



The days of Heaven on the Earth

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

HASSELL - CHICAGO

Left Behind!

Some Things that will Take Place in the Great Tribulation

Mrs. Ellen M. Winter, Conneaut, Ohio.



IT WAS MIDNIGHT. And a cry rang out upon the still night air, "Look! See! The bridegroom is coming! Go out to meet Him!" There were a company of ten virgins who had been waiting long for Him, and while He tarried they had fallen asleep. (The number ten denotes worldly completion, doubtless embracing the full number of Christians, sanctified and unsanctified, who will be living on the earth at that time and believe they are ready for His coming.) When the cry aroused them they all arose and trimmed their lamps to go out to meet Him. Then five of them—one-half of the company—found their lamps were going out. (The number five denotes incompleteness, but progress. Here a small company representing a larger one—the ever increasing number of both wise and foolish virgins.) These had not taken oil in their vessels; they were satisfied with the little they had in their lamps, but now their lamps were going out and they had no oil to replenish them. In great distress they turned to the others who were wise enough to bring their vessels full of oil and besought them for some of theirs. Alas! Alas! What a scene! Fathers and mothers, husbands and wives, brothers and sisters, near and dear friends, pleading with each other for just enough of their oil to keep their lamps burning until they could go in with them and the Bridegroom to the marriage. But all in vain. Though hearts should break in refusing, refuse they must. Each of the wise had sufficient oil only for themselves. It required all they had to take them through, and besides it was something one could not give to another. It could be obtained only at one place. And had they not for a long time been entreating these foolish ones to be sure and get their vessels filled before it was too late, for no one could tell just when the Bridegroom would come? Had they not warned them over and over again what the consequences would be if they failed to do it? But some were so busy they thought they could not spend the time "waiting" for the oil to be drawn. Some thought they would attend to it later, while the most of them regarded the matter very lightly, even scoffing at the idea of waiting for any special filling of their vessels. Had they not just as

good standing in the church—indeed were they not even more popular with the preachers and the people, and had as good a record for church and all manner of philanthropic work as those who had so much to say about the oil? And, taking it all together, they thought they had about as good a show for getting through with what oil they had as those fanatical people who thought they were so wise? And had not the preachers assured them that they had all the oil that was necessary? But now! oil was the only thing that had any value; the only thing that could take them into the marriage, and the only thing that could keep them out of the Great Tribulation, now just at the door. "Go, buy for yourselves," was the only help their dearest friends could give them now. O, mercy! mercy! can it be that they can get it now? They venture everything on the attempt, if only they can go in with the others. Too late! too late! "While they were gone the Bridegroom came, and they that were ready went in with Him to the marriage."

AND THE DOOR WAS SHUT

Over and over they begged for it to be opened, but all in vain. Their only answer—"I know you not." Jesus did not say to them as He did to the "workers of iniquity," "I never knew you," but "I know you not," (present tense) without the countersign—"Filled with the Spirit."

Who is able to have the faintest conception of the awfulness of the situation? The heart breaking, sickening, paralyzing disappointment! The helpless, hopeless agony as the awful unchangeable fact was forced upon them—separated forever from loved ones, *and actually left behind in the Great Tribulation!*

"And it might have been so different," they wail. "We might have had our vessels filled with oil as well as the others if we had only—" here their cries of self-reproach were lost in the exclamations of distress from the multitudes around them, over sorrows that had only just begun. Jesus Himself declared, "In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be; and except the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom He hath chosen, He hath shortened the days." Mk. 13:19, 20.

There will be no neutral ground there. One must be out and out for the Christ, or for the Antichrist. If for the Christ, it will mean unparalleled suffering, persecution and death—with eternal life. If for the Antichrist, it will mean receiving the mark of the beast and the wrath of God. See Rev. 14:9-11. "The third angel said with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

When the foolish virgins realized that the fullness of the Spirit represented by the vessels filled with oil was the essential thing and hastened to secured it, shall we not believe they received what they so earnestly sought? And although it was too late to give them an entrance to the marriage, it was in time to strengthen and equip them to withstand the fiery darts of the dragon, the beast and the false prophet. In the 12th verse of the 14th chapter, we find some Tribulation saints. "Here is the patience (the patient endurance) of the saints. Here are they that keep the commandments of God, and the faith of Jesus," under the most awful persecution. In the next verse we find Tribulation martyrs, and hear a voice from heaven saying of them, "Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labor and their works do follow them." "Their labors"—the winning of souls to Christ in the Tribulation period; "Their works"—the redeemed souls who will follow them into glory. "When the judgments of God are abroad in the earth, the inhabitants of the world learn righteousness." Isa. 26:9.

The foolish virgins, who believed in the return of Christ and thought they were ready to meet Him were by no means the only ones so unexpectedly overtaken by the overwhelming flood. There were members of churches whose pastors had taught them that Jesus could not come for thousands of years hence, for the world must first be converted and enjoy a thousand years of universal peace and righteousness before His return. And there were others who

were taught there would be no *personal* return of the Lord in the future for He had already come in the Spirit. And how could they be looking for a coming that was so very uncertain and so far in the future, or had already taken place in the past?

Oh, the awful recriminations that were poured out upon the false teachers and hireling shepherds. But alas! The unfaithfulness of their leaders was no excuse for them. It did not take away their individual responsibility. They had the open Bible, and in it could have learned all they needed to know about the time and manner of His return. The "time"—as it was in the days of Noah and Lot. How was it in the days of Noah? The earth was filled with violence and corruption, not "peace and righteousness." How was it in the days of Lot? The sin of Sodom and Gomorrah and the cities of the plain was so great that God rained fire and brimstone from heaven and destroyed them all. (Gen. 6:5-13. Gen. 18:20; 19:2-9.) The manner of His coming—"This *same Jesus* which is taken up from you into heaven, shall *so come in like manner* as ye have seen Him go into heaven" (Acts 1:10, 11), and *not* as a disembodied spirit.

The Lord Jesus is coming as a Person, in His glorified human body. Whether the preachers preach it or not *He is coming*. Whether the people believe it or not **HE IS COMING**. Whether the people are ready to meet Him or not, **HE IS COMING**. And as sure as Jesus is coming, just so sure is the Great Tribulation coming. Every age in the past has closed with a dispensational judgment out of which God made a way for the righteous to escape. The way, and the only way, of escape from the greater one that will close this present age is *via* the Rapture. Oh, the mourning, the heart-breaking regrets among multitudes of people who will be left behind, because they would not listen to the testimony of the Word of God and His people in regard to this all-important event! The consciousness of what might have been, had they been sufficiently humble and willing to receive a knowledge of the truth that was able to save them from this awful experience, was more than human hearts could bear.

We have seen Tribulation saints and martyrs so there will be Tribulation evangelists and teachers. Among these will doubtless be the foolish virgins with their vessels full of oil; for who could do better missionary work among those desperately needy ones than they who had themselves passed through such a sorrowful ex-

perience of missing the unspeakable joy of the Rapture for the agony and horrors of the Tribulation? And thanks be unto God, as they search their Bibles in the light of their replenished lamps they see there is a way of salvation opened for them, and all others who will lay hold of it. True, it leads to the fiery furnace with its seven-fold heat, but what is that compared with everlasting destruction from the presence of the Lord? And they overcame the great dragon, that old serpent, he that is called the Devil and Satan, the deceiver of the whole world, and the accuser of the brethren—they overcame him *because of the blood of the Lamb, and because of the word of their testimony* (the Word of God). Hallelujah!

"And I saw as it were a sea of glass mingled with fire; and them that came off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass having harps of God. (The transparency of the sea of glass mingled with fire, reveals the *depths* of the love and mercy of God, and the perfection of His refining fire.) And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, O Lord God the Almighty; righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy; for all the nations shall come and worship before Thee; for Thy righteous acts have been made manifest."

THE VISION OF A VICTORIOUS MULTITUDE.

"And I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and the Lamb, arrayed in white robes and palms in their hands, and they cry with a great voice saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb. And all the angels were standing around about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces and worshipped God, saying amen; blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever, Amen." And one of the elders said, "These are they that came out of the great Tribulation, and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve Him day and night in His temple; and He that sitteth on the throne shall spread His tabernacle over them. They shall

hunger no more, neither thirst any more, neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." True, none of the saved and glorified will ever hunger or thirst any more, and God will wipe the tears from every eye, but it makes these words more impressive and precious when we realize they were spoken of this company who had overcome during these special testings when not a morsel of food or anything that would refresh or sustain life in the body could be bought without receiving the mark of the beast. Rev. 13:16, 17. What it must have been to the hearts of loving parents to know their children were, with themselves, suffering the tortures of starvation and unquenchable thirst (for the fourth angel poured out his bowl of the wrath of God upon the sun, and men were scorched with great heat. Rev. 16:8.) and still refuse to purchase deliverance at such a price. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:18. But what a price did they pay to be able to sing the song of redemption, and offer these ascriptions of praise unto God! At what a fearful cost did they wash their robes white in the blood of the Lamb in the midst of such suffering as this old world has never before known! The Inquisition of the Middle Ages pales before the modern methods and instruments of torture that demon-possessed human beings will have invented for those who will keep the commandments of God and the faith of Jesus. Here we seem to hear God say as He did of Israel of old, "In all their afflictions He was afflicted."

O, the love that would not let them go,

O, the blood that washed them white as snow,

O, the grace that brought them safely through—

Saved, saved at last!

Oh, beloved listen! The great Tribulation that closes this present age, and The Times of the Gentiles (Lu. 21:24) and ushers in Israel's restoration and the Millennial Kingdom is near—even at the door. (Lu. 21:29-31.) But before this age of grace closes will you not let Jesus wash your robes for you in His own precious blood and save you from being left behind in this time of unparalleled trial and suffering that "is to come upon the whole world to try them that dwell upon the earth?" Rev. 3:10.

"Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the

valley of decision" (or threshing, marg.) Joel 3:14. "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I

will bring distress upon men, that they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1:14-18.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

Wisdom, the great Need in Religious Work

Hardy W. Mitchell, in the Stone Church, April 29, 1917.



