



*The days of Heaven on the Earth*

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**An International Monthly Magazine**

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

HAWLEY - CHICAGO

# The Baptism of Suffering Joins Us into One Body

## How a Methodist Preacher Came Into Pentecost.

Pastor J. Narver Gortner, in The Stone Church Convention, May 24, 1922.

A number of requests have come to us asking us to reply to Dr. Gaebelein's criticism of the Pentecostal Movement, but we have never felt led to do so. Like one of old, when requested to turn aside and deal with the enemies of the work, we believe Pentecostal saints should say, "I am doing a great work, I cannot come down."

This sermon by Pastor Gortner, however, answers a query in the hearts of many an honest inquirer, and it is so entirely free from the spirit of antagonism, that we gladly give it space. God will vindicate His own Word, and if the signs follow the preaching of the Word in power, who shall say the signs are not from God? We cannot but speak of the things we both see and hear.



YOU will find my text in Isaiah 28:9-13 inclusive. It is important, beloved, that we have knowledge; everyone desires to know; and this is important in order that we may live as God would have us live and be what He would have us be, and the Word of God tells us that "knowledge belongeth unto the Lord." Who then is more competent to teach knowledge than the Lord to whom knowledge belongeth? It is important that we understand doctrine; there are some people who tell us that they do not believe in doctrine, that they do not like doctrinal sermons, but I am convinced that a sermon which is not more or less saturated with doctrine is practically of no value. It is necessary for us to teach doctrinal truth and for preachers to preach doctrinal sermons, and if such sermons are preached under the mighty anointing of the Holy Spirit, I believe they are the sermons likely to do the most good.

"Whom shall He teach knowledge? and whom shall He make to understand doctrine?" Professors of theology? men who have taken their degrees? masters of art and doctors of divinity? The inspired Word answers the question by saying, "Them that are weaned from the milk and drawn from the breasts;" in other words, children, those who are just old enough to be weaned. I believe that God is interested in these great men and if He could just get them to humble themselves and yield themselves to God with the simplicity of little children, He would use them mightily in carrying on the work of God in the earth in these days of the Latter Rain. But the trouble with most of these men is, that they are not willing to yield themselves as is necessary, in order that God may have unobstructed channels through which to work, channels through which He can pour His blessings into the hearts and lives of men and wom-

en. Some of you heard me tell the other night how at the Cazadero Campmeeting one woman said to another, "Have you met that Methodist preacher here on the grounds?" and the other said, "Yes." "What do you think of him?" "Oh he is quite nice, but he will never receive the Baptism." "Why not?" "Because he has too many things in his head, things he needs to get rid of, and God cannot baptize a man like that in the Holy Ghost." Now I admit that it is quite difficult for God to get past a man's head so that He can fill him with the Holy Spirit, and the reason that these doctors of philosophy and doctors of divinity do not receive this Baptism of the Spirit is that they have so many things in their heads that hinder God from getting into their hearts.

"Whom shall He teach knowledge and whom shall He make to understand doctrine? Them that are weaned from the milk and drawn from the breasts." You will remember how Jesus said, "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven." Someone once said to the mother of John and Charles Wesley,—she was the mother of nineteen children—"Why do you tell that child the same thing twenty times over?" "Because," she said, "telling him nineteen times is not sufficient." "Precept must be upon precept; line upon line, . . . here a little and there a little: 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." In the preceding verses a woe is pronounced upon the crown of pride and the drunkards of Ephraim, and it is said that "the crown of pride, the drunkards of Ephraim, shall be trodden under feet," and "In that day shall the Lord of Hosts be for a crown of glory and for a diadem of beauty unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment and for strength to them

that turn the battle to the gate." Do you know that there are a great many people who are sitting in judgment upon the Pentecostal Movement and the Pentecostal teachings? But there are some, thank God, who have allied themselves with the Pentecostal Movement, and they are helping to turn the battle to the gate. If you sit in judgment upon the people of the Lord, the Lord will sit in judgment upon you, but if you ally yourself with those who are turning the battle to the gate the Lord will strengthen and encourage you and He will lead you on.

Now when Jesus Christ ascended into heaven "He received gifts for men, yea, for the rebellious also"; gifts for Jews and Gentiles knit together into one body, the body of Christ, "the fulness of Him that filleth all in all." What gifts did He receive? He received gifts for the church and gifts also for the individual members of the church. What gifts were given to the church? Apostles, prophets, evangelists, pastors and teachers. And for what purpose? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." I want you to notice the fact that the edifying of the body of Christ was what Jesus Christ had in mind when He received and bestowed these gifts. What gifts were received for the individual members of the church? Read 1 Cor. 12: 6-10, and you will see. The gifts to the church were given for the purpose of edifying the church and the gifts to the individual members were given for the same purpose. "The manifestation of the Spirit is given to every man to profit withal."

Now the Word of God says that "he that speaketh in a tongue edifieth himself." Somebody comes along and says, "the gift of tongues is, comparatively speaking, without value and is undesirable." The Bible says, "He that speaketh in a tongue edifieth himself." "Oh," but someone says, "Jesus Christ came not to be ministered unto, but to minister, and to give His life a ransom for many. We ought to have that mind in us that was in Jesus, and since he that speaketh in a tongue edifieth himself and he that prophesieth edifieth the church, we ought to desire the gift of prophecy rather than the gift of tongues." Edward Irving says that the literal rendering of a passage that has puzzled so many, including Pentecostal people, is, "I would that ye all spake in tongues but *to this end, that we might prophesy.*" The apostle is emphasizing in the 12th and 14th chapters of 1 Corinthians the importance of our seeking to edify the church

and he says that in order to do this it is necessary that we prophesy. Now we cannot prophesy unless we are qualified to do so, and evidently there were some people among those Corinthians who regarded speaking in tongues as *an end* rather than *a means to an end*, the end in their minds being their own pleasure or profit, but the end in the mind of the Apostle being the edification of the Church. So he says, "He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth the Church," and, "I would that ye all spake in tongues, but *to this end*, that ye might prophesy." The end then to be desired and sought is the edifying of the body of Christ.

Why were the believers at the beginning baptized in the Holy Ghost? Were they given the Baptism in order that they might enjoy themselves? in order that they might sing themselves away to everlasting bliss? in order that they might say, "We are God's faithful people"? No Jesus had commanded them to go into all the world and preach the Gospel to every creature, and they were commanded to tarry in Jerusalem until endued with power from on high. The endowment *was to be given, and was given*, for a purpose, and that purpose was that they might be effective witnesses for Jesus Christ. For the same purpose the gifts of the Spirit were bestowed. God's design in bestowing these gifts was that the Church which *was and is* "the body of Christ" might be edified in order that it might give the Gospel to the world.

Now there are those who would have us believe that the gifts were given for a time only; that it was the will of God that they should be in evidence during the apostolic age but not in succeeding ages. I want to read to you what John Wesley says in his journal:

"By reflecting on an odd book which I had read on this journey. 'The General Delusion of Christians with regard to Prophecy,' I was fully convinced of what I had long suspected: 1. That the Montanists, in the second and third centuries, were real scriptural Christians; and, 2. That the great reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture." (Journal of the Rev. John Wesley, vol. 2, p. 169.)

I am convinced that Wesley was right. Dry, formal, orthodox men were doing then just what they are doing now—ridiculing whatever gifts

they have not themselves and decrying them all as either madness or imposture. If there is a church anywhere that does not believe in the gifts, a church that believes that the time for the manifestation of the gifts has gone by, the gifts are not likely to be in evidence in that church. Jesus said, "These signs shall follow them that believe." If people believe and walk humbly before God so that God can trust them, He will bestow His gifts. He *has* done it; He *is* doing it.

"Speaking in tongues," the Apostle says, "is a sign." Of what is it a sign? I want to read to you what Edward Irving once wrote;

"It was the sign of the Holy Ghost in the person who spake. When the Holy Ghost was given on the day of Pentecost, the sign of His presence in the persons on whom He had fallen was their speaking with tongues the wonderful works of God; when He fell on Cornelius and the Gentiles as on the apostles and the Jews at the beginning, they spake with tongues and magnified God, and so also, when He was given by the imposition of Paul's hands to the converts at Ephesus, they spake with tongues and prophesied. Beyond all question, therefore, speaking with tongues was the sign of the Holy Ghost in the person who so spake. How it should be so, is another question; but that it was so, is not for a moment to be doubted. Peter, in his discourse on the first occasion referred to, distinctly says, 'This is that which was spoken by the prophet Joel, I will pour out my Spirit upon all flesh.' If the question be pressed upon us, How is speaking with tongues the sign of the indwelling Spirit? We answer in few words: That as the tongue or word of man is the sign of the mind within him; so, when another spirit, the Spirit of God, enters into him, He signifieth His presence by another tongue from that which the person himself useth." (Collected Writings of Edward Irving, vol. 5, p. 544, 545.)

I believe that God did His best for the Israelites as a nation; He did His best to turn His people into the ways of obedience and truth. God tried plan after plan, and finally, when every plan and every effort failed, God with stammering lips and another tongue spoke to the people but they were not willing to hear. "This," He said, "is the rest wherewith ye may cause the weary to rest and this is the refreshing: yet they would not hear." It was God's last appeal to the nation. They said, "We will not recognize Jesus Christ as God's Son; we will not have this Man to reign over us," and so divine judgment came upon Jerusalem, and

upon the Israelites as a nation, and the Jews were scattered, and they have been a byword and a hissing in the ends of the earth from that time to this.

I believe that God is today making His last appeal to the Gentile world as He once made His last appeal to Israel before beginning to take out from among His Gentiles a people for His name.

"Whom shall He teach knowledge and whom shall He make to understand doctrine? Them that are weaned from the milk and drawn from the breasts...for with stammering lips and another tongue will He speak to this people to whom He said, This is the refreshing—but they would not hear. But the word of the Lord was unto them precept upon precept...line upon line...that they might go and fall backward and be broken and snared and taken." Mark the words: "that they might *go and fall backward and be broken and snared and taken.*" If the Gentiles of this generation, when God is pouring out the Latter Rain, refuse to listen to the voice of God who speaks with stammering lips and another tongue, the terrible storm of the great tribulation will burst with all its fury upon the Christ-rejecting and Spirit-defying race and thousands and millions will "go and fall backward and be broken and snared and taken." I plead with you to hear the voice of the Spirit of the Living God, as with stammering lips and another tongue in these days, these closing days of the dispensation of grace, these days of the Latter Rain He is making His final appeal to the Gentile world.

