



# The Latter Rain Evangel

*The days of Heaven on the Earth*

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**An International Monthly Magazine**

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

## A Life Given Back for the Heathen

Making Black Hearts White in the Congo.

James Salter in the Missionary Rest Home, Feb. 6, 1924.



IN 1915 God gave to some of us our heart's desire to get among the people who had never heard of Jesus, to get among a people who had never been spoiled by civilization, and had a lot of teaching to be unlearned. When I was in South Africa and felt called to go into the interior, the people said, "That boy must not go. He is too young and not strong enough. We must keep him down here." But I knew God had called me, although the enemy tried to take my life before I got there. We lost one old man who volunteered for the mission field at sixty-three years of age. He died before he got there. As they put him into the grave they said, "We will leave his grave open and when the other one dies we will put him in too." But God had called me to the Congo, and in the will of God you do not die before His time. They had to fill up the grave. A little while after I had a relapse. My heart collapsed and my chum who was by my bedside writing, wrote that before that letter reached its destination I would be dead and buried. But God! He comes when no one else can help. Six different times they thought I was going. They held me in their arms with my temperature around 107. Then when my eyes were glassy, they drew a coverlet over my head, feeling as they walked out of the room, that is the end of it, but God! Oh, it is so sweet to have a God who comes in just at the right time! And it is so sweet when you feel your life given back to you by God. It is no longer your own, then. You cannot do as you wish anymore. It is His and His forever.

Would it not be more to the glory of God if there were more of us one hundred per cent for God? More lives that are really duplicates of the Christ of God? More lives going back to the original, made in the image of God, Christian repositories of divine things, so that every life we touch is better for it? Everywhere you go you have a word of salvation for the sinner, a word of healing for the sick, a word that will impregnate the whole being of the soul that is hungry for God? What opportunities we miss? How many times we spoil a good day by an angry word, whereas if we lived in God it would

be so different. Then you are made bread for the people, you are made eyes to the blind, you are made feet to the lame. It is you who make the widow's heart to sing for joy; it is you who are a father to the fatherless; it is you who are in Christ's stead, winning souls, feeding hungry hearts. That is what God has saved you for.

I praise Him that He has given me back my life, that it may be His and His alone. We found a people who said they were cannibals; they preferred eating human flesh. Their customs were such that we could not discuss in public. We like to think of a mother's love for her offspring but custom oftentimes must precede a mother's love. Think of it, you mothers who have babies, if a wrong tooth comes first, its life must pay for it. They are steeped in witchcraft, superstition and all kinds of unmentionable filth and vice; they are sodden with it, but I want to try to picture to you the change in their lives thru the Gospel.

We had the great difficulty of not knowing the language. It had not been reduced to writing. We got a few words and wrote down a long list of nouns, but you know you cannot preach a sermon on nouns. But our souls felt God's fire and that we must have souls for Jesus, and just a month to the day we were there, the first sermon was preached. My chum insisted that I preach it, and I got things frightfully mixed up. I used some very harsh adjectives in speaking of Pilate. The same word is used as the word for "chief" and as I was trying to emphasize his wrong doing, and thinking of the hardest and harshest adjectives, I heard a noise at my left and glancing in that direction, saw the old chief's jaws working frightfully, which I since learned was an evidence of displeasure. The more I talked, the louder the noise became until a nudge at my right and someone whispered to me, "Don't you think you had better stop?" After I finished I turned and smiled at the old chief, but he didn't smile at me. We said good-bye and went up the hill to our house.

The next day as we gathered our workmen together to build, early in the morning we noticed coming up the hill a procession headed by the chief, followed by his wives and children, all of them carrying something, chickens, a goat and vegetables. They used a word in Portuguese

which meant a "present." It seemed very strange to us as hitherto we had not been able even to buy these things. Sometime after that the old chief told us that I had said a lot of nasty things about him that Sunday afternoon when I preached my first sermon and he didn't like it, so they brought the presents to make friends with us and to show me he wasn't such a bad man after all.

We left off preaching for awhile and prayed more. Every day at mid-day instead of resting we would slip away without saying a word, Brother Burton in one place and I in another. We had to have it out with God. We were there for souls and nothing else satisfied. We would not be there unless we were getting souls. As one looks out over the hills at eventime and sees the smoke rising from the villages of a quarter of a million people who do not know that God had a Son, and that He died on Calvary, and that this wonderful salvation was for them,—you: whole being is just churned, and you feel you must have these souls. There is nothing to go on for unless God gives you souls. Your nearest grocery is 600 miles away, and your bank account is in the same town, but you are out for souls. You talk a little to your boy, and one day he comes along and says, "Bwana, I'd like a little talk with you." "Come along." And you take him to a shed and there the boy pours out his heart and tells you God has been speaking to him, and he wants to give his heart to the Lord Jesus. Our first African convert! We felt like jumping and leaping. He went on sweetly for God and he was our first native evangelist. We call him Abraham.

Just before we came home he had a wee babe born. My wife said, "Abraham, you never told us the name of your wee babe." "Why," he said, "it is Isaac of course." He was surprised that she was so dense. When Abraham gave his heart to God it was an encouragement to us. We felt we must pray more. We gathered them together under the trees and they sat on the ground, as we had no chapel. We told them as best we could about this wonderful Jesus of ours, and they swallowed it as quickly as we gave it to them. There is far too much preaching for the results, and we fail to aim at a definite object. When we start to preach, what do we want out of that meeting? What is the preacher's object? What is his goal when he has preached his sermon, closed his meeting and dismissed his audience? What will satisfy his heart? He should not close until he gets it.

They came along again. My friend spoke and I spoke to them and still they sat there instead of going home as they usually did. Finally one more venturesome than the others said, "Don't you know anymore?" "Yes, we know quite a lot, but your language. We do not know much of that." "Well," said they, "tell us some more." We told it over again. "Well," said they, "we want that." "Will you tell God?" we asked. We turned to kneel. They were already on the ground. It didn't matter now about the sun or shade. Their one desire now was to touch God that they might have their sins forgiven and have the joy of salvation. Before our knees dropped to the ground there was one loud wail all around. You looked for your audience and they were all down with their faces on the ground. "What is this?" I thought. I have seen them in Wales prostrated before God, but what was this? They told me in South Africa to be careful, the black people were shallow, and that we must see that it is deep and real. They cried, "Oh God, my sins!" "Oh God, my black heart!" "Yes, Lord, make it deep," says I, thinking of what they told me. "Hold them to it, Lord. Make it real." It seemed as though I distrusted Him and He could not make a good job without my urging. Sometimes we give too much thought and credence to what others tell us. Wherever you looked there was nothing but black backs, bare faces, and little pools of water on the ground. We cried for joy as they cried for salvation. God showed us He could do His own work without our interfering.

They say they are shallow. Well, anybody is shallow who has been converted and not born again; anybody is shallow who has only signed his name to a card and is not born again. They are all shallow, no matter what their color. One after the other, thirty, forty, fifty, stand, and you see the marks of the tears down their muddy faces. "Bwano," they said, "He has done it. He saved my soul. He made my black heart white." Their faces are changed. There is a fresh light altogether in their eyes and a new expression on their countenance. Now they are saved, what next? What will we do? What is the only reasonable thing to do? What do you do when folks die? You bury them. They were buried with Christ in baptism and what a deep, deep joy filled their souls!

The news traveled 300 miles west. How do I know? By the people who heard it and came in. The travelers talked about it, the drums beat it out, the women talked it as they sat around

their work, and the children as they played their games. I have had them send messages in relays for over one hundred miles by the drum. I have sent a message to my wife telling her I would not be home at night. It is as good as a telegram. They traveled three weeks and some a month. "Come and tell us," they said. They sent deputations from very large districts. "You can have what you wish. You needn't stop to pick up your things or bring provisions along." "We cannot," we said. "We are just two white people." Friends, if you will come to Central Africa, I will guarantee you an audience of hundreds twenty-four hours of every day.

In one village they said if a white man would appear, he would be dead on the spot. Some one had injured them at some time. One of my boys said to me, "I want to go up to Twite," and he went off, his whole wardrobe a wee cat-skin. He went and told them what he had come for, and they said, "Come and sit down." He began in the early morning and gave his message, then said, "Now let me rest a wee while." "No, go on." He stopped at mid-day. "I am hungry." "Yes, woman will get something." They kept him all that day and all night telling the story, and the next morning at nine o'clock he had to run away. They tried to overtake him and bring him back, but when they couldn't they said, "Well, tell someone else to come."

"In a way prejudice is broken down, and you can get in with the Gospel. Praise God that wherever it goes it is heaven's dynamite. It does the work. You do not need to be ashamed of it. He is not a God of yesterday only, but a God of today. Sometimes you go into a restaurant and it is a bit past lunch time and you take up your card and say, "Bring me this." "Oh, I am very sorry," the waiter says, "but it is finished." "Well, what about this?" pointing to another item on the menu. "Well, that is all gone, too." It is all on the card, but somebody else has eaten it. And that is just the way with some people and the Bible. "The apostles ate it all," they say. No, God has enough for us today. His table is spread and there is enough and to spare. Bless God we can tell the African of a God for today, and a Gospel that means just what it says. Some come and stay a few days and weeks to hear the Gospel and carry back as much as they know to their people. Some of these villages today are waiting for a messenger. Centuries and centuries of darkness, ancestors upon ancestors steeped in heathendom

and superstition, and you want to change it in one night! They all know about God, but we must get them in touch with Jesus, so we tell them about *Yesu*. You go to sleep with that name ringing in your ears, "What did he say? *Yesu?*" You go out in the bush and you hear them say, "*For Yesu sake*. Was that what he said?" Two or three o'clock in the morning down your tents are going, you must be off. "Bwana, cannot you stay longer?" "No, I have an evangelist sixteen days' journey. I must go and give him a word of encouragement." This is only one of many instances. If it were the exception, you could meet it.

They ask us to leave them something, and we tear a scrap of paper from our notebook and write on it "John 3:16," and tell them if anyone comes along, black or white, to give it to them. They wrap it in a banana leaf and preserve it. I wonder how many black boys they have given it to. It was a nice green bit of banana leaf at one time, now it is dried and dirty. It tells them "God so loved the world that He gave His only begotten Son," etc.

