



*The days of Heaven on the Earth*

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

## The Two-Fold Aspect of Church Life

### Will the Church Go through the Tribulation?

D. W. Kerr, Cleveland, Ohio, in the General Council, Sept. 26, 1919.



OUR THEME is the two-fold aspect of church life. First, let us consider the original plan and purpose of God concerning the church. In the fifteenth chapter of Acts beginning with verse 13 we find God's original plan and purpose concerning His visitation to the Gentiles, (the Jews had been temporarily rejected because of their unfaithfulness). Here we have the divine plan and program for this age. We see it is His purpose to take out all "kindreds, tribes and nations," a *people for His Name*.

He calls them a people, and I want you to notice that is *one people*; not a divided people as we see God's children under the present day conditions. However, in a later message which God through Jesus Christ gave to His children, we find that this idea of the election or the gathering out assumes more difficult and varied forms of expression. And so we find Paul coming along with his *ecclesia* terminology, which grew out of the special revelation that was given him, a revelation which had been hid from ages and generations, but made known especially to him. Now if you turn to Eph. 1:22 and 23, you will come across another name which Paul gives to the people of God. In this reference we have the word "church" introduced. The Greek word is *ecclesia*, and means exactly what James said at that first Church Council in Jerusalem—"to gather out a people for His Name." The name "church" means to gather out; *ec* out of, and *callo* to call; to call out of the Gentiles a people for His name. In verse 23 the church is called "His body, the fulness of Him that filleth all in all." In Paul's epistles, especially those to the church at Ephesus, at Rome, and the church at Corinth, you will find he uses the human body as an analogy or illustration of the "body of Christ" as a living spiritual organism. The Church as an organized system is another aspect with which we are not concerned at the present time, but the church as a single living organism, constituted of many members is seen as "one body" in any locality. This is the aspect of the church in its life according to the original plan and purpose of God. In the fourth chapter of Ephesians you will find that a number of these bodies or churches or units are conceived of as co-ordi-

nated and articulated to each other, and this principal of co-ordination is extended until all the churches throughout the whole evangelized world are united, until "all the building fitly framed together, groweth into an holy temple in the Lord"; in whom, Paul says, "ye also are builded together for an habitation of God through the Spirit." So that all these collective bodies or churches are set together in the power of the Holy Spirit and are called "the body of Christ," or "the general assembly and church of the first born written in heaven."

Now this is the comprehensive view, and the entire mechanism or universal organism was expressive of the original plan and purpose of God, as an "habitation of God through the Spirit." What is true then, of one individual member in the church in his spiritual relation to other members of the church in any given locality, is true of any individual church in any given locality in its spiritual relation to other churches. Now when we see all these assemblies thus joined together we see the General Assembly and church of the first born as a single unit of strength and power, as an habitation of God for the purpose of manifesting His character and will in the earth. This is the aspect of church life as to the original plan and purpose of God.

A second thought is, that this called-out people of the church was to be perfected and of course it is understood that there is a process in the perfecting of the church. For just as an apple may be perfect yet not perfected, so the church is a perfect organism but not perfected until it has reached a certain stage called "the unity of the faith." We turn to Ephesians 4, beginning with verse 7, and we find how this body is to be perfected. There are the gifts which are the *official functions* of the church, in other words these functions, together with others mentioned in First Corinthians, chapter 12, constitute the *official head* of the church on the earth. These ministries are "set in the church" by the Lord Jesus Christ Himself "for the perfecting of the saints, for the work of the ministry, for the edifying of the *body* of Christ," until perfected unity is reached. He doesn't say for the edifying of the *church* of Christ, but *body* of Christ, for He wants to keep before us the idea of the unity of believers in Christ Jesus. There is no notice taken in Ephesians nor Romans eight for

any such conditions as we have now or have had ever since the church fell; that is, of a divided church. How long this process of perfecting is to go on is indicated by Paul, "Till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Some one says, "That is a fine theory but is it practical?" Yes, it is gloriously practical, in the power and knowledge of our living, loving Lord through the Holy Ghost. Paul is not a theorist by any means. He is the most practical and intense evangelist, missionary, prophet, pastor, apostle and tent-maker you ever saw. I have been keeping company with him for some time and I love him very much and have implicit confidence in everything he says. So we see the divine plan and purpose is to perfect this body, every member of it, to bring the body to a perfected state through this official ministry, (such as are qualified by the "heavenly vision" and understand the plans and specifications according to which believers are brought to maturity) and to apply this principle of unity to every assembly and thus by a voluntary co-operative fellowship ultimately to bring all the local bodies of Christ into one, "even as the Father and the Son are One."

This leads me then to say that this comprehensive view of His organic being and life of the church, or the "people taken out of the Gentiles" for His Name is a mystery that had been hid in God but never revealed except in types and shadows and symbols until the Lord Jesus met Saul of Tarsus on the way to Damascus and said, "Saul, Saul, why persecutest thou Me?" "Who art Thou, Lord?" "I am Jesus, whom thou persecutest." That was the starting point of that revelation. What relation do these people over in Damascus sustain to that man up yonder? "He that toucheth you, toucheth the apple of mine eye." "Touch not mine anointed, do my prophets no harm." There you can see the articulation of the members to the Head. He didn't go to preaching right away like some of us have done, but He went first to Arabia until this revelation became clear, and until He had a perfect vision of the church gathered out of every kindred and tribe and tongue and nation, united to Jesus Christ the living Head by the "One Spirit" into "one body" and until he saw that God the Father had given Christ as the Head of the church the gift to all believers. Have we received Him as a gift from God?

Now this is a large field I am touching on, but what I want to show is the relation of church truth and life as given by Paul. We haven't time to consider the relation of the church to restored Israel. The church is a heavenly body while Israel is an earthly body. Abraham, by faith, saw the church "as the stars of heaven for multitude," "Israel as the sands upon the seashore." But Paul saw the church just like a *human body*, a single composite body.

In Ephesians, the sixth chapter beginning with the tenth verse we see an exhortation to stand fast and put on the whole armor of God and pray always. Why all this? Because there is an opposing enemy. To illustrate: when Jesus came to Cesarea-Phillipi He said to His disciples, "Whom say men that I the Son of man am?" Peter replied, "Some say Thou art John the Baptist, some, Elias; and others Jeremiah, or one of the prophets." But when Jesus asked the disciples their opinion he said, "Thou art the Christ, the Son of the living God." Then Jesus said, "Flesh and blood hath not revealed this unto thee but my Father which is in heaven. I say unto you, Upon this rock will I build *my church* and the gates of hell *shall not prevail* against it." Did the gates of hell prevail? They certainly did, and they are still prevailing to delay the accomplishments of God's purpose, and are mobilizing to prevail still further to entirely destroy, if possible, *the unity* for which Jesus prayed. But will Satan accomplish it? Nay, verily.

Here we come to the second aspect of the life of the church, or the church as a disjoined, dislocated and divided body, no longer responsive in all its parts to the Head, Christ. In other words, the plan and purpose of God concerning the church as originally outlined in Acts 15:12, 13, and as taught by the Apostle Paul, was changed because of her failure to overcome the "gates of hell." (See Rev. 2:1-4, 5.) Now Jesus informed His disciples in connection with this confession of faith that the church would be the storm center around which all the forces of hell would mobilize their strength. Satan is determined that the plan and purpose of God shall be defeated, so he mobilizes all his forces, and Jesus calls them the "gates of hell"—they are massed against the church which is "His body." How long after Pentecost did the church continue to live according to the plan and purpose of God? This question as to the length of time she continued "espoused to one husband" in unbroken fellowship of love to Christ, is of no

moment. The fact remains, the church failed in the "evil day" (see Eph. 6:23) and her failure is "heart failure." "I have somewhat against thee because thou hast left thy first love. Remember from whence thou are fallen!" (Rev. 2:5) Jesus, the Head of the church, recognizes a *condition* which was brought about by the opposition of the forces of hell under the direction of the devil, through his strategies, undermining her confidence, her faith and love in the Lord Jesus Christ. The church left her first love and the program was changed. His purpose has not changed for the gates of hell could not prevail against it, but His original plan according to which He intended to carry out His program, is changed.

I call your attention to church history, for the history of the church is in many respects similar to the history of the children of Israel. According to Exodus 15, God's purpose was to take out from the nations, a nation for His Name. He took them out that He might bring them in. How far did He get them? God intended to take them right up from Mt. Sinai and put them in the land: "Into the habitation which I prepared for them"—but what happened? When they got to Kadesh Barnea Moses listened to the elders who requested twelve spies, one for each tribe. It seemed good in the eyes of Moses so they went and they brought back their report, and there was a minority report. The majority report carried; the minority brought in a protest and put themselves on record as examples to us. We belong to the Caleb and the Joshua Company. By the grace of God we will not join the grasshopper committee. What did the minority report preach? They preached the same identical thing but they preached in faith. The majority said, "This is all right, b-u-t—" The minority said, "Yes, it is all right *and* God is able." And do you know what happened? There was mutiny in the camp. There was a storm. Israel became the storm-center, and what was the secret of it? Over and above were the invisible forces against which we are contending in these conferences. These and other forces were contending for the mastery and they won the day, and God's purpose was altered. In Numbers 14, we find Moses' prayer beginning with verse 13. What a message that was! "As truly as I live all the earth shall be filled with the glory of God." That was His original intent and purpose, His plan, and if Israel had not listened to the preaching of unbelief God would have appeared in their midst, and no doubt those

ten spies would have been swallowed up then and there and instantly destroyed. I love to dwell on this verse, "As truly as I live all the earth shall be filled with glory." As truly as the Lord lives, the gates of hell shall not prevail against the purpose of God. They may have changed the program somewhat but it will be accomplished all right. I turn to verse 34: "After the number of days in which ye searched the land, even forty days, each for a year, shall ye bear your iniquities, even forty years; and ye shall know *my breach of promise*." The margin reads, "and ye shall know the *altering of my purpose*." What you have here you have in Ephesus (Revelation 2.) There was the altering of purpose or the way according to which He would carry out their program; the *purpose* didn't change, but the *method* of carrying it out changed, as we have seen. Now if the purpose had been carried out according to the original plan and specifications, the entire church would have been perfected and glorified, and brought into His presence as a single composite body. The general assembly and church of the first born would have been presented into His presence "without spot or wrinkle or any such thing," but the program was altered.