Dr. Gaebelein says that the Pentecostal Movement is of the devil. I was in Newark, N. J., not long ago and while speaking to a brother minister I said, "If God is not in the Pentecostal Movement and among the Pentecostal people, God is not in the world today," and he said, "I will go further than that and say that if God is not in the Pentecostal Movement and back of the Pentecostal teaching, God is not in heaven." Dr. Gaebelein makes the amazing statement that Pentecost has never been repeated and that no one since the day of Pentecost has ever received the Baptism of the Holy Ghost; and this man poses as a Bible teacher, a student of the Word and a preacher of the Gospel of Jesus Christ!

He says that on the Day of Pentecost the church was baptized into the body of Christ and that there cannot possibly be a second baptism. The church came into existence then and everyone who has believed since, everyone who has been saved has, through that baptism of the Day

of Pentecost, been baptized into that body and made a member of the body of Christ. He overlooks the fact that when Philip went down to Samaria and preached there, God blessed his ministry and many people were *saved* and baptized in water, and when the brethren in Jerusalem heard that many had been saved, they sent Peter and John unto them, who, when they came, prayed that they might receive the Holy Ghost "for as yet He was fallen upon none of them," and that the apostles laid their hands upon them and they received the Holy Ghost. He overlooks the fact that while Peter was preaching to Cornelius, the Holy Ghost fell upon all them that heard the Word and those who accompanied Peter were "astonished because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God." He overlooks the fact that when Paul was in Ephesus he found some folks who had been *saved* but who had not yet heard that the Holy Ghost had been given; and when Paul laid his hands upon them, the Holy Ghost fell and they spoke with tongues and prophesied.

Dr. Gaebelien says that no one has received the Baptism in the Holy Ghost since the one hundred and twenty were baptized in the Spirit on the Day of Pentecost, and the only passage of Scripture he can find to bolster up his teaching is one that has been puzzling some Pentecostal people. I asked God one day to show me what He meant by that Scripture passage and I believe He made it clear to me. The passage is this, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Now that looks as though it was necessary for us to receive the Baptism in the Holy Ghost in order that we may be members of the body of Christ, and of course everyone who is saved is a member of the body of Christ; and so it looks as though it is necessary for us to be baptized in the Holy Ghost in order to be saved. Some have misconstrued this Scripture and they have said it is necessary to receive the Baptism in order to be saved. Now the baptism that the Apostle had in mind when he said, "By one Spirit are we all baptized into one body" was not the baptism that John the Baptist was speaking of when he said, "He that cometh after me is mightier than I; He shall baptize you with the Holy Ghost, and with fire." It was not the baptism that the one hundred and twenty received when they were all with one accord in one place. What Baptism was it? It

was the baptism of Christ's suffering. Let me call your attention to Ephesians 2:14-16. Please read this remarkable passage. How do the Gentiles get into the body of Christ? They get into that body of Christ "by the cross"; in other words, through the sufferings and death of Jesus Christ. You will remember when James and John came to Jesus and asked for a place of prominence, one to sit at His right hand and the other at the left. He asked them, "Are ye able to be baptized with the baptism that I am baptized with?" and then He said, "Ye shall indeed be baptized with the baptism that I am baptized with, but to sit the one at my right hand and the other at my left, is not mine to give." Jesus said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." He was speaking of the baptism of His sufferings and death. It is through the cross, through Christ's sufferings and death, that Jews and Gentiles, during this church age get into the body of Jesus Christ. But someone says, the Apostle wrote that "by one Spirit are we all baptized into one body," and you are making it appear that by Christ's suffering and death we get into the body of Christ. We answer by Scripture: "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who *through the eternal Spirit* offered Himself without spot to God, purge your conscience from dead works to serve the living God." So we see that the baptism of Christ's sufferings, including His death, was a Spirit baptism. But you say, "The Word says, 'One faith, one baptism, one God and Father of all'; and you are making it appear that there are three baptisms." There are three Persons in the Godhead: God the Father, God the Son, and God the Holy Ghost, and the Word says these three are One. In this dispensation of grace, there are three baptisms, and in the mind of God these three are one, for the normal experience for every believer in this age, is the experience of that believer who through Christ's sufferings has been baptized into the body of Christ and has been buried with his Lord in the waters of baptism and has risen into newness of life, and then has been baptized in the Holy Ghost, being endowed with power from on high for service.

If you are here tonight without one of these baptisms you are here without the fulness of the threefold Baptism that the Word speaks of when it says, "One faith, one baptism, one God and Father of all." I believe God gave me this ex-

position. I was just a bit puzzled one day after I had read Dr. Gaebel's message. I believed God was calling me to answer that message, and said, "Lord, this is the only point the doctor has made that seems to have any force or value in it, and if I am to answer his message You will have to tell me just what this puzzling Scripture means." I believe that the Spirit of God illuminated my mind and that God gave me the correct interpretation of that passage of Scripture, "By one Spirit are we all baptized into one body."

I am glad that I am living in the days of the Latter Rain. I was a Methodist preacher and a member of the Southern California Conference and while I was a member of that Conference my wife was an invalid and was at the point of death. God brought us into contact with people who believed in Divine Healing, and through their prayers, coupled with our faith, (we tried to believe and I think did believe just a little), she was wonderfully healed. No one can tell me that the day of miracles is past! I know better. God is still a miracle-working God. One evening I was in the Gospel tabernacle in Los Angeles when a young woman began to testify. I could tell that she knew the Lord and she was speaking under the anointing of the Holy Spirit. Presently she began to speak in tongues. I had never heard anyone speak in tongues before, but was convinced that it was of God. Then a few days later someone gave me a copy of Miss Abram's booklet, "The Baptism of the Holy Ghost." It was a wonderful booklet. You will remember how she tells of the time when the Spirit was poured out in India; there were some of the girls who seemed to be literally enveloped with flames and others who didn't understand, thinking it was real fire, ran and filled buckets with water and came to put out the fire. It was marvelous and as I read, I said, "Lord this is wonderful! I would like to have the baptism in the Holy Ghost." That night while I was sleeping God let me see a vision. It was the first I ever saw but God has let me see quite a number since, and I believe in them. I do not believe that everyone who says, "The Holy Spirit spoke to me," is right. I heard Brother Bell say once that some people are spoken to by the Holy Ghost, others by the devil's ghost, and still others by their own ghost, but I believe that the Lord sometimes speaks in dreams and visions.

That night I had a vision and I saw a chain of mountains. I could see as I looked toward the East that the day was about to break and I sat

there and looked at the mountains. Presently the sun rose and its rays fell upon the mountains, but still I could see the outline. I soon noticed two little foot-hills that shone like gold and I said, "I wonder why it is that those two little foot-hills shine that way and the mountains don't," and the Spirit of God said, "Those two little foot-hills represent two people baptized in the Holy Ghost. The Sun of Righteousness is risen with glory in His beams but these big mountains are refusing to receive the beams and reflect them; the foot-hills represent two people filled with the Holy Ghost." I said, "Thank You, Lord." Almost immediately afterwards I seemed to find myself in a large building about half filled with rubbish which I was trying to remove with a fork and shovel. I finally said, "What can this mean?" when the Spirit of God answered, "This building represents the temple of your body which God wants as a temple of the Holy Ghost, but before He can come in, the rubbish must all be cleaned out."

Several years later an opportunity presented itself for me to go to Cazadero. We had taken "*Triumphs of Faith*" and had read the notice of the campmeeting and I said, "I am going up there and see what those Pentecostal people are doing." It was Tuesday evening, I think, when I arrived on the grounds and I at once recognized that God was present. When I had been there a day or two one of the leading men of an Oakland Methodist Church came to me and said, "Do you think this is of God?" pointing out some things that looked rather doubtful to him and somewhat doubtful to me, and I said, "Brother, I will not tell you. I know the Lord is here and I came to this campmeeting with an unprejudiced mind; God is working in saving sinners and baptizing believers in the Holy Ghost and I have made up my mind that if God can put up with some things that I cannot understand I will not find fault, and by His grace I will not get in His way."

A sister came up to me one day and asked, "Are you seeking the Baptism in the Holy Spirit?" and I replied, "No." She said, "Well, I was going to invite you to Sister Montgomery's cottage for the tarrying meeting, but if you are not seeking the Baptism I will not invite you because we have no room for mere on-lookers." I just looked at her, but a little later on another person came and said, "Sister Montgomery has sent a special invitation for you to come over." So I went. All afternoon we waited before God, and two or three received the Baptism. I was



conscious of the fact that God was present but I didn't receive anything of a special nature for myself. I attended the services in the afternoon and evening and there was a wonderful time of blessing and victory; it seemed to me that waves of divine glory, like the billows of the deep, swept across that assembly of saints; and it was about twelve o'clock when I left and went to my tent. I got into bed and fell asleep, and when I awoke the next morning I was reminded of a passage of Scripture which I had not thought of for a long time: "And Jacob went on his way and the angels of God met him." I said, "Lord, surely the angels of God have met me in this place," and just then God in a mysterious way opened the heavens and the power of God fell upon me, and my body was quivering from head to foot, and I began to speak in other tongues as the Spirit gave me utterance. I have forgotten everything I said excepting two words, *loco faka*, and the devil said, "That means this is all a fake." I said, "I will tell the people what God has done for me," but the devil said, "You better not do it. This is a wonderful experience; just live the experience and preach now as you never preached before, but don't say anything about having received the Baptism in this camp-meeting." I opened the Word of God and the very first words I read were, "I will declare what He hath done for my soul." The devil said, "That is very remarkable, but you just happened to turn to that. If you testify here to what God has done for you, you will have to testify at home and what will the Methodists think of you! You might be turned out of the Church." I opened the Word again, and the first words my eyes saw were these, "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not

confess him, lest they should be put out of the synagogue." I said, "That settles it, Lord. I will tell the people that God has baptized me in the Holy Ghost," and I did. I had been suffering for several years with a very serious spinal trouble and it was threatening to incapacitate me for service; so I went to Brother Smith-Wigglesworth and said, "I wish you would pray for me." He anointed me with oil and prayed that I might be healed. I went away without feeling any different, but that afternoon I felt a mysterious power beginning to work in my spine; it felt just like two fingers of a man's hand being rubbed up and down my spine, and a day or two later when I got up in a hotel in San Francisco I hunted all the way up and down my spine for a sore spot and I failed to find one. It seemed to me that God had made me over from head to foot.

