Christ is my all in all,"

as he peddled his few wares and lived his obedient but very simple, narrow life, than to be the mightiest intellect coupled with a spirit that sways tens of thousands for Christ, and be less "nothing at all" and see less clearly that Christ is the "All in All!" For what are giant intellects to that which the on-going souls are to be? What is a Sir Isaac Newton and all he wrought to the constant expansion in the millions upon billions of the Ages of Eternity to that idiot who has the "mind of Christ" "in whom are hid all the treasures of wisdom and of knowledge!"

Spiritually, mentally, in Christian work every way, what *room* in Christ to grow! In the Ages of Eternity what *time* to grow! With Christ the Head expressing Himself along the lines of His Body, to a universe, unto a thousand generations, what *means* of growth! Think you it pays to lay down life continually that He may ever increasingly come in? Oh with what tender yearning God is always saying, "Give room, that I may dwell." Can we not now see what animated the breast of Paul when he cried, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Phil. 1:7-15. 'Tis as if he said, "I *know* I am a child of God, I *know* He sanctifies me, I *know* I have the baptism in the Holy Ghost and fire; I *know* He is using me up and down the known earth, but I do not know that I am a *first-resurrectionist*. There is a *prize* of the "upward calling," (Gr. for "high calling") there is a deep maturity that I, in common with my fellow-Christians am in danger of losing; there is an out-resurrection prior, previous, to the resurrection of the majority of the believers, "if that by any means" I may attain to *that* "out-resurrection from among the dead." I cast aside "every weight" and run toward the goal, "forgetting those things which are behind," things of my sin, my mistakes, my rich experiences, my successful Christian work, etc., etc., "and reaching forth unto those things which are before, I *press* toward the mark for the prize." But Paul, what is the prize? "To be of the *first* fruits; to have the character of a first-resurrectionist; to be of the very *Body* of Christ, to be forever of His Bride! The satisfaction of His heart! The correspondence of His salvation-purpose toward a groaning, travailing creation! To be part of the key in His hands by which He unlocks to bliss other races in other ages; to be an absolute unit with Him, as in normal, physical life a healthy joint or sinew is one with the head that calls it into action, or holds it in rest; to be evermore an answer to God." "Brethren," says Paul, "not as though I had already attained, either were already perfect . . . I count not myself to have apprehended." If this position is scriptural, how unscriptural is some of the talk we hear today, "I am of the bride of Christ," "I will meet you in the air," etc. a flippant assurance that they *are* first-resurrectionists. Paul was a *candidate* for it. He followed *on*, recognizing that he had been apprehended of Christ Jesus for this very thing, but to make his calling and election sure there

must be a continued, cooperative apprehending on his part, "if that I may apprehend." Rotherham puts this, "if also I may lay hold (of that) for which also I was laid hold of by Christ." It has something of the force of that other word, "Many are called but few are chosen."

We see how many are called to salvation but only those who choose to respond does God choose. Many are called to sanctification, but again those only are chosen who draw to the call. God's choice falls on ours. So on every line in grace God calls widely but few are chosen; *those few who choose* the upward calls of grace upon their choice falls God's seal—He chooses them or empowers them to be what they choose to be. Paul conceived it was big business to respond to the call and be of the bride, of the body, first-resurrectionists, to be Christians of a maturity that preceded by a thousand years the resurrection of other Christians. Thus he bent his back, as it were, to the task of life-long unintermittent dying out to self, like his blessed Master who, "pleased not Himself," from Mary's womb to Calvary's cross. Paul went on under the perpetual purpose "Not I, not I, I live, yet not I but Christ!" In the humility of true holiness his constant attitude was "I count not myself to have apprehended." Here if you will drop out of this passage the italics supplied by the translators to make as they thought the meaning clearer, you will find he says he had apprehended "but one thing," that is, the attitude necessary to accomplish his purpose. An unflinching purpose for full maturity in "the knowledge of Jesus," the "power of His resurrection," (which is the power of the Holy Spirit) the "fellowship of His sufferings," the *conformity to His death*" Phil. 3:10. This was the only path into first-resurrection as Paul conceived it.

