



The Latter Rain Evangel



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

A Call to China and what It Meant

After Five Years of Faithful Service

George M. Kelley in The Stone Church December 17, 1916



IT WAS in 1910 when God called us to China and we arrived there that same year. I think God might be pleased if I rehearsed to you how He led us as we journeyed across the states on our first trip there. We left our home in North Carolina with a thousand-mile ticket and about three dollars beside. It cost us about \$75 each from North Carolina to San Francisco, and step by step God supplied our needs. When we arrived in Topeka, Kansas, our means had all been expended and we had nothing left. I was sitting under the enclosure where the meetings were being conducted and a man came to me and said, "You are the gentleman who is looking for a tent." I said, "You are mistaken." He said, "I think you are the one." "Well," I said, "if you think so, all right." God had sent him around and had said to him I was looking for a place to stay during the campmeeting. God knew I didn't have any money to rent a place, so He sent this man along to prepare a place for me, and we were soon comfortably settled in a little tent near the building. As I went to the supper table that evening a man came along and put five dollars into my pocket. I didn't know him and he didn't know me, but the Lord knew us both. I used that five dollars and the time came for us to leave the campground. We had our fare to the next place lacking one dollar. We trusted and prayed until Monday morning, and you know we get nervous when the time comes and the Lord doesn't answer prayer a little ahead. As they began to roll up the tents and move away we said, "Look here, Lord, we ask you for that dollar." My wife said, "You walk out and I will stay here and pray." I went out and met a gentleman who said, "You are a missionary, aren't you?" I said, "I hope to be one." He said, "I have some missionary money here," and he gave me five or six dollars, and then said, "I presume I might as well give you all of it. Count it out." It was thirty-seven dollars. As I went back to the tent I was light. We asked for one dollar and He gave us thirty-seven. We asked Him to give us enough to the Coast and forgot to ask Him for any more, and when we reached the Coast we had ten cents left. We looked up and said, "Lord, we asked you for money to get to the Coast." He said, "You are here." "Lord, we haven't but ten cents left."

"Well," He said, "that is all you asked Me for. I gave you all you trusted Me for," and that made us want to trust Him for more than we had ever done before. We went to a hotel and registered for \$2.50 a day. This was on Sunday evening. On Monday morning I went to the post office and asked for mail. The postman said, "No mail for that name." I stood there almost speechless, for a moment, then I went back to my wife. "Here we are two days in this hotel at \$2.50 a day, and we haven't any money; the boat leaves Tuesday afternoon at three o'clock, what are we going to do?" "Good time to trust the Lord," she said. We got down to pray, and it wasn't "Now I lay me down to sleep," either. We were praying real prayers, and while we were praying somebody tapped on the door. I was glad to get up and see who it was, and as I did so a man handed me a letter, saying, "This letter has been sent in my care two or three weeks ago." In that letter was our fare to China and all our expenses, so we thanked the Lord and took courage. We went tearing down to the office to purchase our tickets, and when we got there the agent said, "You are too late, the boat sails tomorrow; no accommodations." I said, "Lord You told us back in Kansas we were going on this boat," and He didn't answer a thing. We understood after we reached China why God dealt thus with us. It wasn't hard to trust God in China because we had trusted Him in the homeland. It seemed we were up against it; we had the money but the agent said there was nothing to be had. We got down and prayed the Lord to hinder somebody who was going over. We were on business for the King, and some of these pleasure-seekers we asked Him to keep at home and give us accommodations on that boat. I went down town on business again and while I was gone the ticket agent 'phoned my wife saying we could get accommodations on the boat going the next day. While I was down town something said to me, "You go over to the Flat Building." We have a royal telephone, you know, and this was where the ticket office was. He thought I had come in answer to the 'phone call but I hadn't received any except from heaven. I stood there as quietly as possible while he wrote my ticket, gave him the money, and hurried back to the hotel. These experiences brought God right down into our lives and we knew Him so much better afterwards.

So we went on to China and arrived there in God's own time. We had our tests while there, but God miraculously supplied our every need for five years and four months. We have been in places and conditions sometimes where it seemed God had gone back on us and hid His face for a few moments, but thank Him there always was a silver lining to every cloud.

I thank God for Pentecost. Some people are a little ashamed of it, but I am not. The missionary who goes to the foreign field should have a practical, working knowledge of God's Word. We believe too he should be initiated into practical work here in the homeland. We knew how to trust the Lord when we got to the foreign field because we had these tests here. I believe every missionary who goes out should have the approval of some mission board. Some have gone without having the approval of anyone, but God has set in the church elders and deacons, and has a way of doing business in order. The Pentecostal missionaries have swung a little bit too far over, but God is going to get us around by and by on middle ground. Above all we want teachable missionaries. By this we mean missionaries who are humble and broken and contrite in spirit. Some new missionaries doubtless know more than those who have been there. I want to tell you of one dear girl who went out from one of the Southern States; she told all through the country that God was going to be mighty to her and manifest Himself to her in such a way that she would be instrumental in saving a thousand souls; she went out there with the idea the missionaries were not doing the best that could be done, but she got some bumps. He had to take her down and put her through the mill and she wasn't there long before she didn't have any money. God let her be tested in every way and when we left she said, "Tell the people in America I have a few Chinese converted and am trying to keep them converted." She is a good missionary, doing her best for God today. I thank God for the Pentecostal missionaries; a number of them have lain down their lives; they have sealed their testimony and manifested their consecration by laying down their lives, and today they are buried on Chinese soil.

The first obstacle they have to meet with there is the climate. We are in the extreme south and one of the most deadly districts of that great Empire. Sometimes we have to sit in the house with a hat on two inches thick because of the sun. The next drawback is the water. All the water we drink is taken out of the river. I have

seen the time when I would have walked ten miles for a glass of pure water, yes, fifteen miles, to get a clear, sparkling glass of water. All the water we drink has to be gotten out of the river. On that river are hundreds and thousands of little boats in which people live, and all the garbage and all the filth is dumped into the river; besides that, all the filth from a city of a hundred thousand inhabitants goes into that river, drained into it by drains and little ditches. One missionary counted fourteen dead infants which had been thrown into the river, and it is from that river we get our drinking water. Do you wonder that we have fevers and all kinds of sickness? Of course we boil our water, but the very best of water boiled is poor. You take the purest kind of water and boil it, and what is it? We come back from a trip with our colporteurs through the villages and rice patties, tired and worn out, and what do we find to drink? Hot water, or maybe it is milk warm. Fatigued and worn from long hours under the tropical sun, and nothing to refresh you but a glass of lukewarm water! The sun there is very hot. One dear lady didn't remember about the tropical sun, and washed her hair, and as was her custom sat out on the porch until it was dry, and in a few minutes she was raving crazy from the direct rays of the sun. When I first went to China they said, "Look out, don't go out walking in the sun with that cap on." I didn't understand at first what they meant, but I soon learned. Some of the missionaries got the sun head and never got over it.

Then there is that terrible language, one of the hardest languages on earth. The first thing we have to learn is the tone. When we pitch our voice one way it means one thing, and another tone or pitch on the same word, means something else. For instance the word that means *Lord*, with a certain intonation means *pig*. One of our missionaries was very earnestly studying, and he was what the Chinese call "hot-hearted" which means a person who is spiritual. He was trying to say, "Praise the Lord," and he said, "Praise the pig." Another had one of her best friends come to see her and when she left, as is the custom, she bowed, and instead of saying "Good-by" said, "Irish potatoes." These are just instances of the difficulties with the language.

Another of the trials of the missionary is the isolation. One of our missionaries lives fifty or sixty miles from Canton, and sometimes she comes all the way by herself. She travels on the river and when she gets two-thirds of the

way changes to a little boat rowed by the Chinese. It is a boat that holds about ten, but they crowd in twenty. This girl has to go one-third of the way on that boat after night, because there is no other time to go, with no one with her but her Chinese helper. Do you not think that is bravery? living on a station, often with no one else but Chinese? None of the little luxuries you enjoy here, candies and ice-cream, and sweet-meats, beautiful shops and sanitary streets, but instead, one of the filthiest cities you ever saw in your life, unsanitary beyond description! but thank God they are willing to live there for the sake of Jesus and China's millions.

China today affords great opportunities. It is agreed by all missionary societies that greater numbers are converted in China today than in any other age. As a nation China is waking up, and as individuals there is a great awakening, and they are realizing that Confucianism and Buddhism and Taoism are not satisfying. We should be alert to spread the Gospel in China because other religions are being introduced. Only a few years ago Russell went to China and put up a big sign and preached to those people on "Where are the dead?" He filled their minds with his false teaching, and Russellism is flooding the country today. The devil is filling China with Christian Science and New Thought, and other false teachings, and we must counteract this by sending out the Gospel to every province, and every village and town. A German mission that had thirty years back of it had to be closed on account of the war, but missionaries under the American flag have in a way more prestige than those of other nations, and one of the reasons is this: In 1900 during the Boxer Rebellion, a number of missionaries from different nations laid down their lives for Christ in China, and when the indemnity fund was paid the United States said, "No money can compensate for loss of life; take your money, and after awhile send your students to America for instruction." So when they hear we are missionaries under the American flag they have a kindly interest. The Chinese are like the American Indian; they never forget a kindness.

Some people think the missionaries are wasting their lives, that the Chinese do not look as though they had good sense, but that is a mistake. The Chinese are very studious; they study their books from sunrise to sunset. They are not taken up with automobiles, base ball or all the things we have here. One young girl in South China could repeat the whole New Testament by heart, beginning at Matthew and going

on through to the end. That is the kind of people we have in China. The Chinese have the highest morals of any nation. If a young man hears of his sister being in sin, he walks up to her and points a gun at her face and shoots her. You may say that is killing people, but I tell you this to show you the high moral standard.