When I reached home the first man I met was a superannuated Methodist preacher and I told him right on the spot what God had done for me, and he said, "I hope it will last!" The next Sunday morning I preached on this text, "It shall come to pass in the last days that I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy," etc. I am glad to be able to tell you that it lasted and still lasts.

This is the best thing I know anything about. When I was a boy I went swimming once in a while, and if I got in before the others I would say, "Come on in, the water's fine," and so I say to you, "Come on in, the water is fine" and it is a river, not only up to your ankles, but up to your loins, a great river to swim in. "This is the refreshing." "Come unto me all ye that labor and are heavy laden and I will give you rest."

## Opening Up the Bridal Chest

"His Wife Hath Made Herself Ready."

Mrs. Ina France Nesbitt, Baltimore, Md., in the Full Gospel Assembly, 940 Pennsylvania Avenue, Washington, D. C., June 16, 1922.



WE are here that the Name of the Lord Jesus Christ may be glorified and that we may learn to understand Him better. I will speak from Revelation 19:7, 8: "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine

linen, shining, pure: for the fine linen is the righteousness of the saints."

When my brother came back from Glasgow he said that one of the things that impressed him most was the "bells." Glasgow is a city of churches and every tower has bells, some ringing all the time. He said that before he left the city it seemed he could not endure it any longer, because of the great bells that ring night and day. We all know the different kinds of bells that

ring out. There is the "church bell," and I was brought up next door to a church. I can remember waking up Sunday morning with the deep tones of the bells calling the people to worship. I loved those bells that rang out on the Sabbath air calling people to worship. Then we come to the slow tolling of the "funeral bell" calling us to lay away our precious dead. We do not like to hear the sad, deep tones as they peal forth from the funeral bell, but there is one peal of bells we are always glad to hear, the gladdest bells of all, the marriage bells that ring telling that two lives have pledged themselves forever in the holy bond of matrimony.

I want to ring the marriage bells tonight, I want to send forth the peal of wedding bells. "Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, shining, pure: for the fine linen is the righteousness of the saints." Over in Isaiah the Lord tells us more about this raiment of the bride. I will open the chest tonight. I will put that bridal chest up here on the platform and get the garments out one by one. Are you ready for the marriage supper of the Lamb? Has the wife made herself ready? If Jesus should come tonight I wonder how many of us have on the wedding garments. Some of you may be disappointed as I take the things out of this chest; perhaps some of you will not agree with me, and say, "I have never seen that in God's Word," but when you get on your knees and have the illumination of the Holy Spirit upon the Word, you will see the truth.

We are told in Isaiah, "He hath put on me the garment of salvation," and that is the first garment I want to take out of this wedding chest and hold it up for you to see. It is a beautiful, fine, glistening garment that cost a tremendous price that you and I might have it. It robbed the Father heart of all He held most dear to purchase that garment for us, suffering irreparable loss that Jesus Christ might purchase salvation for you and me on the cross of Calvary. Have you on that garment? Are you clothed upon with the garment of salvation? Are you truly saved?

The Lord did the most startling thing with me last Sunday morning I think ever happened. I went into the pulpit to give the morning message, and suddenly there gripped me the most intense soul travail I ever had before a public

audience. It seemed to me I was wrestling with precious souls. Presently I looked out over the audience to see if there were strangers there, but seeing only the dear familiar faces of our own church members, the thought electrified me that there might be men and women in that audience whose names were on our church roll but who were not born again, and I travailed in soul for a few minutes that the Lord might make salvation so plain that no one would trust to anything save the precious blood of Jesus which cleanses from sin. Not to have a "hope so" salvation, or a "think so" salvation, nor that they might rest in any false hopes, but know that they were born again. The Word says we may know that we are children of God. I know it. You could not shake my faith in that, though Satan might whisper all kinds of false doctrines. I know that if I have never been saved before I am saved now, born of the Spirit, heir of God and joint heir with Christ, John says to an inheritance incorruptible, undefiled that fadeth not away. Have you put on your garment of salvation? Has your nakedness and sinfulness been covered by that white, glistening garment? Oh it is a wonderful day when He puts it on us, drops it over our head! "He hath clothed me with the garment of salvation." We have nothing to do except to say, "Lord, here I am, wanting to be clothed upon with Thy garment," and He slips it over our head. He did the hard part; there is no hard part for us when we come to look for salvation.

You will never be part of the Bride if you do not have on the old-fashioned garment of salvation. Two thousand years ago this garment of salvation was cut; not the Twentieth Century style. If you want to be up to date with Christian Science and Millennial Dawn, etc., do not come to the bridal chest. These old-fashioned garments never lose their beauty, nor their style. They will be in style in eternity when some of these new fangled things will burn with unquenchable fire. I am glad I was not saved by New Thought or Christian Science, or anything else save the precious blood of Jesus that cleanses from sin. "There is no other Name given under heaven among men whereby we must be saved." Just Jesus that is all. Brother, if you are waiting for that garment of salvation, the Lord Jesus has it for you; the package is all wrapped up with your name and address, and He will give it to you if you will just come to Him. "Whosoever will may come." It is a free salvation; it is not exclusively for a few of the ministry; it is for



everybody who will come to Jesus and let Him save them.

Now if there is anybody here who is very proper, just leave because I am going to say something. Most Christians are going around in their undergarments. I am sorry to see it; it is not good manners, and the Lord Jesus does not want to see it, but that is what the Christians are doing. They have on the garment of salvation; they are well-protected, covered perfectly decent, but they haven't all that is required of them in the very best of society. There is something more required of them. You say, "Mrs. Nesbitt, I haven't heard anything about it. Please tell me all about it. I do not want to be walking around in my undergarments. I am really very much embarrassed." Listen! "He hath clothed me with His righteousness." Salvation is precious, and there is nobody who loves to go up and down the land preaching salvation more than I do, but I do not want to see God's people stop at salvation. I want to see them delve down deep into the bridal chest and draw out this wonderful robe of righteousness He has provided for you and me to wear. "The Bride hath made herself ready." "To her was granted to be arrayed in white garments, fine garments, clean and white, which is the righteousness of the saints." We call it "the victorious life;" you may call it whatever you wish. If you are a Methodist you will call it sanctification, and I will not quarrel with you a bit. If you are a Baptist, you will call it the "second blessing." There are many names the different denominations give it. I used to know them all, but I have so many more important things to remember now. We call it "the victorious life," because that is a sweet name and it explains what it is. It means that you and I not only can be saved by the precious blood of Jesus, but we can be kept by the power of God from sin, and that sin shall no more have dominion over us. There comes a place in our Christian life when we are no longer satisfied just to be saved. I remember a man came into one of our meetings and dropped down on his knees and said, "Oh Lord, I am so tired of myself and so tired of my bad temper. I am so tired of scolding the children at night when I get home from business, and so tired of all these failures and faults, and I am even tired of my own thoughts, Lord and do not know what to do." And quick as a flash, Bro. McQuilkin, who is the apostle of victorious life said, "Oh brother, you do not have to carry on that way. Jesus has provided that

you and I can live lives of victory right down here among the testings and the trials." You know everyone thinks his life is the hardest. Sometimes when the devil comes with a particularly heavy onslaught and I think, "Maybe the Lord will forgive me if I just tell this sister how hard a time I am having," I haven't gotten more than three words out when she says, "Oh my, I am having such a hard time too." Everyone of us think our trials are the hardest. Well they are hardest for you and hardest for me when we are undergoing them, but the Lord Jesus can give us His righteousness right in the midst of the hardest place. He can give us grace to be silent even when the husband or the wife is angry. It takes a good bit of grace sometimes. He can give us grace to be silent when our dearest friend may heap reproaches on us, and He can keep that old temper under subjection and can bring forth the sweetness and grace under the most trying moments. Truly beloved, it is something absolutely essential to Pentecostal people. I am sorry to say it is true in our church; I am sorry to say it is true of any other assembly of God I have visited but there are some baptized children who are the cause of stumbling because of their hard speech, because of their unloving attitude, because of their unChristlike behavior. I say it with anguish and tears, if anybody needs the life of victory to show forth the love of Jesus Christ under all circumstances it is the people who have been baptized in the Holy Spirit, and we should have it. It is provided for us. Has He clothed you with the robe of His righteousness? Have you exchanged the filthy rags of your own righteousness? Yours and mine are just filthy rags. Sometimes I sit down beside people and they begin to tell me how good they are, never play baseball on Sunday and never go to the movies, and then the Lord shows me it is their own righteousness they are holding up, just filthy rags. Nothing you and I can do in this old world counts. It is just Jesus. When you are manifesting the fragrance of His presence, it is "no longer I but Christ" who lives in you. We exchange our filthy rags, put on the robe of His righteousness, and the life we now live, we live by the faith of the Son of God. The words we speak are no longer our words, but there comes the anointing of the Spirit, and He pours His words into our mouth. Our feet are no longer carried by our own volition, but somehow He takes control of the nerve centers that guide our feet, our thoughts and our seeing and hearing. He controls us as long as we let Him.

Oh that you would put on the robe of His righteousness today! If you have never had it on before, let Him clothe you in that wonderful garment. It is very becoming to the Christian. If you have ever seen anybody wear it you will know it is the most wonderful garment, and it can be worn through all eternity. You can wear it at the marriage supper of the Lamb.

Have we gotten to the bottom of the chest? No, there is something else. There is the garment of praise. How few of us praise the Lord! Oh I know we praise Him in meetings and that is good, but do you praise the Lord when everything goes wrong. I told about this garment of praise in one of our meetings and a brother said, "There is something wrong with me. I never give thanks to God for a flat tire. I have a hard time when I go out in my garage and find the tires flat." If you have the garment of praise upon you and you are out of gasoline, it is sufficient if all four tires are flat, and you can stand still and see the salvation of the Lord. One of my friends went down South and was holding meetings down there and staying with some people who wore this garment of praise. She said to me, "That man really got on my nerves. He praised the Lord for everything. They were very poor people and I didn't see they had so much to praise the Lord for. If the children fell down He picked them up. 'Well, praise the Lord, it is all right, honey. You will be over it in a minute.' The fare was so poor, one time I went out and bought a beef-steak, and in frying it, we burned it up, and he said, 'Well, praise the Lord, sister, I guess He didn't want us to have it tonight.' One day he was going out to a meeting and slipped, injuring his leg. I felt rather glad that he fell down and said to myself, 'I guess he won't praise the Lord now,' but he said, 'Praise the Lord, sister, I guess He didn't want me to go to the meeting so much and enjoy myself, but to stay home and pray so that other folks would get a blessing. You go on and I will hobble right back into the house and praise Him for the few souls He will give tonight.'"