Ah! the victory-companies ever carry palms in their hands, for the palm-tree is a symbol of constant life out of death. As the tree springs up from the first fronds that shoot forth, lying low near the ground, every series of fronds dies, to give place to a higher form of froned life, and so on and on until the mighty tree has reached its full height of sixty or seventy feet, its bare and rugged trunk, round after round, just death marks of the fallen fronds; thus the age and height of the tree is counted by the number of deaths it has undergone. So also the "trees of the Lord's planting." "Life out of death" cry the palm victors as they wave their glad palms.

Oh! with what solemn gladness Paul pressed

forward, crying, "Brethren, I count not myself to have apprehended, but *one thing*; forgetting those things which are behind, and reaching forth, to those things which are before, I *press* toward the mark, for the prize of the high (upward) calling of the Lord in Christ Jesus." He could not count himself a fully finished work of God, but he had learned the soul-attitude which if persevered in, would bring it about. He chose it and God chose to divinely energize him to maintain that attitude. He was not only one of the many called but of the few *chosen*. Hallelujah! Oh how much it meant to Christ to have in Paul a bride-soul! How much it meant to God to have in Paul the making of one of those sons (not children, but come-of-age-sons) of God, for whose uncovering, unveiling, revelation, all creation has been and is still *waiting*.

In as much as grace had made Paul a lover did he pant to be a full satisfaction to the heart of Jesus, as a bride-soul; in as much as grace had made him a missionary, and a lover of captive ones, did he pant to be part of the instrument in God's hands for the release of "all creation." And does the writer and reader of these pages pant to satisfy this double purpose of God, and like Paul have we chosen to go the whole length of our funeral, that it may be always, everywhere and every how "not I but Christ?" Then may we humbly hope that God's choice will fall upon ours; that in us Jesus may "see *His seed*," (Isa. 53:10) the precious reproduction of Himself. Thus may we be ready for the now soon-coming translation, or if Jesus tarry yet a little, told off for first resurrection.

"O Love Divine, how good Thou art!
When shall I find my willing heart,
All taken up by Thee?
I thirst, I faint, I *die* to prove,
The greatness of Redeeming Love
The love of God through me."
Flowing to all creation.

River-bed! God Himself the River of Love! Jesus has said out of the believer "shall flow rivers of living water." He did not say a river, one mighty Mississippi or Amazon; He did not say two rivers, or two hundred. Creatures utterly yielded to God as bed to its River, for "a thousand generations," "to all creation, what expansion in association with God!! Perhaps Jesus could not in truth limit it to "out of him shall flow one thousand Amazons." So he has left it *unlimited*. Eternally Love's channel—"that the love where-with Thou hast loved Me, may be in them, and I in them." "Christ in you the hope of (*creation's*) *glory*."

The Wonderful Works of God in Chili

Willis C. Hoover, Casilla 2131, Valparaiso, Chili, South America

THE BEGINNING



ONE day in 1907 I opened a little roll that came in the mail and read with wonder and a little questioning, Miss Minnie F. Abrams' little story, "The Baptism of the Holy Ghost and Fire." The question raised was, then are there *three* steps in the Christian life,—pardon, cleansing, and baptism with the Holy Ghost, instead of two, as I had been taught, and believed? and *is* the baptism with the Holy Ghost really separate and following sanctification? I was confused, and my wife and I talked it over. But the facts were there, so plain, so wonderful, so desirable, that we began to think and seek, and my wife entered into correspondence with the author, a former schoolmate in the Chicago Training School.

In January, 1908, Pastor F. Franson of a Chicago Swedish Church spent some blessed days with us, thus including us in a several years' world-tour of missions. He spoke to us on prophetic lines while emphasizing the truths of immediate salvation, and was a beloved guest at our table. One afternoon at the table he told us of a friend who had written him his experience in receiving the baptism in the Holy Ghost, speaking in tongues. This was our first news that tongues were in the earth today. "While he was yet speaking," literally, a letter was handed us from a very dear friend of many years from our United States home town (Oak Park, Illinois), telling her own experience in speaking in tongues while waiting on the Lord alone in her room. Remarkable coincidence, calculated to lead to an acceptance of the truth. "By the mouth of two or three witnesses shall every word be established." So our hearts were prepared to meditate upon, and receive the testimonies and teaching in the different Pentecostal papers that began coming to us through our India and Oak Park friends. My wife opened correspondence, too, with various leaders in different parts of the world, whose letters were a help and stimulus to us. So we began getting down before the Lord and our experience began to improve.

