



*The days of Heaven on the Earth*

• Contents •

Consecration and what It Implied.....	2
Christ or Self, Which?.....	2
The Great Door of Opportunity.....	7
China's Future Church.....	7
Self-supporting and Self-governing...	7
Called to India.....	10
Waiting for Twelve Years.....	10
Notes .....	12
Stone Church Convention.....	12
Stepping into the Ranks.....	13
"I Am a Scarlet Worm".....	15
How Jesus Laid Down His Will.....	15
Africans Begging for the Gospel.....	19
Many Phases of Missionary Activity..	19
How the Spirit Fell in Egypt.....	22
Results of Sowing the Seed.....	22

**An International Monthly Magazine.**

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

HANFORD - CHICAGO

## Consecration and what It Implied

Christ or Self—Which Is It?

A. G. Ward, Toronto, Ontario, in the Stone Church Convention, May 12, 1924

"On my second circuit as a Methodist preacher, more than twenty years ago, during a series of special meetings while I was doing the preaching, I was converted. I was the only convert in a week's meetings, but I have always been thankful, and a few others have been saved since as a result of the preacher getting converted. I have never had a twang of regret in my heart for all the light that God has let break in on my soul, which I promised Him I would walk in. I'd rather be in the smallest Pentecostal incubator in the land, than in the largest Methodist refrigerator."



**I** WANT to talk to you a little while this morning about being out and out for God. If you want some name for this subject you may call it Consecration. That is an old-fashioned name, but it will do because we are old-fashioned folk. Consecration! What is implied in the word "Consecration?" I observe, first of all, that a full separation is implied. You no doubt are aware that three things were required of the person who took upon himself or herself the vow of the Nazarite. This is recorded in the Book of Numbers, 6:3-8. First, they were to abstain from strong drink, which implies keeping away from everything that would excite nature or add fuel to the fire of passion. If you want to be at your best for God you must abstain from everything of this kind.

The second requirement of the Nazarite was that he should keep away from dead bodies, implying that you and I who are under the Nazarite vow because we are believers, should shun the world and its allurements. The Book says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Know ye not, pilgrims, that "friendship with the world is enmity with God?" I know this will make us very peculiar in the eyes of the large majority of people, but God's thought has always been that His people should be a peculiar people.

Then the last thing required of the Nazarites was this: They were not to allow their hair to be cut. Their hair was to remain unshorn so long as they were under the Nazarite vow. Long hair on the Nazarite spoke of him being under authority. You know that is true in regard to a woman. Long hair on a woman speaks of her being under authority. When I use that word I do not use it with the thought that her hus-

band is to be her "boss." I hate that word. I think that the word "boss" and the word "devil" are quite synonymous, as a rule, but nevertheless, long hair on a woman speaks of her being under authority. You remember in that entrancing picture of the Bride given in the Song of Songs, her hair is said to be like the hair of the goats which appear from Mount Gilead. They had long, silken hair as a result of being unshorn, and so we must recognize the authority of God. His word is final, and whatever He says we are to do without debating the matter; without offering any suggestions or putting in any mental reservations. A life that is separated is to be dedicated to the service of the Lord.

In Romans 6:13 we read, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God." This word "yield" is a suggestive word. It is similar to the word which the officer of the law shouts at the thief or criminal who is trying to escape. He says, "Hands up." Just as long as the criminal who is fleeing hopes to escape he refuses to obey this order of the law, but when he reaches the point where he feels his case is hopeless, he throws up his hands, implying that the officer of the law is at liberty to take him into custody and search him. If he has money or weapons of defense, these may be taken from him. The Holy Ghost is calling to God's people today, "Hands up." Just as long as we are on the self-defense, hoping we can somehow put one over on the Almighty by not being out and out for God, just so long as we are content to dwell in a fool's paradise and believe somehow that God has grown old and will not make the exacting demands on the people of our day that He made in former times, we are not likely to yield to the Holy Spirit, but when we recognize that God expects as much as He ever did from His people, we will hold up our hands in full surrender, which will imply that God has a right to take us into custody. If we have money in our pockets He has a right to it; if we have any weapons of defense, He has a right to take them,

and we are now absolutely in the hands of our Lord, called to yield our members as instruments of righteousness unto God.

Now the life that is dedicated to God must become an active life. In Philippians 1:21 we read, "For me to live is Christ." Paul is speaking now. I suggest that text as a text to test out your experience. Take it in the quiet of your own room, get down before God and say, "For me to live is ——" and then stop and look up into the face of the God who lives and who knows the secrets of every man's heart, and make this little prayer: "Oh God, if Thou didst ever help me to be honest, help me at this hour. Help me to fill this out as I ought to do." It is just possible that some may have to say, "For me to live is, *the accumulation of wealth,*" because there are plenty of folk who live for nothing else. Now I do not say that making proper provision for those who are dependent upon us is inconsistent with the highest state of grace, but oh so many folk are going beyond this! The accumulation of wealth in itself is not wrong, providing we keep in mind that the supreme object in getting is in order to give.

"Spend your money while you're living  
Do not hoard it to be proud,  
You can never take it with you,  
There's no pocket in the shroud.

"Gold can take you on no farther  
Than the graveyard where you lie;  
Though you're wealthy while you're living,  
You're a pauper when you die.

"Use it then some lives to brighten,  
As thru life they weary plod;  
Place your bank account in Heaven  
And grow richer toward your God."

"For me to live is —— someone else may have to say *fame.*" I do not believe fame is worth striving for. The Spirit said to me one day, *Spirituality is such a tender plant that it seldom thrives in the soil of notoriety. It flourishes best in the shade.* Another day when I was in my Receiving Station, I heard the message coming thru space, and by aid of the code I had at my command I wrote, first the question put to me: "Child, do you know the next station to notoriety?" I said, "No." And the Spirit said, "*Boneyard.*" And then He proceeded to explain to me that He didn't mean by the use of the word "boneyard" the places where the bodies of God's saints await the resurrection from among the dead, but the place where folk who formerly had power with God and lived under the anointing of the Holy Ghost had exchanged their anointing for popularity and were now numbered among the lifeless ones.

"For me to live is ——." What is it, friends? There is many a young woman who would have to say, "For me to live is a young man. I am quite sure he is not God's choice for me, but I love him and I want him." And it would mean for many a young man to say, "I feel the call of God on me, but I love a young woman altho I am not sure that she is God's choice for me." You will permit me, I am sure, to advise that you just leave such matters entirely with the Lord. You might far better remain single all your days and be in God's will than to be married to someone who is not God's choice for you.

"*For me to live*"—can you say it?—"is *Christ.*" That is, I want to live first of all, in His purpose, regardless of my own likes or dislikes, regardless of the plans I have had for my own life, my ambitions or aspirations, I set them all aside and choose God's plan and purpose for me. That is so much better than anything we can think of for ourselves. For me to live is, first *His purpose.* And for me to live is thru His strength. No matter who you are, no matter how strong you may feel yourself to be, I tell you this morning the only life that is worth while is the life that seeks God's purpose and depends wholly upon Him for strength.

For me to live is to receive *His approval;* to know His purpose for my life, to live in His strength and receive His approval. It doesn't matter much what folk think of us. They think one thing today and another thing tomorrow, but it matters a great deal what Jesus thinks of us. I feel that if I can be popular with the Lord I do not need to trouble much about what other folk think. To be popular with Jesus is worth everything.

Then there must be a willingness to bear His cross. He said to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Cross-bearing is not the easiest thing. I do not feel, as far as I am concerned, that I have liberty to tell folk if they enlist in the service of the Lord that everything will be flowery and easy for them. I am sure it is not so, but God's commands are His enablings, as someone has said, consequently when He commands us to bear His cross He will provide the wherewithal to enable us to do it. He said, "If any man *will* come after me"—here the will comes in. God is not forcing folk against their will. He is entrusting folks with the power of choice. Man is per-

fectly free to live a rebellious life and rule God out of his thoughts, or on the other hand he may do the will of God. Now what does it mean to do the will of God, which implies self denial? "Oh," says someone, "it means doing without a meal occasionally, abstaining from certain meats, and perhaps not wearing what other folks wear." Well, of course, I think it is quite proper that we should deny ourselves a meal once in a while for the good of our stomachs, if for no other reason, and I think it ill-becomes us to array ourselves in the fashions of the world, but when the Lord speaks here of denying one's self He means vastly more than that.

We have an illustration of what He means in the life of Peter. Peter had been following the Lord for some time, and finally when the crisis was approaching he said, "Lord, I purpose being true to Thee no matter what it costs." Poor Peter didn't know himself. A little later when Jesus was on trial someone went up to Peter where he was standing and said to him, "I perceive you are one of this man's followers." And Peter said, "I do not even know that man who is on trial." Someone else came along, "Why, yes, Peter, your speech betrays you. You certainly belong to the sect of the Nazarenes." Again he denied Him and finally poor Peter began to blaspheme and deny the Lord with oaths. What is implied? Just this: On that occasion Peter repudiated the Christ, and that is the thought Jesus is conveying to us in this Scripture: "If any man will come after me, let him repudiate himself and then take up his cross." Repudiate his good self, bad self and every other kind of self; take hold of the man who lives inside of him and say, "I will have none of your likes or dislikes, your whims or fancies. You shall not have your way. I have consecrated my life to Another and that Other will have absolute control of me."

I am reminded just now of words which have been a help to me on different occasions: "In this Babel-building world, multitudes are rearing monumental mud mansions and furnishing them with highly polished bric-a-brac. They are adorning them with high-priced but perishable ornamentation. But if we would abide and would have our works stand the Divine analysis, we must build with living stones, taken from the quarries of Gethsemane and the rock-cuts of Calvary. We must carve upon the polished walls the glorious history of unimpeachable purity and self-sacrificing service; then when things tem-

poral shall dissolve in the final fire our works shall stand approved and our crowns shall radiate the rays of an unsetting sun." Beloved, are we ready for this life of self-denial?

Now I want to observe some reasons for a consecration of this kind. There are three important ones: We are the Lord's first, *by creation*; second, *by preservation*; and third, *by redemption*. Therefore we ought to be His *by absolute surrender*.

We are His *by creation*. That is a fine word that we come across in Luke's Gospel. It illustrates the point I am seeking to make. In Luke 19:29-34, Jesus sent His disciples on an errand, for a colt which had never been used, and told them what answer to give should anyone ask them "Why do ye loose him?" namely, "The Lord hath need of him." Now the significant thing is this, that in the original version the word for "owner" and the word for "Lord" is the same word. Therefore, it would be perfectly correct for me to read verses 33 and 34 like this: "And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, *The Owner* (or the Over-Lord) hath need of him." How natural it is for us to talk about our possessions. We speak of our property, our home, our bank account, our family. Now it is true that in a sense God does not deny our ownership so long as it does not interfere with His over-ownership, but He wants us to recognize that He is the Over-owner, and that when He wants something, He doesn't have to take us into consideration and ask us if we are willing. All that ought to be necessary is for God to acquaint us with what He wants, and if it is within our power to give it, the very next thing on the program ought to be the signing of our name to the divine requirements, saying, "Why certainly Lord, it is Yours because I am Yours, and all that I have under my control is Yours."