Let us put on the garment of praise. Let us praise the Lord at all times, in everything, giving thanks for all things. This is a wonderful garment to wear. It will keep you warm when the wind of adversity blows; it will keep you dry when the storms beat. I remember the night the Lord first put that garment on my shoulders. It was the darkest night in my life. I tried to go to bed, but I couldn't. I walked the floor and said, "Hallelujah! It is all right Lord. I do

not understand. I do not know what You are going to do, but You know and that is enough. You can have Your way with me." And while going thru the blackest and the greatest test, He wrapped me up in that garment of praise. If you let Him enfold you in that garment He will give you such a spirit of praise you will be glad you have had the tests and the trials, for you will find how sweet and precious He is. Paul says, "I have learned in whatsoever state I am, therewith to be content, always rejoicing; rejoicing in tribulation, rejoicing in necessities, in distresses, in infirmities, in everything." Have you taken the garment of praise out of the wedding chest?

And now I want to tell you that this Bride of Christ will have some jewels to wear. She is not only just to be clothed in these wonderful garments but here is a casket of jewels, the gifts of the Holy Spirit, wisdom, knowledge, prophecy, miracles, healings, speaking in tongues, interpretation of tongues, discerning of spirits, faith—nine priceless gifts of the Holy Spirit. Oh how they shine with the whiteness of heaven's glory! How beautiful and how marvelous it is to see these gifts exercised! What a blessing to others! How our souls are edified when we see the gifts bestowed on others, and how the church is built up! What a blessing when the sick are healed, when they receive that marvelous touch from the Lord! That marvelous touch which God has entrusted to His chosen servants! How these jewels glorify the Lord Jesus Christ! Has He put any of His jewels on you? Have you sought for the gift of the Holy Ghost? Have you given yourself to prayer that He might adorn you with the precious jewels? Then corresponding to the nine gifts, there are nine graces of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control."—nine precious gifts, nine precious graces, what priceless strings of jewels to wear about your neck before the King.

But this is not all that is in this bridal chest. Perhaps you wish I would stop right now so you could catch up a bit, but there is one thing more: "He anointeth my head with oil." That is the baptism of the Holy Spirit. He pours the oil out over the head of the Bride. Oh how precious it is! Only those who have had that marvelous oil put upon them know what it is. There is an anointing of the Holy One, dear ones for every one of us. You say, "I do not believe in that. My church doesn't teach that." I care not what anyone's church teaches. What does God's Word

teach about the matter? He says, "Ye shall receive power after that the Holy Ghost is come upon you," and He tells us very plainly to tarry until we be endued with power from on high. If you haven't had the glorious fulness of the Holy Spirit you haven't all that God commands you to have. The showers are falling all over the land, and how precious it is when they fall on us. How beautiful the sight and how hallowed the ground. I never yet have known anybody who said he was sorry he received the Holy Ghost. He is the Spirit of joy and rejoicing, and when He comes in how He changes the face of the world. It is a new world we enter into, a new realm entirely. Old things are passed away, and behold all things have become new. Have you received the precious anointing of the Holy One? If not, you are not loving the Lord Jesus very much. I am sorry to tell you that but He says, "If ye love me ye will keep my commandments," and one of the commandments is to be filled with the Spirit. If you love the Lord Jesus with all your heart you will never rest content until you receive the fulness of the Spirit.

The baptism of the Holy Spirit is very becoming. The anointing of the Holy Spirit beautifies even the ugliest of us. Let us be glad and rejoice for the marriage of the Lamb is come, and the Bridegroom steps forth from the heavenly chambers. He has arisen now from the right hand of God where He has been sitting in glory. I verily believe Jesus has arisen and has stepped forth and is peering thru the lattice. "Is the Bride ready?" He calls. "Is my wife ready for the eternal glory?" "Have you on the wedding garment?"

You can get anything out of this bridal chest you want. "All things are yours and ye are Christ's and Christ is God's." "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things." The wedding chest is open. The truth has been going forth. "Be ye therefore ready for in such an hour as ye think not, the Son of Man cometh." Many are called but few are chosen." It is because they are not willing to bend their stiff necks, yield their uncircumcised hearts and receive of the Lord the things He has. It will be a crucifixion of self to be of this company, and some are very fond of themselves. They love self more than they love Jesus. Let us delve deep into that marriage chest and put on the garments He has for us.

## A Great Need

The need of our own Pentecostal Schools in India is more and more apparent to the missionary who travails in soul that the young men and women shall be born into the kingdom, and sees with a breaking heart the result of sending them to a denominational school where they lose their spiritual experience. Mrs. Harvey writes of God's leadings along this line:

"The Lord has laid it upon my heart to open the doors more widely to the young women who are too old to go to a graded school. When we send these girls away to church schools they grow cold. Miss Kirkland sent me a woman sometime back who had had the Baptism of the Holy Spirit and backslid in a church school. She came back to the Lord and straightened up the past as far as she was able. Later Miss Kirkland sent me three more young women who had been in a church school and all three have come back to the Lord. Today I had a letter asking me to take ten more girls from the same industrial school. The Lord has put this work on my heart. We must not neglect those who have already been brought out of heathenism, but must have a place where we can teach them. If after we have rescued them we send them to a cold school where they lose out, what have we gained? It takes great grace and patience to deal with these women, so do pray for me."

## Campmeetings

Woodworth-Etter Campmeeting for Northwest Kansas, will be held at Alton, Kansas, Aug. 5-27, conducted by Sister Etter and other evangelists. For information as to tents, etc., write S. H. Patterson, Osborne, Kansas.

Old Time Union Gospel Campmeeting, Port Huron, Michigan, July 1-30, conducted in Liberty Hall, Cor. McPherson & 10th Ave., by Evangelist L. J. King, assisted by Mrs. ose Mueller, Chicago. For information write F. W. Jewell, Port Huron, Mich.

Union Campmeeting: The Interstate Central District Campmeeting will convene at the Gospel School in West Park, Findlay, Ohio, July 7-23. For information write T. K. Leonard, Findlay, Ohio.

\* \* \*

Full Gospel Barn Meetings, to be held in Mt. Olivet, Lebanon, N. J., for two months, beginning July 20, 1922. For further information, write Mrs. S. Moore, R. F. D. 2, Lebanon, N. J.

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"Will a Man Rob God?"

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## Notes

### "Reaping in Joy"

"IN shady green pastures so rich and so sweet,  
God leads His dear children along,  
Where the waters flow cool, bathe the weary one's  
feet,  
God leads His dear children along."

In His blessed providence He led the writer to visit Washington, D. C. enroute to England and Scotland, and in those precious days spent with His children, both in the Pentecostal work and in the McKendree M. E. Church which has been the scene of a marvelous outpouring of the Spirit of God, the report of which has echoed around the world, we were overwhelmed at His goodness to us, in giving us a glimpse of what He is doing in these days of the Latter Rain. As the brethren told us of God's marvelous workings and we felt the quickening touches of the Spirit of God in the meetings we were filled with awe and felt we were on holy ground.

We had truly come at a time of God's ordering. The Pentecostal Mission which had outgrown the capacity of the former hall, had just moved into a new location at 940 Pennsylvania Ave., N. W., a strategic center near the Capitol. The new hall, freshly decorated and fitted up, has a seating capacity of several hundred, and they opened it with a two weeks' service, Pastor Charles A. Shreve of the McKendree Church preaching the dedicatory service. There is precious union and fellowship between McKendree and the Pentecostal Mission, and they attend

each other's services. Pastor Shreve closed his Pentecostal meeting on both Friday evenings of these special meetings, he and a number of his people participating in the opening services of the new hall.

The Associate Pastors at the Full Gospel Mission, as it is called, have come into this work through great suffering. Bro. H. W. Kline was Superintendent of the Gospel Rescue Mission for fifteen years, but God definitely took him out several months ago. Bro. H. L. Collier has been with the work from the beginning. The story of the early struggles of the Pentecostal work in Washington is very interesting. It was born in prayer, and there were many years when the faith of the struggling ones was tried to the utmost, but God was in it. As the brethren who had passed through the fires of persecution and travailed in soul that Washington, that great center, might have a clean, healthy Pentecostal work, faced that happy company of several hundred people rejoicing in the Lord for what He had wrought, their hearts were too full for words. Dear Mrs. Nesbitt, Assistant Pastor of the Franklin St. Memorial U. B. Church, Baltimore, Md., which has opened its doors to Pentecostal truths, said in her opening address on Friday evening, June 16th, "This is the happiest night of my life. I have had many happy nights but this eclipses them all. They that sow in tears shall reap in joy. A number of us are reaping in joy tonight." The Lord had burdened her in a peculiar way for the work in Washington, and now that she saw the fruition of her prayer warfare, her heart was unspeakably happy.

Brother Collier gave us just a little glimpse into the early struggles and vicissitudes of the Mission, and of God's dealings with him. He had a Men's Bible Class in the Calvary Baptist Church of that city when the Latter Rain first fell in 1907. His mother was one of the first to receive the baptism of the Holy Spirit and had witnessed to him of the blessing it brought into her life. Before this, the Lord had been leading him out to pray for the sick and one of the first healings God gave him was that of a young Jewess who had been given up to die by the physician and her family. She fully recovered in answer to prayer and is living today.

When the Lord began to convict him of the need of the Holy Spirit he had drifted into a worldly condition, attended theatres and was growing indifferent to spiritual things, but at this time an affliction was permitted to come upon him which made him inquire of the Lord.

He called in a physician but with no results. His mother was conducting Pentecostal meetings in a home and the Lord moved him, against his will, to go there and have prayer for the healing of this eczema which was torturing his body. He had the conviction that when he took that step God would lay His hand on his life in a new way and old things would be forever passed with him, and this feeling gave him quite a struggle, but in spite of his resistance God took him into that little meeting and immediately touched his body, the Spirit coming upon him in anointing power. In a month he was baptized in the Holy Spirit in the Bible way. His soul was filled with joy; God gave him prophecy, interpretation of tongues and a vision of the "Latter Rain." As he was shut away in prayer, he saw in the sunset glow, golden drops of rain, as it were, falling all around him, typical of the spiritual rain falling upon the earth ere the sun sets upon this old world and the night of tribulation closes in upon us.