Our hearts were often made to bleed in those days to see the sorrows that follow in the wake of civilization. If our natives get civilization before Christianity, we are set back a hundred years. If the missionary is not the first white person there, he can labor years and years before he can make any impression. A call came one night, there was a white man sick twenty-two miles away. "He is dying, come at once," was the cry. My friend went, traveled through the night across the infested district, and found the man dying of black-water fever. Night and day he sat at his bedside, watching him, and praying him thru, till the turn came, and the man who knows that not ten per cent of that disease, despite the best care and medical attention, recover, knows that God has saved his life.

Whilst my friend was away I was alone and one day a native came up and said, "Bwana, I have come to fetch you." "Well," said I, "you have come a long run here. I am alone here, and as for leaving, I could not if I wanted to just now. Where did you come from?" Then he told me his story: When a child of four or five, he with a lot of others was carried away captive into Angole and sold into slavery on their cocoa plantations. He was there for years, grew up, became a man and was married. Missionaries came to his country, he heard the Gospel and was saved. Got his freedom, children were

born to them, and then God spoke to his heart telling him to go back to his people from whom he had been stolen. For over eighteen months with his wife and children he traveled until he came to his own people, where his brother was chief. He said, "I told them all I knew, left my wife and children as a pledge, now you will come." I said, "I am sorry, but I cannot. You are only one of many." "Well," said he, "I will wait for you." I told him he might wait, but I could not go with him. He said he would stay around until I could go. He was around the place about a week, and every day many times he would come and say, "Are you ready?" "No, I am not going, for I am alone and cannot leave here." "Well, I am praying," he said. My friend came back. The white man had recovered and given his heart to the Lord Jesus. I told Mr. Burton about this young man, and he said if I wished to go he would hold the fort. The young man came along the next day. "Are you ready?" "Not quite, but I will be in a day or two." "I knew you would. I have been praying." A day or two later we were off. It was in the middle of our rainy season when the streams became torrents. For five days we traveled, the most of the time stripped. We swam and waded when the water was shallow, and the gravel cut your boots, and at eventime your feet were bruised and sore. Then you travel thru elephant grass as high as the walls of this house, and you could be three feet away from an elephant and not see it.

Five days of such traveling took all the spirit out of me. Word had gone on before that we were coming. Down came the chief, the tears running down his cheek. "Oh, I am so glad you have come. I think you have come just in time. My wife is dying. What can you do for her?" I thought if she was half as badly off as I was, she must be bad. I was one big ache and pain. I said, "Maybe I will feel like talking to you when I have had a bath and a rest." The tears rained down his face as he looked at me, and his brother said, "Come along. I will take you." We came to a little booth a few feet high, and he said, "She is in there." "How do you get in?" "I will show you." He got down on his stomach and wriggled thru one of the holes. I got down on my stomach and wriggled thru. There at the right lay a woman, just a wee cloth was all she had on. They told the truth when they said she was dying. As I looked at her emaciated form I thought, "If only she will get saved," and I

told her plainly of the Son of God who became the Son of Man that He might save her for eternity. As every word went out from my lips it was like someone putting infusion into her frame, and she brightened. She could just speak audibly. When I was thru telling her, I wanted to press for a decision. She said, "Do you think He would save me?" "That is what I have been telling you." My spirit was anxious. "Well," she said, "will you tell Him?" She thought if I would tell Him it would be all right. So I prayed and she in her own way made a fervent response. I saw a big change in that woman from the time I went in. There was a different light on her face. In my spirit I reasoned, "Why should she die?" So I said, "In the Book it says, 'He forgiveth all our iniquities.' Isn't that what He has done for you?" "Yes, He has forgiven them all." "He also says that He healeth all our diseases. Now He will take away all your sickness, too." That was too good to be true. She was saved now, she had better go. But I told her He would heal her. "Well," she said, "*you tell Him.*" Oh, that blessed simplicity! And how one longs for it at home. I prayed and then got down on my stomach again and wriggled out of the booth.

We wear short trousers in Africa with our knees exposed. It is better for walking, and I stood knocking the dirt from my knees, and I looked around and saw the black feet coming thru and then the shoulders and neck. In her hands were baskets, and inside those baskets were what we call fetishes or charms, goat horns, etc., supposed to make her better. She stood erect. "Now sir," she said, "He has done it. He has saved me. He has made my sick body whole. Will you burn these?" I stood looking at her wondering if it were the same one. Her son, a beautiful boy of ten, looked at her in wonderment. She told him what God had done, and he said, "Will He save me?" We prayed for him and the little fellow was happily saved. Now, I thought, "the boy will have made my tea, and I am surely thru." The man walked ahead of me, which they do not do as a rule. He picked up my camp chair and put it outside the door. "Sir," he said, "they have come." "Who have come?" I asked. "They are waiting to hear." Ah, yes, Jesus said, "If these hold their peace the stones will cry out." You have never looked on a scene like that! You tell them the story and as you do, it is life to your tired body. And the woman says, "Of course it is true. Look what He has

done for me." And the wee boy says, "He has saved me." You go on and on. You hear the boys telling them after you have gone to bed at night, you go to sleep with the sound of their voices in your ears, and your dreams are with them.

We had been preaching in that village and the surrounding districts, and the elders came along, and said, "If all of our people in this village hear that message should we need a prison?" I hadn't time to answer them before they said, "You see that building over there nearing completion? That was to be our prison, but we have decided, now that all our people are getting this Word that you have brought them, to pull the building down and build a place for God. They made a rush for the building, and as they went the crowd grew, and down it came. Then they brought the material **for God's building.** They all worked, it was a kind of conscription, the women and the children helped, and up the building went. It is rather singular; this kind of a building generally survives three seasons then collapses because of the white ants, but it has been up seven years. In that village they have two native pastors, an assembly of baptized believers, and when I opened a Bible school for the training of native evangelists, they sent me the brightest and best boys in the school, filled with the Holy Ghost. And now they, too, are out preaching the Gospel.

Now this is the latest news, the Holy Spirit has fallen at Kisonde. Three young men received the Holy Spirit. One quiet old woman received the Spirit at the breaking of bread. She is such a quiet old body nobody expected it. There is one joy about this work. It is not a ten days' or a three weeks' revival, but since it began in 1916, every out-station tells of soul winning and bodies being healed. I could take you to marvelous examples of grace. As we surround the table of the Lord, here is a man who three weeks ago was a cannibal. "Oh, do you baptize them as quickly as that?" you ask. What did Peter do on the day of Pentecost? Do you see that man with awful scars on his face and body? We could tell a story about him, of his thieving and fighting, but today he is saved and baptized and speaking in new tongues.

Message in tongues:

For unto the people who sat in darkness shall a great light arise and unto those in the shadow of death, my life-giving power. Go therefore, hearken ye to the commands of the Word. Go and you will find Me in your midst. Wait, and

your opportunities are past forever. Live in My power; exchange your weakness for My strength. Pour all your hearts into My service for thus saith the Lord, "He that winneth souls is wise."

Let me tell you about one of our evangelists. He cannot read or write. I was sick with what they called black-water fever in one of the villages. I had hemorrhages for six days, and no solid food had crossed my lips. The missionaries did not know where I had gone, and my natives had run away. They said, "If he dies the white men will say we killed him, and the natives say we have bewitched him." One boy stayed with me. I could not help myself. One evening before sunset a big form darkened the door; then I heard sobs and saw tears running down his face. "Oh, sir, let me pray for you." I could not talk to him; I had passed that stage. Down he went and started to pray. I fell asleep before he was thru. The next morning I awoke, dressed, went to a meeting four or five miles away, came back and rested on my camp-stretcher, too tired to undress. The next morning I was up and away in the strength of the Lord, thru a cannibal country preaching the Gospel.

This same boy went into a village where we had a little chapel. A man there was under the possession of an evil spirit. His finger nails had grown two or three inches long, and when under this influence he would dig into the ground. Unless you saw the holes he made you would never believe it. He would make a hole half the size of this room. He usually chose the site of our little chapel for these demonstrations, and when our native evangelist got there he saw the building on the point of collapsing because of this hole he was digging. Our evangelist went to the chief and said, "This building is going to fall. The white man will make a row about it." "No, you must not interfere with the spirit, something will happen." They would not budge. He prevailed on them to let him have a hoe, and he got all the earth back. They said he was undoing the work of the spirit, and something would happen, but nothing took place. There was the demon-possessed man in front of the crowd, and when the evangelist had put back the earth and pressed it down with his bare feet, he turned to this man under the evil power and in the name of Jesus he cast out the evil spirit. The man rubbed his eyes and said, "What is the matter with me?" He hadn't washed for years, but he went down to the river, cleaned himself up and came back and was saved.

Our evangelist heard them yelling as he walked into the village. "What is the matter?" he asked. "Oh, this child is dead." He looked at the child, held it over a smoky fire, worked its eye-lids. "What are you doing?" "I am seeing if it is dead." "Why its grave is being dug." He walked with the corpse to the outskirts of the village, put it on the grass and knelt by its side and prayed until the child got up and walked home to his mother. It is God, and this God is our God, and that is the joy of it. "Why should it be thought a thing incredible that God should raise the dead?" And when you see those who have been deep-

dyed in sin, slaves to vice, so anointed with power and the Holy Ghost, it makes one marvel at the grace of God. They love the Lord Jesus and they believe His Word, and now that we have given them the Word in their own language, it is no good telling them the apostles did it all. They would not believe it, if it were not true today.

We expect by early spring there will be about twenty white people well on their way to the Congo. We have over seventy evangelists and while they are doing what white men could not do, they are not white people and never will be. God has set the bounds. He has made the difference.

## The Necessary Qualifications for Fruit-Bearing

### Diseases That Affect Christian Workers.

E. C. Erickson, Duluth, Minn., in the Stone Church, Jan. 27, 1924.



**I** FEEL led this morning to read a portion of the fifteenth chapter of John's Gospel, verses one to fifteen. While I was meditating upon this Scripture the Spirit of the Lord brought to my remembrance another Scripture where Paul says, "The husbandman must be first partaker of the fruits." Beloved, there must be that in our Christian experience, that God can delight in. It is fruit in our lives that He delights in, and fruit that glorifies God. We read in the eleventh of Hebrews that God is pleased with faith, but I believe that fruit-bearing is a step farther, for Jesus says, "Herein is My Father glorified that ye bear much fruit." There are many works of faith that please God, but it is real fruit-bearing that glorifies Him. And so for a little while I want to speak to you about Fruit-bearing.