Then we are the Lord's *by Preservation*. I am sure if you were to think this morning you could without difficulty recall times when God has intervened and preserved your life in a most miraculous way.

Then, we are His *by Redemption*. This is a wonderful word. I think perhaps the most wonderful thing about any of us is that we are redeemed, not with silver or gold, but with the precious blood of the slain Lamb of God. He who was with the Father before the morning stars sang together, or ever the sons of God

shouted for joy, took upon Himself the form of man in order that He might redeem man at Calvary, thus making it possible for us to find our way back to God and to become the recipients of grace divine. We are His by redemption, and because of this we ought to be His by full surrender. That seems like a big word, doesn't it? It is true, because it includes every fibre of my being, every faculty of my mind and every power of my immortal spirit. If you want an illustration from nature, just step out and see the leaves on yonder trees that are coming out. You will find these leaves are abandoned to an unseen force called the wind. Sometimes they are perfectly still; other times they move so gently, while again they are tossed about vigorously. When the air moves them, they move, and when the air doesn't move them, they are silent. God is asking us to be like the leaves on the trees, to be silent when we are not moved by the Spirit, and to move only as the Holy Ghost impels us and moves us. Oh what would happen if God's people would thus surrender themselves to the Holy Ghost! What signs and wonders would be wrought in the name of the Holy Child Jesus and how the work of God would move on!

Then another reason is because of the failure of self-management. John 12:25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Some folks love their lives so much they will not surrender them to God. They say, "Indeed I will not run the chance of bleaching my bones on India's coral strand or the burning sands of Africa." "I will not run the chances of God making such demands on me that finally I will end up in the county house." So they love their lives to the extent that they lose them, but he that hateth his life in this world says, "I do not care what happens to me. I'd just as soon my bones would bleach on the burning sands of India or Africa," or "It is immaterial whether I die in a palace or the county house." "He that hateth his life shall keep it unto life eternal." It is eternal life that counts. This life down here is "but a piece of paper white; we write our names and then 'tis night," but eternal life is what counts. I feel like throwing up my hat and calling for "three cheers" for the Christ who has revealed to us the way by which we may be kept unto eternal life.

Another reason is because there is great danger in refusing. "Let us labor, therefore—that

is, let us make speed—to enter into this life lest any man fall after the same example of unbelief." There is danger of refusing because it opens the way for *unbelief* to enter in, and unbelief will suggest a great many things that will somehow get us away from the simplicity of the faith of our fathers, and then we will lose our love for the way of the cross.

Now, some of the benefits of a life like this, for I think it would hardly be fair to present this life without speaking of the benefits. There are benefits, benefits that you will never enjoy unless you make the surrender. The first benefit is that of *sonship*. If you will separate yourselves, then He says, "I shall be a Father unto you and ye shall be my sons and daughters." Sonship! That implies three things. First, *unlimited partnership*! Some of the biggest concerns in my country go under the name of *limited*, but I belong to an unlimited concern or company, consequently there is no limit to what may be accomplished. This is no small concern that we are representing and in which we are stockholders. I do not ask anybody to extend their sympathy to me, for I do not require it. I do not feel like going around with a glum countenance as if the Almighty had died and the bottom had fallen out of everything and I was just on the verge of bankruptcy. We have resources that no finite mind has ever comprehended. The greatest exhibition of divine power that has ever been necessary up to date, has left a tremendous resource of power in the Head of this company that I represent, which He is willing to put into operation any day if need be in the defense of the stockholders. We belong to an unlimited concern.

Then it means *unobstructed access*. I wish to call at your house tomorrow. I find the street on which you live, go up the steps and stand there waiting to be admitted. While I am waiting your boy comes down the street, bounds up the front steps, rushes thru the hall out into the kitchen and says, "Mother, I have a ravenous appetite." And the mother says, "Willie, there is the loaf and the knife. Help yourself." Then he runs from the attic to the cellar. He has unobstructed access to the whole place while I am standing out there waiting to be admitted. I tell you sonship implies unobstructed access to all that God has. While the other fellow is out ringing the door-bell and going thru forms and ceremonies and hoping somehow to get in, God's little ones who have separated themselves for

Jesus' sake from the world and who have become children of the Most High, walk in and enjoy the freedom of the house.

The third benefit is *unbroken fellowship*. That word "fellowship" implies a great deal more than getting together as a company of saints and shaking hands and saying, "Didn't we have a wonderful fellowship meeting?" Fellowship means *going shares, having things in common*. God wants to go shares with us, and of course in return He wants us to go shares with Him, and then He wants us to have things in common, and here we are living on such short rations, practicing such careful economy, wondering sometimes if we will get thru. I beseech you, beloved, "launch out on the liberality of God and see how near you come to bankrupting heaven before sundown." I tell you He wants us to have fellowship with Him. He will share our sorrows as well as our joys. He will go with us thru the deep waters when it looks as tho they would overflow. He will stand with us in the fiery furnace and teach us to be content in there with Him. We can have a wonderful time as sons and daughters if we will recognize our privileges.

Then there is the thought of *God's help*. II Chron. 16:9, "For the eyes of the Lord run to and fro throughout the whole earth"—what for? Is it that He may detect some flaw in a believer? That He may see some child of His possessed with an infirmity and tell them that He cannot put up with him any longer? No indeed. "That He may show Himself strong—that is manifest His dynamic power—in behalf of them whose heart is perfect toward Him." Now that is the kind of life I am talking about, a life that has a perfect heart. A perfect heart implies a heart that has submitted to the divine process, which has eliminated from the life all the earth-wax, leaving it like clarified honey so God can look thru that life without discovering anything contrary to His will. When our hearts are in that condition He says, "I cannot remain in heaven unconcerned about such a life. I must let my eyes wander to and fro throughout the whole earth in order that I may turn my power loose in their defense when need be."

Then there is the thought of *safety*. I suppose in this country as in ours, there is to be seen almost everywhere the words, "Safety first." I believe in it. Here is where you get it in the Bible: "He that dwelleth in the secret place." He who desires to make his home in God, not in his cares and troubles and trials, or what peo-

ple are thinking and talking about him—he who is willing to leave them all and make his home in God shall "abide under the shadow of the Almighty." He hasn't a thing to fear.

Now then, how are we to live this life? How are we to consecrate ourselves? First by making a heart's decision to be the Lord's. A lot of folk go about this matter of deciding for God in a half-hearted way, even in Pentecostal meetings. They come up to the altar and want someone to fan them and keep them cool, and if someone does get a bit warmed up, someone comes along and tells them to keep composed, there is an easier way, just believe. But you have to be on believing ground before you believe. It doesn't hurt folks to sweat their way thru. Our folks did it and got somewhere too. Take time to think it out and then close your fist, put both feet down, shut your teeth if need be, look the devil in the face and say, "Here I am making my eternal and everlasting decision. I am settling it once and forever. I am going to be the Lord's, no matter what it means, or if it doesn't turn out as the preacher pictured it, not having as easy a way as others, I am going thru."

When I started out for heaven I thought if I got thru on a coal train I'd be fortunate, but my Lover Lord sprung a surprise on me and moved me into a fine upholstered Pulman, and I have been riding on that Pulman with an Observation Car on the rear and I am making for heaven in that now. Sometimes He will hide all that from you until you have made a final decision to go thru, and then never reverse it. Romans 8:35-39, "Who shall separate us from the love of Christ"—I confess I am too much of an Arminian to be a Calvinist, but still I do believe, more or less, in eternal security. I believe it is possible to so surrender one's self to God and live from that hour such a life of obedience one need never know what a backslidden life is like. Who shall separate us? Shall tribulation? I say, No. Shall distress or persecution? It takes only a little persecution to make some people backslide. Or perhaps the preacher doesn't get around more than four times a year. But Paul says, "Nothing like that shall move me." "Or famine—we in this country are far from famine." "Nakedness"—we are getting along that line, but it is a matter of choice. I do not know how people would enjoy that if they had to . . . "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things, —famine, persecution, nakedness—we are more

than conquerors thru Him that loved us." "More than conquerors"—what does that mean? A vessel in sailing from New York harbor to Liverpool during war-time would have not only the ordinary dangers to encounter but additional dangers because of the war. She must recognize aeroplanes and mines that have been laid for her destruction, also submarines, but she steams out of New York harbor and arrives in Liverpool just in time, without having had to deviate from her course an hair's breadth or drop anchor for half a minute. She has crossed the Atlantic more than conqueror. So we in crossing the great Atlantic of time are having in

these last days not only the dangers which former believers encountered, but in addition, dangers brought into play by the enemy of our souls, but by the grace of our loving Lord it is possible for us to move out of our port and reach the other Port without having to deviate from our course an hair's breadth, *more than conqueror*.

I trust that this Convention will be distinctly a manifestation of Christ in His people, to His people and thru His people. And if it is to bring to us such a manifestation, it will be necessary for us to consecrate as fully and more fully, if possible, as the preacher has described.

## The Great Door of Opportunity

China's Future Church—Self-supporting and Self-governing

George M. Kelley, in the Stone Church Convention



IN 1907 a man called from the common walks of life declared that God had called him to Makeo, China. Some who were acquainted with history said, "You are mistaken; there is no such place as Makeo, China." But this brother and his wife knew that God had spoken and all the opposition that came didn't change his mind. He said, "I am convinced that God has called me to *Makeo*, China," so assisted by some of his friends, he looked up a map of China and discovered there a little place in South China which had been in possession of the Portugese long before China had been discovered and instead of having its former name, *Makeo*, it was now called *Macau*. Praise the Lord the Holy Ghost doesn't make any mistakes. He ascertained that that place was God's choice for him to labor in and they started forth without purse or script, and added to that, without the approval of many of his people. They thought he was venturing on a piece of business that would never pay but let me assure you it always pays to obey God. So he started out across the continent and God supplied his needs until he reached San Francisco. While he was in Los Angeles he visited a small mission called the Azusa mission and there he stood up and sang the song,

"My Father is rich in houses and lands

He holdeth the wealth of the world in His hands."

and as he sang one man stretched forth his hand and said, "Mac. come over here and get this for I can't hold it any longer." As the missionary

to be walked over to get the money offered many others said, "Yes, and I have some too." People began to hold up their hands all over the audience, and he walked down the aisles and came back with every pocket filled to overflowing. He didn't ask for any collection but just sang the song about his Father.

