



The Latter Rain Evangel



The days of Heaven on the Earth

◦ Contents ◦

The Baptism of Fire	2
The Bride Must Drink the Cup.....	2
Pentecost Among the Presbyterians	6
Missionaries Meet to Tarry.....	6
Missionaries Joys and Burdens	8
New Buildings Needed.....	9
Encouraging News from Congo.....	9
Zeal of Native Christians.....	9
Jesus Revealed to a Mohammedan.....	10
Open Doors in Central America.....	11
Tibetans Accept Christ.....	11
Notes	12
Disbursements to Missionaries.....	12
At the Missionary Rest Home.....	12
The Child of God	13
By Nature, Grace and Inheritance.....	13
The Campmeeting in the Air.....	13
Among the Higher Classes	19
Transforming Power of the Gospel	20
Sobbing Sorrowing India.....	20
Convention Jottings	23

An International Monthly Magazine

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

The Baptism of Fire

The Bride of Christ Must Drink the Cup.

Pastor Philip Wittich in the May Convention, 1924

Ephesians 4:1-6



HE Word of God speaks of *six* baptisms, and yet they constitute all one baptism as we find in Ephesians 4:4. The two baptisms of the Old Testament are the baptism into Moses and the baptism of John unto repentance which have now outlived their divine purpose. In the New Testament we find *four* baptisms, two of which we considered last night: the baptism in water commanded by Jesus in Matt. 28:19, and the baptism in Holy Ghost given to the thirsty soul by our Lord from His place in glory. Tonight we want to speak of the third New Testament baptism and that is the *Baptism in fire*. Let us hear what John says in Matthew 3:11, "I indeed baptize you in water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost, and in fire." John speaks here of a baptism by One who was yet to come, i. e., Jesus.

We often hear saints in our movement say that "the fire is burning in their souls," referring to a burning sensation which they experience during their baptism in the Holy Ghost or which manifests itself subsequently; but this is not the fire that is spoken of here. To show you what the Lord means by this fire, let us read Luke 12:49, 50: "I came to cast fire upon the earth; and what do I desire, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Then He goes on to say that the result will be divisions between father and son and between daughter and mother, etc. The natural man, though he be converted, will shrink from this word of the Lord if unwilling to go all the way.

When Jesus Christ entered upon His Messianic ministry he received water baptism from the hands of John the Baptist, and simultaneously also the baptism of the Holy Spirit through His Father in heaven. John saw the heavens opened and heard the voice of the Father saying, "This is My beloved Son in whom I am well pleased." At the same time he beheld the Holy Spirit coming down from heaven resting upon Jesus in the form of a dove. After 400 years of waiting the Holy Spirit found *one Man* upon whom He

could descend and in whom He is abiding forever. That Man is our blessed Lord Jesus Christ, the Son of God, in His holy, sinless humanity.

Jesus says that in addition to these two baptisms He had to undergo another one and that was the *baptism of fire* which He grants to everyone of us who is willing to endure it. I want to say here that not everyone in the Pentecostal Movement experiences this baptism, for there are very few among the anointed ones who are willing to be led as Christ was led, to the place where they will say unreservedly, "Not my will, but thine be done!" I am touching now upon a subject which will not cause many to shout; a subject that will not please the flesh, that will not appeal to human reasoning but will be rather distasteful to any of us who still live in the flesh or that nature which we inherited from our first father, Adam. But when we desire to step out of the flesh life and to live in Christ we will welcome this truth. Our Lord Jesus Christ went through this fire of affliction to its very limitations and drank the cup of suffering to the dregs. We read in Hebrews 5:7-10 that He, the Son of God, was *perfected through suffering*. The word "suffering" does not appeal to the natural man for he wants to have a good time. Even many saints are not willing to yield to the Holy Spirit sufficiently to let the fire of suffering burn out all their self life. To such, I say, this message is not a welcome one. We are in days when we can ill afford to play with the baptism of the Holy Ghost; the time is short and the coming of the Lord is imminent. He will not take to Himself a bride who has any *self* in her. Even as Christ the Bridegroom laid down His holy, sinless self or personality, so He requires of His bride to lay down both her sinful and her personal self, that in exchange she may enjoy *Christ* and may say with Paul, "It is not *I* but *CHRIST* living in me."

There is a sifting going on in the Pentecostal ranks such as we never saw at its outbreak eighteen or twenty years ago. God showed great patience with us in those days, knowing that we were but babes in Christ; but now He requires that we should grow to the full manhood and stature of our Lord. We must learn to lay aside the carnal babyhood and receive and retain Jesus Christ in His full manhood because

He, the great Overcomer, wants to make us likewise overcomers in Him. Babes cannot go to warfare; neither can they overcome; full-grown men alone can fight and be victorious.

In Mark 10:35-41 we have the story of James and John asking for a seat of honor in God's kingdom. Jesus answers them by speaking again of this baptism of suffering and tells them that they shall not escape drinking of His cup. Let me say that if we want to be real disciples of the Lord we have to be willing to drink the cup of suffering such as Jesus sees fit to send into our lives. The Baptism of the Holy Spirit has been misunderstood and misinterpreted on many Pentecostal platforms. It means that from the moment you have received the blessed experience you are no more your own but are subject, as Christ was subject, to the leading and guidance and will of the Holy Ghost. Our Lord Jesus Christ had a human will and yet at every turn of His life He said, "*Not My will, but Thine.*" Have you never read in the Scriptures of how the Lord Jesus Christ opened His mouth before He spake? Can you apply that to many men on the platform? Carry it out literally and imagine, if you can, a man opening his mouth and waiting until it is filled. Jesus, however, had no message of His own and no word of His own. Being in constant touch with the Father in heaven through the indwelling Spirit, He never uttered a word that was not from the Father. Therefore the people said, "No man spake like Him." How far we are even in Pentecost from that place to which the Lord desires to lead us through the baptism of the Holy Ghost! Much of the fire we see in Pentecost is the fire of the flesh instead of the fire of the Holy Ghost.

Let us turn to Mark 9:49, 50, "For everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." It seems to me the Lord is speaking here to the Pentecostal people. Do you understand what is meant by "*everyone shall be salted with fire*"? To understand this let us turn to Lev. 2:13. Now we know that the five offerings described in Leviticus 2 to 7 refer to our Lord Jesus Christ; the meal offering mentioned in Lev. 2 refers to His holy humanity indwelt by His Deity. Therefore as this whole chapter speaks of Christ in Old Testament type language, salt is introduced by God. What does salt mean? Pure salt is practically imperishable. You can

dissolve it in water and pour it any place you please, and if you wish to gather it again all you have to do is to dissolve it again with water and take it into a place where the water has evaporated, when you will find the salt coming out in pure crystals. Then again, if we want to preserve anything in the line of meat or vegetables we apply salt as a preservative. So salt speaks of Christ having eternal life in Himself and imparting this sin-resisting life to others. Now Jesus says that everyone shall be "salted with fire." What does that mean? It means that the Lord is applying the fire of affliction, of sorrow, and testings of whatever nature He sees fit to send into our lives to deliver us from the wood of our old nature so that He can work in the salt of His eternal nature.

Fire burns. It burns everything that is combustible. What is the residue of fire? Only ashes! I am sure if I should ask you on the spur of the moment to give me a concise definition of ashes you would find it hard to do so. Ashes indicate that the fire has spent its force and that everything combustible has been consumed. If we want to attain unto divine perfection, God's fire will have to burn and burn until we are reduced to ashes. Many people say that they are dead; i. e., ashes, but remember, if they are just a pile of ashes they would never answer back nor resist, no matter what is said or done. Would to God that we would be altogether ashes! Then the Lord could give us His beauty for our ashes. Isn't there a desire down deep in your heart to be more *like Him*? Then you must expect the Lord to put the fire of trial and testing upon you. His fire will make you like Him. I thank God for the fire and I am glad that I am in it because I am looking for the coming of the Lord and I want to be ready to meet Him.