Mrs. Collier was Supt. of a Sunday School in a Union Presbyterian Church in Riverdale, and through their influence nine from there, including the wife of the Presbyterian pastor, received the baptism of the Holy Spirit in the little home at 902 Eighth Street.

But in the early days of Pentecost in Washington, grievous wolves entered and tore the flock, bringing the work into disrepute. The hearts of the faithful few were many times rent because of havoc wrought by usurpers, but God overruled and taught them the need of wise leadership. When Brother Collier yielded to seek the baptism of the Holy Spirit he counted the cost. He went the death route, withdrew from the secret lodge, and felt the Lord led him out of his church, although they did not reject his testimony. His one prayer, over and over

again was, "Lord, do a work in me that will stand the test of eternity."

A mission was opened on Water Street by an evangelist coming through the city. It was a very undesirable location, opposite the morgue, the police department and life-saving station across the street, but it seemed to be the open door for them. Scarcely had the evangelist opened the work than he brought the keys to Bro. Collier telling him he felt led to turn the work over to him, who took hold of it when it was at a very low ebb. In those early days there were times when he and his wife constituted the entire congregation. At such times their only relief was prayer. As the burden for the work rolled over him, he cried out, "Lord, is it possible You will let Pentecost die out in Washington?" and for an answer God gave him new faith to believe, and he said, "No, by the grace of God, it will not."

From that time the work began to grow. In the seven years that followed many people were saved and reclaimed and baptized in the Holy Spirit, and God gave a number of precious healings. They prayed for a revival in Washington regardless of where God chose to send it, and when Mrs. McPherson came to McKendree and held that wonderful revival there, they closed up their services and co-operated in prayer and every way possible. "It was wonderful," said Bro. Collier, "to see the break in McKendree. The very first night the Spirit of God rested upon the people in prayer, and the third night the power of God fell and souls were baptized in the Holy Spirit." A new strength came into the Pentecostal work at this time, the hearts of all were revived and souls were saved in increasing numbers. With the opening up of their new quarters they are looking for God to give them a continual harvest of souls.

### How Pentecost Came to McKendree



ORD, come among us," was the prayer that pastor and people of the McKendree M. E. Church uttered week after week and month after month, when going through a time of spiritual dearth and general depression.

Sometimes God has to deal with His children in very drastic ways to get them to search for the hidden treasures. The truths of Pentecost and healing have been hidden from the church for many centuries, but God is now bringing them to light. Is your church going through a time of barrenness and worldliness? Pastor,

does your heart often ache at the indifference and worldliness of the flock to which you minister? Do you feel impoverished in your own soul and inadequate to combat the inroads of modernism into your midst? The remedy is in God. The cause, a lack of His dwelling among you. God led the children of Israel into the wilderness that He might lead them into Canaan. He leads individuals and churches into wilderness experiences, into sterility and deadness that they will seek for Him and feed on the corn and wine of the kingdom.

In an interview with Dr. Shreve he told us

with deep gratitude of the working of God in their midst and of His blessing upon every phase of the work. "My church was on the downgrade," said he, "before the Spirit of God began to work. The spirit of defeat was abroad and the congregations had dwindled. A little while before I came here, they had to appropriate money to pay the pastor's salary. Since our revival the finances have mounted up far beyond anything ever anticipated. Every Methodist Church is apportioned to raise a certain sum for home and foreign missions. McKendree's apportionments were never met; the church did not expect to meet them. Now we not only meet the apportionments but we have money left over in the treasury, and the budget has increased two or three times in most lines. Finances were in such shape that they proposed to sell the building for \$50,000; now they would not dispose of it for \$100,000.

"Besides this, the spirit of the whole church has changed. Instead of it looking as though the bottom had dropped out of the whole thing, now they have an expectant faith and are looking for the Lord to do things. The McKendree Church will seat comfortably eight hundred, but a thousand can be accommodated. When Mrs. McPherson held a revival in this church two years ago, about two hundred and fifty were saved, besides a large number baptized in the Holy Spirit. Since that time we have received seven hundred new converts. Our congregations have doubled and trebled, and on down to the present we have wonderful crowds."

The story of how Pentecost fell in McKendree's Church has gone around the world, thru the secular and religious press, but our readers will be interested in hearing how God brought it about, from the pastor's own lips:

"One night I was going to my prayer-meeting and I was asking the Lord to give me some message for the people. I had for a long time been praying over the same message, and I said, 'Lord, if we have found favor in Thy sight, come and work in our midst. *Lord come among us.*' I said to my people, 'That is an ideal prayer. If we can voice that prayer until God answers we will have just what we need. If you people will join me in this prayer and will pray *regardless of how He answers*, we will have a revival.' The Lord impressed that idea on the people that night and from all quarters of the building our people were praying that prayer throughout the months that followed.

"As we went along, the Lord led me to preach along the line of expecting great things, expecting the spirit of revival to break out on the right hand and on the left, and I urged the people that as we prayed this prayer we should not be afraid when God began to answer; not to tell Him what kind of a revival we wanted, but just to pray 'Lord come among us; anything You wish to do, just have Your own way.' We began to feel that in answer to that prayer some unusual things would occur, so when the power of God came into our midst we were not quite so surprised as we would otherwise have been.

"Mrs. McPherson's coming was in answer to that prayer. I had felt for months I must preach Christ as the Healer of the body and that I could not leave that out. I felt that somebody in this city ought to be preaching on healing for the sick, that some church ought to be taking that stand. I did not think of myself, I rather thought that a Baptist or a Presbyterian minister ought to lead out on this line, someone who remained in his church for many years. At first I didn't pray about it; I just wished it might be. Then it took the form of a prayer and as I began to pray the Lord said very clearly to me, 'Why do you not preach it? You have a church right in the center of the city.' It was so clear I didn't hesitate a minute. I was positive that was the Lord's message to me, and I said, 'All right, Lord, I will do it.' So I began to study further into the subject and I soon saw that it wasn't merely preaching on the subject of healing that was needed but it was getting results. I found my faith was not quite bold enough for that. I knew the Lord could heal the sick. He had healed me and my wife a number of years ago, but I didn't feel bold and clear enough in faith to get the people to God. I doubted whether I would get results.

"Just about this time I was handed an announcement of Mrs. McPherson's meetings in Baltimore to be held in the Lyric theatre, and I went up there. I was impressed with the meetings, she exalted Jesus, and I decided I would start healing meetings when I returned home, which I did. Just at this time a girl came to the parsonage for prayer. She was very ill; the doctor said she had pneumonia. Wife and I prayed for her and she got well. The following day she went to work. The next week there were quite a number in the healing services and another woman was healed. On the next Sunday night a woman with throat trouble asked me to



pray for her. We went down-stairs for prayer and instantly the Lord healed her and she broke out in song. Previously her throat was so sore she could scarcely talk. This became noised around, and when Mrs. McPherson came there was a regular deluge of Divine power in our midst. We have continued our healing services since that time and they are invariably glorious meetings even though they are sometimes small. We pray for each individual by name and have had remarkable answers to prayer for people we have never seen.

"I do not believe in calling attention to anyone having the gift of healing. My business is to tell the people that Jesus heals. If He heals through me, well and good, but what I endeavor to accomplish is to get the people to look to Jesus. I may die but He will live forever. We have a nurse who claims to be healed of tuberculosis and others healed of various complaints. One woman brought a little child with epilepsy when Mrs. McPherson was here, and the child was perfectly healed. The father was a Catholic, the mother didn't belong to any church. They both joined our church and today she is one of our best members.

"The people next door to the church complained to the presiding elder of the noise in our meetings, but God permitted something to happen which made them our warmest friends. The daughter became very sick with blood-poisoning. They had operated on her for appendicitis and she got lock-jaw. They came to me in great distress and agony, 'Oh Doctor, will you pray for my daughter? She is dying!' I said, 'I will come over.' I went and when I entered the bedroom I said, 'We will kneel down right now and pray.' In a very short time the daughter was improving and became well. The old lady was overwhelmed with joy. She said, 'Doctor, nothing but your prayers ever pulled my daughter through,' and she tells all around how the Lord answered prayer. Since that time they have often come to the meetings."

Mr. Shreve told us he received letters from ministers all over the country asking, "What shall I do to get the Baptism of the Holy Spirit?" The following is one of a number showing the deep hunger in the hearts of God's servants for this precious experience: "I am in deep earnest about this matter. I wish you would write me full directions. I want to drop everything else and seek this blessing in the right way. For what shall I pray and what are the conditions?"

This Methodist preacher can tell them from his own experience the price to be paid. While God has given him the love, the esteem and the confidence of his church and his Presiding Elder, his consecration covered the giving up of everything he prized on earth—his church, "the dearest flock on earth" to him, his fellowship with the Presiding Elder, his position in the Methodist Conference, his home and family—all were laid at the feet of Jesus when he was seeking for the Holy Spirit to come in and dominate his life.

The fire has spread into a number of churches, and hungry souls have come from different parts of the city to receive the baptism in the Holy Ghost. They hold a Pentecostal tarrying meeting every Friday night, to which ministers of different denominations have come to seek the Holy Spirit, as well as lay members. Under the wise leadership of the pastor the church stands united to welcome the supernatural power of God in their midst. Some months ago he was asked to give a talk before one of the conferences on conducting a successful revival, and the improved financial condition of the church and the seven hundred new converts added to the church in two years made a deep impression on his hearers. They could say, of a truth God was in the midst of that people.

The story of the St. Louis revival where Mr. Shreve recently conducted a two weeks' meeting and the power of God fell like a cloud-burst, will be told in the August issue of *THE EVANGEL*. Also a sermon by him on the need of a supernatural God today.

ANNA C. REIFF.

### Christian Awake

**B**ROTHER E. E. ALGER, a new missionary, just reaching Liberia, was initiated into the darkness of heathen Africa by a scene which made his stout heart quail, and he sends a cry over the waters that the Christians of America will awake and send the Gospel to those benighted people.