So it was that the first Pentecostal missionary started out for China and landed in Macau as the Spirit had led. He arrived just at the time when the missionaries from Central and Southern China had gathered at this seaport for their summer vacation so it was a very opportune time. If I had been advising this brother I would never have advised him to go at that time but the Lord knew His business, for he arrived just in time to meet the different missionaries and get acquainted with them. It wasn't long till the news spread abroad that up on the little hill was a man who was speaking in tongues and that over in America the same experience was being given to all who opened their hearts to receive it. There gathered about him quite a company of people who wanted to see this man who spoke in tongues; the fire spread and before very long fourteen missionaries, representing many different denominations, had received the same experience. And so it was that in 1907 the first Pentecostal missionary landed in China, in the very place where just one hundred years previous the first Protestant missionary had arrived. I believe God ordered that the first Pentecostal mission should be opened there. And not only did the missionaries receive the Baptism, but we are told that more than one hundred Chinese received this experience and spoke in tongues just

as the American people did. The revival started in 1907 but all of you know that in those early days we had very little conception of what it meant to preach the Gospel in foreign lands and it wasn't long before our missionaries returned to their Jerusalem, and we today have to regret that they did not remain and establish the work. The missionaries who came afterwards found that practically all traces of the revival had been lost simply because the people who had received the Baptism had gone back into the churches because of no one to shepherd them.

In 1910 the Lord called Mrs. Kelley and myself to China; we went without purse or script and for fourteen years have been counted among the missionaries. Although I am unworthy to be called one, yet I praise the Lord that He gave us a part in the Gospel work in China. I shall always remember those beginning days and look back upon them with great joy. My wife and I were young and we started out with the enthusiasm of youth, and not only that but with the enthusiasm of people newly baptized in the Holy Spirit. We had somewhat the same idea as the man who said, "All I want is a suit-case and go through Africa preaching the everlasting Gospel." That was the conception we had. One man said he felt led of the Lord to get a good automobile and go all through China scattering tracts. He didn't realize that many of the streets in China are only one and a half feet wide. So evidently his leading was not of the Lord, but he was enthusiastic and had to express himself in some way.

In those first days we had many trials, many "ups and downs," but thank God His presence was with us. I remember on one occasion when I was arranging to visit a village nearby how I said, "Lord, I cannot go unless You go with me. I know I will meet opposition and superstition," and the Lord whispered to me before break of day as I was wrestling with Him, "Go, and My presence shall go with thee." I replied, "Lord, I can go anywhere if Your presence go with me." The meeting was a great success and some of those souls are still standing and are liberal givers to the support of the work in China. But how little we knew of what it would all mean! We had no idea that we would have to establish a church; that some time steps would have to be taken to organize the work.

And just as there is danger of spoiling the first child that comes into the home, so there is danger of spoiling our first spiritual children.

We spoiled some of ours and consequently they have been naughty and caused trouble. But thank God, as the years have gone by we have realized that we are there to serve the Chinese church; we are not there to Westernize the Chinese but to Christianize them. Paul in his day preached the Gospel and helped the new Christians to establish the work but he didn't stay there any longer than was necessary and I believe that is God's will and plan for the church in China today; that it should eventually become self-governing. I want to say that that is our objective and we are making every effort that way. Thank God for the church in China which is taking a deep root in the soil and there are prospects there of which we might well be proud.

In 1912 ninety-six per cent of the Government officials were Christians and that caused the government to be favorable to our church propaganda and the work began to prosper; stations could be opened and we had the protection of the government. And today China presents to us one of the greatest opportunities of the world. This is granted by all students of China; their testimony is that China presents a door effectual. Shall we enter this door?

The future for China is very bright, looking at it from a Christian's standpoint. Someone says, "But I think China has enough missionaries." I want to say China is a big country. We are encouraged to believe for a bright future because of what God has done for some of the Chinese Christians. I wish I had time to bring a few before you and let them testify for themselves. I was riding one day on the train and a man of great intelligence approached me, and I discovered he was a business man of Hong Kong. Upon asking him if he was a Christian he said, "Yes, twenty-eight years ago the Christians were despised in my village and I had it very hard. When I went back to the village the people threw stones and sticks at me and although I was born in that village they called me a "foreign devil" because I had accepted the Christian religion, but I endured it all for the Lord Jesus. Today seven of my brothers are converted as a result of my standing for Jesus during that persecution and all their families have come into the Christian religion." I said, "Isn't that a splendid record?" and he replied, "Yes, but it has not been so in days gone by." He told me how they had to meet in secret in those early days but today he has a church in his home town which he built. He and his brothers have



hired a preacher and they have two Bible women and added, "Now when I go to that village people on every side recognize that God is with me." He had a large business in Hong Kong and said, "Mr. Kelley, I am going to have a chapel service on top of my building and I want you to come there." So I went and I saw those four hundred and fifty clerks come up on the top of that building for service on Sunday morning. The manager of the firm said to me, "Now you told me about the Holy Ghost and gave me chapter and verse and I am convinced there is something in this, and we want you to speak to the boys this morning." I was glad for the privilege and as I saw those four hundred and fifty boys listen so attentively, each having a Bible in hand, I said, "Lord, I thank You for the prospects of China." It spells success and I ask you in the homeland to hold on with us a little longer for God is working and we may expect a mighty revival to break out at any time.

We have in our town a large rice shop, the leader of which was converted, and if you were to visit that rice shop some morning at seven or eight o'clock you would hear a volume of singing coming from the back room and you would see the manager of this shop sitting at the head of a large table with all his clerks gathered about him and he would be reading. You would hear him say to his men, "Now we are going out in business and we need to abide by the teachings of this Book," and after a few moments of exhortation you would see all those young men get down on their knees and with the manager leading, they would all pray for guidance and success in their business. One of the boys in that rice shop is giving two-fifths or one-half of his wages for the carrying on of the Gospel in China. He said, "I used to drink a pint of wine a day but since God has converted me I want to give as much as I used to spend on drink, for the spread of the Gospel." When these stories come to our ears does it not encourage us?

I want to say that I am full of holy optimism created by the fact that in China today we have men and women of such character. I wish I could call on Mr. Chung, the evangelist of our part of the country, to testify. Since we have been home God has especially anointed Mr. Chung to preach the Gospel. What a blessing he has been in the church and all over China; as a flaming evangelist for God he is visiting stations and God is blessing him and giving souls.

There is a story told by one of our Christian

girls, whose name is Nellie. All our missionaries love her as a sister in the Lord. She tells me the story of a young girl who was with her in school. Her parents were very wealthy and bought her any garment or anything that would make her heart glad. She attended some mission school and became interested in the Gospel until it stirred her heart. She could not resist the temptation of yielding to the Gospel and one day she said, "Yes, I will be baptized and take Jesus as my Savior." She was baptized, knowing her father would be opposed. When she returned to her home her father said, "Now you know I have always let you have your way but there is one thing I do not agree to and that is your being a Christian." She said, "Well father, I have always been obedient, haven't I?" He said she had. "But," she said, "You know we have two fathers—one Father in heaven and He is my big Father. You are my little father and now it is more important that I obey my big Father than my little father and when my big Father's commands and my little father's commands conflict then I must obey my big Father's commands first." She added, "I love you but I cannot turn against Jesus who loves me and in this one thing I must go with Jesus." He said, "I see you are determined. Now if you are so determined to go in this way just make up your mind right now that you cannot remain in this home. You may just now as well as later, get your clothes and find a home for yourself. I cannot have that religious teaching in my home." She said "All right, I will do that." But in order to prevent her taking this step he stripped her of all her nice clothing and just gave her common things. She went to the mission and the missionary said, "We will do our best to see that you do not have to stop school." The missionaries gathered around and came to her help, bought her a few clothes—not as nice as she had before but they did their best and the girl determined to go on with God. One day while the father was sitting in his office he saw someone walking and recognized his daughter. He noticed that she was dressed quite well and seemed surprised. He got to thinking about it and that night after retiring he couldn't sleep. Imagine him as he rolled and tossed on his board bed! He couldn't sleep because someone was praying for him—his newly converted daughter was praying, the Chinese Christians were praying and the missionaries were praying. He finally de-

cided that he had not treated his daughter just right and resolved that night that he would go to the school and bring his daughter back home. The next morning before school opened there was a rap at the door. The teacher opened the door and he said he was looking for his daughter. She called the girl who came and found her father with arms open and he said, "I want you back home. I cannot be without you any longer!" She said she would go back right away. He said, "We will have a big feast and I want you to go and have all the missionaries as we will have enough for all." So they prepared it all and just before the meal the father said, "I have a confession to make. I drove my daughter from home because she accepted Jesus but because of the way she has stood through it all

I have been convicted and now I want to say that my house, myself and all my household are ready to accept this Jesus." Thank God for the Chinese girl who was able to stand and prove to the world that there is something in the religion of Jesus Christ! And our Chinese girl added that he and his whole household were baptized and the Lord blessed them as they went on to serve Him.

Oh friends my heart is stirred as I look forward to the future of China, and my heart burns with a desire to do more for the Lord and for the lost who sit in darkness. May God help you and me to act as we will wish we had acted when we come into the presence of our King. What you do, do quickly for He is coming soon.

## Called to India to Preach the Gospel

"For Twelve Long Years We Have Been Waiting for Missionaries"

K. A. Timrud in the Stone Church Convention



HERE is a word that the Lord laid upon my heart this evening found in Isa. 6:8, "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me'."

About seventeen years ago I was saved among the Pentecostal people. I was born in the fire, and a person who is born in the fire is never satisfied anywhere else. You know how the fire fell seventeen years ago. I went into a Pentecostal meeting and God wonderfully saved me. I sought the baptism of the Holy Spirit for five long years, and praise the Lord He came and met me. When I laid everything on the altar and was willing to follow Him every step of the way, the fire fell on me. I was a Lutheran and didn't believe in water baptism and that is what kept me back so long. One day the Lord made me willing to go down into the watery grave. When I came up the Spirit of the Lord came upon me and I received my baptism according to Acts 2:4. The fire has been burning in my soul ever since. As I went to my room that night and was alone with God, He spoke these words to me, "Whom shall I send?" I said, "Here am I. Send me."

I thought perhaps the Lord would send me down to the next towns to tell them what Jesus had done for me, but again the Lord came and spoke to me saying, "I want you to go to India and preach the Gospel." After a time I settled down and began to make good money. I said to myself, "I will stay home and help the mission-

aries." The Lord called a second time, "Dear child, don't you remember what you promised me? Don't you remember you promised me to go to India?" "Yes, Lord," I said. "I remember and am not going to take it back." Joy and peace filled my soul. War broke out and I could not go, and again I settled down. The Lord came to me a third time, "Child, don't you know what you promised?" I went to my room and fell on my face on the floor and wept my way thru. He said, "Child, don't you remember you promised to go to India?" I said, "Yes, Lord, I will step out." He said, "Behold, I will go before you. I will take you thru deep waters, but I will be with you even to the end." I went to Bible school in Newark, N. J., and afterwards the Lord wonderfully opened the way for my wife and me to go to India.