In the first place we realize that if we would be fruit-bearers it is absolutely necessary that we have life. A tree that is dead cannot bear fruit, and if you have not been made alive thru Jesus Christ you are destitute of fruit. I have seen trees, the Christmas tree, for example, that do not bear fruit, but have it hung upon them, and there are some men and women who make a profession of Christianity but who do not know what it means to bear fruit for the Lord. They have never been quickened into life. May God help us that the fruit may not be hung on us, an empty show, an imitation, but that it may grow out of a life that has been quickened by the Lord Jesus. Let us not be dressed-up Christmas trees, bearing imitation fruit, but let

us bring forth real fruit which will last. Jesus has chosen us and ordained us that we should bring forth fruit, and that our fruit should remain. There are some people who preach for show, who testify for show, and sad to say, who pray for show, but that kind of fruit is not acceptable to God. The fruit of the flesh will not remain, it is only the fruit of the Spirit that is acceptable to God. It were better that we produce a little that is real than a volume of empty praises. It is the real fruit of the Spirit in our lives, that God our Husbandman waits for with long patience. Sometimes we get in a hurry to produce fruit, but good fruit is not produced in a haphazard sort of way. It takes toil and patience. Our heavenly Husbandman knows that. He is an expert at fruit-raising, and knows just how to prepare the soil and prune the branches. Only that which is real in the heart of the believer will the Husbandman appreciate.

We find in order to bear fruit, there are certain conditions which must be met. God knows that He cannot get precious fruit of the earth without an effort or from careless lives. When God looked down upon this earth and saw it a barren waste, it seemed like a hopeless task, but He sent the sunshine and the rain, He warmed it with His love and care, and nourished it, and the arid waste became a garden of the Lord. So He takes our wasted, barren lives, strengthens us with the storms of winter, beautifies us with the garment of summer and makes us fruitful in His service.

My brother has a fruit farm, and last summer when I was visiting him I went out nearly every day into the cherry orchard, and God spoke to



my heart thru lessons learned in that orchard. There are many essentials necessary to successful fruit-raising, and the same is true to fruit-bearing in the Christian life. In the first place there is the question of soil and location, the second is the planting, the third is cultivation, the fourth is spraying, and the fifth pruning. Some years ago when the great boom for fruit-raising was on in Door County, Wisconsin, they thought all they had to do was to stick trees into the ground, but it wasn't long until they took horses and pulled up those trees. They were a failure, because they had not met the conditions for raising fruit.

In the first place there is the question of soil. They tell me you must have an elevated location where water will not stand continually in the ground and where the winds will be able to circulate freely and carry the pollen from one blossom to the other. Our heavenly Husbandman has chosen the best location for His children. He has taken us out of Egypt into Canaan. We were nothing of ourselves, a wild vine, but when the unbelieving Jew was cut off, his fall became the enriching of the Gentiles. God grafted us in where they were broken off, and today we are planted in the true Vine, Christ Jesus.

We need to learn this and stand in our place. A baby cannot learn to walk until he has learned to stand. We sometimes try to tell sinners how to walk, but a child can never walk until he has learned to stand. It was the delight of our hearts when our little girl first learned to stand, and it is blessed when babes in Christ are able to stand. They may have many tumbles in their Christian experience, but do not condemn the babes but help them along, encourage them.

The next step in fruit-raising is planting. I am taking my illustrations from a cherry orchard—the husbandman takes the tree and looks it over, and if there are many small feeding roots upon that tree he passes it as a good tree and plants it. But if there is only a big stock root, there is no use to plant it. It may have many well-formed branches, but unless it has a number of small feeding roots it will never live. These feeding roots represent our desires and longings after God. Unless you have a real hunger and thirst after God, you will not grow, no matter how strong your resolutions are. But if your heart yearns and longs and reaches out after God, you will soon strengthen your spiritual life. It is that longing that unites the heart with God. When I see someone who has

a real longing after God I know that person will receive something. Do not quench the longing of your soul. Encourage it by all means because that is the thing that takes hold of God. Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I have seen people step out boldly for God and resolve that they will live for Him, but it was nothing but an old stock root; it was self-effort. A few days or weeks after you will see nothing more of them. I have seen others who felt so weak and worthless, so needy and destitute that they cast themselves at the feet of Jesus, and they so entwined themselves around the heart of the heavenly Husbandman that nothing could tear them away. If you haven't this desire this morning you cannot make spiritual progress.

When the husbandman plants the tree he examines the branches very carefully. He takes his knife and prunes and cuts it down until there is not much left but stubs. So when souls get saved the heavenly Husbandman cuts off this and that, until it looks as tho there was nothing promising at all. God cuts back the old life. We must let Him do the cutting. He knows just when to stop, and what you are able to bear, so when He takes away these things that belong to the self-life, let us say "Amen" to Jesus.

Then the husbandman is very careful that he does not form a crutch tree, a double trunk tree. If you get that, when a storm breaks loose it will often split the tree and it is destroyed. People must be careful that their hearts are not divided, part with the world and part with God. If you want to have a good, Christian experience, give God your whole heart. Withhold nothing but lay everything on the altar of sacrifice and service, a whole-hearted service.

Then we come to the matter of cultivation. That is very important for four reasons. First, because it keeps the weeds down. Jesus speaks about that in the thirteenth chapter of Matthew, seed sown in good ground and sown among thorns, the thorns spring up and choke the Word. We need cultivation in order to keep the weeds down. You will find the weeds grow very easily. Don't you have trouble with weeds? We do. Every little while we have to start out with the cultivator and get after the weeds. Sometimes it is hard and trying work. When I was home on the farm and we were raising corn how I hated to cultivate in the summer when it



was hot and dry. But the weeds grew and father would say, "Now son, go out with the cultivator." I said, "Why Uncle over there doesn't cultivate all the time." "I know he doesn't, but you wait until fall and you will see the result," said my father. In the fall you couldn't see the corn for the weeds. There are some assemblies where you cannot see the real grain for the weeds. The weeds have grown so tall that you have to look closely to see the genuine. Thank God it is not so here. The weeds grow in our assemblies because we do not use the cultivator. Don't you think weeds can spring up in Pentecost? Indeed they can, and big ones, too; tanglefoot, which chokes so you cannot do a thing but use a cultivator with sharp teeth. It is pretty hard on the weeds, but they have to be uprooted if we want fruit.

They also cultivate in order to keep the moisture in the ground. I used to have some very strong arguments with my father about that when the dry season was on. Father would say, "Get the cultivator out." I didn't believe it at first, but father was right. In time of drought you can be bearing fruit. Some people say, "I cannot thrive here. It is so dry." Get your cultivator out and keep the moisture in the ground. When we have a dry spell in Duluth we start to cultivate and try to keep what we have. The Bible says, "Hold fast what you have." Some people when things are dry, throw away everything they do have by criticizing and finding fault. When we have a season of drought in our Assembly we are not going to find fault with the leader who cannot make rain but we will cultivate and keep what we have. The Word says, "Ye shall not be fearful in time of drought."

Then they cultivate in order to cover up the old leaves that have fallen the season before. They are very particular about that; they start in early in the Spring in order to cover up the old, dead leaves because they have a disease on them known as the yellow leaf. If the leaves are left uncovered until the first of June the germs will enter into the new buds and affect the next year's fruit. Beloved, we need to cover up the dead and corrupted past by the precious blood of Jesus. When the past is covered by the blood, we can go on with God. Some people have grievances in their lives, something somebody said or did to them, which they cannot forget or forgive. They live it over and over and it rankles in their spirit and troubles them, and

affects every new crop of fruit in their lives, puts a blotch upon it. We need it put under the blood.

In covering up the dead leaves, the farmers are very particular, and if they cannot get near with the tractors because of the branches of the trees, they will go in with the hoe, and crawl in with their hands and knees. It would be well if some of us would get down on our knees and cover up the dead past. That is what it will take to keep the old diseases from springing up and contaminating the new crop.

Then they cultivate for growth. You know they want their trees to grow and thrive, and take pride in seeing them mature. I have seen pastors and leaders who take pride in seeing a flourishing assembly, but that is not the reason our Heavenly Husbandman wants us to grow. His motive in having us grow is that we may bear more fruit. The cherry tree will never bear fruit in after years unless it makes a growth in a year of from six to eight inches, and unless you and I grow continually we will not bear fruit. You may remember a time in your life when you lapsed, didn't go on with God. Did you bear fruit in that space of time? As you look back over the record of your life, they were wasted, barren years, as far as God's work was concerned.

The next step in caring for this orchard is the "spraying." If the husbandman would be careful to cover up thoroughly all the dead leaves it would not be necessary to spray, but they spray to kill the diseases. There are many diseases that fasten themselves on to the fruit trees, and how true that is in the spiritual life! There are all kinds of diseases that fasten themselves upon us as individuals and assemblies. There is pride, for instance. When that gets hold of you it will effectually destroy your capacity for fruit-bearing, and the Heavenly Husbandman must use the sprayer to get rid of it. There are two diseases especially that fasten themselves to the cherry trees. One is the black aphus, which causes shot-hole fungus. It is a little green worm or bug which comes in the Spring before fruit season comes, when the trees are beginning to leaf. These little bugs come and they eat the tender leaves. Then after the fruit season is over they have the other disease, the yellow leaf; it causes the leaves to fall off before their time. Have you ever been visited by those two diseases—that little thing that hinders the fruit from coming forth in your life?

The enemy doesn't want to see you bear fruit, no matter how much work you perform. If he cannot hinder you he will afflict you and try to bring the yellow leaf, try to bring a little feeling of pride because of the way the Lord has used you. Did that temptation ever come to you after the Lord had blessed? a temptation to feel that you were somebody? After every great victory the enemy will be on the alert to afflict you and bring something into your life that will hinder you from bearing fruit. Haven't we seen them spring up from the very off-scouring of the earth. God has set them among princes and blessed them in a marvelous way; they went up to a dizzy height and down they came, and we scarcely hear of them again. What is the reason? It is the yellow leaf. Pride, self-glory, high-mindedness. The remedy is to get on your face before God and let Him use the sprayer.