FOR SEVERAL WEEKS I have felt impressed with a certain passage in the Word of God. Possibly things that have come under my notice have caused me to feel the need of speaking on this subject. Not a day passes and not a service that we enter into, but what I feel impressed to pray for this certain thing, and I am sure that we all need it. The church which existed in the day in which James wrote his epistle, surely must have been in need of it, or he would not have mentioned it; so we thank God for His Word. We will read the fifth and sixth verses of the first chapter: "If any of you lack *wisdom*, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." In the first chapter of second Chronicles we read how God appeared unto Solomon and told him to ask what he would, and how he chose wisdom, and because he had chosen wisely, knowledge and riches were also given, and the promise that there should be none like unto him. There is nothing needed so much today as wisdom, especially in religious work. We lack wisdom in dealing with people about their souls; we need wisdom in the altar work, instructing people and praying for them. We lack wisdom in giving our testimony, in speaking forth the right word. I would not say this to put anyone in bondage; God forbid, but my heart's desire is to impress upon you the need of praying as Solomon prayed, "Lord, give me wisdom."

There are many things we pray for and many things we feel the need of—we often pray for the gifts to be manifested in our midst, and in God's people, but above all I feel we need wisdom to know how to use the gifts when God gives them to us, that we do not dishonor God and bring disgrace upon His work. Sometimes I feel we are like the people Paul wrote of in

Romans, when he said they were filled with zeal but not according to knowledge.

The coming of the Holy Ghost into our lives seems to bring an indument of power, and thank God for the power; we need it. It is the power in us that causes us to act for God; it is the power in us that causes us to go out and work for God, but we need with the coming of the Holy Ghost and fire, wisdom to know how to use the power that God imparts to our lives, that we may draw men to God, and not drive them away or cause them to stumble at anything we say or do.

Most men in Solomon's place would have asked God for great riches and honor, for all the people to become subject to him and revere him; he might have asked for the love of his enemies, and selfishly, for long life for himself, but he was unselfish in his praying, and I believe God will answer us more quickly when we become emptied of self, and ask, not for something in our own life or that we might be lifted up, but ask for that which will be a blessing to all the people who are around us, to those to whom we are ministering. Oh how selfish we are at times in our praying! We say, "Lord, fill me with the Holy Ghost," and the motive for that prayer is a desire for blessing for ourselves, and we lose sight of the object for which God promised it. The Holy Ghost was sent that we might go out and be witnesses for Him and lead souls to Jesus. How often, when God wonderfully and beautifully pours out His Spirit, instead of going out and being a witness for Him, many keep the blessing all within themselves, and we never hear very much from them.

Now Solomon felt the need of having wisdom, because there was on his heart the responsibility of judging aright among those people over whom he was king. "Lord, give me this wisdom, that I may know how to judge; how to go out and how to come in." Do you ever feel the need of praying for wisdom to

guide you in talking to your neighbor, or your friend? or how to speak to a soul in the congregation with whom you know the Spirit is striving? Do you know the enemy will use the least little word out of God's will, and makes it seem like a mountain between that soul and God? A great deal depends in the spirit in which you approach a soul. Some people naturally have a harsh spirit; they do not mean to be harsh, but they are naturally brusque, God can melt our hearts when we are dealing with eternal things, and give us a sweet, humble spirit that will draw instead of repel. I have seen people with whom God was striving, driven away because some one, though earnest in his effort to lead that soul to Christ, went in the wrong spirit. They went in a reproving spirit and with the motive to awaken souls when as a result it only drove them away. Think of it! Immortal souls; souls that shall live forever; souls that shall stand in the judgment! Shall it be that some child of God will be blamed because he didn't use wisdom in dealing with them?

Parents lack wisdom in dealing with their children in the home. The children are unconverted, blinded to spiritual things, and naturally their very words would grieve God's Spirit within them, and yet if the parents do not have wisdom in dealing with the children, they drive them away from God. Some Christians continually harp on religion and religious subjects until the unconverted husband or wife becomes disgusted and will not stay around anyone who believes in Christ. I have had husbands shun me in their homes because they knew I was a preacher. Their wives had talked so much that I had no opportunity of leading them to Jesus. Some one through lack of wisdom disgusted them with religion.

Again, you need wisdom in working at the altar. Many times I have been compelled to speak to souls when it was a real cross, because they were not using wisdom in working at the altar, in instructing people how to seek God; and yet those very workers were earnest and thought they were working for God. But they never sought God's help in dealing at the altar. There are hardly two souls whom you will lead to God in the same way, and you cannot use the same method in dealing with them. God, who alone knows the feelings of the heart, is able to impart to you the wisdom in dealing with a soul. For example; you have been saved in a certain way. Maybe you were just broken up, the burden was so great upon your heart. You knelt there and cried to God, and God

broke your heart; you wept and cried, and forgot about everybody and everything else. God answered prayer, lifted the burden and saved your soul; caused you to rejoice and you felt how good it was to be saved. You felt so free and raised your hands and praised the Lord. Then you got the idea that everybody had to be saved like you were, and you go to a soul who is self-conscious and undemonstrative, and though the conviction may be just as deep as yours, you do not think he is getting saved unless he weeps, but with all his conviction, he cannot weep. You say, "Brother, you have to weep or you cannot get to God. That is the way I got saved." He prayed quietly and yet his prayer was just as earnest as yours, but you had no faith because he didn't go through like God took you through. He says, "I believe I am saved, the burden is lifted," but you have a doubt in your heart. Why are you doubting that man's experience? "Oh," you say, "he doesn't manifest the penitent spirit; he doesn't show any joy, he doesn't clap his hands or praise the Lord," and thus you talk to the one next to you. Friends, I love to see people broken with conviction; I love to see them pray and call on God, but if there are those who do not shout when they get through, I shall not be one to question their salvation. It is not emotionalism that saves us, and God doesn't look on the outward expression, but on the heart.

The same is true with people seeking their baptism. You get through in a certain way, and you think everybody else ought to get the baptism in the same way, but in the Acts of the Apostles there are three ways mentioned by which people received the Holy Ghost, and they are all different. That should be a lesson to us in helping people through into their baptism. In Acts 2, they were all with one accord praising God continually, and in prayer, and the Holy Spirit fell on all of them. There weren't any altar workers or anyone to instruct them, but they were all filled with the Holy Ghost and spake in other tongues as the Spirit gave utterance. Then in the tenth chapter of Acts, the Holy Ghost fell on the Gentiles while Peter was preaching, and if Peter would have been like some of our good folks he might have doubted their experience because they were not down, calling on the Lord. They were not in prayer, but just sitting there with open hearts believing God's message; and God opened the heavens and poured out His Spirit and they were all baptized.

In the nineteenth chapter of Acts you will find when Paul was at Ephesus he laid his hands on the disciples and prayed for them, and they received the Holy Ghost, and at Samaria, Peter and John laid their hands on the converts from Philip's meeting, and they received the Holy Ghost. In one instance they were praising God, in another, listening, and in another they had hands laid upon them. God is not limited to any certain rule. You got through possibly with some around you at the altar praising God, and the more you praised Him it seemed the higher you were lifted up, until you lost sight of everything, and the Holy Spirit came in, and when you came to yourself you were speaking in other tongues. Then you find others when they seek the baptism, upon whom the Holy Ghost lays a burden of prayer, and they have no desire to praise the Lord until they have prayed through and touched the Lord. Then the praise rises spontaneously. "Oh," you say, "we are exhorted to offer the sacrifice of praise." From the time I was converted to this day it has never been a hardship to me to praise the Lord, because He is worthy. If the meaning of sacrifice is anything, it is a free offering, and you give it to God gladly.

Then we find some will try to help a soul through to his baptism by having him concentrate his mind on a certain word or phrase, like "glory" or "praise the Lord", but there is danger there. It is all right to speak out the glory and the praise from your heart, but do not get the idea that mechanically speaking a phrase will give you the baptism in the Holy Ghost. It is concentrating the mind on Jesus; He is the Baptizer, and workers at the altar cannot do it. We can encourage the one who is seeking, by earnest prayer and by holding on in faith, but it is the Lord who pours out the Holy Spirit from heaven upon the trusting soul who obeys Him. He will give them an experience which they will not be tempted to doubt in a week or two.

Oh, the need of wisdom in helping people to seek God! There is never a time when I go amongst the congregation to deal with a soul but what I ask God for wisdom that I may say the right thing, and I can see the result. God gives the right word to convict right then and there, and if they do not respond I have delivered my soul. There is never a sick person in need of healing, but what the same prayer is on my lips, that I may rightly instruct the person how to receive healing. There is never a time in which I stand before God and the

people with a message, but what the same prayer is in my heart, and God never fails to honor His Word, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not."