In Mal. 3:1, 2, we have the picture presented to us of the Lord sitting as a Refiner. You must not imagine here one of those large smelting works as you find in modern mining camps. The oven of the Jewish refiner was a very primitive and small affair, just like one of our old-fashioned egg-stoves. The refiner would first start his charcoal fire and get it to a certain degree of heat. Then he would take a primitive-looking pan into which he would put the broken pieces of gold or silver ore, and seating himself in front of the furnace would hold it over the fire. He had no chemicals to test the ore, but being well trained he would keep his eye constantly on that melting ore. When it began to liquify and the dross

floated upon the melted gold, the whole mass assuming a purple color, the refiner knew that the process of separation and purification was finished. Likewise, our Lord Jesus Christ sits as a Refiner and He watches us, seeing in us some gold of His divine nature, but also much of the dross of self. He knows that we can never enter the kingdom with any dross, so He puts us into the fire of affliction and sorrow to deliver us from this self. The devil may come and whisper to you, "God has forsaken you now. Give up the struggle." But remember what the Bible says, "He shall sit as a Refiner," and that His eye of tender love is on you and me. When the time comes that the dross is all floating on top of the heavier metal, He takes the pan out, blows away the dross and keeps the pure gold for Himself.

Jesus is described here in Malachi as the One who will sit as a Refiner to refine the sons of Levi. Who were the sons of Levi in the Old Testament? They were called by God to be His ministering servants. Who are the sons of Levi in the new covenant? Those who are nearest unto Him and want to serve Him with all their hearts, in spirit and in truth. Do not be surprised if God sends along some fire and remember that it is *Jesus* who puts you into this fire and not the devil. The devil cannot be used any more than God sees fit to use him; you are not in the hands of the devil but in the hands of Jesus who loves you and wants you to be purified and separated from the dross of your carnal nature. He has His eye in tender mercy upon you and when He sees you perfectly still in spite of cruel circumstances, with friends forsaking you and brethren stabbing you in the back; with nothing but black darkness before you, remember *Jesus* has His eye on you and when *His* time of testing is over He will lift you out of the fire. If you don't want to go through this testing that makes you perfect, I ask you not to seek for the baptism of the Spirit. And you who have your baptism, I beseech you do not be satisfied simply with that blessed experience, but let the Holy Ghost apply that fire that will deliver you from every bit of self. "Oh," you say, "isn't the blood of Jesus Christ sufficient to cleanse me from all sin?" So it is, but let me tell you that ninety-nine out of a hundred saints are not willing to be purified of *every bit of self*, so God has to send some fire to make us willing. You never know self until after you have submitted to the searching process of the Holy Ghost. Do we not

need this fire in Pentecost? We find so much pride, backbiting and murmuring, and planning one against the other in our midst. Such a movement will never be translated into heaven and therefore I say there will be a Pentecost within Pentecost; God will purify the gold in those who are willing to have the dross separated from them. True Pentecost means to find yourself absolutely bankrupt and to put yourself into the hands of Jesus Christ as your Receiver; no more planning for yourself, neither on the foreign field nor in the home field, but so surrendered to Him that He may have His way in your life. If we in Pentecost would submit to this fire we would not have to resort to worldly means to advertise conventions and meetings. The world would see that we are not simply enjoying and exercising the gifts of the Spirit but that the Holy Ghost has brought us to a place where there is no more of self. As it is they see so much of the false and of the flesh that they reject God's gracious work by saying, "I want nothing to do with Pentecost." And from their own standpoint one can scarcely blame them.

Don't shrink if you get some of the fire tonight. When we ourselves plan conventions and meetings, plan and devise on every line, how can we expect the Holy Ghost to carry out God's plans thru us? The Lord will never bless our ways or plans, for our thoughts are as far removed from His as the earth is from the heaven. But if we would become empty and still before God, He could fill us with His will and work. I thank God that He baptized me in the Holy Ghost about fourteen years ago, and also for the fire which followed, for I want to be a partaker not only of His glory but also of His suffering that leads to perfection. You know that was the ambition of Paul when he said, "That I might know Him and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death; if by any means I might attain unto the out-resurrection of the dead."

Again we have a description of this very process which God applies to His children in the third chapter of Daniel containing the story of the three Hebrew children in the fiery furnace. These men had been thrown into the fire bound hand and foot; but remember, Nebuchadnezzar could not throw them in; it was Jesus, and He went right into the fire with them. As they came out they had not lost a thing excepting the cords which had bound them. So it is with you and

me. We often imagine we are spiritually all right and ready to go with Jesus, but the Lord knows what bands still hold us and when He takes us thru the fire He delivers us from them. Let me urge you to refrain from criticising your brother and sister who are going through some great testing. Don't say, "Well, since I have been in Pentecost everything has gone well and smoothly. I cannot understand why others have so much trouble." Perhaps you shrink from the fire, therefore the Lord won't throw you in, while the brother and sister you are judging are telling Jesus, "I want to go with You all the way." So the Lord answers them by putting them thru the purifying fire. If the sinless Son of Man was perfected through suffering, you and I have to be perfected the same way.

Turning to Psalm 22 we find that this Psalm refers primarily to Christ's sufferings on the cross. Verse 14 reads, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." You know ice will not melt anything, but fire will. The Lord speaks here of Himself as His heart being melted by the fire of suffering and if you and I desire to be like Him our hearts have likewise to be melted by the fire of affliction so that when we walk out of the fire the Lord can put upon us the stamp of His divine image, that henceforth we bear no more the image of the old Adam but the image of Him who is the new Adam, the life-giving Spirit. Thank God for the fire!

I want to take you into *Hebrews twelve*, where the apostle comes out so plainly that none of us can be mistaken in the reading of it. There are two natures mentioned here; the one regards afflictions lightly and the other goes to the other extreme, and here comes the sweet admonition of Paul that we should not do either: "For whom the Lord loveth He chasteneth and scourgeth every *son* whom he receiveth. . . . But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons." That is plain language. If you just desire to have a good time after Pentecost God says you are a bastard, but if you want to be His son He will send afflictions into your life to purify you. The eleventh verse tells us that He chastises us that we may be partakers of *His holiness*. There is a human holiness and a divine holiness. Human holiness is of no account; His holiness is imparted to us through suffering and when God can break us all up and pattern us anew then He

comes in, in all His sweetness and all His holiness; then we will cease talking theoretically about holiness but we will be talking about HIM being our holiness. "He has been given to us for wisdom, righteousness, holiness and redemption." I Cor. 1:30.

The Apostle Peter tells us not to consider it strange when these trials come our way. There will be seasons after Pentecost when you will feel empty and dry and the devil will then come around to tempt you; but God doesn't want you to live by feeling or reasoning but to stand on His Word by naked faith. Jesus hungered for forty days and nights and then the devil came to tempt Him with bread, but Jesus answered by the Word of God. Saints have to go through these testing times, but let us learn from the Apostle Peter that instead of these trials being strange, they are in His divine order for us. Commit yourself to Him and say, "Jesus, by Thy grace I will go through. I know that if I have to go into that furnace Thou wilt be the fourth One with me." There is no dross in Him; there is no self in Him, and He desires to deliver us from all our dross and to make us partakers of His holiness.

The Gospel of Matthew records that by Christ's command believers are baptized in water; then we read of Jesus on the throne baptizing the believer in the Holy Spirit, and in I Cor. 12:13 we read that the Holy Ghost Himself does another work of baptizing. He baptizes the purified saints into *one body*. Jesus Christ is the spiritual Head of this spiritual body of believers. Christ the Head is pure gold, and since He is all gold, all holiness, all righteousness, then we as members must also get to that place or the spiritual Christ would be a mixture. Just as our natural body must correspond to our natural head, so we, the spiritual body of Christ, must correspond to our spiritual Head. But only as we stand the purifying fire which the Holy Ghost applies to us daily will we be joined to our Head in glory. This mystical body of Christ is composed of a people who will not glorify self but will glorify Jesus, having only one ambition and passion and that is *Jesus, their Head in glory*.

This work of making the spiritual body of Christ is not ours but belongs to the Holy Ghost, and He is a perfect Workman. Paul says we are His workmanship, created for good works. Let us get a new glimpse of what God has for us and let us quit murmuring and complaining, God loves us and has a wonderful plan for us.

You say, "For me?" Yes, for you, if you are willing to pay the price. God is no respecter of persons. Every day we have to say, "Lord, teach me to hold still, help me not to reason or to have my own ideas but to be just as empty as

You were that the will of Your Father may be wrought out in me." Then we need not be afraid of being left behind when Jesus comes, for He will never forsake His members in whom He can see His own image.

Pentecost among the Presbyterians in India

Missionaries Meet to Tarry for the Spirit.

Miss Bernice C. Lee, Uska Bazar, India



give thanks unto the Lord; . . . make known His deeds among the people. . . . talk ye of all His wondrous works." Ps. 105:1, 2.

With a heart almost too full for utterance, I feel *constrained* to "give thanks indeed unto the Lord; to make known His deed among the people," to "talk" of all the wondrous mighty, glorious works of Jehovah in our beloved India!