After the churches, having failed in their love, had been called to repentance through their pastors, Jesus Christ now turns to the individual believer. In chapters 2 and 3 you have seven distinct messages to the overcomers within these deplorable conditions. Rent and wounded, by notions and guesses as to who the "Son of man" is, the church life deteriorates very rapidly until the Laodicean state is reached. The church, as a body, failed just like Israel as a body failed. Through the preaching in unbelief that thing has been going on. The pulpits have been filled with all sorts of theories, speculations, and destructive criticism concerning Jesus, until now they do not preach Jesus at all in many places, and they have not only changed their manner of preaching but they are making a Bible of their own, one that suits their carnal minds. They are saying, "Parents obey your children; husbands obey your wives, that thy days on the face of the earth may be filled with sorrow and vexation, and all kinds of trouble." They are expecting the millennium along that line, so they say.

We turn now to Revelation 12, where we have a picture of the sign mystery. Some interpret this one way and some another, but let us look at the principles involved. This chapter puts before you clearly and distinctly three distinctive

bodies. One is called the *man-child*, the other the *woman* and the third is called the *remnant*. Unless we hold with some who teach that this chapter is distinctly Jewish, we can easily see that the church as seen in the light of the "breach of promise" appears in three distinct classes. First, there is a little church within the church, and that is exactly the picture we have in Revelation 2 and 3. There are overcomers in the church at Ephesus; overcomers in the church at Smyrna; Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

Here is a distinction with a difference. Let us not confuse what the Spirit has distinguished, for He makes a difference between the church and the overcomers in the church. In Revelation 12 we have the entire church in her original aspect and character, and His composite body of believers, the church, is in serious trouble. She is in trouble from two points of view: first, because the dragon that old serpent called the devil stands before her, (the mystery of God on the one hand and the mystery of iniquity on the other, two mysteries over against and opposed to each other; the dragon on one side and God's people on the other side.) Second, in this sign the church is seen in an altogether unique condition, different from the original plan and purpose. She is in distress and cries to be delivered. The man-child (not the individual, but a body of believers, a living organism) is brought forth and immediately caught up to God and His throne. There is an ascertainable time when this crisis in the experience of the church is reached (and the time is important), but let us not be technical about it. It seems to be clear that this composite body (the man-child) shall be kept from the hour of temptation or trial that shall come upon all the earth, that is, from the *great tribulation*, for Jesus in Luke 21:36 says, "Watch and pray always that ye may be counted *worthy to escape all these things which are coming upon the earth, and to stand before the Son of Man.*" Where? In the throne. For "He that overcometh (down here) shall *sit down with me in my throne*, even as I overcome and am set down with my Father in His throne." Rev. 3:21. Here we have the man-child as soon as it is brought forth; caught up, not to meet the Lord in the air, but (as soon as ultimate perfection is reached) caught up, to "sit down with Him in His throne," and shall rule the nations with a rod of iron. I will refer you to the church at Thyatira for it specifically says, "And he (the overcomer) shall rule them (the nations)

with a rod of iron." See Rev. 2:26, 27. There is nothing effeminate about this class of God's people, although it is made up of both man and woman. The word "man-child" means that it has masculine qualities and that these qualities are its distinctive characteristics. It has gotten rid of all its effeminacy. It has the moral and physical stamina of Jesus Christ, and is qualified in every way physically and morally to take the throne with Jesus, and to take the rod of iron which He gives and to go forth to conquer the nations and bring them as a footstool for His feet.

But the woman is not ready. The woman has a place prepared for her (wherever that is). Some say it is off somewhere on an island; some, the United States of America. I do not know, nor need we be concerned where the church (the woman) shall be nourished for three and a half years; so much is clear and we cannot make anything else out of it, that the woman is persecuted by the dragon (who has been cast out of heaven to earth) and when she flees he goes after her, and opens his mouth and vomits out a great stream of water, (whatever that means). I confess I do not understand what it means, only I have before me the picture of the devil going after the woman, and a great river designed to swallow up the woman, and I see the woman given two wings of an eagle and she flies into her place where she is nourished three and a half years (whatever that means). I am not concerned about these things of lesser importance. It is these eternal, fundamental principles that were incorporated into His program and the method according to which He is working out His original purpose which should concern us most and if He cannot bring in the whole body all at once, He will take them by sections. The first section is the man-child (a living composite organism), the full overcomers; that is, the brethren that were accused before God by the devil day and night, (and if that is not tribulation I do not know what it is). That is where our tribulation comes in. Our tribulation is on the inside of us, but in our souls we rejoice in it, says Paul. "Tribulation worketh patience, and patience experience," and if you want patience just stay "put" in your present relation to the children of God.

Never mind now about the woman, we know she is well taken care of, for she is nourished by the Lord. Where? In the wilderness. That is all we need to know for the present purposes. And if any expect to belong to that company he

will be well taken care of, but if he happens to slip over into the other company, called the remnant, that is the martyr company, he needs to know that martyrdom under Antichrist is awaiting him.

Here then are three distinct classes into which the church fell, because of "heart failure" to-

ward Head and Husband. "Every man in his own order (rank)" will ultimately reach the place and position which was given him by the Father, who "hath chosen us in Christ before the foundation of the world," but not all will reach the goal at the same moment of time, but at different intervals and in different sections, as the next Bible study will show.

## "Suffer the Little Children to Come"

### Love Begets Love

Lillian Trasher, Egypt, in The Stone Church, Aug. 24, 1919.



LONG time ago when Jesus was here among His people, and the disciples were living with Him from day to day, hearing Him preach and talking with Him, they made mistakes. They got a set thing in their heads and they were sure they were right and one day, naturally enough, some of the dear mothers had their little darlings with them and they thought if they could get Jesus to bless them it would be lovely. You can't blame them for feeling that way, but the people and the disciples thought that was quite out of order. He was just here to preach the Word and here came a lot of mothers with their babies. This is what the Bible says: "Then were there brought unto Him little children, that He should put His hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Some people don't think it is just the thing to be running orphanages when all the other folks are going to hell, but what did Jesus say? He said, "Suffer the little children to come unto me and forbid them not." Don't tell them "No". They are just as important, beloved, as the grandfathers. Do you know what the Bible says? "One day with the Lord is as a thousand years and a thousand years as one day." What difference do ten or twenty years make? Jesus did not begin His work at once. He came to us how? As a grown man? No, as a child. But you can't blame the disciples. There were hundreds of people around Him wanting to hear Jesus the Son of God. You can't blame the people, neither can you blame the mothers. They thought, "If I can just get Jesus to bless them they won't go astray," and do you know if you can get Jesus to touch them in their little lives they never will go astray. You never can tell just which children the Lord will bless, and they

may in the end come out wonders of grace. I don't mean by this that everyone ought to go out and take care of babies and start orphanages. They would get pretty sick of it as soon as they heard the babies cry all night and they lost their sleep. But, beloved, when the children twist themselves around your heart, you don't mind it. Some people say, "Oh, Miss Trasher, how can you stand it?" But when they come to see us they say, "Why, this is nice. Why, I thought it would be dirty here, but you have everything so nice and clean."

My little children come around to kiss me at night. How I do love them! Now that I am away from them they cannot kiss me and so they wrote me the other day that they went out on the house top and threw their kisses at the moon and said, "You carry our kisses to Mama." You have to love them and if you love them they will mind you. Someone said to me the other day, "Lillian, your children do everything you do. They are just like you." You ask them their opinion about anything and it is pretty apt to be my opinion. They are like little monkeys. They copy what I do and say. Therefore I have to walk straight before them, which is a responsibility. It is a different kind of work altogether than preaching the Gospel. I have done both. It is much easier to preach a sermon and go back and do as you please, but when you deal with children it is your life that preaches. I am trying to live before God that if my babies follow me they will go the right way. You have to meet a hundred different temperaments, know which one needs a spanking and which one needs to be prayed with. I say to one, "Just look at your face, how dirty it is," and he will run and wash his face immediately, but another boy will need a spanking.

Egypt is full of hundreds of dear little children so dirty that it will make you sick to look at them. The babies are so filthy and their heads in such a condition that I have taken as much

as one or two hours to cut off one girl's hair. I am not going to tell you why. Her head was raw. We do not write these things up but the Lord calls us to do this kind of work. My hand does what my foot does not do. God has one to preach and one to rock babies and another to get up in the night and give them milk, another to write about them, another to send money and another to work in the shop and earn money to send. I would be very much out of place if I went over and took Bro. Doney's work and he would be very much out of place if he came and took care of babies. Are we doing the thing God wants us to do? If God has called you for a work and you start out and do it He will back you up.

When I got over there I loved the babies so I wanted to get some of them to care for and love. I spoke about an orphanage to a man and he said, "You could not do it. We tried it. You could not get the money, neither could you get any one to superintend it." So I left it with the Lord, and one day I was called to pray for a sister that was dying. While there I saw a little babe with a tin bottle of milk. The mother died and we took the little child over to our place and the baby cried all night. I was so happy with my new baby, I said to my sister, "I won't say much about it to the missionaries but I am going to rent a house and start an orphanage." I told Brother Post about it, but he could not see that this was God's place for me, although we are the best of friends. He has a mission work and I have an orphanage.

My first donation toward the orphanage was thirty-five cents. The Lord always gave me just enough. Thirty-five cents was all I needed then, but it takes more than that now. If the money did not come in one way it came in another, for I have never been in debt and never expect to be. When I started the orphanage we needed a sewing machine. Some of the dear sisters from Chicago sent about twenty dollars over which paid for one.

Later, I received a donation for six beds. For a long time I felt we ought to have a place of our own, and we would be more established. When we begin to buy and own things over there our hearts are there, and if we have all our goods and lands in Africa we are sure to get back there. Our house got too small, and the people and the natives began to help me. Some have the opinion that I have compromised because the natives helped me. I take into my orphanage Mohammedans, Syrians, Catholics—

anyone. My work is not denominational, although I myself am Pentecostal. The Lord has been with me and if "God be for us who can be against us?"

The people of Egypt helped me because I trained and cared for their little waifs. This touched their hearts and it touched their pocket-books. I think it is a good thing for them to help me.