Now James describes this wisdom that God gives. You know there are different kinds of wisdom. There is the wisdom of the world which is foolishness with God. The wise of this world are fools in the sight of God, but the wisdom that is from above is first pure; if you have God's true wisdom, every motive is pure, every desire is pure, every thought is pure. Oh that we might be filled as was Stephen and those men of old with the Holy Ghost and wisdom! If you are possessed with a thought that is not pure, and a motive that is not clean, in connection with anyone whether in the church or out of it, you are not possessed with God's wisdom. The wisdom that is from above is first pure, then peaceable. Any person who disturbs the peace, the harmony, and the unity and love of God's people, is not guided by heavenly wisdom; and if people are all at strife among themselves and bitter feelings are created, God can send a man or woman filled with His wisdom and it won't be long until he will be able to restore peace and harmony. Then if you have God's wisdom you will have a gentle spirit; you will not be unruly and say, "God is leading me and I will not listen to you." That is the spirit of anarchy, but this wisdom that God gives is *easily entreated*. What does that mean? If I have a conviction that God wants me to do a certain thing, and believe I am led by God's Spirit, and another of God's servants comes up and says, "Brother, are you sure about this? Have you tested this on your knees?" and I manifest a spirit that I do not want advice, but tell the brother to go his way and I will go mine, you can put that down as being the wisdom of this world, low, sensual, devilish. The wisdom of God in a man's heart never causes him to be selfish or independent of the wishes and desires of other people, but makes him subject to another, having the spirit of humility, easy to be entreated, full of mercy, willing to bear and forebear, and full of good fruits; without partiality—you won't have your selected few. "Oh," you say, "if you were not partial you would think as much of someone else's wife as you do of your own." That isn't the thought at all, but you will not say you love one and have such sweet fellowship, but another person you hate. James speaks again of being partial; you see a man coming in clad in good-

ly apparel, and you say, "Come up here and take this seat," and to a beggar you say "Sit down by the door." Are you not partial? True wisdom is without partiality and without hypocrisy. Do you feel the need of wisdom? It is one thing to be convicted of it and another thing to ask for it in faith. If we say, "Lord, I need this wisdom for Thy glory, that I may be more useful in Thy service; that I may not be a stumbling block to people, but know how to lead them to Thee," and come to Him in

faith, He will give to all men liberally. He doesn't just drop a little common sense into your mind but He will give you wisdom at which people will marvel. You know how they marvelled at Jesus at the age of twelve. May God make it the prayer of the church, of the workers, of the ministers that occupy the pulpit. May He cause His people to feel the need of it and ask for it, and then as God gives it to us He will add to it those gifts and blessings of which the church is so much in need

Healed of Consumption when Dying

A. H. Regier, Elbing, Kansas.



ILL our Lord heal the sick today as He did when He walked this earth? is a question that rises in many believers' hearts. Hebrews 13:8 and many other passages answer this question. Beloved, it is not what you and I think of a certain truth that makes it real, but what the Word of God says about it. The Word of God standeth forever, and if we believe and obey it, then the truth is made real in our lives.

Heb. 13:8 says, "Jesus Christ, the same yesterday, today and forever." To the glory of God I want to give testimony to the way the dear Lord has led us and manifested His hand in our midst, especially in the matter of healing.

When I was about sixteen years of age, the Lord sent into our locality some of His dear children who preached the Gospel in greater fulness than we had been accustomed to hearing, and at the same time brought us light on the healing of the body through prayer. Many of us became converted at this time and were led of the Holy Spirit into the light and truth. Much could be said of how the Lord led us in these early days, but I will confine my testimony to healing. At this time I saw healing in the Word only in answer to prayer, but later on I saw it was in the atoning blood of Jesus. I walked in the light as it came to me, and a few years later, being called into the ministry, I was very zealous to lead souls to Christ, and though I had little power in my life and not much manifestation of the Holy Spirit's presence, yet God used me to some extent.

One day as I was running a threshing-engine in a field, a man came running to me and said, "My wife has been at the hospital for about a month, and I fear she will die unsaved. Can you help her?" The doctor had said she had either a cancer or a tumor in the stomach. On

the following Sunday morning I went to the hospital to see her, hoping and trusting that I might lead her to Christ. I did not know how to help her and but little was accomplished, but in this suffering condition she left the hospital, and I went to see her in her home. I prayed with her and told her if she would get right with God the Lord would heal her body, for I knew the Word promised healing. The Lord saved her soul, and at the same time healed her body. This was the first soul I ever led to God. It was so beyond my expectation that she should be healed that I was filled with joy and praises to Him, and felt that if God would answer prayer to that extent I would launch out into His service and carry the Gospel to the lost and suffering, so I consecrated myself to Him.

A brother who had been conducting meetings in a school-house in the neighborhood asked me to assist him in some evangelistic meetings in Oklahoma, which I gladly did. This was in 1904. Some were saved on this trip, and while we testified to healing as well as salvation, we do not remember of anyone receiving healing for the body. It was about this time that added light came to us. We saw that divine healing was not only in answer to prayer, but through the atoning blood of Jesus; purchased for us just as redemption from sin. This made it more real to us, and we soon had to go through a trial in which we ourselves had to prove what we had preached to others. The enemy tried his best to bring us into the grave and silence our testimony forever, but all glory to Jesus, the forces of the devil were overthrown.

I first became sick with a cold on my lungs; then la grippe and pleurisy followed. After this I undertook to do some printing in a closed room in Cleveland, Ohio, and my lungs grew weaker and more painful until they were com-

pletely closed up. My health began to fail rapidly and we left Cleveland and returned to Kansas. Two physicians examined my lungs and both said that they were closed up and that I was suffering with tuberculosis. They suggested drugs, which I did not use, but looked alone to the Lord for my healing. Some of the brethren prayed for and anointed me, and the Lord heard and answered. This was in June, 1905. I began to improve slowly, and continued to build up for some months until I was able to work again.

One day I went to town to get a load of sand and became overheated. In this condition I took an ice-cold drink and was thrown into a relapse. In a few hours I was very low and became weaker and weaker until I had all the symptoms of consumption. Again believers gathered at my bedside and called on the Lord for my healing; again I was anointed in accordance with James 5:14, 15, and committed to God for healing. Much prayer was offered in my behalf, and the Holy Spirit revealed to at least three of the brethren of our congregation that I would again be healed, although naturally I was becoming weaker every day. To one brother the Holy Spirit said plainly, "With man it is impossible, but not with God." Another brother received a direct message from the Lord as he entered our home that I would be healed, but those were days of great testing for us. We searched our lives for anything that might hinder and removed what we thought might stand in the way, and every day found my strength waning and my life fast ebbing away. It was a time of sore trial to us. Many had heard my testimony in the meetings and knew that I believed in healing and expected me to prove it, and yet here I lay at the very gates of death. For about ten days I was in the very last stages of the disease, breathing forty times in one minute, my pulse 120, constant fever, yet perspiring greatly, and coughing continually. I was compelled to sit up, as I could not breathe when lying down. Sometimes I was delirious, although aware of my condition. Friends called on me thinking it was the last time they would see me alive, as they expected I would soon pass away. The thought of dying was a sad one to me. I had just started in evangelistic work in which I delighted, and I knew my labors were not finished. I also realized I had not reached the spiritual standard the Lord had for me, and saw from the Word of God, though not plainly at this time, that my calling was far

higher than that to which I had attained, and that there was a life for me hid with Christ in God of which I had just touched the edge. Although not fully understanding all there was for me, yet I had a deep desire for redemption from indwelling sin and an outpouring of the Holy Spirit upon my life, and I asked the Lord for a longer lease of life. I reached the place where I learned what it meant to be so weak that I could no more pray for myself, and at this time the prayers and faith of others were immeasurably sweet to me. My own faith failed utterly because of sheer weakness, but on the morning of the 24th of September, 1905, the Lord unexpectedly touched my body with His healing hand. Praise God, the work was done! My lungs loosened up, breathing became easy and I could lie down and rest quietly. My appetite returned at once and I could eat and digest my food without any difficulty. It was a definite and complete healing from the Lord. Oh, what a change! All glory to Jesus for the healing power that is in His precious blood!

I soon recovered strength and improved rapidly, and in ten days I was able to go to a meeting and deliver a message that God had laid on my heart.

Shortly after my miraculous healing, the brother with whom I had labored in the Gospel was struck by a very severe cancer on his lip. When this affliction was at its height, he too was healed by the Lord after having been anointed. Jesus is so good to us and hears the cry of His little ones, so let us not be afraid to trust Him. He heals the sick today, not simply because the saints are praying for them, but because He loves them and because He shed His blood for their healing as well as for their salvation. Redemption in the blood is complete for spirit, soul and body. I praise the Lord that since my healing we have been permitted to witness many, many others delivered from incurable diseases. It is precious to know that Christ left us a message of healing that we might carry to suffering and afflicted ones, and as we obey Him and go forth in His name He will honor His Word and give deliverance to those who trust Him.

A Campmeeting will be held at Petoskey, Mich., in Mrs. Knecht's woods, July 1-Aug. 15. All workers and evangelists will be entertained free of charge. Plan to take your vacation at this time. For information write F. W. Jewell, 440 Michigan Ave., Petoskey, Mich.

The Sick Healed at Blytheville, Arkansas

How to Conduct a Successful Revival

John B. Huffman, Sikeston, Mo.



DURING the first part of October, the writer in company with helpers in singing and altar work, finally found a place in a secluded spot in the Chickasawba section, Blytheville, Arkansas, to erect his tent, after real estate agencies and individuals had refused even to rent a lot for the meeting, because of prejudice against Pentecostal people and having heard all kinds of untrue stories. Something like a half dozen Pentecostal ministers had passed up this place, having endeavored at various times to obtain a foothold for a meeting, but became discouraged and gave up the fight.

When we started the meeting we did not know of any of our people in the town, but afterwards learned of two families. We promised the Lord if He would work there and give us the victory, we would be willing to bear all things, and He tested and tried our faith in various ways, which we knew was for our good. Our tent being a very old one was torn three times in gales; our persecutors attempted to cut it, to dynamite us, and hurl against us various accusations of the devil, but we stood steadfast on the Solid Rock, knowing that when the enemy came in like a flood the Lord would raise up a standard against him. In less than a month the Lord had saved a few and baptized some in the Holy Ghost, after which, the weather becoming too cool for a tent, we rented an old shack, which was formerly used for a store building. In a little over four months' time the Lord saved one hundred and ten souls and baptized about seventy-five in the Holy Ghost, among them some good, strong workers, a few of whom will, we believe, give good account of themselves in the world's broad field of battle. Nearly one-half of the members of the Second Baptist Church came and received the Holy Ghost, most of which, however, had first to get saved, being very carnally minded and mixed up with the world and worldly things. A few in the Methodist, Christian and First Baptist Church, etc., sought for and obtained their Pentecost, and we now have in point of numbers the third largest church in Blytheville and vicinity, directly and indirectly connected with us.

When we made an effort to purchase lots on which to build, the devil's agents knocked us out of two different offers, but the Lord wanted

us to have the best, and so He placed us right on Main Street, which has concrete walks on each side of the street. The two lots alone cost us \$600 and we are building there a nice frame church, 40x60, which will be completed in about two weeks. Praise God the Lord will work anywhere if the evangelists are willing to pay the price for a successful meeting. We would not be afraid to go anywhere the Lord sends, and we are sure too that He would work.