Shortly after he arrived a boy died of tuberculosis and the family sent to the "medicine man" who said that three women had bewitched him, as according to their superstition no one dies from natural cause, but from being bewitched. The women were found and all denied having caused his death. They proceeded to torture the women to make them confess. The first woman confessed at once in order to escape being smoked, making up a long but not a plausible story as to why she had witched the boy.

The other two denied any part in his death. One was put in the top of a hut and a fire built below with green leaves. She soon begged to be released and made a confession. The third woman was then brought, the fire replenished, red pepper put in it, and the doors of the hut closed. The fire continued to burn, the heavy smoke rose and slowly strangled her cries until she sank into unconsciousness.

"Oh Christians of America," exclaims our missionary, "could you look upon such a scene but once, would you not be stirred from your ease? Could you hear those cries, would you not pray and give and send?"

Finally the doors were opened, the naked woman carried out and resuscitated, though they often die. When she revived she still denied having caused the boy's death. They took her and the other two to give them poison. If they

survive the poison, they are innocent; if they die, they are guilty. Often the poison is made so strong that they have no chance at all. By this time word came to the commissioner of what was going on. He came, threw away the poison and threatened severe punishment if they persisted in carrying out their purposes. The danger was over for the time being unless someone poisoned them secretly, which is sometimes the case.

"Failing in an attempt to poison them, the women were brought back and their families forced to pay the funeral expenses, chiefly gin and rice and meat. The witches are all buried in a "witches' graveyard" and before covering them, their faces are slashed with cutlasses. While these three women escaped through the interference of the commissioner, there are many who do not escape.

## Holiness and Humility

### Is Your Vessel Unglazed?

Pastor Kelso R. Glover, in The Stone Church, April 3, 1922.



WOULD take as a text this afternoon the words of Jesus to His disciples, when He said, "I am among you as one that serveth," and get from it what lesson the density of our human nature would permit us to get. Jesus and His disciples were on a journey. The disciples walking behind Him were contending amongst themselves who should be the greatest in the kingdom, and by the time they reached their destination they were much stirred. It wasn't necessary for Him to ask, "Have you had contention?" because it was written in their faces and could be felt in the atmosphere. He set a little child in their midst and said, "If any of you would be greatest let him be as this little child," simple and harmless; importance, there was none; officiousness, there was none; ability, none; confident consciousness of self-power, none at all. And He would tell you today that if you would be great in the kingdom you must have less of self-importance, less of self-consciousness, less of realization that there is any power in you by knowing that there is none, for without Him you can do nothing. It is only because we think we can do something that we feel any importance in ourselves, for in reality we are no more powerful than that child, but we think we are, and it is what we think of ourselves today that makes all our

trouble, because we are just as helpless as a child. It is only when we think we are something that we become very offended if people do not recognize the same thing in us. We never recognize any power in a child, and so God wants us to do the same with one another, especially with ourselves. He said to Peter, James and John, and the rest of them, "If you want to be great, just be like this little child in our midst." But it was something they could not understand, and something that you and I cannot understand.

When I was studying for the ministry in my early days, because I didn't get drunk, because I never danced or smoked, never did those things which others did to despoil themselves, I naturally concluded I must be better than they. I never boasted about it, never told anybody, but there was something inside that naturally appraised myself as to my value. That is exactly what the elder brother did when the prodigal son came home. I do not encourage anyone to go off into such sin, but nevertheless God wants us to think of ourselves as we are, helpless, undeserving of credit. What are we but little babes? That is all. Now if we will just get a true appraisal of ourselves, as God sees us, just as the Scotchman says,

"O wad some power the gift t' gie us,  
To see ourselves as others see us,"

I would that God would give us the gift to see ourselves as He sees us.

The reason of my dwelling on these thoughts today is the conviction that has come to my soul that *true holiness is founded upon true humility*, and without true humility there is no true holiness. "Oh," says someone, "do you mean to tell me that a person whom God has washed clean, is not holy?" No. But I mean that if a man is proved of his holiness he has lost the greatest part of it. for he is not to be credited for his holiness. It is the gift of God. Without true humility there is no true holiness. I never stole except as a boy I would steal little petty things as a boy will do; it is stealing just the same; but I never was a thief to rob and steal. If I told only little lies I was so dreadfully ashamed of myself that I never enjoyed it, it was horrible to go to bed till I had made it right. Some do not care; they smile it off and go on, but I did not enjoy those things. Now that is an illustration of conditions today of men who are moral. There are many people like that today. I do not set up my experience as remarkable, as there are many like it, but the time came in my life when I realized the biggest sin was lack of humility, for I became proud of my record of humility. "But that is such a little thing," you say. I want to tell you that the lack of humility will shut the door of heaven to you. "God resisteth the proud, but giveth grace to the humble." I have often heard it stated, in fact it is a common thing to hear, "Why is it these people that come in here off the street with a black past and get salvation, can get their baptism right off, and we who have been working for the Lord and live clean lives, we cannot get it?" That is just what is the matter. You have told it to me in just those words. That is the reason, because you think you are better than that man who came off the street. If that man has salvation he is just as good as you. Do you know who has the hardest time to get the baptism in the Spirit? A preacher, and you would think he would be the first one to get it, so holy and such a wonderful man of God. I happen to know preachers for I studied with them. I know what they are made of, for I went through the process along with them. I want you to know they are just common folks; mighty lucky if they have wives who will pray for them and stand by in all kinds of trials and troubles. They have the same difficulties as anybody else, but there is victory for them if they will go down alongside of the other man and

humble themselves enough for God to make them forget their importance and make them realize that their success has been due to His power and not their good qualities.

Jesus said, "I am among you as one that serveth." If any man would be great among you let him be your minister. That sounds good, as if your minister is to be the greatest one with you, but if you stop to think, the minister, the *diaconos* is just the servant who comes in and brings you your breakfast. He is the one who cleans up your kitchen, the one who comes and sweeps for you. If anyone would be great among you, let him be your servant. Now Jesus really means this, children of the Lord. But man does not want to serve. He wants to be served and to rule. This was born into Adam because God created him to rule the world. God told him to go out and rule and have dominion. He had every beast at his command, and it is still in man to rule. The Lord will put the scepter in our hand some day but not now. Not till we learn to serve. Adam spoiled his prospects by ruling by disobedience, and inasmuch as Adam refused to bring himself into subjection, God took his scepter from him, but ever since then he has been trying to get it back. The Church of God has been ruined by that old Adam spirit of desiring to rule, and it has not altogether been through the elders and deacons; it is ruled by the spirit that gets into men who want to be somebody. Let us consider this and realize that in man there is no good thing. We are saved by grace through faith, and that not of ourselves. It is the gift of God. Without Him we can do nothing.

Now Jesus says to us, "Who is it that is greater? He that sitteth at meat or he that serveth him? Of a truth, he that sitteth at meat is the greater, but I who am your Lord and Master, am here as your servant. If I therefore have washed your feet, as a servant, as a slave would do, how then should you not do also the same?" We do not do that any more. We are getting too high-toned to wash feet. Maybe you never did do it. Perhaps you have always been too high-toned. Jesus did it, and it would do you good, provided you would go and sit alongside of someone with whom you cannot get along and wash his feet and make up with him. People are willing to use their hands to obey God, but to get the heart to do it is quite another thing. God is looking at the heart. Do you want holiness in your life? The world

doesn't like these humbling things, but true holiness is based upon humility. By that I do not mean a sanctimonious attitude, sitting just so in church, too proper to look around, but with your heart looking about to find out just what the lady next to you is thinking about your clothes. God Almighty is looking down into our hearts today and wanting reality. Do you know it is only the truly great that are humble? You never saw a President of the United States putting on airs, but you let somebody get a nice job in politics here in Chicago who never amounted to anything before, and he wants everybody to know who he is. So when we really don't amount to much of anything we must always be directing attention to ourselves so as to let people know we are alive. Let us do something and let our deeds speak for themselves. We preachers say, "We had a wonderful revival," "hundreds at the altar," "the whole town was stirred," etc., etc. We Christians boast and make long stories about the things accomplished through us. I hear it also in the testimonies. When you are through testifying we hear, "My! didn't she speak wonderfully?" If your testimony and your teaching direct more attention to you than to God, there is something in your heart that is too important to get to heaven. Beloved, can you deny these things? They are the very things that God is looking at in you and me today. I had to ask one man in a certain meeting not to shout so loud. "Not to shout in a Pentecostal meeting?" you exclaim, in astonishment. No, because his shout directed attention to himself and got everybody's mind off the Lord. That kind of a shout is a nuisance in a Pentecostal meeting. I like shouting, but it must be the kind which comes from the depths of the soul and makes our minds go straight to glory.

I say true holiness depends on true humility. You will not be afraid to shout or testify after my speaking about this, because if you have a real testimony and a real shout you will glorify God and our minds will not be attracted to you. "I, Jesus, am in your midst as One who serves." God today is wanting you and me to be truly great. I say again that he that is truly great is the only one who can afford to be humble, speaking in the natural, because his greatness everybody knows, and to be humble is the most becoming thing a great man can be. But when a man hasn't any greatness he must always be exaggerating what he really has so folks will think he is alive. There is nothing more beautiful in the children of the Lord than to see them

working for Jesus in an unconscious manner, lacking entire consciousness of self, just going ahead to do the work God gives them and yet feeling they have had nothing to do with it.

"They shall cleave to you with flatteries," is the word of Daniel the great prophet concerning these last days, and "Woe be unto you when all men speak well of you." I preached on the street one day in the city of Oakland and had a good time. My soul was full of glory, the anointing was on me, and God gave me a wonderful message; folks were brought into the hall and we had a good meeting. A strange woman came in from the street meeting and said to me after the service, as she looked up into my face, "Oh you are a wonderful man. You would grace the halls of Congress." Most naturally I knew better. I knew they would not even let me in the place, and I would have been a fool to have accepted her praise, but it is only what men and women encounter today, and if you let men and women pour out these things upon your soul you will soon become polluted. Once in a while God lets us have a little appreciation; He lets us know of a few souls being saved, but the most of the time He turns the devil loose on us and tells us we do not amount to anything, which is the truth. "Without Me ye can do nothing," and the sooner we give all the credit to Jesus for what we are and have accomplished, the better it will be for us both here and hereafter. It is not the truly humble who get offended when people do not appreciate their accomplishments, or slight them. Just remember when you get to pouting over someone's lack of appreciation of you, that you don't amount to anything anyway, and be thankful that someone has helped you to find it out.

