



*The days of Heaven on the Earth*

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

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## The Overcomers in the Book of Revelation

### Our Occupation in the New Jerusalem

Pastor R. E. McAlister, London, Ontario, in the General Council Meeting, Sept. 15, 1923.



WE have in the Book of Revelation, the second and third chapters, seven wonderful and precious promises made to the Overcomers. In these two chapters there are seven letters written to seven different churches located in Asia Minor. Each one of these letters has seven distinct parts.

We have first a citation of some attribute or prerogative of Christ which signifies the character of His relation to the church addressed; then, a declaration of His absolute knowledge of their condition, with a description or state of each, and such censure or praise as was fitting to their condition, with a description or state of each, and such censure or praise as was fitting to their condition. We have an inference to His promised coming and the character it will assume to the parties addressed. We have a universal command to hear and a final promise to the ultimate overcomer, which final promise is the part I wish to speak on this morning.

Note the range of these promises: The first one associating itself with the fall, we are carried, step by step, to a final consummation of eternal association with Jesus Christ administering over the affairs of the new kingdom.

In connection with these promises we have what some one has termed, "the law of grafting." That is our attention is called to some illustration in the natural, which is easy to comprehend, and then there is grafted a spiritual truth that could not be comprehended without the illustration.

In regeneration the life which is imparted to us is one which will continue throughout all eternity. The baptism of the Holy Spirit is the earnest of our inheritance; it is part and parcel of what we will enjoy throughout the countless ages. Someone says, "I wonder what heaven will be like?" I have never wondered about that since God baptized me with the Holy Spirit. Heaven will be like the glory that fills your soul when God baptizes you with the Holy Spirit. The power that throbs in the being of one who is filled with God's Spirit is the same power that will translate us when the time comes. We are now enjoying the earnest of translation power, the only difference being that now only part of heaven's voltage is turned on, but some of these days God

will turn on the full voltage of heaven's electric current, and as a result, mortality will evaporate, and we shall be clothed with our house from heaven.

The first promise, "*To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God,*" associates itself with the consequence of the fall. Man, having partaken of the forbidden fruit, was driven out of the Garden and an angel placed at the gate with a flaming sword, making it impossible for Adam to get back and partake of the Tree of Life. This sword, I believe, is typical of the Word of God, which "is a sharp two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the thoughts and intents and is a discerner of the thoughts and intents of the heart." It is impossible for the old creation to get back to the Tree of Life without encountering the Sword of the Spirit, which results in death to the old creation. The new creation only has a right to the Tree of Life.

The second promise, "*He that overcometh shall not be hurt of the second death,*" associates itself with man's state as a consequence of his fall. Man, of his own volition, sold out to the devil, became inoculated with his nature, went under Satanic control and was held in a state of death. As a result of the fall, man's body that day became mortal, his soul became spiritually dead, eternal death was ever imminent. His unhappy offspring, born in his image, inherited the same depravity of his nature and consequently entailed the same penalty for sin, and death reigned from Adam to Moses, even over them which had not sinned after the similitude of Adam's transgression. Jesus Christ has appeared on the scene and has solved every problem of life. In Him the life and the death questions are settled. Born once, we die twice; born twice, we die only once. Should we tarry until Jesus comes we will escape death, being caught up to meet Him in the air.

In the third promise the matter of sustenance is settled. "*To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it.*" In connection with this promise, read a few verses in the ninth chapter of Hebrews, verses two to five.

Our attention in this promise is first called to the manna, which associates itself with the journey of the Children of Israel. This "manna" is typical of the earthly life and ministration of Jesus Christ. It was in a perishable form; they that gathered much had nothing over, and they that gathered little had no lack. Jesus Christ in His earthly ministry was here temporarily, but the promise of the hidden manna carries us away beyond this. Some of this manna was put in a golden pot in the Ark of the Covenant, which was overlaid with pure gold and placed in the holy of holies within the second veil, where was Aaron's rod that budded and the tables of the Covenant, the cherubims of glory overshadowing it. Here the high priest entered once a year, "Not without blood, which he offered for himself and the errors of the people."

Now, if you can fathom the anti-typical significance of what it means to eat of hidden manna, preserved in a golden pot in the Ark of the Covenant, overlaid with pure gold, placed within the veil of the holiest place, with Aaron's rod that budded and the tables of the Covenant, the cherubims of glory overshadowing all, then you can understand the spiritual truth indicated in this promise. In the first place, the manna being hidden, suggests the secret source of sustenance for the child of God. The world looks on in wonder at the fortitude of God's people in the midst of trial. They wonder from whence our strength comes, but this hidden manna is typical of the glorified Christ with all that is associated in that ministry. The pot, being of gold, is suggestive of the purity and holiness of God, as well as the character of those who have access to this vessel. The Ark is suggestive of the grace of God. Within the second veil is the holy place, suggestive of priestly prerogatives. The veil has been rent in twain from top to bottom, and thru the indwelling Spirit we are made kings and priests unto God. Aaron's rod budding is suggestive of life; in this baptized life everything throbs with life and vitality. The overshadowing cherubims of glory speak of the presence of God in the power of the Holy Spirit—a continual abiding experience.

I believe, too, that we can get the significance of this "white stone." Jewish writers tell us that the Children of Israel journeyed under four ensigns in four groups. The leading tribe in each group was Judah, Ephraim, Reuben and Dan. With each one of these tribes two others were associated, making four groups with three tribes

in each group. Each group took a stone from the high priest's breast-plate and engraved on the stone an ensign. Judah engraved on the stone a lion, Ephraim an ox, Reuben a face of a man and Dan a flying eagle. Under these four ensigns the Children of Israel journeyed. They were the earthly signs of the heavenly administration which God exercised over them in their pilgrim journey. Jesus Christ is the anti-typical fulfilment, not only of the manna but of these four ensigns. He is the Lion of the tribe of Judah, the Ox of Ephraim, the Man of Reuben and the Eagle of Dan. In the four Gospels we have Him represented in these four characters, the Lion, the Ox, the Man and the Eagle. We also find in the Book of Revelation that the government of the new kingdom as exercised from the throne is executed thru four living creatures, characterized in likeness to the lion, the ox, the man and the eagle. Now if the color of the stone taken from the high priest's breast-plate was significant of the character of the group which journeyed under it, what color of stone would signify the character of the company who are journeying with Christ at the present time? Nothing but a white stone! These promises are for the Bride of Christ. When does the bride get her new name? At marriage, of course.

In the fourth promise, the matter of rulership is settled: "*He that overcometh and keepeth my words until the end, to him will I give power over the nations, and he shall rule them with a rod of iron.*" Friends, we are born to a destiny that the princes of this world might well envy. As we walk the streets and associate ourselves with our fellowmen, they do not know that there is royal blood flowing in our veins, but there is. They do not know that we are born to a royal destiny, but we are. Paul, in referring to this, said, "Thou we possess the Spirit as a foretaste and pledge of the glorious future, yet we inwardly sigh as we wait and long for open recognition as the sons of God, thru the deliverance of our bodies." (Wey.) Paul had in mind a custom in Rome that when a son of the royal household became of age, he was publicly recognized by his father by being given a new suit of attire. This suit signified authority and relationship. You can imagine the feeling that would throb in that boy's heart as he looked forward to this great event. "We who are in this tabernacle do groan, being burdened, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

In the next promise the matter of a heavenly introduction is settled. I am sure we would feel very timid to come into the presence of the King of kings and Lord of lords, but if we are dressed for the occasion and introduced, it will not be so difficult. *"He that overcometh, will I grant to be clothed in white raiment and I will confess his name before my Father and the holy angels"*—a heavenly introduction.

Then the matter of permanency is settled. In this world we see change and decay all around us, but there is a day coming when everything will settle down on a sure foundation. *"He that overcometh will I make a pillar in the temple of my God, and he shall go no more out, etc."* This is an inference to a local condition in Philadelphia. The city was built in a volcanic district and they suffered a great deal from eruptions. Much of the time the people lived in tents in the open plains for fear. At one time the city was destroyed and the Roman emperor gave them a large sum of money to help them to rebuild. As a token of their appreciation the new city was called after him. At first he ruled well, but soon became so infamous that they were ashamed of him and the new name of their city. God will give us a name of which we will not be ashamed, and a new city whose foundation shall never be moved.

Now we come to the last promise: *"He that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on His throne."* I feel too unworthy to comment on a promise like that. It carries with it its own force and significance.

There is also another promise in this Book to which I call your attention: *"He that overcometh, shall inherit all things."* If there is anything that has been left out, this covers the whole realm. I cannot call your attention to all that we are to inherit, but I will mention a few things. Our inheritance as outlined in this Book of Revelation takes on the form of a city, the dimensions of which are 12,000 furlongs. The length and breadth and height are equal. Accommodating this to our way of calculation, we would have a city 1,500 miles in each direction. Dividing this up into streets, putting each street one mile apart, we have 8,000,000 streets 1,500 miles long. We read that the city has twelve gates, three gates on either side. In order that these gates would be architecturally proportionate with the dimensions of the city, it would necessitate gates one hundred miles wide, as the song we sometimes

sing, "Fifty miles of elbow room on either side to spare." The pavement of the street is not cobble stone, brick or asphalt, but it is pure gold like unto transparent glass." As to the water facilities, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." As to the shade trees, "On either side of the river was there the Tree of Life." As to the fruit and flowers, these trees bore twelve manner of fruit and yielded their fruits every month, always in bloom and always bearing fruit. We also read of some things that can never enter that city, "There shall be no more curse," "no more tears, nor sorrow, nor crying, nor death, for the former things are passed away." "There shall never enter there anything that defileth or worketh abomination or maketh a lie." It is a prepared city for a prepared people.

I sometimes try to figure out in my mind how we shall spend the time over there. Time will not be measured by man's measurement but by the Lord's. "A day with the Lord is as a thousand years, and a thousand years as one day." I have thought, for the first day or a thousand years we would be satisfied to look upon Him who hath redeemed us. An incident is related of a woman who fell from a ship into the muddy waters of the Mississippi. A strong man rescued her from drowning and when she was brought on deck her friends gathered around her, offering her dry clothing, but she shoved them aside with all their solicitude, saying, "I do not care for that. I want to see the man who rescued me." I think there will be many sights to greet our vision over there, but for the first day or a thousand years we will gladly forego them all that we might look upon Him who redeemed us with His own precious blood.