Some very remarkable healings were accomplished by the Lord in the city of Blytheville. A sister was healed of a very aggravated case of tonsilitis and laryngitis, after she was almost past swallowing and breathing, her mouth and throat being badly ulcerated. A lady who had injured herself severely by a fall, and so affected her spine, hip and back that she was unable to walk, after being in bed a day or two, induced her son and nephew to assist her to church. She was not then in Pentecost and didn't know much about divine healing. She was not able to sit up without assistance, leaning against her sister as we prayed for her. When we commanded her to arise and walk in the name of Jesus, she did so, shouting and praising God, even leaping along the platform, before the eyes of all. She walked home without an ache or a pain, and her husband who was on the verge of infidelity, asked her who brought her home, and would scarce believe that she was well. He was afterwards saved.

Brother Isbell was stricken with muscular rheumatism, also another affliction. He had walked with crutches but was later confined to his bed. We prayed for him, rebuked the demon, and in a few minutes he was walking the same as ever, having discarded the crutches. He is now working every day.

A lady was healed in ten minutes of lockjaw. Another, who was suffering with female trouble, was seized with violent cramping spells, so that when we reached her she was unconscious. Her body was stiff, she could not move a limb or muscle; the death symptoms were upon her, her tongue was drawn back in the roof of her mouth, and only by her pulse and her heart could we discern that life was still in her body. We rebuked the demon in the name of Jesus, and in a few minutes she opened her eyes and had perfect use of her body. We commanded

her to arise in Jesus' name and she did so, shouting the praises of God for a half hour. She is now as well as ever in her life. She had a spell not half as severe as this, according to her relatives, and the best physicians that could be gotten, were not able to get her up for several days. Jesus can heal while the doctor writes the perscription.

We were called to Dell, Arkansas, ten miles away by special messenger. When we arrived at the home of a sick sister we found her unconscious, her eyes set, and she was gasping for breath just like one dying. She was as near death as anyone could be without passing away. The saints in that section had been praying for her incessantly for three or four hours without any relief. The day was cold, and after warming for a few minutes we saw that something had to be done soon or life would be extinct in a few hours at least. The saints joined us in prayer and we rebuked the death demon and cast him out. It took just fifteen minutes for the sister to regain consciousness and open her eyes to the world. In another three minutes she was completely healed and up rejoicing, without an ache or a pain. She had been sick for nearly a week. When she became conscious, she said that everything had changed; she did not recognize the house as her own and it seemed she had been away for a long time.

A lady who had rheumatism and partial paralysis in one arm so that she could not move it, was prayed for and instantly healed, being able to throw her arm backward and forward as one who had never been afflicted. Several were healed of pneumonia, one of appendicitis.

These are only a few of the healings granted by our Lord in Blytheville and vicinity. Jesus will confirm His Word everywhere with signs and wonders following if we will meet the conditions, live close enough to Him, ask for enough power to cast out devils and pray the effectual prayer of faith.

So many of our evangelists are not having the successful meetings they ought to have, and when they make almost a failure they usually assign a dozen or more excuses. We know that these are the last days before His Coming, but Jesus is also the same yesterday, today and forever, and He is able to heal and baptize souls now just as He did when the Pentecostal fires first commenced burning. The main cause of failure in conducting meetings is that God's servants are too easily discouraged. They are not willing to hold on until victory is perched upon their banner, and above all, are not willing to

pay the price of success. If a man succeeds honestly in business today, without capital, he must pay the price by working hard putting in extra hours, and practicing rigid economy. When one really gets saved and cleaned up from all sin, he must pay the price for it. Heaven is the greatest place that man can think of, and in order to purchase a ticket to the pearly gates, we must pay the price. We must also be willing to make the necessary sacrifices in order to get the baptism of the Holy Ghost with the speaking in other tongues as in Acts 2:4. When we hold a meeting to get souls saved and baptized, we must be willing to pay the price of helping to redeem these lost ones from hell. There may be many persecutions, there are self-denials to be practiced; we may be at first afflicted, tormented, tested by the Lord on every hand to try our faith, but we must remember that "the trial of our faith worketh patience," and "let patience have her perfect work, that she may be perfect and entire, wanting nothing." Singing and preaching in a revival will accomplish very little unless we fast and pray much. If our evangelists are willing to go to a new field where Pentecost has not been preached, and willing to live on one meal a day if necessary, pray from four to six hours a day and fast often, they can and will, *without fail*, have a successful revival. But if they are not willing to pay this price there is no use to go out. If you are not willing to pay the price and have only small results, don't set up a lot of excuses for failure but place the blame where it belongs—not willing to pay the price.

One reason why evangelists fail to get souls to God when they hold a meeting in some established assembly, is that many of them do most of their preaching to the saints, and let perishing souls sink beneath the waves of sin. It is true that sometimes saints need to get rightly lined up and in unity, but love and reason will do more than a sword and a hammer.

We must make sacrifices for God. If I had continued my printing office in 1916 as editor and proprietor of *The Sikeston Herald*, I could have made \$1,000 clear of all expenses last year alone, but I count the dear souls who have been redeemed of more value than all the gold that has ever been coined. I still retain the pastorate of the Blytheville (Ark.) Assembly, but claim Sikeston, Mo., as my home and headquarters, although we are here only a few weeks in the year. I expect to be on the evangelistic field most of the time this year (D. V.), as I want to establish Pentecostal churches in various places in 1917. May the Lord bless the Pentecostal army everywhere.

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Notes

Thirst for the Word in Russia

GOD continually overrules wickedness and makes the wrath of man to praise Him. Russia banished that man of God, Pastor Fetter, for preaching the Gospel, and while he was destined for a Siberian grave, the prayers of the faithful were answered and the sentence was commuted on condition that he leave the country. He came to the United States and awakened the Christian people to the great need of sending the Gospel to the war prisoners, and through his efforts America has an opportunity of giving the Gospel for the first time to hundreds of thousands of Russian soldiers. A noted writer says, "Is it not one of the thrilling romances of this war as well as an uncovering of the hand of God—this plan to get the Gospel to those hundreds of thousands of Russian prisoners, so that in place of one exile returning to Russia God can send hundreds of thousands of men with transformed lives and a new knowledge of the living Christ to scatter the seed in many places."

The war prisoners, both Russian and German, are most eager for Testaments and Bibles. Many have been in prison for nearly two years, in which time they have heard nothing from their families, and in their suffering they reach out for God's Word like hungry wolves. A colporteur says, "I was literally overwhelmed in the barracks; everybody wanted to get a Bible

or a New Testament." Pastor Fetter says, "Around the Book of God they are all brethren, made members of one family through the cross of Christ." A Russian prisoner with his Bible in hand and pointing his finger upward, very touchingly said to one of the workers, "There, no Russians, no Germans, no French—all brothers, no war and death and blood. We shall see each other in heaven again."

The Russians are a very religious people, and now that freedom has been declared, the hour has struck for the entrance of the Gospel. It is said that nearly a hundred million of the Russian peasants are still almost illiterate, but they have an unsatisfied craving after God, and the time for evangelization was never more opportune. "The plowshare of war and destitution has made deep furrows in the souls of hundreds and thousands of men and women. The very children who have been born during such times must have been born with their faces Godward." With an open door and such productive soil, if the church had her evangelizers, could she not be almost instrumental in bringing about the fulfillment of that prophecy "a nation shall be born in a day"?

* * *

With the prohibition of vodka in Russia came a great thirst for the Word of God. They have never read so much of the Bible as within the past two years. Even the government has become interested in its distribution, members of the Court being among the first to order copies from the British and Foreign Bible Society for distribution among the troops.

* * *

"Next Year in Jerusalem"

SIX million Jews in Russia, one-half the Jews of the world, are today rejoicing in their freedom.

The faces of the Jews everywhere are set toward Palestine. They are saying over their Passover table, "Next year in the land of Israel;" "Next year in Jerusalem," and are bending every energy for national unity and fellowship.

But the Jews in Palestine have just undergone a new persecution. The 8,000 in Java were compelled by the Turks to leave their homes, not even being allowed means of transportation or to take any provisions or belongings with them. Three thousand Jews were also cruelly deported from Jerusalem, their houses pillaged and looted before their eyes. Two Jews

were hanged at the entrance of Tel-aviv, as an example to those who might resist the order for evacuation. The roads to the Jewish colonies north of Java have been lined with thousands of starving Jewish refugees, and wealthy Jews have been found in the Sand Hills, the probable victims of robbery and murder. The young men organized to guard the roads through which the refugees passed so they would not be robbed, but the authorities arrested and imprisoned them after cruelly mistreating them. The military governor declared he would make the Jews suffer the fate of the Armenians.

The Jews of Chicago held a mass meeting on May 20th in which they contributed a half million dollars towards the suffering Jews in the war zone. They are driving toward the million mark which is required to duplicate the million donated by a prominent Chicagoan, part of the \$10,000,000 fund to be raised in America for this purpose. They also selected thirty-eight delegates to the National Congress to be held at Washington in September, which Congress will elect delegates to represent the Jews when world peace is declared.

* * *

In the midst of great demonstration in New York City recently, five hundred delegates representing a million and a half of people, assembled and passed a resolution asking the United States and the Allies for permission to establish a Republic in Palestine. Intense feeling was manifested, as one cried out, "Enough we have wandered. Why should not the Jews have the backbone to come out before the entire world and demand Palestine for a Jewish republic? Come out publicly, you fellow Jews. Demand Zion! We want, we must have a Jewish republic in Palestine."

The resolution as adopted was as follows:

"Whereas, Our country is now at war fighting with the democracies of the world for the triumph of freedom and justice, and for the protection of the rights of the small nationalities, be it

"Resolved, That we, the delegates of the Jewish community of New York, in convention assembled, affirm our faith in the triumph of the cause for which this country now stands, and has always stood, and that we re-affirm our faith in the speedy redemption of Zion, and express our full confidence that the United States of America, together with its Allies, will use efforts toward the realization of the hope and aspiration of the Jewish people for the re-establishment of a free and publicly recognized Homeland in Palestine."

All this is very significant, and the Christian is rejoicing with the Jew as he sees the rapid

march of events leading to the winding up of the dispensation.