Jesus set in the midst of the disciples a little child and said, "Let him who would be great be as this little child." Peter got the revelation first of all from the Lord of glory that Jesus was the Christ, and when Jesus said, "Whom say ye that I am?" he instantly said, "Thou art the Christ, the Son of the living God," and the reply of Jesus was, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." To Peter He gave the preeminence among the apostles. But Peter boasted above the others when he said, "I will never deny Thee. Tho these all forsake Thee, yet will not I," and Jesus had to take all that out of poor Peter. Jesus wanted Peter to be the chiefest of the apostles, He wanted him to have the keys,

He wanted him to do a mighty work, but He didn't want him to be so self-confident, so He simply turned the devil loose on him: "Satan hath desired to sift thee as wheat. I will let him, but I have prayed for you, Peter, that your faith fail not, yet you will deny me three times before morning." "Oh no," says Peter, "I will fight and die with you." Did he do it? Poor old Peter. He gave up and went back to his fishing. He had denied his Lord. Jesus was dead and buried, and he said, "I go a-fishing," and he went. But when Jesus arose he said, "Go tell my disciples *and Peter*." "Go hunt up Peter. I love him. He is in good condition to be used now that he is not so self-confident." You are ready to work for God after you have had an awful failure; you are ready to be used of God after the devil has humbled you. Peter had been born anew and from that time on it was no more Peter, but Jesus.

Paul the apostle, who sat at the feet of Gamaliel, a Pharisee of the highest sect. and who considered that he did God's service by persecuting the church and driving them from city to city, even holding the garments of those who stoned Stephen, thought himself too exalted to be of this sect, but when Jesus Christ got through with him, did he say, "I am the chiefest of the apostles"? No, but "I am the chiefest of sinners." He was the best educated, the only one who was educated, well versed in Hebrew and in Greek, but he called himself the chiefest of sinners, saved by the grace of God. Nevertheless, he had to stand up and defend his apostleship. He said concerning visions, that he was caught up into heaven, whether in the body or out of the body, he knew not, and saw marvelous things that he could not relate, and because of those revelations and because of the exceeding greatness of the dealings of God to his soul, lest he be puffed up, "exalted above measure" he had a thorn in the flesh, a messenger of Satan to buffet him. Do not resist when things go against you. When people speak evil of you, thank God for it. It is the buffeting you need to keep you down. I'd rather have a man speak evil of me than to praise me. I can get over it more quickly. I have seen men get wonderfully saved, filled with the Holy Ghost and show remarkable ability to preach, and because people poured flattery into their ears telling them what wonderful preachers they would be, they were ruined. It is the worst thing you can do to exalt a man. If a person has been used of God, do not puff him up.

Not only was Paul given a buffeting from Satan, that was not enough. He buffeted himself. He said, "I buffet my own body. I keep myself under control, lest haply after preaching to others I should be a castaway. Beloved, I want to make heaven, and if I backslide over preaching I will quit preaching. But it is not necessary, if we realize it is the power of God and not our own power. Paul says, "I am dead, yet I live; yet it is not I that lives but Christ liveth in me. The life I now live I live by the faith of the Son of God, Who died for me." Are you dead? Are you out of sight? Are you concerned only that the work of God should prosper or are you concerned about your record? Many is the time that God checked me, "Why did you tell that? What was your motive in telling that? Was it to glorify Me, or was it to let the people know that you had done something? What was your motive in writing that letter?" Friends, what is your motive in being in church? in being in the choir? What is my motive in being in the pulpit? Is it to get souls saved, or is it to fill a position? I used to have to preach repeatedly on this very subject. I used to tell my congregation, "We have plenty of work to do here, but no jobs." Men and women today are oftentimes seeking to be recognized by the people of God as being of great importance, but we are exhorted to humility. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." That "due time" will not be until Jesus comes in the clouds of glory. Are you willing to wait?

I was in such great troubles one day that I felt I could not stand it any longer, when Jesus spoke these words to my soul, "Our day has not yet come." He didn't say, "*Your* day has not yet come," but "*Our* day has not yet come." It was so precious for Him to stoop down alongside of us. Will you humble yourself under the mighty hand of God? Will you today bring yourself down, or must God do something against you until you are brought down. There is nothing worse than pride in the heart of a man who has received the Spirit of God. I want you to know that you and I are nothing but vessels and vessels that are made of mud. It is what is in us, the water of life in the earthen vessel that is of value to the thirsty man. Down in Arizona they have jars made of porous clay without any glazing, so that when they are full of water it will soak through and the evaporation will cool the inside of the jar.

If the outside were glazed over and decorated they would be far more beautiful, but their usefulness would be spoiled because the water would not percolate through and be cooled. In that desert country cool water was far more valuable than beautiful glazed vases. So it is with us; men in this world do not need beautiful people, but people who are filled with the cool life-giving water. What have you done? You have gone and glazed yourself. You look fine. But you have spoiled your vessel. The water cannot percolate through, and the water you have is hot, insipid, lukewarm. Nobody wants to drink of your experience; you have gone and decorated the old jug. All it was good for was to hold water and now it is spoiled. The reason people are not receiving the baptism of the Spirit is because Pentecost is being painted up and glazed. We are too much glazed on the outside to keep the water cool. If you and I do not get down and humble ourselves and scrape the glaze off, He will take the water from us. Oh beloved, let us scrape off the glaze of our nice, proper ways of doing, and be willing to get down on our knees, be willing to be thrown down by the power and be humbled so that the excellency of the power might be of God and not of man. One sister resisted this baptism in the Holy Ghost for ten or twelve years. Her husband had it, and she used to say, "You won't catch me up there falling on the floor." Now every time she gets blessed down she goes. If God sees fit to humble us by prostrating us, by speaking through us in a strange language, that is His business, just so the water is cool. In the deserts of California, Mexico and Arizona you never saw them put water into a vessel that was not porous. It is too expensive to import. He will keep pouring in the water if we will give it out; if our vessel is porous, unglazed, undecorated.

Holiness depends on humility. He doesn't want us to sit on the mantel piece. He doesn't want us to sit on the piano and hold flowers; there are too many dying men and women today who need the water of life. During the late war our government cautioned every housekeeper to do away with every luxury, to do away with everything fancy, buy the simplest kind of food so we could send everything to the boys. War was on! and it is only now we are beginning to shine up again. In the Christian kingdom there is war and Jesus our great Captain is not looking for soldiers on dress parade; He is

looking for vessels to carry to the front the water of life for the perishing multitudes, to heathen lands, to the untouched cities, to the slums. But what are we doing? Consuming our good upon our own desires, filling our vessels with flowers and glazing the outside until they are no good to cool the water nor take care of it. Beloved, will you let God show you what you are? He showed me what I was. I told you how he brought me low, kept me waiting eight long months before He filled me with that wonderful spring of water. But listen? It wasn't a week after I got my baptism until I got up again. I was so wonderfully filled, I spoke in tongues, had interpretation and the future was revealed to me, and then because somebody told me these words: "Brother Glover, it is most remarkable. Pentecostal people even do not have these experiences, such wonderful visions," he sowed a seed in there that two months later brought disaster in my life. I began to think, "I am destined to be a prophet and people will come and say, 'What saith the Lord?'" My wife didn't even know those things were in my heart. I was forgetting that I was nothing but a vessel. I began to prophesy. I first prophesied that a woman who was very sick would live, and she died. I died too. Out in the orchard under an old peach tree I erected a tombstone for I died. I cried and cried, "My God, why did You let her die when You told me she would live." He hadn't told me any such thing. I was glad I was off in a country place, but her sister came to me and said, "I thought you prophesied she would live. Don't you think that was the devil talking to you?" It was bad enough for her to put a spear into my side, but to wriggle it was worse, and she did. I didn't think I ever could go back. I had gone up there with the importance of my own self, but never did anything; preached in one town but never could get the people to come to church; it was failure, failure, failure. I am glad now, it was death to me then but I was doomed to die. I am telling you of my failure in the past, how important I thought I was, just because I am reading some of your minds and that you may be cautioned. Pride goeth before a fall. I am grieved to see some of God's own Pentecostal people who are being mightily used of God, trying to make a reputation, doing dishonest and dishonorable things, even while they are praying for folks to get saved, and it brings me down almost in fright and I say, "My God, will I go that way?" Sometimes I ask God,



"Why do You not bless me like You bless others?" and then I have a fear that if He should that I would think I was somebody and so I am content with a few simple things.

In 1913 we had a big Convention in California; two or three thousand people were gathered together, and I heard preacher after preacher get up in that meeting and publicly declare that we Pentecostal people were the chosen people of God. We are no more the chosen people of God than anyone else who is under the blood and washed clean and holy. God wants everyone filled with the Spirit. But we, as a people, dare not credit ourselves just because we have been filled. God sent the Jews to Babylon, and the ten tribes to Assyria and they have never gotten back, for saying that they were God's people and getting proud. They put Jeremiah into the pit for prophesying the destruction of the temple; they killed the prophets for saying that God could raise up another people unless they humbled themselves, and God drove them into captivity because of their sins and their exaltation, and God will reject the Pentecostal people today if they do not get down in true humility.

Workers are going back into things that are not God and denying the things that brought them into existence. When God came into my life He took away the most cherished thing I could dream of, took the very heart out of me, but He said "Follow Me," and today I am in your midst as him that serves. The only Pentecost I knew in those days was down in the red light district, in the slums among the harlots and the drunkards. God showed me that and made me choose that in comparison to my wonderful University, to my beautiful church; told me to go down and cast my lot with those people. I didn't know there were any churches then that had accepted Pentecost but I was willing to go down in order to get God's best. God emptied my soul and made me to know that true holiness was true humility. But oh how nearly I missed God by getting proud again. But thank God He brought me down. Shall we become proud, do big things, and get like the people who demanded a king from God? Shall we try to glaze and decorate as other churches? Let us keep humble and be true children of the Lord.

## The Command, The Need, The Resources

### Are You Taking the Lord Seriously?

Ira E. David, in The Stone Church Convention, May 28, 1922.