I will never forget the morning we landed and went up the river to Calcutta. India is a beautiful country, but it is a land of idols, a land of sadness and sorrow. Besides the idols they worship all kinds of animals, cows, dogs, cats, and snakes. I have seen them bow down before monkeys and say, "O you great king. I worship you." It is sad to see them groping in darkness when you and I have such wonderful privileges of the Gospel.

We went out into the districts and the Lord worked. We took just a few camp-chairs on the top of an ox-cart and started out to preach the Gospel. Here when you have a meeting you announce it and they come, but there we go out to the villages and sit down and start a meeting. We

had been preaching for several days when a low-caste man came along. He was believed by the high-caste not to have a soul, but the Lord had been speaking to this man and he came up saying, "I want to be a Christian." We asked him to come with us to the next place. He walked along, clapped his hands and said, "Jesus the Messiah has saved my soul." In a few days we took him up on a mountain and baptized him in water. As he came out of the water he said, "Victory, Jesus. I am a brand new man now. I have to have a hair-cut, a shave and new clothes." He got them all.

In a few days his wife came along from another village and asked for her husband. We pointed him out to her. She looked him up and down, and asked, "Is that you?" "Yes, it is I. I am saved now." I can see them yet, how they walked across the fields in two separate files and ate separate meals. In a few hours his wife went back home, and in a few months he said to me, "I want to go back to my family and tell them about Jesus." He went back to his own village and they said, "Oh that is the man who has become a Christian. He will defile us. Don't come near our town or you will spoil the whole thing for us." He stood afar off and told them what Jesus had done for him. In a few weeks his wife came along, "I want to be a Christian." She got saved and baptized. After a few months his daughter came along saying, "I want to be a Christian." She got saved and I baptized her. This man is now on an outstation working for the Lord and telling about the wonderful love of Jesus.

The Lord is saving souls and pouring out His Spirit in a measure. We read the "signs shall follow them that believe." One day we were sitting in our station and a native evangelist came and knocked at our door. "What is up?" we asked. "Oh, there is a man over there who is demon-possessed." In India when a man is demon-possessed he cannot live more than three days. The native asked us to go and pray for him, and we went across the fields and found the man sitting on the ground. The Spirit came upon me, I put my hand on his head and rebuked the spirit in the name of Jesus and the man was delivered. A few days later one of the chief men of the village came over and asked about the man. We told him he was fine. "Your Jesus Christ must be very strong," he said.

A few days ago I received a letter saying that the latter rain is falling in Chapra. We are expecting to go to Chapra when we return, and feel

very happy about it. Miss Coxe writes that they began to have a weekly day of prayer and fasting last August with the thought of leading the Christians into the truth of Pentecost. These meetings proved a wonderful blessing to all, and a time of real growth for the Indian Christians. Several weeks ago their first convert received his baptism, and it meant a marked change in his life. In the same meeting an Indian preacher came thru also, receiving a mighty baptism. Later one of the Bible women received, and there was great rejoicing.

I want to tell you a little about our village work. One day as we went to a village our evangelist got ahead of us and we lost track of him so as we met a man I asked him if he had met our evangelist. He said, "What is an evangelist?" I said, "He is a man who preaches and tells about Jesus." He said, "What is Jesus? Is he a magistrate or a policeman?" I asked, "Haven't you ever heard about Jesus?" and he replied, "I have never heard the name mentioned before." He looked at me and I looked at him and then I told him that sweet story for the first time in his life. I will never forget the look he gave me, and that is the case in so many places in India. In most of the districts there is a missionary going through once or twice, but the districts are very large with sometimes over a million people and what can two or three missionaries do amongst so many? Most of us try to work a radius of ten, fifteen or twenty miles around a station, taking one village one day, another village the next, thus making the rounds, and finally when we get back to the first village, perhaps a year or two have passed since our first visit. What would your spiritual condition be like if you heard the Gospel message once in two years?

On one of our trips we met a big Hindu who said, "Oh we have been longing so much for you. About twelve years ago we had a white man here who told us about the Man named Jesus, but he had only one meeting, and for twelve long years we have been waiting for some missionaries to come and tell us the same story over again." Sometimes they have to wait twenty-five years before they hear the next Gospel message.

In one village there was a native woman who had never heard the name of Jesus mentioned. One night after she retired she had a vision of someone hanging on a cross with outstretched hands. She could see the nail prints in His hands and the crown of thorns on His head, but didn't know who it was. In the morning she called her

*(Continued on page 24)*

## 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.

¶ *Contemporaries wishing to copy any article from this paper will kindly add "LATTER RAIN EVANGEL," Chicago, U. S. A.*

|| A red cross on your wrapper signifies that your renewal has been received.

¶ A cross opposite this note means your subscription expires with this number.

### Notes

"YOU are having wonderful meetings over here," said a Christian worker to us on the middle Sunday of the Stone Church Convention. God was very gracious to us in sending two of His faithful servants who brought us from His storehouse hidden treasures, the result of years of diligent digging into the Holy Book. Pastor A. G. Ward of Toronto, Ontario, and Pastor Philip Wittich of Toledo, Ohio, were especially used of God in bringing us timely messages of warning, admonition and comfort, in view of the world's unrest which permeates not only the great unchurched masses, but denominations of every sect and creed, Full Gospel Missions and even our own Pentecostal Movement. Both of the brethren felt the Holy Spirit directing them to speak on the imminency of the Coming of the Lord, Pastor Ward speaking especially on the prophetic warning in James on the hoarding of wealth being closely associated with the early and latter rain and the imminency of His Coming.

Other ministering brethren from outlying points were with us, together with a large number of our co-workers from the mission field. The three great dark lands—Africa, China and India—were represented by those who had literally poured out their lives that Gospel light might shine into dark hearts. From India there were Bro. K. A. Timrud, Mrs. Esther Harvey and Mr. and Mrs. Frank Nicodem. From Africa, Mr. and Mrs. Shakley, Otto Keller and Miss Hattie Salyer (Egypt). China was represented by Bro. G. M. Kelley, Miss Anna Raby, Mrs. Jensen, and Mr. and Mrs. W. R. Williamson.

There were definite results in salvation, healing

and the Holy Spirit's baptism. Some who were demon-possessed were delivered, and God dealt very definitely with His children. The ministry of the brethren met a deep cry in our hearts for God and our inheritance in Him, and those who had walked with God for years found themselves reaching out for the more abundant life and received a new vision of how to be overcomers. How to be a real Christian and live the overcoming life, was the keynote of all the messages, and God gave light on how to meet the daily cares and crosses.

The Convention was fittingly crowned by an offering unto the Lord for the foreign field. We had been feasting at His table for two weeks and receiving from His bounty, and on the last great day a service was set apart for *giving*. From Africa, India and China came stirring appeals by heroic souls who had given their talents, their strength, their all, that the heathen might be saved. How small our offerings seemed! How insignificant our sacrifice when we looked into the faces of those who had weathered deadly climates, borne the heat of intolerable days and suffocating, stifling nights—faces marred by suffering, physical and mental, and heard of the conflicts in the lands where Satan reigns. We felt it an honor to be yoked together with these battle-scarred warriors of the cross, and gladly gave that God's Name might be honored among the heathen.

The cash offering for missions was \$677.36, and the total amount, including the pledges for our own missionaries for the year, was \$4,412.36. This was later increased to nearly \$6,000.

The success of the meetings was attributed to the prayers that had gone up for them in the preceding days. A week set aside for prayer, in spite of unusual duties, and the guidance of the Lord in His messengers brought the reward of His presence and power in our midst. God's man, God's message and God's time will bring His Spirit upon any gathering and insure a visitation from heaven. These days of blessing proved that these requirements had been met. During the week of prayer we had an earnest of Convention days. God came down in healing power in an unusual manner. A number testified to being healed on their way to church on one occasion, and others were healed while sitting in the service.

At the close of one of the precious afternoon meetings when God poured forth His blessed Word thru Bro. Wittich and the congregation

was melted before the Lord, Bro. Ward said, "I would have counted it worth while to have paid my own car-fare from Toronto and back again to have heard this blessed message." A missionary who had traveled thru several states also arose and said, "From a financial standpoint I have felt I could ill afford to come to this convention, but this one service alone has well repaid me for the outlay."

As a church we have been much in prayer. Brother Williamson, with his precious wife, has been filling the pastorate for the last eight months, and he felt that with the closing of the convention his ministry with us was finished. Their eyes are looking toward the Orient where they labored unremittingly for six years with all the privations of pioneering in the interior, and a faithful band of Christians are awaiting their coming. They have booked to sail August 28th on the "Empress of Russia," and are leaving us to do some itinerating in behalf of China before sailing. The blessing of the Lord has been upon the Church during their ministry and we feel loath to have them leave, but God has been working for us and has laid it on the heart of Brother Wittich to stay and minister for a time. We feel that under his consecrated and able ministry God's blessing will continue with us.

### Stepping into the Ranks

ONE of the unusual meetings was when the prospective missionaries, those hoping to go to their fields in the near future, told of their call, and the purpose of their lives. There were nine who have their faces set toward the land of God's choice for them, and who are hoping to go out this year. The audience was deeply impressed that the hand of the Lord was truly upon these young lives as they told how He sought them out, brought to naught their plans, and put within them a love for the lost.

James Grevin, called with his wife to China, told of how he came to America to have a taste of the world but God arrested him. While traveling with a musical company he was laid on a bed of sickness and God revealed Himself to him as his Saviour and Healer. Henceforth his life was changed. The consecration made on his sick bed deepened in the years that followed and later he was definitely called to China.

Miss Anna Hockelman, another Chinese recruit, was born in a home where the Word of God was never mentioned. When five years of

age her mother sent her to Sunday School to get rid of her, but when the child showed an interest in godly things she was taken out. At ten while playing on the street, another little girl said to her, "My Sunday School teacher says when you children get together you talk about everything but God." "Who is God?" asked the ten-year-old. "Don't you know?" said the other. "You come to Sunday School with me and find out." She got permission and off she went. All the S. S. children had Bibles and how she longed for a Bible. She was promised one in twelve weeks, but as it was so long to wait, she rummaged in the attic and found an old Bible without a cover. She made a cover for it out of white muslin dyed with wash blue and when Sunday came proudly walked off with her Bible.