Sitting here in the quiet of my room, with the glory of the past days filling and flooding my whole being, I feel I cannot but speak the things which I have heard, that the people may rejoice with us for all that He is bringing to pass among His own out here in the midst of heathenism.

When the blessed Holy Spirit was poured out upon His people nearly eighteen years ago, those of us who were graciously permitted to enter into the glorious "land of promise" were assured of one particular thing: that this wonderful, overwhelming Baptism of the Holy Spirit was given that we might hence-forward be *witnesses unto Jesus*. Oh how gracious the privilege accorded then! How blessedly real has been *His* presence in the years that have intervened, and how unmistakably true that the anointing abideth! Hallelujah! Hallelujah! My heart can scarcely cease its singing long enough to tell you what God hath wrought, "for it is *good* to sing praises unto God; for it is *pleasant* and praise is comely!"

Last summer it pleased the Lord to gather together in one of the hill stations of North India, a company of hungry people from different denominations, chiefly those of the Presbyterian Mission. One of their number, dear Sister McKelvy, had heard of the Latter Rain, gotten under the showers, been "drenched" thru and thru, and now with a heart panting for the living God, could give Him no rest until other dear Missionaries should be partakers with her of the glorious inheritance. Consequently, the Lord used this dear one to bring one after another into the meetings where they too began to long for the

fulness of the Holy Spirit, and where some, praise God, received as on the day of Pentecost.

When the season closed there were a number who had been made so desperately hungry that they felt they could never cease seeking until He came and satisfied. Also thru the testimony of both the filled and the hungry ones, the fire spread, and thruout the Punjab District where the Presbyterians are located, as well as in other parts of India, the thirst became more and more intense. At Christmas time a little company gathered to seek the Lord. He graciously met, anointing and blessing, and some were just on the verge of receiving the fulness, yet at the end of the time the dear ones had to return to their several stations unsatisfied, but with a longing born of the Holy Spirit; that intensity of desire which says, "I will not let Thee go except Thou bless me!"

In the meantime "strong cryings and supplications" were ascending and Sister McKelvy sent letters to various ones, extending an invitation to attend a tarrying meeting to be held during the Easter holidays. In this land of "far distances" it means much to gather together, but truly *God Himself* did the gathering, and on April 17th there came from various parts of the Punjab, from Central India, from the United Provinces and from the Northwest Frontier up on the border of Afghanistan, a little band of people who want God at any cost. Twenty-three in all we numbered, and oh, the tender, melting love, the precious unity of the Spirit, the oneness of heart and desire that were manifest from the very beginning! Indeed, we quite forgot that we were American Presbyterians, United Presbyterians, Church of England, Zenana Bible and Medical, and Pentecostal! Such a mixture? Yes, God's own, precious mixture all bound together in the "bundle of life!"

Already the weather was beginning to grow very warm, but all day long, with the exception of a little time during the middle of the day, and on into the hours of the night, these dear, longing, hungry sheep waited and watched for

Jehovah. The meetings were practically *continuous*, for how can we tell of those wonderful, never-to-be-forgotten hours around the dining table? During my more than seventeen years in Pentecost I have witnessed many joyous scenes, many mighty manifestations of the Holy Spirit, many holy anointings of praise, but I can truthfully say I have never seen happier faces, more glad expectancy, heartier and more spontaneous singing than among these dear ones. As we would seat ourselves at the table invariably the spirit of song would come upon all, and almost without cessation the glad notes of praise would ascend unto Him whom we confidently believed would come down upon us in power. How did we eat? Yes, it is a question, and yet I know that somehow all were satisfied. We seemed to eat in relays, for while some would take a few mouthfuls of food the others would be carrying on the singing. It was simply one prolonged note of praise and all so beautifully in the Spirit!

The Holy Spirit Himself had absolute control of each service. Prayer was continually ascending. At times there were messages from the Word; then again, blessed, holy seasons of waiting for the Lord, and the attitude of all present was that of "My soul waiteth for the Lord more than they that watch for the morning." And so the days and nights passed away, the tide rising higher and higher, the blessed Spirit brooding with ever-increasing tenderness over His watching ones. In the innermost depths of our hearts we were breathing passionate prayers, in the secret of our beings we were saying, "*O God Thou wilt not disappoint us!*" The precious days were drawing to a close until almost the last day had come, and as yet none had received the fulness of the Spirit. With an intensity born of the Holy Ghost, we waited, waited on!

The last day came and we gathered in the afternoon. A holy hush overspread the little company. Some of us felt we must bow with our very faces on the floor; others sang softly, tenderly, and every note was one of holy adoration and passionate desire—whispered longings and invitations to the Comforter to come. In this attitude, it was as tho He could wait no longer, and *suddenly* the Lord whom we sought, CAME! A dear sister, very reserved and quiet, suddenly threw up her hands with one passionate cry, "Jesus! Jesus!" Then down upon the floor she was quietly prostrated before His glory, and for eleven hours she continued in His presence, shut in with Him. She was one who truly wanted

God but was not so sure that she wanted to speak in a tongue, but as He took possession of the temple, she yielded all to Him, and oh the messages that poured forth, both in prophetic utterances in English and in tongues! As the power came upon her, the young husband who had been so earnestly seeking with her, arose to his feet and with uplifted hand praised God aloud and wept and rejoiced. It was a scene we shall never forget. At the same time two others were prostrated, and ere long a fourth, the latter one of our precious Indian sisters, coming thru to a beautiful baptism. Oh how her face glowed with the glory of God and how luminous she has been ever since!

One who was prostrate under the mighty anointing, an English lady, member of the Zenana Bible & Medical Mission, was simply "drunk" with the "new wine." The anointing did not lift, and it seemed she was days in being baptized. The next night (for we tarried a day longer than the time set for the meetings) she was so lost in Him that we were melted in holy adoration as we watched Him work thru this vessel. She was enraptured with Him and sang sweet, holy songs to her Beloved. Until the early morning hour she praised in His presence and all was with such heavenly sweetness; she was indeed in the garden with Him.

One more night remained and still there were some who seemed so near. As the Spirit was so manifestly working, He suddenly spoke thru one the word, "Four!" Immediately the first one who received the baptism who was still mightily under the power cried out in coroboration, "Four it is!" Perhaps none of us quite understood the meaning, tho we divined He meant there were four who were to receive the baptism ere we dispersed, and it was even so. On this last night a dear sister who had traveled far in the heat to be present at the meetings, and who was so hungry that she felt she could *never* go away unsatisfied, tarried before Him all the night thru. Oh it was a *wonderful* time to this dear one! Human tongue can never describe all she saw and felt and heard. Softly, gently, tenderly He sang thru her for sometime in English; then there were times when the joy was too great even for songs, and she would break out in a rippling, joyous, but subdued laugh. He sang sweet little compositions thru her, and all were notes of praise and adoration. At about three in the morning He gave her the new tongue with which to praise Him, and then the dear ones

who were with her left her alone to commune with Him whom indeed her soul loved. At five A. M. she went to her room. She was too happy by far to meet with us all at the breakfast table. She was shut in with Him and for ten days after the glory had not lifted. While on the train returning home, a missionary happened (?) to join her. This one had at one time sought the baptism but been turned aside. As our dear sister with the glory of His anointing and presence upon her, began to tell the other of His wonderful visitation, she broke down before Him and wept and wept and wept, and soon began shouting His praises aloud as the train sped on. Pray that this dear one may soon be filled also to overflowing.

We give just a few verses which the Lord gave the dear sister whom He baptized:

"He is risen! Hallelujah!
He hath come into His own,
He hath made an habitation,
In my heart set up His throne.

How I sought Him, my Beloved!
And my Lord was found of me,
Then He brought me to His banquet;
Now my Loved One sups with me!

Glory! Glory! Glory! Glory!
Glory thru eternity!
I am feasting on the honey,
Drinking wine abundantly!"

When the time for parting came it seemed we could not bear to separate. God had bound us together in the Spirit and we felt we had always known one another. With singing, with prayer and praise upon our lips and in our hearts we commended one another to God and each went our several ways, but Hallelujah! "The end is not yet, praise the Lord!" We are each burdened for the other, and little groups are uniting here and there, letters are flying from place to place telling of still more that God is doing.

