



The days of Heaven on the Earth

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

HAWKIN - CHICAGO

How We Can Glory In Tribulation

The Training Between Salvation and Glory.

Pastor Harry Long in Zion City Assembly, Oct. 30, 1921



THE Scripture in Philippians 4: 5-9 stands for the tremendous work of Jesus Christ. Many times in seeking comfort for our hearts we turn to a Scripture like this and seek to bring it into effect in our lives, but we fail to get that which is behind it that makes it possible. I believe everyone of us longs for an experience in every circumstance of life that will enable us to have an established, settled peace. It is apparent on every hand that it takes very, very little to upset the saints of God, and this disturbance of our peace is not because of a lack of provision, but because of a lack of comprehension of the marvelous greatness of the peace of God for us. I met a brother on the street the other day and he gave me a card containing the Standard Version of Phil. 4:7. There were many things that were worrying me just a little at that time, and I read it with interest: "Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, which is always superior to your mental state, shall garrison your heart and your comprehensions in Christ." In other words, the peace of God will so get around your heart and mind that it will let nothing enter that will disturb or worry you in any way. I asked the Lord to make it real in my life, and He showed me clearly that before I could get there I would have to know what the peace of God was and how it came.

He took me back to the fifth chapter of Romans, to the very fundamentals of the plan of redemption. Here He gives us a view of the atonement, of Calvary and the reconciliation that Jesus has made in order to bring about this very condition in our hearts and lives.. I believe there is a place in God where nothing will worry us. Paul would not have given us that exhortation if it were not possible. We are living more upon our feelings and our mental state than upon the Word of God, but our mental state, whether high or low, has nothing to do with the question whatever. That which settles us is the Word of God. I saw as I meditated, a tremendous lesson back of this.

We read in Romans 5:1, that "being justified by faith, we have peace with God through our

Lord Jesus Christ." This brings us back to justification. I saw as never before, the reason God places faith as a door to this wonderful grace. Some of us may have wondered, perhaps, why God requires faith before we can enter in. Judicially speaking, God did this work Himself. It was Christ upon the cross, the shed blood, that secured for you and me our justification, so far as our transgressions are concerned; through the precious blood we have gained an entrance, but before we can enter into that experience, faith is asked on our part. We are justified so far as our part is concerned, *by faith*. Why does God require this? I say that the reason God requires confidence, or trust, in other words, from you and me, is because this is where we failed in the beginning.

Adam and Eve lost confidence in God. There was mistrust there which culminated in unbelief. They seemed in the first place to question the wisdom of God, in His dealings with them in forbidding them the tree in the garden. They first questioned His wisdom and then His justice. It seemed they felt God was withholding something from them that ought to be for their good, and they also questioned the very love of God, and beloved, before we can ever get back to God we have to believe and trust Him, without a single question as to His wisdom, His justice or His love. That which holds us from every blessing we ought to enjoy, is our mistrust, our questioning and reasoning as to the wisdom, the justice and love of God. This is where Adam and Eve fell, and it is the tempter's chief method to get men and women where they will question God's dealings and His relations.

Satan makes us feel God is withholding from us that which we ought to have, and if we keep that attitude, we will never get anywhere. I have prayed with scores of people for sickness and wondered many times why they did not get healed. Because of a little delay in their healing they will begin immediately to mistrust God, and will say in your very face, "Brother, God is withholding this healing from me when He knows I ought to have it."

I want you to see the ground work of this provision, wherein He brings us to the place where no matter what happens or what is withheld, we will have perfect peace with God, and a

rest that nothing can disturb. I believe that before man can enjoy what God has, he must retract the slander he has put upon God's name. We have to do some retracting. I saw this morning while I was waiting on the Lord, that many of us had never gotten past Romans 4 which speaks only of justification. The Reformation, as marvelous as it was, never got the Christian Church beyond Romans 4. The truth of *justification by faith* so gripped Martin Luther's heart and life that he preached it zealously, but he repudiated everything that seemed contrary to it, even the Scripture itself; so when he came to the Epistle of James he called it an Epistle of straw. It is all right in its own setting, the only failure is in rightly dividing the truth. But Martin Luther never led the church farther than Romans 4, and I believe one of the things Pentecost has brought to the church has been to get us past this landmark; not only to be justified by the blood, but into Romans 5 where we are reconciled to God. Reconciliation is the great theme from Romans 5 to 8. These chapters unfold the results of being *justified by faith*.

I want you to see the difference between "being justified by faith" and having "the peace of God which passeth all understanding"; having that "peace" which we lost through mistrust and questioning. It would be wonderful if we could read this passage like this: "Therefore being justified by faith we have access into this grace wherein we now stand, and rejoice in the hope of the glory of God," and then go right home to glory without any trials. But coming in between justification and glorification there is that little phrase, "*And not only so, but we glory in tribulation also.*" We will never glory in tribulation until we know what the peace of God is. Justification by faith will never bring you into the place of peace apart from this additional grace wherein we are brought. That is why the churches in hundreds of years have never gloried in tribulation. We have miserably failed in this respect; we have murmured as though we were in the greatest trouble, like Israel of old. After God brought them out of the bondage under Pharaoh. at the first place of testing, they said, "Hath God brought us out of Egypt to let us die of thirst in the wilderness?" They did not trust God, but doubted His love and wisdom. They gloried in the Exodus from Egypt, in the prospect of Canaan, but they did not glory in the tribulations in the wilderness. There are few of us here this morning who have the *peace of God*, and it is be-

cause we have never entered into a perfect state of reconciliation with God.

You will notice in the Levitical offerings there are varied sacrifices; there is the "sin offering," the "trespass offering," and the "peace offering." There is a difference between *sin* and *transgression*. If there were no difference there would be no need for the sin offering, the trespass offering or the peace offering. The "sin offering" has to do with sin in the heart; the "trespass offering" with the violation of law, and the "peace offering" has to do with the offenses. When man sinned, the whole of the grand machinery of the universe was turned out of gear, and ever since then sin has kept the machinery out of gear. This old world is literally grinding itself to pieces, and everything seems to be turning into corruption. No wonder that Solomon said, "All is vanity!" The machinery is out of gear and the human race is being ground to pieces. In the midst of the process we hear the groans and the travail and the heartaches. The machinery is working very fast in these days because of increasing sin and rebellion against God.

But what about the "transgression"? This is a little different. The transgression was a questioning, a reasoning against the justice of God in imposing upon man a law. The law was transgressed, and as a result, the penalty came. The law was broken, and as a result of a broken law, the curse of a righteous God comes upon the human race.

But there is another word, "offense," which, I believe, is worse than "sin" or "transgression." The offense in its results is worse, and cannot be so easily remedied as the other two. The offense of questioning God's love estranged men from God. Man, upon whom God has bestowed His heart's affections, was now estranged in his heart. Friends, there is nothing so hard for God to deal with as your estranged heart. You know the first thing God did in the garden was to make an atonement. He bathed His sword in blood, slew an innocent victim and clothed the guilty pair. That was the covering of sin, the covering of transgression of law, but that did not bring about reconciliation. Man's heart was still estranged from God, even though the sin and transgression had been covered, and God was obliged to drive them out of the Garden of Eden and place a flaming sword at its gate.

You will find all through the Levitical offerings God provisionally made a covering for sin. There was the atonement once a year, but man

was getting farther and farther away from God, so far as heart's affections were concerned, in spite of the fact that God had made a covering for sin. He even made it possible for Him to come down and dwell in the midst of His people, though His presence was always hid by a thick veil. Man could not draw nigh to God because there was no reconciliation in his heart. He was estranged. Beloved, your heart and my heart, in spite of Calvary's work is estranged from God. God put all sin and its consequence, all the transgression, all the broken law, upon Jesus Christ. On Calvary God bathed His Son in the blood of the cross, but man had proved his estranged condition from God by enmity and wicked works culminating in the tragedy of the cross.

I got a little mental glimpse this morning along this line. Sin, transgression of law, brings you into the court-house, before the judge; but did you ever hear of a guilty man, a law-breaker, after he was acquitted being invited to the home of the judge and asked to sit down at his table and have sweet heart-fellowship with him? have the judge say, as it were, "Here, old boy, you may live with me for the rest of your life." Have you ever heard of that? I have not. In spite of the fact that there might have been some ground upon which that judge could acquit the prisoner, he never accomplished such reconciliation. On the basis of the blood of Jesus, God justified the sinner and acquitted him in the Court of Heaven; but the reconciliation brings us into a far better place than that. It brings us into the home of the Father; it brings us into the place where the heart affections of God and the heart affections of His creature come together, and are once more centered upon one another. That is what reconciliation is. Oh there is a vast difference! We have glorified in justification, and we can not glory in it too much, but we have missed reconciliation; we have missed that peace with God.

Now get the setting of this Scripture. The Apostle speaks of this *justification* and this *grace of reconciliation* before he unfolds it a little fuller, and then in between he brings the tribulation and the trials. There are thousands of people who have been justified by faith, stepped out of the court-room of heaven, have known in their own hearts that their sins were forgiven, washed away by the precious blood, but they have never come to the place where they could glory in tribulation. Why? Because they have never been reconciled to God. When that reconciliation has taken place, then you will be able to glory in

tribulation. *After* justification by faith comes this peace, this access, this wonderful grace of reconciliation, and then the tribulation. It is then he says, "We rejoice in the hope of the glory of God, and we glory in tribulation also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Do you see that the means of bringing all this is the Holy Ghost? We can never understand God by our own spirit, and that is why we need the baptism of the Holy Spirit right on the experience of being justified by the blood, so that you and I may enter into this wonderful place. That "love shed abroad" is not in the sense we usually use it, to make us love one another, but the Apostle is talking about God's attitude toward us, and that ought to govern our attitude toward others.

When you get into trial you question the love of God, but when the peace of God comes you will be able to see in every single trial that comes to your life, in tribulation or whatever it may be, the love of God. When you know it is the love of God that allows these things in your life, they will not worry you; you will have perfect peace. He will never allow anything to come to our lives that will harm us. Because of our failure along this line, we lose our peace and rest in Him! We are saved, but oh! that which comes in between salvation and glory is pretty hard on us, for every time God allows a testing to come into our lives we immediately question His love and His justice. And should He withhold something we will question just the same, though He never withholds anything that is for our good. I have seen in many people something that stiffens up in their nature when God withholds something that they think is for their good. They say to you, "Pray that God will do so and so." God will not hear prayer, and then they say, "That man hasn't any faith." They criticize those who cannot get an answer for them, but lose sight of the fact that their heart is estranged from God and that their revelation of God's love for them is so limited. They have never seen the heart of God, and that is why they question and reason. Your questioning is against God, do not forget that. Never stiffen up your will when God withholds. If we could see these things along all lines we would glory in tribulation. We are looking forward to wonderful glory, but we say, "Please,

Lord, do not send any tribulation in between."