At an early age she felt the call of God upon her and asked Him day after day to make her a worker for Him. Her mother took her out of Sunday School again but her teacher would meet her once a week and tell her about the lesson. At fourteen her mother died and on her dying bed called her to her and said she was sorry she had kept her from Sunday School and urged her to join the church. At fifteen she taught her first class and then her father interfered and said she would either have to leave home or give up the church. She chose the church and went out to be among strangers. The Lord often revealed Himself to her in those days when she was estranged from her home for the Gospel's sake. One night as she was homesick and longing for a mother's love, she literally felt His arms around her. Often in her lonely hours this experience would be repeated and He would sweetly say to her, "In my Father's house are many mansions." At this time she knew nothing of God communing with His people and wrote to a friend asking about this experience, who assured her it was from the Lord.

Later when reading of the Boxer uprising and of the many missionaries being killed and that more missionaries were needed to fill the ranks, she found herself praying for China and asked the Lord to send out other missionaries. As she prayed, the glory of the Lord came down and filled the room and He spoke to her distinctly, "I am going to send you." She is hoping to go out this Fall.

\* \* \*

Miss Ethel Cook, who is leaving for India with Mrs. Harvey in the early Fall tells a very

unique story of God's dealings with her. She was saved when she was eight years old in Cardiff, Wales. When she became a young lady she drifted and wanted to have a good time. Hearing that America was a land of opportunity and having an uncle and aunt here she came over. While standing on the deck at Queenstown she noticed standing near her a little shabbily-dressed woman, and she was singing, "To God be the glory, great things He hath done." She felt a little snobbish toward her, but the woman said to her, "Oh it does my heart so much good to be in a Christian land once more. I have been in India seven years on a station by myself, no white person there, and it is so good to be back where I can have fellowship." Miss Cook was not at all interested; she was hoping to have a good time on the boat, and that she would have an attractive young lady as a cabin mate. When she went back to her cabin after breakfast who should be there but this little woman who had spoken to her up on deck. Her heart sank as she saw her hopes for a good time shattered, but she made up her mind she would stay out of her cabin as much as possible.

Every opportunity the missionary had she talked to her about the Lord. She talked about India, and about the sorrows and suffering of the people and the heart of the young girl was touched, but she had planned for a great career and refused to be diverted. She thought perhaps she might earn a lot of money and help the missionaries. The missionary said, "Perhaps the Lord will let you go to India some day." "Oh, I would like to travel and might go around the world," she replied. "Oh no, perhaps the Lord will send you as a missionary," insisted the little woman, but the young girl was full of her own plans, and missionary work was not in them. Nothing happens by chance and God had His hand on her life even then. One day it was very stormy and the captain ordered everybody to keep in their cabins. It was a very unhappy time for the girl who was ambitious for a career. The missionary told her that she had visited Sunderland and told her about Pentecost, but she wasn't interested. She thought the missionary, as she went on to explain, was crazy, that the heat of India had weakened her brain, and she merely tolerated her. When they parted in New York the missionary said she would pray that the Lord would send this young girl into His harvest field, and if His will, to India.

Her aunt and uncle met her in New York and

took her to Zion City where they lived. When her aunt met her she said, "Do you know we have been having the most wonderful meetings. The power is falling and people are getting the baptism of the Holy Spirit." Her heart sank within her. She was coming to America for a career, but now she wished she had never come. One thing she resolved, that she would never go to those meetings. Time went on and she began to lose her health. As she lay on her bed, wishing she might die, the Lord spoke to her, reminding her of the time He saved her when eight years old. She began to wonder if she should die whether she would go to heaven or hell. She felt she would go to hell for being so rebellious. The Lord continued to talk to her and gave her Scripture, and as she surrendered He took all condemnation out of her heart (Rom. 8:1). Then, although she had forgotten about the little woman on the ship, she was asked if she would go to the foreign field, and she said, "Yes, Lord, if You will heal me." Her aunt asked her if she would have Elder Graves come and pray for her, and she said, "Yes, anything so long as I get well." He came and prayed and she was healed and later baptized in water. Then came the struggle about going to the Pentecostal meetings, but God put a hunger in her heart for the baptism of the Spirit and she sought and received. While in Elim Bible School the Lord definitely called her to India, and she never ceases to praise the Lord for the little missionary who was her cabin-mate on the Atlantic liner.

\* \* \*

"Lord, if You will give me the victory so that I know I have it, I will do anything You want me to do," said Jack Perdue, one of our own Stone Church young men, as he knelt at the altar some years ago. It was then the Lord called him to the foreign field. As he offered himself for Tibet the power of God came upon him in a marked way, and he and his wife, Ethel Ries Perdue, who was called to China in her own home in 1913, are anxiously looking forward to the time when they will have a ministry among those who have never heard.

\* \* \*

"Give ye them to eat," was God's call to Roland Severance, as He gave him a vision of China and her needs. While sitting on the platform of the Byesville Campmeeting, listening to a missionary message, God spoke to him and told him He wanted him for China. He was so startled he felt as if everybody in the tent knew it, but in the midst of that great audience it was a trans-

action between himself and God alone. He had known in his heart that his call was to the mission field, but now it was made plain that God wanted him in China. He and Mrs. Severance, who also has a call, are hoping to go out with Brother and Sister Williamson in August.

The meeting closed with other young lives consecrating to His service, whether home or abroad. They offered themselves to that high and holy calling, the noblest on earth, of service for Him who came as a missionary to this sin-cursed earth.

## "I Am a Scarlet Worm"

### How Jesus Laid Down His Will

Philip Wittich in the Stone Church Convention, May 25, 1924



UT I am a worm, and no man; a reproach of men and despised of the people." You all recognize this as the cry of David recorded in Psalm 22:6. While evidently David had moments in his life when he could apply this to himself, it is first of all, a prophetic vision of our Lord Jesus Christ, who on Calvary's cross became "a worm and no man."

Why is it that our Lord Jesus stands depicted here as "a worm and no man"? Why is the word "worm" used? There must be some divine significance in that word "worm" or else the Bible would never use it. That word in Hebrew is *Tolahath Shanee* the worm, the red one. It refers to a certain worm that even to this very day is gathered in the Arabian peninsula for the purpose of producing a beautiful, scarlet color or dye, with which the orientals, and at the time of Moses the Jews also, were accustomed to color their garments. The Lord says here, "I am a scarlet worm." He compares Himself to a worm that was used to color some of the furnishings of the tabernacle in the wilderness, and part of the veil, with its beautiful crimson color. It is really startling, beloved, to know that the blood of this worm will not coagulate or turn dark as the blood of worms or even of human beings will do, but it remains in its beautiful brightness, outside of the worm as well as inside. There we have a comparison out of natural history with the incorruptible blood of Jesus.

The blood of Jesus is the life of the Son of God who, in the womb of His mother Mary, was, as the Greek text says, created by the Holy Ghost, and this blood and flesh of our Lord is not an earthly but a heavenly one, for prophetically we hear the words recorded in Hebrews, "A body Thou hast prepared for me. Lo, I come to do Thy will." The body of the old Adam could never be a temple in which the Son of God could live, because this body, which we inherited by natural birth from our parents, is permeated

with sin; therefore God undertook the miraculous in order to save our race. He gave unto His Son a body that wasn't prepared by Mary, but by Himself. We are standing here before one of the greatest miracles of divine creation and love. "A body Thou hast created for Me. Lo, I come to do Thy will." The natural body of the natural man composed of flesh and blood is not willing to do the will of God. What is the flesh and blood of the natural man? It is his nature. What is the blood, specifically, of man? It is his soul, and the soul of the sinful man is full of self-will. The will of the sinful man will never submit to the holy will of God. In order that the Son of Man in His humiliation may dwell in a human being, God gave unto Him thru the Holy Spirit's operation a new body, a body prepared for Him as the Lamb of God. That body and that blood were not like the body and blood of Adam in Paradise, taken out of the earth and in-breathed by the Spirit of God, but as we read in Hebrews and other places, it was prepared by God Himself, so that in this created body our Lord Jesus may carry sin and self out of the Adamic race.

We are standing here before a mystery. If you have a theological, or a philosophical mind, I warn you not to approach this text. You cannot understand it. We are not to reason out the mystery of God, but simply to accept it as the Word presents it to us. "Sacrifice and offering Thou wouldst not, but a body didst Thou prepare for me." Heb. 10:5. These sacrifices and offerings consisted of bullocks, sheep, goats, lambs and certain birds, and the Lord said here that He would not use them because, altho the blood of animals is sinless, it cannot take sin out of the human race. Their blood was only a type of the blood of the Lamb of God, whose blood is God's effectual means of redemption, prepared before the ages of the ages in the heart of God the Father. Our Lord Jesus received His precious body from heaven. It was given to Him in the womb of Mary by the Holy Ghost and Mary was

simply the one that was to bring forth into this world that wonderful Christ with His wonderful body. When Christ came forth as a babe He came forth as a Being without sin or spot or blemish. All this new-born body needed was to be developed into the body of a full-grown man, so that God the Father could put on that precious, sacred, sinless body the sins and the curse of the whole world, thus forever removing thro Christ's death what the first Adam brought into this race. Oh, the Lord Jesus will surely become much dearer and sweeter to you and me when we consider this divine truth as presented to us in Scripture!

"*I am a worm and no man.*" In order to get the blood of the worm the orientals would take a mortar and crush these worms and then dip their garments and their curtains into the blood. In order to make us partakers of the holy blood of Jesus, the Father had to crush Him on Calvary. But the crushing process did not begin on the cross; it began in Gethsemane. You know, beloved, what the Lord went thro on the night of His betrayal. We read it in Matt. 26:36-46. In the thirty-eighth verse we read, "My soul is exceeding sorrowful, even unto death." You will notice the Lord doesn't say "My Spirit," but "My soul." His Spirit wasn't troubled; His Spirit was resting by faith in the will of His Father. What was the "soul" of Jesus? It was His personality, His holy, sinless *ego*, and He in His personality was troubled, for it meant for the sinless Son of Man, the laying down of His sinless life. His soul was exceeding sorrowful, and He went forward and fell on His face and prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." Then he came to His disciples and said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Of what flesh is Jesus speaking here? Of His own. The flesh or humanity of Jesus was sinless and therefore had power to resist sin. However, when God laid all our sins and sinful nature on the sacred body of His Son, it was bowed down under this fearful load.

Just in conjunction with this word and thought I want to tell you, beloved, that this expression of our Lord is greatly abused by saints. They excuse their fleshly, sinful life by saying, "The spirit is willing but the flesh is weak." Your carnal nature and mine is extremely strong, so strong that our personal selves have no power over it. Just consider for a moment and you will

find the soul of most saints under the dominion of the flesh. To this very day most saints even in Pentecost are under the power of their flesh. "The spirit is willing but the flesh is weak" is the groan of our Lord. He in His sinless humanity, was weak and loath to take the burdens of our filthy nature, and therefore prayed, "Father, not My will, but Thine be done."