Another dear sister who outwardly opposed

Pentecost, went to the hills to visit one who has for sometime been an earnest seeker. This prevented this dear one from attending these glorious meetings, but God has His own way of doing things. The opposer broke down before God and was slain in His presence. A few gathered in a little afternoon service and the Lord used the bright, happy testimony of the sister who first received the baptism to be a blessing to her, and in a little while she was praising and blessing God, with all prejudice and opposition gone, and a great hunger filling her whole being. The next day in the home of her seeking friend, she received a mighty baptism, speaking fluently in tongues, and is filled with glory and praise. Do pray that the dear sister who is still seeking may soon receive. She is teaching in a Girls' School and these girls with a number of the teachers are tarrying for the Baptism of the Holy Spirit. About twenty-three attend these tarrying meetings.

The fire is spreading with intensity among these dear missionaries; "deep calleth unto deep" and we are feeling it to be of Him that we meet again during the Christmas holidays. You will read these lines in time to be asking the dear Lord with us for a gracious and mighty outpouring of His Spirit. Oh pray that the fire may, thru the missionaries, spread to the dear hearts that lie in heathen darkness, that our loved India shall know the light and joy and peace that Jesus alone can give!

Oh how unspeakably precious is He! How we were thrilled over and over again during those precious days as we sang the little chorus that became the key-note of those waiting meetings:

"Jesus is the fairest, He's the One I love,
He is the Friend, all other friends above,
Fairest of the multitude, gentle as the dove,
Jesus is the One I love!"

The Missionaries' Joys and Burdens



IT is a great encouragement to those who are standing behind the missionaries with their prayers and means, to read of how God is working in heathen lands. On every hand we read of evidences where our money is bringing in returns of precious souls, whether it is invested in buildings, in orphanages, or in evangelistic work. Every letter contains a note of praise for the privilege of bringing Christ to darkened hearts, and every letter reiterates the cry for men and means to press forward into

the great harvest fields that are bending low with ripened grain. Reader, as you scan these notes, ask yourself what you can do to save lost souls in heathen lands. Can you give? Do it fervently, effectually. Can you go? May it be with a holy passion that can only be satisfied with souls.

A very distressing cry comes from Mrs. Jennie Kirkland Mueller. Their property at Laheria Sarai, India, has been seriously damaged by a hail storm, and she writes: "The tile on all the roofs has been destroyed. About half of the

bungalow roof is cement but the remainder is grass with tile, also the chapel, preacher's quarters and other buildings. It will take about a thousand dollars to repair these roofs. The tile are thin, native made, and the hail, being about the size of a hen's egg, played havoc. The storm was as disastrous as a flood for unless we are able to repair very soon the monsoons will be on and the rain will ruin the walls so that even the part that is cement roof will be impaired."

We trust there will be a response to this need. We well remember how when the flood destroyed Chupra, the Lord's children came to the rescue and gladly contributed for its rebuilding, and we believe those who read these lines will again be moved to pray and to give that this station may continue to be a lighthouse to those who sit in darkness.

Brother and Sister Mueller have been going thru real testings. They have been buying the property, and a change in circumstances has greatly tested their faith, so that they have been finding it hard to meet the payments and the current expenses, now this added trial of the destroyed roof, calls for us to rally to their help by our prayers and our gifts. There are wonderful opportunities at this station, and we trust the missionary friends will take this need upon their hearts.

New Buildings Needed

Brother Boyce writes from Gorakhpur, India, that he feels the time has come for them to put up their own building at Siswa Bazar. They have been paying 20 rupees for one room there; the landlord has recently built on another room and is asking another 20 rupees for that, (\$12 in all for two rooms). All the improvements put upon the place belong to the owner. The inconvenience of conducting an aggressive work for God in two rooms may well be imagined. By experience, Brother Boyce has seen the futility of repairing and enlarging buildings owned by others, and he feels the time has come to build permanently. They have just a small sum toward a new building, and we believe if our readers respond as readily for this need as they have in the past when we have laid the needs of the different fields before them, they will be able to start on the work.

We are much encouraged when we consider how many buildings THE EVANGEL has had a part in erecting for the glory of God. We know it is a matter of much encouragement to our readers to know of souls that are being saved be-

cause they gave of their substance to erect light-houses in the midst of dark heathenism, and here is another need which calls for our united effort. Brother and Sister Boyce have gone thru deep testings, but God has been mindful of them. Among other mercies He recently delivered their little girl of bronchial-pneumonia, when dying. We shall be glad to forward any money to them for this building or for evangelistic work.

* * *

Mr. and Mrs. Ivan S. Kauffman, who have opened a new work in Tsingtao, Shantung Province, China, are greatly encouraged by the success that meets their efforts for God. He writes their chapel is filled to overflowing about five times a week with hungry hearts who listen to the Gospel for hours. They have had a number of conversions and healings, besides a well-established country work with a school in full swing, and another opening which they are hoping to fill. Very little Christian work has been done in that large and wicked city and they feel there are wonderful opportunities for God there. They covet prayers for a good worker and for a larger chapel to accommodate the people.

* * *

Bro. Doney, Cairo, Egypt, writes encouragingly about the 150 boys and girls now attending their mission school. Numbers who just a short time ago were practically street Arabs, can now read and write in both Arabic and English, and sing the Gospel songs with great fervency. One of the school girls stood up in the women's meeting, and with her face shining said, "I want to tell you that I love Jesus too." The influence of the school is wholly for God, and no doubt numbers of these bright children will be the future evangelists of Egypt.

Encouraging News from Congo

Mrs. Julia Richardson, Masisi, Kivu Dist., Congo Belge, writes, "The chapel was finished about one month ago, and at the first Lord's Day service, there were thirty present; the next seventy, and the last Lord's Day there were fully a hundred, I should judge. About half of this number were women and girls, most of them married women, some carrying babes on their backs. I have never in a work like this seen so many women coming. Some often come to the afternoon service preceding the school, and I have about thirty attending the school. I am happy in the work and feel I am in the will of the Lord in witnessing to these people who have never before had the Gospel."

Zeal of Native Christians

The Pentecostal missionaries in Liberia are now reaping the results of the years of training in the Boys' Schools. Several of the missionaries have written of how the Lord is using "Andrew and Peter," two native boys who are filled with the power of God. Miss Gollan writes that the power of God is falling, and many precious souls are being saved. The Lord is burdening the boys for the salvation of their own people. Andrew, a boy fourteen years of age, who is being trained at Nynabo Station, went home for a holiday. He tells in his own words how he spent it:

"The first night the Lord talk to my heart that I can't go to my people until I tell them the word of Jesus. We go to town that same night. All the people come to hear 'God word', women, girls, boys and men. The Lord give us strength. My heart was pleased.

"Two weeks pass before we have another meeting. Plenty were saved, some mission people, and three heathen women. Joe's aunt can't eat anything for four days; just praise the Lord and tell the people how they must repent. Each night we have meeting that week; we have good time with the Lord. Saturday morning the Lord touch one man's heart. He say, 'You must come and take all my ju-jus and burn them.' This man a big devil doctor. You must pray for this man.

"Sunday we hold meeting, everybody come; no one stay to beat rice. They all come to hear. All the people stand up to testify and praise the Lord. The king too of that town testify he wish God will help him to do the right thing. The king's wife was sick and had a dream. She wake up and say her heart sorry and we must pray for her."

How many of our American boys would spend their vacations witnessing for Jesus?

* * *

Mrs. Mary Chapman, writing from Trivandrum, S. India, tells of God's blessing upon the work. A number who have been ill with dreadful diseases, and demon possessed, have come seeking healing and received deliverance. One woman who had been confined to her bed for three years is up and walking around, testifying to everyone of God's healing power. She is steadily gaining. A number of Hindus are ready to be led to Christ.

She held a meeting in a district twenty-three miles away where a large company came together. The shining faces and ringing testimonies showed

the blessing of the Lord upon their lives. The last meeting there, an aged father and three sons walked a distance of sixteen miles to attend. One of the sons had been insane but thru the prayers of one of the native workers he was delivered, and this brought the old father and the sons to learn about our wonder-working Jesus. The old man gave his heart to God and the sons were blest and went home rejoicing in the Lord. Again they walked the sixteen miles to attend this meeting, and are begging for workers to open a mission in their town. Sister Chapman asks prayer for an outpouring of the Spirit and that God may stretch forth His hand to heal the worst cases so that the heathen may turn to the Lord.

* * *

Bro. Thos. Stoddart, Poona, India, writes praising God for a healing the Lord gave him recently. In a dream, a sister came and laid hands on him and a wonderful inflow of divine life surged thru him. He is now able to work hard. He says, "The village work is encouraging. Every time I go they bring out the sick for healing. A remarkable case of healing which occurred last year, has wrought this change and given me access to the hearts of the people." In the hospital which he visits regularly, many have been converted and backsliders restored. Here he reaches men from all over India, suffering from loathsome and unmentionable diseases.