Some say the Chinese are "rice Christians" but the Chinese make the best Christians in the world. They put you to shame the way they witness for Christ on the trains and on the boats. One of our native workers was on a train one day and a missionary overheard the following conversation: A native Chinaman said to the worker, "Do you believe in God?" "Yes." "Do you believe God is everywhere?" "Sure, God is everywhere." "You do not believe in a hell, do you?" "Sure, I believe in hell; a hell that has fire in it." "You do not believe it is a burning hell?" "Yes." "Well, if God is everywhere, is God in hell?" He thought he had him, but he wasn't asleep. He said, "I can answer that for you. God is made up of three elements; there is His majesty and glory, that is in heaven; there is His mercy and long suffering, that is on earth, but his wrath is in hell; so God is everywhere." That is the kind of Christians we have; they are equal to any emergency, and have an answer ready for you every time. One of our students asked us one day, "If the devil would repent would God forgive him?" We told him the devil couldn't repent, but he said, "I didn't say he would, but if there was a possibility of it, would God be merciful enough to forgive him?" I tell you these things to show that the Chinese are thinking people. They take this old Book and read it from cover to cover.

What we need most of all is that the Word shall be confirmed with signs and wonders. I was taking a retrospect of what God had done for us, and I felt a lack somewhere. I believe God has some mighty plan in view for foreign missions, and I know that plan will be backed by the power of the Holy Ghost. I want to go back to China with more power, by the help of God, than I ever had before.

A Chinaman went to an idol sitting on the street and said, "If you will heal my mother I will give you my buffalo." Many of you doubtless know what it means to make promises to God on your sick-bed. He went back home and found his mother healed. He was glad his mother was healed, but sorry to part with his buffalo, so he took his buffalo and tied it to the idol, but he hadn't been home long when the

cow came home, dragging this old idol with her. He went out there and reverently thanked that idol for bringing his cow home. He couldn't see that the cow through its superior strength had dragged the idol off through the mud, but he saw the other side of it; he had only one cow and he thought the idol had brought it home.

At the time of the Boxer uprising the decree came to the ruler of one of the provinces to *exterminate* all the foreigners, but he was a Christian and he rubbed out the word *exterminate* and made it read *protect*. He sent the decree out that way knowing it would imperil his own life, and when it went forth they carried it out and the lives of four hundred missionaries were preserved. But when this news went back to headquarters that this ruler had changed the decree, he, with all his officials were beheaded. He laid down his life for four hundred missionaries. That is what I call a noble Christian. During that rebellion they said to the Christians "Now young men, you can have your life if you will spit upon the cross." They laid an ugly cross on the ground representing the cross of Christ, but ten thousand Chinese refused life rather than go back on the One who had saved them. They walked out nobly and laid down their lives. Does that sound like rice Christians to you? That is real Christianity. Thank God for the martyrs who were not afraid to die.

While in Sai Nam, South China, it cost us something to give the Gospel to those people. I was strong when I went to China, but five and a half years in that country in the midst of unsanitary conditions sapped my life. But I am willing, not only to suffer, but to die there for Jesus' sake. Two little children were given us; one lived to be three years and the other about thirteen months, and I fully believe the unsanitary condition of that place was the cause of their death. We did not have any place for them to be out of doors, a house on either side and a river at the back, and God let us get down to the day when we had to part with them. I had never seen anyone die before. When I was growing up I never liked to go to funerals. Mother and father would go, but I would always stay away. Not that I was afraid, but my heart was tender and I could not bear to hear the loved ones weeping and see the bodies put into the ground; but do you know what I had to do in South China? When our first-born breathed his last I had to go and measure the coffin myself, and pick out the wood. I didn't know in those days what would be the end of my trial.

I measured the little form, took the measure to the shop and measured the coffin. When the little one went we thought God would spare us our first born. We didn't understand it, they so brightened our lives, and thought surely one would be spared us, but God whispered into our hearts and said, "My way is best; I will cause your desert to blossom as a rose." We laid them side by side on a little mound in that dark heathen land to await the resurrection morn, and out of that death, in the midst of that heart-breaking time, God began to work. The next week after the second one was laid away, four young men were converted and the revival began. God surely made our desert to blossom as a rose, and He has given us hundreds of converts. He took our natural children, but He gave us spiritual ones. Some people say, "Brother Kelly, you ought to stay in America a few years longer," but oh as I stand here tonight I hear cries and moanings that are not heard by you. One brother said to me recently, "I wish we could feel the burden like you." I wish you could. As I stand here tonight I see behind this audience one of yellow faces beckoning me to come. I wanted to stay awhile with my father and mother when I came home, but Jesus said, "He that loveth father or mother more than Me is not worthy to be My disciple" so I didn't spend two weeks at one time with my mother since I have been home. I am now *en route* for China again. Mother didn't understand it and I didn't either, but I bless the Lord for the

"By and by when the morning comes,

And all the saints of God are gathered home
We will tell the story how we overcame

And we'll understand it better by and by."

My face is set towards China and I want your prayers. Some one said to my wife: "If you take your husband back to China he will die there." If I die before the coming of Jesus, I want to be buried on Chinese soil, but I believe I am going to live until Jesus comes.

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A Pentecostal Revival Campaign will be held in Excelsior Hall, 228 Albert St. (East of Bank St.) Ottawa, Ontario, Jan. 4, 18. Workers expected, Andrew Urshan from Persia, Miss Phoebe Holmes from China, A. H. Argue, Winnipeg, Man. For further information write, Pastor George A. Chambers, 312 Lisgar St., Ottawa, Ontario.

The End Is Not Yet

Elizabeth Sisson



O SAYS our dear Savior in giving a list (Math. 24:17-24) of the extensive wars, famines, pestilences, earthquakes, which are to devastate the earth in connection with His return. Some of this list has already begun to be fulfilled, but the rider on the red horse of war has not yet so drawn his "Great Sword" as to "take peace from the earth." (Rev. 6:4.)

The universal war which many statesmen have been apprehending, is not yet upon us; neither yet has "the Gospel been preached" "in all the world for a witness." Our Christian workers in the war zone are constantly turning up Belgians, Russians, Serbs, Bulgars, etc., who, till the New Testament is put by these workers into the soldiers' and refugees' hands, have never read or heard "the Gospel." Unevangelized nations, oh how many! map our atlases. Take an atlas and run your finger over the vast area, where the teeming millions have never heard of Jesus in His plan of salvation. Lay it by the Word, "And it shall come to pass in the last days, saith the Lord, I will pour out of My Spirit upon all flesh." (Acts 2:17.) And you feel like saying, Where we now are on the clock is but the beginning. God speaks of it as "the beginning of sorrows."

But the "catching away" surely is near at hand? It may be; that depends on how near to maturity is a little inner circle. When we see a body forming, who are marvelously unchismatic, who see "eye to eye" and sing "together" as the Lord brings again Zion (Isa. 52:8); when we see a company in whom the prayer of Jesus is answered "that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us;" when we see a company whose nature has become that of "a little slain lamb," meet to be mated, in the laying down of their lives, with that other "little slain Lamb" of Rev. 5:6, then we may know, "the catching away" is indeed at hand. The hour of their catching away is the hour when "the bride hath *made herself* ready." The reason for the marriage of the Lamb is given; "for the bride hath made herself ready."

It may be even now there is a little invisible circle nearly ready. But you and I? We are not in it, unless we have been perfected, in love to God and man. Is it possible, you and I are

delaying the catching away? Immaturity delays it. Immaturity in love is immaturity. Nothing, we are told in Eph. 4:16, builds up the body *but love*. How vital the building up of the body, the readiness of the bride, in order that the "catching away" may occur! How important that catching away! As God said to Lot escaping from Sodom "Haste thee, escape thither; for I can do nothing till thou be come thither." A similar method of God's operation is shown in Rev. 7:13; where the judgment angels are seen, holding back the awful calamity-clouds, till a certain mystical, or literal 144,000 first fruiters are sealed in their foreheads.

Thus the next act in the sacred drama must be the catching away. Until the "Hinderer" (2 Thess. 2:6-8 Young's translation) is taken out of the way" we read "that Wicked One" the Antichrist—cannot be revealed. Who is the Hinderer, he who now hindereth and will hinder till he be taken out of the way? The Hinderer must be that man-child of Rev. 12—the mystical Christ-Head and body joined, who is caught away to God's throne and in going up displaces Satan in the heavenlies, causing his fall to the earth—a deluge of the devil on the earth! that increases the "sorrows" and hastens tribulation events. As the man-child goes up, Satan falls to the earth; as in the open coming of the Lord, the man-child returns, Satan falls into the abyss. How important the movements of this man-child! Throughout the age Jesus has said, earth's corruptness is stayed, existence is preserved by His "salt" in it (Matth. 5:13), so the awful corruptions, and the heading up in the man of sin, cannot take place till the fully matured first fruits of "His seed" are caught away. The preservative power of that "salt" while on earth, hinders Satan's fullest manifestation.

Are the bride, the first-fruits, the man-child and the hinderer synonomous terms? We think so. And this company are that "key of David" with which the Bridegroom unlocks the further important events, after the catching away. Not men, emperors, kaisers, czars, kings, generals, inventors and such like—but God is shaping affairs to bring to pass the end of this dispensation—on His mighty chess-board they are but the men—kings and powers, etc., in the Mighty Player's hand. Not a golden link in the chain of His vast plan will be hurried; joint after joint, they will be linked together. He waits for the bride to make herself "ready." He waits

for the earth's wicked to "fill up" their cup. He waits for His ancient people, the Jews, to make their political compact with the Antichrist, taste its full bitterness and turn to Him. By His permissive providence, leaving the will of man, free to act himself out, by His overruling providence, going forward with His vast purpose!

Children of God, our part? Co-operation. Willing intelligent co-operation. How? By giving Him in ourselves—insignificant though we may individually be—"joints," "sinews," "bands," of that mystical body of the man-child, which is only welded together, matured and built up—by love. (Eph. 4:16; Col. 2:19.) *Divine Love*, "the love of God shed abroad in the heart by the Holy Ghost"—How we need all the varied operations of the Holy Ghost, for the perfecting of this work! That is why God has come as "latter rain" in these last days, to hurry up the work. When the body, the Bride is all love as He is all love, then shall she, the heavenly Bride; be joined to Him, the heavenly Bridegroom. As body and head are joined, and to *one another* as in healthy natural life the various parts of the body are joined, the heavens will be purified, as such a man-child moves through them. Everywhere this "virile man" (for such is the force of the word in the Greek) moves, he displaces Satan, first in the heavens and later on the earth. Hallelujah! Jesus shall "see of the travail of His soul and be *satisfied*: He shall see His seed!"