Every bit of money that you or anybody else has sent I have tried, before God, to use in the best way I knew how. An Englishman used to take a great interest and would give me about fifty dollars a month. He also got his friends to help. Then all of a sudden he lost interest, and one day before the war, while riding a bicycle on the street, I met him and he said, "Miss Trasher, I am not going to help you any more." I said, "Aren't you?" He said, "I expect your orphanage will fail." I said, "I expect it won't. You have helped me a lot, and it has been very nice of you." I had found out that Sister Smith was out of bread and I was helping her some. He came over and said, "This money is given for Egyptian orphans and not for Americans." So I said to an Egyptian, "Ayad, I want a little money that I can call my own. For five dollars I will teach your daughter an hour every day in English." This money I gave to Sister Smith. Then this man got angry with me because I was teaching this child and I didn't get my fifty dollars any more. The orphanage did not fail, however, and this man is helping me again. I went over to him and said, "I am going to build an orphanage." He said, "Things are so high you can never do it. It is absolutely impossible." I said, "I don't know, but I am going to start it." "Well," he said, "you are a fool." But I went and bought the land. I made all my plans and how I did enjoy this. The children and I would get together and enjoyed planning the arrangement of our home. We sat by the hour and planned the rooms and then we would plan it all differently. Well, I started going around among the people. They all said, "It will never be possible," but I believed the people would help. How long do you suppose it was before we had it? It was just three months when we were in the home and we were not in debt either. We were in just half the house but we had a firm foundation, and the building went on. I would not go in debt under any circumstances, but I went around the towns and told the people about our work. In each town there is a person we call a "Moudir" or Mayor.

I would go to him and say, "We need a little money." He would give me a dinner and call the people together and they would give me some money and I would go back and build another room. These people would come down and see our orphanage and then give me more money. And so the Lord opened the way for me all along.

I have not been in touch with Americans very much, and I did not want to come back this time, but the officials said I would probably not be able to go back to my work for six months. So I came back to see my folks. My father died this last July and my mother is seventy-one years old, and I felt I should come back and see her and tell you people about my work and how you could help.

We get into our orphanage some bad children but somehow they don't stay bad long. A lady in the hospital said to me, "What do you do to your children to make them good?" I said, "We don't do anything. When a bad boy comes in the rest boycott him until he is ashamed to be bad." The Lord is blessing those little children and I know God is going to do some great things for them. One day a little girl came and said to me, "I just want a little baby so badly." She got down and prayed for one. About a month after that a mother died and the little babe was brought in and the little girl was very happy. One of the other girls got jealous and she said, "I guess I'll have one too," and she prayed and soon after another little one came into the home. Another girl said she didn't see why she could not have one and so she began to pray and another little one came soon—a little girl this time. The first two were boys.

It is wonderful what care they take of the children. This is just the kind of training they need. The girls are learning how to become careful mothers. The boys are getting the training they need for the work they are going to do, learning trades and becoming useful. We have a separate building for the boys down town, a comfortable place with electric lights and conveniences. We have a teacher who stays there with them, and they come over to our house on Sundays and the Lord is making real men out of them. It is wonderful to see the change in their faces and their temperaments when they get cleaned up and learn something about God. There is no work like taking up such children and getting rid of sin. When one of these boys marries he knows how to treat his wife and the girl knows how to take care of children. The natives there are so filthy, they sleep with the animals and know nothing of decent living except among the wealthier classes.

You tell an ordinary Egyptian girl not to do something and she will go right on doing it, but you can tell my children not to do a thing and they will obey. They appreciate what you do for them, more than many American children do. I never got so much love in my life as the love I get from those children. It is almost too much sometimes. I am hoping for the greatest usefulness in their lives as they grow to manhood and womanhood and some day many of them may be the leaders among their people. I believe the training they have received in our orphanage will be of the greatest benefit. Pray for me that I may walk worthy of the vocation God has given me.

## Prayer Unlocks the French Soudan

### A Panting Appeal for Help Fresh from the Border

J. Wilbur Taylor, Sierra Leone, Africa, in the Missionary Conference.



**I** KNOW of no better theme for my talk to you this evening than that which God has laid on my heart; the strongest thought which has been with me day and night for the last twelve years,—a vision I never forgot, which refers to the Lord's coming. I believe the second coming of Jesus and the cause of missions are inseparable. In fact, there are many who possibly would go so far as to say that one depends on the other. But whether that be true or not we do know that the Gospel of this kingdom

must be preached in all the world as a witness, and then the Lord shall come. Now whether He cannot come until this is accomplished I will not say, but I believe according to the Word of God, the one thing He waits for in the heavens is the preaching of the Gospel among all tribes and people of the Gentile nations. Then He will wind up the dispensation and return.

I cannot tell you what a pleasure it is to me, to think that I can be one of those instruments by which God fulfils the plan He has for the ages, the thing which He determined years be-



fore to bring to pass, and He will bring it to pass as sure as His Word is true. That He should have chosen me to have a part in that work is a great honor, a great privilege, and something not to be shunned. I envy no one in the homeland, be your church ever so large or your influence ever so great. A thousand times would I rather deal hand to hand with the native who has not heard the name of Jesus, and lead him to the feet of the Master than to hear the greatest address in any convention, because Jesus, I believe, is waiting for this Gospel to have entered all the dark regions on the face of the earth. If I interpret the will of the Lord in the sending of Pentecost, if there is any dominating principle in God's heart and plan in the sending of Pentecost as we know it, it is for this very self-same reason. God has waited on the believers for years and years and they have not done the work. But the eleventh hour has come. He is sending out the last call. I believe we have a right to expect Him to do things He has never done before.

I remember while at school we had what they called "quiet hour talks." I went into the service one evening and waited quietly on the Lord. The professor said to us, "Let everybody get quiet before the Lord. Never mind your books; forget everything. Just be a blank before the Lord." We did, and I remember while kneeling there, this question came into my mind: If the coming of the Lord Jesus was near, far back in the time of Paul, why is it that at this time, so many years later, the Lord has not come? Why the delay? Why have the ministers preached, "The Lord may come tonight or before morning," and still the mornings come one after another, and the years pass? With that honest inquiry in my heart I seemed to be looking up. I will not say I saw a vision or heard a voice speaking in my ear, but there seemed to pass before my mind's eye the map of the world. The places that were not yet opened by the Gospel were covered with black. As I looked before that black map, apparently disinterested, the thought came to me, "This is why the Lord has not yet returned, He waits for those black corners of the earth." I felt that night as though God had taken me into His heart and given me the secret. I felt like a young office boy would possibly feel in the presence of the president of a big corporation who had taken him in to his office and revealed what he had in his heart. That night I went home with the vision of the black spots on the different parts

of the earth, Indu-China, Soudan, Interior China, Tibet, and I said to God, "As long as there is a drop left in my being it is Yours to go into the center of some black spot, to preach the name of Jesus for a witness. Lord, I am Yours." May I never lose the vision. It is just as bright and clear tonight as it was all those years. Now then, Jesus Himself said that when the Gospel had reached all these places He would come. That was proof to me that the thing strongest on Jesus' heart when He was here was the spreading of the Gospel. The reason that I think so is that He commanded every one of His believers who were committed unreservedly to His cause, "Do not one of you leave Jerusalem until you are baptized in the Holy Ghost, and then you shall be witnesses for me in Jerusalem, Judea, and unto the uttermost parts of the earth." Paul had the vision. In Romans 15:20 he says, "So have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." Paul wanted to penetrate into the uttermost parts, that every tribe and tongue and people should hear the name of Jesus.

Then last of all, the most convincing thing to me that Jesus is interested more in missions than anything else, is the few verses in James 5. The 7th verse says, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain." This "latter rain" was the last outpouring of the Holy Ghost, and we have received it for the same purpose as God poured out the early rain in the earth.

With that in mind I went to the Secretary of the Alliance and asked him why it was that their mission was so close to Freetown and all this interior hundreds and thousands of miles lying idle. If you will measure the map of Africa and lay it across the United States you will find nearly the same territory that lies between Philadelphia and San Francisco that doesn't to this day have a missionary. I asked him why they had not penetrated and gone through. The reason was that in 1896 the Alliance sent some of their best men to Paris to ask the authorities for the privilege of going up into French Soudan to preach the Gospel, and they said "No." So they returned to labor patiently on in Sierra Leone. In the meantime many of us prayed, and the thing that astonished me and caused me to lift my eyes up to God within the last few

years wasn't any fulfilment of prophecy by way of land conquest, unless it be the conquest of Palestine, but that God has opened the door within the last year into this Soudan, and we now have the privilege of going in. In the workings of God there are two evidences of the coming of the Lord stronger to me than others and that is God's dealing with the Jew and also with the Gentile. God set the Jew aside for a period. He will take him back again, but when He does that He will have accomplished that which He has purposed to accomplish among the Gentiles. But the proof positive is that the Jews are almost ready to step back to their own country as a nation. The dealings with the Jew you know by the newspapers; the dealings with the Gentiles has been spiritual, one of which has been the opening up of vast territories, thousands of square miles to the Gospel of Jesus Christ.

When I started out on one of these missionary trips I said, "Lord, I will trust You to lead me like Abraham." I had ten dollars in my pocket. I knew God was able for all I needed and came up to the border, sixty miles beyond any mission station. I came right up to the border and found I could not pass over. Governments insist you go around by the port of entry and go through according to their formalities. So I went back and opened up a station within an hour of the border. We have sat on our porch and looked clear over to the French Soudan. I said to the French guard, "I want you to show me the boundary." I was very much surprised to find a big pile of stones heaped up four or five feet high. The stones must be re-piled every year or two or the lines get broken. I went over to look at this boundary line and wanted to be by myself. I slipped about one hundred yards over and got down in the grass and prayed: "Lord, You must give me this territory." If ever I prayed in my life it was then. "Lord, give us a chance. All these people without the Word of God and the human government forbidding our going through. Please Lord, let us go through." So with that in view I sat down on the border and said, "Lord, if You will bless me here and raise up a native ministry, when the time comes for us to go through, as it surely will come, we will have somebody; and if the time doesn't come very soon we will have somebody we can send in, and they cannot keep the Gospel out." We sat down there before the Lord. Brother Wright went with us and Mrs. Taylor; we had

another three-year term, and six years to the day that station was opened we baptized six converts in water, in the name of the Father, Son and Holy Ghost.

The opening of that door was marvelous. There was no governmental demand; there was no committee delegated to wait upon them; the cause of missions was not drummed up. One of the Alliance brethren when the boat stopped in that harbor, thought he would run in and have a talk with the official, and without any authority behind him he simply went in, thinking, "He cannot anymore than bar me out." He said, "I have come to see you. I live near the border in the British protectorate. I'd like to have the privilege of going over the border into your protectorate to preach the Gospel there. Have you any objections?" "No, I do not see any. You cannot expect us to get you out of trouble; we can promise no support, but if you want to go through there and preach the Gospel, go ahead." That was without any consultation with the home government, no writing of letters, no documents of any kind. Then the brother became emboldened and said, "Suppose we build a little house over there and we put a man there and he lives in it?" And he said, "Do the same as the traders; buy your ground and put up your buildings." Do you see how silently God works? How quietly and wonderfully?