Ah, beloved, let us be reconciled to God. Let that estrangement that is in your heart, that thing that counts God as an enemy in withholding something from you, be wiped out. Let the Holy Ghost flood your heart with the love of God. Let the Holy Ghost bare the heart of God to your heart, and your life will take on a different aspect, so will mine.

Many people have been cleared from guilt, but they are not in fellowship with God, and the proof of this is that they do not trust Him; when the tribulations come they chafe; instead of glorying in them, they resent them.

Turning back again to the Levitical offering, we see in the seventh chapter that the peace, the reconciliation, has to do with the *estrangement* that exists. Beginning at the twenty-eighth verse we read that the breast (the seat of the affections) may be for a wave offering before the Lord; and the "breast shall be for Aaron and his sons." The fat is burned, as it always is, but the breast is to be eaten by the priest. That speaks of the participation in the affections. The sin offering was burned utterly without the camp, and only the blood brought into the holiest place, the blood that justifies; but the peace offering is to be eaten by the priest. So after we are justified by the blood on Calvary's cross, Jesus, who is our peace, Jesus, who is God's expression of love to us, is to be our food, and in feeding upon Him we are feeding upon the very affections of God, the love of God shed abroad in our hearts by the Holy Ghost given unto us. John says that Jesus came forth from the bosom of the Father.

You will notice again in the order of things in Hebrews, the Lord speaks, first of all, about the covenant He will make with the people. "Their sins and their iniquities will I remember no more forever." After that Paul speaks about the entering into the holy place, the coming into fellowship, not by the blood of bulls and goats, but "this Man by one sacrifice has taken away sin." You are justified, now get into the heart of God. Do not stay out any more. The sin question is gone now. Come in and be reconciled to God. Lean like John did upon His bosom, and He will lavish His love upon you.

Let your affections be in harmony with God. That is what reconciliation is; that is what peace is. The only time you will ever have "*the peace of God*" is when you are at peace with Him. Then the estrangement will be no more. God is propitiated. He says, "Come in and feed upon

my breast. Beloved, your sins have been put away, the blood has been shed; now come in and feed upon my affections, my love."

Now turn again to Romans 5:10: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." There is a difference between the death of Christ and the life of the Son of God. The blood deals with Christ, the Messiah. It is Christ's blood, but when it comes to the death of the Son of God there is a wide difference. Nobody can ever kill the Son of God. He had to lay down that life Himself, and He took it up again. The Son has to do with life. Much more, then if we were reconciled by the death of the Son, we shall be saved by His life. Justification is by the death and resurrection of Christ; reconciliation is by the life of the Son, poured into your hearts. In Galatians we read that He has sent forth the spirit of Sonship into your hearts, and that spirit of Sonship is the life of the Son of God.

There is not a condition in your life, once you get this truth into your soul, that will ever disturb you or make you worry about a single thing. If God loved you when you experienced the very height of your estrangement from God, when you were an enemy, and expressed His love by allowing Christ to die for you, then what is His love now that you are reconciled? Why is it that our faith fails as individuals? Why are we so dependent on one another? I believe in praying for one another. That is enjoined in the Scriptures, but that is a different kind of praying. Peter and John sat at the same table with Jesus, but Peter had never entered into the place that John occupied. John leaned upon Jesus' breast, fed upon Him, but Peter was some distance off. The betrayal was at hand. There was that estrangement in Peter that made him deny Jesus, and when he wanted information he said to John, "John, you ask the Lord if it is I." Why did Peter do that? Because John was in the heart of Christ, and Peter put his petition through John.

John did not always know that love of God, of which he became such a possessor and wrote so sublimely. He learned it, I believe, on this wise: You remember the time when Jesus passed through Samaria and the Samaritans did not receive Him. John said, "Lord, shall we call down fire from heaven upon them?" You remember the answer Jesus gave him: "John, ye know not of what spirit ye are. I am come to save, not to destroy men's lives." I believe when they got to

a quiet place that night, that Jesus called John to one side and unfolded to him His great heart of love for sinners; told him of the Father's attitude to this old world, how He came forth from the bosom (affections) of the Father to bring about reconciliation between them—Godward and manward. John never forgot that lesson, and ever after is called the Apostle of Love. Oh, to be apostles of love! *living near His heart.*

To whom do you go when you want prayer? To the one whom you feel will get the answer. If there is someone who is living in such close fellowship with God that he gets answers to prayer, he is the one whom you want to pray for you. Why is it? Because you are not in the place where you have confidence enough in God yourself. It is because there is an estrangement in your heart. John had no better access to the heart's affections of Jesus than Peter, but the trouble was in Peter's own heart. He had never been fully reconciled. Every child of God who has been justified by faith has access into the heart of God, and there is not one but what can get an answer to his prayer if he is reconciled to God.

Oh beloved, this is the message of the church! Reconciliation, beseeching men to be reconciled

to God. Friends, you may be justified, but not reconciled. This "peace" of which the Apostle writes, will garrison your hearts and your minds, and keep your thoughts so you will be able to think on things that are virtuous, things that are pure, of good report. Do not think of your tribulations, your worries, your trials, except to glory in them. In other words, keep your thoughts in Christ; keep them upon God's affections that have been lavished on you; think of the glory to be revealed, when He comes. Never question the wisdom, the justice, the love of God in your life. Then your peace will flow like a river, and you will be able to say with Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, Yea, risen again—who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Will of God Our "Surf-board" to Glory

Has Satan Asked Permission to Sift You?

Pastor K. R. Glover in the Stone Church, Dec. 18, 1921



WILL read from Matthew 26: 36-46, where Jesus spent the last few hours before His death, in Gethsemane, with His disciples, and let these words exhort us this morning.

In the forty-second verse we read, "He went away again the second time, and prayed, saying: 'O my Father, if this cup may not pass away from me, except I drink it, Thy will be done.'" It is easy for us to be tempted to think that God pays no attention to what we go through. We fret and say, "This is the work of the enemy"; "This is the work of those who have turned their heel against me;" "This is the work of untrue friends," when it may be God's hand in permitting it for our own crucifixion, that we may arise in the power of the Spirit of God, free from the flesh that drags us down. John Fletcher, that wonderful man of God who set himself to learn the full will of God,

said: "Absolute resignation to the divine will baffles a thousand temptations, and confidence in our Saviour carries us sweetly through a thousand trials. God fill us abundantly with both." But it is the continual drawing back, the fretting at the things that come upon us, that keep us from getting through to the bosom of the Father. While Jesus was on earth He even lived in the bosom of the Father. This is the place where God would have us to live. That intimacy is for you and me here on earth. Even now, John, that one who had come to know the sweetness of the close communion, said, "Our fellowship is with the Father and with His Son, Jesus Christ." But how can we have fellowship with Him when we continually resist His will? "The spirit indeed is willing, but the flesh is weak," and the only way to get this flesh of ours into subjection to the Spirit is for it to be crucified with all its affections and strong desires. They that are Christ's have crucified

the flesh, or are supposed to have done so. Are you claiming to be Christ's and are yet uncrucified?

That night in Gethsemane Jesus passed the most momentous event in His life. It was the day to which He had come, the day of the crucifixion, the day of man's total rejection, the day when even His disciples fell away and followed no more with Him, the day when He should be left alone. And yet He said, "I am not alone. My Father is with me." He was in the bosom of the Father always. Why? Because He said, "I come not to do mine own will, but the will of the Father." Oh that you and I might learn what it is to be subject unto God! But we say in our own defense that we *are* subject unto God. What are we doing? Every word of fretfulness, every word of complaint is just a step farther from the bosom of the Father. But a glad turning, with the arms thrown open saying, "Lord, crucify my every will, my every wish; break down my stubborn heart; make me according to Thy highest desire" will bring us to our place in the bosom of the Father. Lord, teach us when we pray to say, "Not my will, but Thine be done."

You and I cannot change the circumstances of this world. I would that we could. I would that we could make each other more lovely, so that we could get along better. But it is our uncrucified self that wishes we could make that other man better, so that we would not have so much trouble with him. Ah, yes, we would each make the other better, but if we would each make ourselves more willing to get along, we would not have any trouble with the other person. You and I cannot change our neighbors, our friends, our circumstances, but we can change ourselves so that our friends, our neighbors, or our circumstances will have no effect upon us, only to push us closer to God.

I am reminded at this moment of the Hawaiian surf-riders. They have a board about the length of a man, upon which they stand as they ride the rolling breakers. They swim out a long way to meet the great waves, and then mounting their boards they stand, poised as a graceful sea-bird, being swept swiftly to the shore by the force of the rushing waters, borne aloft by the very power that would destroy him who turns to fight it, but becomes the aid of him who rises out of its foam with confidence to stand erect upon its bosom. If you and I

would only learn to take our little surf-board which glides so easily and so smoothly, get upon it and stand erect, we would go sailing safely to the shore. What is that surf-board? It is *the will of God*. The will of God is something for us to stand upon in the midst of tremendous waves. And how will we be able to get on to that board? By saying, "Lord, whatever comes to overturn, I will not fight it, but I will ride it by saying, 'Thy will be done.'" These words are from the deep convictions of my soul. They are what I have learned and what others have learned through trials, by being willing to say, "Thy will be done."

When I consider that God is faithful and that He will never permit us to be tempted above what we are able to bear, but will, with the temptation, provide a way of escape; when I consider this, I say, "Satan, do your worst. God is watching you and He will not permit more than I can stand." God said to Satan, "Have you considered my servant, Job?" "Yes, I have, but You have put a hedge about him. You have given him wealth and children, houses and lands." And God said, "Take his property, his wealth, all that he has." Satan went forth and took all Job had and yet he was true to God. Satan came back again and said, "All that a man hath will he give for his life, but if You will take away Your restraining hand, he will curse You to Your face." And God said, "He is in thine hand, but save his life." This makes me know that the Lord God is watching everything that comes to us. Do you believe it? When you believe it then step up on the surf-board and go sailing in to God. You know it is true, but every time you get in a trial you say, "Lord, let this cup pass from me. If You do not, I cannot go on." But we can go on. When Job lay on the ash-heap in pain from those terrible boils, scraping himself with a potsherd, he was tried even by his own friends, who said that if Job had been righteous these things would not have happened to him. His wife bade him curse God and die. But he held steadfast and had the testimony borne him that his latter end was better than his former—greater riches, greater blessings. It is not always because we have sinned that affliction comes, but often it is even as it was with Peter, when Jesus said, "Satan hath desired thee to sift thee as wheat." Has he asked permission to sift you, beloved? He asked permission to sift Job. He asked permission to sift Peter.