Behold your calling, beloved children! Do you think ye are come there? Certainly the Pentecostal movement *as a movement* has not. The opinion is so prevalent that whosoever has had his Pentecost and spoken in tongues is of the bride. Pentecost is only valuable toward brideship, as means to an end. An element provided for maturing, that we may grow up in Christ which is the Head, in all things. The Holy Ghost is an atmosphere furnished that in it—we may move and in all things abide. "If we live in the Spirit, let us also *walk* in the Spirit." When the bride is matured and caught away, this is but "the beginning of sorrows" for this old world. When she together with the Head, as man-child (Rev. 12) displaces Satan in the upper atmosphere, then there is a deluge of the devil on the earth! An increase of sorrow and corruptions truly! The judgments of God augment! There may be a lapse of time, in taking peace from the earth. There must also be a cessation of war and of unparalleled prosperity for the rebuilding of an-

cient Babylon, in the splendor described in her fall in Rev. 18 and to the consolidated commerce of the world in her, hinted at in Zech. 5:5-11. Though we understand that we are living in an age of rush, and things may move on the gallop, just toward the last—even so, it will take time for this consummation. Also for the re-building again of the temple at Jerusalem, by the Jews returned thither, in impenitency.

Two harvests also are reaped in Rev. 14:15-20. A harvest to God and one of the corrupt vine of the earth, reaped to the devil. It will take time for the maturing of these harvests—especially the one unto the Lord, when the Holy Spirit shall search "all flesh" for the turning unto the Lord of "whosoever will." This last consideration, of a great final harvest to the Lord, after the first-fruits are caught away, effectually upsets the theory of some, that "he who hindereth till he be taken out of the way" is the Holy Ghost. For if the Holy Ghost was taken from the earth before the revealing of the man of sin, could there be a universal out-pouring of the Spirit upon all flesh or the gathering of a harvest to the Lord, subsequent to the catching away of the first-fruits? Or how could there be a martyr age for those who refuse to buy or sell, under the mark of the beast? Who could attain to martyrdom, who could hold out in loyalty to God, if the blessed Holy Spirit were absent from the earth? Can any one of us make one God-movement *now* without Him? Is not Jesus ministered to us by the Holy Spirit? Is there any atom of God-life but by Him? Search and see, did Jesus Himself when on earth, do anything but by the Holy Spirit's power?

After the "catching away" how terrible the horrors may be seen, in that five-sixths of all the armies shall be destroyed, the untilled earth so depopulated that hoards of starving wild beasts shall raven upon the remaining inhabitants. The heaps of war material, left on the earth, shall supply fuel for seven years. And after the final Armageddon battle, an army of men shall be deployed seven months, burying the corpses. Plagues shall arise, so fierce and immediate, that in the short space of time a man would stand idly on his feet the plague shall destroy—eating out the eyes, gnawing out the tongue, etc. Notice the seven years burning of abandoned war material, as a time quantity. It will take time, also, to get ready for that Armageddon, for it presupposes

in Ezekiel and Zechariah the Jewish nation at home in Palestine, rich and many years resting in safety. Cupidity lust of loot, is the motive given, which spurs on the king of the North and his confederates, to attack the then prosperous Jewish nation.

God is not in a feverish haste with His plan as some of us are likely to be with our earlier views of prophecy. In describing in Joel the early and latter rain, to come at the end of the Age, He says He will double it together "in *one month*. On the prophetic time system—year-day system—one month, thirty days, would be thirty years. Might it then be that thirty years of this early and latter rain will be given? Already we know that we are in the eleventh year of this latter rain. And still the doubling of early and latter rain has not yet come. As we read the Acts of the Apostles, and the Corinthian epistles, we have not yet seen as mighty a movement of the power of the Holy Ghost as is there recorded, or as full an endowment of gifts, as there recorded. Yet in God's promise of the rain of latter days He says it shall not be "moderately" as that of the former. We have not yet by faith overtaken as much as they had in that former, whereas we were to have far more, in our early rain than they had in theirs, and over and above, latter rain also, which in the Palestine climate (there used as a figure) meant at least three times as much as the former rain. So we see that now, in the end of our Age, our rain epoch was to have both "early" and "latter rain." We are now only in the "early" of our "latter rain," and have not yet exceeded the "moderately" which was poured upon the Apostolic church! By this reasoning are we then breaking the force of the cry of the Holy Ghost, since this latter rain outpouring began, "Jesus is coming soon. Get ready?" How dare we? We know this cry has been sounded out miraculously in tongues in all nations where Pentecost has come. Like a mighty trumpet put to the mouth of God Himself, has the speaking in tongues "as the Spirit gave utterance" shouted forth, as the souls come newly through into Pentecost—"Jesus is coming soon. Get ready." God has thus sought to make a sense of His imminence press us on every side. By that very sign we must know that the Jewel is busy making herself ready for the Thief who from the skies shall soon come to catch it away. He is at the door. Perhaps the Bride number are nearly ready now. The Bride is a veiled mystery. That we may see the conditions on which He catches away; that we may be aroused lest we miss that

call, we sound out the alarm. Many, many Pentecostallers will be left behind when He comes "as a thief in the night" and an extensive, a universal work will then be done *in the power of the Spirit*.

In convention the other day I heard a Christian worker, fresh from the war zone say that the greatest revival this world has ever seen, is now going forward there, at the front, in hospitals, drill-camps, among refugees, exiles, etc. It breaks all the records of church history throughout the ages. Never, elsewhere had she felt such melting power of God's Spirit.

Amid the horrors of war, it was heaven begun! One could but worship and adore, as they saw that right inside of the enemy's fight God was putting up another. In this devilish war, He Himself waging heavenly warfare and by the power of His Spirit bringing off tens of thousands captives for all eternity to King Jesus! captives, who if the deep ploughshares of hellish war and all its untold anguish had never run through their hearts would have lived and died without a sense of God or knowledge of the Gospel.

When the wider sweep of judgment horrors run deeper and in all the earth its ploughshares will turn yet deeper furrows in the human soil, there will, there must be, a still deeper turning to God. The Spirit is abroad for this work. Intercessors are loosing Him more and more for the work. "Ask ye of the Lord rain in the time of the latter rain. So the Lord shall make bright lightnings, and send showers." Judgment lightnings have been loosed in Europe, followed by the showers of the Spirit. "So," the Lord has answered the prayers of His interceding hosts. More prayer, more forwarding of the judgment plan of God, more loosing the power of the Holy Spirit. Had we not been given to pray much "in tongues" perhaps frail human nature could never have "so" prayed down the "lightning clouds" of God's judgments. The Spirit has thus "helped our infirmities" with His unutterable groanings. Judgments, unthinkable judgments are on the move. But there shall be an avalanche of mercy, commensurate with the avalanche of judgment. "In the last days"—Aye the last of the last days!—"I will pour out of My Spirit upon all flesh" saith the Lord! "Yet for all these things I will be *enquired* of by the house of Israel, to do it for them." The Bride must make herself ready. Iniquity must fill its cup but prayer must also *fill its cup*. To your knees! oh children of the living God, with two supreme petitions. First

that the body of Christ may be built up *in love*; in order that the Bride may be caught away.

Second that there may be an outpouring of His Spirit "upon all flesh." Rain, increase of rain, is the only requisite for both. "Ask ye of

the Lord rain." Are *you* asking? With inconsistency? Are *you* in this matter "a certain poor widow?" "Praying without ceasing" to these two ends? Rich shall be the harvest of your prayers! Alas for those who miss this harvest!

God Answering a Chinaman's Prayer after Fourteen Years

The Value of Foreign Missionary Work

Mrs. George M. Kelley in The Stone Church, December 17, 1916



AM sure I never just appreciated the Gospel as I should until God let us go to China. In our first day in that dark land I began to see the contrast between heathenism and the Gospel of Jesus Christ, and I thanked God anew for this wonderful Gospel. Truly it is a wonderful Gospel! Six years ago God sent us to South China. When we were still in North Carolina, our home state, God showed us that when we got to China our work was to be in the country and not on the coast. We understood so little about China, only what we had studied in the geography in school, and to us it was wonderful that He should speak to us that we should go into the country and not stay along the coast. We found when we reached there in 1910 that the Pentecostal Gospel had been preached in Macau and in Hong Kong, but the great interior lay before us, and so in a few weeks we were in Sai Nam where the first mission was opened. We rented an old shack of a building on the edge of the river, the best we could get, and when we moved in, the magistrate of the town forbid us to hold services. He said, "This building belongs to a big idol temple and we will not have you here preaching Jesus Christ." We prayed about it and God said, "I have set before thee an open door which no man can shut, but there are many adversaries." So we knew God wanted us to stand in the open door. The American Consul had to take the matter up, and it was nearly a year before we had public services, but we realized the Word of God was not bound, and the Chinese think all foreigners know everything, and they would come to us and say, "Good morning, Foreign Devil, we come to see if you could cure us. We are sick and want some medicine." We told them, "We haven't any medicine but we have something better. We have the Lord Jesus Christ, and we will pray and He will heal you." "What will you charge us?" "It is without money and without price. Whosoever will!" We prayed and the Lord healed, and as they

went out on the streets they began to publish the wonderful things which happened. They said, "There are some foreign devils on the edge of the river, and they prayed for us and we are well." So day after day, for weeks and months the sick people came. We prayed for them and God healed them, and that was the way He had to reach the hearts of the people in that town. It was a market town of 100,000 inhabitants, just throngs of people all the time; all the village people around would come to that town every three days to exchange their produce, and you can reach many people in a market town, and we felt it was a good opportunity to reach the masses of the people.