I knew nothing about all this, but my heart was on fire for God and I was waiting. The brother quietly wrote to his home constituency and the first thing I knew here came an article in the paper saying that Brother So-and-so had gone in after waiting six years. When I read that I could hardly sit down. We talked it over all day Sunday. On Monday morning I was up and over the land. Went straight up to the official and asked him if I could not run around that district and talk with the people about Jesus. "Come up here and eat your supper," he said. That night we had French fried potatoes but fried by the French government. I wrote home to our people in Cleveland saying I was going to look the country over. Wife needed a rest and I parted company with her, and I could hardly wait until I got up there. We fixed our boxes, traveling bed and mosquito net, and what shoes I had left after a long tramp, and the day I started for the border there were fifteen lined up behind me. Six of the school boys and the rest came with us. We took almost all those who believed in the Lord Jesus and were bap-

tized and some who were waiting for baptism, and over the border I got, the happiest man on the West Coast of Africa. God was doing the thing He showed me years before. How glad I was I had not gotten tired of the way. I forgot all about the hardships in this one great enterprise. The second day put us into territory where the name of Jesus had never been preached. I followed a great circle, up the waters of the Niger river and coming down to the edge of the railroad, made a complete circle, covering eight or nine weeks. How many hundred miles I do not know, but we traveled them all on foot. Day after day, evening after evening I preached to black people who had never heard the name of Jesus. Night after night I was in the middle of that circle of black faces and preached Christ to them, and as their inquisitive faces looked up at me, my heart almost broke. You have heard of the missionary being asked if his father and grandfather knew the Gospel, why they didn't come. If I was asked that once I was asked it a hundred times. Those people said, "This white man certainly must love us. He comes here and leaves his people and wears out his shoes just to tell us the story of Jesus, asking not a penny, not a house, not even a cow. Surely he loves us." If God never allows me to do another thing for Him, He has already given me a privilege I do not know how to appreciate. You cannot understand it as I do I am sure. You go into a town and everybody flees before you. Some of the places they had not even seen a white French officer, but we call to them, "Wait a bit," "Wait a bit," "you do not need to be afraid. The white man won't hurt you," and they turn back.

I believe Pentecost ought to have a part in this work. When any new field is opened up the different societies immediately go in, and part and parcel that territory off. They give so much to one denomination and so much to another. Now if we, the poor, despised Pentecostal people come in with the Gospel after this process is finished, we have nothing but the fringes. But somebody says, "Brother Taylor, why don't you follow God instead of obeying man?" Beloved, the moment they part and parcel that land off to themselves it is reported to headquarters and the government will stand behind it, and if you think the Methodists will let the Pentecostal people go in and take part of their territory you do not understand the situation. They will write to the government and say, "There is a certain party all by himself,

independent, nobody responsible for him. We cannot work together." The government officer writes you a polite note that if you want to do missionary work you will kindly move on. Now, beloved, is the time to take our portion, and I believe God wants us to take a big one in this territory which is not yet apportioned off. The Alliance seeing the position have, within the last year, rushed in the best men and all the men they could get, and missionaries tell me that large offerings have been sent to go into that territory. Before I left Freetown I had the privilege of meeting a Mennonite brother who is expecting to go in, and I prayed, "Lord, the Alliance has taken out a center; here is another brother going in. I do not have the authority nor the helpers; I am unable physically for the undertaking," and then the thought came to me to come home to America and at conferences we could talk the matter over. Now, as pastors of assemblies, I believe your church will be healthier and stronger and there will be less schisms if we get under the burden for these new lands and have something to strive for; a place to send your young people, and a place to send your money. That is why I want to lay this field on your heart. Let us claim a place in this newly opened territory and take it for the Lord Jesus.

Some will say, "Well, Brother Taylor, if the denominations go in they will give the Gospel." Yes, they will, but not as fully as you and I know it. Some of them will preach Salvation but you and I will plant the seed of Pentecost there and God will multiply that seed until it travels to the very center of that district. I know God will work. I had no more than landed in the homeland until young people wanted to talk to me about going out. We need your help and we need your co-operation. The independent missionary is sometimes the most dependent. Now that the work is opened let us co-operate and we ourselves remove the individual element and go forward with the work of God.

The Pastor of the Stone Church, Bro. H. W. Mitchell, is leaving for an indefinite period. He has for some time felt the pull toward evangelistic work, and while the Church is loth to have him leave, even for a time, they want him to be in the will of God above everything else. In the meantime we are praying that God will supply our need. The outlook for the work is very encouraging. A number in the neighborhood are manifesting an interest, and we are expecting a revival this fall and winter.

## The Latter Rain Evangel

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## Notes

### Conference and Council Meet

THE Fourth Missionary Conference of Pentecostal Missionaries and ministers and the Seventh Annual Gathering of the General Council of the Assemblies of God, met in Chicago, beginning September 23rd. The Missionary Conference occupied two days and the General Council Meeting continued until the 28th, three sessions daily, with committee meetings sandwiched in between and special meetings of the Presbytery until long in the night.

Some of the brethren and missionaries came ahead, and the Sunday before the Conference opened was a Convention Day at the Stone Church. Brother Stanley Frodsham, Springfield, Mo., Missionaries H. E. and Mrs. Hansen of Pekin, China, and Misses Almyra and Olga Aston of India, were with us and gave some precious messages.

On Monday, ministers, missionaries, Christian workers and visitors came pouring into the city, and for three days the crowd continued to increase, until the number from the outside had reached over three hundred. Time and again it seemed our rooming capacity was taxed to the utmost, but the need was never too great for the supply. The friends in the neighborhood opened their homes, and from the reports that came to us they were well repaid for inconveniencing themselves. From several sources we heard of blessing in the homes through our

visitors, and a number came to our services who had never been there before.

It may be of interest to note that twenty-two ministers came from Arkansas; the same number from Missouri; sixteen from Ohio, thirteen from Texas, and ten from New York, Washington, the most distant state, had its representative, and California made a goodly showing of sixteen.

The foreign mission field had a larger representation than any previous Conference, comprising the larger part of the missionaries now on furlough, forty-eight in all. The fields were represented as follows:

**Africa.** Joseph Blakeney, Harry Wright, Harry Bowley, J. Wilbur Taylor and Mrs. Taylor, Isaac Neeley, Mrs. Neeley, Mrs. William Johnson and Miss Ethel Bingaman.

**China.** H. E. Hansen, Mrs. Hansen; John James, Mrs. James, Mr. and Mrs. Neilsen, David Barth and Miss Olive Maw.

**Egypt.** C. W. Doney, Mrs. Doney, Mrs. Lydia Brelsford, Miss Hattie Salyer, Mr. Scott.

**India.** D. S. Mahaffey, Mrs. Mahaffey, Miss Sara Cox, Misses Almyra and Olga Aston.

Twenty prospective missionaries were present, some of whom have already booked their passages to their various fields.

While the Missionary Conference proper closed after a two days' session, a missionary spirit and missionary interest prevailed during the entire Council meeting. In all the deliberations the spiritual predominated, and the hours which were given to discussions and momentous questions were interspersed with instructions from the Word, a season of worship, prayer, or a spontaneous song which burst forth and took away the weariness. Friends had written in, "Will it be a time of spiritual blessing?" We can truly say it was a feast to many. The evening services were seasons of refreshing, the music most uplifting, missionary addresses enlightening and the evangelistic services, judging from the results at the altar, a success.

The Bible lessons at the two o'clock hour were a source of deep inspiration and help. One afternoon while Brother Moody was preaching on Divine Healing and spoke on taking life from Christ, a sister was healed sitting in her seat, of a disease of long standing. The next day she testified to her healing more fully and claimed perfect deliverance.

Both in the Missionary Conference and the General Council Meetings matters of interest were discussed at length, and there was remarkable unity on questions regarding the policy of the work, holding of property, qualifications

and acceptance of new missionaries, establishment of schools for missionaries' children and training of native workers, maintenance of orphanages and the enlargement of the work on all lines. The discussions and resolutions were all to one common end,—world-wide evangelism.

A remarkable bit of information was whispered to us from behind the scenes. The Presbyters, numbering over twenty, held private sessions in which they discussed vital matters of interest both at home and abroad, solved knotty problems, settled points of difference and outlined policies for the future. It was said by one of them that in every decision taken there was unity, and the brethren were practically of one accord in all their deliberations. In these days of friction, independence and misunderstandings, it surely calls forth gratitude to God for so uniting His children and causing them all to speak the same thing.

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We soon saw, as the crowds increased, that the Stone Church building would be too small for the Lord's Day gathering, and we were enabled to secure Normal Hall, in the immediate neighborhood, for the afternoon and evening service. The Hall seats about a thousand and it was well filled.

The three o'clock service was a special missionary service. Short addresses were given by returned missionaries, Harry Bowley, Liberia; J. Wilbur Taylor, French Soudan, and Miss Sara Cox, India. Brother Kerr spoke on "The Missionary's Viewpoint," and a special missionary collection followed, amounting in cash and pledges to \$1,010.00.

Bro. Joseph Blakeney of So. Africa spoke in the evening, followed by Bro. J. N. Gortner of Cucamonga, Calif. In the morning service at the church Bro. D. H. McDowell of Scranton, Pa., brought us a stirring message on Pentecost.

Many times during the business sessions and in the evening services

"Joy came down our souls to greet,  
And glory crowned the mercy seat."

\* \* \*

While the Council closed on Tuesday evening, the meetings continued afternoon and evening until the following Sunday, Oct. 5th, a number of the brethren and missionaries remaining, and the blessing of the Lord crowned the meetings with real results. Some said, "You have kept the best wine till the last."

All were blest through the ministry in song of Jack Saunders, a converted prize-fighter of the British Navy. As he told the story of his

miraculous conversion on the last Sunday afternoon, eyes dimmed with tears as the hearers marveled at the grace of God on a life which Satan had controlled for thirty-seven years. This remarkable story, stranger than fiction, will be published in the November Evangel.

Bro. K. R. Glover of Oakland, Calif., brought God's message for the evening, and at the close of both the afternoon and evening services sinners wept at the altar. The Lord was so near we were loth to close a meeting so filled with good things, and we lingered at the altar until a late hour. The blessing of the Lord enriched the lives of all who attended and more than once we could say with the Psalmist, "My cup runneth over."