Think it not strange then, that you get sifted once in awhile. The question comes then, Shall Satan be able to go back to God and glory over us? Shall he be able to go back and say, "A-ha! I told You all I needed to do was to put my hand on him and he would curse You?" Have you complained against God? Have you gone down in your troubles and said, "This is too much. God is not treating me right?" That is just what Satan wanted you to say. But if you rejoice in tribulation, God opens His arms to you and draws you to His bosom, the dwelling place of Jesus Christ. Truly, our fellowship is with the Father and His Son, Jesus Christ. If we would have the fellowship of Jesus, we must learn, not only the fellowship of His rejoicing, the fellowship of the resurrection, of the wonderful glory that belongs to the children of God, but the fellowship of His sufferings. So let us who suffer over petty things, little things—for we do not suffer great things, we are in a land protected from persecution in a great measure; so we cannot suffer any great things except as Satan comes into our homes and brings sickness and destruction of life—as these petty things come, let us rejoice in them, and count them as the things which draw us nigh unto the Father.

Listen then to the words of Jesus unto His disciples: "Tarry ye here while I go yonder to pray." Beloved, Jesus Christ has gone yonder into the garden of His Father. He has gone yonder to pray. He has not ceased praying. He has said, "Tarry ye here awhile, for I go yonder to pray." He is looking down at you and at me to see if we are watching in our part of the garden. He has gone yonder to sit before the Father and is asking God to see us through, saying again to you and to me, the Peters of today, "Satan hath desired to sift thee as wheat, but I have prayed for thee that thy faith fail not." Then He says, "Watch ye and pray that ye enter not into temptation." That becomes our duty in our part of the garden. He has gone on, just a little space on; so little we can still hear Him pray. If we will quiet our ears we shall still hear His voice of intercession, for He ever liveth to make intercession for them that come unto God by Him.

The question becomes now, What are you doing in your part of the garden? Are you watching and praying, or have you fallen asleep? There is no greater need in the churches today than that men and women give themselves to

prayer; that they be occupied in their part of the garden with the work that the Lord Jesus bid them do. "Tarry ye here awhile, and watch while I pray," and truly it is but a little while. He said, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." So those words come to us today who are now in sorrow because we see not the Bridegroom. He is gone, and we do now need to fast and pray, but shortly we shall see Him as He bursts through the clouds of glory riding on that wonderful white charger, coming to receive us with crowns upon His head.

He shall soon come and redeem us unto Himself, but at present He says: "Tarry ye here just a little while; watch and pray, for the hour cometh when I shall be betrayed." Beloved, before the coming of the Lord Jesus Christ in glory, there will be many that will betray Him. There will be many named Judas, even as there are many named Peter, James and John. He says that the hour will come, before His return when brother shall betray brother to death, father shall betray son, when those of your own household shall be your enemies. There will be many who will betray the Christ that is in you. There shall be persecutions upon the earth. Watch, ye, therefore, and pray for the hour of trial draws nigh. Where will you be? Will you be amongst those that betray the Lord? Will you be as Peter, James and John, or amongst those who tarried farther yonder, waiting outside, not so closely? I praise God this morning that I feel the drawing of the Holy Ghost in my heart, and I see its mark upon you, as the Spirit, as it were, lays His hand on your shoulder and says, "Come, follow Me." Come, let us go across the brook. Come let us go into the garden that we may pray awhile and wait there for our Master is gone but a little ways before us.

Jesus prays and says, "Shall I find faith on the earth?" Let us be among those who shall not only draw near, but shall watch and pray until He shall have finished His prayer. Listen then to His words in Gethsemane. He prayed three times, "Father, not my will, but Thine be done." He prays, "If this cup cannot pass from my lips except I drink it, I say to Thee, Father, not my will, but Thine only. Unto this day have I come." And when He has finished praying He goes back and sees them asleep, and says, "Sleep on now and take your rest, for I have prayed." Ah, beloved! the time is soon coming when He shall have ceased His intercession in glory, and shall

come back to us who are weary in prayer, weary with the struggle, fallen asleep perhaps in the street, but having our little oil-pot ready, our lamps brightened. He says now, "Take your rest. Be not of heaviness of heart any longer, for I have prayed through. It is over now, my prayers are answered. We shall go through now to victory." Will He find you there, or will He find you yonder amongst the horde, meeting Him with sticks and staves to kill Him? Where will He find you?

I say, Oh Lord! send the mighty power of Thy Spirit upon my flesh, upon my mind, upon my whole being, that the very elements of the flesh and the desires that grew for years shall be subdued under that great yearning to enter the bosom of the Father. Ah, the flesh is weak, but the spirit is willing! Shall we not then submit ourselves, and although our flesh is weak naturally, give room and response to the cry of the spirit? We pray not for the flesh, we pray not for the mind, not for the human, but we pray for the power of the spirit. We need the spirit to cry through us and silence the human cry. Is not that reason enough for receiving the baptism of

the Spirit? That is sufficient reason, because the Spirit prayeth with groanings which cannot be uttered, and God which searcheth the hearts, knoweth the mind of the Spirit who maketh intercession for us. Our human selves are continually praying that the flesh may be satisfied, praying for ease, for lack of persecution, "Lord, take this away," "Lord, move me from that," when the spirit would say, "Lord crucify through whatsoever circumstance it be." "Lord, smite the desires of the flesh by the power of the Spirit," "Mortify the deeds of the flesh."

What then shall be our cry, our petition unto God? What then shall be our continual intercession? It shall be, "Lord, not my will, but Thine be done," for the ways of men are right in his own eyes, but the ways of God lead upward. His ways are higher than our ways as the heavens are high above the earth. The way He would have us take is the way Jesus took. It is the way of the garden; the way of the cross and the way of the tomb. But presently, oh so soon, it will be the way of the burst tomb, the resurrection! And what a resurrection! What a glorification! The exchange of a cross for a crown!

What God's Promises Meant to a Missionary in India

How the Chupra Property Was Purchased.

Miss Bernice Lee in Elim Assembly, Chicago, Oct. 2, 1821



HAVE in mind to speak on the fulfillment of God's precious promises and what they have meant to us in the days gone by. It is precious to count the milestones. We come across a precious promise in God's Word and we prove it, and sometimes we mark a little note in the margin alongside that promise, for we never forget how God met us at that time. You can recall, no doubt, instances where God has met you at some turn of the road and you have proven the glorious promises of God.

I want to speak first of all on the one God gave me on going to India. As I realized that God was calling me, and thinking of what was ahead of me, there was one thing about which I was exceedingly concerned and that was this: In the years gone by, God had granted precious communion with Him, and I had heard that it was possible for missionaries to go out to the foreign field and become so engrossed in their labors for the Lord that somehow they lost that vital touch with Him. This was not just a casual matter,

but one over which I prayed and lay awake many nights, seeking God's voice. You know it was back in the garden of Eden that God walked with Adam, and then there came a time when He called Adam and there was no answer. The communion was broken, and oh how I cried to God those days that the communion would not be broken; that I might not go out and become so busy in the Lord's vineyard that I lost touch with Him. So much concerned was I about it when I was in Binghamton, New York, I thought the Lord had to do something for me in giving me a definite word, so He gave me Isaiah 58:11, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Now perhaps I know better tonight than you do how good a promise that is for the land of India, with all its dryness, physically and spiritually. I repeated that promise over and over again in times of dryness and in times of trial, held it up, as the Word He had given, and as I came away, seven years later, I could say it has been blessedly fulfilled.

When I went to India I met what we do not have to meet in the homeland, and that was a lack of Christian fellowship. About this I had thought a great deal before I went away, remembering that I much enjoyed for a number of years the fellowship of God's children, especially in Pentecostal circles, and the sweet times we had together; and I thought of the days to come and what it would mean to be away from this fellowship, not being able to get into English services excepting once or twice a year, except our little family circle, as we had our prayers together. I can truly say God has done for me more than I ever dreamed He could do; He has granted holy communion until I can say that alone with God, there has been sweeter fellowship, sweeter communion in that land of spiritual darkness than I ever had elsewhere. I came home so glad to be again with the children of God, but again and again I have just longed to get alone with Jesus. And I believe as we get nearer and nearer to the borders of the tribulation we will find more in Him by far than in one another. He is the satisfying portion of His children.

Then I want to give you another little experience along this line. It was in the year 1915 that God led us to open Chupra. It was always a little more difficult for me to trust the Lord for finances than it was for my dear companion, Miss Baugh. Somehow it seemed a very natural thing for her to trust the Lord, and while I didn't say much about it I had a harder fight underneath than she did. When the time came for purchasing Chupra I felt perfectly calm about it all, and was one with Miss Baugh and Miss Kirkland, and they went to the courthouse and it was all signed up and everything was done. But when I went to bed that night I had a terrible fight. It seems that the enemy can always make things darker in the nighttime than any other time; the sun somehow chases him away. I shall never forget that night in October, 1917. I slept but little, and in the morning I was troubled and burdened. I went into my room and getting down before the Lord I said, "Lord, I can never live this way. I must have something definite from You. We had promised to take this property, paying for it on installments for a period of three years, and as I looked at it during the night from the enemy's viewpoint, I saw nothing but three years of oppression and debt and perhaps coming up to the time of payments and nothing with which to meet them. The devil kept telling me how we would be brought to confusion before

those men; one with whom we had specially to deal was a Roman Catholic, and could not comprehend a faith-life, what little we had told him of it. So I called on the Lord to give me something from Him, for I was almost in despair, and never had God spoken to me more clearly than He spoke that morning. Again it was from Isaiah, 54:2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes." He seemed fairly to shout those two words, "*Spare not*" into my ears. I was so afraid to take that step, and I shall never forget with what force they came, "*Spare not, lengthen thy cords and strengthen thy stakes.*" Yet God had something else. The thing that had so confronted me was that we would get to the time of payment with nothing to pay, but the Lord spoke to me further from the fourth verse, "*Fear not; for thou shalt not be ashamed.*" I never had any more difficulty after that. It was just as though God answered Satan Himself and told him that I would not be ashamed nor confounded. I said, "Thank you, Lord, I will never doubt again." The next night the devil tried just once to get me concerned, but he did not succeed.

The Lord is so tender and so pitiful He reiterates His promises many times, and just after waking the Lord answered Satan so sweetly by saying to me, "Child, thou art ever with Me, and all that I have is thine." That ended the concern and the worry.