The second day, or thousand years we may spend in getting acquainted with each other, shaking hands and congratulating each other for the battles fought and victories won, that finally, thru all the difficulties and trials, misunderstandings, misrepresentations and false accusations, we arrived safe home at last. Some of these days we will pull up stakes for the last time and pitch our frail tent on the peaceful shores of eternal deliverance, to be safe home with the Lord.

Then perhaps for the next day I shall be able to invite you over to my mansion and after spending a thousand years you can return the compliment and invite me back to yours.

Then for the next day, possibly the Apostle

Paul will announce a meeting, and we will wing our flight to some central location. They will come from the East and West, from the North and South and sit down with Abraham, Isaac and Jacob in the kingdom of our God. At the close of that meeting it is possible that Isaiah will announce that we will take a flight over to the Tree of Life. The electric button will be touched and there will swoop down a million chariots like the one which carried Elijah to heaven. Off we will go, stopping a hundred years on the banks

of the river of the Water of Life and enjoy the twelve manner of fruits that grow on that Tree, take another hundred years' bath in the pure river of the Water of Life, and wing our flight back to the throne midst the shouts and rejoicing of angels, cherubim and seraphim. Thus heaven will go on increasing in power, in grandeur and glory, and

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing His praise,  
Than when we first begun."

## The Book of Isaiah a Miniature Bible Christ or Antichrist—the Future Line of Demarkation

Pastor D. H. McDowell, Scranton, Pa., in the General Council Meeting, Sept. 16, 1923.



FEEL the Lord would have me bring you a little message from the fortieth chapter of Isaiah. I like to call this prophecy of Isaiah the Old Testament Gospel. It is so full and rich, and yet there is that feature about the prophecy that has puzzled many higher critics, as they are called. The two distinct features of the prophecy seem to indicate from natural reasoning that it would be impossible for one man to write this prophecy; the first thirty-nine chapters seem to deal with such a different vein than the last twenty-seven chapters. There is such a difference in the setting, in the line of thought, and in the different lines of truth. The first part deals more with judgment and the wrath of God, while the last has to do with the grace and love of God, the promised manifestation, the incoming of the divine presence, the overflowing of His power and the consummation of His glory, bringing things back into harmony and unity. So our higher critics feel it is impossible for one man to have written this prophecy as there seem to be these two distinct veins, but it only goes to prove the fallacy of trying to understand the Bible by natural revelation or natural wisdom. To put it in the words of Scripture, "the world thru wisdom knew not God." Men do not find God by natural wisdom or natural resources except on very rare occasions.

H. G. Wells, the historian, who is also an evolutionist, does not believe that the Scripture gives us the true record of creation, and in his history goes away back to pre-historic man and throws in that hodge-podge which gives us nothing to stand on. It is a supposition based on nothing but theory. But he made the statement in an article recently that we are getting along so well in these days "that man is discovering God." Some

woman answered the article in one of the current periodicals, saying she was surprised that a man of his calibre should make such an expression; to conceive of the idea that the Almighty God could be discovered. She said "What Mr. Wells should have said was that man is finding out or discovering that there is a God." God cannot be discovered; He is not found by our searching thru natural resources. God is known and enjoyed thru revelation. Of course there are other lines if we will choose to read and accept. We have the Good Book of the universe. "The heavens declare the glory of God, the firmament showeth His handiwork," and so on. As we look into the heavens, as we go down into the minute particles of creation, it brings us to the place of accepting God, but that does not bring us heart rest. That comes only thru divine revelation. He desires to appear unto us and to make Himself known to us in the heart.

The reason the higher critic writes about the Book of Isaiah is because he decides before he begins to study the Book it is not divinely inspired. He has already cast his vote against divine inspiration, consequently it is impossible for God, the Holy Spirit, the Author of the Truth to show this man any truth.

The Book of Isaiah is a miniature Bible; it is the Bible in small compass. The Bible has sixty-six books. The prophecy of Isaiah has sixty-six chapters. There are thirty-nine books in the Old Testament dealing with law and judgment, and twenty-seven books in the New Testament dealing with grace and the fulfilment of the divine promise. Some might say this is just a coincidence. I do not believe there are coincidences in divine revelation. These things are all in the forethought and foreknowledge of God. Why is it in this Book of Isaiah that the teachings on law, statements concerning the judgment of

Israel stop at the thirty-ninth chapter? How is it that thirty-nine books of the Bible deal with law and judgment against the nations as well as against God's people Israel, and end with the thirty-ninth book? Beginning with the first book of the New Testament we have the promise of the coming Savior, and going thru, the unfolding of Christ as the Messiah and Savior of the world. How does it happen that Isaiah beginning at the fortieth chapter gives us the initial New Testament message, "Comfort ye, comfort ye my people. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned"? It is an accomplished fact, something in the mind of God to be looked forward to. We look back now to Calvary as an accomplished fact, something that has been in the mind of God, something that has been enacted, and today we see that there is a possibility of transmitting to us the virtue, the power, and the fulness of that work that was wrought upon the cross.

Then here in this chapter we have the message of John the Baptist: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." There is the message of the forerunner of the Messiah, following which is the command to proclaim this message. "What shall I preach? What shall I cry?" "All flesh is grass!" It would be a good thing for us to get a real good hold of that statement and see it as we have never seen it before. I believe scientists are beginning to see that there is no life apart from spiritual life. They are unable to tell us where that life center is or what it is. But they tell us there is no life apart from spiritual life, and they are getting closer and closer with every new revolution of science to the facts of the Word of God. This Book is not a treatise on science, but it is thoroughly scientific. The Bible is not a treatise on mathematics but it is thoroughly mathematical. You cannot find a book that can outclass the Bible as a science, nor can you find one that can outclass it as a work on mathematics. It has the most complete system of enumeration from the first to the last. Everything has a sign and a meaning; so it is not simply a matter of accident or coincident that Isaiah is in its present shape, but it is of design.

If you will take the last twenty-seven chapters of Isaiah and divide them into chapters of nine, you will find the fifty-third chapter right in the center. It deals with the death of the Lord

Jesus Christ, it is the very heart of the last twenty-seven chapters and the very heart of the New Testament doctrine and teaching of Jesus. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth," etc. There we have the facts that have been put together by the wisdom of the Holy Spirit, and what you find there, you find in a remarkable way all thru the Word of God. Jesus Christ crucified is the very heart of the doctrine for which we stand, and the foundation upon which we build, and when you take Christ and His atonement and all that these things mean, away from us, we have nothing to stand on which is of any moment.

Jesus is the center of our testimony, as Pentecostal people. God has poured out the Holy Ghost in order to bring us into closer relationship with the Lord Jesus Christ, and to preserve seed on the earth when the apostasy is on, for every foundation would be swept out from under our feet if it were not for the Word of God. Apostasy is sweeping the earth, and very soon every individual will take a stand on one side or the other. You will have to line up with Christ and His Word, or you will have to take a stand on the other side with radicalism. The lines are being drawn tighter and closer and becoming more rigid until it will finally devolve into Christ or Antichrist. Be you Presbyterian or Methodist, will then be, Are you Christ or Antichrist?

He has poured out the Holy Spirit in these days to give us the true revelation of Jesus Christ, the One who is to accomplish for us all that needs to be accomplished. He will render unto you double for all your iniquities. He has taken the cup of divine judgment and drunk it down to the very last drop. He has taken the punishment for my sin and He can measure back to me the fulness of His divine grace.

Some time ago in Scranton we were trying to get some folks together for a drive along the line of the Fundamentals and getting some printing done in one of the establishments supposed to be in charge of a Christian printer. The pastor of the First Presbyterian Church was in there talking to the man and invited him into the fellowship of this drive. He said, "Oh I am not interested in that program at all. I have taken my stand with the larger vision." "What do you mean?" "Oh," he says, "I think we have come to the place where we have outgrown that old idea. That old song, 'There is a fountain filled with blood,' makes me sick. It makes me think

of a slaughter-house." Well, the minister said the Bible says that without the shedding of blood there is no remission of sins. "Oh the Bible is only a historical record," he said. Does that set aside the fact? We won the war, in unision with other nations, does that set aside the fact? You can go into anything that is a matter of history, does it take the power of it away? Even tho it may be sacred history, the history is a fact, We are not getting to the place where we can set these things aside by saying that they are historical statements. The fact remains that the Word of the Lord endureth forever, and this is the Word which by the Gospel is preached unto you.

I believe that God wants to meet us in these days upon this line and to drive down deeper into our hearts a love for His Word such as we have never had before, especially since the apostasy is on in every way and on every hand. The Apostle Paul tells us that those days shall not come except there be first a falling away. The Thessalonians were having a little difficulty about the teaching of the coming of the Lord. They were wondering about His Coming, and the Apostle comes to their rescue and says, "Be not troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand . . . for that day shall not come, except there come a falling away first." That word "*falling away*" may be rendered "apostasy." A person may backslide and come back to the Lord, but a person who apostatizes and goes away from the truth is irrevocably lost. An apostate is one who has thrown the thing aside, turned away from it, never to take it up again. Paul says, "When you see the time of apostasy on, you know that the time is near; there shall come first the falling away, then the man of sin, the son of perdition, shall be revealed; the Antichrist, who will exalt himself in the place of God, but whom the Lord will destroy with the brightness of His coming and the spirit of His mouth. All you have to do to know the apostasy is on, is to travel around the country a little, or pick up the Homiletic Review and other periodicals once in awhile, and look them over. It makes one's heart sick.

I was talking to a physician some time ago and he was speaking of the remarkable advances science was making in connection with curing bodies, their different methods, etc., and he thought that the time would come when all the different methods combined, would be used to keep us from becoming sick; that would be their

ministry. After he got thru, I said, "Well you have made some very remarkable advances, and yet, death reigns." No scientist can tell us what death is, nor how it originates, but the Word of God tells us, it is the penalty that is attached to the violation of the law. God announced that a penalty was attached there .

We cannot fly in the face of sin. If you fall off a hay-stack and break your neck, you cannot blame Sir Isaac Newton because he discovered the law of gravitation. He just announced the fact. If a man drops into hell and comes before God a lost soul, he cannot blame God, because God has announced that the violation of every law has its attendant penalty. This world was given over to us thru our first parents, and thru their initiative they surrendered it to the tempter, and it has been in the hands of the tempter ever since. Satan was judged by the law for the sin he committed in heaven. That judgment was that he was cast out of the presence of God and he has been a wandering star ever since. He has taken up his position as the prince of the power of the air. God could come down and wrench this world out of the hands of Satan, but in doing so He would not be just in every move, and it would not be in keeping with His divine nature. He is not only a God of love, but a God of justice, and He has to deal with Satan along the line of divine justice as well as on the line of love.