We were at this time engaged in building a church. Our congregation meanwhile was divided, according to residence, into a dozen or so of portions, and my local preachers and exhorters

were a large factor in carrying on the work. Naturally the work suffered, many always being dependent on the fire of others. The building was to seat about twelve hundred and our congregation was less than five hundred, between three and four hundred. Constantly, as I was about superintending the building, struck with its enormous size, my heart would rise to God in prayer. "Lord, do not let this building mock us. We are building it to save sinners. Thou must fill it."

THE DROPPINGS

We entered the unfinished building with a watch night service, lasting from eight to twelve on New Year's eve, ushering in 1909. The cry of that night and henceforth was, "Lord, fill Thy house with Thy glory and with people to Thy worship." We began special prayer meetings, and the first notable thing was the manner of praying. Without a hint or even a thought on our part, prayer burst out simultaneously. We felt it to be of God and rejoiced. A group of five met daily in my study for prayer, pleading the Promise of the Father, the baptism of the Holy Ghost, which became the theme of our preaching, prayer and conversation.

On the Sunday of my absence at Conference, the official board, led by one of their number, had a breaking down in the evening service which terminated in an all-night about the altar. Such was the blessing experienced that some requested another all-night service, which was accordingly announced for Saturday. I returned home and fell into line with the plan. This was followed up weekly till Easter when we had an all-day service. The special feature of these meetings was humiliation and confession, and the attendance beginning with thirty rose to eighty. Later in our occasional all-night meetings the attendance rose to two hundred. The attendance of the regular services increased steadily. The people began to laugh, to see visions, to dream dreams. Then one night one of the oldest church members, but who had a name to live and was dead, awakened, came to the altar where he fell to the floor, writhing under the power of God. Then another. Then in the Epworth League a great breaking down occurred on June 30th.

THE SHOWER

On the night of July 3rd in an all-night service, four girls, young ladies, fell to the floor

and remained varying periods, rising later to give testimonies which pierced the hearts of the hearers. The next day, July 4th, was a memorable day in the Sunday School, many seemed in a state of veritable intoxication and the benediction was the signal for rushing to the altar instead of leaving the church. Others fell. One Sunday when time for report came, the secretary of the Sunday School was lying on the floor, the assistant read the report. At the close of the service the assistant was stretched out, where he lay for two hours passing through a most remarkably symbolic experience which terminated in the most entrancing shouts of triumph over Satan, which triumph has continued in his case most perfectly for much over a year.

One Sunday afternoon two housebreakers were in the neighborhood for the purpose of plying their craft, when hearing the noise of our service and thinking it to be an auction, they entered. One of them, eighteen years a thief, (though but twenty-nine years old) was smitten with conviction and went out a changed man, throwing away his keys, as we learned a few weeks later when we received him on probation.

In the course of about three months, more than one hundred fell to the floor under the power of the Spirit, nearly half of them speaking in tongues. The city was moved, the church filled, crowds of curious ones came, reporters, police, etc. An accusation was lodged against me and I was cited to appear before the judge of the criminal court. My replies appeared satisfactory and there was no case. The sensational paper, with flaming headlines published in daily instalments for two weeks the story of "The Great Impostor." I was a "hypnotist," "suggestionist," I "gave them to drink a beverage which was called The blood of the Lord, which caused them to fall into a lethargy."

THE STORM

This notice disturbed the propriety of some of my co-laborers in other towns and they felt the reproach and began to oppose the movement, Notwithstanding, many souls were being converted. Then a woman of the street, English,

and known by reputation to missionaries in Chile, was converted, with remarkable manifestations and gifts. Going some weeks later to Santiago, she desired to testify in a preaching service to what the Lord had done for her. The refusal to grant this permission outraged the sense of justice of the congregation which sympathized with the work in Valparaiso, and longed for its extension in their own midst, and so in a body they retired from the church, holding meetings in another place. A second congregation retired on the same day, also in Santiago, for the same reason. This accentuated the antagonism of those pastors and others so that when Conference was held in February, 1910, charges were brought against me for teaching anti-methodist and anti-scriptural doctrines. The church membership, grown from five hundred to seven hundred in the year, was indignant at the treatment accorded the pastor whose labors had brought large fruitage into the kingdom and was ready to retire, looking for some sign from me. I gave no sign, but submitted to the treatment my brethren chose to accord me. For some reason, best known to themselves, the tactics were changed, it was resolved to send me home, to which in a moment of weakness I consented and the charges were removed.