When there is a great crisis in your life, how you humble yourself before the Lord! When we have an important meeting on hand, we, as preachers, feel a tremendous responsibility. We get down into the very dust, as it were, and hope the Lord will have mercy on us and bless us. Then after He blesses us the devil comes along and says, "Now wasn't that wonderful the way the Lord used *you*. If you keep on this way you will be a great man after awhile." Ah, as long as God uses a man, he will never be anything in himself! The longer a candle burns, the less it gets, and finally burns out altogether. Let us burn out for God. We find in the life of Jesus that after every great crisis, after every great victory, He stole away to pray and to be alone with God. There are many who pray very hard before some great victory that they may bear fruit for God, but after the victory is won they go around among the people to hear what the folks are saying about them—the yellow leaf. May God get us to the place where we will put our fingers in our ears and not hear a word, and then we will be kept from this disease which kills the fruit. The "yellow leaf" hinders the budding for the next season. How you act after God has blest you, will determine how God will use you next season, so you need to beware how you take the glory.

Now we come to the last stage of fruit-bearing, which is the pruning. This is very important. Jesus says, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." There are several reasons why the husbandman prunes his trees. One is that a

tree is not able to carry too many branches and bring fruit to maturity. Some years ago I visited a fruit orchard near my home, and this man believed in having a lot of branches on his trees, because, he said it gave a lot of material for fruit. His trees looked beautiful. For blossoms it was the most beautiful orchard for miles and miles, a regular paradise, with the humming bees and the wonderful fragrance. But when the time came for fruit-bearing that orchard was a disappointment. The poor man had such great hopes when the trees were blooming, he thought, "I will have a wonderful crop and clear my place of debt," but somehow the fruit would not mature. How many, like that, are trying to carry too many branches. It is not how many flowers you have in your life, but how much fruit you bear. Then there was another man in that neighborhood who kept pruning and pruning until the trees looked scrawny. The trees were formed well but they were scrawny, but I want to tell you that that very orchard was the one that brought to maturity every bit of fruit. Wherever it set a bud it bore fruit. Not a big show, but fruit for the Heavenly Husbandman to gather.

Then they must prune to give a right shape to the tree. Some people's lives are so dwarfed and deformed in the spirit, their fruit does not mature. The Heavenly Husbandman wants to prune them and they rebel and begin to criticize. You will become a badly deformed tree if you will not submit to the trimming process. People who are saved, washed in the blood, baptized in the Holy Ghost, ought to be well developed, not have any of these abnormal conditions and unbecoming appearances.

They also prune to let the sunlight into the trunk of the trees. Did the Lord ever cut something away that was near and dear to you? We hear some say, "I can never be happy again because of what has been taken out of my life." The Lord often takes away that which is nearest and dearest that the sunlight of His love may shine into our souls, and that we may have more room for Jesus. If the Lord cuts out the superfluous branches we must not grieve. He will fill that empty place with Himself.

The last lesson I wish to draw from this cherry orchard, is "top-pruning." That is a very difficult, critical task, and one from which most people would shrink. You cannot top-prune your tree until it gets to a certain height; if you top-prune it too soon it will spread out before it

reaches a proper height to keep the branches off the ground. They top-prune trees in order that they may not only have a growth upward but have an outward growth as well. Some of us have a good growth upward. We have been reaching up to God, delighting ourselves in Him. He has blest us and it has been wonderful, and there has been a tendency for us to look down upon the rest who have not gone to such spiritual heights. So the Heavenly Husbandman comes and cuts off the top, in order that we may have an outgrowth, that we may reach out toward the unsaved, toward the sick and the dying.

If God has blest you, He has done it that you may reach out to others, that you may let your light shine in dark places. Many of us want to shine in meeting, but the Bible says, "The light shineth in darkness." Our light must shine in the by-ways of sin and the dark corners. He also wants us to feel the need of one another, and reach out the hand of compassion and fellowship, where we realize we are not standing alone, but shoulder to shoulder, heart to heart, hand to hand. After the top-pruning there is a great transformation takes place. Some people make a mistake; they top-prune too early. And some pastors put responsibility on young converts too soon, before they get a good hold on God. They give them this thing and that thing to do, and the young folks have had a real touch from God and feel strong, but they get zealous and top-heavy, and the Heavenly Husbandman comes along and cuts off the top. Then they spread out and touch one another; everywhere they are reaching out after others. May God top-prune us so that we will reach out after the weak; strengthen the weak hands and confirm the feeble knees.

May God make us fruitful trees in His orchard, not shrinking from the knife when we need to be cut back. He is a faithful Husbandman, and will carefully nurture and develop the trees of His planting.

### Reaping among the Tibetans

THE friends who have been praying for Brother and Sister Plymire on the Tibetan border, will rejoice to know that God is blessing their labors in that bleak land. He is compensating them for the hardships they endure by giving them open hearts to receive the Gospel.

He writes:

"The Lord has blessed in the work during the past year even beyond our expectation. In spite of the very low funds I have been able to do considerable traveling. I did want to do more and am hoping that this year I shall be able to get out more into the regions beyond. At present we are out of cash or I would be far out among the Tibetans at this time.

"The few women that have been saved are doing well. They are being persecuted, but they are going on with the Lord. And the children are attending well. It does us good as we pass along the streets to hear them singing the Gospel songs in their homes. On the last Sunday in December we baptized one man, a half Tibetan, in the river just outside of town. He has been doing exceptionally well and he is very much interested in his own people. Pray for him.

"We have had a very large number of guests during the year; at times literally crowds, and we hardly knew what to do with them. Our place is too small, but we always took them in and did the best we could and they appreciate it. Only a few days ago we had three men from Lhasa. We have had a great many guests from within fifteen days' journey from Tangar and I have a number of invitations to these tribes as soon as I can get away.

"The Lord has blest in the distribution of literature. On our many trips and the different religious fairs attended we have distributed 38,226 Testaments, Gospels and tracts. Many of the trips were hard and dangerous and some very cold, but we praise God for being able to give out the literature, and feel He will some day cause fruit to spring from it."

They do praise God for loving gifts sent from friends in America, especially dried fruit. The best they could buy there was a few rotten pears, for which little John cried. He writes appreciatively, "If the friends who have sent things could see John, and us, too, when a package is opened, and how he does enjoy the things, they would feel they already had their reward. The crops this year have been very poor. Wheat in many cases did not produce the amount that was sowed. Horse peas have been very poor and these as well as the wheat have sprouted. So this year we will be eating sprouted wheat flour."

**The Latter Rain Evangel**

Published Monthly on the Fifteenth by  
The Evangel Publishing House

**Subscription Price**

TO ANY PART \$1.25 (6s) per year in advance  
OF THE WORLD 65c (3s) six months in advance

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express or money orders payable to The Evangel Publishing House. Foreign Countries send international money orders. Do not send personal checks unless 10 cents added for exchange.

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**Notes**

**Workers Together with Him**

OUR letters from foreign lands give evidence on every hand that our offerings, the gifts of love from our readers which are sent across the seas, are being turned into immortal souls. Our loving Heavenly Father, in whom we live and move and have our being, who gives us the capacity to turn brain and muscle into money, is able, by a process of divine alchemy to turn that money into souls.

No physical miracle that has ever been wrought has been more wonderful than the transformation of heathen lives that is daily being enacted, digging them out of the unspeakable depths of vice and depravity, darkness and superstition of centuries and making them redeemed beings; pulling them, as it were, out of the thralldom of Satan and transplanting them into the kingdom of Light. This is brought about through our gifts and prayers; and through the intercession, the compassion and patient labors of the missionary—co-workers together with Him Who works the transformation because of our united sacrifice and toil.

Are you praying for the faithful band of "harvest hands" yonder, toiling under the torrid sun, in the smothering heat, the miasmatic climate? Or, as some are doing, sowing the Gospel seed with the temperature at zero amid hardships that tax every nerve? Are you giving all you can to the cause of missions? Are you as concerned about your account in the bank of heaven as you are about your deposits here? Do you feel comfortable in your conscience as you

indulge yourself in the luxuries of life and think of your brothers and sisters yonder, suffering sometimes for necessities? Get out your pencil and see if you have given the Lord His portion during the past year.

"That child has the rickets," said a returned missionary as she looked at a picture of a little boy and saw his spindle legs, indicating that he was undernourished. Have you ever thought as you sat down to your well-laden table, of the missionary and his family who have to eat foods that do not nourish? Did your children ever cry for rotten pears as did a missionary's child recently? They were the only kind in the market.

The missionary who has the vision is continually seeing how he can build up the work if he had the money. But what can he do with \$30 or \$40 a month? That is not sufficient for his own needs, not to speak of the needs of the work, native helpers, rents, incidentals, etc. A recent letter from a missionary who has been on the field a number of years writes that he has had to take up secular work because of a lack of funds. Some who have helped him in the past have gone to their reward, and he and his wife were facing privations because others had not stepped into the gap.

Our missionary funds during the past month have been lower than for a long time, and we have wondered how the people to whom we usually send, will get along. We can only pray that God will send it to them from some other source. If those who have will be keen to hear His voice, we know there will be no lack. "He that soweth sparingly shall reap also sparingly, he that soweth bountifully shall reap also bountifully." We will gladly forward offerings to any part of the field. Some missionaries to whom we used to send in the past are wondering why we have "dropped" them, but our only reason is that we have not had undesignated funds.