Consequently when man had fallen and Satan entered this beautiful creature in the Garden and caused our first parents to fall, God came seeking them. "Come here, Adam. Where art thou?" "I have hid myself." We begin to excuse ourselves as soon as guilt touches the heart. "I am naked." "How did you know that you were naked? You must have violated my law and eaten of the forbidden fruit. Why did you do it?" "The woman tempted me." "What have you done, Eve?" "The serpent beguiled me." Everybody trying to pass the responsibility over on someone else, just like folks who do not want to go on with God always put the responsibility on the hypocrites. If they would go along a little faster and get ahead of them, they would not stumble over the hypocrites, they would be in front of them. We are passing the thing on from one to another, and yet as God comes down and views that situation He pronounces the judgment, "In the sweat of thy brow shalt thou eat bread, till thou return unto the ground." And to the woman, He said, "I will greatly multiply thy sorrow and thy conception; thy desire shall

be to thy husband and he shall rule over thee." He goes to the serpent and says, "Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Then he brings in the glorious announcement that the seed of the woman shall bruise the serpent's head. There we have the plan of redemption. He steps forward and pulls down the moral cloak, trying to hide their nakedness. He slew an animal, the crimson blood flowed down into mother earth, and he covered them with the skins of the animal. There we have a beautiful picture of the atonement. The just law of God had to be satisfied by the penalty that was attached to it. Somebody's blood had to be shed. Inasmuch as the blood is the life thereof and Jesus Christ came as the spotless Lamb, He took upon Him our flesh, pure, holy and undefiled, He yielded Himself to the hand of God for His judgment to fall upon Him, and when He expired on the cross He said, "It is finished." And now God can render to His people double for all their sins. God could not wrest it, but He could purchase it. If I could make you a present and you prostitute that gift or ill-treat it, I cannot take it from you, but I can buy it back. By the act of purchase it is my property.

And so men having surrendered themselves into the hand of Satan have put the whole situation right up to God's divine plan of redemption. Jesus paid the price, and after He rose from the grave He gathered that little company about Him, and after forty days ascended on high, sending down the Holy Ghost. If thru the action of the will of man this planet and our lives have been turned into the hands of Satan, now by faith in the last Adam, turning ourselves over to Him, we are fitted for the recovery of the whole thing, and when the hour comes, Jesus

Christ is coming back and He will throttle the deceiver and usurper and put the chain around him, and I want to be around when it comes off.

You can rattle along about this new-fangled stuff, about social reform and the larger vision, but you have to come back to this, that the only thing that will give you hope in the day of your death is the living Word of God. "The grass withereth, the flower fadeth, but the Word of our God shall abide forever."

Very soon this whole earth will be wrested out of the hands of the deceiver and turned back to the Creator. As He answers to the cry of His people on earth, "How long, O Lord, how long!" He will gather His people to Himself. Satan will be chained and shut up in the pit, and the thousand years of rest and peace will begin. What will the thousand years do? It will be the means under the new regime of bringing the earth back to its primitive condition. Every mark of the fall shall be erased, Jesus Christ shall reign. The earth will increase her fruitfulness, the sun will take on that seven-fold fulness of brightness and illumination and the whole earth will come under the power of the fruitage she has never known since man fell and the sun was dimmed. Oh it will be a glorious day! At the close He will take the kingdom and deliver it to the Father. He will give it back to God. The first Adam gave it away thru disobedience and thru a wilful act of his own, but Jesus has paid the price, and thru His blood and thru the ministration of the Holy Ghost it has been brought back and will be laid at the Father's feet. When God the Father gets it back into His hand again He will make it new. He will recast it and bring it out in some new form, and we shall dwell with Him throughout the ages of eternity, sin destroyed, Satan, the Antichrist and the false prophet cast into the lake of fire.

### The Tenth General Council

"THIS has been the most wonderful Council meeting we have ever had," said one of the officers at an evening service when the blessing of the Lord rested sweetly upon that large gathering, numbers of whom had come from the ends of the earth. Many who were in attendance at the Tenth General Council of the Assemblies of God, convening in St. Louis, Mo., Sept. 13-20, fully agreed with him. A large body of ministers and delegates, over three hundred, were in attendance, besides nearly forty returned

missionaries, and ten or twelve prospective missionaries, a number of whom are going out this fall.

The days were filled with reports from officers and committees, elections of officers and discussions of important matters. "Why spend so much time talking things over?" asked one who was there for the first time. The reason was very apparent to those fully acquainted with council methods. The body is the governing power and when everyone in the body has a hearing, no one



feels any injustice. Sometimes a suggestion or advice may be of little consequence, but it seems very important to the one who is giving it, and the smallest member in the body has the same privilege of speaking as the more influential one. Consequently, while this coöperative freedom prolonged what were to some, non-essential matters, the wisdom of it was clearly seen in a number of instances. No one could go away from the meeting with any feeling of not having a hearing.

Among the most important duties of the Body were the election of officers for the ensuing two years. Again and again when matters seemed uncertain, came the call from the Chairman or from someone on the floor, "Let us pray." It was a people of one purpose, "that we might get the mind of the Lord." From our viewpoint, the spiritual atmosphere that permeated even the business sessions was worth traveling many miles to enjoy. It was gratifying to see so many men and women of different training and walk of life become unanimous so quickly when they prayed. The naturally tedious matter of electing officers was so sandwiched in by prayer, songs of praise and field reports, that it ceased to be tedious.

This was the Tenth General Council meeting, and there seemed to be as great a desire to keep away from sectarian lines as in the first meeting. Coöperative fellowship is the beginning and end of the Council, and runs all thru as an unbroken cord. As an example of this, when any resolution came up for discussion which had an arbitrary or legislative ruling, it was invariably pointed out that the by-laws of the Council made it only an advisory body, and there was no desire on the part of anyone to break away from its original purpose. For ten years it has proven most satisfactory to ministers and lay delegates, and its methods of government commend themselves to all who participate. Brother McDowell voiced the opinion of many when he said:

"I am just as confident that this fellowship is of God as that I am saved, and equally confident that God has called us to a spiritual work, to an evangelistic work in this apostate age. Just as long as we keep pushing on, God will be with us, for He said, 'Go ye into all the world and preach the Gospel to every creature.' If we fail to push on, His blessing will not be upon us. If we become other than a missionary people, we will fail in God's purpose for us."

Marked indeed in this as in other Council meetings, was the fairness and justice of the Chairman. Brother Welch, who was Acting Chair-

man since the death of Brother Bell, and at this meeting unanimously elected to that office, is at his best when filling that difficult position. His name is synonymous with justice and fairness. The personal element, partiality or favoritism, are unknown to him in the exercising of his office. His one aim and purpose is to carry out the wishes of the Body to the glory of God.

The following brethren were elected to office, some offices being newly created owing to the growing needs of the work:

J. W. Welch, Springfield, Mo., Chairman.  
D. H. McDowell, Scranton, Pa., Asst. Chairman.  
J. R. Evans, Syracuse, N. Y., General Sec'y.  
J. R. Flower, Springfield, Mo., Missionary Treas.  
Wm. Faux, Asbury Park, N. J., Missionary Sec'y.  
Stanley Frodsham, Springfield, Mo., Editor of The Pentecostal Evangel.

Missionaries were present from practically every field; some whose hair was white with the snows of many winters, others prematurely old because of strenuous labors in deadly, miasmatic climates which sap the vitality and weaken brain and nerve. Nevertheless they were a noble company who in spite of discouragements, hardships, and difficulties which seemed almost unsurmountable, had an undimmed vision of a lost world, and their testimonies showed that their zeal and devotion to the cause of Christ in heathen lands was unabated.

Those present were:

INDIA: Miss Eva Beach, Miss Mattie Person-eus, Miss Laura Radford, Mrs. Esther Harvey, Miss Laura Gardner, Mrs. Lillian Denny, W. K. Norton, Mr. & Mrs. C. H. Beckdahl, Mr. & Frank Nicodem, Mr. & Mrs. K. A. Timrud, and Mr. & Mrs. J. H. Boyce.

AFRICA: Miss Ruth Erickson, Miss Sophie Nygaard, Otto J. Keller, Mr. & Mrs. Ira D. Shakley, and Mr. & Mrs. I. S. Neeley.

CHINA: Miss Myrtle Bailey, Mr. & Mrs. W. R. Williamson, Miss Mattie Ledbetter, Clinton E. Finch, Mr. & Mrs. George M. Kelley, Miss Willa B. Lowther, Miss Lavada Leonard, and Miss Marie Stephany.

EGYPT: Miss Hattie Salyer, Mrs. C. McConnell, H. E. Randall.

WEST INDIES: Miss Clara Siemens, Miss Ruth Pemberton.

SOUTH AMERICA: Miss Fannie VanDyke.

ALASKA: Mr. & Mrs. Charles Person-eus.

There were also ten or twelve prospective missionaries present, some of whom are going to the field this fall.

The evening meetings with the Spirit of God upon them, the inspiring music, the missionary addresses and the Gospel messages in song and from the Word, were times of great spiritual refreshing. Often we were lifted up into the hallelujah realm and then again into the quiet hush of the Spirit as we sang softly and reverently.

"He's coming soon, He's coming soon,  
With joy we welcome His returning,

It may be morn,  
It may be night or noon,  
We know He's coming soon."

The wonderful altar services in which the front of the church was filled with people seeking salvation or the baptism of the Holy Spirit, were scenes which we were loath to leave. Kneeling among the crowd one night were several Methodist ministers, a United Brethren preacher and his wife and other prominent Methodists.

The Sunday meeting was the cap-stone of the Convention. At the Divine Healing meeting in the morning conducted by Brother Argue, large numbers were prayed for, and to on-lookers there was evidence of much physical as well as spiritual blessing.

In the afternoon was the great missionary meeting of the week conducted by Brother Kerr. Missionaries spoke from China and India, and the inspiring talks which told of the inroads of the Gospel among the heathen together with songs of consecration and vision, were a fitting prelude to the great missionary offering. The interest was intense as the pledges for the year were read out, some assemblies pledging as high as Five, Eight and Ten Thousand Dollars. The total amount of cash and pledges was \$92,830.69.

In Brother Flower's report for the year 1922-1923 he showed a total sent out of \$141,000, and they are expecting to pass the \$200,000 mark during the coming year.

There was an ordination service in which ten were set apart for the Lord's work, all of whom had already been ordained by the Lord and called to His work.

In a Memorial service, Brother Welch paid appropriate tributes to Bro. E. N. Bell and Bro. John Coxe, and Brother Flower spoke feelingly of the missionaries who have gone to their reward during the past two years.