I soon saw that I had erred, and so communicated to my superiors in office. The new year began with a new district superintendent over the work, one who was utterly out of sympathy with the work, and whose first contact with the official board was such as to lead them to the determination to withdraw from the church. Thirty out of thirty-five took this resolution and withdrew with a total of four hundred and fifty members and probationers, asking me to become their pastor. Such was the animus of the principal members of the Conference toward me that a good brother and friend, (though not in sympathy with the movement) said to me, "If you are not willing to modify in some things, I see no other alternative but that you will either have to go home or leave the church."

(To be continued.)

Among the Natives of South Africa

William Wallis, Box 596, Pretoria, Transvaal, South Africa

IT IS with joy that I send you greeting in His precious name, who hath redeemed us with His own precious blood.

We have just finished a glorious Sabbath day service. About six weeks ago, no one came into

our morning service, and as it had been so extremely hard to reach the Dutch and English speaking people; they seeming to be filled up with self-righteousness, infidelity, carelessness and indifference, I prayed God to send in the natives

to our Mission. At night in our street meeting I gave them an invitation, and eighteen came in. God had already given me my first native convert the Wednesday evening previously. He is a Basuto boy, and certainly had a glorious conversion. The Lord is now using him as my interpreter with another precious Zulu boy who translates the scriptures into the Zulu tongue. To-night we had thirty-five in the meeting and two more gave their hearts to Jesus.

Last Sunday I had the joy of baptizing my first two converts in water, and this afternoon two more asked me if I would not baptize them. Quite a number of Dutch natives witnessed the last baptism, and God has spoken to their hearts through it. I find the various denominations either preach no baptism or sprinkle a little water on their foreheads, give them a bible name and make them members of the church, while they are still going on in sin of every kind. But the last few weeks, God by the Holy Ghost has been showing them through His own precious Word what real repentance means, and there is a change; you can see it in their faces. God is filling my soul with a love for these precious multitudes for whom Jesus died.

A Mohammedan came into the meeting this afternoon to ask if I could give him some medicine to cure a bad cough. Instead I told him Jesus Christ would heal him, and after some talk he said he believed in God. I prayed for him and he went away promising to come again. Our Mission is surrounded by scores of these Mohammedans and hundreds of the various native tribes. Pray that God may send us a mighty revival and an outpouring of His Holy Spirit.

I am glad to tell you God has healed several of the natives recently. A dear Basuto boy came to me one morning at six o'clock and knocked at my door. He asked me if I could tell him the best doctor he could get for his wife, as she was two miles away in the compound, very sick. I told him Jesus would heal her and I prayed right there. Three days later he came to me and said, "My wife has been well ever since you prayed for her."

* * * * *

Last Friday night one of the boys I had baptized recently, came to me with the large finger of his right hand so stiff that he could not close his hand. We prayed and laid our hands on him and Jesus healed him, right there in the meeting. Since then he has been telling others about it and brought a number of new natives to the meeting to-day.

* * * * *

Three weeks ago I was a little discouraged as my December rent was past due and not a cent in sight. The devil said I had better go to work and earn the money, and as I thought over it I had an offer of a position. I prayed about it and God said, "Trust Me." I asked for His Word and He gave me II. Tim. 3; 4-7. and I. Tim. 4; 12-16. The next night a sister handed me a sovereign in gold (\$5), and the following week a stranger from Cape Colony sent me Three Pounds (\$15) which paid more than half our rent. Praise God His word is true, "My God shall supply all your need." Although at times I do not see how He is going to do it, yet I praise Him while I trust Him to fulfill His own blessed promises.