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Brother D. W. Kerr has been re-elected Chairman of the Missionary Conference, and Harold Needham, 5036 Echo St., Los Angeles, Calif., Secretary, in place of Miss Zella Reynolds, who is expecting to leave for China in the early winter.

Particulars of the General Council proceedings will appear in The Pentecostal Evangel (Springfield, Mo.). The coming numbers of The Latter Rain Evangel will be filled with interesting missionary and other addresses gleaned from the Council meetings. Send your friends a six months' subscription for 65 cts. and get these good things into their hands. The spiritual blessing will be well worth the outlay.

### On to Egypt!

The friends of Brother and Sister Doney will rejoice with them that at last the door is wide open for them to enter Egypt. For this they have wept and prayed, and trusted, and now that prayer is answered their joy knows no bounds. The comforts of America have no charms for them. They prefer the burning sands of Egypt with all its unsanitary conditions, filthy streets and unhealthy climate, because their hearts are there and the call of God is upon them. They expect to sail as soon as arrangements can be made, and are putting forth every effort to that end. In the meantime they can be addressed at 3635 Michigan Avenue, Chicago, Ill.

### Reports from the Field

ONE of the most blessed hours of the Council Meeting was when time was given for reports from the home field. It was most encouraging to hear of battles fought and won, and to learn that God is working today just the same as when the "latter rain" was first poured out. A large number spoke of the increased

missionary interest in their congregations, and how God prospered the home work as they gave to the foreign field.

Brother Rediger of Milford, Nebr., said they had three young people ready to go to the field as soon as they received their permits, and four others who have a call. J. W. May, Sour Lake, Texas, came to the Council Meeting from a great revival. Before he left, the greatest persecutor in the town got salvation.

Jacob Miller, Ft. Smith, Ark., said that a revival has been on in every meeting he held, and that he hasn't had a failure in a single meeting. He went into Kentucky where the work was scarcely known, got four people interested, every one heads of families. This year God gave nineteen more; fifteen saved and four got the baptism, three of them preachers.

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K. R. Glover, Oakland, Calif., said, "The Lord led me directly to Oakland two years ago, and a year ago opened up a special work. When we started there were about forty of us that felt the need. Most of the Pentecostal work in Oakland had been slum work, and the need was not being met for those who were hungry for God and yet not in that class. Today our congregation is from 140 to 150. I felt when I opened the work I wanted it to be wholly maintained by God, and told them I would never ask them for a penny for my own sustenance or the expenses of the Mission Hall, but I would take up collections for foreign missions, and I can testify that God has not failed me once. There has not been a month that I did not have the rent thirty days ahead. I purchased quite a bit of furniture, and though our congregations have been small I sent to the foreign field over one hundred dollars a month, making for the year about \$1200. God bless the missionaries. There has hardly been one come within our doors that didn't take away from twenty to fifty and a hundred dollars. It pays to strip yourself for God. When I get just about broke I give my last dollar to somebody. The reason the foreign missionaries are suffering today is because the preacher is afraid he will starve. 'Give and it shall be given unto you.' One day I went to my box and found 15 cts. in it. I locked the box and said, 'I will take up another collection for the missionaries.' It pays.

"We have been able to get into the homes of the people. We preach on the street, and they say, 'Come and pray for my sick mother,' and the Gospel is reaching the poor. The town of Oakland is wide open to us. We preach in Spanish to the Mexicans, and also to the Portuguese, and have a dozen nationalities in our mission."

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Mrs. Baer told of how the Lord wanted to use her at a great camp meeting in the East, and how she shrank from giving her testimony because of the church dignitaries that had con-

trol, but when she finally obeyed the Lord, a hunger was created in the hearts of those who never knew the blessings of Pentecost, and her own soul was blessed for her obedience. One of the leaders came to her at the close and said, "Sister, I have a hunger in my heart that has not been satisfied," and she had the joy of witnessing to him that when the Holy Spirit came to abide in her heart He satisfied her every longing.

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Orville Benham brought greetings from Winnipeg, Manitoba, and spoke of God's blessing on the work there during the last three years in which he has been connected with it. A revival spirit has been upon their work continuously, and he attributes it all to prayer-meeting at 7:30 every morning and their deep interest in foreign missionary work.

\* \* \*

Jacob Mueller, who with his wife have their faces set toward India, is sowing the seed in the barren places until the way is opened for them to go forward. They spent some summer months in a forsaken part of Saskatchewan where they had crop failure. "They told us they would be glad to have us but they couldn't promise us anything whatever. I said that was the place I wanted to go; that money never tempted me; the Lord took that out of me when I was saved. We started out and the Lord met us by giving us souls. We held meetings in a little country school house and for a week gave out the Gospel on salvation and the second coming. The first night we felt led to give an altar call we thought there were about four who would respond, but to our great surprise nine or ten came forward and sought the Lord for salvation, and three or four received the baptism of the Holy Spirit. The souls God gave us amply repaid us for any sacrifice we made."

\* \* \*

J. E. Spence, Mobile, Ala., said, "We have a needy field in Alabama. A number of preachers have quit the job of preaching, but those whom God endows with the Holy Ghost stay on the job. The cry of the sheep gets hold of my heart, and I believe it does any man who has the real work of God in his heart. Solomon says, 'He that winneth souls is wise,' but he that keepeth them is wiser. I feel ashamed of myself when I see the missionary spirit prevailing here, but by the grace of God we will have some missionary reports from the South later on. The same spirit that brought the Lord Jesus to this earth should govern our relations towards the uttermost parts of the earth. We held street meetings on the biggest street in the city, and preached to the crowd on full Gospel lines. On Sunday afternoons we went to the wharf and preached there to growing crowds. People are hungry for the genuine thing. The fashion and pride and the icebergs in the churches are driving people away, and they are filling the picture

shows. I had a temptation to go to high wage work, but I felt definitely called to stay at my job for Jesus."

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Willie Millsaps, Topeka, Kans.: "It gives me great pleasure to give you a brief report of the work in Kansas. It was in 1900 that the Holy Spirit was first poured out in Kansas in the city of Topeka. Since that time the work has spread almost throughout the whole state. While the work is not large, the assemblies numbering only about twenty-five, it is in splendid condition. With the exception of three or four assemblies in the state, we are *one*, having no trouble with false teachers or false doctrines."

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The pastor from Lancaster, Pa., said, "I want to warn the young pastors if they want to stay in the home field not to have a missionary visit their work. They cannot keep a pastor in Lancaster. The one they had before is in China; then they had another one from China. I tried to hold the fort. We have a good church, a nice home, but a missionary visited us and God called me to the field. I never said a word to my wife, but when I left she said, 'Tell the people in Chicago we are going to Africa.' As I look at these different fields there is something in my heart that cries out to go."

### Missionary Rest Home

The Missionary Rest Home from the day the Conference opened was filled to its utmost capacity. It was not able to hold all the missionaries who came, and we had to get them accommodations outside. Since the meetings have closed every available space has been occupied, which proves the great need of a Home of this nature. Owing to the fact that we had such a little time to prepare the Home for occupancy, and were unable in the limited time to get it fully furnished, it has not been as comfortable and "homey" as we would like it to be. But missionaries who have been used to pioneering do not object to a few inconveniences in the beginning, and from the way the Chicago saints

and friends from a distance have entered into the proposition and the deep interest manifested by all, we know the complete furnishing is only a question of time. The Chicago friends have given liberally, going through their own homes and seeing what they could sacrifice in order that the dear missionaries might have comforts. At a little opening, just before the Conference, the friends came with gifts of love and were delighted at the prospect of having an interest in this work for which they had long prayed.

In the past the returned missionary, broken in nerves and physically exhausted has had the burden of his support while at home, and has been compelled to keep traveling in order to get sufficient for his needs. In the maintenance of this Missionary Rest Home we are now sharing his burden, and want the newly returned missionary to be entirely free from this responsibility. This is *his* home.

The Missionaries who are in the Home appreciate the loving gifts that make their comfort possible, and join with the committee in thanking the friends in the Name of the Lord.

Pray for the interests of the Home, the dear matron who has the welfare of the missionaries on her heart, and that all the needs will be fully supplied. When we prayed for fruit, the Lord put it on the hearts of the dear ones in Michigan to respond. Now there is need of coal, some more bedding for the winter and money for running expenses, which we believe will be fully met. Those wishing to correspond with the matron, Miss Siegrist, can address her at 531 Judson Ave., Evanston, Ill. If missionaries are contemplating coming to the Home it will be well to write ahead so there will be room for them. Gifts can be sent to the Missionary Treasurer of the Assemblies of God, Springfield, Mo., or to us. Anything in the way of supplies or provisions, send direct to Miss Siegrist, the matron.

## The Melting Pot vs. Individualism

A Talk with Chairman J. W. Welch at the close of the Missionary Conference.



I AM glad this hour has come and I feel grateful to God for bringing this present situation about. Various mistaken ideas have developed concerning the attitude of the Council and some have had fear as to its purpose. We have, however, passed the experimental stage and the Council stands vindicated of God. We are working for scriptural unity but this unity must

be a voluntary one. We are not seeking to "bring about things" so much as to provide a platform for the voluntary doing of things together. There is just a little inclination, especially on the part of the missionaries, to get the Council off on one side and the other people off on the other side. I deplore very much that this is regarded as a competitive matter, i. e., "Shall the missionaries' idea prevail or the co-

operative Council idea prevail?" That is contrary to the principle back of it all and contrary to the thought of God.

Unity is taught in the Word and we all agree to the teaching of the Bible in that respect. We have found of late years the necessity for unifying the interests and bringing them into more effective form than might otherwise prevail. So the Council is this provision of God, this platform upon which there can stand the thing that is in the heart of God, and upon which can be developed the conditions that are according to the scripture.

Our brother was talking to you a little while ago about the three relations in the body of Christ. I very much hoped he might emphasize particularly that which he did not, the sympathetic relation. The organic relation is present and extant. It is true that we are organically related. And the co-operative relation is intended, but much depends upon the sympathetic relation. The reason why we do not have better co-operative relationship is because we do not have full sympathetic relation with each other. Our relation is very much like that of the man who was afflicted and another man said to him, "I feel for you but cannot reach you." There are two aspects to this matter of sympathetic relationship. One is that aspect where we have compassion one for another and toward all who need our compassion. The other is the aspect of getting under the burden and taking it upon ourselves. This is the feature of our relation which we need to develop. I believe the development of the co-operative depends upon the development of the sympathetic relation.