We have been able in this little report to touch only here and there. Every day was crowded with blessing, and the pleasure of looking into the faces of those for whom we had often prayed and hearing them recount what God is doing in other lands, will not soon be forgotten.

\* \* \*

It was a matter of regret that the Salem M. E. Church, in which the services were held, was unable to hold the evening and Sunday meetings, although the building was considered quite large. Overflow meetings were held in the Assembly of God church building, a few blocks away.

The Pentecostal Church at St. Louis is now building a new edifice, and they are expecting to finish it this Fall. It will seat 1400 people.

Does God answer prayer? Ask the three women who met together weekly in cottage meetings in the early days of Pentecost, and wrestled and agonized that St. Louis might have a live, Pentecostal work. From appearances it was most discouraging; what little life there was had been practically extinguished by false teaching and fanaticism, but they had the witness that God had a future for the Pentecostal work in that place and prayed on and on. One of the three who poured out her life in that dark time, is now in glory, but the others are rejoicing as they contemplate what God has wrought thru those days and weeks and years of prayer.

The work has wonderfully prospered under the united leadership of Pastors Lohman and Markley. When Bro. Markley resigned from the pastorate of the Scruggs Memorial M. E. Church, after their wonderful revival held there over a year ago, he and sixty of his members united with the Pentecostal Assembly there. They are a happy, enthusiastic, consecrated people, with one aim and purpose, that of telling their part of the world the wonderful blessings that came thru the Spirit-filled life.

#### Outgoing Missionaries

Miss Laura Radford who spent seventeen years in India, and has since done aggressive work in the homeland largely among the soldiers, is sailing Nov. 12th for Palestine, with Mrs. V. Baer of Pasadena, Calif., both of whom are expecting to labor in that field.

Miss Laura Gardner and Miss Dutton, Newark, N. J., are sailing for India, Oct. 16th.

Miss Katherine Clause of Akron, Ohio, is sailing for China on the Empress of Asia Oct. 4th.

Miss Mary Rasmussen, who spent several years doing missionary work in the mountains of W. Va., is sailing Nov. 1, on the Empress of Russia.

Mr. & Mrs. Morrison from the Canadian Council are sailing D. V. on the Empress of Asia for South China on Nov. 29th.

#### The Power of a Tract

Pastor Gortner of Cleveland, Ohio, told of a most interesting incident. A tract written by a Roumanian brother in Cleveland, giving his Pentecostal testimony, found its way to Roumania. It was read by a member of a Baptist Church who became interested and loaned it to another member. They loaned it around until about thirty became interested and got together to wait upon God for the baptism of the Holy Ghost. The name of the Pentecostal Church of

Cleveland, was on the tract, and they wrote to this church telling of their hunger for this same experience. The pastor of the Baptist Church had turned them out because he had said it was not in harmony with the teaching of the Baptist Church to receive the baptism of the Holy Spirit with speaking in tongues. Several of this company have already received the baptism and they are building a place of worship, and looking to God to send someone from America to show them the way more perfectly. They have selected one of their number whom they consider the most spiritual to be their pastor, but as the Roumanian government refuses to recognize anyone who has no credentials, they are asking for such credentials from the General Council.

### Harvest Time in Russia

Bro. Scott, an outgoing missionary to Poland and Russia, with his wife and baby, said that Rome was preparing 1500 priests to spread Catholicism throughout Russia. May God wake up the Protestant churches to carry the true Gospel to this needy land. A martyr's fate may await many who enter that bloody land, but what nobler purpose could actuate the true missionary than to follow in the footsteps of that great company of whom the world was not worthy.

The speaker told us of the eagerness of the Russians for the Gospel: "Bro. Varonaef, the Russian pastor from New York City, sailed two years ago for Odessa. About thirty-five meeting places have been established in that time, many saved and baptized in the Holy Ghost. At one meeting held on a Sunday morning, the people started to gather into an old barn; it was soon filled to its capacity and they had to go outside. About three thousand assembled in the farmyard. When the test was made, How many in the audience would like to accept Jesus Christ? what an encouragement were those uplifted hands to the pastor! I realize we work hard here for six weeks for a dozen converts. I am not reflecting on results, for one soul is worth more than all the world, but that morning how many do you suppose raised their hands for salvation? We would say forty was wonderful, or one hundred was marvelous, but that morning from 450 to 600 gave their hearts to God. And it didn't stop there. The next day as the meeting continued there were 400 more calling on God."

From reports that have come to us, the hardships in preaching the Gospel in Russia and Poland are equal to those in heathen lands, and the dangers greater, but it is worth while to endure

privations and even encounter dangers when souls can be saved in such numbers. There is no better mission in life than to spend it for souls.

### The Result of 'Staying Put'

In the summer of 1921 we published a little item about Pastor Gossner who might be called the father of faith missions, who in the closing years of his life put a hundred and forty-one missionaries into the field. Forty or fifty years ago he sent some missionaries to India and they labored five or six years in the place where they felt the Lord had led them to locate. Not one soul turned to the Lord in all that time, and becoming discouraged they wrote to Pastor Gossner in Bavaria to allow them to locate in another place. But he would not permit them to leave, stating that whether the people believed the Gospel or not, they were to continue preaching even if they died without seeing one soul turn to the Lord. It was their duty to continue faithful regardless of the results.

Brother Boyce writes us an interesting sequel regarding this note. He says, "I read this in Siswa Bazar, just before I left India for furlough, and the thought came to me that it would be interesting to find out the results of being commanded to *stay put*. So having a Missionary Directory on my desk of 1921, which gives the information of all the Missions and Missionaries in India and also tabulates the number of converts each year, I turned to the mission which was mentioned in the article, and praise the Lord, I found that the number of converts given in the Directory was 22,000. This directory is corrected every two or three years.

"You may imagine how encouraged I was by reading the article and finding such glorious results of '*staying put*' upon the foreign mission field. May the Lord bless this to other missionaries who may be laboring in fields where for the present the ground seems barren and unfruitful. Remember, Ps. 126:5,6, says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The Tenth Annual Missionary Convention of the Pentecostal Church of Cleveland, will be held in the church, Cor. E. 57th St. & White Ave., Cleveland, O., Oct. 18-28. Entertainment will be provided for all ministers and missionaries affiliated with the General Council. Financial remuneration can be guaranteed only to those ministers and missionaries engaged as special workers. For further information address Pastor J. Narver Gortner, 11603 Tuscora Ave., Cleveland.

# The Latter Rain Evangel

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## Notes

IN beginning our Sixteenth year of the publication of *The Latter Rain Evangel*, we feel deeply the need of prayer. While we are continuously receiving expressions of appreciation and assurances from many that the paper is indispensable to them, yet our records show a slight dropping off, and we believe in these days of prosperity on all lines, that there should be a growth instead of a decline.

We have always tried to keep the commercial side of the Publishing House in the background, emphasizing the spiritual and the missionary phases, having confidence that as we devoted ourselves to these lines God would take care of the financial interests, which we still believe with all our hearts. But we shall be glad to have our readers pray for the paper that God may continue to be glorified in its pages, and that the blessing which comes to them thru this means may be multiplied to thousands of others. We know that prayer will count.

When renewing your subscription, send for some of our tracts or choice books. This will help you by giving you spiritual food, and will also help us very materially.

## The Great Earthquake

THE destruction that wasted Japan at noon-day, the earthquake, tidal wave and fire on Sept. 1st, is declared to be the greatest disaster in the world's history. *The Literary Digest*, writing of the extent of the catastrophe, says, "It was as if in a few hours, New York City, its suburbs, Jersey City and Newark, the Jersey coast re-

sorts, and the vacation centers in the Catskills and the Adirondacks had been wiped out."

According to most reports every building in Yokohama was destroyed and a large part of Tokio, the third largest city of the world, was burned. The loss of life is estimated at from three to five hundred thousand. Brother Moore, who with Mrs. Moore arrived in Seattle Sept. 17th on a refugee ship, writes that they barely escaped with their lives. Even their luggage is gone; the mission, home, furnishings, all destroyed, and Mrs. Moore is suffering with a broken arm. Bro. Moore writes: "The land seemed afloat, mountains disappeared, great tidal waves swept the country, drowning what the quake left. For seventy-five miles the country was on fire, explosions in the earth, oils, chemicals and ammunition in storage," all turned the cities into veritable infernos.

A refugee from the demolished city of Yokohama gave the following graphic account to an editor of an Osaka paper, a striking commentary on the word, "When they shall say, Peace and safety, then sudden destruction cometh upon them":

"At the first smash the city fell.

"With the sinking of the land in the lower town, water spurted thru innumerable cracks in the earth. Within ten minutes after the first shock the streets were ten inches under water.

"The city was absolutely and completely ruined. Under these ruins lie the bodies of many foreigners, business men, clerks and stenographers in the various foreign establishments. All means of escape were cut off.

"Under the hissing curtain of flame the people knelt in prayer, heedless of the roaring inferno about them. They stared numbly at the burning doors of houses whence came mad shrieks for aid."

We are glad to tell our readers that all of our Pentecostal missionaries are safe. We know if any have passed thru the harrowing experiences that befell those in the earthquake district, they will sorely need a furlough.

Many mission stations and buildings have been completely destroyed, and the loss to Christian missions is a calamity, but many can see the hand of God in this catastrophe. The naval base at Yokosuka, the largest Japan had, is completely destroyed, and with her being obliged to devote herself to rebuilding her devastated cities, her military aspirations will be put in the background for many years to come. Let us hope that with her realization of America's sympathy and aid in her hour of deep distress the thirst for war will be forever quenched.

\* \* \*

Word from Miss Jessie Wengler conveys the news that her station and equipment have all

been saved. This is surely the good hand of the Lord. A few months ago Miss Wengler felt distinctly led to leave Yokohama where she had been laboring for nearly four years and open up a new work in Hachioji near Tokio. God showed His divine approval on this move by supplying the money and equipment and new station needs, and at once there rallied around her a number of Japanese to help her in the work. Our hearts were heavy as we contemplated the possible loss of this station so shortly after it had been equipped. Reports had come that Hachioji was all destroyed, yet God miraculously preserved the little spot from which the precious Gospel was going forth.

Miss Wengler writes to her mother that they have scarcely been able to sleep for there have been seventy-five distinct shocks since the great earthquake. Our readers can imagine the terrific strain on the nervous system after the scenes and experiences recently passed thru, and we beg of them to pray much for our workers in these stricken districts. We are glad to forward funds to any of our missionaries in Japan, or elsewhere, for the needs are great.