After we had been in the place about a year God began to impress us that we should go out where the Gospel had not been preached, and we looked around for another market town, but it seemed almost impossible for us to find what we were looking for, and finally we became desperate and said, "Lord, we will go anywhere in China, if it is the back-side of the desert where no one wants to go," and God had to take us at our word. He placed us back in a little village of five hundred people. In China there are various classes of people, among them the Hakkas, the Cantonese, the Tibetans and the Mandarins. In South China there are the Cantonese and the Hakkas. In the first year we were among the Cantonese people and then God moved us out to this little village where they spoke the Hakka dialect. It seemed hard for us to understand why God should send us there; they had a different dialect and were away from the great throngs of people; but when we were there a few days we understood. We found an old man in that village who had prayed for fourteen years that God would send someone to his village to preach the Gospel to his people, and God answered prayer. He told us he had heard the Gospel once and somehow it had appealed to him, and he prayed, "Oh God, if there is a true God, send someone to teach my people;" so God answered prayer and put us down in that village. Ofttimes people ask us

how we ever found this out-of-the-way place, eight miles away from a railway, and three or four miles from the river, but it was in answer to that old man's prayer. The house we rented was an empty hut built on the back-side of the village; not in the front where the people would pass by and where we wanted it, but on the back-side of the village. That house was full of dead men's bones. In China when people die they bury them in a coffin for a year or two until the flesh rots off the bones, then they gather them up and put them in stone jars and they have houses where they store them. This is what they call ancestral worship, and they hold these bones as sacred. But we took them out. The people said to us, "It is useless for you to come here; no Chinese will ever come here, they are superstitious about the dead, and now that you have moved the bones out they never will come; besides, it is not a place where the people pass by." But we realized that if God had put us there He would draw the crowd. Friends, if we have the power of God with us we do not need to be concerned about the crowds. The multitude will follow those who have something to feed them. They followed Jesus, and it is the same with you and me. If the power of God is on our lives we can have the crowds. We never looked for the crowd; God had sent us there and we knew He could draw the people, but there were difficulties that had to be overcome. When we told the American Consul we were moving out there he said we were foolish; that they would rob us and kill us, and he absolutely refused to give us protection. He said, "If you go you take your life in your own hands," but we looked to the Lord and He kept us.

We could not speak to the people in their language, but when we had been there a few days a leper woman came in. Her hands were raw and bleeding to the elbow. Leprosy is a terrible disease. Bone after bone decays and drops away. Her fingers were already eaten off, and she came holding up her hands. We understood she meant for us to pray for her which we did, and prayed that it might make an open door into the hearts of the people. The second day she came back and knelt at our feet. Again we prayed and she went away, and the third day she came and said she was healed. Those fingers did not grow back, but God had healed her and her flesh was like new. There wasn't a crack or a bruise or a raw place on her hand, and she is healed today, a living witness to the mighty power of God. That spread over the country and the sick people began to come in. Our hall

would seat only about fifty, and in a short time it couldn't hold the people. Oh how God began to work in that little out-of-the-way place, away in the back-woods! Today we have over fifty converts at that place, and about thirty have received the baptism in the Holy Ghost, and I feel that dear old man who prayed for fourteen years has a great part in that harvest of souls. He himself was wonderfully saved, and for two years he preached the Gospel to his people. His wife was saved, and a great number of his villagers, but now he has gone to be with the Lord. Before he passed away he said, "Oh, how I thank you for coming and telling my people about Jesus. It has made such a change in their lives," and as he would talk, the tears would stream down his face. He said, "It is just like Jesus leaving heaven and coming down to redeem this world for you dear people to come over and tell us about Jesus." We told him it wasn't like that, but he said, "It is as near like that as anything I can compare it to. When I die, I want the village people to see what it means for a Christian to die. I want a big funeral and on my coffin I want marked, 'A Disciple of Jesus.'" With the Chinese there are three epochs in a man's life, when he is born, when he gets married, and when he dies; so he wanted a big feast when he died, that everybody would have a good impression of what it meant for a Christian to die. The natives beat tin pans and sang songs, and some praised God aloud, and all thought that was wonderful, and his coffin was marked in large characters as he had wanted. Those Hakka people are a very humble people; they are so different from the Cantonese, who look down upon the Hakkas. If we speak Cantonese everybody will listen, but if we speak Hakka, the Cantonese will not listen to you.

It is wonderful how God is working today among the Hakka people. I thank God that He led us to go out and establish a work among them and for the fruit He has given us. They tell us there are 30,000,000 Hakka people, and so far as I know there are only two Pentecostal missions there. The Germans undertook to evangelize them, but their funds are cut off and there is practically nothing being done in the German work in China. So now is our opportunity to enter in and give these dear people the Gospel. Their hearts are open and they are begging us for help. On Sundays you can look in every direction and see people coming through the rice fields with their offerings. Some have straw, some brooms and others vegetables.

Mr. Kelly used to go out to the market places and different villages and preach and sell Scripture portions, but I had my baby and had to stay at home, and I began to ask the Lord to let me do something. I felt I didn't go to China just to take care of my baby, and the Lord said, "You gather the little village children together and teach them." About twelve or thirteen dirty little boys came and we taught them, when they would go down into the village and tell their parents all they heard. One little boy, twelve years old, came and the Gospel got hold of him; almost at once we could see it was taking effect in his little life. He would go home and tell his people what we told him. One day he left the school very hurriedly and went home. The Chinese have idols all over their houses and under their beds, gods of wood and stone, and this little fellow gathered up all these idols to destroy them. I thought his father would whip him but since he was the only boy in the family, and they worship the boys, it was all right. He would tell everybody to come to the mission and after that he was fully saved. That one little boy led his father, his mother and his sisters, two of his uncles and some of his father's friends to Christ. Just see what a little boy can do! Once he wanted a Bible. We had given him a portion of Scripture but he wasn't satisfied. He asked his father for it which made him angry and he whipped his son severely. After that his heart was touched and he came over and gave us ten cents to buy a Bible. The little boy was so happy, he put it under his arm, and walked up and down the street, as proud of his Bible as an American boy would be of a gold watch. That little boy has been in the Bible school at Sai Nam studying the Bible. Our work in China from the beginning was a pioneer work. In India when Pentecost fell, many of the old established missionaries received it and went out preaching Pentecost, but it was not so in China. The Pentecostal missionaries had to commence at the beginning. Neither did we have native workers to stand with us because the demand for native workers is very great. We had no mission that had converts and the Boards kept their good native workers and those they didn't use were not satisfactory to us, but God gave us one worker whom He had wonderfully saved. He had consumption and his father and brother had died of consumption, and he realized he would succumb to it too in the natural, but he shut himself up in a room and prayed for three days and nights, and when he came out he was

healed. He could preach but he didn't have the baptism of the Holy Ghost and his preaching seemed so dry and empty. He had the Hakka language and had to do the greater part of the Bible speaking, and it seemed so dry and spiritless to us, and we prayed that God would give us a baptized native worker. We finally got to the place where we prayed, "Lord, if this man won't go on with You take him out of the way and give us some one who will." We felt we had to have one to stand with us who was on fire. In a few days some one said, "This man is going to leave, you had better raise his wages." We knew he would stay if we did, but we felt God was answering our prayers. He went away and for two or three months floated around, and we were without a native worker, but we prayed that God would give us the right one. We were led to send out word that we would have a ten days' tarrying meeting and wait on God for the power to fall upon the people. We told the Lord we hadn't the money to feed them but He told us to send out the word and He would take care of that part of it. We sent out the word and they began to come, and this preacher who had left us came in. As soon as he got there he got down in real humility, and the last day of the convention he received the baptism in the Holy Ghost. He was the first one to receive the baptism and we had been there for more than two years. That was a red letter day for us, and almost as soon as he received it he ran to us and said, "I want to come back and preach the Gospel to my own people. Won't you take me back? It doesn't matter about the price." That was the beginning of good things for South China. The natives in the different stations as they went back they too began to wait on God and received the baptism, and now in every Pentecostal mission we have baptized native workers, and the work is going forward in strides. It is wonderful what God has been doing since He baptized our first native preacher. This has made all the difference, and it is wonderful how God uses that brother today. He has such simple, child-like faith in God and he gives precious messages from the Lord. In our first Convention there were only about twelve native workers, but in the last there were about fifty, and today in our Conventions the power of God blessedly falls.

The women in China are very ignorant, they haven't a chance to go to school and they know so very little. A dear woman was saved and when God baptized her she began to sing in

English, "Angels are surrounding me." It was an unknown tongue to her but we understood it. Then some of the soldier boys came into our meetings and praised God in English, and we positively knew they didn't know a single word of English. I have a greater comprehension of God now than I had before I went to China. I used to know Him in such a small way, but now I know He is able to do above what I can ask or think. The Chinese are very devout and so true to their gods of wood and stone, and when they are saved they worship the true God with the same earnestness and sincerity, and they often put us to shame. The most of us worship God as if He were a long way off, but the Chinese bring Him down to their every-day lives and He becomes a part of their very being. If you and I would learn to do that, our Christ would mean so much more to us. One day God was working, and there were Chinese seeking and some prostrated by the power, others praying and crying; I was moving about, encouraging their hearts, and a woman came in leading a little child, bent with pain. The mother touched me and asked me to pray for the child, which I did and moved on. After awhile I saw her and said, "Is the child better?" "Better nothing;" she said. "Didn't you ask God to heal him? *He is well.*" They get direct answers to their prayers.

We have had a school for young men who feel called to work for God. Many of the young men are saved and as soon as they confess Jesus Christ they lose their position; their parents also turn them out of doors and they have no place to go. They love Jesus and many received the baptism in the Holy Ghost, but that doesn't mean they are mature. There must be some one to stand with them in prayer and faith, and teach them the fundamentals of the Gospel. The first year twenty-two young men were enrolled and eighteen of that number received the baptism in the Holy Ghost. Fourteen or fifteen boarded with us, and we were so crowded we put boards across in the loft and eight or ten boys slept in a room about ten feet square.

One time the measles broke out and we realized that if all those boys took the measles it would be a terrible time, so we prayed. The second boy took the measles, and we stopped the school and said we had to get deliverance from the measles before it spread any further. When we prayed for him he broke down and cried and got up and said, "Praise God, I am healed." In a few minutes the boy was down

in the basement with a tub of cold water washing his clothes. I said, "What are you doing? You have the measles and must not be washing in that cold water." He said, "I haven't the measles, God has healed me." I wanted him to wait and see if he was healed.