* * *

The capture of Bagdad by the British is a very important event, and they have gained other victories in Mesopotamia; the prospects are that the rule of the Turk in Palestine is soon to come to an end, and the Christian world is watching with keenest interest every development in the land wherein will be enacted the final conflict of the ages.

The Cost of War

The war has already cost more than 75 billion dollars and each day there is an additional cost of one hundred million dollars. Our ears have become so accustomed to hearing of millions and billions in connection with this world war, that we do not realize the vastness of these sums. One hundred million a day means thirty-six and a half billion a year. To give our readers some idea of this stupendous amount—if a man counted at the rate of 300 a minute, night and day for three hundred and sixty-five days in a year, it would take him 230 years to count thirty-six and a half billion; in other words it would take the life-time of three persons to count the annual cost of the war. At this rate how long can the nations continue?

We have gloried in our prosperity but how soon can it all be swept away. Man builds up and he tears down. He causes the desert to blossom as a rose and lays it waste. By his ingenuity and unceasing toil he builds up a mighty nation, but with his own ruthless hand he demolishes and destroys the work of centuries. What a colossal failure man is without God! The only power that can subdue men and nations is the power of the living Christ. Mark the contrast between the spirit of vengeance and hatred that is in the world today, and even in the hearts of many Christians, and that of the lowly Nazarene, who "when He was reviled, reviled not again; when He suffered, He threatened not." Let us emulate Him and keep ourselves unspotted from the world.

* * *

The Second Annual Pentecostal Campmeeting will be held (D. V.) at New Castle, Pa., from Aug. 3-19, inclusive, in City Park, or what is known as Cunningham's Woods. Speakers expected are, Pastors D. W. Kerr, of Cleveland, O., John Cox, Wilmington, Del., Robt. A. Brown and wife of New York City, J. T. Boddy, Youngstown, O., Joseph Tunmore, Pittsburg, Pa., and local workers. For further particulars write Pastor Thos. E. Float, 1700 Maplewood Ave., Wilkinsburg, Pa.

Blessings thro' Bearing the Cross

Giving up all for Jesus

Mrs. Lydia M. Piper in the Stone Church, December 3, 1916.



THE Lord has given me some thoughts from Matt. 16:24, "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." The question with each one of us is Where do we stand in relation to the cross of Jesus Christ? The cross doesn't mean much to us unless it is illuminated by the Holy Spirit; in fact I sometimes think not many things in God's Word mean very much to us unless the Holy Spirit brings His power to rest upon them. It seems to some of us a hard command, and it may seem hard to you, when Jesus said, "Take up thy cross and follow Me." The most of us would want to lie down under the weight of it, but to take it up and follow Jesus bearing that which is a burden is not easy. Pain shuns locomotion. We do not want to move when we are in pain; we want to hide from everybody, but the Lord says, "Take up thy cross and follow Me." There are different crosses that we have to carry; your cross may not be my cross, and mine may not be yours, but we each must bear our own. There is one cross that is quite universal, and that is the cross of poverty. Do you chafe because you are poor and cannot do the things you would like to do? There are comparatively few people in this world who do not have to devise ways and means to keep their expenses within their income, and it is a great trial, but this cross of poverty is a blessing if we bear it bravely. It teaches us to be self-reliant and gives us self-respect. You ask how? When we are poor we have to work to provide for ourselves, and that, I believe, inspires self-respect and gives us self-reliance. Another blessing I think of, that comes with that cross, is that it teaches sympathy. You are never very sympathetic with people with whom you haven't had a like experience. If you want to sympathize with someone who has gone through the valley of death you need to experience it yourself. If you want to sympathize with some one who is poor in this world's goods you need to have felt the pinch of poverty yourself, and if you know God at all it inspires you with sympathy.

Then another blessing this cross brings, is humility. We are not so apt to make a great

dash in the world if we are poor, but when we are rich and haven't any needs it is hard to be humble. So this cross which is hard to bear, after all proves a great blessing to those who know the Lord. Have you ever had a dollar go as far as four ordinary dollars? Have you ever had money multiply in your pocketbook? Have you ever felt you could not do certain things and yet knew they had to be done, and you simply closed your eyes to the natural and said, "Lord I believe You?" You say, "That is fanaticism." I pity you if you think so. It is standing on God's promise which says that He will supply our needs. If He doesn't do it in one way He will in another. There are many in this room, I believe, who can tell remarkable stories along this line. He brings a blessing out of this cross and causes us to rely on Him, and gives us confidence in Him.

Oh that we might realize that we are not in this world to build up a fortune for someone to quarrel over after our death, but we are here to build up character that will live forever, and the Lord has to come very near some of us to take that love of money out of our hearts; that desire to be at least comfortable. You would not like to say you want to be rich but you just want to be comfortable, to live on Easy Street where it won't be quite so hard to get along. But oh, God can bring a great blessing out of that cross of poverty!

Another great cross is the failure of our plans and purposes, and that to a proud soul is very hard to bear. Oh how we plan! Sometimes in God and sometimes out of God, but we plan anyway, and then when they are all crushed to earth, we are apt to say, "Well I don't believe in God. I won't follow Him anymore," whereas if we just realized it, there is great blessing in the crushing of our plans. It is a heavy cross to lay down our ambitions and have them swept aside, but this is one we must bear if we would wholly follow the Lord.

Another cross many of us find very hard to carry is to stand firmly for our religious beliefs. You see the great mass of humanity going along enjoying themselves, many of them nominal Christians, and you say, "Lord, they don't bother their heads about the Second Coming." "They don't care anything about Divine Healing and Pentecost, why should I be odd? Why can I

not be popular? Look at the places I could work if I were in the churches." But the Lord has called you to fill a certain place and He says to you, "Take up thy cross and follow Me." I had a young friend in California who said to me one time, "I get weary in well-doing. I start out all right; I have good impulses, but I get tired and let down." That is the way with many of us, we are willing to pay the price in the beginning; willing to stand for a truth in the enthusiasm of a meeting, but we become weary. It becomes a real cross, but we are to take up our cross *every day*. God make us willing to carry the cross outside the church as well as inside.

A European was arrested and held as a prisoner in one of the Mohammedan countries, and he amused himself while a captive by sketching. His work was so wonderful that his enemies thought they would turn it for some good, and they made him this proposition: "Now we need a new building, a new mosque, and we want you to design it. If you will, we will give you your liberty." He said he would do it and went to work very carefully and had the beautiful plans all ready. He was just about to be set free when some critic detected that it was designed in the shape of a cross, and they became so angry they executed the poor man and did away with his plans. When I heard that I thought: that is just like the plan of salvation; we think it is wonderful until we detect the cross of self-denial, which we shrink from bearing. There is a very real cross in this plan of salvation, none knew this better than our Lord. It was very real to Him, the shame, the suffering, the death, and we must go through with Him and bear the reproach. The Lord Jesus was happy even though He saw the cross ahead of Him, and that is our privilege today. We can be happy even though we see the cross confronting us daily; it is hard to deny ourselves, hard to pay the price, to take up our cross and follow Jesus closely, but there is a sense in which we can get great joy in bearing the cross for His sake. A sister said tonight that she had gotten joy through her sorrow. I know what that means. In the very depths of our suffering at times the Lord will lift us up and we find the wonderful; supernatural joy of the Holy Spirit surging through and through us. The Lord will send this joy to us right at a time when we are bearing our heaviest cross. Wouldn't it be a glorious thing if the church of Jesus Christ would have for its one aim the object of making other people happy, of bearing others' burdens, other people's cross-

es; then we would not have time for the sensitiveness of the flesh, we would not have time for offenses, we would not have time for criticism, or unkind words.

I thank God for the martyrs who died bearing the cross of Jesus. I was reading this morning of some martyrs who laid down their lives for the Gospel, burning at the stake, being put into the stocks or thrown to wild beasts. My heart was stirred as I read these accounts, but yet I realized that all martyrs are not being led to the stake these days. There are men and women of our own acquaintance who suffer a living death, which because of its duration is just as painful as being led to the stake. They are mocked at for their religion; they have no sympathy or help in their home life, and are ridiculed in their business. Ah the martyrs are not all dead!

"Let him deny himself." You know there comes a time of real self-denial when you are in these hard places. We are commanded not only to take up our cross and follow Jesus, but to deny ourselves, and that is equally hard. I have a friend who is now on the mission field, whom I first met five or six years ago. She had been reared a Catholic, had never had a Bible in her hand, but when a mere girl she went to a store one evening and passed a tent where they were holding religious services. She was attracted by the singing and walked up to the door and heard the Gospel of Jesus Christ preached for the first time, and she said to me as she told me her story, "Mrs. Piper, when I heard the story of the lowly Nazarene something thrilled me from head to foot, went through me just like fire." She went back to her home and told her people about it and they forbade her ever to go near the place again; they said it was of the devil and that she shouldn't have anything to do with it. She was very obedient and in order not to disobey she would not go into the tent, but every time she went to the store she would put her head inside and listen to the Gospel, but would keep her feet outside. Wouldn't you like to see such hunger for the Gospel? In some way she was given a Bible. She took it home and put it under her mattress just like some of us used to do years ago with novels when our mothers didn't want us to read them. This girl put the Bible under her mattress and when they were all asleep she would get up and read it. She said, "I never found a novel so fascinating as the Word of God was to me." It was the hand of God upon her. She and her mother were not very congenial

about this whole affair and it came to the place where she had either to give up the Lord or her mother, and when she told me this the tears ran down her face, as she said, "Oh how I loved my mother, but the Lord was calling me and I could not say no." The cross was heavy but she bore it and gave up her mother. She was engaged to marry a young man and soon after she had to give *him* up. I said to her, "Didn't that hurt?". "Yes," she said, "but the joy of the Lord had so filled my life, mother could go and my friend could go, but I had Jesus." When I saw that young woman's face aglow with the light and love of Jesus, my heart was stirred. Since then God has answered her prayer and her mother has been converted and spent some time with her on the field. I said to her, concerning her friend, "My dear girl, a man who would see you controlled with the power and love of Jesus and would not go to the end of the world with you was not worthy of you." She had to carry that cross of giving up her loved ones even though she didn't see the end from the beginning. When she gave up her mother it nearly killed her; when she gave up her lover it was an equal sorrow, but she said, "I set my face toward the Lord Jesus, and I said 'I will deny myself and follow Jesus if it kills me,'" and God is wonderfully blessing her today. He has amply repaid her for everything she has given up for Him. I praise God for the living martyrs, for those who are willing to be maligned and cast out for Jesus. Naturally I am not very courageous, naturally I am dependent, and it is only when the power of Jesus Christ takes hold of me that I can stand through trial. I am glad that I can give Him the glory for all the grace and strength in the testing time. I shrink from pain, I shrink from trial and trouble, but the cross is not greater than His grace. Are you willing to be turned out of your home rather than that you will compromise? Are you willing to be abused and scoffed at rather than betray your Lord? One of my children in reading in the Book of Martyrs a few weeks ago, how those men and women went to the stake and were burned, said to me, "Mother, I do not think I could have done that. I would have compromised, or done anything rather than burn at the stake." Are we any better than the children? We need to have that same love that Jesus had when He bore His cross up Calvary's hill; that burning love for souls that makes us endure the cross, despising the shame for the joy that is set before us.