Y text this afternoon is "Go ye," and the theme is the last words of Christ's earthly ministry; the outline of my message is, the command, the delay, the need and the resources. A dying mother gathers her children about her and says, "My children, I have done my best, these hands have become calloused for you, now I am saying goodbye, but I ask you to do one thing," and that one thing is held very sacred by those children. They think of it often and honestly try to obey those last words. We often speak of the last words of Christ on the cross and they are exceedingly important, but we all know that He came out of the tomb in resurrection life and that He met the disciples, some of them individually and others as a company, and on one occasion the number that was before Him was above five hundred. He appeared to His own for forty days after the crucifixion and resurrection and during that time He opened His heart to His disciples. The one theme, the supreme desire of His heart was that the Gospel should be preached in all the world

and so as you turn to the last chapter of the Gospel of Matthew we read these words, "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always." There are three themes here in rapid succession—all power is given unto them,—go ye—and lo I am with you.

It is blessed to meditate upon the fact that the Lord Jesus Christ has all authority, all power in heaven and in earth. He showed over and over that He had this mighty authority, this wonderful power. For example He had power over the elements; you see Him resting at the stern of the ship and when the disciples come to Him in fear He looks out over the storm, rebukes the elements as He says, "Peace be still" and immediately there was a great calm. I haven't time to point out the numerous illustrations, but later on He came to the place where were gathered together the eleven and said "All power is given unto me, go ye . . . and lo I am with you." I have no doubt that many of us have heard this promise repeated over and over and sometimes I

have wondered seriously whether the person had a right to it; I have heard people who didn't go beyond their own door-step and didn't give a dollar to help anyone else go, claim that promise. Of course it is true that God is everywhere in the universe, but He means to say that in a special sense He is with the man or the woman who is honestly obeying His last orders, to go into all the world and preach the Gospel to every creature. And then He has promised to confirm the word by signs following. The Lord is on hand to work with those who obey His command. You think it is a hardship to go? Of course there is self-denial in saying farewell to loved ones and home, yes, there is some self-denial with it, but oh the consciousness of walking arm in arm with the Son of God will make anyone forget the sorrow of parting in the joy of His presence and in the victory of His life.

"As my father hath sent me, so send I you." How was Jesus sent? He was sent in the form of a man, He was sent in human weakness, like any ordinary human being. At times He was the picture of human weakness and weariness and yet the supernatural power of the infinite God dwelt in Him. Dear heart, He calls you to go often with tired steps and aching body but yet He says, "You are sent even as I am sent," and thank God, it is your privilege to take hold of the infinite resources and call down the infinite power of the Son of God Himself. The missionary has the most honored position on the face of the earth. A great man saw his son go to India as a missionary and sometime after that this same son came home and when he returned he was sent there as an ambassador of the government. The father said, "My son has shrivelled up. He was an ambassador for God but now he has shrivelled up to be only an ambassador for Great Britain." If you will look at the first chapter of the Book of Acts you will see what Jesus Christ is thinking about. "Ye shall receive power after that the Holy Ghost is come upon you." He was concerned on His very ascension day that we should be filled with His Spirit and then go out and tell someone else the story of Christ.

Why the delay? Nineteen centuries of delay in giving out this story. I believe the first reason for this is an entire misconception upon the greatest part of the church members of what a Christian really is. The average one believes that a Christian is one who attends church once a week, pays a little for the support of pastor or priest and lives an ordinary decent moral life.

But a Christian really is a Christ-like one, a nature who has received at least something of the nature of Jesus Christ, a believer who has received at least a bit of the life of the Son of God Himself. Now if that is what a Christian is, it will forever spoil a rocking-chair for us; you cannot sit in the shade and have someone fan you and be a real Holy Ghost believer in Jesus Christ. If you are a believer you will have to move because you are moved.

Then it seems to me that this delay is caused by a failure to take this word of Jesus Christ, "Go ye" seriously. Ask a hundred Christians in the average church, "Did Jesus Christ say to you, 'go ye into all the world and preach the Gospel'" and they will say, "Why no, I don't think He said it to me, but I did hear He said it to Mr. Jones or Mary Jane. I did hear of someone being called to take this story out." But the Bible reads "Go ye" to every believer and in some form or other, you must hear that word and obey, to be in line with Jesus Christ. Thank God there are many individuals who are taking God seriously. I was meditating last night on my knees, about a time, possibly twenty-five years ago, when I was pastor in a little town called Benson. There in the Baptist Church was a young girl, just a slip of a school teacher teaching her first school. Her name was Bernice Lee. We had a Holy Ghost revival on in the Methodist Church that it took us several years to get over and whenever the Baptists didn't have any meeting this little girl would slip into our service and there she met God face to face. The fire of God worked on until that girl eventually went to India. She took the Lord seriously. In that crowd of young people there was another that went to Japan, another who went to China, and before the Holy Ghost got through with that little company there were a great many people who were ready to put their hands into their pockets and pull out enough to help these young people to go and live in the foreign field. You have to take the Lord seriously when He says, "Go ye." Then I began to think of a dear old sister. About the time when Bernice Lee was praying about going out, there came to our house a Holiness paper and in it there was a little add which said this sister was making a quilt and would give the money received from selling it, to India, if someone would buy it. Someone did buy it but then her daughter said, "Mother, you are so old and we are so poor, you had better give the Lord

half of the money and you keep half," but she said, "No daughter, I told the Lord if I would sell the quilt He would get the money. Here it goes." It went to India. As other people heard the story they sent bundles of scraps and she made more quilts and it wasn't long until she had a white woman as her representative in India. Then she began to get some orphans and then a Bible woman, and when they had that old lady's funeral this testimony written by herself was given: "God raised up me, this old woman, to prove that nobody is too old or too poor to become a foreign missionary." She had a family of eight in China when she went home to be with the Lord. They said, "What will become of grandma J.'s missionaries and orphans when she dies?" but before the funeral was over one said, "I will take the Indian girls"; another said, "I will take the Chinese preacher," and so God had spoken to that old woman till others were ashamed and came to the front to care for all her representatives.

Out in Kansas two farmers lived side by side; one had a family and the other had none. There was a Missionary convention held near their home and the one who had no family said, "I will go to the field," and the other said, "I cannot go but I can support you if you go." And so by hard toil, day after day and year after year that farmer has been digging out of his soil \$300.00 to keep his friend on the other side of the earth. They took God seriously.

For twelve years I ministered to a little woman in Brockton. She came to church with the light of God in her soul and in her face, otherwise she was a very ordinary looking woman; she was dressed very simply, no jewelry, no finery, just a simple little woman; but every now and then at the close of the sermon she would come to me and say, "Pastor, come into the little room and take your pencil and paper," and there she would begin to pass out checks which she had received; one for \$10.00, another for \$35.00 and another for \$40.00 and so on until she would finally say, "How much does that make?" and I would answer, "that makes \$195.00." "Well, I believe I have another \$5.00 so we will make it \$200.00." For twelve years that little woman put into my hands for the foreign field \$500.00 a year. A rebuke to worldliness.

A word about the need. The world has in round numbers one billion five hundred million in population. Of these about a billion are yet

without means of hearing the real Gospel, possibly eight hundred millions have never seen a Bible, and yet for nineteen long centuries these words have been hanging over the Christian church, "Go ye." "One hundred thousand souls a day are passing to Christless graves away"—four thousand an hour. This meeting has been going on for one and a half hours, six thousand people have entered into Christless graves since we opened this service. Does that say anything to your soul? What ought the Christian church to be doing in the light of such facts? Sitting at home, taking it easy? Oh no. Church of God arise you His call to obey. For years I had a friend in India and to illustrate the great need I give you just a few of his facts. He has now gone home to the Lord, but for many years he labored in India and when he visited me in Brockton he said, "I have a parish of two hundred thousand. I have three hundred villages where there is no other preacher." I said, "How often do you preach to them?" He replied, "I keep going about all the time but it takes me almost three years to get around that parish to preach to them once." When you think of the numbers and think of the moral degradation and spiritual darkness of mind and heart of all these millions, it is time that the Church of God arise to hear the call and give the Gospel.

The resources. The United States has something like one hundred millions of people, in round numbers, and something like one hundred thousand ordained ministers. Around each of these ministers there are Sunday School officers and teachers, class leaders and workers and believers so that the United States has a multitude of people who know the Gospel. It is true that multitudes don't know it, but remember, there is no one here that could not hear the Gospel if they wanted to hear it. I have been from Arkansas back and forth to Canada and from the Pacific to the Atlantic and never yet saw one person who didn't have the opportunity of hearing the Gospel if he really wanted it, but when we think of five hundred thousand people with only one Gospel preacher and miles and miles of wilderness without one messenger, the task is stupendous. There are people enough to tell the story if they were aroused. How can it be done? The problem is very simple. If the church of Jesus Christ were awake and would send a man or a woman to each spot on the earth, he or she would evangelize a spot around them and then that little company of

evangelists could tell the story to everyone around them and inside of ten years the world would be evangelized, and Jesus Christ would be called back. How about money? They tell me that the church members in the United States have made a living and five hundred millions above—that the Christian people are taking care of themselves and saving five hundred millions a year. What are they doing for missions? They are spending fifty cents per head, or a penny a week to obey the last command of Jesus Christ. What will He say when He looks into the faces of companies and companies that obey Him like that?

While I was preaching for a few days in New Hampshire, I visited one of the homes there and as I went in I saw in one room an immense lot of hose. I said, "What are you doing with all these stockings?" The dear sister said, "I just received these from the knitting works, they are all imperfect and they send these to me to be mended." I said, "How much do they give you?" She named a very small sum and then said, "You know, my husband and I go to the Old Orchard Missionary convention and our souls have been stirred as we listened to our mission-

ary friends telling about Japan and Africa. My husband pledged all that he could and then my soul was so stirred I said, 'I just must take care of three orphans,' and so I wrote a pledge and left it there and now I am mending these stockings in order that I might take care of my family over in India." Her husband was a wool weaver and ran a loom. I began to figure a little and found that that woman was mending forty-two thousand stockings a year to keep her children in India. Now she believed that the Lord meant what He said when He gave that command, "Go ye." And as she worked she prayed for the missionaries she knew and the native converts she had heard of, month in and month out, working until God said, "It is enough." That is taking the Lord seriously.

I don't know your state but God does, and there are a great many who are young and know something of the Word of God and have been feeling they ought to move on a little farther towards the ends of the earth. Then there are others whose hairs have begun to turn white and feel unable to go and learn new languages, but we can pray and make money. We can sacrifice and we can give till it hurts.

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