Divinely Used and Protected

A Call to Africa and What Came of It

Mrs. James Hare, Freetown, Sierra Leone, West Africa, at Homestead, Pa., Campmeeting



IT WAS when I was twenty-seven years old I put myself entirely into God's hands for His service. I was saved when I was seventeen and had the blessed witness that God forgave my sins and made me His child, and from that time until I was twenty-seven, He was with me in a precious way as my Savior. All during these ten years my heart went out to the heathen world. I felt as though I would love to be a missionary, but it seemed like something that

was far beyond me; I was content to work in the homeland, if God saw fit to use me here.

But ten years after I was saved, God came to me in a wonderful way, sanctified my heart, filled it with His Holy Spirit, and laid His own burden on me for the heathen; a short time after that He gave me this general commission, "Go ye into all the world, and preach the Gospel to every creature." Six months after that came the call to Africa. I was singing Dr. Simpson's song, "I Am Going to the Dark Soudan," and while singing it a great wave of love swept over my heart

for the people in that country. It seemed God just filled my whole being with love for those black people sitting in darkness and death, and such a longing came into my heart to go. I went out into another room where mother was sitting and I said, "Mother, I want to go to the dark Soudan." It was the first time she ever heard me say anything like that, and it came like a sword to her heart, and she said, "Don't say that."

For weeks afterwards I never mentioned it, but God kept deepening the conviction, and finally one day told me to go to my room, and while on my knees made it plain I was to go to Africa. Six months after that He led me out into the home work, and after two years of service here, He opened the way and sent me to Africa. I was glad to go. I remember as the last view of America faded from my sight and I set my face toward the other land, I felt I was going home, such a feeling of gladness came into my heart, and it increased all the way. The enemy had his agents on the steamer and they pictured Africa in such a black way, told about the missionaries going out there and dying in such a short time, and they thought it was such a foolish thing for me to trust God with my body. There were people on board suffering from those awful fevers, but all the time God kept preparing my heart, and I was more ready when I ended the journey than when I began. When I stepped off the boat I laughed aloud for joy.

We landed in the central market where there were hundreds of people, and I felt like going up to them and putting my arms around them. I shall never forget how I felt when I first saw Africa and the dear people there. Before I went away He gave me the Ninety-first Psalm and told me He would cover me with His feathers, and under His wings would I trust. I felt the safe covering of the feathers. I was preserved for the work, and God wonderfully fulfilled that promise in my life over there: it seemed as though He surrounded me. It was just a little sanctuary to me. The climate was awful; every missionary could tell you of its deadly effect, and how the enemy, somehow, just pours his breath into that air and smites God's people. Although the fever reached me and God permitted the enemy to bring me down to death's door with it, yet all the time there was that faith of God in me that He would raise me up, and that the sickness was for His glory because the people watched me. They urged me to take remedies, and saw how God triumphed.

During the last year I was there, God wonderfully kept me from any sickness, and I felt as strong and well when I came home as could be. I did not miss a service on account of sickness excepting once, when I was out in the rain. God can prevail in that climate for anyone who trusts Him.

I did not know when I started out what God was going to do with me. I didn't know but what I might live there among the heathen as they did, in one of their little mud huts. I would have been glad for anything, but when we got to Freetown God held me there, and I did what He told me to do until He unfolded the greater plan for me. He began to put the young men and women upon my heart; they were bright and promising, but uneducated, and I felt if they were surrendered to God, how He could use them among their own people. As I waited before Him, a few of those young people came to me without my saying a word, and said: "God has been talking to us; we are getting to see the great need of our people; we want to be used of God. Can't we have a little prayer-meeting together in the evening, just for the purpose of getting fit for God's work in this place?" Oh, I was glad to hear that, and so we met together, and those young lives were filled. God came upon them in a wonderful way, and when they felt ready to go out, He laid it upon their hearts to ask one of the ministers in the city if we could have his church for meetings. He consented and joined with us in the work.

The first week of the meetings there were no invitations given to the unsaved, but the Christians got down before God and He searched their hearts, and at the end of that week, the Spirit came upon us clearing the atmosphere. The first Sunday night the invitation was given to the unsaved, the altar was thronged with those precious souls, and for two weeks God's power was upon those meetings. Wave after wave came down upon those seeking ones, and eighty young people found Jesus. Oh, the conviction upon them was wonderful; such visions of God, and such a revelation of Jesus, and precious testimonies! After that the services turned into meetings for the converts, meetings for the workers, and out-door meetings, and for the first time in Freetown's history a band of consecrated native people went out in the street and preached the Gospel, and throngs of people came together to hear them.