A little girl was sent on an errand one day

and on her way she passed a street meeting. She heard a man teaching about Jesus, and the man seeing the little, intent face looking up at him, stopped and explained to her in a simple manner about Jesus, and it so touched the child's heart she forgot what she was sent for. She went back to her father and told him she had met a man who had told her a wonderful story. He was a hardened sinner and he told her she must never go there again or he would kill her. She promised she would not go near, but in a strange way she happened to meet this man. He remembered her face and began to tell her about the love of Jesus, and she was so entranced that she couldn't think of anything else. She went home and said, "Papa, I didn't mean to disobey you, but I met that man and he told me more about Jesus and I brought Him home in my heart." The man, who was a blasphemer, was so enraged that he kicked the little girl. You say that is far-fetched. I know men who have kicked their children, and kicked their wives, too. Let us unmask sin. I don't believe in ve-neering things. He kicked this little girl and it caused an internal injury, and she simply pined away and died. Before her death she said to her mother, "Mama, bring me the little dress that I wore when papa kicked me." He had kicked the child until the blood came and the blood had spattered the little dress. She said, "That man told me about the blood of Jesus, how it was shed for me. I want you to cut out a piece of that little dress where the blood is; I am going to Jesus, and I want to show Him this piece and tell him that I shed this blood for Him, and that I want my papa to be saved." She died with the little piece of stained dress in her fingers. Have you ever had a sense of taking someone up to Jesus? I remember when that experience was very real to me. My father was dying, and I knew it, but he was not willing to die. He said to me, "I am not going to die. I will not die." "But," I said, "father you are dying, and what is necessary for you is not to say you will not die, but that you will be ready to meet God." But father insisted he would not die, and fought death with all his strength. I was concerned, I did not want my father to pass out of life in that unreconciled state, so I went on my face before the Lord, and as I prayed, the Spirit seemed to close me in and I forgot all about my father; I had a sense of having him in my arms, and it seemed he was so heavy. He weighed over two hundred pounds but of course I didn't realize that weight, but I felt he was a big man in my arms, and as I waited

in spirit before the Lord I seemed to be taken up to the very gates of heaven and my father was just a child. Then the Lord said, "Now give him to Me," and I laid him at the feet of my Lord. When I learned this story about this child taking the piece of dress stained with her own blood, up to the Lord, it meant something to me. When I came to myself and opened my eyes that day in my father's home, the tears were running down his face, and he said, "What have you done? I am entirely changed. I am ready to go now." He died happily in the Lord.

I am so glad there is joy in carrying the cross. I'd never know how to help anyone if I hadn't suffered, and just as you go down before God in your suffering and are brought up a new creature, just that way you can help others. We have many who love to reign, but few who are willing to suffer; many to wear the crown, but few to bear the cross; many who

will feast at our table, but few who will go through the lonely hour of fasting.

If there had been a better way for the Lord Jesus to come, a better way for the plan of salvation to be worked out than through the path of self-denial and bearing the cruel cross, He would have shown it to us, but there was no way to save the world except through suffering. I was at a little prayer conference on the north side of the city a few days ago, and the brother who had charge of it told of a woman in Iowa whom the neighbors said had a "spell" occasionally. That spell was a burden for souls. She said to this brother, "It is a cross for me to have that burden." And he said, "Well sister, is there any good comes out of it?" "Oh yes," she said, "the Lord always gives me a soul." Are we willing to bear the cross of soul-travail in order that a soul may be born into the kingdom of God?

The Great Work of the Mass Movement in India

God Proved in a Hour of Extreme Need

James Harvey in Stone Church Convention, March 18, 1917.



MY HEART is filled with joy because God ever called me to India. There are two verses of Scripture that come to my mind tonight; one in Rom. 16:4, first clause, "Who have for my life laid down their own necks," and the other I. Jno. 3:16, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." When I think of this verse I always think of India. I do love the people who dare to lay down their lives for the heathen. When we think of how the men and women in the world are laying down their lives for their country how great the contrast in numbers to those who are laying down their lives for their Savior. In England they got up an army of 3,000,000 men who voluntarily gave their lives for their country, and I read in the paper where they have a standing army in Russia of 6,000,000 men. Then as you think of Germany and Austria, the large numbers who are laying down their lives in those countries and realize there are not more laying down their lives for Jesus and the great mission field, it makes one sad.

As we were coming over on the boat there was a young man who had a cabin near us who called himself a cigarette missionary to China. He had been in the interior of China where missionaries have not yet gone. There are not

enough missionaries to go into the interior, but worldly men will take their lives in their hands to get the Chinese to smoke cigarettes, and I understand that today there is more money being spent on cigarettes in China than there was on opium. This young man had to give up his life for this, went off into the interior to live in native hotels, running the risk of meeting robbers, and endangering his health just for money. He represented the British-American Tobacco Company with headquarters, I believe in America, who have for their slogan, "A cigarette in the mouth of every man, woman and child." Then the Standard Oil Company has another slogan, "A can of oil in every home in the Orient." You know Jesus said that the children of this world are wiser than the children of light, and it is true. They are working with all their strength, while men and women whom God could use are sitting in their seats at home doing nothing for the cause of Christ. If conscription came to this country, out of an audience of this size at least sixty would have to join the army. I know a young brother in England, a Pentecostal boy who received his baptism when he was seventeen years old, and when conscription came, he refused to serve because of conscientious principles. They had a trial and let him off from active service but put him in the noncombatant corps. They haven't sent him to the front but he is in the army, and if conscription comes to this coun-

try you will find sixty young men of this audience compelled to join the army. I'd rather lay down my life for Jesus in India. As I look back over my life and see how I have trusted myself to Him I can truly say that it pays to serve Jesus and go all the way with Him.

The leaders of non-Christian religions are doing all they can to win the people to them. In Cairo, Egypt, there is the largest university in the world, they are turning out 5,000 Mohammedan missionaries a year, and some months they turn out a thousand. They are going into the heart of Africa to preach Mohammedanism, and winning converts by the thousand.

These things ought to wake up the young men and young women of this country and lead them to put themselves at the disposal of Jesus Christ, though it means suffering and hardship in India, China or Africa. If you hear the slightest whisper of the Spirit of God calling you to work in these lands, wait on God and have Him tell you what He would have you do. I believe India, so far as the Pentecostal Movement is concerned, is rid of missionaries that never had a call from God, and is going forward as never before, and as Jesus carries I am expecting God to do great things for that land. I am expecting Him to stir up revival fires, especially in the northern part.

We praise God not only for what He is doing in Pentecostal circles but through other consecrated men and women. There are about a hundred Pentecostal missionaries there now, and God has led them to open up stations in places where Board missionaries would not go because of the isolation. God has led our missionaries into isolated, neglected districts, many containing a million people. I would rather work in India today than in the homeland, though I have seen God work all over this country.

I received a letter from dear Brother Lyons of the Methodist church in India, a few weeks ago. He is a man filled with the Spirit of God, and I was much interested in his experience as he told it to us. A number of years ago he was put into a new district where two different missionaries had worked for a number of years without any results. I believe it was a district of two million people. No one had ever been saved in that district in all the years that work had been carried on there, and he began to pray: "Lord, I must have the baptism in the Holy Ghost; I cannot go any farther unless You baptize me with the Holy Ghost and fire." So he erected a little grass hut on the

roof of his house, and went up there every morning to pray. He waited before God and prayed, "Lord, I will not preach a single word until You baptize me with the Holy Ghost," and he waited until God mightily baptized him. Then he got his workers together, I believe he had three; he got them up there and they prayed until they received the baptism of the Holy Spirit in a mighty way. Then they went forth, and I think he said that the first village he preached in there were 171 people saved, and in ten years there were 20,000 saved in that district where others had made a failure of it. And all this is part of what is called the Mass Movement in India today. It struck many different missions, and in some places has struck the Pentecostal Movement. It is called the Mass Movement because the masses, whole villages, are turning to God. Hitherto, it has been just one here and there out of a family, or two out of a city. Brother Lyons said they could have baptized twenty thousand converts last year, but they were short of missionaries to teach the new converts before they dare baptize them; but he did baptize fifteen hundred. He gives an incident of a young boy who was selling Gospels at a Railway Station, and as he was selling them, one of the holy men of India approached the boy, and said, "Come with me, my boy, and I will make you a holy man." The boy said, "You come with me and my father will teach you to live a holy life." He took him home. The father was a native preacher getting six or seven dollars a month. The "holy man" stayed with them for three months; they faithfully taught him the Word of God, and at the end of three months he publicly confessed Jesus Christ and was baptized in water. It caused such a stir in the village that the villagers sent for a noted lawyer, a man from the capital of the Punjab and had a court trial. Hundreds and thousands of people were attracted from the villages all around, but the Christians won, and the result through that was that five hundred people accepted Jesus Christ. So there is very much to encourage us in India, and this ought to encourage your hearts as you give. The Pentecostal missionaries over there are a hard-working people, doing all they can to get the Gospel of Jesus Christ into the homes and hearts of the people. Brother Lyons said to me in his letter, "The people bring out their picks and shovels and break down the altars and the idols and destroy them," and if they are not doing anything but that, I praise God, because we have proved how hard

it is to get them to destroy their idols. I know it is the Spirit of God that is prompting the people to do this.