**Two Months' Report**

THE following is our Two Months' (Jan. and Feb.) Report of missionary moneys received and distributed through The Evangel Pub. House. If any missionary has failed to receive the sum mentioned below we shall be glad to hear from him and trace the loss:

Miss Carrie Anderson, China.....	\$ 67.29
Miss Mabel Anderson, Africa .....	5.00
L. M. Anglin, China .....	10.00
Miss Blanche Appleby, China (native work)....	26.00
Gerard A. Bailly, So. America.....	70.00
Fred Baltau, China .....	15.00

Mrs. A. F. Berg, Africa .....	10.00
Mrs. Gussie Booth, Japan .....	10.50
J. H. Boyce, India.....	35.00
Miss A. Elizabeth Brown, Jerusalem.....	5.00
Mrs. W. Burnside, China.....	16.00
Wm. Burton, Africa.....	5.00
C. W. Doney, Egypt.....	45.00
Mrs. Jas. Harvey (for work in India).....	35.00
Miss Christine B. Heron, India.....	20.00
Miss Gertrude Johnson, Africa.....	5.00
John Juergensen, Japan.....	20.00
Otto Keller (for property), East Africa.....	150.00
E. B. Kennedy, China.....	20.00
Miss Ethel King, India.....	17.11
Miss Beatrice Lawler, China.....	25.00
Mrs. Emma Lawler, China.....	10.00
Fred G. Leader, Africa.....	5.00
Miss Mattie Ledbetter, China.....	5.00
Miss Bernice Lee, India.....	70.00
Miss Bertha Milligan (for work in China).....	25.00
Mrs. J. J. Mueller (for work at Bettiah), India..	10.00
John Norton, India.....	40.00
Wm. K. Norton, India.....	20.00
Miss Sophia Nygaard, Africa.....	10.00
Miss Leonore H. Parker, India.....	33.60
V. G. Plymire, China.....	155.00
Miss Mary Rich, India.....	10.00
Mrs. Julia Richardson, Africa.....	20.00
Gustav Schmidt, Russia.....	40.00
B. A. Schoeneich, Central America.....	50.00
E. M. Scurrah, Africa.....	12.00
J. R. Spence, China (\$31.00 for Kelly work)....	41.00
Joseph Sugar, India.....	25.00
Niels Thomsen, India (return fare).....	85.00
Kristine Trab, India.....	20.00
Lillian Trasher, Egypt .....	20.00
The Chicago Missionary Rest Home.....	22.50
Total .....	\$1,341.00

### A Methodist Leaves his Pastorate

PASTOR CHAS. A. SHREVE, who for five years has been at the McKendree M. E. Church, Washington, D. C., is resigning from the pastorate and going into evangelistic work. During his ministry at McKendree the membership has increased from 246 to something over 600, and more than 900 persons have professed conversion. The urgent appeals that have come to him from all over the country since he has openly taught divine healing, the baptism of the Holy Spirit and kindred themes, have deepened his impression that God was calling him to evangelistic work. He sends the following personal word to our readers under date of March 3, 1924:

To "THE STRANGERS SCATTERED ABROAD:"

Greetings to you in the name of the Lord Jesus Christ!

For about two years I have been seeing what appears to be a vision of little groups of hungry sheep scattered around on the hillsides and in the valleys quietly making the best of the pasturage on which they were feeding, and looking up every now and then with large hungry eyes as though they wondered why they were having to wait so long for the coming of some of those

whom God, the Good Shepherd, had been speaking to concerning them and their welfare. During the same time a deep impression has been forming within me that I was one of these to whom God was speaking. Urgent calls have been coming to me steadily throughout the last two years to come and help in various sections of the country. Most of these I have had to refuse on account of the pressure of my work in the pastorate. I have been sorely grieved every time that I have had to refuse these invitations, inasmuch as I felt it to be the will of God for me to cast my lot among these with whom God had put me in such close spiritual fellowship. The unusually strategic advantage of my pastorate, however, and the fervent love of my beautiful flock of spirit-filled people here have made it well nigh impossible for me to get away for any considerable length of time for the outside work.

After much prayer, I have now announced to my church here my purpose to step out of the pastorate entirely at the next session of our Annual Conference which meets in April, so that I may be free to devote all my time to the Evangelistic field. While there were, to be sure, many problems connected with making such a decision, I feel clear that it is the will of God, and am now in the act of winding up my affairs in the pastorate to give myself, the year round, to the outside field.

Now then, I am ready to hear from everybody who feels that God wants them to communicate with me on the subject of revival meetings, camp-meetings, conventions, etc. While it has been necessary to close up the dates for some meetings, I am trying to keep myself as free as possible until this notice of my plans shall have gone before the people so that when I begin to close up my schedules for the year, I may have before me all the places where my service is desired. I then expect to take all of these places to God in prayer for His direction as to where I shall go and when.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

\* \* \*

Let us remember that a man's life consisteth not in the abundance of the things which he possesseth. It is astonishing, when we are put to the test, how little of real happiness depends upon things or circumstances. Christ had no money, and sometimes not where to lay His head, and yet He could speak of His peace and His joy. Some one who had resided in South Africa said the happy people were the Kaffirs, with only a simple hut and a blanket, and whose entire possessions would sell for 60 cents, and not the men who were making fortunes over diamonds and gold mines.—*Russell Elliott.*

## Separation - the Christian's Slogan

"Get Thee Down to the Floor."

John H. Bostrom in the Stone Church, Dec. 9, 1923.



WHILE looking to the Lord for something out of His Word He gave me some lessons from the Book of Ruth. There are several lessons from this Book that we can apply to our own lives, not only for Sunday, but for every day living. You are all familiar with the story of how she and her sister were willing to return with their mother-in-law, Naomi, to her native land, but Naomi said, "You stay here with your own people but let me go back alone." She was able to persuade Orpha to stay, but Ruth said, "Entreat me not to leave thee, nor to return from following after thee. For whither thou goest I will go, and where thou lodgest I will lodge: Thy people shall be my people, and thy God my God."

Do you know that one of the things that God requires of us when we leave the paths of sin, is an absolute separation from everything that looks like sin. God's people are a separated people, and if you have not been separated from sin, you have not taken the first step in salvation. God has chosen us out of the world unto Himself. He says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." I do not believe that God meant by that that we should dress peculiarly, and attract attention by our attire, but in the respect that we have been taken out of the world we no longer have our affections in the world, but centered on Jesus. If that transaction has not taken place in your life there is something wrong, and you have yet to take the first steps in Christianity, because Christianity means a "Christ one." Jesus had a mission to perform. He was here on business for His Father, and whatever He did and whatever He said always pointed toward the Father. He came in the Name of the Father and did all His wonderful works in that Name, and today He expects the same of us who take upon ourselves the name of a follower of Jesus Christ. After we have come over on the Lord's side there are some things that we sometimes like to hold on to, or go back to, but the only safety is in a complete separation.

Some people teach a second, definite work of grace, sanctification, and that if you cannot point

out the spot where it happened, you are short of that experience, but I like the definition that I heard that it is *a continuance of regeneration*, and the longer we walk with the Lord Jesus Christ the more sanctified we become. There are many people who claim to have had that taken place at a certain time, but they have allowed other things to come into their lives since, and they need a third, fourth and a fifth work of grace. Some people come to the altar and say, "Lord, I put all on the altar," and then they go back and take it off again, and when the next revival comes along they wake up and realize they haven't all on the altar. The fact that you and I were saved and found the Lord some time ago, does not guarantee our salvation today. We must have the blood of Jesus Christ cleansing us from sin, and live a life separated unto God. I have often said that the closer we live to the Lord, the further away we get from the world.

In II Cor. 6:14 we read, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Just as Ruth forsook that which was dear to her heart, left those things she once loved, God requires the same separation of you and me. As soon as we put our hand in His, He says, "If you will come out from among them and be separate, then I will be your God." From the very beginning God's people have been separate and distinct from the people of the world, but as long as there is a little in our hearts that cries out for something in the world, there is that little bit of us that has not been sanctified. Let us keep the standard high. Some have tried to pull it down, but God's Word rings out that we are to be a separate people, and when we are born into our Father's family we will have to separate ourselves from all that belongs to Satan. When we leave the things of the world we must say

good-by to them forever, for God's Word says here through the Apostle Paul, "What fellowship hath righteousness with unrighteousness?"

When we organized our assembly in Brookfield, Missouri, the question came up about lodges. Someone wanted to know whether or not one who belonged to the lodge would be barred from joining the church. I read to them quite a bit of data I had on that subject, also gave them the Word of God. I said, "We will not bar anyone who belongs to the lodge from joining this church and becoming part of it, but the closer you live to the Lord, the further you will live from the world." Some dropped their lodges and some held on to them, and those who dropped them went on with the Lord. I knew they were babes in Christ, had just recently been saved, and I felt if I said flat-footedly, "That is of the devil and you will have to cut loose from it or we will have nothing to do with you," they would say, "All right. We will have nothing to do with you." so I prayed and left them in the hands of the Lord. Those who dropped the things they used to hold on to while in the world, walked with the Lord. He led them from victory to victory.

There was one man who was a strong Mason. One thing he said that night I never forgot. "If it comes to the church or the Masons," he said. "I am a Mason." I thought, "Poor brother!" He is blind, has been blind for several years and he has been prayed for many times. Nearly every preacher that has come to hold meetings for us has prayed for him. As I have seen him with his hands uplifted to God, I have felt he was going to have a long wait for the Holy Spirit as long as there has not been that separation in his life that God requires. He says, "Come out from among them and be ye separate." He has called us out of the world into Himself, and what He has for us is far beyond what He asks us to leave behind. I would rather have the fellowship of the Father, and the Lord Jesus Christ, and the communion of the Holy Spirit than the fellowship of all the brotherhoods and the lodges of all the world. That is the way I feel about it. On the other hand we have God's Word and when we take upon ourselves His Name and call upon him as our Father, we are supposed to be His people, which we cannot be unless we separate ourselves from the world. Before Ruth could move one step with Naomi she had to move away from her own people, and every step she took with Naomi, widened the distance between

her and the people of Moab. God has called us out of the world, to be sanctified wholly, set apart for His service, and when we are set apart for the service of God we will become like Jesus who says, "Be ye perfect as your Father in heaven is perfect." It is impossible for us to be holy as long as there is anything unholy in our lives, and unless we have separated ourselves from the world.

Ruth virtually said to Naomi, "I do not know what it will cost, but I am willing to go with you and turn my back upon my people and cast my lot with the people of God." She not only made the consecration but she kept it. Friends, you and I have made vows to God, consecrations and promises. Perhaps we didn't realize what it would mean at the time, but how about it now? Are we just as consecrated as when we surrendered to the Lord? Ruth decided, and she found she had made a splendid decision. She fared much better than her sister. When we come over on the Lord's side He expects us to denounce, once and forever, not only the things that are sinful but avoid the very appearance of evil, and that doesn't give us very much leeway to tamper with questionable things. It behooves us to get as far from the world and live as close to Jesus as we can.