Time went on, and a little later Miss Baugh came home on her furlough. I believe God gives us just the things we do not like, sometimes, to make us grow in Him. We thought the matter of the first payment of Chupra would wait, because of certain conditions, until she got back from her furlough, but no sooner was she home than I received a letter from the Judge saying that they were now ready for the first payment. I felt like flying indeed in the face of that. I could not tell the Judge my present circumstances, so I made it a matter of prayer until the day should arrive. In the midst of it all God kept saying to me, "Thou shalt not be ashamed." We were all in much prayer that God would send in the money, and all the time was this promise sure and steadfast. I shall never be able to tell you how I held to that promise for three years. The time was drawing very near, and I was alone in the bungalow, the others having gone out into the villages. It seemed I was up against it; the day was so near and I did not have it in hand.

While I was sitting there alone, repeating the promise, "Thou shalt not be ashamed," the postman came with a letter which said that a certain bank in Calcutta had received a sum of money to be paid to me and asking what disposition they should make of it. I knew that was the answer, though it did not name the amount, but I walked the floor and praised the Lord and wept. I could scarcely wait until the others came from the village to tell them. It was enough to make the first payment. How we praised the Lord together in those days!

A little later on, in the same year, I felt it would be very blessed if we could make another payment. I was weary, needing to get away for a rest, and the Lord was making it possible, when all of a sudden it came to me I had better save that money and make a payment on the property. Then the Lord so sweetly said to me, "I can send you to the hills and make the payment on the property too." So I knew it was not the will of God for me to stay down on the plains, and I went to the hills, a real step of faith for me. During the first and second week I was there I received a number of letters with checks, enabling me to make quite a large payment on the property while I was taking my holiday.

Just about the time Miss Baugh was called home we still had quite a little amount to pay on the property, the three years were nearing the end. We were praying much about it and making little payments as we could, and then I shall never forget the day the Lord took her home. As I stood there by her side I was painfully conscious of all I had lost, in a second of time; I saw this property and thought of the money yet due on it, and I myself so broken, but hallelujah, I saw Him too! And friends, the rest of the story is very wonderful. I felt broken in body and in spirit and I scarcely knew how to go on. I felt I would come home and turn the responsibility over to someone else, so I wrote to the home friends and told them how I felt. The letters had no sooner gone than the Lord said to me, "I started this and I will finish it," and though I felt very weak in body and weak spiritually, I knew God was able, and before these letters reached the homeland, the Lord had the last penny in my hands, and I paid it. God made His Word good, "*Thou shalt not be ashamed.*"

While we are passing through these experiences they seem very trying and very hard. What is it all for? To make us grow up into Him.

That is the thing that God wants of you and me today. I am thinking of that Word over in Ephesians four, speaking of the purpose of the gifts of the Spirit, "Till we all come in 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 fullness of Christ." Do we each want to know individually what it means to measure up to the stature of the fullness of Christ, that we henceforth be no more children? He let us for many years, as it were, live in the baby stage, but He did not intend for us always to be there. "But speaking the truth in love, we may grow up into Him in all things, which is the Head, even Christ." As I have gone about among the children of God I have somehow been looking and longing to see each one of us growing up into Him, not staying babes, but "growing up," though there are many yet who seem to stay in the baby stage, prattling and playing when God means us to be men and women in Him, measuring up in Christ our Lord. My heart cries out that we may "grow up into Him in all things." As we watch a little child from day to day, eating and playing and sleeping, we cannot actually see it moving up, but we know it is growing, and if our hearts are truly hungering and thirsting for the living God, if we long to keep in vital touch with Him, then I am sure we will grow, whether it is in the foreign field or in the homeland. He wants us to grow, and grow up in Him.

And now as I face again the land of which I know a great deal more than I did before, I praise Him that He is able for everything. I long to go, but I long above everything else His sweet will. I had to consecrate on that too. I had to say, "Lord, if You should possibly close the way for my going back, I want to be just as happy to stay." Just so we grow up in Him, and are in the center of His will.

Off for Liberia

We are glad to report that Brother William H. Johnson is expecting to leave for Liberia on January 12, 1922, and that Mrs. Johnson will accompany him. Her enforced stay in this country during his last term of service was a great trial to her, as her heart is always in Africa, but God answered prayer in a very definite way for their return. He saw the need in Liberia. He heard the cry of the fever-stricken missionaries for reinforcements, and "made all the mountains a way." Miss Bernice Pottorff is also returning and two new missionaries are in the party, E. E. Alger and Miss Gollan.

The Latter Rain Evangel

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Notes

Master, Here Am I.

Miss Bertha Meyer, writing a last line from the steamer before landing in China, sends us the following poem, which spoke not only to her own heart as she entered her second term, but has a message for us all for the New Year:

"While the dawnlight slowly reddens, ushering in the year,
And we look out to the Future, glad, and bright and dear,
Comes a Voice adown the silence, at whose word we bow,
As we hear the gently spoken:

SERVANT, WHERE ART THOU?

At the threshold as we linger, and the pulse beats fast,
Thinking of the untried future, where our lot is cast,—
Let us kneel and make our answer to the Lord on high,—

Yielding all to Him who calls us:

MASTER, HERE AM I.

In the radiance of the morning, all seems fair and bright,
By and by the glare of noonday and the dreary night
Find us drooping, shrinking, hiding, with forgotten vow!

And the Master's Voice comes sadly:

SERVANT, WHERE ART THOU?

If perchance the task seems heavy, small, unknown of men,
Though we long for great achievement, bringing praise,—ah, then,

Let us turn from all beguiling, and the tempter's cry;
Answering Him whose Voice hath called us:

MASTER, HERE AM I.

If the wishes we have cherished must be laid aside,
If within the radiant sunlight we may not abide,
Hark! how tenderly He calleth, seeking each one now:
Reaching down His Hand to bless us:

SERVANT, WHERE ART THOU?

So, through all our life-work, watching with uplifted brow,
Listening for His word who loves us: 'Servant, where art thou?'

Always may He find us ready, glad to make reply,
In the sunshine or the shadow:

MASTER, HERE AM I."

God in Our Midst

PENTECOST is falling at The Stone Church! During the last three months of the year God worked in revival power with some droppings of "latter rain" and there was a steady rise in spiritual power as a result of fasting and prayer. "I can hardly bear to hear you people tell of how God worked in the days of the old Stone Church. I want to see Him work now," said the pastor one Sunday evening recently, and called for more prayer and another day of fasting. The result was seen in the altar services; young men saved and reclaimed, and pushing through into the baptism of the Holy Spirit; older men reconsecrating their lives for God's best, the sick being healed of incurable diseases, and whole families brought into a nearness to God they have never known before.

At the Watchnight service much prayer was offered for a revival in Chicago, but each heart said, "Let it begin in me!" God surely began with the dawning of 1922. On New Year's Day we did not have to look back as we saw the "slain of the Lord," but could truthfully say, "It has come!" "It is here!" The Spirit of the Lord so rested upon the people as they praised God for blessing, spiritually and physically, that the pastor could scarcely get an opportunity to speak in the afternoon, and the evening meeting was characterized by a spirit of weeping throughout the audience. We were reminded of what we had read of the revival in Wales. There was no sermon, but after the people voiced their longing for God and His will in their lives, there was a rush to the altar, and God met souls in a wonderful way. * * *

Grateful Acknowledgment

At this time we wish especially to acknowledge with grateful thanks the receipt of loving gifts for the Missionary Rest Home, 1848 Berenice Avenue. A gift of money toward a Christmas dinner came from Detroit, Mich.; chickens from Shelby, Mich.; sweet potatoes from Creal Springs, Ill.; honey from New York state, olives and olive oil from California, pecans from Louisiana, several boxes of soap and other gifts from city friends of the Home. We praise God for His goodness and bounteous provision for

the Home, and for the many friends who are mindful of its needs. The following letter from one of our readers is most interesting, and shows how God works:

"I received a letter last August mentioning God's blessings upon the Missionary Rest Home, and also telling of the needs of the Home—a new roof, water-spouts, help, etc. I felt that I had nothing I could give at that time, but I got down on my knees and told the Lord if He would help me to get my little house painted and fixed up (some needed repairs) and get it all paid for and furnish the money for all needed expenses during the next three months, that I would give \$25 to the Missionary Home outside of my tenth money. The money came in quickly; I got my house all finished and the work and material all paid for. Of course, I mean I earned it all. But He gave me the work to do and the strength to do it. Then I thought the money would just keep coming in that way, but work dropped off. I had a little the last of October, but this should have been paid in November. As work is very scarce this fall I felt I must save what I had for expenses, as I had included my expenses in the agreement. I earned \$35 again and the Lord brought to my mind the man that promised to trust God and live on the faith plan. For fear God might put him to too severe a test and he might not have enough to eat, he bought up quite a quantity of oatmeal. Sure enough he got down to his last penny and then had to live on oatmeal as long as that lasted. God gave him nothing else until he got to the end of that, and he learned a great lesson in trusting God for daily needs.

"So I am sending my \$25 according to my promise to God, and I know He will take care of my needs. My heart goes out in praise to Him for His matchless love. Sometimes when I contemplate that love my heart is melted before Him."

* * *

**Two Months' Report
Nov. and Dec.**

| | |
|--|----------|
| Miss Carrie Anderson, South China..... | \$ 80.00 |
| Mrs. Paul Andreason, India..... | 10.00 |
| L. M. Anglin, China..... | 10.00 |
| Armenian Relief | 10.00 |
| Miss Almyra Aston, India..... | 20.40 |
| Miss Myrtle Bailey, South China..... | 25.00 |
| Horace Bailly, South America..... | 10.00 |
| Miss Ada Buchwalter, China..... | 25.00 |
| Miss Susan Chester, India (\$10 native work).. | 15.00 |
| Robert F. Cook, India..... | 29.00 |
| Miss Sara Cox, India, for Chapra property... | 176.00 |
| C. W. Doney, Egypt..... | 20.00 |
| Miss Ruth Erickson, West Africa..... | 61.13 |
| Miss Elsie Fearey, South America..... | 20.00 |
| James Harvey, India..... | 25.00 |
| Thomas Hindle, Mongolia | 24.00 |
| Mrs. H. J. Johns, Honolulu..... | 5.00 |
| Wm. H. Johnson, for West Africa..... | 50.75 |
| John Juergenson, Japan | 37.00 |
| Mr. and Mrs. Otto Keller, B. E. Africa..... | 20.00 |
| George Kelley, South China (\$16 native work). | 102.70 |
| Miss Ethel King, India | 71.85 |
| Miss Jennie Kirkland, India..... | 35.00 |
| Miss Beatrice Lawler, China..... | 5.00 |
| Mrs. Emma Lawler, China..... | 15.00 |
| Mrs. Harland Lawler, China..... | 55.00 |
| Fred Leader, for fare for Congo..... | 25.00 |
| Miss Bernice Lee, India..... | 19.70 |
| Miss Christine McLeod, India..... | 15.00 |
| Miss Bertha Meyer, South China (\$50.00 for native work) | 150.00 |
| J. J. Mueller, India..... | 30.00 |
| Wm. K. Norton, India | 10.00 |
| Miss Sophie Nygaard, West Africa..... | 10.00 |
| Miss Leonore H. Parker (\$25.00 for native work), India | 40.00 |