The Chinese are full of religion. They have Confucianism, they have Buddhism and Taoism, and they are quite well satisfied with what they have. Unless you can give them something better it is useless for you to try to get them to exchange their religion for yours. We must prove to them the God we have is better than theirs. The Gospel we preach must be backed up with signs and wonders before they will accept it. At the boats you see the medicine sellers, they have great bags of ugly snakes, and they pull off their coats and begin to preach about the medicine. They talk ten or fifteen minutes and nobody pays any attention to them, but after awhile they reach down and get a terrible snake, and make the snake bite them; then they swell up, and when they use the medicine the swelling goes down, so the Chinese see there is real power in that medicine; the seller has demonstrated it. It is the same with us. We must back the Gospel up with signs and wonders; that is the reason we need the mighty power of God in our lives. If we cannot believe that God will work with us and confirm His Word, it is useless to go. I am glad that God loves to manifest His power, and all He wants is a chance.

Out in the Hakka country God saved a dear old woman. She was ignorant but came to the meeting and heard of Jesus. Her life has been so changed they call her Inspiration. It inspires your heart to see her face lighten up with the glory of God. She goes about from village to village and through the market towns and tells all she knows in her simple way, and then she will say, "That is all I know, but they will tell you the rest at the mission." She goes down into the rice fields and helps the women pick out the rice and then invites them to come to the meetings. She is a real preacher of the Gospel, and when we started to leave she walked six miles to bid us good-by and brought us a half dozen eggs. Her feet were all cracked and bleeding, and the tears ran down her face as she put her arms around us and said she was going to pray for us every day. I'd just as soon she would pray for us as anybody in this world.

After living in the Hakka country for fifteen months, the Lord sent us back to Sai Nam, but we have a native worker in the Hakka

country and every month Mr. Kelly goes out to administer the communion and hold some meetings. We get a fresh blessing upon our own souls every time we go, but it is seven or eight miles from the railroad and we have to walk that distance, or go in chairs which are not very comfortable, just bamboo poles with a rope tied in the center like a swing. After we walk that distance in the sun we are tired and weary and want to go to bed, and we think we will have a short service and get to bed early, so we try to hurry through the service and go to rest on our boards, but those Chinese pray all night. We don't get a chance to rest. We hear them pray and shout and praise God, and finally decide we might as well get up. At one particular time I have in mind, when we went down stairs, we found three had received the baptism in the Holy Ghost, and eight more received the following day. When they get hold of God they do not stop until the blessing comes.



Mr. and Mrs. Kelley and their Training Class
at Sai Nam, So. China

Old men and women have been brought in here. Some think it is only young folks who get saved, but out there old men and women eighty years of age give their hearts to God. They have simple faith, just like little children. An old beggar, sixty years of age came to our convention, and was saved the last day of the meeting. We were giving them a lesson on Christian giving, and as we talked one would rise up and say, "I will give fifty cents," or its equivalent, "I will give twenty cents," "I will give brooms," and this old beggar came to us and said, "I am a poor, old beggar. I have nothing to give." He went away for two or three days, and came back with a hundred lbs. of wood, and said, "For two days I have walked up and down gathering wood, so here is my love offering for the Lord." Wood in China is very scarce, and that one hundred lbs. was worth about forty cents. In that same mission they

have an empty milk can put up with a hole cut in the top, and over it they have written, "Lay up your treasures in heaven." They put their mites in that box and whenever there is a new mission opened up, they send five dollars to open it. When the Gospel comes in it transforms lives and leads them to help other hungry hearts.

One Sunday afternoon a heathen man came to our house and said, "Over in our village is an opium smoker, nearly dead. They have had the heathen doctors and the priests from the temple, and it seems he is going to die, but if you people come over there and heal him it will mean a great deal." We said we would go and pray for him and ask God to heal him. There he was in a little dirty room in which you could scarcely see. Over his bed he had red peppers and idol paraphernalia to drive the devil out. When the Chinese get sick they say the devil has entered their bodies and they at once proceed to drive him out. They will try to pinch him out. I have seen mothers pinch their babies and then they hold them while they scar them with hot irons. The child screams and cries but the mother holds it tightly. If the devil won't come out through pinching and screaming, they will kill a chicken right over the sick person to see if he will not go into the chicken.

As we went to see this man we told him the simple story of Jesus and told him we were going to tear down all that stuff around his bed because if the Lord healed him he might think the idols did it. Then we asked them for a little peanut oil, for we knew if we took our regular anointing oil with us they would think it was medicine we had brought with us from America. They knew there was no power in peanut oil, and we prayed and anointed him and God healed him, and today through that, there is an open door into that village. Quite a number have been saved. Whenever we go through there they welcome us, kill us a chicken and invite us to open a mission. It is through healing that many hearts are touched in China. One individual who is touched will reach other lives.

We expect to sail in January back to the land of our love and toil and we want you to pray for us. We know it is not easy there but God's grace is sufficient. We did not know to what we were going when we went to China, but we have tasted of its sorrows and its joys, and we want you to stand back of us in faith and prayer that God will confirm His Word with signs following and that the Gospel will continue to spread in that great Hakka country where they are so hungry for it.

The Latter Rain Evangel

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Notes

AS WE stand upon the threshold of 1917, our hearts are filled with gratitude to God for His blessing, guidance and preservation during the past year. As we realize the fiery trials through which we have passed and that God has preserved us amid dangers seen and unseen, truly it is marvelous in our eyes. In one sense we faced the hardest issues during the past year which have ever come to us in our existence as a paper, but we praise God for His boundless grace which never failed.

We are well aware that we are not alone in going through days of conflict and trial. A letter just received from one of our readers is typical of what many Christians are realizing in these days. It says, "We have had one financial reverse after another until it seems that God is stripping us of everything, and I must confess my faith has been sorely tried. I never have passed such a year in my life, and I believe husband and I have never tried so hard to live in obedience to God's commands." Many could no doubt voice these same statements from their own experience. We are living in days when everything in connection with life is becoming harder and more difficult, and the conviction is daily growing upon God's children that the shadows are darkening and the struggle for existence is becoming more and more burdensome. The capitalist, the laborer, the salesman, the home-keeper—the toiler from every walk of life is realizing the pressure of the times, not to speak of the conflict to be met

in the spiritual realm, which daily increases. In spite of apparent prosperity there is much stringency and unrest; the high cost of living is a daily menace and the future is uncertain. In view of all these things we have cause for much rejoicing that He has been our help and our stay. "Being in the way, the Lord led" and set His seal on the year's service for Him.

We greet a large number of new readers and assure them we will do our best to make the paper a blessing. Our daily prayer is that the Spirit of the Lord may accompany the printed word, and that it may be instrumental in bringing them into an intimacy with God they have never known before.

* * *

New Appointment

At a recent business meeting of The Stone Church, the congregation appointed our beloved brother, Hardy W. Mitchell, as pastor for an indefinite period of time. Brother Mitchell accepted the appointment, to be held as long as seemed to the church and to him to be in the will of the Lord. Those wishing to correspond with the pastor, may address him at 764 Oakwood Boul., Chicago, Ill. Telephone Kenwood 6515.

* * *

Coming Convention

It seems to be in the will of God and in accordance with the leading of His Spirit that we hold our annual Convention in March. Hitherto it has been in May, but we feel led to change it this year and will hold it (D. V.) from March 11-25 inclusive. Further particulars given in the February Evangel. Make your plans now to be with us.

* * *

From the Missionary Field

We have been much blessed, and our vision of the needs of other fields has been broadened by the visit of our Brother and Sister Kelley, Pentecostal missionaries from South China. These faithful missionaries are now returning to China after a furlough of nearly a year. They are hardly sufficiently rested physically to return to that trying climate, but feel pressed in spirit to do so, as so many of the missionaries are leaving because of ill-health. Brother and Sister Kelley are expecting to leave America (D. V.) at the end of this month. There is a great deal of sickness now in South China among the missionaries; many are suffering from chills and fever and need to be upheld in prayer. If our Pentecostal missionaries did not have to endure so many hardships and suffer so much from

the unsanitary conditions, their lives would not be shortened and their bodies broken as is the case with so many. Because of lack of means they are compelled to live in unhealthy, unsanitary quarters, and are oftentimes deprived of proper nourishment. We do trust that God's children will make this a matter of earnest prayer that funds will be forthcoming, so that the privations and hardships that have been the lot of our earlier missionaries, and in some cases brought them to an untimely end, will not be the portion of those now on the field. When we read of missionaries sleeping under umbrellas because of leaky roofs and being compelled to live in malarial, fever-laden districts because rents are cheaper, and in crowded quarters with natives which means a constant, nervous strain, it is not surprising that they are short-lived. We trust the days of such pioneering are numbered and that no more lives will be sacrificed because of these trying conditions and circumstances.

* * *

We give heart-felt thanks to God and to our readers for their ready response to the call in the last Evangel for the mission field. The spirit of sacrifice manifested is very gratifying and we know pleasing to God. Some had the joy of practicing real self-denial for "others" and those who gave from a willing heart will have the "more blessed" of which the Apostle wrote in Acts 20:35. It is fitting and encouraging to note that the last month of 1916 is the banner month of the year with us for missionary offerings, \$873.04 having been received and given out. Praise our wonderful God! We have had the great joy of sending out in the year 1916 \$6,493.14, but we trust that next year it will reach the \$10,000 mark. For a number of years this has been our aim, and the desire of the founder of the paper, and we believe it will be realized. With the increased missionary interest and need, we are sure this can be accomplished, for with the great advance in foods and other commodities in foreign lands, it will be a necessity. May God grant to give it through His servants, that there may be no lack among those who toil and suffer and endure hardness.