In the text that follows we read that three times our blessed Lord had to pray this prayer. Christ, as a perfect human being, had a will of His own; so has the Father in heaven. Evidently the will of the sinless Son of Man was different from the will of the Holy Father, for He prayed "*Not My Will but Thine be done.*" "Why," you say, "do you mean to say that Jesus, therefore, was a sinner?" By no means. Jesus was a perfect human being with a sinless spirit, a sinless soul, and a sinless body. Having a sinless soul He had a sinless will, a sinless will of His own. Being without sin He shrank from death, for death is not a blessing. It is a curse and a punishment, and the Son of Man having no sin in Him realized that death should not come upon Him. He went to the cross not for Himself but for you and me, and to do that He had to lay down His own soul, *His will*. It was laid down in the Garden, not on the cross.

Let us learn a lesson from this, beloved. You and I are tri-part beings. We have a spirit, a soul and a body. When we are born again we receive life from above, the life of the glorified Son on the throne, but there is still in us that carnal nature unless God has succeeded in giving us the faith that we can say it is no more "I" but Christ in me. When Christ gave Himself as a sacrifice He had to start not with His spirit, nor with His body, but with His soul, because His soul is His personality just as your soul is your personality. And just as your personality culminates in *your* will, so the personality of Jesus culminated in *His* will. When the will of Jesus was broken He offered Himself without any further objections or resistance. What a lesson we can learn here! *When we give over our wills to the will of our Lord then God can use us.* It was in the Garden that Jesus laid down His will. That was the strongest part of His soulish life. When the will of the Lord Jesus was broken do you know what He did? They spit upon Him, they stripped Him naked, they scourged Him, they put a crown of thorns upon Him, but He stood there without a murmur. *His will was broken.* He gave His will, His soul, a living



sacrifice unto the Father. They laid bare His back, and the Roman soldiers scourged the sacred back of our Lord Jesus until the blood flowed down in streams, but He never said, "O Father, I can't stand it." The will of Jesus was broken. Isaiah in the fifty-third chapter prophetically foresaw what happened in Pilate's court when he says, "By His stripes we are healed." They called Him a blasphemer and as such He was crucified. They hung Him between two murderers, villainous men who laughed at Him, but He never answered back. *His will was broken.* They laid that crude cross on the ground and stretched Him on His back, His bleeding, sore back. The soldiers took a spike and putting His feet one on top of the other, drove that spike thru them both. They also nailed His hands, and you never find a record in the four Gospels where Jesus objected to or complained about it. He gave His body a living sacrifice. They raised that cross and with a thud it fell into that hole prepared for it. It tore His hands, it tore the wounds of His feet, but our Lord never cried out. His first plea was, "Father forgive them, for they know not what they do." And as that blood of His, that holy blood was poured out, His soul came out, because the soul is the blood. The blood is the medium between a man's soul and his body, and as this blood began to ooze out His spirit became loosened, and then Jesus cried at the end of His suffering: "Father, into Thy hands I commit My spirit."

"I am a worm." You and I have received the anointing from this very Jesus, the Lamb of God. The Spirit that is resting upon us should lead us to the place where Christ was led, that you and I on every turn of our road, at every circumstance of our lives can say, "*Not my will but Thine.*" What causes confusion even among Pentecostal saints? What causes strife and division among us? What lies underneath a smooth exterior? A spirit of antagonism. Even workers, instead of working for Christ, work one against another. It is because their will is not broken. When it comes to running a mission, managing an assembly or working on the foreign field, how often do the spirits of men and women who call themselves sanctified, clash! But let me tell you: None of us, whether on the platform or in the pew, whether we are foreign or home workers, will ever enter the kingdom of heaven *with the old self life.* The baptism of the Holy Spirit will not entitle you to enter, but the subsequent operation of the Spirit upon your life,

should you yield to that Spirit as Jesus yielded to the Spirit, will entitle you to an entrance into the gates of the kingdom. *I thank God that true Pentecost has this message.* Not simply a clapping of hands and shouting and speaking in tongues, or the display of other gifts of the Spirit, which are all very precious and to be enjoyed if we are not in the flesh, but only a complete laying down of our wills, just as our King laid down His will, will assure to us an abundant entrance into the kingdom of heaven; yea, when we can say in truth, "*I am a worm and no man,*" we are ready to enter.

You say, "Brother, it sounds nice for you to talk that way and to hold up our Lord's standard, but how about yourself?" Brethren, I could not speak as I do if God had not met me on that line, showing me that my own will must be daily denied and set aside that the will of the Son of God may come forth in my life. If you lay down your will you will be as the sixth verse of the Twenty-second Psalm says, "a reproach of men." Even your brethren who are still in the flesh will have no use for you; they will talk about you and condemn you.

We realize that often God's blessing and power are lacking in our lives. Why? Because we are yet too headstrong. There is yet too much will power. Just let a man come on the platform and preach something out of the Bible that some are not accustomed to, and you can find out whether they are worms or donkeys. A donkey kicks, but a worm has no resistance. "Huh," some will say, "That man is teaching something I do not believe in at all. I cannot stand it. I will not listen to it." What is that? It is a good-sized mule. Listen to the words of Jesus: "*I am a worm and no man.*" Oh, it is really an occasion for weeping to see how little the Holy Ghost has been able to accomplish in eighteen or twenty years of our Pentecostal movement! Do you realize that if everyone of us would be worms in the very sense of Christ, nothing in heaven could keep the downrushing of the Holy Ghost. We would have the glory of God and the power of Christ in our assemblies as we never had it before. What keeps the power of God from working? The Spirit is brooding over us, but the self will is a stumbling in our midst and keeps the Spirit from rushing in, for the Spirit always follows the divine and human law of "*least resistance.*" It is my honest conviction that there will yet be a selection of people that are willing *to be worms* out of those who *want to be something* in Pentecost. As long

as we have a will of our own we will *want to be something*, but when our wills are laid down, the will of Christ will come forth in us.

You know the bride of Christ is not called the "bride of a lion," or the "bride of an ox," but the "*bride of the Lamb*," and none of us can ever belong to that precious company of bride souls unless we have received the nature of Him who is the Lamb of God.

Coming now to another thought, why did Christ spill His blood? Because this blood is His soul, and in this human soul of Christ there dwells the *personality of the Son of God*. So it is not only sinless blood but it is *life-giving blood*. And this blood Jesus poured out of His five wounds. For what purpose? That you and I may receive thru this precious blood the divine nature of Christ. You know that mysterious word, even to many Pentecostal saints, that He spoke to the Jews, causing them to stumble, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in yourselves." Jno. 6:53. The blood of Christ has been emptied out of Him that thru the Spirit this blood may be given unto us. We must daily be willing to *have no will of our own*, let no more self reign in our lives, so that the will of Christ, the nature of Christ, the soul of Christ, the Spirit of Christ *in the blood of Christ* may fill us and become our new nature. Even in the days of the Apostles there were very few that caught this secret. Paul was one who did. He was able to say, "It is no more I (the sinful, self-willed nature) but *Christ* who liveth in me."

In conclusion I refer you to Isa. 41:13-16, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou *worm Jacob*."—the same word used as in the Twenty-second Psalm. Here God applies this very word, "Fear not, thou *Tolahath Shanee Jacob*, I will help thee, etc." Now to the natural man this promise of God is very foolish. Just think of it. A worm about the length of my finger! God says to Jacob He would use him to thresh mountains, mountains composed of rocks, but do you know that that which is foolish in the sight of man is wisdom in the sight of God? God wants to use us when we are just as empty and weak as Jesus was on the cross. He will use us as a threshing instrument to break down every mountain and rock of opposition, be it on the part of the flesh, the world, or the devil himself. God is waiting for people who are willing to be worms. A worm is an ugly-looking thing, and as we follow the Lord Jesus Christ men will see nothing attractive in us; nevertheless, the strength of the

God of Hosts dwells within us. It is this power in us that will thresh the mountains of opposition. Oh, let us learn this lesson from our Lord! I plead with everyone of you that you present yourself to God, to be emptied and stay empty of self, a little worm, despised, rejected, unattractive, yea, to some even repulsive, only so *Jesus shall dwell in you*.

What is one of the chief differences between a worm and other animals? Most other animals have a vertebrae, a backbone; a worm has no backbone. In the world this is a word of reproach; they say, "That fellow has no backbone," but if you want to be God's own possession, you have to be a worm, *without a backbone*. What is your "backbone?" It is your will. Let us learn this secret from our Lord Jesus Christ who is so willing to teach us thru the Holy Ghost. Are you willing to go to the operating table and let Jesus, the Surgeon, take that backbone out of you? You try to manage your husband, your wife; you try to manage the mission; you try to manage the foreign field, and in the foreign field you try to lord it over others. Backbone! Backbone!

Am I giving you medicine that is too strong for your spiritual stomachs? In the fourth chapter of Solomon's Song we read, "Thy lips are a thread of scarlet." This is the same word as in our text, *Tolahath*. Her lips were washed in the blood of Jesus. What are your lips for? To speak, and when your lips are blood-washed it is an indication that your heart is blood-washed, that the blood and nature of the worm Jesus is in your heart and therefore on your lips. You cease talking proud things, you cease talking gossip, you cease spreading reports about that brother or sister who cannot defend himself or herself. I tell you some Christian's lips are as black as a raven, but bride-souls are spoken of by the Lord Himself: "Thy lips are scarlet, *like a thread of worms*."

You who have read ancient history, remember reading that there was among the Greek philosophers one who would take disciples to teach them. One day a young man came to him and said, "I would like to be your disciple." The philosopher said, "Open your mouth and speak that I may know you." That is what God says to us saints, "Open your mouth and speak, for I, the Searcher of your hearts, want you to be also known by others." Out of the fullness of the heart the mouth speaketh. Out of the fullness of a *blood-washed heart* the mouth speaks words of life and praise!

# Untouched African Tribes Begging for the Gospel

## The Many Phases of Missionary Activity

Mrs. Marion Wittich Keller, in the Stone Church, March 30, 1924



IF you could realize the awful superstition and darkness the heathen are in, you would not hesitate at any sacrifice. I often think how little we appreciate what we have at home and how wonderfully God has translated us out of the powers of darkness into His marvelous light and made us His children. We have a high calling, a holy calling and a heavenly calling. We read in Philippians of a *high calling* in Christ, in Timothy of a *holy calling*, and in Hebrews of a *heavenly calling*. We who go forth into heathen darkness have no more claim upon this calling than those in the home land. You are co-workers with us. When we came home our hearts were burdened as we realized the terrible conditions over there and felt that the people at home failed to appreciate their privileges of co-operating with the Lord and saving a lost world. The command to "go" is just as much to you as it is to us. We know that God is going to do great things to break up the powers of darkness that they may be ready for the coming of Jesus, and we each have a part in the great warfare waged for the salvation of souls.