The greatest difficulty in having unity among the Pentecostal brethren is the fact that we are individually strong. The greatest hindrance to the possibilities that lie with unity rests with the fact that we have been with God individually and alone and have been made strong in the Lord alone and we have difficulties in getting into the melting pot. While we are trying to unite we express our individualism. At a Pentecostal altar we see a hundred people down praying in independence of spirit and alone with God. It is blessed and wonderful and not to be minimized by anybody, but there is a further possibility sometimes that is hindered by this very thing, for if we develop unity we must lay aside our horns of individualism so that we may get into the melting pot without hornng each other, and without expressing our individualism while we are in the melting pot. So I leave it with you to think about, and speak from my heart, for I am grieved that during these discussions I have heard no expression from any missionary on the field that would represent to my mind an aggressive move toward co-operation. Toleration is the best thing I have seen from the missionary side. I am sorry for that for it seems to me that the missionaries must see the practical side of this mat-

ter of co-operative fellowship in regard to missionary interests.

I have seen all along since the formation or the arrangement of the Council, and its public expressions (revealing the desire there was in the home constituency for unity and co-operation concerning missionaries and missionary interests) that same thing, that suspicion and that evidenced sensitiveness concerning the missionary interests from the other end of things and I deplore it. I still see what looks to me like proprietorship on the part of the missionaries in missionary enterprises. I want to tell you what I mean, though I may be a little sensitive along this line. I believe sitting over in this chair is one of the greatest missionaries in the world (Brother Kerr). I believe that facing me in this audience are young men who have never had a call to go to India or Africa or China, who are just as great missionaries as anyone who has gone to the field, but there is an inclination to differentiate and assume that a missionary is peculiar because God has called him to work in some other land than America. I believe that with God there is no such thing as the foreign field, nor difference with God between persons who are alike called of God to build up in a practical way the work of the Kingdom. Jesus said, "The field is the world."

I want to express heartily, as chairman of the General Council, feeling I am also speaking for all others in the Council, that, so far as I know the sentiment of the Council this afternoon, its attitude toward all missionary enterprises is scriptural and I believe that is enough. But I want to say this: I feel that the attitude of the Council toward missionary matters would indicate that the missionary enterprise is pre-eminent above the missionary in its importance and significance. We will get by a whole lot of things when we get lined up with that truth. Some missionaries look at the sentiment that seems to emanate from the Council and question it because it differentiates from their personal interests and does not lend itself thereto. God help us if we did. God's work is one thing but the missionary is another. Which is the greater—the interests of the Kingdom of God Himself or his personal interests? I believe God is enabling us to see first the enterprise itself and that it means more to God and His Kingdom to conserve the interests of that Kingdom than to conserve the interests of the missionary. The interests of the Kingdom are far more important than my personal interests. What do I mean in relation to the interests of the Kingdom of God? These are incidental to the purpose of God. When we get by supporting missionaries and begin to support missionary enterprises, I will be glad of it. We will get the missionary in his place and the missionary interests will be where they belong. Everybody ought to see this does not preclude that sympathetic attitude that we all ought to have toward each other as members of the body.



My heart goes out to missionaries. No one can tell a missionary story without making me cry inside, and I can't hear about any missionary suffering without suffering inside. There is a peculiar something down in there and if I would follow this little sentiment I would give everything I had, but that may not be best after all. Sometimes the interests of the Kingdom conflict with my personal feelings. I wish we might clear up some of the shadows and see things just as they are. I believe that God is with us in our attitude toward all missionary enterprise and in our great interest in the home and foreign field. This is helping us to become an agency for the furtherance of the Gospel in the world-wide field, which, I believe, is the intention of God. The attitude of everyone is an attitude of sympathy and a helping hand in every respect. All of the resources of the Council are available to help where they are needed, and that is our purpose. Since the very heart of the matter grows out of the idea of voluntary unity (sympathetic relation) it is quite evident that the resources are available only when it can be really co-operative. Here is the point where many misunderstand us. They think the Council has been arranged as an agency for directing and controlling the interests of the Kingdom and that is a mistake which I think all of the past will prove. So far as I know, if anyone who has been trying to represent the Council has taken any other attitude, they have misinterpreted the Council, and misrepresented it, whether they have been a representative or not.

It is not the purpose of this Council, nor according to its plan to interfere for the sake of controlling things or directing other people's affairs. It is understood that they who unite themselves with the Council agree to co-operation. Of course we gladly co-operate. One of the principles developed is that of the sovereignty of the local assembly. We declare ourselves openly and publicly to believe in the sovereignty of the local work. We do not undertake to control local situations nor have anything to do with them only as we may be helpful where needed and where wanted. That is all. I know people think otherwise because my correspondence brings to me every once in a while things that indicate the contrary. There are men who say, "Now you must come down in our country and settle these things. We will send you the car fare but you must come down here and settle this matter." We have not gone yet. I cannot settle things. We have gone into local situations where they have asked us to come that we might advise and help, and God has added His blessing. This attitude is the same toward you missionaries. We are not trying to absorb you nor your work.

This matter of property comes up all the time. The General Council does not desire to hold title to any property at all. There is no desire to hold title to anything and the only reason for

doing so at all is for the benefit of some local situation. If it could be settled some other way we would prefer that. Men write and say, "How can we deed property to you?" I write back and say that we have no desire to have them do that. This Council is not accumulating property. We ask them to go to the authorities in the place or state where they live and find out what is necessary to do for them to hold that property for God. I believe on the mission field there should be a local committee appointed to hold the interests of the work for the local situation. We advise an understanding that if the property is likely to be diverted from its original purpose, the General Council be appointed custodian of the property for the good of the Lord's work. We wish the missionaries could get away from the idea that we are trying to accumulate property over the world. We have enough troubles now. But we do want to help you conserve the properties that are being taken up all over the world, and care for them and develop them for God.

The missionary interests have developed tremendously and the time has come when those represented in the Council must be brought into a distinctive department. That is a matter that is on our hands now and the purpose back of that is that in any suggested plan the vote is to make better arrangements for helping the missionaries and missionary enterprises. We are doing all we can to create agencies of helpfulness to obtain both in the homeland and on the foreign field; and some of us are giving our time and energy to develop these things. If any true Pentecostal missionary or man or woman called of God to the work in the homeland or in the foreign field, needs help and will come to us, we will do all we can. We won't agree to do everything he asks us to do but we will agree to give all the practical help we can and if we can develop the idea of co-operation far enough to where we can work together in establishing things we can get along very nicely.

We are having just a little trouble in some respects along missionary lines; and one of the serious problems before us is the one that relates to prospective missionaries. We are praying and thinking and counseling together to devise the best means of helping the prospective missionary in a practical way. I am not in sympathy with sending out insufficient, unqualified and uncalled missionaries. We are finding the necessity of getting at some basis of judgment along these lines. I presume some missionaries have thought we have developed a great deal of red-tape, as we are sending out four-page blanks full of questions to answer. We found we were expected to pass judgment on these matters without any information and in writing back to prospective missionaries we want to know something about them. A prospective missionary has gotten the best friend he knows to write in and say he was all right. Of course he did not think of getting anybody else

to say anything about him. But this did not afford a good basis for judgment; in fact did not leave it to the committee to judge at all. In all the application there was nothing to be found concerning the prospective missionary but that which was distinctly favorable. Everything read smoothly and everything was recommendatory. But some of these prospective missionaries going out on the field did not always prove

themselves. We have devised a plan for getting information so if you think we have been developing red-tape there is a basis back of it. Let us lay aside fear and hesitancy. I am glad that, in spite of the reserve apparent on the part of some, there is an inclination toward better conditions. We have much to be encouraged over and the best of all is, "God is with us."

## Redigging the Old Wells For the Flowing of Pentecostal Springs

David McDowell, Scranton, Pa., at the General Council Meeting, Sept. 28, 1919.



**I** WILL just bring a little message that has been very precious to my own heart in getting me established and settled in Pentecost. Before God can do very much with a person it is absolutely necessary to get him established, and before one can get very far in Pentecost he must have at least the consciousness of a good foundation, a good undergirding. If we fail in this we are convinced from past experience and observation that our building will come tumbling down about us, and it becomes an easy matter to slip out of Pentecost; I mean the real thing to which God is calling us in these last days.

With this thought in view I want to read a few portions from the book of Genesis. It is a book of beginnings, a book of foundations. In this book we have a little simple type of everything that we find throughout the rest of the Word, simple types of all God's plan and provision; paintings, photos of the whole scheme of redemption. That, I believe, is one of the reasons why Satan has made his assaults on the book of Genesis. "If the foundations be destroyed, what can the righteous do?" Satan has endeavored to destroy the foundations upon which the whole structure is reared, but thank God it stands the test, and while every form of society, of social order and political life, as well as economic, is crumbling and tottering, "the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are His."

In Genesis 26 there is a picture which to my own heart gives us an outline of the purpose and plan of God unfolding, in bringing us back to the divine will and purpose. It is a message about Isaac relating to a portion of his ministry. Isaac, we all understand to be a type of the Lord Jesus, and consequently his actions may portray the ministry in some measure at least of the

Lord Jesus. Let me read from verse 12: "Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great." This is the purpose of God in any Christian life. A person who is truly given up to God is one who goes forth to sow. That is one of the divine laws. There are those who sleep during the time of sowing and in the harvest they have nothing. True to his type Isaac went forth sowing. He went forth receiving as a result of his earnest labors that measure of increase which God promises to faithful sowers, that leaps out beyond everything we have any conception of, for the least that a person in the kingdom may reap by reason of faithful sowing, is thirty-fold. Nothing less. "Some thirty, some sixty and some an hundred-fold"; nothing less than thirty-fold. That is not thirty per cent; it is thirty-fold, thirty times as much, away beyond all we ask or think, above all apprehensions or comprehensions of the thing God is able to do. It is the purpose and plan of God to bless us with manifold increase. There is no standing still, no going back. God is forever moving on in His triumphal march to the glory. If we slacken our pace, become discouraged or step out by the wayside God keeps moving on. If an organization called and founded and chosen of God moves on with God for a season, God blesses, anoints and gives the increase, but if we become choked with ourselves and our own ambitions and attainments, God will move on, leaving us unproductive and He will find others who are earnestly and humbly sowing for the divine increase.