A Brahmin youth who has been coming to him for eight months for study has been converted and wants to be baptized.

Jesus Revealed to Mohammedan

Miss Heron, Saharanpur, India, writes of a young Mohammedan of a wealthy family who has turned to the Lord. For three years he has been seeking the truth and reading the New Testament. One night he was awakened at midnight from a sound sleep. He saw no one but a voice spoke out of the darkness and said, "Jesus Christ is coming back to earth again and He will bring men into judgment for their sins!" This greatly impressed him and he began to seek God thru Jesus Christ. His father turned him out of his home, and his life was in danger, but God opened the way thru a brother missionary to befriend him. He is wholly out for the Lord, and has been placed in a school where he will be trained for the ministry.

God is working today in India as never before, putting a hunger in the hearts of the Hindus and the Mohammedans for the Word of God. Some of the missionaries are praying for

the conversion of Ghandi. It is reported that he is reading his Bible and they covet him and his influence for God and India. We trust God will lay this influential leader upon the hearts of intercessors in the homeland. Prayer can bring about his conversion. Then why not pray? "The fervent, effectual prayer of the righteous man availeth much."

Open Doors in Central America

"We have no other ambition in life," writes Mrs. B. A. Schoeneich, of Matagalpa, Central America, "than to give the Gospel message to these poor, needy people, and when we are hindered, as we are so often, how our hearts ache." What a noble ambition! To give the Gospel to poor, ignorant, superstitious humanity. Should we not help to foster such an ambition? encourage it and cause it to flourish? "The doors are opening all around us, as never before," she writes, "but our difficulties are many. We are leaving tomorrow for our new station in the town of Junotega. We opened this place five weeks ago, the rich and the poor came to hear the Gospel message and our hearts were cheered. We previously opened this place some two years ago, but were compelled again to close it as we couldn't meet the rent. It was a terrible disappointment to us, but there was no other way, so you can imagine how we rejoice to again be able to open it. From here we will go to Esteli, then to Linney to hold services, and so we keep going. Not so easy for the flesh for these mule-back trips in the hot, tropical sun are hard, and yet we don't count this hard. We only ask not to be hindered in the work that God has laid on our hearts. We thank the dear faithful ones who have so nobly stood by us, but pray that God will raise up others to help that we may be able to go forward."

* * *

We are glad to note that a new missionary, Torston Halldorf, from Sweden, is on his way to Labrang, Tibetan border, to work with Wm. E. Simpson. He is going into a place of hardship, but the need is very great. When we think of that young man alone on the Tibetan border, surely there is no greater need in all the mission field than for him to have fellowship and help, and the greater the hardship, the brighter will shine the crowns laid at the Master's feet.

Tibetans Accept Christ

Another great need which is yet to be met is for someone to go to the Plymires at Tangar, on

the Border. The many calls that are coming in from the Tibetans cannot be answered by two people, and we trust our readers will pray that God will call at least one married couple to this field, to help save the poor, lost Tibetans. Their souls are just as precious in the sight of God, as the most educated Europeans. These hitherto closed lands are now open to the Gospel. All that is needed are men with a vision and a passion for souls. Mrs. Plymire writes with a note of victory:

"One woman has accepted Christ. The mason who is doing our work for the station is very near the Kingdom. He has been reading the Word and the Holy Spirit is convicting him. The other day he came in to unburden his heart. Truly he is concerned about his soul. His idols have been done away with and in his heart he believes in the Word, tho he has not yet confessed publicly.

"The work of building is just beginning. This week all the trees will be hauled in. Two men are busy getting the bark off the rafters. Some of the Chinese buildings have been torn down, and when Victor gets back from this trip we will move out of these rooms in order to make room for the new building. God has worked in a wonderful way. We have the property bought and one hundred dollars to apply on the building fund. We are hoping to get the building up by August and three rooms finished for living in next winter and the other work will be done as the money comes in.

"God is opening up doors for service. The country people are coming inviting us to their villages to preach. The city is large and the work growing. It seems a pity to have to see some of these doors closed. One woman cannot possibly do all this work. Pray for helpers. Hungry hearts must be denied the Bread of Life because some in the homeland have disobeyed. My heart yearns for the souls of these who are without hope and have not heard the Gospel.

"One inquirers' class is showing signs of progress. Some few are making real strides in the reading and study of the Word. It is joy unspeakable to behold these poor, ignorant women as the Word illuminates and grips their hearts. New faces are seen at nearly every service. God is moving in the midst. One other woman was saved. The children are coming in goodly numbers to the weekly services. The progress has all been of Him."

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Notes

THE Word of God is our conquering sword. He who has his quiver full of these divine arrows, swift, strong, penetrating, and deadly to Satan and to sin, will be more than conqueror over the devil. The weapon used by the Son of God in His conflict with Satan was the Word of God, and by it He conquered. The Christian soldier is "not to live by bread alone, but by every Word of God." If we be valiant, true, and invincible, we must have the Word of God dwelling in us richly. E. M. Bounds.

Disbursements to Missionaries

(May and June)

Miss Carrie Anderson, China	\$55.00
L. M. Anglin, China	17.00
Miss Blanche Appleby, China (native work) ..	26.00
Miss Olga Jean Aston, India	10.00
Mrs. Arthur Berg, Congo	10.00
G. A. Bailly, Venezuela	40.00
Horace Bailly, Venezuela (for new station) ..	25.00
Myrtle Bailly, So. China	25.00
Mrs. W. Burnside, So. China	25.00
Miss Eliz. Brown, Palestine	30.00
Miss Jennie Carlson	7.00
Miss Mary W. Chapman, India	20.00
Miss Harriet Dithridge, Japan	25.00
C. W. Doney (for School)	60.00
Miss Elsie Feary, on furlough	20.00
Miss Margaret Flint, India	46.00
Miss Christine Heron, India	20.00
Miss Anna Hockleman, for China	15.75
Miss Gertrude Johnson, Africa	30.00
John Juergenson, Japan	10.00
Miss Marie Juergenson, Japan	10.00
Mr. and Mrs. Otto Keller, for Africa	100.00
E. B. Kennedy, China	27.50
Miss Bernice C. Lee, India	34.75
B. S. Moore, on furlough	10.75
Mrs. J. J. Mueller, India	35.00
Mrs. Nettie D. Nichols, China	10.00
John Norton, India	25.00
W. K. Norton, India	30.00
Miss Sophia Nygaard, Africa	20.00
Mrs. Mable Anderson Pettinger, Africa	25.00
Mr. V. G. Plymire, Tibet	53.00
Miss L. H. Parker, India	85.00
Mrs. Julia McC. Richardson, Congo	35.00
B. A. Schoeneich, Central America	30.00
Wm. E. Simpson, Tibet	18.75
Earnest Smith, India	70.00
J. R. Spence, China (for Kelley work)	26.00

Thos. Stoddart, India	50.00
Miss Fannie VanDyke, for Venezuela	5.00
E. M. Scurrah, Africa	12.25
Miss Lillian Trasher, Egypt	25.00
Walter Turner, China (for native work)	39.50
Miss Mae Straub, Japan	10.00
Miss Minnie Varner, Mexico	25.75
W. R. Williamson, for China	1.00
Compton Orphanage, Ashville, N. C.	2.50
Missionary Rest Home, Chicago	53.75

Total \$1,387.25

At the Missionary Rest Home

"What would we do without this Missionary Home?" said a missionary to us recently of the Chicago Missionary Rest Home. "We have had our trunks here for months, and now we are doing our packing." Over and over we have asked ourselves, as we have seen the Home crowded to overflowing, How have we ever gotten along without it? Aside from the "rest" phase of the Home, missionaries find Chicago an excellent place to buy because of the large mail order houses here, and they feel they can come here without imposing on anyone as their "Home" is here.

Our monthly meetings continue to be blest of the Lord, and the Chicago Assemblies take turns in making these meetings a source of spiritual benefit and also "do their bit" in contributing toward the support of the Home.

A mid-week prayer meeting is held every Wednesday afternoon, at which time special prayer is offered for the mission fields in every land. If the missionaries have special problems, prayer will be offered at this meeting in their behalf. We thank the kind donors who have so faithfully remembered the Home and enabled the missionaries to be so comfortably taken care of. We solicit their continued prayers, especially for the two faithful stewards, the Matron and her assistant, who so nobly look after the missionaries.