I thank God for the privilege of coming back with a good report. We have proved in Africa that nothing is impossible with God. All He wants is empty, broken channels, with hearts and eyes in perfect dependence upon Him. The more we sink into nothingness, the more He comes forth and surprises us. There is nothing that gives such satisfaction, nothing that takes us so out of ourselves as to be occupied with others. That is our motto in Africa. We endeavor to train our boys and girls who are saved not to be occupied with self but to go out and bring in others.

Sometimes it is a help for the people at home to know where the missionaries are. I am sure you all know where Livingston explored the country near Victoria Nyanza. We have one station where we can overlook the lake. The country is very picturesque as well as very fertile. We are 600 miles from the sea coast, and the population is very dense. We want you to pray for that territory. We are unable to reach the great masses of the people altho missionaries have been laboring there for a number of years,

the Quakers on one side and the C. M. S. on the other. Yet the great mass of the people have not been reached.

The Lord laid it upon our hearts to get the young men who were willing to consecrate themselves. They came to us and we gave them special Bible training and sent them out into the districts. We had twenty-five out-stations and twenty-five young men who were out in His service. This was only one line of our work. Some people think a missionary has nothing to do but to teach and preach and sit under the shade the rest of the day and take it easy, but we have never had it that way. There are so many things that confront us daily, that we have to look to God direct to give us wisdom. Natives come to us with their troubles, their sorrows, and they want deliverance from their sins, and we have to pray and wait on God that He will bring them out into a life of victory and help us to solve some of their problems. So many complicated matters come up between men and women, sometimes we have to be a lawyer and a judge to meet the different needs, especially when we are in the interior. We do not ask you to pray for individuals that need help, but we ask you to pray that God will keep us in touch with Him that He may give us His wisdom, strength and grace to meet the problems that face us. The natives know when they come to us for help if we are in touch with God, so it behooves us to keep in constant, vital communion with Him.

We thank God for the privilege of being with such a primitive people. They know nothing about idols, about religions of any kind. All they know about is the spirits of their departed ancestors. They sacrifice to these spirits, kill oxen, sheep and goats, and chickens; anything that has life. They know they have to shed blood, and oh! how easy it makes it to tell them that Jesus has shed His blood, that He is the great sacrificial Lamb that was slain for them. How they do rejoice in knowing Him as the great Lamb of God who gave His life for them! But it does seem hard for them to grasp the great love of God in sending His Son to redeem them. They cannot grasp it because they do not know what love is. Neither do they know anything about "peace" or "hope" and we have to teach them that Jesus brings all these things. We have a monthly day of prayer, to which all the native Christians come

from the different stations. Some walk thirty and forty miles in order to attend that day of prayer. How they do pray and thank God for sending the white man to tell them of Jesus!

So in the light of the great joy we have in ministering to these people we cannot talk about sacrifice. Africa today is open to the Gospel as never before. Prayer is being answered for the closed tribes. There was a tribe right on the border of our district which would not allow us to go in and tell them about Jesus. The government will not allow us to enter a tribe that doesn't want the Gospel, so we just prayed that the Lord would open the door and He did. They came to us, "Oh do tell us the story of Jesus that you have told to others, which has brought such peace and satisfaction." We said, "You will have to go to the government and tell them you want the Gospel." So the chief and the head men went and told them they wanted us to preach Jesus to them. While this is an open door it means increased burdens for the missionaries. All the tribes have a different language, and it means for us to learn another language in order to do effective work. The Lord has enabled us each to get two languages, and this means a third. I wish you would pray for that tribe that has never heard about Jesus, and that we shall go back with the real power of God upon us. This tribe is very primitive. They do not even bury their dead, but throw them out and let the hyenas come and take the bodies away and devour them. We foresee many trials awaiting us and we need prayer that we may be channels thru which He can flow.

As you know, most all of Africa is malarial. There is fever in almost every part but South Africa. We are right in the interior among the people that have not gotten very far advanced, and are in a fever district but so far the Lord has preserved us in a miraculous way. We haven't had a permanent building but will have to get one as the government will not now permit us to put up temporary buildings. We have been standing by faith in British East Africa but now God has given us a foot-hold. Just before we came away we were able to purchase one of these stations we have been manning. We did not have the money to pay for it, but paid down just enough to hold it. It comprises 190 acres of very fertile land only seven miles from the railroad, a splendid elevation. God was very good to give it to us; other missionary societies were trying to get in there, but we claimed it for Pentecost.

We built temporary quarters and had a Girls' Home. If you could see how these girls are treated, sold by heathen fathers for a few head of cattle, eight and nine-year-old girls forced to go to old, heathen men, your heart would almost break. The girl screams and kicks, but the man offers the father a few head of cattle and her resistance is of no avail. She is doomed to a life of terrible agony and pain. Many girls do not have a home, and these we have undertaken to care for and train. The Lord has enabled us also to take care of some boys, altho we have not had the means to do as we would have liked.

Probably you may think it would take a great deal to keep such a large family, but it doesn't take so much for their food. The Christians are taught to plant gardens; they harvest twice a year, and they thank God for everything they get and give to Him a tenth. When they have fresh beans they bring a big basin of beans for the Lord, and the same with corn and other vegetables. You can see these Christians coming from all over the country, praising the Lord for the privilege of giving their offering to Him. They help in this way to provide for the boys and girls that we are training. They are very careful that the Lord gets His portion and give cheerfully. Mr. Keller gives them lessons in agriculture, and the heathen come around and say, "What kind of medicine do you give your gardens? They look so much better than ours." It is all because of the Lord's blessing. They also give a tenth of their chickens and eggs to the Lord. I tell this little incident to show you how careful our native teachers are: One morning a woman brought an egg, and as this native saw the woman coming with the egg, he took it and said to her, "Now you are a black woman and you know whether it is good or not. Do not deceive the Lord by giving Him a bad egg." The reason we have been able to accomplish what we have is because of the co-operation of the Christians. We do not want you to think we want all the help from the homeland. While their help is very little, they do what they can and are willing to sacrifice.

I want to speak to you about our Sunday School. At first it was hard to start a Sunday School, but after some girls got saved we sent them out to seek for the lost, so every Sunday morning they would go out into the villages and in the country places and bring in the children. At ten o'clock we would have a drum beaten, which you can hear a great distance, and in come

the little saved ones bringing the little heathen children. They don't wait to put on their Sunday clothes, they come in their birthday suits. You would think there was a great circus on at the Mission Station the way the crowds gather. At first I thought it was a great thing to have three hundred, but when we left we had as many as seven and eight hundred. The way they were packed in that building, it was almost impossible to move. What a joy it was to look into those children's faces and tell them the story of Jesus! I never was happier in my life than when I stood before those young people and said, "*Africa for Christ.*" If Jesus gets hold of those young hearts before they are taught in the heathen customs what will it mean for the future of Africa? Heathenism will be put to naught. How they love to sing the praises of Jesus! There wasn't much harmony, but you could hear their little voices for a great distance. The great feat was to teach them orderliness. They would not wait for the doors to open but scrambled thru the windows and holes. Then they were not satisfied by coming only on Sunday, but wanted to come to school, and they would say, "We don't want to come without having anything on us. We will work for two days for a dress." Then the boys would come and ask, "Haven't you any work for us to do, carry stone or dig, to give us a piece of cloth?" As we see the great opportunities on every hand, how we long to get back!

Another great opportunity we have is to minister to the sick. We have the sick come with diseases of every description. It would be impossible for us to get anything done but minister to the sick if we allowed them to come all the time, so we set a time from nine to ten to help them. As we see them straggling in, with diseases of every description, sore eyes, cripples, bringing sick babies, running sores, ulcers and so forth, we would shrink from such a ministry, but the love of Christ constrains us, so every morning finds us pointing them to the Great Physician. As we wash out their sores we point them to the Lamb of God who carried their sins and sicknesses, and because of the love manifested they seek Jesus for their souls. We have some of our best converts thru our ministering to the sick.

One girl didn't want to come to the Mission Station at all, but our native preacher told us about her. She had a bad ulcer on her leg, so that she couldn't walk, and he asked us if we would help her if they brought her. We agreed to do so, but she was afraid of us; didn't know

what kind of people we were. We ministered to her and finally she got well and was able to attend school. She learned to love Jesus and is one of our brightest girls. We keep the girls until they are fifteen; they make fine wives for our Christian boys. She didn't want to leave us and is one of our helpers.

One time they brought a man to us who was bitten by a very poisonous snake. In the natural there was no hope for him. "A man bitten by that snake," they said, "never recovers." They asked, "Can you do anything for him?" "We cannot," we said, "but Jesus can." We prayed and he was instantly healed. The fame of that healing went all over the country. They would not wait until they brought the people to us but sent word, "Won't you send some of that medicine you applied to that man?" We told them we had no medicine but prayed to Jesus.

Seventy per cent of the infants die. You would not think, when you realize this, that there would be such a dense population. They get pneumonia because they haven't any covering. They are exposed to the climate, laid on the floor, or outside. But many of our Christian women are learning how to take care of children. They come to us and beg for a piece of cloth, so our country is becoming a little civilized because of the Gospel.

The salutation used to be, "Is there any beer?" but after the Lord began to work among the people and so many were saved, it was changed to one which means "Peace." The girls and the women used to do the grinding of the corn to make beer, but when our girls got saved they would not grind corn anymore for this purpose. Some of the heathen chiefs would come and say, "Mr. Keller, if you do not stop preaching the Gospel you will destroy our country; the girls and the women will not grind for beer anymore." We praised God for it.

Five minutes' walk from our home there is a large market place, and every day thousands and thousands of natives gather there. We go out and tell them the story of Jesus, but our efforts seem but a drop in the bucket.

I had three classes, one for women, another for girls and another for children, and Mr. Keller had three classes. We trained them in the Word and Mr. Keller taught them how to make brick and furniture, etc. It is impossible for a missionary to do everything so we have to train the natives.

Sometimes I think we missionaries get better acquainted with the Lord than you people at

home. We haven't telephones to call on our neighbors to pray; we have to look straight to God. We send a wireless to Him and He never fails. I remember one time Mr. Keller was away—sometimes he is away three and four weeks at a time—the water was bad where he was and he took sick. He was a long way from home and the Lord showed me he needed prayer. As I got down to pray the Lord rolled a burden upon me and I prayed until the Lord gave the victory. When I saw him he said, "Marian, I was just about gone, but I know someone touched God for me." Another time my little boy was very ill. He was having convulsions and I felt a little disturbed at being alone, but I telegraphed to heaven and said, "Father, send my husband home." He did not intend to come home at that time, but the Lord brought him. Our Lord is a God who is enough. When plague was raging and the people were dying, some of our girls passed away before we hardly knew they were sick. We found there

were rats dying, and discovered them dying in our own home, but in answer to prayer God stayed the plague.