| | |
|---|------------|
| V. G. Plymire, Tibet..... | 20.00 |
| Pandita Ramabai, India | 5.00 |
| Mrs. Julia Richardson, for the Congo..... | 30.00 |
| Ralph Riggs, Africa..... | 20.00 |
| Miss Minnie Schillgallis, South America.... | 10.00 |
| Gustave Schmidt, Russia | 55.00 |
| Mrs. Violetta Schoonmaker, India..... | 40.00 |
| Ernest Smith, India | 35.00 |
| Mrs. J. R. Spence, South China..... | 5.00 |
| Thomas Stoddart, for India..... | 20.00 |
| K. A. Timrud, India | 15.00 |
| Walter Thompson, China | 25.00 |
| Miss Lillian Thrasher, Egypt..... | 30.00 |
| Miss Minnie Varner, Mexico..... | 10.00 |
| Miss Jessie Wengler, Japan..... | 20.00 |
| Adolph Wieneke, for China..... | 108.00 |
| Miss Adah Winger, South America..... | 50.00 |
| Miss Alice Wood, South America..... | 20.00 |
| Missionary Rest Home, Chicago (\$75 for mortgage) | 160.00 |
| Total..... | \$1,956.53 |

Remember, the above report is for two months. If you think some amounts are large, divide them in two and ask yourself how you could support a family, pay rent of house, chapel, native preacher, Bible woman, help, take itinerating trips, and meet a number of other incidental expenses on the amount given. It cannot be done on \$30 or \$40 a month. Put yourself in the missionary's place; spend a sleepless night or two over his expenses that must be met, and the quarter you put in the basket at the last missionary collection will be multiplied ten times the next opportunity you have to give.

How Will You Sow In 1922

We have just had our Missionary Books audited for the year 1921. The auditor shows the amount sent out for the year, \$13,605.16. Last year we sent out over Fifteen Thousand. We praise God for the privilege of stirring up interest in the cause of missions, the channel through whom the money passes makes little difference. Our chief aim is that our missionaries may be well able, through our united efforts to take the strongholds of Satan for God, and that the spiritual deserts of this earth shall be transformed into very gardens of the Lord.

As the year 1921 passes into history, our thoughts are occupied with this question: How can we make 1922 a better year than 1921? The answer to our own hearts is by doing more for "others," both at home and in the foreign field. Have you given sparingly in 1921? If so, are you pleased with the "reaping" that is yours? He which soweth *sparingly* shall *reap* also sparingly; and he which soweth *bountifully* shall *reap* also bountifully. May God make us bountiful givers for 1922. Let us give ourselves in prayer, give

of our abundance, give in our poverty, give though it means doing without ourselves.

Our hearts are heavy as we read the appeals from the mission fields and cannot respond to them. One says, "I'm afraid I'll lose my native preacher. He is a splendid worker but is offered twice as much as I can give him." Another who has a large work says "I cannot continue the work with the present falling off of funds. I have laid the matter definitely before the Lord and decided that unless there was more response from the homeland I would lay off my workers and if necessary seek employment." Reader, do you think a missionary who conducts meetings attended by 500 to 1,000 natives and has definite conversions in every series of meetings, should be obliged to curtail because of lack of funds? May God give us a new vision of the value of heathen souls for whom Christ died. We read sometime ago of a Pentecostal minister giving two-tenths of his income to the Lord. Are there not many of us for 1922 who could give one-tenth to the home work and one-tenth to the foreign field? If you thought Jesus would come back at the close of 1922 you would do it, even though it meant real sacrifice and perhaps some privation.

* * *

Gone to Her Reward

We have just received the sad news of the homegoing of Mrs. C. W. Longstreth of Sierra Leone, West Africa. Sister Shakley writes she passed away on November 27th. "She had been having fever but her illness was not considered serious until Sunday the 26th, and she passed away on Sunday morning. She told them on Saturday the Lord had showed her He was going to take her. She saw Him in the midst of a great light, beckoning to her, and said He was coming for her. The family surely need our prayers as it is a very heavy blow to them. The children, Paul and Hilda, have borne it very bravely and tried to comfort their father, but it has been doubly hard for him, having just returned from England where he spent several months on account of serious illness. I feel the loss keenly. She was a very dear friend and sister in the Lord. Another life laid down for Africa. Hers was an unselfish one; she never spared herself, always thought of others. The doctor pronounced it black-water fever."

Our sister's death means a severe loss to the work. The last letter received from her told of God's gracious working in their midst. We quote from her letter written October 17th "God has

been truly pouring out His Spirit in a most precious, real way for the past two months. A number have been saved and are very earnestly seeking for the baptism of the Spirit, seven being under the power of God in a recent meeting. They are being persecuted and so are we, but God is moving on and we praise Him. We are expecting great things from God. Our meetings are well attended, over a hundred there on Friday night, and continuing from seven until eleven and twelve, so you see we are busy."

We are glad she had the joy of going right out of a revival, laying down in the midst of service. God grant that the souls she won will make evangelists to carry the Gospel to others.

* * *

A Remarkable Conversion

South China letters contain encouraging revival news. Brother Kelley writes: "We closed the meeting at Shiutong with splendid results. We held altogether eighteen public services and eight prayer services. We had about twenty workers and assistants, and the average attendance was about eight hundred a day. Seventy-four manifested their desire to know the Lord, and a number were definitely converted. The village were well represented in the day services, and when the eight days were ended the people asked us not to take down the tabernacle but remain longer, but we could not stay.

"Among the conversions none was so remarkable as that of a *Priestess*. She was put into a Buddha convent when she was only seven years old, has kept the vow, not eating meat for fifty-seven years, until last Thursday when she ate meat for the first time. She is now in the mission studying the Word, without any cost to the mission, having money of her own. She can read the Bible, and we feel this one woman's conversion well repays us for all our work, if there were no other trophies to lay at the feet of Jesus as the result of the meetings at Shiutong.

"The people around where she lived gathered together into a mob of about two hundred and drove her away from her home for the sole reason that she had taken her stand so boldly for the Lord. She gives promise of making a great worker among the women, having had access to the homes of the most wealthy in the city. The salvation of this woman is a Twentieth Century miracle. Pray that she may be kept faithful in the midst of persecution."

* * *

Bro. Thos. Stoddard writes us from South Africa that he has not yet been able to get off to India, but this may have been the Lord's plan for him, as he has been perfectly restored to health. Many of us in America know of his suffering in body while in this country. When his health was at the lowest ebb, God gave him the Word, "I will take all sickness away from thee," and this promise has been verified.

Living Monuments of Grace Compose the Church of God

Is Your Home a Christian Market?

Pastor S. A. Jamieson at the Dedication of Glad Tidings Assembly, Dec. 8, 1921



Y text is in Ephesians 2:22, "In whom ye also are builded together for an habitation of God through the Spirit." The party referred to in this verse is the Church of God. God wants a place in which He can live, and He has organized, or created a divine company for this purpose. The church is a habitation of God. It is composed of individuals, and when God dwells in the church He dwells in every Christian heart.

I praise God that the church is not a political organization or a social club; the church of the living God is a divine organism of which you and I are a part. The angels do not belong to the church of the Living God, but it is composed of redeemed men and women purchased by the precious blood of Jesus Christ.

The Word gives us the true definition of the New Testament Church, which is found in I Peter 2:9, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

The word "praises" should be translated virtues, and should be read as follows: "Show forth the virtues of Him who hath called you out of darkness." This definition plainly teaches that the Church is not a human organization but a living organism, whose Ruler is God the Father, whose constitution is the Bible whose Advocate is Jesus Christ, and the power of it, the Holy Ghost.

We ought to praise God from the depths of our hearts to know that we belong to a divine organism. The blood of Jesus Christ has cleansed it, the wisdom of God guides it, the Holy Ghost is its power. There is nothing in the universe of God that is so beautiful as the dwelling-place of the Lord Jesus Christ. Solomon and David had beautiful mansions of cedar. There are beautiful homes built today, but none of them can compare with the home of the Lord Jesus Christ, and that is the soul that has been cleansed from sin. Let us thank God from the depths of our hearts that He is willing to come and live within us, unworthy as we are.

This church of God cannot be destroyed. It is indestructible. Neither the devil nor any of his

children will ever have the privilege of attending the funeral of the Church, for the Word says that even "the gates of hell shall not prevail against it." Because of that she is like the ark of Noah, floating over the angry billows, but *not* engulfed. She is like a *lily* among the *thorns* but is *not* choked; she is like the burning bush, on fire but never consumed, and like a city that is ever besieged but never captured. We can stand safe because Christ is the foundation and the capstone, and all the world cannot remove us.

John Bunyan in his Holy War says, "Keep the eye-gate closed, keep the ear-gate locked and the mouth locked, and do not let the enemy come in." If we do this we will be perfectly safe. For the first few centuries the church of the living God was a beautiful monument of grace. She walked stately before the world; she stood before kings and princes, and went everywhere God told her to go; she was a power that the world feared, and for three hundred years every step she took left a mark never to be erased. When she was in that condition she groped into the alleys of the cities with the Gospel message, she climbed the broken stairways of the tenement houses and brought a message of compassion; she went down deep into the mines and brought the sunlight there; she stepped into the fore-castle with the sailor and said, "Don't you remember when Jesus was on the vessel and it was about to sink, He spoke the word and there was a calm?" She went into the tent with the soldier, and to the farm with the farmer and reminded him of the day the Son of Man walked across the beautiful fields of corn and satisfied His hunger; she went into the counting-room with the merchant. And that is not all; like the air, she pressed equally upon every side of society; east, west, north and south. Like the ocean she flowed out into every corner of society. Beloved, the church made herself felt as no other organization could, because Christ was in her.