* * *

Miss Lillian E. Kraeger, New York City, sends us an announcement of the opening of Bethel Missionary Home, 255 W. 131st St., which is filling a long felt need. Missionaries coming thru New York City will appreciate this Home, for it is a real necessity. They have a fine, large house in a good location, well-furnished and everything to make the missionaries comfortable while stopping in the city. The Home was formally dedicated to the Lord and opened on May 18th. Any missionary while in the city for a day or for several weeks is welcome. No charge is made for board and room, the Home being

conducted on the free-will offering plan. Miss E. Fowler is Acting Matron. Those writing to the Home may address Miss Lillian Kraeger, 255 W. 131st St., New York City.

The Child of God by Nature, by Grace and by Inheritance

The Great Campmeeting in the Air.

Pastor A. G. Ward, Toronto, Ontario in the May 1924 Convention



FEEL the Lord would have me speak to you tonight on the subject of the Child of God as he was by Nature, as he is by Grace and as he shall be when he is glorified or after he is glorified. I want to call your attention first of all to what he was by nature. In Ephesians 2:3 we read, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." In Colossians 3:6 we read, "For which things' sake the wrath of God cometh on the children of disobedience." And in the Gospel of St. John 8:44 we have, "Ye are of your father, the devil, and the lusts of your father ye will do." In these three Scriptures we find that men by nature are children of wrath, children of disobedience and children of the devil. I confess that is old fashioned teaching which has been relegated to the junk-pile in our day, and there are few folk nowadays who believe in the doctrine of total depravity, but these Scriptures teach this very plainly.

Now I think I ought to explain myself, because when we use that term some people believe we are teaching that every unregenerated person is in the highest degree of total depravity. It does not necessarily mean that, for the Scriptures teach plainly that there are degrees in depravity just as there are degrees in holiness, so when we use this term we believe that there is a mixture of good and evil in people and their only hope is in Jesus Christ. This is uniquely illustrated in the Bible as I shall point out. You will recall that in the earthly ministry of the Lord Jesus it is recorded that three people were raised from the dead. It is commonly understood that these three cases are left on record for us as simply being proof of the resurrection power of our Lord, but I believe that the primary reason they are placed on record is to illustrate the degrees of depravity and to prove to us that the Lord is equal to the worst case that may be presented to Him. In the eleventh chapter of John's Gospel we have the case of Lazarus recorded. Jesus was across country when word reached Him that His friend at

Bethany was ill and instead of doing what we would naturally expect Him to do, namely to hurry across to heal Lazarus of his sickness, he remained where he was and later turned to His disciples and announced to them that Lazarus had died, speaking of him as *sleeping*. The disciples misunderstood Him to mean that he was enjoying sleep as we enjoy it, so Jesus explained to them that he was dead. He then went to Bethany with them and they brought Him to the tomb where the body of Lazarus had been placed. As He approached the tomb He commanded that the stone be rolled away. This was too much for those who were standing by and they said to Him, "Please do not proceed any further. You evidently do not understand that Lazarus has been dead for four days and his body is now stinking." However Jesus went right on and called Lazarus to come forth.

Another day He was going along a country road when a funeral procession approached. The dead proved to be the body of the son of the widow of Nain. Jesus commanded the procession to stop and the bier to be lowered, and bending down he commanded life to return and the young man arose from the bier. Now this young man was quite as much dead as was Lazarus but he had not been dead so long. Another day He was called to the house of Jairus whose little daughter had died. Going into the room He bent over her body which was yet warm although lifeless, and as He exercised His divine authority she arose. Now this little girl was as much dead as were the other two but there was this difference that she was not in the same advanced degree of death as was either of these. But the degree of death was quite immaterial to the Lord; He was equal to the three cases and brought them all back to life.

I say again: I believe the primary thought of having these three cases on record is to illustrate the degrees of depravity and to prove to us that it is immaterial to the Lord whether the unregenerated heart is in the degree of depravity illustrated by Lazarus, the son of the widow of Nain or the daughter of Jairus; He can give life to any soul surrendered to Him. You have observed that there is a striking difference in people who

get converted. Some seem to have a much more wonderful experience than others and I believe this depends greatly on the degree of depravity of the soul prior to conversion. If the degree of depravity is great there will be a more marked change. However I do not wish to be dogmatic on this point; I only introduce the thought.

It is clear from the Word that all by nature are in an unregenerated condition and they are greatly in need of something and that something is what we call the New Birth. This too is an old-fashioned term and has been relegated to the junk-pile because in these days comparatively few believe that the new birth is necessary. It is quite generally thought that a very large majority of people have entered this world with a spark of the divine in them and if that is properly cultivated they will develop into real Christians without any help from heaven. They call that ethical culture. I believe I can give you the meaning of that although it would not be satisfactory to those who hold that theory. *Ethical culture* means cultivating the flesh until it produces the fruits of the spirit but I hold that it is a fool's task when a man starts out on this theory. To illustrate: I visit your home tomorrow and you tell me that in your garden plot you have a beautiful peach tree. I have lived in a peach country and know the trees well so I go to look at your peach tree. When you point it out to me I look to see if you are trying to play a joke on me but I discover that you seem to be in earnest. I say, "My friend, Have you any idea that this is really a peach tree?" I see I have offended you for you say, "Of course it is a peach tree." I reply, "Of course it is not a peach tree. I have lived in a peach country and this is not a peach tree. It is nothing but an old thorn bush; I have seen many of them along our highway." Your face brightens just a bit and then you offer me this explanation, "Now that was a thorn bush originally but I dug it up and brought it to my garden plot; I have watered it and trained it and now it has developed into a peach tree." I say, "My dear friend, You cannot by fertilizing a thorn bush change it into a peach tree for it still has the same old nature." Neither can you take a sinner who is in a depraved condition and by means of ethical culture develop him into a saint. There must take place a very radical change in his nature.

You remember that Jesus spoke of the necessity of the new birth in John 1:12-13 so we see that it is not something that is transmitted from parent

to child, neither is it something we receive when the bishop lays hands upon us, but it is a result of the work of the Holy Ghost. By Him, divine life is imparted to the soul which before has been dead, and as a result of that impartation he becomes a living soul, a child of God and an heir of heaven.

The New Birth is a wonderful experience and it cannot take place in one's life without the individual knowing it. Suppose I were to stand here tonight and tell you that sometimes I have quite a clear conviction that about forty-three years ago my mother gave birth to me but often for months at a time I do not feel sure about it. You would run away from me believing me to be demented, for the very fact that I am on the platform and alive ought to be proof to me that more than forty-three years ago I was born. The *new birth* is as real as to be born of the flesh and if it has occurred in your life you will not go about wondering and expressing doubt on the matter. You will know that you are a child of God. You say, "How may we know this?" We know it because the Word declares it to be so and because the Holy Spirit witnesses to the fact. We know it because our own spirit bears witness and we know it because of the transformed life. We are sons of God and joint heirs with Jesus Christ. You ask me how that is. I cannot tell. I only know that the new birth makes you an equal heir with the Son of God and therefore we are worth as much as He is. In addition to that we are heirs of God and that means that God undertakes to communicate to every believer all that it is possible to communicate to us. We inherit God. He Himself becomes the inheritance of the believer. And having become a believer I observe that God has provided a place of security for us. If you will come over from the world of sin and make your home in Christ Jesus and walk with Him, from that moment you will be secure.

However, I have never been able to take the position that once you are saved you cannot be lost. Someone says, "Brother, do you not understand that when a child is born into a family, no matter how disobedient he may be or how far he may drift from the home influence, he still remains a child of that family?" Yes I understand that but this is entirely different. I know many endeavor to carry this analysis through into the spiritual but they forget some points. When I came into my father's family or before I came no one asked me about it; no one consulted me as

to whether I wished to be born into my father's family or some other family. I came without being consulted or without having to meet one condition. And what is unconditional is nonforfeitable. So no matter how I may disgrace the name my father gave me, I still remain in the family. But when I entered my heavenly Father's family it was different. I discover my need and on searching the Bible I found there were conditions to be met. Had I not met them I would never have been born again, but as a result of meeting those conditions I am a son of God. The new birth is forfeitable and until you can prove that salvation is an unconditional blessing, you will have difficulty in proving that it is non-forfeitable.