In church history this is true; after the season of successful sowing, the ground becomes overloaded and choked and consequently is not very productive. But the Isaac life, the purpose of the Lord Jesus Christ in the glory of

this Gospel ministry is a forward move. When we lose sight of the divine and the forward move in Pentecost, we have lost the vision and we are on the road to the scrap-pile. When we fail to see that it is not only Chicago, not merely the United States, but that the field is the world—when we fail to see this we are on the road to the bone-yard, the religious bone-yard, and the cry of my heart and my purpose in coming to this Council was not only to vote on resolutions and find out what is being done, but that somehow God would stir my soul, more closely unite me to my brethren, enlarge my vision, and keep me from becoming pinched and small. These are the days when God wants us to go forward and move, not only as individuals, but as a united people. We are to go forward as one man in this conflict for the glory of Jesus. The promise is that He will bless us. This blessing to me brings more than merely good feeling. Good feeling is always anticipated in blessing. The bubble and the joy of the heart always accompany blessing. But the blessing that I have in the scripture is more material than this. We may be able to dance across the platform to relieve the pressure as the glory pours into our hearts. We may call that blessing, and so it is, but the blessing of the Word is the blessing of increase, a blessing of prosperity, so that as we keep close to God and move in His divine laws that He has prescribed, we continually move out until the very purpose for which He has called us together is consummated. Concerning this the Apostle Paul says, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

I believe one of our failings in the Pentecostal work, at least of many who were in it at the beginning, is looking back continually to the old days, to the marvelous manifestations of God's sovereign power. We look back and we occasionally say, "We are not where we were. God did this and God did that, and He is not doing it now." Beloved, we are at fault. God wants us to forget the things that are behind and stop mourning and see God's purpose of consummation, beyond, reaching out with all that is in our hearts, because the same consecration, the same devotion, the same seeking, the same price that brought the victory twelve years ago will bring an abundant blessing now. This Pentecostal work is peculiar. Whatever Luther had to accomplish has been accomplished. Whatever

Wesley has had to do has been accomplished; whatever other movements have had to do, has been accomplished, and God keeps moving out and on. God has called the Pentecostal people together for a specific ministry and it will not fit into anything in the past. It reminds me of an incident I will relate of a crippled woman. She had several curvatures of the spine; her legs were twisted, her arms were crooked, and she had to have a special chair which was built and padded to fit the depressions of her body and make it comfortable for her. She came to the meeting, had some of the folks pray for her, and God healed her and straightened out her body so she never could get back into the old chair again. I perceive that we were well-fitted and well taken care of; we were comfortable and well-fed on the very best kind of food, but we were cripples, and in answer to prevailing prayer, God opened the windows of heaven and sent us down a healing shower; took the curvatures out of the spine, opened up our ears, healed our blindness.

Now you go back and try to fit into the chair and see where you are. This work is peculiar from all other works in that it is given an entirely different ministry than any other organization. I was quite distressed in the fall of 1907 following the time when God baptized me in the Holy Spirit, and during a tarrying meeting I was seeking God to know what God would do. I belonged to a people then who were trying to decide what they would do with Pentecost. When God puts a thing down on your door-step you either have to take it in or throw it out, one or the other. You cannot continually be bothered by stepping over it. You will either get rid of it or take it in. I saw the infant Pentecost on the door-step and wondered what would happen to it. I looked around for somebody to take it in but it was thrown out naked, young and helpless, and in my despair I wondered, "What will You do, Lord, about this thing? What will become of Your children that You are calling out today?" Isaiah 28:9 came into my heart, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." I saw that God would take this infant and nourish it and feed it, drawing it from the old, dead mother's breast, and send it forth in due season, equipped, unhampered from old theology, old ruts, and make it a channel by which we could move on to His perfect will. The increase comes by faithful

plodding, faithful plowing, faithful and united effort in sowing the seed.

If we look into nature we find that God has this law in perfect operation. If you have a garden and you plant a few wild flowers, year by year they automatically throw off their own seed. There are several methods of sowing; an independent method God has provided for, with that class of vegetation that is looked upon by the human family as not worth cultivating. We have the milk-weed; I do not know what good it does to this earth or what purpose it has in vegetation, cultivation or fertilization, but it is here. You would not bother gathering the seed because nobody pays any attention to it, God has given it a method by which it can take care of itself, and when the sowing time comes it opens up its parachute and the wind takes it some place to grow for the next year; thus we have a method of sowing. The despised Spanish needles gather on your clothes as you pass through the weeds, and they are carried off and deposited in other places to grow again. And this we might find in all the natural methods. Then there is the automatic method, it might be called, pertaining to the staples of life, corn and wheat, and those things which we depend upon. Now a farmer knows that he cannot grow his wheat and let it throw seed every year and grow again; it would choke the field out; consequently there is the reaping and the gathering out from this harvest. He will use other seed and then replant it the next year.

It becomes the saints of God to show that one of the healthiest methods of increase in our own work and community and right in the assemblies of God, is the continuous out-reaching to other fields, to sow our seed, to reap our crops, to gather out our choice seed and send it to China, to India, to Africa and in fact plant it all over the world. This is one of the first methods that the Lord Jesus used, typified here in the life of Isaac, but our distinctive work goes a little further. He had possession of flocks and herds, and a great retinue of servants. Today there is no lack; everything we need we can have. Never mind where this is coming from or where that is coming from; where the missionaries and money are coming from. Let us keep in touch with God. Let us live in His prescribed channels; let us keep humble. There will be all we need.

"And the Philistines envied him." That always goes with it. You will never have a work of God without this. In the fourteenth chapter

of Matthew in the marvelous feeding of the five thousand, after the multitude had been sent away, Jesus gathers His disciples together and puts them in a little ship. I believe this is a type of His sending them forth into their life's work. He sends them across to the other side while He Himself goes into the mountains to pray, to enter into His ministry of intercession as High Priest. As they are traveling across this sea to their destination on the other side, the storm comes up violently, the waves beat, and it seems as if the little boat will be swamped, but they are now in the midst of the sea for the winds are contrary. Here we have the contrary elements. There wasn't anything in the sea to help them on their way. It was a continuous pull and war against the elements that they were facing, and consequently there was a need of divine help. But the Lord is always on hand. No matter how severe the storm against the little boat, if we can just keep her prow headed to the other shore we need never fear. Sometimes the winds go down and we begin to drift. God help us then. The healthiest thing for the Pentecostal work is a good stiff wind opposing us. It keeps the eye of the Lord upon us because He is interested in our little boat.

The Philistines envied him, and there was a cause behind this envy. All the wells which his father's servants had dug in the days of Abraham the Philistines had filled with earth. Isaac was opening them up and this was the cause of the envy and the conflict. Isaac was performing a duty the enemy didn't like, opening up the old wells. If God has called the Pentecostal work for one purpose above another it is to open up all the old wells God has given us. After Abraham and his servants had passed away the enemy got busy and chucked them full of old tin cans, pots and trash, and obliterated their very presence so that a person could walk all around them and all over them and never know there was a well of real water down there. How our preachers have told us about the marvels of the apostles and the glories of the ministries of Jesus! How they eulogize Paul and show us what a marvelous man of power and blessing he was and talk of the things he did, but it is all in the past. The wells are filled. We are in a different age. We must not expect such things, but the hour comes when we become so parched and so dry that the Lord hears our prayer, and Isaac went out from Abimelech and got to digging. Have you ever gotten anything without digging? I haven't. If you think you will get

the baptism of the Holy Spirit without any effort, you are mistaken. You have to dig for it. And furthermore you cannot get it by having some one talk it into your ear at the altar. The one who gets a genuine baptism has to dig deep. Some say, "This is a beautiful experience and a marvelous attainment," and go to the altar saying, "Now brother, will you lay your hands on me that I may receive this blessing?" This is no surface experience. Our desire for it should produce a real hunger for God, and a purpose to go to the very bottom of our lives and have God search us and try our hearts; it should enable us to be emptied out and cleaned up. The man who goes to work along that line, digging out the rubbish and the uncleanness in his life, is the man against whom the hostility of Satan is waged. He will endeavor to upset every plan, overturn every purpose, but thanks be to God who giveth us the victory.

If you are seeking your Pentecost, get busy and dig. Get your heart empty of pride, of personal ambitions and attainments, and of great big things, and the water will begin to flow. You cannot produce it by your own effort. That is not the character of this Pentecostal well; all you have to do is to get the channel cleaned out.

Pardon a word of personal testimony; I was convicted for the baptism of the Spirit. I had the understanding if I got it I would turn the world upside-down, that I would have the gifts of healing and be wonderfully used. The Lord kept me digging for three months steadily. I hear some one say, "Now Brother McDowell, stop preaching experience. That is not the way for anyone to get the baptism. You preach the cross and the blood." That is true, but the way to get the cross and the blood is through experience. We have to have the cross and the blood upon our personal ambitions and attainments. The man whom God is using today is the man who has been crucified and nailed to the cross, every ambition so washed by the blood of Jesus that he doesn't care what he becomes so long as God leads.

We look at the apostles with marvels in our hearts, but beloved, follow them in their three years' ministry; follow them as the Lord Jesus Christ goes about with them, and look at them. Look at their desires and ambitions. Look at the secret intents of their hearts, desire to sit on the right-hand and the left-hand of the Lord in His kingdom. "I'd like to be this," and "I'd like to be that," and "Here are three men over here who were casting out devils and we for-

bade them because they didn't go along with us, and Lord, there are some Samaritans who do not receive You; let us call down fire upon them as Elijah did." These are the men the Lord Jesus used to begin this marvelous dispensation, men of like passions as we are, men who wanted big seats in the synagogue, who were place-seekers, wanting to obtain something; but that has to be crucified. God will not marvelously anoint that kind of a spirit. It has to go to the cross, and to the cross they went. When Jesus was hanging to the rugged tree every last hope of the apostles was dashed to pieces. They went to the upper room with their hearts broken. Hear them as they travel to Emmaus. "We thought this was He who should redeem Israel." No wonder Peter comes forth in his epistle and breathes this word of inspiration in our hearts, that "He hath begotten us again unto a lively hope, by the resurrection of Jesus from the dead." When He came out of the tomb He gathered a company around Him and they were begotten again unto a living hope. They were willing to do anything now, go anywhere. To prison with a ball and chain on the ankle, is just as comfortable a place for Peter as anywhere else. Not a quiver goes through the flesh of James as he puts his head down upon the block; the axe falls and severs his connection with this earth temporarily. What you can say about the apostles in their power and their might; their glory and majesty cannot be said about the Corinthian church. They were gift-endowed, blessed and baptized, but they didn't know the cross life as the apostles knew it; consequently they could not minister as the apostles ministered. It wasn't said of Corinth as it was said of the Early Church, "Of the rest durst no man join himself to them, but the people magnified them." Hallelujah for the Jerusalem brand of Pentecost!