But alas! a change took place. The devil came and made a proposition. He put a question to the church: "Come and walk with me." But the church hid her snowy hand and said, "I will not go with you." The world coaxed and she gave him her hand. The devil said, "If you want the patronage of my people you will have to dress like they do." And the church laid aside her pure

white garments and decked herself with the fashions of the day. The devil said again, "If you want the patronage of the world you must leave your school-houses and build fine edifices." I am afraid some Pentecostal people have that trouble today. We want beautiful buildings with fine, artistic windows. Let us get into the plain buildings and send the money to the missionaries. The church has gone down on these lines. We have money; like Jacob we are prosperous, and like the rich young ruler we have great possessions, but have we what Peter and John had as they walked one day up to the Beautiful Gate of the temple where the lame man lay? Peter said, "Silver and gold have I none, but such as I have, give I unto thee." In the name of Jesus of Nazareth he commanded that man to walk. Through Peter, as the channel, the power of God came and reached that man. His ankles received strength and he was able to rejoice in the Lord Jesus. Friends, today we are buying crutches for cripples, and writing apologetics for Christianity. We ought to be ashamed of ourselves to try to make any substitution. There is an echo that comes to my soul when I read in Longfellow's poem, "We listen to the preaching of faith, hope and love, as we do to music without meaning." Why is it that so many Pentecostal people do not improve? It is because they listen to the truth but do not pay any attention to it. I heard of a Scotch minister who once preached a very able sermon. The second Sunday he preached the same sermon; the third Sunday the same. They spoke to him about it and said, "Haven't you any other sermon?" "I have plenty of them, but what is the use of preaching on any other subject until you practice this one?" If I could get the Pentecostal people in Chicago to listen to one message and put it in practice for six months, you would get the biggest revival you ever had. It is sad when we think about these things. We say, "That was a beautiful message," but what is the use of hearing a message of God if you do not put it in practice? James, the most practical writer we have in the New Testament, says, "Be not *hearers* of the Word *only*, but *doers*." We are *hearers*, but *doers* only in a very limited sense. May God have mercy on us and cause us to be *doers* of the Word.

Friends, were it not for the grace of God and the angel of mercy that is flying above the church all over the land, and is willing to put her wings underneath the church and lift her up from this dark world of sin, and cause her to fly upward into

the pure atmosphere of heaven, I do not know what would become of the church. God wants us to get back to the old paths. We have gone off on side-tracks, but God wants us to come back to the old paths, as we read in the prophecy of Jeremiah.

If you want to be an ideal assembly, you must be filled with the Spirit of God all the time. Paul says we are not to be drunk with wine, but "be filled with the Spirit." It is one thing to get the baptism of the Holy Ghost, but another thing to retain it. The reason we Pentecostal people are not stronger than we are, is because we have lost the anointing.

Another thing God wants us to do is to create a Christian market. We see a post in a vacant lot, yonder. The birds of the air do not come to build nests in its branches for there are no branches there. The beasts of the field do not come for shade; there is no shade there. Men do not come for fruit for there is none there. I dig up that post and plant in its stead a fruit tree. Soon there is a commotion beneath the surface. It reaches out in every direction, getting something from the soil. The birds of the air build their nests in its branches; the beasts of the field come and lie down in its shade, and man comes in the fall of the year and fills his basket with fruit. The Word of God tells me, "Herein is my Father glorified, that ye bear much fruit." I know of a family, a father, mother, two daughters and one son, all saved and baptized in the Holy Spirit. As a family they created a Christian market. One day I watched many people going to that home. One came who was sick. She got healed and went home well. Another was a backslider who hung his head. After spending an hour in that home he went home rejoicing. Another came with tears in her eyes; she was in trouble. An hour after, she went home rejoicing and singing the praises of God. No one ever came to that home and went away empty. If every Pentecostal home in your assembly was such a home what would be the result for the Lord Jesus Christ? It is your privilege and mine to create such a market. A wealthy business man saw two young men sitting in a store. They said, "We have no business." He said, "It is your business to make business," and showed them how. In a few months' time they were prosperous young men. You can never create a Christian market until you go to the storehouse of God and get the goods, as a merchant goes to the wholesale house. God is

the wholesale house of the soul, and I do not have to be afraid to buy, for His goods are all paid for.

There is another thing God wants you to do, and that is, to be a living monument of His grace. When Napoleon Bonaparte was sailing on a large vessel on the Mediterranean Sea, there were several of the prominent men of France with him. They said, "Napoleon, we want to erect a monument to your memory. Of what shall it be?" He said, "Men, do not erect a monument of marble, gold or bronze. I want living monuments. Let every Frenchman imbibe my principles, and there will be as many monuments as people in France." God wants everyone of us to be a living monument of His grace, and there will be as many embodiments of Jesus Christ as there are people filled with the Holy Ghost. A monument is a dead thing; the church of Jesus Christ is a living organism. The church never could die. It must go on forever, in the Name of Jesus and in the power of the Holy Ghost. Let the love of God flow like a mighty stream through every department of your being, and it will be as clean as God's heart is clean.

Now I come to my second text. I turn to Exodus 33:9. Here we come to the church building: "And it came to pass as Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle." God intends we shall worship at some place. We find God caused the tabernacle to be built by the people of God for sacrifices and worship. Today we have the presence of God within us, but friends, it is pleasing to God that the place you worship shall be *consecrated to Him*. What we need today in our place of worship is the *presence of the living God* all the time, even as Moses entered into the tabernacle, the cloudy pillar came down and filled the tabernacle with God's presence. The pillar of cloud is a type of God's presence. In II Chron. 5:13-14, we read that the house was filled with the glory of God so that the priests could not minister. When you come to this place to worship, bring the presence of God with you, so that the instant you enter the door, you at once recognize that God is with you. The reason many of our services are "dry" is because the presence of God is not in our midst. Friends, do not expect the preacher to do all the praying that you may have the presence of God. If you have the glory in your *heart* it will come out. What we need is to *practice the presence of God*. If you come to the services from your

prayer closet, you will not have the spirit of criticism and fault-finding. "As Moses entered into the Tabernacle the cloudy pillar descended, and the Lord talked with Moses." So let it be with us.

In this connection I wish to call your attention to the blood of Christ. Every Christian home, as well as the place of worship, should be placed under the blood by a definite act of consecration. I heard a brother years ago tell how he took the blood for his home. They had a home worth \$5,000, and were \$1,000 in debt. They advertised it for sale, but could not sell it. He said to the Lord, "Why is it I cannot sell this house?" The Lord said, "The house is under the blood and it belongs to Me. You cannot sell it unless I say so." One day a man came in and said, "I see your house is for sale. I am a Pentecostal brother and want to buy a home. If the house suits me I will buy it." He gave \$5,000 cash for that home. I was entertained in that home, and prayer-meetings were held there regularly. It was a Christian market for saints and sinners. The Lord had told him not to sell that house to a sinner because it had been consecrated to Him. Consecrate your home, your place of worship to God, and He will keep it because of the blood.

I was entertained in a home where they called me as pastor, in a city in the West. One morning at ten o'clock a house fifty feet east of us caught fire. The wind was blowing, and the husband insisted that we take the furniture out of the house. The wife said, "No," and went around and by faith sprinkled it with the blood. The house was not even scorched by the fire. Worldly people who saw it, could not understand it, but it was sprinkled by the blood. It was the means of starting a great revival in that city. If you want to be protected, put yourself under the blood. That is one thing the devil cannot imitate.

You say you offer prayer for the dedication of this building. Do you know what that means? It is the act of giving it to God for His service and glory. I hope this altar will soon be full of anxious sinners to inquire the way of salvation, and that the people who have backslidden will come back to God. I hope the time will not be far distant when you will see people baptized with the Holy Ghost, and fire. I have helped to dedicate thirty Presbyterian churches in my lifetime, and used to say what I do not have to say in a Pentecostal Assembly; I would tell them to keep out their bazaars and oyster suppers, and

those things which are an abomination in the sight of God. God forbid that Pentecost should ever stoop to that thing. If you want money, ask God and He will give it to you.

I wish every Christian family would place their home under the blood. I was once asked to dedicate a home where a young man roomed. One night he said to the lady of the house, "I want an early supper, I am going to the theatre." He got in his room but didn't understand his feeling. The Holy Ghost strongly impressed him to go down to his trunk and get his mother's Bible, which he did. Instead of going to the theatre, at nine o'clock he called the lady of the

house to come and pray for him. He was gloriously saved and later on received the baptism of the Holy Ghost. This was the result of placing the home under the blood of Jesus.

In conclusion I want to say again, *Keep humble. Never rise above your Master. Be filled with the Spirit all the time*, and then you will create a Christian market for Jesus Christ. Be living monuments of God's grace, and then remember that you belong to a *divine* organism that shall *never* die. And just as sure as God sits upon His throne, if you become real overcomers, you will sit on the throne with Jesus Christ and reign with Him throughout the ages of eternity.

The Baptism of the Holy Ghost and Fire

Preparation for Service and Brideship.

Mrs. H. E. Alford of Dallas, Texas, in the St. Louis Council Meeting, Sept. 23, 1921



TONIGHT I bring to you a little message from the Scripture. In Matt. 3:11, John the Baptist said, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." I do love to contemplate John the Baptist. He was a man of such courage, such conviction, and as the forerunner of the Son of God he stood out a mighty factor with two distinct messages. One was repentance and the other the baptism of the Holy Ghost and fire. People try today to separate these, and say "If you don't watch out you will make a hobby of the Holy Ghost," but John spoke about the mighty baptism of fire along with the old-fashioned gospel of repentance. I praise the Lord that after people have been saved we can tell them that the mighty Holy Ghost baptism is for them. It will not drive them away if you present it in the right way. The Holy Ghost never drives anyone away.

Then again we read that "On the last great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his innermost being shall flow rivers of living water." So here we have Jesus preaching about this wonderful Holy Ghost. John preached it. Jesus preached it. Don't you think you could preach it?

Again, the last time Jesus met with His disciples, just before He was taken away from them into the very presence of God the Father, He said, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. Acts 1:5. "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

Many will say, "Yes, I know that is the New Testament, but I do not believe you will find it in the Old." If you will turn to Isa. 28:22 you will read, "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing." How many have found it so? We have found the refreshing. We have found the rest. Again we read in Isa. 44:3, "I will pour water on him that is thirsty, and floods upon the dry ground. Then we have that wonderful promise in Joel 2:28, "I will pour out my Spirit upon all flesh," etc.

Now when the disciples went to the Upper Room they were all with one accord in one place. "And suddenly there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Pentecost was born with a noise, and if we let down where it is so nice and respectable, will we have the power of God? I do not believe in fanaticism or in the flesh, but I do believe in the mighty, supernatural power of God. When the people asked in amazement, "What

meaneth this"? Peter remembered the words of the Prophet Joel, and he said, "This is that which was spoken by the Prophet Joel, one of your own prophets." And so today, when the people are confounded and do not understand, we can reach across the centuries and join hands with the prophet and say, "This is that!"