Now Peter tells us that there is such complete deliverance from all the defilements of this world that we can walk in the midst of it and still be as immune from it as though we were already walking the golden streets of the eternal city. And he leaves us in no doubt as to how this is to be obtained. It is not by embracing any line of teaching but through a *knowledge of Jesus Christ* and I would like to call your attention to the fact that the word "knowledge" here is a word which means infinitely more than simply a mental knowledge of Jesus; it is a word which suggests heart-fellowship and communion with Christ. This heart-fellowship brings deliverance. And he adds that if after you have had that fellowship and are later entangled and overcome, your last condition is worse than your first. Your first condition is your unregenerated condition; your last state is the first plus something more. He pictures to us a great factory with many revolving machines and he tells us that if after we have had the reins of our affection and mind guarded and then allow them to get away from us and centered on things earthly, when we get into this factory with revolving machines there is great danger of having our loose garments entangled in the machinery. This world is full of revolving machinery and we must continually watch. He goes on to say that if you should happen to become entangled there is one thing you can do—you can loose yourself. But if you continue to let your affections run at loose ends you will not only become entangled but you will go right back into the same old machinery of the world you were in before you were saved.

Then I notice that there is not only a place of security for the believer but a place of blessing as well, as we find in Luke 10:38-42, in the story

of Mary and Martha. Jesus called at the home in Bethany and evidently the first thought that entered into Martha's mind was the midday meal and she retired to the kitchen to prepare it. Mary sat down at the feet of Jesus to hear what He had to say. After a while Martha got warmed up getting the meal ready and finally she felt so disturbed in her mind at having to do it all alone that she suddenly went into the Master's presence and said, "Master, don't You think Mary ought to help me get the dinner?" Poor Martha evidently thought that Jesus was in bondage to His stomach but she was wrong; a piece of bread and butter would do Him just as well as a big meal and He turned to Martha with the words, "Martha you are disturbed today." Of course she would not have been disturbed if she had not had the disturbing element in her. I am sure she loved the Lord but she was in a disturbed mood. And Jesus went on to tell her that there was just one thing necessary and that was not the midday meal but to sit at His feet and hear from Him. That is the place of blessing. Get rid of everything that would disturb you and that would send you running here and there, and sit down at the feet of Jesus. What does that mean? Becoming indifferent and careless about work that is to be done? No indeed. But it suggests bringing the whole inner life into a restful state and getting into a place where He can make Himself real to us.

In John 15:4 we read, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Jesus places a great premium on fruit-bearing and makes it clear that He is not glorified as He desires to be unless we bear much fruit. Now we are presented with the secret of fruit-bearing. How are we to bear fruit? By abiding. Constant obedience means constant abiding; constant abiding means a constant blessing and the continued blessing of God means continued victory and of course that brings fruit.

In addition to this, I notice by Acts 1:8 that there is a place of responsibility to witness. You will see by this that every believer is called to a world-wide ministry and he will have just such a ministry after receiving the Baptism of the Holy Spirit. No wonder the devil keeps people out of the Baptism, and what a pity it is that he has been successful in rallying to his help a great many folk who ought to be deeply interested and encouraging others to seek and tarry "until." I

cannot fully explain the Baptism of the Spirit to anyone but perhaps this may help to explain it. It is said that during the late war one of the most deadly inventions was what was called the "curtain of fire." We are told that before an advancement was made this curtain of fire was turned loose and as a result it cleared the field of every entanglement which had been placed there by the central powers to hinder the onward march. Then behind this curtain of fire the allied soldiers marched to victory. I believe the Baptism of the Holy Ghost is *God's curtain of fire*; it clears the field of every entanglement of the devil and makes God's soldiers march forward to take the victory, first of all in Jerusalem, then over in the battlefields of Judea and never throwing down their banners until they have gone to the uttermost parts of the world. I tell you the mighty flaming fiery Pentecostal Baptism is the declaration of war against sin and puts an eternal "go" into those who receive it so that nothing will daunt them; they defy the powers of darkness; they move forward as victors confident that they have the victory because of what God has accomplished.

But now I think we will pass on to the *prospects of the believer*. I observe that the prospects of the believer after this life has terminated are as bright as the promises of God. His first prospect is that of *perfect correspondence*. I do not know how much that means to you but it means a great deal to some of us. We have had such discoveries of creature blackness and have been so humiliated with our unlikeness to Jesus that we are delighted to think that some day we are going to be like Him. How we praise Him for this perfect correspondence. We shall be like Him when we see Him and then we shall be satisfied.

Another prospect is that of *full knowledge*. It is not possible for any of us to have that in this life; some have a great deal more knowledge than others, while some have very little indeed. I discovered early in my own life that I had an inexpressible desire for knowledge. Shortly after, I discovered that this desire which could not be satisfied in this life could be satisfied in the next and now I am content. I know that later I shall know even as I am known.

Another prospect is that of *unclouded vision*. The apostle tells us that "Now we look through a *frosted window*." Now we know that we cannot get a clear vision looking through a frosted window. There are times when it seems as though we were having an unclouded vision; the clouds have rifted and we have looked in and it

has been wonderful, but the clearest vision any of us have had up to the present time has been dim in comparison to the one which awaits us. We have not enough windows now to see things rightly; the house in which we live has been built so as to meet the storms which are raging and God has not put many windows into it. But we will shortly vacate this dwelling place; just as soon as the last battle has been fought we will move into a house full of windows where we shall be able to view things clearly.

Another prospect before us is that of *unceasing service*. I confess that here at times I get weary and often I feel badly because I cannot do more. I know about how much I can do and then I find it necessary to retire and rest for a bit. I have gone to campmeetings and attended the services every day and gone home feeling that unless the Lord came to my help I would never be able to go to another camp. I have gone through conventions and tried to do my best and left feeling there was no more strength in me but God came to quicken and pour His life into me and I have felt equal for another convention. But this condition of things is not to exist forever. I am on my way now to a great campmeeting which will continue for millenniums and I have this assurance in my heart that no matter how long it continues I will never get tired because I will be fitted for unceasing service. In Philippians 3:21 we read, "Who shall change our vile body (which should be translated "*body of humiliation*") that it may be fashioned like unto His glorious body." An archbishop lay dying and asked that the Word be read to him. The man read this Scripture but the bishop said, "Do not read it 'vile body' for this is only the body of our humiliation." I do not hold that this body in which I live is vile; the body in which I live is a sacred body; with this body I am able to serve God and to minister to the needy with these hands. With these feet I can go on errands of mercy. There is nothing about my body that is vile but I confess it is a body of humiliation for it humiliates me many a time by preventing me from doing the service which sometimes I would like to render. But when He comes He will fashion me anew, will give me a body which will never humiliate me and with that body I shall serve Him day and night.

I look forward with a great deal of pleasure to this campmeeting. I am not quite sure when I shall arrive there but some of these days you may hear that I have gone on. Oh it will be a

great meeting! I imagine perhaps that the old patriarchs will be the first to take the floor when the testimony meeting is thrown open. I wouldn't be surprised if Abraham stood up first and told us how he was led to leave his own land and I think he will explain why he stopped half way for a time and then moved on after his father died. I have no doubt but that he will continue to tell us of his first experience in the land of promise. I feel sure that no one will pull out his time-piece to see if Abraham is running over his time or wonder when he will stop. He will go on and on. Then possibly Brother Job will arise and tell us of his experience of his property all being swept from him; how God permitted the devil to try him; how the enemy, after taking all his property and his family, finally afflicted him with boils from the top of his head to the soles of his feet and how finally Mrs. Job came along and brought him face to face with the greatest crisis of his life by urging him to say something against God and then die. I expect he will explain to us how he learned the truth that God's subtractions meant as much as His additions; how he told his wife she had better go home, that he would be all right; scratch himself a little longer but God would help him. Then when he gets through it may be that Daniel will be given the floor and he will tell us how he spent that night in the lion's den and how God gave all the lions lock-jaw; how he slept all night on the mane of the lion and how when the king came in the morning and called to Daniel he was able to answer, "Oh king, live forever."

Then I shouldn't wonder if the three Hebrew children would get up in their turn and tell us of their experience in the furnace and how they walked up and down in the fire and enjoyed the presence of the Son of God! Then perhaps they will give Ruth a chance to speak—just change off and let the women have a turn. Then after the old patriarchs and the disciples have told their stories we will see the Early Church fathers come one after another and I am sure there will be something within which will be able to distinguish them. I am sure I will recognize John Wesley and will tell him how glad I am to hear him tell it all out. Think of the Worthies who will testify in that campmeeting! Think of Madam Guyon! Think of Bramwell! Think of Finney! Think of Catherine Booth getting up! She who said, "Were sin on one side and hell on the other I would rather jump into hell than know-

ingly sin against God." Oh dear ones, we shall never get tired because of unceasing service, because we shall be fitted for it!