* * *

Missionary Disbursements

Our missionary disbursements for the past three months (Oct., Nov. and Dec.), received through The Stone Church and The Evangel, are as follows:

Pandita Ramabai, India	\$ 268.94
For the work in Persia	167.00
Nicholas Yest, China	154.00

Miss Bertha Meyer, China	133.70
I. S. Neeley, West Africa	130.00
Miss Bernice Lee, India	115.00
George M. Kelley, for China	111.00
B. S. Moore, Japan	110.00
Wm. H. Johnson, West Africa	97.50
Miss Carrie Anderson, China	80.00
Miss Margaret Clark, India	75.00
Harry Bowley, West Africa	65.00
Mrs. Julia Richardson, Congo	60.65
Miss Edith Baugh, India	60.00
Mrs. E. A. Bernauer, Japan	60.00
E. Juergenson, Japan	55.00
B. A. Schoeneich, Central America	52.80
Miss Alma E. Doering, for the Congo	51.50
L. M. Anglin, China	45.00
Paul Van Valen, India	41.00
Mrs. Lillian Denney, India	40.00
Wm. K. Norton, India	40.00
Miss C. B. Herron, India	40.00
Mrs. Mary Chapman, India	35.00
Mrs. Adele Harrison, China	35.00
J. M. Perkins, West Africa	30.00
Lloyd Creamer, China	30.00
W. S. Norwood, India	30.00
C. W. Longstreth, Africa	25.00
Miss Olive Maw, China	25.00
Robert Cook, India	25.00
Miss Sarah Kugler, China, for native worker	24.00
Miss Sarah Kugler	8.00
Mrs. P. R. Rushin, China	22.00
Adolph Wieneke, China	20.70
Miss M. E. Gerber, Armenia	20.00
Chas. Chawner, Africa	20.00
Miss Margaret Piper, Japan	20.00
Mrs. Hattie B. Hammond, China	20.00
H. L. Lawler, China	20.00
Robert C. Halliday, Central America	15.00
Miss Lillian Trasher, Egypt	15.00
Miss Ethel Bailey, for China	10.10
Miss Josephine Cobb, China	10.00
Miss Mary Milk, Rescue work	10.00
George E. Hanson, China	10.00
Frank Moll, B. E. Africa	10.00
W. Dugmore, South Africa	10.00
Mrs. Lydia Brelsford, for Egypt	7.00
Miss Jennie Kirkland, India	5.00
Joseph Lewek, Jewish work	2.00
August Juillerat, for Egypt	2.00
Miss Mattie Ledbetter, for China	2.00

\$2,570.89

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We have just had our missionary books audited for the year 1916, and give herewith the following report of the auditor:

"I have examined the missionary accounts of The Evangel Publishing House (Anna C. Reiff) and find them correct.

(Mrs.) H. W. Mitchell.

Findlay Convention

In the leading of the Lord we attended the Convention held in Findlay, Ohio, Dec. 1-10, 1916, at the Bible and Missionary Training School, under the principalship of Mrs. Etta Wurmser. A number of hungry hearts came

together from Ohio and different states for a feast with the Lord. Those whom God used in the Convention were, Frank J. Casley, Turtle Creek, Pa., Miss Mattie Perry, Elhanan, N. C., Paul Bucher, Bucyrus, Ohio, Mrs. Lydia M. Piper, Chicago Ill. Mr. and Mrs. Stroh, Stormville, N. Y. and Mr. and Mrs. James Harvey, returned missionaries from India, together with the Principal and teachers of the School.

It was a blessed time of refreshing both to the students and those who came from a distance. The evening meetings were held in the African M. E. Church, several blocks from the School, and were most inspiring. The pastor of the church, who some years ago was strongly opposed to Pentecost, attended the meetings and earnestly sought the baptism in the Holy Spirit. It was very touching to see his deep hunger for God, and the power of the Spirit rested upon him a number of times. On the last Sunday of the Convention all the meetings were held in the church at his invitation, and at the opening of the morning service he came to the platform to read the Word but was too overcome to read. The Spirit came upon him and prostrated him. When the meetings closed he said wistfully, "Oh can't you stay another week?"

The last Sunday afternoon was given up to those who were going forth to the field. There

were recruits for China, Africa and India, ten or twelve who were ready to carry the Gospel to the regions beyond. Three or four are expecting to go to the field very soon, perhaps this month, and others are ready, awaiting open doors.

We would recommend this Bible and Missionary Training School to young men and women who are called to work for God and need training. The students receive not only good, Bible instruction but are taught in a practical way how to trust God. It is very essential for Pentecostal missionaries who are contemplating going to the foreign field, that they have some training along faith lines in the homeland. The serious problems that have to be faced are all too many without plunging the new missionary into this untried path. If this lesson can be learned here it will be invaluable, and the new recruit saved many a heartache. The principal of this school knows how to help the students along this line, having fought many faith battles in connection with the work which has been entrusted to her. A rehearsal of God's leadings and dealings with her will appear on another page of this issue. Other talks given at the Convention will appear in a later number of The Evangel.

The Two Classes of People who Pray How to Gather the Spoils

Hardy W. Mitchell, 764 Oakwood Boul., in The Stone Church, Dec. 24, 1916



HERE are two classes of people today who pray. One is, those who count it a privilege to pray. Do you feel it is a privilege to get alone with God and lift your heart in prayer to Him? Those who count it a privilege pray often; they do not get weary in prayer; they do not just get down on their knees and pray a minute or two and then get up and go on with their duties, but they feel it is a privilege to wait on God. Do you ever become impatient when you get down to wait on God? If you don't just feel His presence your mind wanders and you say "I haven't much time to wait on the Lord," so up you get and go about your daily routine. Friends, it is a privilege to pray, to wait on God until He renews us in our spirit. The people who count it a privilege to pray, pray often; they wait on God by the hour.

Then there is another class who pray only

when they are driven to it, and there are a great many people today who are driven to prayer. God permits trouble and trials to come that drive them to their knees. They become desperate and feel they must have the help that man cannot give. There are many sinners today who deny God in their actions and in their conversation, but let them get in desperate trouble and see how quickly they will call upon God. Some will even deny the existence of a God, but let trouble come and they are very quick to pray. It is a good thing to be compelled to pray; the earnestness of some who do not profess much will oftentimes put us to shame and the earnest prayer in which they pour out their heart and soul to God will generally be effectual.

In II Chronicles twentieth chapter, Jehoshaphat, the king of Judah, went to God in prayer. He prayed because he felt he had to have help. In the third verse we read, "And Jehoshaphat feared, and set himself to seek the Lord." You know when people get into trouble a fear comes

into their hearts; they do not just know what is going to happen or how things will terminate, and their only resource is to get down and cry to God. These people were surrounded by a great multitude of their enemies; they were shut in on every side and had to have God's help. They were driven to prayer. They were in fear and had a great need. Ah, He is near to those who call upon Him! They not only prayed but Jehoshaphat proclaimed a fast throughout all Judah. And the people gathered themselves together to ask help of the Lord. "And Jehoshaphat stood in the congregation of Judah and prayed, O Lord God of our fathers, art not thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee?" Is that the kind of a God we are praying to? It is a good thing when we pray, to realize what a great God we are praying to. He is not a god of wood or stone. He is not a god that is mortal, but He is a God of power and might, and these people recognized this. You remember the early church recognized this in their prayer. When they were being persecuted and prayed for boldness, they went down before Him and reminded Him of the greatest thing He had done, "O God who hast made the heavens and the earth, the sea and all that is therein," and then prayed that He might stretch forth His hand of might and power and show signs and wonders. That is the God we are praying to, and He who did these great things can do the miraculous for us. I read yesterday that God's eye runs to and fro throughout the whole earth. What for? "That He might show Himself strong in behalf of those whose hearts are perfect toward Him." God is ready to work, He is willing to work. He is looking upon us with a great desire to show His power and His might. Can you realize that?

Sometimes we are tempted to feel that God has forgotten us and lost all interest in His work, and it doesn't seem we ourselves have the interest in it we should have, but God's eyes are looking throughout the whole earth trying to find a person and a people whose hearts are perfect toward Him; whose hearts are free from all selfishness, from all sin; free from all pride, from all desire to be honored and exalted; who desire that He alone shall have all the glory. God is looking for that kind of folks, today to show His power among. Can it be that He cannot find them? Is it possible that He is disappointed in us because our hearts are not per-

fect toward Him? My constant prayer is for God to give me a perfect heart, a heart that is free from all these things that will hinder Him from showing His power in our lives. I believe He wants such hearts, not only in the pulpit but in the whole congregation. Sometimes even one person can hinder God's power and His work. I do not say He is not independent of people, as far as power is concerned He is able to work independently of all of us, and in spite of our failures and the sin that may be in some, but it seems from the history of God's people that the sin of even one man caused defeat to a whole nation, and caused them to suffer an awful humiliation. May we search ourselves before God, from the least to the greatest, that everything that would hinder Him and keep Him from showing His power among us may be taken out of our hearts, and we might pray, "Lord, we come because we are helpless, because we are a failure, and there is no victory unless your mighty hand is stretched out and your power is revealed among us." Friends, I feel today that as a church we must have God's power. Meetings become monotonous without the supernatural power of God, and I long to see my God show Himself in the miraculous. I feel to say as someone expressed it, if there is anything in my life or in my presence that might hinder God from working, I pray that He will take me out.

This king and this people recognized there was strength and might in the hand of their God; "Art not Thou our God?" I am glad when we pray we can come with assurance that we belong to Him, that we are His people, and He is interested in us because *we are* His children. Then they reminded God of what He had done, that He had driven out the inhabitants from the land before His people. It is a good thing to look back and think how wonderfully God has undertaken in the past, think of all the trying experiences, of all the close hard places you have been in and how God came to your rescue and delivered. As you contemplate God's mighty deeds and wonderful blessings you have experienced, your heart will be inspired to a greater faith. This king recalled how God had delivered and given them victory, and He is just the same today. We can do the same, and as we recount the blessings and the marvelous answers to prayer our faith will reach out for greater things. As you think of the many deliverances wrought in this church and how God answered prayer when the way was hedged about on every side, and how He blessed temporally and gave

financial aid in time of stringency, and poured out His Spirit in a marvelous manner, and wrought mightily in healing; all these and the fiery trials through which He took you on more than one occasion and gave victory should inspire us to believe for greater victories. We are prone to forget God's blessings and it is so natural for us to look at our circumstances, but God is with us and ready to help us as in the past.