Someone says, "I have been baptized in the Holy Ghost. I am strong." Yes, Adam and Eve both thought they were strong. Many a time I have thought I was strong, but just about the time we think we are strong the old devil comes around and shows us how weak we are. Our own strength is absolutely nothing compared with the devil's power, but we have the promise, "Greater is He that is in you than he that is in the world." We do not need to fear men or devils. But how miserable to have a poor, jellyfish, mollycoddle, up and down experience. One day it is victory and the next day it is defeat. One day you say, "I am going through," and the next, "No, I do not belong to that Pentecostal church."

When our separation has been truly made the world will soon know that we belong to Jesus. I know we have to work with ungodly men and women, but we can let our light shine. We do not have to take part in their ungodly doings. They are not of our family. We have royal blood in our veins, and we do not have to be mixed up with their social doings. When I used to work in the Stock Yards I came in contact with some very wicked men, men with foul



mouths, and every once in a while when someone would swear or tell something unclean, I would say, "Wash out your mouth, will you?" They knew I was a follower of Jesus. Not for the talking that I did, for talking sometimes drives people away, but we can show by our lives and our conduct that we belong to Him.

Have you made the separation? Or are there still some things over in Moab that you are clinging to? When Jesus comes, you may not be holding on to these things, but they will be holding on to you. "Hold on there," some one will say. "You are too good a member of our club." Ruth said, "Thy people shall be my people, and thy God my God. Where thou diest I will die. I will go with you to the very last step." Have you said that to Jesus, "Where You go I will follow"? When I was a little fellow I used to like to go out in the morning when the snow was on the ground and step into the footprints that somebody else had made. Sometimes I would almost be lost, but I loved to step in those big steps; it was easier than making a new path. Today I love to walk in the footsteps of Jesus. Sometimes the way is deep, but if I keep close to Him He will lead me up to the Father's throne.

In the third chapter of this Book of Ruth, Naomi said to her, "Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor." When we get low and are willing to renounce everything, willing to turn our backs on sin, willing to say good-bye to everything that used to appeal to us, the lust of the flesh, the pride of life, Jesus takes us at our word and makes us clean. Thank God for the washing process, the process we go through when the blood of Jesus sweeps over our souls, cleanses us and makes us pure in His sight. Now when God looks at us, we stand before Him as though we had never sinned, because He sees us through Jesus. Jesus sees us after the blood has been applied. He says to us, "But ye are washed, ye are sanctified!" No matter what we were, down in the depths of sin, full of iniquity, the frown of God upon us, He washes us and makes us kings and priests unto God. After you have been washed, have you been anointed? Has God poured the anointing oil upon your head. When we have been washed and purged from sin, then we are in line to get some of the good things from God's storehouse. One of the things He brings to us is that holy, anointing oil, and after the Holy Spirit comes, He reveals the things of

Jesus to us, and fits us for service.

"Put thy raiment upon thee." The Lord has taken pains to see that we will receive proper clothing. The prophet Isaiah says, "I will greatly rejoice in the Lord. My soul shall be joyful, for He hath clothed me with the garment of salvation, He has covered me with the robe of righteousness as a bridegroom." You know how it is in a wedding, the bridegroom and the bride are dressed the best in their lives. They put on everything to make them attractive and beautiful. We hear people say of the bride, "Isn't she beautiful?" I believe that our Father in heaven, when He looks at us through Jesus, loves us. I believe we look good to Him because He has clothed us with the garment of salvation, and we are being prepared for the marriage supper of the Lamb.

Now we can go a little further, as Naomi told Ruth, "*Get thee down to the floor.*" That was a great place to be after she had been washed and anointed and clothed. The next step was to get down. Would you like to do that? Would you like to be nothing more than a tack in the carpet, just so you are in the house of the Lord? Here comes in the thought of humbling ourselves before God. Do you know that after all God has done in us and through us, the moment His Spirit would be taken away from us, we in ourselves would be worth absolutely nothing. And all the blessings we have received of the Lord, if we should step aside, if we should grieve the Spirit and turn our back upon Him, would be of no avail. All we are and all we hope to be is because of what Jesus did for us on Calvary. After God has wrought this work in our lives, He expects us to get down to the floor, and when you and I get there we are as low as anybody can get. Sometimes when I am alone with God in prayer, I feel so little in myself I like to get down on the floor, face and all. It is all easy enough when one is alone with God to get down in the dust before Him, but when we are before people there is that tendency to want to be seen and heard. We like to have people say pleasant things to us. We like to have them say, "Oh, brother, that sermon was fine; that was great," "I enjoyed that very much." That appeals to the natural man and a great many of us are still natural. I remember hearing of a great man of God who was preaching in one of those old-fashioned pulpits which you had to walk up the stairs to reach. At the close a man said to him, "Brother, that was a fine sermon."

"Oh, you are late," he responded. "The devil told me that coming down the stairs." Whenever anything is said that lifts us up and exalts us, we may be sure it is from the natural man; it is not the Spirit of God. It is your business and mine to exalt Christ, whatever we do in the line of service. I am glad He can get glory out of our lives. In Christian Science meetings when they testify to healings, they give glory and praise to Mary Baker Eddy, but how different in a place where Jesus has the pre-eminence.

We have come to the place where we have been anointed and clothed with raiment from heaven, but alas many of us are not down to the floor where we do not make ourselves known. I am afraid some of us will have to travel a little before we are down to the floor and unknown. *"Make not thyself known."* Do we go around and tell everybody how humble we are? You

hear people say, "There used to be a time in my life when I was very proud, proud of my dress, proud of my family, but the Lord took all that out of me and made me real humble." That sounds fine, doesn't it, to talk of our humility? It would sound better if somebody else said it. The pride crops out in another way and makes us proud of our humility. What a condition to be in, proud that you are not proud! Have you been washed? Have you received the anointing? Have you been clothed with the raiment of salvation? Have you the garment of praise for the spirit of heaviness? Have you gotten down to the floor. When we take these steps there will be such humility, such nothingness that is so far beyond me that I haven't the heart to talk about it. Let us pray one for the other, that we may get "down to the floor" and be willing to be unknown, then God will work in us and through us for His glory.

### A Monument to Prayer



PRAYER thrusts us into responsibilities from which many of us would shrink if we knew how that prayer was to be answered. Well do we remember in the early days of the Pentecostal work in South China, how dear May Law prayed and agonized for Fat Shan, when, humanly speaking, there was no cloud in the sky—only a great need. She saw that huge city with its teeming thousands, practically without a Gospel, and her soul went out to God that the cross of Jesus might be planted there. Ill health forced her to leave the scene of her prayers. God brought others in to stand and pray. Miss Ledbetter and Miss Bailey, in themselves but broken reeds, caught the vision of Fat Shan's need, and were willing to give their lives in intercession that in that great city a Light-house might be established.

We cannot go into the details of those early beginnings, of the privations, the struggles and the testings too deep for words, but God honored their faithfulness, and today there is an outgrowth of their prayers which, but for God's enablings would be too tremendous for women to superintend.

We have just received Miss Carrie Anderson's account of blessings and sorrows of the past year. The strain and anxiety, the days and nights of weeping before the Lord, the trials incident to the building of a church property in a heathen country, are an unwritten book. These two faith-

ful missionaries, Miss Anderson and Miss Adolphson, have lived "years" in the twelve months which have just passed, but they have seen "the end of the Lord" and the joy of seeing Him crown their labors with His Blessing has more than compensated for the sacrifices.

Miss Ledbetter left for America a year ago, to raise funds for the building of the Church which the Lord laid on her. Miss Bailey had come home a few months before for the same purpose. Miss Ward left in April, which left Miss Anderson alone with the meetings, the Women's school and the new building which was then under contract. Miss Anderson writes:

"It had been arranged for dear Miss Adolphson to join me in the work as soon as she finished the last term at the Language school, which was certainly of the Lord and one of God's blessings both to me and to the work. She has been a faithful co-worker. We have pulled together and pressed on in the battles which have come one after another, as Fat Shan seems to be a spiritual battle ground and the enemy's territory, but we also believe it is one of the greatest opportunities in our South China work.

"One of our greatest griefs this past year has come thru the native preacher employed in the work. A young man in his early twenties and of high ambitions, he had good qualities which if developed and sanctified to the Lord might have become a power in God's hand, but sad to say his haughty spirit and deep-rooted pride, his unsubdued temper and strong self-will made us weep bitter tears and pray constantly for grace, love

and forbearance for ourselves and for him that God might help him to overcome these evils in his nature. We dealt with him as tenderly and wisely as we could, but as time went on our burdens only increased, and matters took such shape we had to pray definitely that God would work. It was beyond us. The work was suffering from his influence, and after three months of prayer the climax came. We knew the Lord would undertake even tho it would mean a break in the work, and if God be for us, who can be against us. However, it seemed Satan entered into this man after he of his own accord resigned, and as a consequence he split the assembly and worked hard in opposition, hoping thereby to be reinstated as the preacher and having a body of members under his control. No one can ever realize the agony of soul it caused, and the deep wounds that remain, but God knows and He alone can heal and make whole again the broken hearts of those who have suffered the blunt of it all.

"The building has been under construction since December, 1922, when the contract was sealed by Miss Ledbetter, and thru the war, political troubles, strikes of workmen, floods, etc., we had to do much praying for its completion. A work of this nature is one of the most trying in a heathen land, dealing with the contractor and workmen, and is certainly *no woman's job*. We had refused to undertake this business proposition in the beginning, but when it was thrust upon us unexpectedly we dared not do otherwise than our best as unto the Lord. Daily, except when something unusual has hindered, have we gone down to look over the work. There were many duties in connection with the building which we had not expected; they tried to take advantage of us in many ways, using unfit material, slighting the work, etc., etc. It was disheartening, indeed, to see the injustice attempted. The responsibility was great and heavy, but Mr. Glauser helped us a great deal.

"We praise God that the financial needs were all supplied and we were spared the anxiety of having to face the payments without the means. The church is entirely paid for, with electricity installed and furnished in the Assembly room, in the school-room, prayer-room and workers' quarters. We are so grateful to God for it all, and words fail to express our heartfelt appreciation to all the dear friends in the homeland who have shared in making it possible to erect this building in this great city of Fat Shan. I am sure if you could all be present and see it, you would feel rewarded for your sacrifice of love. This building is a constant reminder and monument of God's faithfulness. God put the desire and faith in Miss Ledbetter's heart, who with Miss Bailey prayed thru and rose up to build. Today it is a reality instead of a vision. We can only declare it is wonderful to see what God has done.