\* \* \*

In dispensing funds received last month we were obliged to pass by some whom we feel constrained to help, as we had no funds for this purpose. Have you some of the Lords' money to spread the Gospel in heathen lands? Send it in and let it be working for you.

### Called to Another Field

WITH regret we announce that The Stone Church is losing her pastor. God has greatly blest Brother Glover's ministry in our midst. The Church has grown spiritually and numerically, and the spirit of unity and co-operation that has prevailed in the past two years has been very blessed. Thru the healing of the sick whole families with their relatives and neighbors have been brought into the church. Members from the surrounding churches coming out of curiosity, became saved and baptized in the Holy Spirit, and with the new touch of God on their lives became fire-brands to carry the Gospel truths to others. As the walls echoed with the triumphant shouts of the redeemed, new courage and new faith sprung into discouraged hearts, and the result was a continuous revival spirit during the past two years.

Not only has the church been blest locally, but

friends from all over the city and outlying points enjoyed the spiritual atmosphere of the meetings, and with us are voicing their regret.

In a few farewell words to the Church, Brother Glover gives his reason for leaving us at this time:

I cannot tell you how I have appreciated your love and co-operation. I never had a place where I preached with more liberty. The spiritual atmosphere in this place has made it easy to work, and easy for the Lord to work. The results prove that God has been in your midst. Many have been healed and filled with the Holy Spirit. Because God has healed the sick the calls have multiplied. God has healed in hospitals, in homes, and in places where they didn't know anything about Jesus. There are members added to this church today because some one in their families got saved or healed. But now I must leave you.

In the Spring God told me to go to California and I went. Sixteen received the baptism in the Holy Spirit in my meeting there in Modesta. The house was filled during this revival, nearly all of them strangers and church people. When we would give the altar call thirty or forty of these hungry people would come to seek God. Others would sit in the audience in perfect quietness, held by the Spirit of God which came down and swept people thru into the blessed experience. Then when my older brother got saved, for whom I had been praying for twelve years, I felt God had surely sent me. I said, "Oh Lord, I will go anywhere now." I felt distinctly led, however, to come back, but from the moment I stepped into the door of dear Stone Church something seemed to say, "You are not here for very long." I asked inquiringly, "Lord, are You not going to let me stay?" Again I heard that voice, "You are not here for very long." The Lord didn't tell me where to go, and that was a cross to me. I do not want anything better than Stone Church, and I am willing to stand the zero weather of your winters, but 'How can they preach except they be sent?' So I must go where I am sent. I was sent here and souls were saved. You people did not only call for me, but God was working at the other end also. He was pushing at me to come when I received your letter in Oakland, and I felt your letter was a confirmation of my leading. After I had preached for you a month, God said to me, "Stay. I am with you. Fear not." Sometimes when I felt the load and pressure, the Lord would whisper to me, "Saidst I not unto thee, I would be with thee? Fear not."

But for months past, God has been saying to me, "Have I not called you on?" I have been loath to tell you. Because of my training I could remain here and preach to you without the anointing, even if God did call me on, but how would you like to sit under such dry sermons? I have had twelve years walking in the Holy Ghost, and

I have well learned that it is only by the anointing and power of the Holy Ghost that we can accomplish real things in the kingdom of God. My one cry has been, "Oh God come upon us so we will not waste so many words and get more accomplished for Thee!"

They were healed by the hundreds when Peter walked thru the midst. They came to Jesus by the cityful. The whole town came out and He healed all that were sick; not an afflicted one left in the town. Jesus said, "The works that I do shall ye do also, because I go to the Father." Pentecost has not yet seen the great things that will be accomplished if the Church will pray. I wish then to have opportunity to pray that I may be empowered for greater service. So I said, "Lord, lead me to the place where I can have time to pray and recuperate and study." I have not had the time to wait on God for myself in this busy place. So it was not long until I received the call to Miami, Florida, where the saints had been feeling God would have me come; but not wanting to steal me from you they hesitated. But on hearing that I felt my work was done here for a time, they saw that God had been speaking to them truly, and so called me. I am not seeking ease nor climate, but do testify before you with a clear conscience that I seek only God and His will.

I owe it to you and your Board of Trustees who have so nobly stood by me during my stay here, to tell every one that there has not been the slightest cause in Stone Church for my leaving. I do want all to know that not one stone has been laid in my way while here. Especially do I want to commend the Board of Trustees for the great liberty that has been accorded me by them to conduct the work as I felt led, and to preach freely all that God has laid upon my heart. This, any pastor will agree is a co-operation highly to be coveted. I love you all, and I want every one of you to know that my heart cherishes only the deepest affection for you.

Were it not God who calls me on, I should never choose to leave Stone Church. I leave my peace with you. Your love and affection have bound me so tightly to you that I can scarcely escape, but I beg to be loosed with your blessing, that I may go and do the bidding of my Lord. Again I say, Peace and love and blessing from us who love you and from God who has and always will love us until the end.

### A Presbyterian's Viewpoint

"Do you folks have meetings like this all the time," said Evangelist Hobbs of the Presbyterian Church, who came with Brother Goben from Kansas City for a day. "If it was any better I couldn't stand it."

Mr. Hobbs is reaching out after the deeper things of God, and God is reaching after him. He spent twenty-five years in evangelistic work, but about a year ago a deep hunger after God

came into his life and he felt the powerlessness of his ministry. He felt he must have time to read and pray but his heavy duties in evangelistic services continually crowded out his prayer times. "I fell upon this plan," said he, "to rise at five o'clock in the morning, and sometimes at four, or four-thirty, and after prayer, take up the precious Word, many times reading it on my knees. It was glorious in that hotel. After about a week the power of God came down upon me. I remember one morning at six o'clock I rose up with a Bible in my hand and the Holy Spirit was coming down. He was too much for me. I fell to my knees and with uplifted hands said, 'Glory to God.' I fell on my face, stretched out on the floor and all I could say was, 'Glory to God!' It was a glorious experience to me. If there are still more and greater things farther on, God knows I want them. I want everyone of you to pray that God will put the Holy Spirit upon me for service, that the remainder of my life may mean more than the past.

"When we closed up our last meeting my partner decided to go back into pastoral work. On my knees I said, "Oh God, this is my last meeting until I get more of the power of God!" I went home and wife and I prayed. Our daughter has been in poor health for five years but God is raising her up. I felt the prayers from St. Louis. Things looked a little dark, but I was praying and we received letters from Bro. and Sister Markley and God only knows what those letters meant. I got closer to Him. Bro. Markley told me a man by the name of Goben would be in Kansas City holding meetings. I walked around the corner to where he was preaching, and my soul was thrilled. I could hardly keep from shouting. I felt it was just what I was looking for. He asked me to join his party, and on Saturday afternoon as I was walking along I got the answer. God said it was all right. I have been hungering and thirsting for such meetings, and as I look at your shining faces I feel I am coming home.

"I have been reading about healing, and followed Mrs. McPherson from the time she was in St. Louis. This is the first privilege I have had since being in Brother Goben's meetings of seeing people healed thru the power of God. Last night a man and his wife came into the inquiry room and I made out their cards for prayer. Neither one could speak a word; never had spoken. They would write and I would write back. It took me a long time to make their cards out. I said, 'You can go to the platform tonight,' and

while I was making out some more cards I heard a noise out in the main room. Here was that man who had never spoken a word saying, 'I love Jesus. I love Jesus.' His wife who had never spoken a word could also say, 'I love Jesus.' I believe in this healing with all my heart.

"We started out there to tie two tents together to accommodate the crowds. They seat 4,000 people and we had a thousand outside last Sunday night. The Methodist preacher came over and was afraid of the meetings. He came again and said, 'This is not so bad. I can receive all this. This is all right.' Now he is a genuine convert. The Baptist pastor, Rev. Streeter, who has been there for twenty-five years, believes in it with all his heart. We are praying that God will save a thousand souls or more. Pray that God will shake that old city from end to end."

### Results in Alaska

ONE of the faces we were glad to see at the Tenth Council meeting was that of Bro. Charles Personeus, who was just having his first furlough after six years in Alaska. He gave us an interesting account of their labors in that difficult field:

It gives me great pleasure to be here to witness to God's faithfulness. Alaska is a cold land in more ways than one. It is cold physically, but colder spiritually. We have found it hard work there because of the indifference of the people. So many adventurers have come to seek gold. When they come they change their names and hide their past, but when the Gospel of the Lord Jesus Christ is given forth in the power of the Spirit it will dig up the past and bring to light the things that are hidden. In order for these people to get right with God they must confess the past or it will bring them into condemnation. If they are convicted and do not repent they try to keep away from the meetings. Even when we try to hold street meetings we do not get the crowds. Sometimes we will see them hiding behind a telegraph pole, but even tho they try to hide, God's Word is faithful and will accomplish what it has come to do.

We left this country six years ago and arriving in Juneau, the Lord led us to open a mission for miners and fishermen. In answer to prayer God gave us a larger place on the same street and there we have been for a little over five years. He has sent in from time to time souls who needed the Gospel. One man after listening to the Gospel said, "If I get right with God

I would have to confess things that would put me behind the bars. I have been there too often and do not want to go again. If I go again I will commit suicide." We finally got him to praying and he cried out to God to forgive his sins. He went to the judge and confessed to him what he had done, and the Judge said, "You are on the right track now," and he came back rejoicing. He was set free not only from the law of sin but from the law of the country.

One difficulty which makes it hard to build up a work, is that the people are transients; many come and stay only for a short time, but we praise Him that He has built up a small company for His glory. There are two precious sisters in charge of the work now and carrying it on. Eight have received the baptism of the Holy Ghost since last fall. We had to give forth the Word and sow the seed before we could reap, but we praise God He is pouring out His Holy Spirit in Alaska as in other parts of the world.

Another part of our work was among the children. About the time of the "flu" epidemic in the United States, we also had it up there. The Lord laid it definitely upon our hearts to do something for the children of parents who had died during this epidemic, so we opened a Home for them. Some of these children have given their hearts to the Lord.

### The Gospel among the Children

BEFORE I left India I read in a Calcutta newspaper of a woman who was a follower of the Lord secretly for twenty-five years. No doubt the missionaries who were meeting with her in her zenana quarters thought that nothing was being accomplished, but the seed they were sowing was not wasted. After twenty-five years she stepped out with her son, openly, and it was such a wonderful thing they put it in the newspapers. Outwardly she was going through the form of serving her gods, but secretly she was worshipping the Lord Jesus Christ. We had a similar case like that in Miss Abrams' time. A woman lived a Christian secretly for thirty-five years, and then stepped out with her whole family. They tell us there are many secret believers in India.