It is the joy of my heart to be in the will of God, working for Him and suffering for Him. We do not know what is before us these days. It is blessed to have people stand behind us in this country, and promise to help us, but we never know when India will be cut off from the rest of the world. People sometimes forget their promises, and the missionaries after all have to depend on God. So far He has never failed me once, but that doesn't mean that I haven't had any trials or testings, or haven't come down to the last scrap, but as I look back over the past I have confidence that He will supply every need for the future.

I want to tell you one incident of how He supplied. When you are thousands of miles from home and it is hard to get mail, and friends do not know how you are situated, it is truly wonderful to see God supply your needs. I want to tell you how He supplied when we got married. I had been praying for a wife for a long time, and I know when God gave me a wife He gave me the right one. I remember before I was saved how I used to be very fond of the girls, and spent a great deal of time with them. But when I began to consecrate myself to God He took every bit of foolishness out of me; everything of the carnal nature went. The Lord took the old worldly desires out of me and cleaned me up, and then, as I lived alone in the jungles—I was nine months alone during which time I saw white people only twice—I began to wish for a companion. I knew God's will was that His workers should go forth two and two, so I began to pray for a wife, and He gave me one. I knew if I got home to England or America I could probably get one there, but how I could ever get one in the jungles of India I didn't know. I remember at Christmas time, one year the Lord gave me a Scripture, "Therefore will the Lord wait that He may be gracious unto you." About that time I went to Basti to a Convention, and as I was sitting at a table a sister sitting alongside of me quoted that same Scripture. After that, every time I prayed for a companion, that Scripture came before me. It was with me all that year, and when next Christmas came, just a year from the time the Lord had given me the verse, my wife, whom I had never seen before, landed in our station.

But I started to tell you how the Lord supplied for our marriage. I had never had much

money. There were so many needs, native workers to pay and Gospels to buy, and the poor starving heathen to help, and I just gave it out as I received it; I never kept a penny in my pocket. My purse was empty the greater part of the time, I didn't have a suit of clothes that looked respectable, and I had only a month in which to get prepared, and I scarcely knew what to do. I went to God and said, "Lord, I prayed for this time to come to pass, and I know it is Your will, and You have never failed me yet," and I laid the Old Book down on the table and marched up and down the floor, pleading the promises of God to supply the money for my wedding. The devil came and said, "You have made a fool of yourself all along; it is not the Lord's will or He would have sent the money." I waited until ten days before the wedding; we had to go to Lucknow to be married in a Methodist church, as the marriage laws are very strict in India; they also require a woman to wear a ring, and I had to have clothes and railway fares for ourselves and other friends who were going with us. It was just ten days before, and I was having a good test. I got out my pen and paper and said, "I am going to order the things through the mail by faith, and by the time they get here I believe the Lord will send the money along." So I wrote to three different firms, and kept the matter before the Lord. I came down to Friday, and on the following Monday I had to leave to go for my wife. On Friday I had to go to another town, and when I got back some of the natives said, "The postman has been here today and brought you some parcels. He took them back again because you were not here, and he will bring them tomorrow." That night I had an awful test. I hadn't a cent, and here were the parcels, but I knew the Lord would fulfill His promises to me. I stood on the Word of God. The postman came the next morning, and I sat at the table as unconcerned as could be. He brought the parcels and laid them on the table. The old devil said, "He will have to take them back, you haven't any money." I said to the postman, "Have you anything else?" "Yes, here is a registered and insured letter." It contained a bill for 100 Rupees, that is \$33.50. Then he handed me a money order for 50 Rupees. You see God sent the money right along with the goods. Then just before I took the train on Monday morning I received another money order from Oklahoma for quite a large sum, and so the Lord supplied the need.

We have such a loving Father who cares for us, whether we are in India or America, whether on land or on sea; if all our transactions are blessed by Him, He will look after us. If we put our all on the altar, sacrifice our lives to

Him, and step out on the wings of faith, He will honor us. I believe He will give us grace; He has proved that He is able to keep me and look after my affairs, and I will trust Him to keep us through the blood of Jesus.

Tried in the Fire but no Surrender

How a Great Revival Came to a Kingdom

John Coxe to the Young People in the Stone Church Convention, March 16, 1917.



THE subject for the night as the Lord has laid it on my heart is, "Tried in the Fire but no Surrender," and I will read portions from the third chapter of Daniel. The divisions of the subject I want to pass on, viz., Up to the fire, Into the fire, In the fire, Through the fire, Out of the fire, A great revival that changed the heart of the king and set the face of the mightiest nation on the earth Godward. There is no doubt in my mind that just as the great first king who represented the world-wide dominion, made the deliberate effort to get the nations of the world to worship him, he deifying himself in the form of a great image set up on the plain of Dura, so the last representative of the world powers who will come in the form of peace will do the same thing. And as we read in The Revelation, all that will not worship him will pay the penalty with their lives. That is only a few days or weeks or months beyond us in the Great Tribulation, and we are not half awake to the tact.

Now Nebuchadnezzar built this great image, or had it built in honor of himself, to make it represent his deity; not only his sovereignty over the nations, but his deity, and demanded that all men everywhere should bow down and worship him as represented by the image. And all men everywhere, with but few exceptions, did bow down and worship him, and the same condition will prevail again. He was that head of gold, and we pass down through that great Babylonish Empire represented by the head of gold, and through the breasts and bosom of silver that represented the Medo-Persian, and then the trunk that represented the Greek, the thighs and legs that represented the Roman Empire, and we have come down now to the feet and toes. Presently, just after this war is closed, the toes of the feet will be formed. Twice in the history of the world in twenty years we have had a picture of the ten toes of the feet. When the Boxer Movement started in China, the nations of the world sent out their forces to that Em-

pire, the United States included, and they handed over the authority of ten nations to one gentleman—the picture of the ten toes. A little while ago when our beloved President sent his request for peace to Europe, he was answered by ten nations, the very ten nations that will form the toes of Daniel's image. And so we have had the picture twice before we reach the actual facts of the formation. Beloved, if you are not ready to go with Jesus Christ when He comes, you will be left here to suffer the horrors of the tribulation. The poor, unwise virgins with their lamps untrimmed and no oil in their vessels, multitudes and multitudes of young people within our churches, will be left behind to suffer in the tribulation fires. And so that is why my message tonight is so pointed. God will try people in the days in which we are living, by fire. People say, "I will go with Him through the garden," and the majority of them mean that they will go into some garden where perfumes are exuding from millions of flowers. Very few young people today, even in a Convention like this, are willing to enter the garden of Gethsemane. There is a Gethsemane that is being fought out at this altar, every day and every night, where a few of the young people are willing to roll up their sleeves and meet God in prayer. You will go into the rose-patch for Jesus, you will go where the violets grow, but Gethsemane with its suffering and agony and its bloody sweat, will you go there? The Lord help you. "I will go where You want me to go," but He doesn't want you to be always picking daisies.

Now, beloved, the whole of Israel and Judah had been carried away captive at the time of this picture I have here tonight. Among that great multitude, numbering hundreds of thousands and perhaps millions who had assembled on the plains of Dura from all the provinces, only three men could be found to stand the test of fire. Only *three*, and I tell you, beloved, it means something to be in the Pentecostal Movement today. It is all right when you feel the fire of God's Spirit percolating through your being,

making you strong and vigorous, making you rejoice with joy unspeakable, but it means something else when you face the frown of an angry world. I used to think those three were the only poor Jews who were there, but the whole nation was there, Israel and Judah too.

We will say this to the credit of our Jewish friends: I do not know of a single case where a Jew has been brought into idolatry since the captivity of Judah. No, they suffer death ten thousand times ten thousand rather than to be again brought into idolatry. It is the Christian nations today, largely, that are worshiping the golden idol, bowing down to the almighty dollar, notwithstanding what you say about the Jew to the contrary.

The king heard there were three youths there who didn't pay any attention to what he was saying, didn't care a snap of their fingers about his wishes, so he called them to himself and said, "Perhaps you have misunderstood us, I do not think you meant to insult me, perhaps some misconception has entered into your mind, and if at the proper time when you hear the sound of the music, you will fall down and worship, all will be well, but if you will not worship, you shall be cast into the burning, fiery furnace, and who is that God who shall deliver you out of my hands?" Then I fancy I see the prime minister stepping up between the three young men, putting his hand on their shoulder, for they were delightful young fellows, and saying, "Just take off your cap now and make your obeisance, just a little." Do you remember what you did, when they said you belonged to that crowd down there? "Why he goes to the Stone Church where they have that 'tongues' movement." Didn't you turn your head and look out of the car window then? "Just doff your cap now to that image and all will be well." Ah it is not a great immoral guilt that comes into a man's life by which he first betrays God! It is that secret turning away, and not becoming a part of that which God designs for us. That is the place where we stumbled before. But the young men stood brave and when that great king challenged them, that monarch who had universal control and authority over all the known world, and ruled as no modern autocrat has ever been able to rule, they said, "We are not careful to answer thee, O king, but if it be so, the God whom we serve is able to deliver." See the progression here, "is able to deliver, and He will." I fancy I see the three of them leap about three feet from the ground. *He will.* That is the point where you didn't get healed, where you didn't get bap-

tized, where you said, "He is able to." The young men said, "He is able, and *He will.*"

So they brought them up to the fire, and there they gave them the last opportunity to turn aside just one little bit, just a little compromise. I fancy I see the three Hebrew warriors as they stood there with that great mass of people gathered from all the provinces around them, and they put on the logs and heated the furnace seven times more than it was wont to be heated, and Nebuchadnezzar's chancellor calling to his soldiers, "Bring on more faggots." Think with me of that old reformer, John Huss as they bound him to the stake in that city of his home and life and ministry! As they laid the faggots about him the flames bound out and out and would not touch his form. In order to kill him they had to break him down with a club in the midst of the fire.