I want to say that although we are to be so

careful in that climate, not presumptuous, and obey the laws of health, yet this was at the beginning of the rainy season; the rains were coming; these meetings were on our hearts, and the people were very hungry for God. One day as we were assembled together to talk the matter over, and the rain was pouring, we heard a great noise outside, and a great procession was passing; they were throngs of worldly people who did not mind the rain. We went down on our faces before God. It is only a very little time when there are no rains there; it rains almost continuously, and the down-pour sometimes is very, very heavy, which makes outdoor work almost impossible, but we knelt down before God, and were of one mind that He wanted us to go out. So we trusted Him and took our stand in the market-place. We held meetings during those days and not one of these bands suffered from the slightest cold. God kept us. I would not advise anyone to go there and be presumptuous; I would not any day go out without an umbrella and without a hat, but when you know God speaks He is above everything, and He can keep His children; He kept us without fever in that little band. When I held those outdoor meetings and spoke, our clothes were drenched, and the water was up to our ankles but I never suffered from it in the least.

The people were hungry for the deeper things of God. Before I went to Africa, God was giving us light on the Pentecostal truths, and God laid it on my heart to give those precious young people the same teaching. They would tarry and wait before God in meeting for the outpouring of the Holy Spirit, and God did meet them in a wonderful way. One meeting, especially, we had set apart expecting the Spirit to fall upon us; there were forty praising the Lord, and only one person in that meeting remained untouched; every one else was slain by the power of God. One of the natives said as we were kneeling before God he saw a white man (they speak of Jesus that way) holding a goblet in one hand, and was sprinkling red liquid over the people; it was the blood, and he said that wherever the drops fell they went down under the power.

One boy, only fifteen years old, had been given up by his relatives—so bad they could do nothing with him. The young people were afraid of him, he came near causing the death of a little girl in the family, and they despaired of anything good coming out of that life. But during those

revival meetings, God got hold of that boy, and when in a street meeting I saw that little fellow preaching in the rain to the people, I felt as though the ground shook under my feet. When he came to the house where I was staying, he went up to a little boy and began to talk to him, and the little fellow looked at him; such a change had come over John, he didn't know what to make of it. God can take those lives full of sin, of superstition, and of ignorance, and transform them and use them in a marvelous way. Oh, I loved those people. When the time came for me to leave that country I thought my heart would almost break. As I went to the steamer I cried all the way along the route. In the portion where I was, there was no other white missionary. I had gone out in the outskirts during the last few weeks of my stay. They could not understand a word I said, and yet God enabled me in some way to tell them I loved them; sometimes I found some one who could interpret, and the people's hearts were touched. God gave me a class of Kroo boys; their language was very difficult, and they had only a man of their own race helping them, and he not very spiritual, but I was burdened for them. One day there came into my sitting room a Kroo boy who was lame. He had been struck by a falling tree. He had been in the schools and learned English. I found he knew something about God and the Bible but never was saved. He got down on his knees and became a Christian, and began to bring in others of his tribe; we had a class of Kroo boys and he acted as interpreter. It will be five years next winter since I returned to the home land. Only God has known how I have wanted to go back. One reason I believe He brought me home was to get my Pentecost, and become better equipped for service. I was glad to come for that because I wanted those poor people to get all God had for them, and I wanted the best preparation He had for me. I feel the time is short when I shall return there. He gave me a verse this morning, and it was this, "Depart: for I will send thee far hence unto the Gentiles."

One young man especially over there who was the first convert God gave us, about two weeks after we reached there, is being used of God in a very precious way. He is a young man of natural ability and has an intelligence beyond the natural. God filled him with His Spirit and called him to preach. He was preaching in his own home church when I came away, and has

been writing to me ever since. He is now among the country people, and is hungry for the baptism. I am glad for Sierra Leone today. God has not forgotten those people, and I believe He is going

to do wonderful things for His glory. I want you to pray for me that I may be kept in the center of His will, and low at His feet, and be used for His glory.

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