One time Mr. Keller went to meet another missionary on his motor-cycle, and shortly after he left, someone came running to me, "Do you know that Mr. Keller has fallen into a ditch and his bones are broken?" That was a terrible report to bring to me, but I went to the Lord and He comforted me; a sweet peace came over me and I felt that all was well. In the evening he was brought home by a Quaker missionary, having only a broken collar-bone. I tell this to show you how He comforts us in the absence of any human comfort. But I wish I had more yieldedness and more implicit faith than I have. Today there is a deep hallelujah in my heart because I know He is the Master Sower, the Master Reaper and the Master Gleaner, and when He sendeth forth His sheep He goeth before them.

### How the Spirit Fell in Egypt thru a Tract

Miss Hattie Salyer, in the Stone Church Convention



AND Jesus walking by the Sea of Galilee saw two brethren casting their net into the sea, and said unto them, 'Follow me and I will make you fishers of men.' And straightway they left their nets and followed Him." The first thing you notice is that they were fishers. God doesn't as a rule, take anybody into His service who isn't worth anything, but if those who are capable consecrate their lives to God, there are people who will say, "What a shame to waste his life!" I remember my father and mother dedicated their first-born son to the ministry. The devil sidetracked him and he practiced law four or five years, but he could not get away from the call of God upon him. People were always asking him to preach and he finally got into the ministry. An uncle who was a lawyer said, "It is a shame for him to waste his time preaching the Gospel." God does not call worthless ones to work for Him. He calls people out of busy lives, altho I have often felt when He chose me for the mission field He chose a pretty poor stick. I said, "Lord, I do not know how You can ever use me, and He said, "What is that to thee? Follow thou Me."

These disciples were fishers and he called them from an active life. They followed Him straightway; they didn't wait around a long time. My heart aches when I go around from place to place and see so many young people called to the min-

istry and to the foreign field, but settled down in secular work. We notice a little further on they didn't fold their hands; they called James and John. When God first called me, He called me to India, but I felt it was impossible to go. My father was a very sick man, and it didn't seem possible that I could get away. That is the way I felt, and got sidetracked. God allowed my body to be afflicted and I lost out spiritually. I got into darkness for nearly ten years until I said "Yes" to Jesus. When He renewed my call, He sent me to Egypt. It seemed to me a harder place, but I am glad that I obeyed. Did these disciples disobey when they went back to fishing? We know they toiled all night and caught nothing, and only had success when they obeyed the Lord. If God calls you to the foreign field you will never make a success of anything else.

I was forty-five years old when He called me to Egypt. I was afflicted with eczema, a very extreme case. Four others of my family had it after I had and God let me stand alone with Him for them and He healed every one of them. That was my schooling, my training. Even then, my loved ones said I was too old to go to the field and made all sorts of excuses, but I tested God and proved Him, and I know that I was in the will of God.

The land of Egypt I find few know much about, and comparatively little work has been

done. It is only in the last seventy-five years that work has been done of any consequence. Many of the churches are closed. The Coptic Church is very corrupt; men just keep their churches going to get their salaries. But the Roman Catholic church is even more corrupt. In the Coptic Church they are allowed to have the Bible, their priests marry, but they do not preach the new birth. Their religion is made up of keeping feasts and going to church, and that is all there is to it. Out of that land of about 14,000,000 there are only a little over a million who are Coptics. The rest are Mohammedans, and they have taken control of the land. They rule the land today and the present king is a Turk. When the children of Israel went down into Babylon they were forbidden in prophecy to go into Egypt, but they went and many were killed. God told Egypt she would never have a king of her own, and they have always been ruled by a sovereign from another country. There is an awful spirit of unrest in that land. They are crying for independence and freedom. One Sunday morning as we were going to our services, the English mounted policemen were on the street ordering everybody into the houses. The boys were out destroying property. They broke 5,000 street lights at that time and for a week we were not able to have a meeting in the evening.

When I first went to Egypt God had been wonderfully working. The Cairo mission had just been opened and I was asked to take charge of the women's work, which I felt was God's work for me. Cairo is somewhat difficult to work in because of the large number of Mohammedans there, but yet God worked. I remember one night I gave a message on our inheritance in Christ. Up to this time we hadn't spoken about the baptism of the Spirit, but this night after I had finished a young man said the message went home to his heart and he said, "I am going to have my inheritance." We had a meeting the following Friday and while we were in prayer the power struck this young man. From that night on for five months God poured out His Spirit. We never knew how many were saved—many came down from the country, but a number received the baptism.

A young man whom I had never seen came into the meeting one night, and while in prayer he fell to the floor. He had taken a post-graduate course and had come to Cairo to get a position. He got one from heaven, but not what he expected. The next morning in a private home God baptized

him in the Holy Ghost. Some time before that he had received tracts and he and his brethren had studied them and had come to the conclusion it was in the Word. As soon as he received the Spirit he sent word to three stations, and little companies in these three towns started to seek for the Spirit. When he came back we found twenty-one or two had received the baptism in the villages. Of course women in this country are not considered worthy and are put aside, but the first one to receive the gift of interpretation was a young girl in one of those villages. Today this young man has recently completed a church that he has built with his own money, without asking one cent from anyone. He is out and out for God.

There are difficulties in connection with the women's work. It is hard to get an Egyptian woman to go into the homes because it is not considered polite for a woman to go into a strange home. She might meet a strange man and that would be awful. So it is hard to get a woman to do Bible work, and we prayed much about it. I knew the Syrians did it and hoped the Lord would give us a Syrian woman. About two years ago God gave us a dear girl from Syria who had worked with the missionaries. Her mother was a Greek Catholic and sent her to an English school where she got the Gospel. At the age of thirteen without her permission, they engaged her to a young man she had never seen. There was given to this union two girls and while they were yet children the father took down with small pox and died, leaving her with the two children. Because she was a mother and had two children they thought she would marry and the brothers came and demanded the money. She handed it over. She had a little home that belonged to her mother and they took that so she was left without anything. Three times during the war she had typhus fever. She lay at the point of death, and the last time they thought she would lose her mind, but she trusted God and believed He would raise her up. Typhus, you know, is caused largely because of lack of nourishing food. She could not get work; the Palestinians were in the same position, and she was in a quandary what to do. She had been three days without food and went out doors with her little girl searching for something. She said, "I never went out but what I found some money somewhere on the street that enabled me to buy bread.

She heard she could get help at Safi, and a man gave her a free ride. She was just recovering

from that sickness, yet she went into a field and gleaned the wheat. When the wheat harvest was over she went into the vineyard and gathered grapes, carrying those great loads of grapes on her head. There were hundreds of women compelled, you might say, to sell their bodies during the war for a morsel of bread, but this girl trusted God and He brought her thru clean. After the grapes were thru she heard the English had come and that they were establishing work. For some time she worked for the English Consul and in the meantime her youngest child died of cholera infantum. Before long she came to us and it wasn't long until she was asking questions on religion. She was saved and she and her daughter were both baptized in water. Again and again she would say, "I am so glad I came." She had offers of more money in other homes but she felt God was in her staying with us. She came to do housework, but is now our Bible woman. Her daughter graduates this year and expects to be a teacher.

Just a word about the children's work. God showed the Doney's and me that we must take up the school work. We felt the need so greatly. We were obliged to take men and women into our work, especially pastors with different doctrines and it made confusion in the work, especially as there were so many that did not read. Only one-fifth of the population could read when we went there and in order to get the Gospel to them you had to take it hand to hand. Many will read to a crowd but it is not like reading the Word themselves. In a certain section they hadn't any schools but Mohammedan and Catholic. God gave us a school which has been going on now about a year and a half and we have 125 scholars. God in a marvelous way enabled us to rent a building, which we hope God will give to us as our own. We have to pay a very high rent, but thru it homes have been opened that were closed to us before. At our Christmas exercises about four hundred people came. In this section of the city live the poorer class, but they are the ones most easily reached by the Gospel. The poverty is awful. Their homes remind one of a wood-yard, yet for these Christ died, and their hearts are hungry. God has wrought marvelous changes in the homes. One home in particular I want to speak of. God showed me when I went back to Egypt that we would have a meeting in a home.

I said nothing to the man but prayed about it. The burden became so heavy I took the little girl who was staying with me and went to that home. When I spoke to the man he said, "Yes, the Lord showed me we were to have a meeting in the home," and it wrought a marvelous change in his wife. When we first spoke, there was the awfullest look on her face but now as quickly as we get into the house she takes her baby and runs out on the street and calls in the women to be saved. There is a wonderful change in her even tho she does not claim to be saved.

Although the Egyptians knew nothing about the baptism of the Holy Spirit, when God poured out His Spirit, He did it just as He did here. There are villages in Egypt that have never seen a missionary, have had nothing but a tract, but God poured out His Spirit on hungry hearts. In one village we never had entered, we heard of thirty being saved and four or five baptized in the Spirit. That is what God's Word can do.

\* \* \*

*(Continued from page 11)*

neighbors and friends and said, "Have you ever heard of anyone who was crucified?" They said, "No, we have never heard of anyone who hung on a cross?" She was not to be turned aside because they couldn't enlighten her, for she knew this must have a meaning. So she started down the sandy road until she met a missionary to whom she told the story, how she had seen a Man crucified, and the missionary said, "It is our Jesus, the Son of God who gave His life for you and me." She had such a longing to know about the Man she had seen in the vision, that she traveled a long distance to find some one who could tell her about Him. She found this Jesus as her personal Savior.

I would rather be in India during the next twenty-five years than any place on this earth, because I know something will happen there. I believe God is going to break down the caste system and gather in the souls by the hundreds of thousands. Let us pray for the native workers, the Christians and the heathen of India.

\* \* \*

The Eastern District Council Campmeeting will be held in the Williamson City Park, Lancaster, Pa., July 18—Aug. 10. An ideal spot to spend your vacation. For further information, write to the Secretary, Edwin C. Sikes, 30 First St., Fairlawn, N. J.

By mistake the name was omitted from the article in the May issue on page 22. It was by W. W. Simpson.

**The Stone Church, 70th Street and Stewart Avenue. Sundays 11:00, 3 and 7:45; Tues., Prayer Service, 7:45; Thurs., Divine Healing, 2:30; Evening Service, 7:45; Young People's, Friday, 7:45.**

**Philip Wittich,**

**Acting Pastor**