Then the ninth verse contains a wonderful petition, "If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in Thy presence (for Thy name is in this house,) and cry unto thee in our affliction, then Thou wilt hear and help." When we go to prayer, whatever our need, it is good to have the Holy Ghost recall to our mind a promise from the Word of God that applies right to us. If you are in a trying experience and your soul is beset there are many promises that will apply to your case, and God is here to help you. Step out on a promise; don't wait for a feeling of victory in your soul but do as Jehoshaphat did, stand on His eternal Word. You and I cannot do a thing without God's help. Has He taught you that lesson as yet? that you are powerless like this people, who said, "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee." That is the way I feel this morning when I think of our great enemy and the many adversaries. Unless God is our help we are defeated. Some people in their testimonies would lead you to think they had the devil right under their feet but I often think of that Scripture, "Let him that thinketh he standeth take heed lest he fall." The moment you are not leaning on the Everlasting Arms you will think it is by your power and your strength that the work has been accomplished, and everybody is giving you the glory. Then look out for a fall.

I do not believe these people knew how God was going to give them the victory. I find my plans always opposite to God's and if they had any plan at all they would naturally have said, "We will take our swords and go out against them, and God will give us strength and power in defeating the enemy, but that wasn't God's way. God's way was for them not to draw the sword; that they shouldn't even go into the battle. "You shall not need to fight in this battle." God's way was to create a revolt among their enemies, and they didn't have to do a thing but sing and praise the Lord. Friends, where are we looking today for victory? It is so easy for

a church to get their eyes on a man and to think, "If we just had a certain preacher or revivalist here, what would be accomplished!" But ah! if we just had the mighty power of the Lord there is no limit to what He could do. Man is limited in his ability and qualifications, but there is no limit to God. If you are not looking to God, begin this morning, "I will lift up mine eyes to the hills," the Psalmist says, "from whence cometh my help." "My help cometh from the Lord who made heaven and earth."

As Jehoshaphat ended his prayer the Spirit came upon a man and he prophesied. That is what I want to see here, the power of the Holy Ghost to rest upon the people. We come together to worship God and if He sees fit to send His Spirit upon one to prophesy something will be sure to come out of it. But let that person try in himself to prophesy, or give a message without God's Spirit and everybody is discouraged and we feel defeated. The Spirit of God came upon this man as he stood in the congregation, and he said, "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's." If I did not realize the battle was the Lord's I would not know where to turn. The first thing God wants to rid our hearts from is fear. "Be not afraid." We are afraid of people and are afraid to obey God. Fear hinders and cripples and torments, but perfect love will crowd it out. He doesn't give us a spirit of fear but of love and power and of a sound mind. The Holy Spirit in us should free us from all fear and give us love and common sense. It doesn't matter how great the numbers are who are against us, or how much opposition we have. Don't be dismayed. Why? Because we believe in a mighty God who is able to show His salvation.

The next message the prophet gave was that they did not need to fight in that battle. What did that mean? Was He going to set them aside? There are many people who love to figure in a revival, especially preachers. They love to report what God has done through them; it gives them a reputation, and there is a demand for those who have great reports follow them, but at this time God set that whole company aside, king and all. They did not need to fight but to stand still and see the salvation of the Lord. That is not always an easy thing to do. We do not like to get still, we like to be noticed. It is strange how good people like to be noticed, and sometimes they do something that is odd and fanatical in order to attract attention.

God will bless some one in a very remarkable way, and maybe he is quite demonstrative but it is blessed because it is in the Spirit; then someone will see that that person is blessed and that people take notice of that individual, and he has an idea perhaps he could do it, and he undertakes to imitate, but it is ridiculous and repulsive; it is a stumbling block and hinders God all around. I have been in meetings where there were a number of preachers, in big campmeetings, and in one particular meeting I have in mind, a certain man always wanted to preach. He would come on the platform with his finger in his Bible and expect an opportunity to preach. No matter how spiritual a man is, or how able, he is likely to get in the flesh and there is that in the flesh that likes prominence.

I know a dear young man who had this weakness. I remember on one occasion especially, he was on the platform and had his Bible opened, and the leader of that meeting didn't throw the meeting open for whoever had the message but had asked a certain one to preach and it was really the Lord; God witnessed to many hearts as he spoke and the people felt blessed and edified and sinners were convicted. But this young man who wanted to preach was so grieved, because he hadn't the opportunity. As

soon as the other began to preach he got up and went down behind the platform, and how he did weep and cry! After the meeting some one asked what was the matter, and he said, "God didn't have His way." He was so sure God wanted him to preach instead of to sit still. It is easy for folks to want to fight in the battle, but hard to be quiet and stand still. We want to do something instead of letting God do it. My earnest cry is that we might get the victory in God's way, even though He wants some of us to sit still and never draw a sword. It is good to be in God's order. They put the singers in the front of the army and sang praises to God and their enemies began to fight and destroy themselves, so that the dead were strewn all over the battle field, and all they had to do was to go and take the spoils. God not only gave them the victory but made them more than conquerors. Our sister said the other night she was asking God what it meant to be more than conquerors, and God said it meant not only to defeat the enemy but to take the spoils. God wants us to be more than conquerors and take souls from the hands of the enemy. Let us pray earnestly, claim God's promise and trust in Him to give victory in His own way.

Chosen in the Furnace of Affliction

"You Must Go and Reap and Sow and Plant Vineyards"

Mrs. Etta Wurmser in the Findlay (Ohio) Convention, December 9, 1916



AM sure the Lord meant that I should speak to you this afternoon yet as far as speaking connectedly is concerned, I am far from it, as I have had no time to wait on Him for the message; yet I believe He will bring to my mind the things He would have me speak. I have taken the text found in I. Cor. 15:58, "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

I want first of all to tell you that the earliest remembrance I have in my life was the call of God; not that my memory is so good, for I had forgotten all about it until the Holy Ghost reminded me of it, but when the Lord began to deal with my life He brought back to me that which He said to me in my earliest days. He spoke to me as a child. As I went along, that vision and even the very words of God became more real. It seemed at the time a childish

fancy, but again and again the vision the Lord gave me then has been renewed, until today it is very nearly fulfilled in my life. I think I could not have been more than six or seven years old, when sitting before my father's big barn on the farm all alone—I suppose I was alone with God that day unless it was angels that were around me—He spoke to me. But it faded from my memory until years later, when the Holy Spirit came into my life, and then He took me back to my childhood and said, "Don't you remember that I told you these things away back there as you sat by the barn?" And then it all flashed over my memory as if it were only yesterday. I praise God that I know I am called and sent of God. I know that today better than anything else in my life, even though between the years that God first spoke to me and the time I began to move in line with Him, I made many a mistake. He overruled all for His glory. Today I can say that even though God called me there is nothing in me, and if He hadn't thrust me forth I would never be here. God had to

take me through the most terrible experiences. Our dear Sister Piper's experience made me think of mine, only hers was a sorrow of death and mine was a living sorrow. How glad I would have been if death had ended those years of crushing sorrow. Before I got into line with God, my life was a crushed one. Some one said to me, "Sister Wurmser, you seem to have lost so much of the joy that seemed to be yours in the early days of Pentecost when the Holy Ghost first came to you." So I talked to the Lord about it. I said, "Lord, I guess I am crushed until there is no more sweet fragrance in my life, no more joy in my face," and the Lord said, "Child, when I have ground you to powder you shall have reached the corners of the earth," and I said, "Anything You will, just so You are with me in it."

In those days after the Lord had first called me and He was having me in preparation, there were some things that seemed like mistakes. I do not like to call them mistakes today. I like to say to everybody there are no second causes in your life. Oh called ones! today I would say to you I believe "all things work together for good to them that love the Lord, to them that are called according to His purpose." The Lord took me through every crushing, the crushing of everything out of my life, every ambition that I had, every design and every plan that I had mapped out in the days when I didn't know the Lord; all my own, natural life crushed and gone, not to lie in the grave, but to come up to be given to another. Then the Lord began to deal with me, and in that very day of my hardest crushing when my heart was broken and my hair turning gray, my sorrow so great that there were no nights of sleep, the Lord came forth one night and took it all away. He took every bit of the sting away and blessed me once more as a child. One day was deepest sorrow and the next was joy unspeakable and full of glory. It was all done in a night, all in a few moments. In the midst of the night came an audible voice, so audible that I looked towards the place from whence it came and I saw a vapor as of smoke. Out from that vapor came the voice of the Lord, "I have chosen thee out of the furnace of affliction," and from that moment God began to deal with me, and make me ready for the work whereunto He had called me; from that moment He began to tell me what I was to do, and I did it all. He filled my soul with Himself, His own Spirit, at that time, and led me forth.

It was very strange that from the very begin-

ning people called me a woman of faith, I never had a bit in my life; I wasn't a child of faith, but from the very earliest day that the Lord led me out I began to ask Him for signs, and He gave them to me. It was most wonderful how He could give me signs. I remember very soon after He gave me this experience and led me out in joy—out of the midst of a sorrow so deep no tongue can explain and no one can tell, and as far as the natural is concerned I have never gotten over it, but He led me forth into a joy and peace and rest that was marvelous. And He told me in those days to go to a Bible School, and He led me to Nyack. I had been at that time in an art studio, but He gave me the Word of God that led me into the truth. He caused me to stand upon that naked Word as I went along, and that was all the faith I had. I was over-careful to follow Him as far as I knew, from the time He spoke to me, and I had that confidence in Him that if I was going wrong He would even thrust me into the right place by causing me to do the right thing. Today if I were to go home to glory from this place and there was a mistake in my life, I would have to say, "My God, I have followed You as far as the vision was plain, as far as Your words were plain, now what?" I'd have to say it. I'd say it to Jesus because He loves me. He said, "I have chosen thee;" then He gave me this word: "You must go and reap and sow and plant vineyards," and about four years afterwards He added, "and build thine house." And I said, "Lord, You must go before me; if I must reap, that means I must reap from what somebody else has sown, and I must sow and plant vineyards." He gave it to me in the Word also. I told Him I would put my foot down upon those leadings that were backed by the Word; I didn't know a thing about reaping or sowing, but I would follow Him.