The king commanded the most mighty men in his army to bind Shadrach, Meshech and Abednego and cast them into the midst of the burning, fiery furnace, and because the furnace was exceedingly hot, those men who took up Shadrach, Meshach and Abednego to cast them in, were slain by the flame, and these three men fell down bound into the furnace. God help you Pentecostal men and women, you have never yet been bound. The shackles of hell and the world have never strapped your feet; you can run in the way of righteousness and none dare say nay; but to shrink and shiver on the brink of a little persecution now is to ignore and betray the Christ of Nazareth on the cross.

Into the furnace I take a look. I cannot get around the old door, so in fancy I get up and look down and I see the three of them there lying silent on a bed of fire, strapped in the midst of that mighty flame. Presently I see one of them move, and he says, "See! Shad. Look there!" "See! Mesh," and three men leap to their feet in the midst of the burning, fiery furnace. The only thing that burned were the straps that bound them; strapped by the mightiest men and the strongest strappings they could put around them, but they leaped to their feet and found right by their side the Son of God. Oh what an evening walk they had! Your Savior and mine in human form come down to stand between the fiery furnace and His servants. He always stands between the fiery flame and His faithful servants, bless His Name forever and ever! I do not think they ever had such a walk as that, do you? As they move up and down they were in no hurry to get out. Jesus Christ could have let them out without Nebu-

chadnezzar's permission. He could just have stretched forth the hands of His Omnipotence and opened that old furnace out until the bricks and the mortar and the cement would have blown away into the dismal wilderness. But He didn't do it. He walked up and down, throwing around them protection, His sovereign grace and comforting assurance that He was there. The Son of God knows when you are in deep trial; sometimes He is walking with you down the valley; yes, up the mountain, through the briars, out on the plains; yes, and on the tossing deep of the ocean. Glory to His Name! I love Him! I have never had to tread a lonely road on sea or land for over forty years. It is good to be a companion of Jesus Christ, the Son of the living God.

And so they walked around in the furnace, examined its architecture, looking to see how much fire it would hold, and they had a comfortable time with each other. Blessed walk whether in the furnace or out of the furnace with the Son of God! And just then Nebuchadnezzar who had been sitting, I suppose, with his head down wondering why in the world three striplings like that would dare oppose him—I do not suppose the poor fellow really wanted to burn them; you know the human heart doesn't want to do acts of cruelty unnecessarily, but he had sent out the government orders and like the laws of the Medes and Persians the law of Babylonia had to be obeyed. There he sat, and presently he lifted up his head, and as he did so he caught sight of the furnace. "Say, Mr. Chancellor, call the general of the army. Didn't we cast three men in there bound?" "Yes, sire, we did." "Lo! I see four men loose, walking in the midst of the flame, and the fourth has a form like the Son of God."

I remember many years ago walking down South Main Street of our home city with a companion, a dear Christian gentleman, and as we walked down the street we met a man coming up, and my friend said to me, "I believe that is the cow-boy preacher. Let's turn back." We went to the public square where the people congregated and watched the man. He went over on the curb close to the old court house that used to stand there, stood up close to the curb and folded his arms and began to sing,

"Anywhere with Jesus I can safely go,
Anywhere He leads me in this world below."

I said, "Walter, let's go over and join him." He said, "Not me." I said, "Come on, boy, let's go over and join him; he is lonely. There is

no one standing with him; he doesn't appear to have any friends in this city." After awhile my friend said "All right, come on." So we went over and took our places, one on each side of him. I never felt so little in my life as I stood there while he sang. Then he prayed and took out of his hip pocket a Testament and read a few verses and began to preach the Gospel. There we stood, and we were the only two. Presently the crowd began to come. The crowd came and came; that man didn't pay any more attention to us two fellows standing there than he would to a post. Now you know we might have gotten our theological hump on our back and walked away, slighted. Some preachers come into your church and if you do not invite them immediately on the platform they do not come back, but beloved, I have always been impressed with that dear man traveling through the country meeting the issues alone. Why? Because God had put a burning love for immortal souls down deep in his nature. Wouldn't you like to have some of it?

"I walk with Jesus alone,
Held by the arms of His love.
Till I shall stand by His throne,
And dwell in heaven above.
Walking with Jesus, my heart all aglow,
Walking with Jesus is heaven below."

Nebuchadnezzar got up as quickly as he could to that brazen door of the furnace, and swinging it wide open he said, "Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth." They came forth out of the furnace, and when they came there was not a smell of fire passed upon them. The higher critic in the colleges and universities says that is a story that is nonsensical and impossible, but that is as true a story as God is in heaven and we are here tonight. They came forth, and then Nebuchadnezzar, I suppose almost instantly, drew up another declaration and charged that great Empire that anybody who said a word against the God of the three Hebrews should be cut in pieces and his house should be made a dunghill. What a revival! Oh how wonderfully God changes things to suit His own divine and precious purpose! Then the king promoted them in the province of Babylon.

Now do you know, beloved, I do not like to reflect on people who have been in Pentecost, but we have been dealing with this matter a little too carelessly, and while God has been blessing us wonderfully and as far as I know from history, He has never blessed people as He has today with this outpouring of the Holy Spirit

and the gifts and graces following, yet we have fallen behind in our privileges. I shall never cease to praise God for revivals. As I look back upon that revival in Babylon, and see how it changed the heart of a king and his decree; made a great and mighty nation to face about from worshiping a golden image to worshiping God, preserved three young men who would yield up their lives rather than betray the trust God had committed to them, preserved them in the fiery flame so that they didn't shirk a bit, nor show a tremor of fear when sentence was passed upon them, it encourages our hearts and gives us strength for coming battles. Young man, young woman, are you going to follow the example I am putting before you? I am not beating the air. God has called you into this Pentecostal Movement in order that you might stand out clear from other things and be true to the vital life He is bestowing upon you through the mighty, matchless operation of the Holy Spirit in you. Now, beloved, that doesn't mean extremes of fanaticism or going off into byplay. It means to follow God. It means to pay your vows. It means never to bend at the crack of the world's whip. It means never to bend or bow at the whip of a back-slidden church. It means to stand out fair and square with Jehovah, and stand true to Him.

I am sure as I live that God is calling men and women to higher and much higher altitudes in the Pentecostal baptism than we have ever known. We have only had the little droppings of the shower of the latter rain, and the great tidal wave, the great deluge is about to be let loose. And so God is demanding of you and of me that we shall not fail Him, but stand in the place where He can use us in the crisis that is coming upon the earth. Some one came to me the other day and said, "One of my dearest ones has passed away and I do not know what to do. I do not understand why God took him." I prayed a moment and then said, "Precious one, I believe that the Lord took him out of the evil that is to come." I want to say to you young people gathered here: God knows how much stress and strain you can stand and God had better tonight smite you with the death agony and take you home to glory saved, than that you should fail Him in this crisis hour. You may think that is hard, but He is taking men and women by the score and by the hundred out of the way of the evil that is to follow because He knows they will not stand the test. Are you going to stand the test? Oh the brilliancy of the crown of the man and woman who

will stand the test of these days! We have not been tested and tried very much, yet the day is coming, just as sure as the great tidal wave of blessing is coming, in which there will be a test of your manhood and a test of your womanhood, a test of your spiritual life. You will be tried in the furnace, but if you stand the test you will come out as gold seven times heated.

I think that though the young men had a good deal of character before they went into the furnace, it multiplied a thousand-fold before they came out. What do you think about it? It has been my precious privilege sometimes to have a sweet and tender interview with the Son of God, a private interview, and I have always been a better man at the end than at the beginning. I have known more of heaven and been better acquainted with earth and myself after every interview with the Son of God.

Are you going to stand the test? There are probably fifty young people in this audience saved, that haven't received their Pentecost and I say to you that down from heaven's shining heights there has come no such blessing into the souls of men as this Pentecost. It is a marvelous, mighty equipment. My daughter who is a returned missionary from India, looking me in the face and putting her hands on my shoulders said, "Father, I should have failed God in India if I hadn't received my baptism before I got there." She had trained for a missionary from her earliest childhood. I have seen her with seven different nationalities gathered around her in the parlor when she was quite a child. But she said that notwithstanding her institute training, notwithstanding her home training (in which there has been a family altar long before she was born and ever since), she would have failed God had it not been for the mighty baptism of the Holy Ghost. And I say to you young people, do not fail to receive this baptism, for it is given to equip you for the things that are coming to this earth. I heard a dear brother say this afternoon he would seek until he died, and I said, "You will surely have to die." After the meeting he went back into the prayer-room and sought until he died, and when he was dead, the Holy Ghost came and made him alive. If you want to stand the test of the world's trial of fire, the test of the family life trial of fire, the test of your companions' trial of fire and the test of the church you belong to in its trial of fire—and there is no trial like the trial of fire that writes theology across its title page—seek the Holy Ghost and let Him control your life. I am not promising you a safe, downy road strewn with

flowers, but I am promising you a victorious crown. I am not promising that you will not be jarred on the right hand and jostled on the left, but I am promising you that though the journey be dark or bright, be it checkered with persecution or trial, be it in the stress of circumstances and the blackness of the world, if you make the decision and put your will back of the decision, Jesus Christ will walk all the way with you. He said of the Comforter, "If I go I will send Him unto you." "He shall guide you into all truth." "He shall testify of Me. He shall teach you all things. He shall bring all things to your remembrance whatsoever I have spoken to you. He shall show you things to come." Wouldn't you like to have Him? Talk about the teaching of the school. It is helpful, but the blessed Holy Comforter can teach you more after midnight and before breakfast than all the schools in the United States can teach you about heaven in fifty years. Do you think that is a pretty big saying? It is true. Oh to be taught by Him, led by Him, controlled by Him! Then your life goes out into constant ministry for the weak, the erring, the suffering ones, those who have gone astray; Then God's blessing and the impact of His power is always

back of you and upon you as you go on suffering and laboring for Him.

I trust in the power of the Holy Ghost and through the shed blood of Calvary and the Word of the living God that every young person here shall stand in the presence of my Lord complete, with robes washed in His blood, with hearts made pure and sanctified by His Spirit, baptized with the Holy Ghost and endued with mighty power to carry His Word to others and stand the world's scorn without the quiver of a muscle. Will you? Will you?

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