When I told dear Miss Baugh how the Lord led us to open up work at Siswa Bazar, she looked at me with such awe and said, "Annie, you know Miss Abrams' heart was much burdened for a work in Siswa." Though Miss Abrams went on to be with the Lord, truly her

works do follow her, and I believe this place was opened through her faithfulness in prayer.

In the part of the district allotted to us there are a million souls. Mr. Boyce and I are working there alone, and it is a very fruitful field. Within a few minutes' walk is a village of two hundred souls pleading for us to baptize them. We feel they are not ready, but if the people at home would pray down conviction on them they would not want to come just for material blessings. We are believing the Lord for these two hundred souls.

We have an orphanage in Siswa, eighteen boys and eighteen girls, and we praise the Lord for every one of them. We see teachers in them and future Bible women, and some day, instead of having to get our evangelists and Bible women from the Methodists and Presbyterians, we will be able to have our own trained workers to place in the stations.

The first little girl who came to us was in an awful condition from hunger. Her stomach was distended from eating mud. They eat mud to satisfy their hunger. As I looked at her my heart was filled with compassion. She had a mango peeling and I gave her a piece of bread, and said, "It is about time you run along to your father and mother." She said, "Missahib, I have no father and mother." I thought she was not telling me the truth, and I said she had better run along, but she said, "I have come to stay," and stay she did. It wasn't very long before she had given herself to the Lord Jesus and knew that she was His. It is very precious how they yield to Him. We teach the children to trust the Lord, and they very soon learn to know that God hears. We had given her a dress and she thought it was wonderful. Christmas

time came and we made a coat out of an old skirt, but it hadn't any pockets in it, so she told the Lord she wanted pockets in her coat and had no doubt He would answer prayer. One day she came to me. "Mamaji, I am asking Jesus to put pockets in my coat," and of course the Lord used me to answer that prayer. We believe she will some day go out as a Bible woman.

The Sunday School on our station numbers from 100 to 150; they come and wait outside for hours before it is time to open the gate, and when they come in it is one grand rush. There is one large boy of fifteen very much interested in the Gospel, and Mr. Boyce has taught him to repeat scripture verses. Bunda, another boy, when asked if he could repeat Scripture said, "I cannot do what he can do, but I can do something else," and Bunda got up and told the story of the Prodigal Son, and held his audience spellbound. As we looked at that boy just out of heathenism six months we praised the Lord as we saw in him a future evangelist to his people. Some of our best workers have been brought up in orphanages. As we have seen them preaching under the anointing of the Spirit, tears streaming down their faces, we realized it was because they had been trained in an orphanage where they knew about the blessed Holy Spirit.

We recently received word from India that our bungalow has fallen down. At first my heart sank and I wept before the Lord. I could not understand how He would let it go like that, but as I was waiting on the Lord, He let me see that all things work together for good, and He would give us a better one. We ask you dear ones to pray for Siswa Bazar, that it may be a shining light in that dark district of a million souls.—

*Mrs. J. H. Boyce in the Missionary Home.*

## Where the Latter Rain Fell in Sweden

Mrs. Margaret F. Cantel, London, England.



THE recent Conference of Pentecostal people in the city of Stockholm, is a glorious testimony to what has been wrought in the hearts and lives of many of the people in Sweden. It is now sixteen years since the "latter rain" began to fall upon God's own children in this country, and the result of this visitation from heaven has been the salvation of thousands of people. That the people have had deep experiences in the things of God, was evidenced by the testimonies and prayers which went forth with no uncertain sound.

On the platform were men of education and experience. Some had left their ministry in the State Church, while others had come out from the Methodist and Baptist churches that they might stand fast in the liberty wherewith Christ makes free. Others had left a professional life for the ministry, and God had signally put His approval on their service for Him. What a gathering of saints who had been gloriously saved from sin and self were now ready to go wherever the Lord might call!

Many had come from all parts of Sweden, so it was necessary to hire the large Auditorium, but



there was also an overflow meeting of several hundred in "Filadelfia Forsamling," the regular meeting place of the Pentecostal people. There fully 1,300 gather week by week.

The goodly number of Swedish preachers was reinforced by workers from other lands; Mr. Ruff from Switzerland, Brothers Stephen and George Jeffreys from Wales and Mr. James McWhirter from Ireland spoke thru interpreters.

The Church of Philadelphia has seventeen missionaries in China, South America and Africa. Amongst those who stirred the hearts of the people by their account of the work in other lands, was Dr. Franklin from India, Mr. Joel Carlsson from Fernambuco, Mr. Nilson from Bolivia, Mr. David Flood and Mr. Axel Lingren from the Congo; also Mr. Segerlund from Vienna.

The well-known and much loved Pastor, Lewie Pethrus, was the Convener of the Conference, and all were conscious that he was given the needed wisdom for such a gathering. No doubt the secret of the blessing resting upon all the meetings was the fact that many came to the prayer-room in the basement early in the morning to intercede with God. There some are continually receiving the Latter Rain baptism. Five days a week there is a noon-day prayer meeting when volumes of praise and prayer ascend to the throne of God.

The burden of all the messages was to the effect that it was high time to awake out of sleep, go deeper into God and let the Lord go deeper into His people. A living Christ was so exalted that as a result a goodly number were brought out of darkness into the light of God's love. On the closing day of the Conference twelve obeyed the command to be baptized, while others asked for the anointing with oil for the healing of the body.

The last meeting was one long to be remembered. The saints gathered to break bread and return thanks for the wonderful manifestation of the Lord's presence throughout the meetings. Many testimonies were given under the inspiration of the Holy Spirit, and there were manifestations of the gifts of the Spirit. No artificial fires were needed. The hearts of the people had been so warmed that they overflowed as they testified of their readiness to go and stir into fresh flame the fires that had died out. We could truly say with Peter, "It is good to be here." It was good to go up the mountain apart with the Lord, and we sang in Swedish:

"Alone with God, the world forbidden,  
Alone with God, oh blest retreat,  
Alone with God, and in Him hidden,  
To hold with Him communion sweet."

But now the time had come after days of blessed refreshing in the Lord's presence, to hasten down the mountain and carry the Water of Life to the restless multitudes. The mountain experiences are glorious, but there is inexpressible joy on earth as well as rejoicing in heaven at the sight of sinners seeking and receiving salvation.

Doubtless it is easier to bring God's people up the mountain than to bring them down to the needy multitudes.

The ministry in song of Mr. and Mrs. Arthur F. Johnson was made a blessing, and now the way is opening for them to proceed to Esthonia.

In the autumn of 1915 about thirty evangelists gathered together to pray and study the Word of God for about one month. Every autumn since there has been a Bible School in connection with the Philadelphia Church and it is not possible to accommodate all who apply. They own their own place of worship and send out weekly 14,000 copies of the *Evangelii H arold*, the only Pentecostal paper published in Sweden.

Sweden has been favored with copious showers of Latter Rain, and many of the Baptist churches have had this visitation of the Spirit of God during the past twelve or fifteen years. This has brought about a friendly relationship between them and their Pentecostal neighbors in many cases.

In the well-known city of Orebro many have been trained for both home and foreign service during the last fifteen years. The founder of this Mission School, Pastor John Ongman, altho he is over the allotted three score years and ten, is still a very active principal. The writer was present at the opening of the Sixteenth session and rejoiced to see such a company of young men and women eager for the Word. Sixty-three students are all that can be accommodated, and while larger quarters are really needed, the much-loved founder says that God clearly guided and provided money to build the present house, but He has not yet indicated another step. Many times the Holy Spirit has fallen upon the assembled classes. Last autumn for two weeks there was practically no study, the spirit of prayer was so upon the students, and quite a number received the Latter Rain. Many who have passed thru the school are now in foreign lands, others in the ministry in the home field.

The writer was refreshed by a visit to the Pentecostal Assembly in Orebro, also enjoyed a day at a Home of Healing on the outskirts of the city, where God has for many years used Sister Lingren as an instrument of blessing. There we saw the cast-off crutches and plaster casts which had been left by those who had found Jesus Christ the same today. One of the household was a young man who, in gratitude for his healing, wished to remain to do the chores. He bought a cow and said to the one who had been used in his deliverance, "The milk is yours but the cow is mine." Fru Lingren has felt for some time she ought to give up the work because of her age, but the Lord has not loosed her, and she is still surrounded by sick people.

A day was spent in a Mission Home, which has just been opened in Skara by Miss Ida Anderson, the daughter of a poor shoemaker. She was in domestic service for a short time and was led to go to the Orebro School in 1911 for training, after which she became an evangelist. The Lord

told her in a dream to build a chapel in a needy country place, and three times she heard Him say, "I will be your security." She bought a house and turned it into a chapel which holds 200 people. A little later she built a chapel in another place costing \$3,500. Shortly after she built still another costing even more. The morning this was to be opened she lacked nearly \$1,000, but it came before time for the service to begin. In a few months the eighth place of worship will be opened. This last building was used for a biography and is now being altered. All these chapels

are in charge of evangelists, sixteen in number, and more are needed. The purpose of the Mission Home is to provide for retired evangelists. It is a two-story building with twelve rooms, simple in style and yet there is a combination of beauty and comfort. Miss Anderson is full of the love of God and seeks to impress upon her visitors that the glory is the Lord's. One woman only thirty-four years of age with a simple faith in Jehovah Jireh, has thus accomplished an inestimable amount in extending God's kingdom.

## From Prize Ring to Pulpit

### Because of a Mother's Prayers

Evangelist Eddje Young in the St. Louis Meeting



If any man be in Christ Jesus he is a new creation," not reformed, not cleaned up, but born again, re-created by the Spirit of God. He is a new creation. Old things have passed away, and behold all things have become new. I thank God tonight for that new creation. There was a time in my life when I was in the prize ring. I stood before thousands on the Pacific Coast. I heard the cheer of the thousands and enjoyed it. It was life to me. I was a born fighter, had a pugnacious disposition, but my fighting career was breaking my mother's heart. I well remember one night on coming home I was badly battered. On reaching home at twelve o'clock my mother called me to her bedroom and began to weep as only a broken-hearted mother can.

She said to me, "Oh, Eddie, my boy, my boy! Don't you know you are killing your mother. My boy a prize fighter! You said you would be a preacher and here you are a fighter, broken and blinded by sin. Oh, my boy! I remember when you were an innocent little baby in your cradle, and we were all so happy then. But I would have gladly followed you to your grave and buried your dead body rather than to have you spared to me to become a prize fighter. I am ashamed to go out on the street because I hear people say, 'There goes Mrs. Young, the mother of Eddie Young, the fighter!'"