There are some who say that Pentecost is only for the Jew, but we find Peter preaching to the household of Cornelius and the Holy Ghost fell on all them that heard the Word. I often think of the littleness of men and the greatness of God. Men are so contracted in their views and ideas, but God is so broad and so high, He wants to take us all in just alike, and when God gives an invitation it is so broad and so universal it includes every man of Adam's lost race. I am so glad the Holy Ghost is for the Jew and the Gentile, and this mighty Holy Ghost baptism is for you. The Holy Ghost is doing a special work today. He is getting out a people to make them ready for the coming of the Son of Man. I believe that with all my heart. I remember when the Holy Ghost fell, fifteen years ago, I was afraid of it at first, but when I sought the Lord, He led me in this way. I rebelled against it with all my heart, but the Lord Jesus opened my blind eyes and unstopped my deaf ears, and let me see that the Holy Ghost was being poured out as on the day of Pentecost. When I saw *that*, I cared nothing for what others thought but I earnestly sought this blessed baptism of the Holy Ghost and fire. Our dear Brother Collins who has just passed on to glory, used to call on me often in the school-room and encourage me in seeking this blessed gift. He would say, "Sister, never give up until you receive Him." Many people are not persistent in their seeking for the Holy Ghost. They are so filled with everything, pre-conceived notions and opinions, there is no room for the Holy Spirit, but when they are perfectly emptied and there is nothing between them and Jesus, He just comes to dwell in them.

Today we are living in this glorious dispensation when God is calling people from every quarter of the globe, and the Holy Ghost is getting people ready. Don't fear that you will drive folks away by preaching the baptism of the Holy Ghost. That is the greatest mistake in the world. They want to hear about it. They want this wonderful blessing you have. The Holy Ghost is ready to come into every honest heart who will let Him come. Then when you are saved and filled with the Holy Ghost the signs will follow.

There is a mistaken idea that there are a few, special favorites in the world today through whom God is working miracles of healing. God is confirming His word everywhere with signs following. Whether it gets in the newspapers or not God is doing things today.

Not long ago a woman came with a most terrible cancer. Oh, it was an ugly thing. It had been there six years, eating away the tissues, and affecting the arm and shoulder. She had two operations, but in spite of that, the cancer grew rapidly. She came to the meeting, and as she came up to the altar, she said, "Jesus, I know You will heal me." That is the way to come. She had a living faith. We had no more put our hands upon her in prayer than it disappeared. I examined her personally. One minute it was an open eating sore; the next, her flesh as firm as mine. Like a meteor out of the sky He will confirm His word.

A man came to the tabernacle who had been blind for ten years. He was in absolute darkness, but he said, "Jesus I know You will let me see." Before he left the place he was healed. His eyes were opened and he leaped and shouted for joy. The signs are following, not only a special few, but all over the world today God is working with every humble heart. Isn't it blessed? I imagine Jesus takes the angels out once in awhile and looking over the balcony of heaven, He says, "Gabriel, look down there. Do you see that poor washerwoman? She is one of my jewels." She goes along unnoticed, but He is just as quick to answer that woman's prayers as those of the biggest bishop in the land. If she prays and believes God the signs will follow. God is no respecter of persons, no matter if it is a Hottentot or a person of culture. He is looking for honest hearts.

A marvelous event will happen some day, and that event is the meeting in the air. I believe the Father, Son and Holy Ghost are working in the world today with one express purpose; to get the Bride ready for Jesus, and I believe it is the one concerted action of these three to have that Bride spotless. Is God working with you? There is a great deal of preparation to be done with each one of us before we can stand in His image and in His glory. Bro. H. C. Morrison, that blessed man of God, told this story to me and it is true. He said he had two cousins, whose father and mother died. One of the girls was highly favored by being very beautiful, a flaxen-haired, blue-eyed girl, and the other was very homely. They

were left alone in the world, and along came a rich lady and adopted the beautiful girl, but the poor girl had no home. However, a poor man and his wife took her and gave her a home. These girls grew into womanhood; one had all the advantages of music and culture, and married a very rich man; the other grew up without knowing very much except to cook and wash and scrub.

When the married sister heard that Jane was in a poor man's home, she felt in duty bound to take her in, but she was ashamed of her. She didn't bring her in as her sister, but as a house-keeper.

One day there came to that town a son of a millionaire, and met this poor, homely girl at church. They say love is blind, and he fell desperately in love, poor and humble and ignorant as she was. Immediately this richer sister took offense, and said, "Now you know that rich boy has no honorable intentions, and I do not want to see you ever speak to him again. Have nothing whatsoever to do with him." The girl didn't say anything, and finally the sister was so enraged she said, "You shall not be a disgrace to me. Leave that young man alone, for I know he has no intentions that are good." All that girl could say was, "Well, he said he loved me." Time went on and the man left town. "Now, you see," the society lady said, "I told you you would never see him again; you poor, silly fool for being crazy over that young man." The postman came and brought letters and packages for Jane. The packages excited the other's curiosity, but Jane had a room in the attic where she took all the packages. Days passed swiftly by, and one bright spring morning Jane came down and said to her sister, "If you want any breakfast cooked and the children washed this morning you will have to do it yourself, for I am leaving today." Her sister gasped, but Jane went up to her room in the attic. Soon she heard an engine blow three long, shrill whistles. The sister gasped in consternation for a few minutes. What did it all mean? Where was Jane? As she was looking out the window she saw this young millionaire with a preacher, and at the same time down came Jane from the attic, clad in the most beautiful garments, decked with a necklace of pearls; there was the veil and the orange-blossoms, and everything that was beautiful. While the sister staggered in consternation and fear, they stepped into the beautiful carriage and rolled away, leaving her to tear her hair with excitement.

We are the Janes in this world. Don't you

know the world will laugh at us and call us trash? They say we are poor deceived people, but listen. There is a messenger knocking at our door, and He is handing us in mysterious packages. We take in these packages and the Holy Ghost is getting us ready. He may send you some big trial, but it is just to aid in your preparation. Take all the packages He gives you, all the tests and persecutions, and be sure to let Him adorn you with His garments, and one of these days we will give this old world the biggest surprise it has ever had. The time will come when we will not work any more; and some beautiful morning we will understand that pre-arranged signal from our Bridegroom; we will be ready when the cry comes, "Behold the Bridegroom! Go ye out to meet Him." Then we will come from our attics clad in the beautiful garments which He has given us.

The world screams and tears her hair, and falls down in consternation, but you and I will sail away to glory. The Holy Ghost is gathering in the poor, the despised, the outcast, putting on them His beautiful garments, and getting them ready for His glorious appearing. Some people say, "I do not like those people; there are so many 'down and outs' in that crowd." Beloved, this is the last call. The Lord went to the big fellows who had a "yoke of oxen" and a "piece of land," and they would not come; then He told us to gather in the halt and lame and blind. They may not be wanted down here, but they will be given a welcome up there. I praise God for the mighty baptism of the Holy Ghost and fire, that is getting the Bride ready to meet Jesus in the clouds.

Heptecostal Revival in Shanghai

A real Revival has been going on in the Native City of Shanghai, of which Bro. G. A. Anderson sends us the following report:

We have been having good meetings all summer in spite of the heat, and now as the weather is cooler we have some extra meetings. We began in the Native City Mission with ten days' extra meetings and the Lord was with us from the very beginning in power.

The first meeting we were called to pray for a sick woman and take down the idols. She is now better and her husband comes to the meetings. In the first meetings the Lord was dealing with different ones, so it was a confessing and making things right, and soon the Lord began to pour out His Spirit.

One young man came up to us before the people and confessed that once when we sent him to buy something he had kept three cents. He returned it now, asking forgiveness and about an

hour after he received the baptism in the Spirit, speaking in tongues. One young woman also before the people confessed her mistakes, and soon after received her baptism. Another young man ran up from the prayer meeting and went out to make things right. A woman from the Presbyterian Mission came and as she saw different ones under the power, she said to herself, "I would not be like one of them." But soon the power took hold of her. She struggled against it awhile, but Jesus had the victory, and now she is jumping around under the power, clapping her hands and praising the Lord, saying that God and the Spirit had come in.

The power of God has been wonderful in these meetings. We have not been able to stand still on our feet sometimes. Some have been dancing, jumping, and clapping their hands, some slain to the floor. The heathen have come in and the power of God has slain them to the floor, praising Him.

One man that really was a backslider was slain to the floor where he was very long, and had a vision. He saw a very narrow gate and the glory of heaven inside, and a man in white said to him, "You must enter in through this gate, but your garments are unclean. Hurry and get clean so that you may enter in, as the gate will soon be shut." So he confessed he had stolen a garment, but was willing to make it right.

Last Sunday afternoon seventeen were baptized in water and among them was one newly converted woman who was so happy about getting baptized that she jumped down into the water, came up with shining face and uplifted hands and praised the Lord. In the evening meeting which we held in Yangtzepoo she got up to testify and the power fell upon us all in mighty showers a long while, and when it got quiet again there was still one man standing there with uplifted hands, praising the Lord in tongues. He was baptized in water in the afternoon and now received the baptism in the Spirit.

After having ten days' extra meetings in the Native City we began a week's meetings in Yangtzepoo. Last Monday night the Lord baptized a young girl in the Spirit and last night many were slain under the power, and we believe one received the baptism in the Spirit. In all there have been seven or eight.

For two nights our young boy who helps me in the house has been under the power. The first night he had a vision of heaven, and last night he had a vision of a man who told him to repent of little things done wrong; so today he confessed he had stolen two pears and some salt from us. To steal is the Chinese weakest point. He was a heathen when we took him in and I was surprised that he had not stolen more, but we have been praying much for him.

We expect to see greater things yet before we get through with these extra meetings. The outside people say that Jesus must be true all right, and they are looking on in wonder. Praise the dear

Lord! We have been calling on the Lord for "rain," and many a time our hearts have been heavy in waiting, but hallelujah, it has come. There are many earnestly seeking now. We know you have been praying for us, dear ones, and we never witnessed such meetings in power before. When the people are simple enough to let God have His way, then it is wonderful.

One man said he could not sleep for a whole night. The Lord was so speaking to him about his life that he came in the morning before six o'clock to the mission to pray. He is mightily under the power of God and we believe the Lord will fill him soon.

One woman said to us, "Had you not come we would never have seen this wonderful power and these wonderful things." Yes, praise the Lord, it is worth while. Jesus is coming soon and He is taking out a people from all nations to be ready to meet Him. May this make us press on.

October 6, 1921.

From Our Correspondence

Bro. Alex. Lindsay writes from Rupaidiha, Bahraich Dist., U. P., at the close of their first year in India, that India and the Indian people have a charm for them that is God-given. "During our fifteen years of active service in the homeland, first in the Baptist and then in the Pentecostal church, we have never been happier than we are at the present time." He and his family are living right on the border of Nepal, and minister to crowds of Nepalese who continually pass their door. While not allowed to enter Nepal, they are permitted to send in tracts, which they do. They have a school of over forty boys whom they hope to send out to preach the Gospel to their own people. They have started to build a chapel in connection with the school, but are unable to proceed for lack of funds. They are twelve miles away from any white people, but the Lord is very precious to them, and they are kept in good health.