"On Dec. 9, 1923, we held our first service and dedicated the house to the Lord. It was a

precious service that I wish I could describe, so you could rejoice with us. The church is nicely furnished and decorated, both inside and out. You may know what it means to us after having nothing but cramped, dark and dingy mission halls.

"Mr. and Mrs. Spence were with us, Miss Daab and Miss Militcher, Mr. and Mrs. Raetz from the Boat Mission at Canton, and Miss Kunkle from Lo'pau. Then we had South China's best evangelist, Theodore Chan, whom God has made a great blessing in South China since he has returned from the U. S., where he spent 22 years of his life. He was the main speaker during the week of special meetings. Mr. Cheung from Lo'pau was a great help. He, too, is a chosen vessel of the Lord. Then we had our own preacher, Mr. Tsang, and many others representing stations in our South China work. Mr. Spence preached the dedicatorial sermon and Miss Kunkle had charge of the music. The Girls' school sang special songs of praise. A Boys' school from another mission played with their horns, bugles and drums. It reminded us of when God's people of old dedicated the temple to the Lord. The church was crowded, not only with the six hundred, which is the seating capacity, but every nook and corner, the aisles and doors were filled with people standing. It was a wonderful sight to us who had toiled and struggled and suffered to make it a reality! It was a wonderful meeting that began Dec. 9th and lasted for ten days. *Four hundred and twenty-seven names were given in as being interested inquirers of the Gospel.* Ninety-seven joined the Men's Bible class. There were about eighty new women inquirers. The work of caring for all these new inquirers is a great responsibility, and we have had to get more helpers. The year 1923 ended in *real victory* and truly it was beyond our expectation the great things God did for us. I tremble with the responsibilities of 1924, and fear that we will not be able to do justice to the great opportunity that lies at our very door. Will you please ask God's people at home to pray that wisdom and power may be given for service, and that these new inquirers shall indeed be born into the kingdom, and filled with the Holy Ghost?

"We now have employed in our work a Chinese pastor, an assistant preacher, a Bible woman, two teachers for the children's school, a teacher for Miss Ward's Bible School for Women, a janitor, a cook for the Women's School, a blind Christian Chinese girl for the organist, and a preacher and Bible woman for the out-station at Ping Chan. A growing work calls for more native workers capable of meeting the needs of the people and more funds to carry on the work. We are trying to get the Chinese to be responsible for a certain part, the incidental expenses and upkeep of the new church, but do not know just how much they can do. Pray for us all."

## When God Calls He Anoints

Defective Consecration—Its Disastrous Result.

Wilbert R. Williamson in the Stone Church, Dec. 23, 1923.



WILL take as my text I Samuel 15:29, "The strength of Israel will not lie nor repent; for He is not a man that He should repent." God doesn't plan things as man plans them. He doesn't do things our way, for as the heavens are high above the earth, so are His thoughts above ours. God had a prepared man to do a special work, but this man, as we read in the Word of God, failed to do what God told him, so we find the Prophet Samuel saying to Saul, "Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king over Israel." He has magnified His word above His name, and when we read "Thus saith the Lord," we know that God means just what He says. Let us note first of all the divine command given to Saul. God told the king thru His prophet, "Go down and utterly destroy the Amalekites." He had sworn that He would "utterly put out the remembrance of Amalek from under heaven." That is what God has said, and "God is not a man that He should lie, nor the son of man that He should repent. Hath He not said and will He not do it?"

Samuel said to Saul, "The Lord sent me to anoint thee to be king over Israel." God never endues a man with His power and blessing without a purpose, but He does it for a specific reason. God anointed Saul to be king that he might perform the commandments of the Lord. God has anointed us with the power of the Holy Ghost that we may take heed to the Word of God and do what He bids us.

Now, in regard to this anointing, we find first of all this word, "Is Saul also among the prophets?" Everyone knew that Saul was a God-called man for a God-appointed task. He had an anointing to carry on the work God had chosen him to do. God never calls any one to undertake a task for Him without giving the power, the enabling, the wisdom and the grace to perform it. If God has called us to His service, to go out and win men and women to Jesus Christ, He will do just what He says. He will equip for the undertaking. In I Peter 2:9 we read, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who

hath called you out of darkness into His marvellous light." And in Revelation we read, "He hath made us kings and priests unto God and His Father." We are a kingdom of priests, and if so, He wants us to perform our mission here below. There is no ministry that has brought such grace to any life as the ministry of intercession. That one who takes time to intercede before the Lord is richly endowed. Saul was anointed to be king over Israel, and God has anointed us to be kings and priests unto Him. Let us take heed lest we fail in our God-called ministry. God anointed Saul and then turned him into a different man. When a person receives the baptism of the Holy Spirit it makes a complete revolution in that life. I am not thinking about salvation now. I am talking about the baptism in the Holy Spirit. It revolutionizes our thinking, our doing, our motives, our plans. Everything in our lives is changed. The world looks different to us. There is a complete transformation because of this marvelous endowment of power. That was the way with Saul. God turned him into another man when he was anointed. He gave him a new heart and changed his ways, and as long as he walked in the commandments of the Lord he lived in the Spirit. One day the Lord said to Saul, "I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt." "Amalek" means "the hot flesh." Do you see any Amalekites around today? It was after Moses smote the rock that Israel had this experience with Amalek. It is not after you are saved that your troubles are greatest, but after you receive the baptism of the Holy Spirit and the well of living water flows from your innermost being that the weak places in your life begin to manifest themselves. I remember there were things in my own life I never dreamed were there until I received the baptism in the Holy Spirit. When the Lord took me thru the wilderness experience I thought I was forsaken, but God let me have that experience that I might see the flesh, or "Amalekites," that needed to be destroyed, and that Jesus might come forth and live in me.

Israel could not be what God wanted her to be as a nation until Amalek was destroyed, and unless the flesh is destroyed in our midst, Jesus

Christ will not be glorified thru us. We read that Amalek laid wait for Israel and smote her hinder parts. It is the weak places of our lives that the enemy tries to take advantage of, but the Lord hath sworn that He will have war with Amalek from generation to generation, and says He will utterly put out the remembrance of Amalek from under heaven.

He not only gave Saul the command, but He gave him the power. He gathered the people together and numbered them in Telaim. He had men enough, he had power enough to go forward and utterly destroy the enemy. God doesn't ask us to overcome the enemy in our flesh until He gives us the power to do it. When Israel was back in the wilderness they had a battle with Amalek, but it was not until they came up into Canaan that they were told to utterly destroy him and all that pertained to him. The baptism of the Holy Spirit is the enduement of power, to help us to crucify the flesh and nail it to the cross of Christ. All heaven is back of us and will help us to destroy the "self" in our lives. Paul says, "Ye are dead, and your life is hid with Christ in God." He knew what it meant to have the self-life destroyed when he testified, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me," the crucified life, the life where self is reckoned dead, where the Amalekites have been destroyed.

Saul had the power to fulfill this command given by the Lord, and what happened? We find in the fifth verse that Saul and his company came to the city of Amalek and laid wait in the valley. When Israel came out of Egypt Amalek laid wait for her, but now the tables are turned and Israel lies in wait for Amalek. Beloved, we do not have to fight in this battle. All we have to do is to obey God. In Isa. 30:15 we read, "In quietness and confidence shall be your strength." God will help us to nail these fleshly desires, these Amalekites in our lives, these things that hinder our progress in the goodly land, to the cross of Christ.

Saul completely overcame the Amalekites; it was a complete victory. Everything was given into the hands of the Israelites, even King Agag. Why did He place all in their hands? Truly that they might do what God had commanded them. Are we saying that we cannot get victory over fleshly desires that war against our souls? God has given us power to destroy the flesh. He has told us to nail it to the cross, and He will hold us responsible. If our lives are not

victorious, it is because we are not willing to crucify the self-life. To the people who overcome is the promise given to sit down with Him in His throne, those who have really identified themselves with Him in His death and crucified the flesh.

Saul had been equipped, also empowered, and had been told to destroy everything. Let us see what he did. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." We find here that Saul and his people destroyed what they thought was vile and refuse and kept what they thought was good. There is no excuse whatever for us to hold on to anything of the flesh, no matter how good it looks to us, or to spare it in any way. God says to utterly destroy it. Saul spared the best of the sheep. There are many people sparing the flesh these days, the good flesh, but it will be a snare unto us if we do. That was the beginning of Saul's sin. He disobeyed the commandment of the Lord. If God shows you something in your life and you are not willing to put it away, or nail it to the cross, from that hour it becomes sin unto you.

Saul's sparing the king and the good cattle looked like a little thing perhaps, but it was in direct disobedience to God's command. We are sparing too much, we are too lenient with the flesh, and some day when the trumpet sounds, if we are not willing to mortify it, it will hold us down. God would have a people without spot or blemish, a clean people, a sanctified people. In the twelfth verse we find Saul went down to Gilgal and "set him up a place." When men and women walk in the flesh instead of in the Spirit, presently they set themselves up. They get puffed up. They get so big you cannot see the Lord. But the men whom God can use, the ones whom the Lord calls His peculiar treasure, are those who have nailed the flesh and the carnal nature to the cross of Christ.

What else did Saul do? He told a lie. "Blessed be thou of the Lord," he said to Samuel. "I have performed the commandments of the Lord. I have done all that the Lord told me to do." First he was disobedient, and then he told an untruth. One sin leads to another, and as Moses said, "Be sure your sin will find you out," so it was with Saul. Samuel said, "What meaneth then this bleating of the sheep

in mine ears, and the lowing of the oxen which I hear?" You cannot hide anything from God. He will show you up sometime, somewhere. Then you notice Saul began to blame someone else. Whenever I hear a person charge someone else and make excuses for themselves I generally find that the trouble is right with that one. The twentieth verse tells us, in spite of divine reproof, in spite of Samuel's admonition, he still affirms he is all right. How like people today! You can get so lifted up, and the flesh will be so strong in your life, you will say, "I have not done anything wrong." And to others the wrong is so apparent that it is manifest to all. The trouble is some have disobeyed God so long they cannot hear His voice any more. They have become callous to His reproof. They are perfectly insensible to the fact that they are out of touch with God, but everybody else knows it. Let us note when God used Saul: It was when he was little in his own eyes, the Word says. The people whom God uses today are those who are nothing. If there is any of the flesh in our lives today, God cannot get any glory out of them. When Saul disobeyed God, He set him aside. What did He care for his sacrifices when he had a rebellious heart? "Rebellion," said the prophet, "is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." These things exist in our lives, and unless we put them away, our spirituality will wane. If every Christian would obey the Lord, there would be such a going forth to the ends of the earth and such a movement for God in every rank of life as was never known before. It is because disobedience and rebellion are controlling our lives that the work of God is impeded.