So, praise God, He was speaking to me through my dear mother. I remember another night when I was leaving home for a fight, she kissed me and with tears in her eyes she said, "My boy, you are breaking my heart. I have lost all faith in you, but I haven't lost faith in God."

And, oh! today as a minister of the Gospel of Grace, I do thank God for such a wonderful, true mother. Surely I can sing with all my heart, "Mother's Prayers Have Followed Me."

I continued fighting for some time after this, but mother was praying for me, and would often speak to me about the dear Lord Jesus. Finally, conviction set in, and though I was winning fight after fight, and fast climbing to the top, I became very miserable. Sometimes in the midst of a fight the Spirit would speak to me and remind me that mother was praying for me, and that He, God, had called me to preach the Gospel.

At this time I began to steal away from the bunch on a Sunday, and would go to some church to see if I couldn't learn the way of life. Sometimes I would stagger in drunk, but in spite of this, the Spirit would strive with my soul, and I would long to do better. But very seldom, if ever, did I hear a plain, simple Gospel sermon, and I would go away empty and hungry, and back to the saloon or dance hall.

But praise the Lord, mother and others kept praying for me, and in July, 1911, while sitting at the dinner table with mother, father and one brother, the Spirit of God knocked me over, a good deal as He did Saul on the Damascus road. I felt a heavy blow on my breast, and almost knocked the dinner table over as the Spirit came on me so heavily.

Then there was a wonderful change, and oh, I seemed to actually be in the glory world and could hear wonderful music. Mother was watching me; and finally I spoke and asked her what had happened, and told her how I felt. She screamed out, and with tears running down her face, said that God had answered her prayers and I was converted.

And then she told me how that she had prayed that if I would not yield up to God that He would force me and knock me over. And praise the Lord, He did that very thing. For from that minute at the dinner table I have had a new heart, and have been looking to Jesus and going on with

Him. And though as a babe I often stumbled and fell, and was ignorant of the deep things of God and the teaching of the Word, I was His child and He has been so loving and patient with me and led me on from victory to victory.

I preached for some years in the Baptist Church but I didn't have the fire I wanted. I used to read Matt. 3:11, and I wondered where the fire was. Then I read John 7:37, 38, "If any man thirst, let him come unto me and drink," etc. For ten years God knows I was a thirsty man, doing the best under God I could, and I think that is why He was so patient with me. I believed in the Second Coming, preached the Deity of the Lord, and the reality of hell, but I knew there was something I lacked. I used to go to the ministers and ask about this Baptism of the Holy Ghost, and this promise in John, "He that believeth on me, . . . out of his innermost parts shall flow rivers of living water." I used to wonder where that water was.

I remember the first time I went out to Bakersfield and heard the oil wells. I arrived there at night and when I went in town I heard the moaning and groaning, and the sobbing, and I asked what it was. "Oh," they said, "that is the pumpers. Some are gushers, they flow themselves, and some have to be pumped." Those wells with all their sighing and groaning would only bring up a very little oil. Then I saw that great gusher at Lake View as she gushed up hundreds of feet. I was a pumper. For ten years I have pumped and groaned and wondered where that wonderful well was, but when I received the Baptism of the Holy Spirit I struck a gusher. I attended Mrs. McPherson's meeting in San Jose. As I sat in that great audience and heard the messages from the Word of God, I said, "I believe that is of God." I wanted all but the "tongues" part, but didn't want that. I went down to the First Baptist Church, Sept. 1921, and tarried there until 2:15 A. M. and struck a gusher. I didn't speak in tongues, but the Spirit just spoke thru me. I couldn't help but give utterance to the Spirit of God within.

As a minister of the Gospel I could never raise my hands, and could not understand why folks would lift their hands, but since I received the baptism of the Spirit I found out the Lord just pulls your hands up because He is up there.

When I was fighting in the ring I had my *second*, my advisor, in my corner, and when the round was over I'd return to my corner, to my advisor who would stand over me and tell me

how to meet my opponent, and how to counter. I depended much on my *second*. Sometimes in the heat of the battle when things would be going against me, I'd turn my head as I held my man, and get signals from my *second*. I'd go to him when I was tired and weary and bleeding, and he would fix me up. Now, I thank God, Jesus is my *Second*, He is my Chief Advisor. He is the One in my corner to whom I go when I am tired and when I have had a battle and it seems as tho the devil will get the victory. Then I fly to Jesus and He helps me to win the battle every time.

I don't know how you feel about Jesus but to me He is a very real person. Jesus is more real to me than Abraham Lincoln or George Washington. I have talked with Jesus; I have never talked with Lincoln or Washington. Jesus has healed my body again and again. I was definitely led to this particular meeting in San Jose because I had tuberculosis. I was under the care of a specialist in Los Angeles, and had lost about twenty-five pounds. This disease had come on because of my sins in former years. I heard the Gospel of healing and took Jesus as my Healer. I didn't go on the platform for prayer but went to my hotel that night and got down on my knees and felt I just wanted Jesus. I said, "Oh Jesus, You are doing it for others, do it for me." Right there the power hit me and I was healed of tuberculosis. I have my papers from the specialist with me. Jesus healed me, made me every whit whole.

### The Gospel in the West Indies

Miss Clara Siemens at St. Louis

AS I lifted up my eyes and looked upon the fields I saw so many whitened fields I did not know just where to go. I felt His call, and as I yielded my life to Him He closed every door He did not want me to enter, and opened just the right one. I know I am in the will of God in giving my life to the natives of the West Indies. Since coming home and while we were on the mission field I have found so many people who were not at all interested in the West Indies. They include over 300 Islands, many in reach of the Gospel of the Lord Jesus, and there are only four of us working in these many Islands of the Sea.

We have work established in six Islands, also a Spanish work in Porto Rico. The Virgin Islands are under the American government. The Americans have brought civilization to these Islands but it has corrupted our work more than

anything else. The movies, the picture shows, have hurt our missions. Tonight I would rather go into the dark heathen places and work with raw material than with those who are civilized.

But in spite of all this, God has been wonderfully working in these Virgin Islands, and we have had many precious souls won for the Master. Their very faces which have been hardened by sin, are now radiant with the glory of God. Many times they are so changed we hardly recognize them.

We have done a good deal of hospital work, and the Lord has been healing people as we have visited the wards. One had been taken there terribly poisoned by fish which had penetrated all thru her system. She was a mass of boils from head to foot. The nurse came to us saying, "We cannot do anything for this poor woman. She is in an awful condition. Won't you please pray for her?" We knelt down by the bedside and she lifted up her eyes to God. We told her she must believe in the precious blood that cleanseth from all sin. We prayed and left, and in a few days we had a call to come to the hospital and see this woman whom the Lord had healed. Everyone recognized that it was done by the power of the Lord Jesus. The Doctor said, "We would like to have these ladies come into the hospital and cure all our sick for us." Jesus had made her every whit whole and out of that miracle we had a number of nurses come to our meetings, who would not have come otherwise for our mission is among the slum people; but because of that healing the Lord brought them in and two came to the altar and expressed the desire that they also might find the God in whom we trusted. They carried the glorious news back to the hospital, and others were saved and healed because of the testimony of these two.

We have two stations on the Island of St. Kits, a British Island. These are in charge of natives and God is honoring His precious Word. In Monserrat we have four stations. Bro. Jamieson who is our Supt. has been laboring in the West Indies sixteen or seventeen years, and he needs your prayers for his body. He took us to Monserrat, up among the clouds, as it were, and stationed us there; no one but natives all around us, but God took care of us. The first night in that place the natives came around and demanded that we close up all the windows so that the evil spirits would not get in. You never found a person on the road after sunset, and they would close up every little crevice, but since our mission sta-

tion has been planted up in the mountains, God has worked, the superstition has been broken down and you can now find many people out in the evenings.

I have seen the power of God manifested strongly in our midst, in conviction. Strong young men came in, of course for mischief, seeing we were only two young ladies, but we sang about the blood of Jesus and the power of God filled the room; they could not get out without coming to the altar where they cried out to God.

We need help. Barbadoes is a very large Island and has many villages to be reached with the Gospel. God gave Sister Pemberton and me a wonderful time at Barbadoes. At first they didn't want us but Jesus sends us out that we may give out the Gospel, and it wasn't very long until they saw we were working in their interest.

When they come into a meeting, those who are saved do not begin to visit. They look upon it as the house of God and get down on their knees and begin to pray. Sometimes you would think the roof would go off, but when we missionaries enter, we feel the effect of their prayers. One evening we began our services and were singing in the Spirit, and all of a sudden we were lifted out of ourselves and lost in God. The Spirit of God was poured out and we had a wonderful time. Sinners on the outside came in, went to the altar and surrendered their lives to the Lord Jesus. I believe that wherever the Holy Spirit manifests Himself, He will convict of sin, and bring sinners to Jesus. The room was lit by a kerosene lamp and when I took it down I noticed that it was empty, tho the light was shining just as brightly as ever. We could not imagine how the lamp was burning without kerosene. The next morning we heard a great commotion on the outside, and I asked the girl who was with us what the trouble was, and she said the light had changed last night. I might say that before this the bishop of the place had told the people that we missionaries had powder in our hands and threw it over the audience, but the natives knew better. They saw that it was God, and from that day the people's hearts were open. They came to us with their burdens and found help and refuge in Jesus.

We want to go to Santo Domingo in Haiti. This island is in gross darkness, and the missionary who was there has withdrawn. Someone wrote us not to go to this Island because of the awful condition there, but we are not shrinking from the hard places. In this Island they sacri-

face human blood to their god. How much more ought we to be willing to lay our lives down in sacrifice to our Master.

### His Glorious Privilege

“**Y**E have not chosen me but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain.” I praise God that I know what it is to be genuinely born again for over nineteen years; I know what it is to be baptized in the Holy Ghost according to Acts 2:4 thirteen years next month. By the call of God I realize the force of those words. I have not chosen this way, but He has called me, and it is no more a sacrifice to be found in the precious will of God but a glorious privilege. There was a time in my life when I thought it was a tremendous sacrifice to leave home and friends and go out amongst a strange people, but since I have been in India for six years and have seen God saving precious souls, healing sick bodies and baptizing believers with the Holy Spirit, that people has become my people.