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Mrs. Marion Wittich Keller writes that God is blessing in a very precious way in their station in British East Africa. They are caring for 56 children, 22 converts were recently baptized in water, and 55 more are awaiting baptism, having been held back for special instruction.

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Again back in China, Bro. Lloyd Creamer writes that he finds it impossible to rent a suitable place, so after prayer and meditation, he has contracted to buy a place for \$4,500. In the past two years he has paid out nearly half as much as this in rent and nothing in the end, so it seemed the part of economy to purchase at this time. Tientsin is a growing city, and in a few years will be the largest city in North China, and no doubt rents will increase accordingly. He writes their meetings are well attended and there is good interest. Take this work upon your hearts and pray for this important center.

A Miracle of Healing of a Gassed Soldier



ONE of the most noted healings which took place in the Bosworth meetings recently held in Sheraden, Pa., was that of a gassed soldier, who lost his voice in France, in 1918. From that time, John Sproul was unable to talk although the best science and surgical skill was furnished him, both in France and this country. Not only was he unable to talk, but was subject to spells of strangulation, which came upon him day or night, so that he would swoon away wherever he was.

"He was gassed almost to the point of death but showed some signs of life when carried from the field and was turned over to a young French physician for experimental purposes. This physician had a new idea for treating gas victims, and as Sproul's condition was such as it could be made no worse, he was made a scientific subject. For weeks he breathed and was nourished through a tube inserted at the collarbone, and lived, contrary to the opinion of many army surgeons who were watching the experiment.

"After a long time spent in hospitals he returned to this country where he took up the battle against his affliction. Physician after physician was consulted by him, and finally a few weeks ago, the secretary of the Mayor of Pittsburgh took him to Washington army headquarters, but after ten days in the hospital there, where he had the attention of the most skilled specialists, he returned to Pittsburgh with every hope shattered, as they told him they could do nothing for him."

When he came to the city hall after his healing, the assistant to the Mayor's secretary said, "Men, we are witnessing a miracle."

The Pittsburgh papers published his story in full, of which we give the following from his own lips:

"I want to praise God for my voice. He has restored it to me after being without power to use it except in a whisper since I fell in the Chateau-Thierry drive, on August 13th, 1918, when I was gassed and brought back strangling to the French hospital at Bar-Le-Duc. There the French surgeons operated on me and as my throat was entirely closed, tubes were inserted through which I breathed and took nourishment. I was transferred from one hospital to another, undergoing fourteen operations, six on the throat and eight on my lungs. On May 24th, 1919, I was discharged from Carlisle Hospital, Car-

lisle, Pa., and given a surgeon's certificate of 'disability.' Even after being declared incurable, I visited doctors all over the country, going to Albuquerque, New Mexico, San Francisco, Denver, and New York, in search of relief, but I found no relief.

"In his anxiety to aid me, Mayor Babcock sent his private secretary, Ben F. Anderson, with me to Washington. At the Capitol, Secretary Anderson requested Congressman Guy E. Campbell to accompany us. We visited the Director of the Veterans' Bureau, Col. Forbes. Here I was examined and informed that since no cots were available at that moment in the Mt. Alto Hospital it would be advisable to delay my case. After our return to Pittsburgh, I was notified that space was available for me and that my case could be given attention. After my arrival at the hospital I was detained there for ten days, but my case here was again pronounced hopeless and I was dismissed as incurable. A pension was provided for me by the government because of my total disability but I still persisted in my search for relief although rapidly reaching the conclusion that nothing could be done, medical science and surgical skill having everywhere failed. It was mighty tough, I tell you, I had spells when I would drop over in the streets and people passing by would say, 'A fine looking young fellow, drunk, in these prohibition days.' Knowing my serious condition a police "Courtesy" card was specially provided for me through Mayor Babcock's orders, as I was likely to be overcome. The police were thus instructed to assist me in any way that might be necessary.

"I had not been able to sleep through an entire night for over three years, and I was continually vomiting up pus and blood. I would get up in the night strangling. I could not go away from home and come back without finding my wife crying because of her fear that something would happen to me.

"I could not make myself heard in conversation. I went to school for one and a half years. They sent me to Carnegie Tech, and I could not get along very well there for the same reason, not being able to recite in the class. I attended the University of Pittsburgh for a time but was similarly handicapped there. Discouragement frequently gripped me.

"My folks had urged me several times to try Divine healing. I thought it was, as I expressed it, 'a lot of fake stuff.' They could not talk to me about it. Sunday night I changed my tune. I was sick and anyone witnessing the spells I had would know that I was willing to do anything. That night, I was up most of the time could not rest; my condition preyed on my mind all night.

"Monday morning my wife was washing. I went out to her and said, 'Elsie, we are going down to the tabernacle this afternoon.' We took in the washing, wet as it was, and came down. I listened to several of the people testify what God had done for them and I woke up. I tell you, folks, I did not have any confidence until I got here and heard these testimonials. I heard Mr. Bosworth quote several passages of Scripture. I knew them well, having been brought up as a Methodist in a Christian home. After he had concluded his message, Bro. Bosworth gave the invitation and I came forward. One of the workers came to me asking questions. He could not hear my replies; I filled out a card. Bro. Benson asked me if I believed in God and I whispered I did. I also believed God would heal me. He prayed for me, told me to praise God. I tried it. I found I could do so out loud. It seemed to me as if I would choke for a moment when the power of God came into my throat, but when it was over I could talk. It certainly filled me with joy and praise. He will heal every one of you if you are only ready and willing to let Him do it. I have been testifying ever since as to what God did for me. After I was healed I called up the Mayor's office on the 'phone. I got hold of the Mayor's private secretary and said, 'Hello, Ben, this is Sproul.' "Not the Sproul I know," he said, "he can't talk. What favor do you want?" I told him I would come down and prove it. I did so the next day and while in the Mayor's office met the newspapermen at the same time. In that way the news of my healing got into all the newspapers. They all knew me in the City-County building and all were astounded.

"Mayor Babcock felt the same way. Everyone told him about it but he said he wanted to see me before he would believe it. When I stood in his presence he actually looked amazed and said, 'I can't get away from it.' You cannot get away from God's work no matter how hard you try. I went out to Carnegie Tech. this morning. It looked as though they would close the school there. I simply broke up every class I went into when they found I was healed. It was the same at the University of Pittsburgh.

An organization with which I had been connected, Duquesne Council, O. I. A., asked me to come and tell them about it. Those fellows all knew me and were delighted.

"One of my business associates was inclined to be an atheist, when he talked with me. He said, 'Well, you can't get away from it.' Some physicians certified that my vocal cords had been destroyed by the gas, but I have them now.

"I formerly passed fellows by when I was on the road in my Ford and in a hurry. I don't do it any more. I pick them up going my way and ask them, 'Did you hear about that Soldier Boy who got his voice back at the evangelistic

meeting in Sheraden?' I talk with them about it, and tell them 'I am the one.' I am telling every one I can about it."

From the Mission Field

A revival is on in Tokyo, in Bro. Juergenson's mission; the place has been filled in spite of rain, and the altar crowded with souls seeking God. They ask for special prayer for strength. They find it a great tax on their bodies to sing and preach in the open air, then conduct services inside and deal with souls at the altar. Bro. Juergenson has received the money for their furlough, but his health is such that he is hardly able to come, the long years of service are greatly telling on him. Pray for him and his faithful family, that God will give them strength for the journey.

* * *

Mrs. James Harvey, Nawabganj, India, writes of how it pays to gather in the boys: "A new boy came today, a beggar boy in rags. Most of the boys come to us in this state, and what a change there is in them. In a few weeks the very expression of their face changes. It would do you good to hear them pray and sing the praises of Jesus. It is quite a different matter to teach the old men and women. They have been in heathenism so long and their minds are so full of idol worship and deeds, that it is hard for them to believe that salvation is free and that Jesus died to redeem them. But, thank God, the light breaks in even upon some of these darkened lives. Two weeks ago an old, gray-haired, blind woman followed her Lord in baptism; two deaf and dumb women and two boys were also baptized at the same time. One of the lepers has asked to be baptized; the Lord has surely worked for him, his face is bright and shining, and every one of his sores has healed up. To Jesus be all the glory. He is so happy, is the father of two of our boys."

* * *

"If they drink any deadly thing it shall not hurt them," has proved true in Venezuela. Miss Winger writes that one of their natives accidentally took some poison from a glass, thinking it was water. Immediately they cried to the Lord and he was miraculously delivered and felt no bad effects. She tells of a whole town that is open to the Gospel. Some native Christians have gone there to spend a few days, and the people bring their seats and benches with them to hear the Gospel. House after house is open to them for meetings, and the people themselves publish it far and wide.

* * *

At Miss Lillian Trasher's Orphanage, Assiout, thirty-eight have been baptized in water, out of 180 for whom she is caring. Brother Post writes this work is in every way worthy of our hearty co-operation; that our Sister Trasher has a special gift from God for the work He has entrusted in her hands.

Good Books

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Light for the Last Days, a Study in Chronological Prophecy, by Dr. and Mrs. Grattan Guinness. This is the recognized authority on the science of Chronological Prophecy. This book is now in its Twelfth Edition. We have been asked to furnish these books, as they are considered out of print for some time, but new editions have authority on these subjects. They have been issued. 320 pages, \$2.10 by mail.

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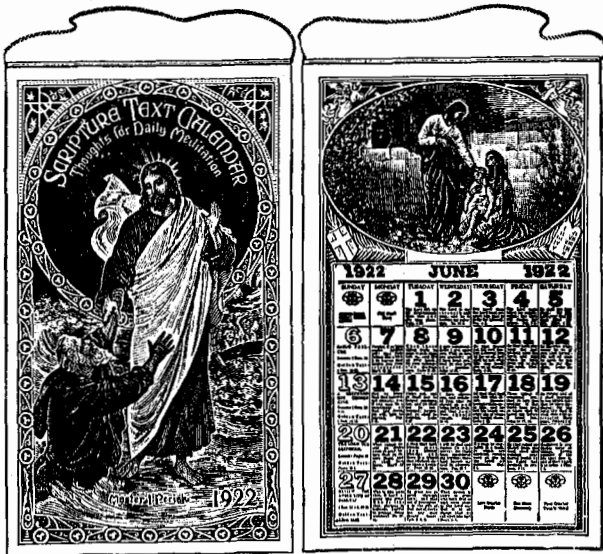
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