But this enmity is waged against the person who begins to dig, not simply a little over the surface here and there but deep down into the old wells. God has hewn out channels for these living waters to flow through. He has never changed their course, their intent, but there have been human hindrances in the way. The time has come for their opening,—the wells of our being. Oh beloved, as God has created us in His own image and likeness, He has created us with a capacity beyond our anticipations. As He came down in the Garden and walked with Adam, the wells of fellowship, the wells of communion and blessing were opened up. But they have been closed, filled with personal attain-

ments, with money-making and so forth, until all our associations, all our doings do not measure much higher than our own head in this life. Beloved, there are wells in your being that perhaps you did not know were there. If you get them dug open you will find the water flowing freely. Does God talk to you? Get your well open, brother, and you will find out. That is the ministry of Pentecost. It gets away down where Luther and some of these other men never reached.

Abimelech said to Isaac, "Go from us; for thou art much mightier than we." And Isaac went and dwelt in Gerar and digged again the wells of his father and called their names after the names by which his father had called them. He called them the same names because they were the same wells. Now we know that there are those today who would try to put new names on them; would try to create new things, but we are talking about the old wells with the old names. Our ministry in these days is not only that of opening up that which God has given us, but is a further unfolding, a further opening up; God has created us in the beginning as human beings as those who were to co-operate and communicate with Him and have fellowship with Him, but this Pentecostal life, this resurrection life of Jesus, the redemption in short that is in Christ Jesus has opened to us larger and greater fields away out beyond us, illuminating the Word of God as it is portrayed here in His Book. Notice this: Isaac's servants digged in the valley, and found there a well of springing water, and the herdsmen of Gerar strove with Isaac's herdsmen, saying, "The water is ours; and he called the name of the well Esek; because they strove with him."

Take another well and along they come with more strife, more contention and more hatred, but we keep on moving up the valley. We have the old wells of Abraham open but we are not content to stop there and sit down and enjoy them. We have to move up the valley. There is a well needed in China, in Africa, in South America and all over. Let us keep strife and bitterness out of the heart and move on with God. The consequence is, beloved, we are going to dig a well open some day where there will be plenty of room. He went further and the second well they opened they called Sitnah, and because of the contention of the enemy he let them go, and digged another well which he called Rehoboth, because he said, "For now the Lord hath made room for us, and we shall be fruitful

in the land." How the Lord crowns our faithful digging and plodding with richest fruitfulness as we go on crucifying personal ambitions and resisting the onslaughts of the enemy. But you have to keep going up the valley. If you stop and contend about doctrine you will dry up, and get yourself mixed and befuddled and you will not know where you are.

Beloved, this is our Pentecostal testimony. Have you opened your well yet? Have you gotten down to business with God? Are you trying to get the baptism of the Holy Ghost on a lot of rubbish? Do you think that God will anoint you before you have been cleansed and washed in the blood? Don't deceive yourself. Clean out the channel. Let the water come flowing out. Some of these days there will be plenty of wells springing up. We will be free from contention, free from strife when God Himself brings us into the consummation, and into the land of abundant fruitfulness.

## Echoes

Arthur W. Frodsham, Fredonia, N. Y.

**W**HAT did you think of the convention? That depends on the thinker: whether you were a preacher, a member of the presbytery, a missionary or just an ordinary layman or laywoman. However, whatever party you belong to, there were outstanding features noticeable.

First: it was stated that there would be a Missionary Conference two days prior to the convention of the General Council, yet on the very first day, one found all the executive of the Council present and most of the presbyters and a large gathering of ministers. It showed how very missionary the Council was, and also it was seen later how the missionaries entered into, and moreover, had a big say in shaping the work of the Council. "They two became one flesh and what God hath joined together, let no man put asunder." The climax was reached when a resolution was passed, giving *all* missionaries, including ladies, a right to vote in the election of a missionary treasurer.

Another aspect of the convention was the solid, reverent and grand spirit of devotion seen in the meetings. To see a great row of men on the platform and along the front, with raised hands, sometimes extended with palms upturned suggestive of helpless dependence, praising and adoring the Father, Son and Holy Spirit, was a sight never to be forgotten. All levity and lightness were absent.

In other conventions one saw praise, etc., but here you had men and women from all parts—north, south, east and west, in one spirit and one voice, praising and adoring the Lamb, as the writer had never seen elsewhere. One felt that God was indeed pleased.

People are suspicious of the Council, and wonder how can one have a spiritual convention and yet business thrust in between? I confess that I was somewhat of that view. But in the midst of business God was honored and the Spirit recognized. Here is an example: Plans were being discussed for the future—when the chairman threw out the remark, we might be all taken up before that time, and one started a chorus about the Lord's return and the effect was electric; praise and adoration going up all over the church. Another case: The hour's devotional service had just closed with a wonderful time of united prayer. The presbyters and officers were

taking their places for the business meeting, when one of the Council got up and requested prayer for a missionary in India. Instantly we all went down on our knees and there was a mighty volume of prayer going up to the throne, like the sound of many waters.

As long as that spirit pervades the Council, one has little cause for fear of red-tape, deadness and the like, creeping in.

Then another aspect: the wonderful spirit of fellowship present. It did one good to meet those you had read of or corresponded with and have a real spiritual talk with them. The missionaries, I am sure, were encouraged in meeting with various ministers of the Council and having such a kind reception.

As to the Stone Church folk—well, they just excelled themselves. "This is like heaven to me" was true. Praise God for the foretaste.

## Miracles Wrought Thro' Native Worker

Mrs. H. E. Hansen, Peking, China, in Missionary Conference.



**I** PRAISE Jesus that He is the same in dark, heathen China as He is here tonight. When the Lord called me in Honolulu to forsake all and go to the uttermost parts of the earth I was glad to answer "yes." So many fret when God calls, and say, "We will have to give up everything and deny ourselves so much," but I am glad that the Lord chose me and sent me out to benighted China to be an instrument in His hands. I praise Him that when I got to China I found the same God there that I found in Honolulu and I can testify to the fact that He has led us and kept us while in that dark heathen land. If you have a burning love to see sinners saved you won't care whether He sends you into the heart of China or any other heathen land; anywhere to be in His will. If God is calling you don't be afraid that He will forsake you; in the hardest of trials we have found Him to be true. It is true that we have had many testings, such as we never had in America or in Honolulu but they only drew us closer to Him and tonight we know Him better than we ever did before.

I just want to relate a few incidents of healing which were wonderful in our eyes. It seemed that as soon as we reached China our hearts longed to give the Gospel. We said, "Lord, You have sent us to this land and we look into the faces of hundreds and thousands of Chinese

who have never heard the Gospel of Jesus Christ; how can we stop and study two years on the language without giving out the Gospel?" We prayed earnestly that God would give us a native evangelist who could interpret for us. Not very long after that, one day a young man walked in and offered himself as an evangelist and he has been very faithful. It was nothing less than a direct answer to prayer for the Chinese people are very timid, and he wasn't even a Christian, but had heard something about our God and stepped in and introduced himself to us. How we thanked God for answering prayer; He has used this young man in a marvelous way and since we have been home we have received good reports. His first convert was a Mongol. He works very hard, sometimes teaching two and three and even four of us, but he never tires of telling those who come, about the Lord Jesus Christ. In the summer we cannot remain on our field because of the awful intense heat, but this native evangelist stays right there with the people and under his ministry more than ten have received the Baptism of the Holy Spirit. Praise God for the native missionaries. We want to be able to thrust out native workers in China. While we were away one summer the father of one of the Christians became insane. It was a case of demon possession and this same evangelist, Abraham, was used in casting out the demons. We praise God that He answers the


Chinaman's prayers just the same as He does ours. Many people were healed in answer to prayer; they came into our place from early morning until late at night and would scarcely give us any rest. A woman who was a cripple was brought to us in such a condition that she could not raise her hands to her head and had not been able to do her work for a long time but when they brought her to us in a rickshaw the Lord was there to meet her. We went down before God and asked Him to hear and answer our cries and raise this woman up. Very soon we saw her hands were working and I felt that the Lord wanted me to take her by the hand and walk her up and down that place. In the name of Jesus we told her to arise and instantly she was healed in answer to prayer.

We heard of an old man who was dying with consumption. His eyes were set and he hadn't eaten anything for a number of days. His son had been to our place and knew that we prayed for people there but he had never told his father anything about Jesus. However, when he saw death stamped on the old man's face he felt something had to be done. His father didn't even believe in a God. Most of the people believe that there is a God above us, but he didn't. When the son brought the message we knelt down and I took note of the time; it was eleven o'clock Monday morning. We touched the hem of His garment for the dear old man and though miles apart, this man, without hope and without God, was instantly saved and healed. It was a wonderful work of God! On the following Wednesday he came to the mission because he heard that we anointed with oil and he wanted that too. That gray-haired old man, seventy-

eight years of age still comes to give God the glory.

It is so wonderful that God heals the sinner; they don't have to be Christians first. Through healing they are convicted that Jesus is a Saviour. Most of them never heard the name of Jesus before but He gets all the glory when they are healed by Him; they give Him their hearts then. A doctor who was lying at the point of death was wonderfully healed in answer to prayer and he never fails to give God the glory.


A number of children have come in and we have taught them that Jesus saves and heals and He meets them every time when they call upon Him. I remember one of the little girls became very sick with fever and she said to her mother, "Take me over to those people; they don't use any medicine at all but just pray." Her mother had been a very staunch idol worshipper and the little child was fearful that her mother wouldn't understand, so while we were laying our hands on the little girl she turned to her mother instantly and said, "Indeed, mamma, I am healed." It is very sweet the way these children are bringing in their parents to the services. The children come three and four times a week and stand outside of the mission hall hours before the time to open, in the bitter cold until their hands are cracked and bleeding. China is ripe for the Gospel and we want to entreat you tonight, that if you yourself cannot go, you can pray someone out that can. The children are the hope of China and they are eager to come and hear about Jesus; we have to hold them back a little so we tell them that if they can get their father and mother to come to the mission they can come too. You may be sure that the fathers and mothers come because the children simply will not give them any rest or peace until they do come.



Scripture Text Calendar  
Thoughts for Daily Meditation  
1920

## 1920 CALENDAR 1920

### The Scripture Text Calendar For 1920



1920 MARCH 1920

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