What did Saul's disobedience bring to him? First, sin; lastly, divine rejection. He had been anointed king over Israel, but God set him aside. Three times in this Scripture we find it said that he was rejected from being king because he had rejected the Word of the Lord. May we take heed to the Word of God, lest He set us aside and we become a castaway. It is easy to be used of God when we obey Him, but let something come in the way and disobedience plugs God's channel, the avenue of God's blessing. Then God ceases to use us.

May we say, "Lord, by your help, I will not have the flesh to rule in my life." If we are determined that all sin shall be put away, God will give us victory along every line.

We find that in the third utterance of Saul's rejection, he took hold of Samuel's mantle and it was rent, and Samuel said those significant words, "God hath rent the kingdom from you." Beloved, hold fast that thou hast, that no man take thy crown. There is coming a day when the clouds of glory will be rolled aside, and the King will come, and His reward is with Him to give every man according as His works shall be. If the works are of the flesh, they will be burned, and you will be saved as by fire. Oh, that we may so live that we may say with Paul, "I am crucified with Christ . . . and the life I now live I live by the faith of the Son of God."

What else did Saul lose? In the first place, he lost his anointing, and secondly, there was another chosen in his place, David, the little nobody that would be all for God. You ask, "Brother Williamson, don't you believe, 'Once in grace always in grace?'" No, emphatically no. If you will turn over to the fifteenth chapter of John, in the parable of the vine and the branches, it is made just as clear as can be that those branches which do not bear fruit are cut off and are burned. After Saul was rejected he tried to repent and get back to God, but he couldn't do it. There may come a day when you will try to get back to the place where you were, and you will not be able to do it. It is so hard to get back to God when we have rebellion in our hearts. Saul's repentance was not sincere, only that he might be honored before the elders of his people, and for that reason alone did he turn again to worship the Lord.

I find the next step downward was, "an evil spirit troubled Saul." That is a serious thing. I visited a man this week who said, "I used to make fun of the Stone Church people, but I believe now that they are right. I wish they would pray for me." He was in a serious condition physically and mentally. We notice further that Saul inquired of the Lord, and "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." It is a terrible thing to get out of touch with God. It may mean a good deal of crucifixion, and a continual suffering and dying in the natural to have the anointing oil upon us, but it is our only hope in time of need. We notice that Saul's next move in his downward course was that he consulted a witch. Sad, indeed, are the depths to which men and women go who lose out with God! At one time he would not allow any witches in his kingdom;

now he goes and seeks their advice.

Lastly, Saul lost his life in dishonor on the battlefield. He was a suicide. Listen to our text: "The strength of Israel will not lie or repent; for He is not a man that He should repent." "They that are in the flesh do mind the things of the flesh, but they that are in the Spirit the things of the Spirit. If ye live in the flesh, ye shall die, but if ye thru the Spirit do mind the things of the Spirit, ye shall live." It is overcoming power, overcoming grace to the man who walks in the Spirit. God grant that we may at all times be obedient to the command of the Lord, and walk carefully before Him lest we be rejected. Let us pray one for another that we walk humbly before God and in His fear.

### From our Letters

Miss Ada Gollan writes from Liberia of blessing in their midst:

"We praise the Lord for the way He is working in our midst and for the wonderful Christmas Convention, where the mighty power of God fell upon us. Surely they were five days to be remembered. Several of our natives received the baptism of the Spirit and about twenty were baptized in water. There was a very marked spirit of prayer, and one could hear prayer going up before the throne at all hours of the night, even until the morning. The power of God was so manifested it was impossible to give the message. We were much encouraged to see the Lord work in the hearts of the natives, pressing them forth to give the Gospel to their own people. Since the convention many are going forth, preaching from town to town. Some went to a town called Hooyah to preach. Five men and their wives were saved, including the king. While he was under the power the Lord revealed to his heart the sin of having three wives. He is now just having the one, having given back the others to their families. As I have been carrying the message into the town of Nyambo, my heart has been encouraged. The natives tell me not to get weary in coming, but to tell the story of Jesus and His love over and over until it catches good hold of their hearts. We ask an interest in your prayers, especially for the pioneer work, that the Lord will put the burden upon the hearts of the people in the homeland for the necessary funds to carry on the work."

### New Scenes in Africa

Some of the hardships thru which our missionaries pass to give the Gospel to the heathen are depicted in the following letter from Miss Gertrude Johnson, a new missionary, writing from South Africa:

"Last week Miss Meyer, Miss Anderson and I took a trip into Zululand to visit one of the outstations at Ceza Mountain, about twenty miles distant. We traveled by wagon and ten donkeys, leaving here about 9 a. m. and arriving at the foot of the mountain at 8 p. m. The day was very hot, indeed, and how we did long for a drink of good, cold water. The water from the river was unsafe to drink because of malarial germs. We had to cross one river, the Black Umfolosi, five times, because it had so many bends in it. The current was quite swift, the river deep, and, worst of all, there was the presence of quicksand. Each time we crossed we breathed a prayer to our Father and He enabled us to reach the other side in safety. We traveled for miles thru wild country infested with thorns, some two inches long; were bumped and jolted in a springless wagon over large stones, and as a consequence we had excruciating headaches. When the sun set we walked to get relief and stopped for the night at the foot of the mountain with the storekeeper and his wife. The next morning we completed our journey by a native footpath up the mountain where wagons go. The sun beat down mercilessly. We had large hats and umbrellas, but they gave little relief. At times it seemed impossible to go another step because of the steep climb and intense heat.

"Finally we reached the native kraal, where we were to live for four or five days. We were given the best hut in the kraal, which is used as a parlor. Our native evangelist gladly moved to another hut. He spread some of his pretty grass mats on the floor and we sat down. We would gladly have welcomed some chairs to sit on, especially when our muscles were so sore from the wagon-jolts, but wish as we might, there was not a chair in the entire kraal.

"Mizraim, our native evangelist, had worked for white folks and he knew how to cook, and while there we never lacked for food. They served us chicken three times and supplied a lamb to be prepared for us. They felt much honored because white folks would deign to live in a native kraal. For a bed Mizraim brought in a lot of grass. We unrolled our bedding and made things



as comfortable as possible. Each night we retired, but slept very little, as there were fleas galore that insisted on having a feast when we were trying to sleep. Miss Meyer has the Zulu language and acted as interpreter, but we each gave a short testimony in Zulu. The Sunday meetings were sweetly blessed of the Lord and His presence was very real. In spite of the discomforts, when the time came to leave we were loath to go. Many of the natives went down the mountain with us and helped us with the luggage. All the way down they sang the blessings of God upon us."

### Do Orphanages Pay?

Miss Mattie Brann, Wei Hsien, Chih-li, North China, writes that our offering got there when they were having a dearth of letters. When some regular supporters of the work had dropped out, the Lord put it into the hearts of others who had never contributed before, to carry them thru a testing time. She says that the way God is working in those darkened hearts and lives is a continual wonderment to them.

The awful famine in 1920-21 led them definitely into orphanage work. When she went to China fourteen years ago, in view of the imminency of the Lord's coming, she felt her mission was to take the Gospel to the older ones, but God thrust the children's work upon her and Miss Moberg thru the prayers of their native workers who are real prayer warriors. "We must not allow these children to be left to suffer and the older boys to become bandits," said the native brethren, and "thru their faith and prayers," she writes, "the Lord moved on a sister in Los Angeles to visit some of the Pentecostal centers in California, and soon she sent a check saying, 'This is to house orphans.' Another check followed and was clear evidence that God was leading. The native brethren bought some land that was considered valueless; for years no crops had been harvested, either from overflows or no rain at all, and it was near the bandits' nest. So they bought some fifty acres of desert waste and in nine months the boys had their new house up with a few mud outbuildings, and to us it has been the greatest marvel the way the Lord has helped our Christians to get things together.

"A few days ago I asked our brother, Duan, who is a father to all the boys, if he thought orphanage work worth while, and he said with a bright face, 'Does it pay? Why, most of our boys are real Christians and especially some

twenty of the older ones I feel would stand for Christ amid anything.' Then he began to tell of how they prayed and witnessed for the Lord. He takes them to the fairs and they witness there.

"One continual testimony to the Lord among the heathen is the way He has blest this poor land these two seasons. Many of the neighboring farmers come in and look at the fine crops the boys have, and say, 'We truly know these crops are the power of the true God, for we know this land was always too poor to raise anything, and we have good land use plenty of fertilizer and do not have such fine crops as these.' The Lord has performed a miracle in giving crops when the land was poor and seasons not good either, for He truly fulfilled His promise to me in Lev. 26:4. These two years they have been able to raise enough grain for three or four months' food and all the cotton for their comforts and padded winter clothing. Our orphanage has been a great testimony to the heathen in the way the Lord supplies all the need, heals the sick, casts out demons, and the way the little tots are kept from reviling. All say it makes bad children good, and parents who have disobedient children want us to take them in and keep them until they are good, but this we cannot do. We thank the Lord for His working in hearts, and yet we cry and long to see Him do a far greater work."

\* \* \*

Miss Myrtle Bailey left for China on the Empress of Russia March 7th, and the Juergensen family are hoping to sail for Japan in a month if the way is opened. They feel the need of taking with them a number of things, owing to the many losses sustained in the work thru the earthquake. Their address until sailing is E. F. Juergensen, 2352 Peralta Ave., Oakland, Calif. Pray that all their needs may be supplied. They are very anxious to get back to help reap the harvest that is waiting for some one to thrust in the sickle.

\* \* \*

The April Evangel will be of more than usual interest. One article from a Chinese missionary will tell of God's deliverance from bandits and other miraculous experiences with few parallels. Another equally miraculous will be, "Remarkable Answers to Prayer," by an Evangelist whom God is greatly using. Special offer of 3 months for 25 cents to introduce the paper to new readers, beginning April. Send orders early.

## Good Books

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An Autobiography by Anna W. Prosser

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