Just think of a Mohammedan coming to me one night in my tent saying, “Mr. Boyce, I am a wealthy young man. I have property. I believe in Jesus Christ as my personal Savior, that He died on Calvary’s cross for me. I no longer believe in the Mohammedan religion, but believe that Jesus is the Son of God. But if I confess Him openly by water baptism I will have to lose all this. Furthermore, I believe I will lose my wife, which will be a great blow, for my case is a unique one. While in India they marry people when children, I fell in love with my wife when we were children and persuaded my father to make the betrothal between us, which he did. Amongst us in the higher ranks we do not live together until twenty-four or twenty-five years of age. If I confess Christ openly, I fear I will lose her. What shall I do?” I took him to the Word of God in Matthew where it tells us to take up our cross, and read that passage where a man’s foes shall be they of his own household. We had prayer together and he left me with a heavy heart.

I moved away from there some miles on a side road, pitched my tent again and started evangelizing. One night about nine o’clock this young man called to me from outside the tent. He was going away on a journey and had allowed his relatives to go on, calling out, “Ever since I had the last interview with you I have been unable to sleep. The burden of it is upon my soul, but

now,” as he grasped my hand, “I am going to confess Jesus Christ cost what it will.”

When I realize he is only one out of thousands, I no more count it a sacrifice to be a missionary in India, but a blessed privilege. When I see what it costs these precious souls who accept the Gospel and see them willing to pay the price, I come to tell you that mission work in India pays. Some one has said, “If you want the hardest country to live in, go to Africa; if you want the hardest language, go to China, but if you want the hardest people to work amongst, go to India.”

I can tell you tonight that in spite of the obstacles, of Mohammedanism and the caste system, the fields are white unto harvest, and in some parts of India thousands are coming over into the fold of the Lord Jesus Christ. Some of the older missionaries are being swarmed by natives coming to them and asking that they send them teachers. They are baptizing as many as 2,000 in a year. One old man after coming many times and asking for somebody to instruct them (because they are not discouraged by one refusal) came again saying, “Sir, the crop is spoiling.”

We have a sect in India that are called the Aryah Samaj, and when they know people have turned to the Lord they will go to any length in order to keep them out of Christianity. Their mouths are filled with curses against the Lord. That is what the old man meant when he said, “The crop is spoiling.”—*J. H. Boyce at St. Louis.*

### In the Heart of Mexico

**I** AM always glad to speak about Mexico because God has laid that land on my heart in a special way. He called me to that needy country; it was not my choosing, but I praise Him for sending me there. This will be the third time I am going back. I went out the first time under the M. E. Church. Then after receiving my Baptism in the homeland God took me back. I can remember now how I went along the streets of the villages with such a feeling of helplessness; the sickness and suffering and defilement of the people were almost more than I could bear, and it seemed as if I would die under the burden. I wanted to get to a place where God could really use me and so I began to cry to Him for myself. I feel sure God is pleased to hear such cries. He made it very real to me that here was the opportunity and the need, and He began to lay the desire on my heart more

and more that I would get to the place where I could be a blessing.

I had a neighbor one time whose sister was very ill with fever. I tried to tell them that there was healing for the body through Jesus Christ, but they didn't seem to take in the message. It didn't seem to take any root and one afternoon someone came and said that this woman was dying. I went there again, but she was too far gone. God seemed to speak to me through that instance and I have never gotten away from it. As I thought about it God put a cry in my heart that I might be just as dead to self as that woman was dead physically. When we get that dead God can use us. I long that it might be no longer I but Christ that lives within. Soon God began to answer the cry in my heart; I didn't know what it would mean, but God surely sent the cross for me to die on, and listen: God is always faithful to send the cross for each one of us to die on if we are willing to die.

I do praise God for the way He has worked in my heart since I have been in the States. I praise Him for the deeper cry in my heart that as I return I might do so in the fulness of the blessing of Jesus Christ. Encouraging word has come from the field. One dear brother who received the Baptism of the Spirit in December said at the time that he had received the best of all gifts. He has been in business and was also a bookkeeper, but now God has cut him free from these things and is sending him out to preach the Gospel, and is using him in the salvation of souls and healing. He wrote that he told God He had to undertake and added that when he got out of the way then the Lord would surely undertake; that God was laying the message more and more on his heart to get out of this "I" forever. It is this self-life that has been working so much havoc in the church today. I am looking forward now to going back to that land, but I do want that God will make me so dead to any desires of self that He can just take and use me any time and every time He wants to do so.

Although there will be persecution, yet there are hearts that are crying out for the Gospel. I received a letter today from a dear woman on the field and she writes: "Oh, that we might have some place to go where we could really get food for our souls!" She has been going to the churches, but hasn't gotten satisfaction. She told me about a village which they had visited. Before I left the field God had moved in a very

definite way and we went to this place where they had never heard the Gospel. We started by giving out tracts and finally a few came to the place where we were stopping. After about a week we began having services in a room of a hotel and I think the last meeting we had there were about sixty present. We had no means of following up the work and so the Congregational people sent a native minister out to them and reports have come that they have a nice congregation and that hundreds come and listen to the Gospel. I do long that they get the real Gospel. Not that they will simply change their present form of religion to another, but that God will change their lives. I am sure God would have it this way and I long as He leads me back that I may be able to lift up Jesus Christ, that they will get a vision of Him and their lives will be changed.

I had a report from the American Bible Society; a man had been selling Bibles and had perhaps been a little unwise about the Catholics and they became very much enraged and surrounded his house. He said to his wife: "I don't know what they are going to do with me, but it is all right. If they kill me I will meet you in heaven." Another man had helped in the work and they took both of these men to the edge of the town and not only killed them, but so mutilated their bodies that the people were unable to find them. So you see it is going to mean a fight, but not in our own strength. As we go leaning upon Jesus, trusting in Him, He will fight the battles for us.

I covet your prayers, as I am expecting to go to the field in about two weeks. I long that they may see Jesus in my life; they see Jesus on the cross, a crucifix, but they do not see Him in very many lives. They need your prayers. Sometimes I think Catholicism is harder to deal with than rank heathenism. I am going back realizing that apart from Him I can do nothing.—Miss Minnie Varner in the May Convention.

### With the Chicago Ministers

THE success of the Chicago Pentecostal Ministers' Fellowship Meetings during the past two years is surely worthy of attention. It proves that ministers can get together and maintain a spirit of true heart unity.

When this monthly meeting was proposed, prophecies were made that it could not be done; that if the ministers could even be gotten together they would disagree and immediately separate. But, thank God, there has not been the

slightest fulfilment of that prophecy. Adjustments were necessary at first, and a yielding, sweet spirit prevailed, causing each one to see just how to give up on some point that seemed more important to someone else. It became the settled purpose of each one to go to the limit of his ability to maintain a close and harmonious fellowship. The meetings were not for the purpose of straightening out each other, but rather to search out all the points of contact and base thereon a perfect union.

From time to time turns would be taken to preach to preachers to practice their own preaching. As a result the Assemblies have been in the sweetest of unity. Instead of competitive meetings there was rather a consulting of each other regarding special meetings so that there would be no conflict, and assemblies having no special meetings would visit, sometimes in a body, the services of another. As a climax of success on this line a union meeting was proposed and consummated in blessed success with Brother Wigglesworth under the auspices of the United Pentecostal Churches. No jealousies and no wire-pulling for preference of location were in evidence; consequently God was wonderfully present and the union more closely sealed.

As a fitting consummation of this two years, the October meeting was blessedly visited by the Spirit of Jesus. At the proposal of the President, Brother Petersen of the Old North Avenue Assembly, each minister and missionary present was asked to read a verse of Scripture and speak as the Spirit prompted. Such glory accompanied the reading of these Scriptures and such blessing filled their words that a veritable treasure store was offered from God's Word. Great love and tenderness, and such a melting from the Lord was upon the whole meeting that the power of the Spirit repeatedly fell. Messages in the Spirit were given with great glory and blessing. Truly blessed indeed is it "for brethren to dwell together in unity."

*Kelso R. Glover.*

### The Dawning of the Light

IT is Sunday evening in Tibet, August 4th. One lone woman with her little baby boy, is the only white person for miles and miles and miles. Her husband is off on one of his strenuous journeys into the interior, scattering the Gospel with a zeal and devotion that scoffs at hardship and danger. The country thru which he passes is beset with robber bandits. They are in evidence on every road, mountain and gully, but this fear-

less soldier of the cross does not shrink to be at his Father's business because of danger. The native escort who has been his trusty body-guard, has refused to go on this last trip, because of the bandits, so this intrepid warrior starts out alone with the Almighty Jehovah as his protection.

Days have come and gone since he has said "good-bye" to his wife and baby, and the loneliness of the little hut, that vast stretch of country, with a sparsely settled village here and there, is intensified as she thinks of the fellowship at home. It could not be borne but for the mighty vision which God gave to these two when He called them to Tibet.

But oh the power of the Gospel! How the telling of the simple story of Jesus and His love changes lives, and gives to these two a fellowship far sweeter than any other tie. The spiritual children that are being born to them in that bleak, arid land brings to their hearts a joy and a satisfaction such as Christians in the homeland who have no results, will never know.

The loneliness in our dear Sister Plymire's heart is gone, as she contemplates what God has done in the short time they have labored there. She writes: "We have just been in Tangar eight months and starting with just three children, we have grown until there are now more than sixty in the two services. Our guest room is far too small to accommodate these. If in the next eight months we multiply as we have the first, I hardly know what we will do. We haven't any place large enough. There are signs of God working among these heathen. The truths are taking hold. Many of these children already realize they are lost without Jesus. They never heard the Gospel before our coming here. Some sing very nicely and can answer questions on the truths of the Word. These will be our future church.

"The women's work is less encouraging than every service I have one or two Tibetan women in. The Chinese women are more open and come twice a week to service. I am not discouraged. It is only about two months since these meetings for women commenced with three. Now they are anywhere from seven to twenty-seven. The interest is continually increasing. In this dark corner I want to be faithful to the Master. The homes are visited once every week and many opportunities are given to tell the old, yet ever new story to those who have never heard. We are kept busy with four preaching services a week, looking after the sick. Mr. Plymire is away a great deal of the time and the care of the station then all falls on me. Pray for us. We

are glad to be spent that our glorious Lord may be lifted up."

During the General Council meeting the sad word was received by cable of the death of Mrs. L. M. Jacobs of Gorakhpur, U. P. India on Sept. 12th, of gall stones. This fills our hearts with

grief. The loss to the work is very great, for she was a missionary with an undimmed vision. Her dear husband and two motherless children need our most earnest prayer. It is a heavy blow to Brother Jacobs, and only God can comfort and sustain.

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