The prophet said, "In the midst of the years revive Thy work," and about this time the Lord began to work marvelously in the world. He poured His Spirit out and sent forth laborers, and He is sending them forth today. But oh that He might have His way in this blessed Pentecostal Movement! When He came and visited His people with this Latter Rain outpouring, and men, women and children began preaching the Gospel, how blessed it was! and how sweetly God used the children! How blessed it would be if they were preaching today! But some of us older ones spoiled it; we had no spirit about it and the Lord was stopped somewhere. Men and women thrust themselves into the way

of the Lord and became the very things that God wanted out of the way. We wouldn't let the Lord have His way and we don't today, and out of this unyieldedness to God has grown all that you see today in Pentecostal circles; we find here a doctrine and there a division; men and women rushing into God's place. Many hindrances have come in in these days when God has wanted to revive His work in the midst of the years; not the work of men, not the work of women, not the work of children, but *His very own work*, and I believe if we will each one know the hope of our calling and know our places and work shoulder to shoulder, arm in arm—yea, I believe we can link one arm in the other, and fight if necessary with the other arm, and work until Jesus comes.

In the midst of this time the Lord gave me another call. It was wonderful to see how the Lord would lead me, and you dear ones at Findlay understand that God must have watered the seed and done the work or it never could have been done. Beloved, hear from God and do the thing that He directs you to do, not minding what others think or say but minding to hear His voice. If you have failed God, in Jesus' name let go of everything you have done and go and stand where Jesus put you, where you knew you were in God's will. Stand there until God in heaven starts you out, and He will unite your broken works; He will make a bridge of them and a rainbow of your tears. If you have been out of God's will, if you have lost the vision you are in a sorry plight. Where there is no vision the people perish, and to be out of God's will today is a portion of hell to any soul. You will be mourning and mourning and sorrowing and sorrowing until you get into His sweet will. Oh the joy of it! the peace of it! The long suffering is nothing. I would not give one moment of the peace that is in my life and work for all the pleasures that I wanted so much, husband, home, children, the praise of the people, the high ambitions—they are as ashes at my feet this afternoon.

The Lord told me I must go to a Bible School, but I had no money. My money was gone, my father and mother had lost all they had, and I had a little baby girl to take care of, so I asked Him for a sign, and He took me to the Word of God, "This shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof." I didn't have a dollar to take me to Nyack but

I knew I must obey, and while I didn't have any hopes of anything the Lord paid every bit of my way. He didn't leave me with any debt in that school. You can go to school if God tells you to go, and if He doesn't you had better not go. He doesn't want everybody to go to school. There is not anything that you cannot do if God is with you in it.

In the days when the latter rain was being poured out in Wales under Evan Roberts, the Lord made me very hungry for more of Himself that I might be more of a power in His hands, and I was praying that prayer, "Oh Lord, begin a revival and begin it in me." The Lord had given me some power and I had seen souls saved and sanctified, and receive the Holy Ghost by faith, and had seen some of the outcome of it in all the places where the Lord had sent me, but He had created such a hunger and thirst in my heart for Himself I cried out for Him to satisfy me. Someone had written me about the revival in Wales who had visited there and I was also reading the books, and one morning the Lord awakened me out of my sleep and it seemed as though an angel was right above me, and a voice said, "Ask ye of the Lord rain in the time of the latter rain," and I said, "Lord, I will. Send it to me, Lord, first of all," and I was only a short time waiting upon God, hardly knowing what for, only for Himself, until He visited me with a mighty outpouring of the Holy Ghost and the signs of Pentecost followed. Oh it was wonderful! I was alone in my own room, but I didn't think anything about that for I was taken up with my God, but I found I was speaking Chinese and other tongues. Oh such days! such weeks! such months I never had before in all my days! I did not know much about manifestation in those days but sometimes when I would be praying occasionally my language would be gone, but the people didn't know what was the matter; they thought I was so zealous for God I couldn't talk straight. But after awhile they began to receive the Holy Ghost until a great part of the flocks God led us to minister to, received the baptism in the Holy Ghost with signs following, and the Lord visited our churches with supernatural gifts. They were just as likely to be given to the most humble as anyone else in the world; one would have the gift of healing, another the gift of interpretation, and we would be amazed at the wisdom given. Children began to open the Scriptures and old men and old women received the Holy Ghost. Those who were the most humble and most unlikely possessed gifts

that would be used in the churches. One day I became ill. I was taken sick with a terrible headache at the base of my brain. The pain was excruciating and I felt I must call for the elders, when in came one who had a feeble mind. I didn't say a word, but no one would have called for her to pray; no one would have thought of such a thing, but would have sent for one who was supposed to have some power. She came and without a word laid her hand on the very spot, and like a flash the whole thing went and I was healed. Ah children of God we have lost the vision of what God wanted, to a certain extent!

It was at that time that God spoke to me about opening a Bible School. I didn't know how I could do it, there was no money but inside of five days He took me right through and caused me to do a thing I never would have thought of doing, and from that day to this He has been standing with me. It has been ten years since then, but God Himself gave me the word and the vision. He must do things or they will never be done; *we* will be hinderers and put something in the way.

This has been a school of faith. We just had to trust God from year to year. He goes before us and comes behind us and is in our midst. I asked God for signs about the opening of the school and He gave them. Circumstances led me to go to a hotel in Norwalk; the wife wanted to sell out, furniture and everything. School had already been opened in a private house and a few workers were sent of the Lord, but He led us there. I asked the Lord for \$200 that day and He gave it to me. The next day we went down and paid the first month's rent and the first installment on the goods, and a few other little bills and went in and took possession.

Then when we moved over here and took this place we needed two thousand dollars down and God gave it to us and then the enemy came in and said to those who had given it that it would be a failure and their money would be lost. That was several years ago and we are still here. From this place twenty-five missionaries have gone forth to the foreign fields. Nineteen will have gone in this last year if the four or five who are almost ready, go out. All of these students have had to get their own outfits, their own passage money, and have someone in the homeland who would stand back of them in prayer at least, and with some of their gifts, involving thousands of dollars. Sandusky, Nor-

walk, Berlin Heights, every place I or my workers minister, have helped these missionaries to the amount of six or seven hundred dollars a year and none of these places have ever given me more than two dollars a month in all the years we have been a school.

I have had dear students with me without money, sometimes I have had forty with me without money, and I have had to take my faith and divide it up among forty. I have suffered some terrible persecutions, but God is leading us forward to better things. Some day as we fall in line with God and with one another and as He gives us wisdom I believe we will do more effective work for Him. I have been led to form an Advisory Council in reference to the missionaries going out to the field from this school and others with whom we come in touch. I thought if we could council and pray together and co-operate our missionaries might be better provided for. There is wisdom in counsel and a sharing of the responsibility. I praise God that I have a vision that is larger than our school. When the Lord called me to be a missionary around the world He gave me a world-wide vision.

Then I want your sympathy with the School, and your prayers. I have suffered because of lack of co-operation. God made me trust Him absolutely. Money has sometimes come from the foreign field; many and many a dollar has come from India and China to feed the students in this Bible School. God Himself has done this because He said He would. Last year there was one woman whom I had never seen sent me \$120; another who had seen me once on the platform at a Convention, sent me \$125. God knows when I need the small sums and when I need the large ones. Today there is one payment on this property that I must see Him take off and then I am going to build by faith the house that the Lord said: the dormitory for the school.

I have the truest band of young people this year I ever had, and some of them are poor, not because they are profligates but because they gave up all, and because the Lord had to make them poor before He could make them rich. They have had to stand persecution, even sometimes their mothers and fathers turning against them, but it was to prove them, to see whether or not they would stand in the hard place, whether they would endure hardness as good soldiers, whether they would leave all to follow their Lord. I have stood with them in the tests and trials and helped them bear their

burdens, and it has not been an easy task. There are some people who have wanted the Bible School but when I offer them the burden they turn away; when I tell them of the sacrifice they shrink from it. I have seen God's hand on the dear missionaries who have gone forth. Maybe there were some failures but I would rather some would be failures than not to send any forth. I'd rather send out some who did not measure up to their privileges than to do nothing towards helping the regions beyond to know of Jesus. May God lay travail of soul upon us for the whole world. The field is the world, the world is the field. I care not what God does with the dear students or anyone in our flock, so long as they are in the center of His will.

TRACTS

5. **I AM THE LORD THAT HEALETH THEE**, an address teaching people how to trust God for their bodies. 16 pages.

8. **POWER OVER EVIL SPIRITS**, a tract on the casting out of demons in Jesus' name. 16 pages.

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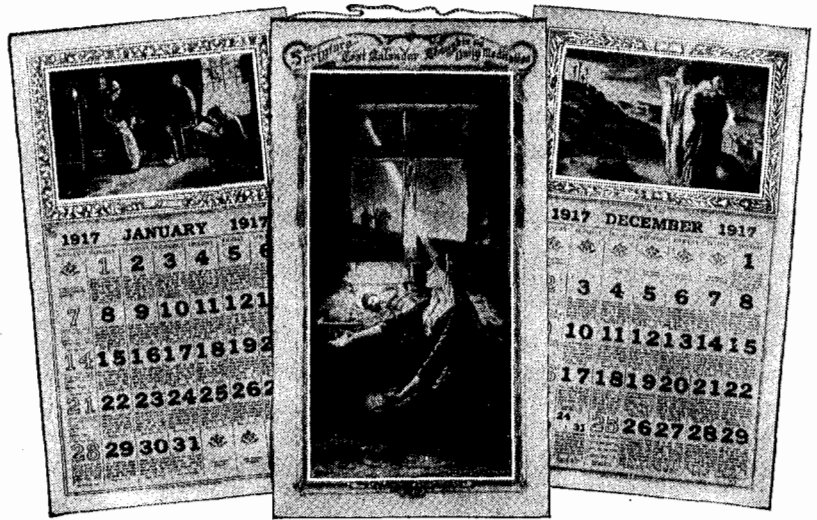
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