Then I observe that we have the prospect of being confessed before God the Father by Christ Jesus. Read Rev. 3:5. That may not mean much to you but it does to me. I have thought a great deal about heaven, have read about it and sometimes I preach about heaven. Sometimes I try to imagine what a whirl-wind ride to glory would be like. I have pictured myself living until the day when Jesus shall return and then responding to the summons to meet Him in the air and with a host of others ascending to the bridal chambers of the sky. But it has occurred to me more than once that when that hour finally arrives and I am ushered into the presence of the Father and the holy angels there may sweep over me such a sense of unworthiness and nothingness that just for a moment I will feel out of place. But should such a feeling come over me I am confident that the moment my Lover Lord steps forth and introduces His Bride and confesses that she is His choice before the Holy Father and the holy angels, that feeling will leave and be gone never to return, and throughout all the coming ages I will feel perfectly at home in the midst of that august Body.

Then I notice in addition to this He will have us sit on the throne with Him. "To him that overcometh will I grant to sit with Me on My throne. Even as I also overcome and am sat down with My Father on His throne." How did Jesus overcome while He was down here on earth? Did He not overcome as the Son of Man indwelt by the Holy Ghost? That same Holy Spirit is willing to dwell in us and empower us to overcome. It is our privilege to be full overcomers and such a company are privileged to sit on the throne. I shall not be satisfied unless I have a seat on the throne although I am sure I do not deserve to sit with Jesus.

Then we are to reign with Him. We are not to sit on the throne simply as figure heads. We will be given power over the nations. Just now they seem to have power over us but the order will be reversed shortly. During the late war there were some people who were conscientious objectors to entering into this awful carnage of life; they had no ill feeling towards anyone but when they thus presented themselves our government said, "We will give you from two to ten years in the penitentiary for being a conscientious objector." In the new order of things

we shall have power over the nations.

Then we will have given to us the morning star. This seems very necessary to qualify us to fill the position we are to hold. "And I will give him the morning star." Rev. 2:28. You ask what this means. Jesus Himself is the Morning Star. But you say, "Has He not given Himself to us already?" Yes, but not in the sense He will give Himself then. Seventeen years ago I fell in love with one of the finest women in all this world. When opportunity was afforded me I told her how I felt towards her and it was decided that we should be married. Now on that day out under the trees I gave myself to her and she gave herself to me. I am sure that from that hour she never allowed her affections to wander and I know for a fact that I never allowed mine to wander to anyone else. But there came a time when I stood beside her in her father's home and proceeding to the altar the question was asked me, "Wilt thou have this woman to be thy wedded wife?" to which I replied that I would. Then, "Wilt thou have this man to be thy wedded husband?" and she said, "I will," and thereupon we were united in bonds of wedlock, and we, who gave ourselves to each other in a very real sense out under those trees had now given ourselves to each other in a much deeper way than before. So He whom we now address as our Heavenly Bridegroom will be united to us in bonds of holy wedlock and will be given to us in a more real sense than ever before.

Then we are to inherit all things. "He that overcometh shall inherit all things and I will be his God and he shall be my son." All the works of creation are to be thrown open to the overcomers. This is a great world we live in, and yet they say there are more than one hundred million worlds besides this one and all these works of creation are to be thrown open to us. So the Bible says. In the days of the presidency of Woodrow Wilson he decided to leave the shores of this Republic and visit the countries of Europe. He received a grand reception wherever he went, not because he was Woodrow Wilson but because he was President of the greatest Republic on earth. He was taken from one city to another and they all opened their gates to him and gave him the freedom of their cities. But what was that honor in comparison to the honor that awaits us when all the works of creation shall be thrown open to us! And we shall have these as a result of having lived the life of obedience; we shall never be sorry then that we threw our tinsel toys on the

refuse pile. We will not be sorry then that we gave up our own desires and yielded ourselves to God.

One more thing but I do not wish to be dogmatic on this. However I believe the Lord spoke to me about this so I believe that one more prospect awaits the Bride and that is that when the great Coronation Day comes, when the celebration is about to begin it will be the Bride who will be called upon to lead out on the chorus that will eclipse any song that has ever been sung inside the new Jerusalem and she will find it possible so to sing it that the vibrations will reach from one end of the city to the other. We begin with John's solo, "Unto Him that loved us and washed us from our sins in His own blood." That is a splendid solo. Now John takes his seat and the quartet arises and they sing Rev. 4:8, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Splendid! Everyone is agreed that the quartet has done justice to the chorus. Now they will be seated and the sextuple quartet will arise and the four and twenty elders will sing, "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for thy pleasure they are and were created." Now then we will have the angels sing and you will find their chorus in Rev. 5:11, 12. It may be that this will be a chant rather than a song but they will have their part and we will come in and listen to the grand chorus. When they have finished we will hear the martyrs sing, Rev. 7:9, 10. And while they are being seated the redeemed ones will arise and sing, Rev. 14:2,3. Then we will have the Victors sing their chorus of Rev. 15: 2-4, and after that the great Hallelujah chorus of Rev. 19:5-7.

This is our preparation place. Not a preparation dependent upon any work of grace but a work of preparation dependent upon the wife, the Bride giving herself over voluntarily to a death, not necessary to insure her a place in heaven but a death which was necessary to enable her to enter into a place of co-operation with her Bridegroom Lover. "*She hath made herself ready.*" Ready for what? Ready, I believe, not only to be united in bonds of heavenly wedlock but ready to step forth and sing the chorus which will eclipse John's solo, which will put the quartet song in the shade, that will even be superior to the chorus sung by the four and twenty elders and all the others which have been sung, and I wouldn't be surprised if it ran something like this:

"All hail the power of Jesus' Name
 Let angels prostrate fall.
 Bring forth the royal diadem
 And crown Him Lord of All."

Miracles among the Higher Classes

Bro. W. W. Simpson writes of great blessing while in Shanghai. He says: "A young Cantonese woman received the Spirit so beautifully just before I left, and several others are earnestly seeking. God has used Mrs. Samuel Hansen to draw many Cantonese women to Himself. It is a wide-open door. Many miracles have been wrought among the higher classes. This young woman who received the Spirit is a sister of the Editor-in-chief of the Commercial Press, the largest publishing house in Asia. It publishes 90 per cent of the text books and educational literature used in China. This editor is one of the best educated men in China and occupies a position of highest influence. A pronounced evolutionist, he had no use for Christ until three miracles took place in his own family. A hypnotist, he was hard to convince, but he acknowledged to me, May 12, that two of these miracles could not have been done except by the power of God. Pray for him that the Lord will reveal Himself to his spirit.

"His sister's baptism in the Spirit has made a great impression on him. She first saw the glory of the Lord which filled her with great joy. In laughter she sank to the floor. Next, she saw a great darkness and felt the pain of nails in her hands, the Spirit thus showing her that Jesus' death on the cross was her death, seeing He died in her stead. Her gratitude and praise soon poured forth in a 'new tongue' as the Spirit gave utterance. Then she began singing, sometimes in Mandarin (which she cannot speak) and sometimes in a language which some present thought was Malaysian. Lastly she prayed in her own language, Cantonese, still in the Spirit, a beautiful prayer for China, for the Cantonese, her own family and herself that she might bring forth much fruit for the glory of God. The next day she found that she no longer needed glasses which she had worn for ten years. She told all this to her brother and he declared to me two days later that his sister was no liar, and that her baptism and healing could not be hypnotism but God!"

* * *

Miss Mary Rasmussen, a new missionary studying the language in Canton, writes that she was never so happy in America as she is now.

She attended a baptismal service in Miss Milligan's Mission and was deeply moved to see and feel the presence of the Lord so marvelously manifest. She asks prayer for the missionaries, says that plague is raging in the city.

* * *

Miss Brown of Jerusalem writes that in a recent baptismal service there were four from the Sunday School and one young man from Miss Radford's Bible class immersed. Others are asking for baptism. They are literally crowded out of their present quarters. She says, "We have had to ask the Women's Class not to come Sundays a long time ago, and now we do not know what to do with the boys and girls. Yesterday we had over eighty. We have searched the town for a place to rent, but haven't anything. Oh that some of the Lord's stewards would give us a site and enough to build a mission room big enough to accommodate those who come, with a baptistry, instead of our having to spend so much of our time and money in this way. Our trip for the baptismal service cost about \$25. Please pray for this our great need."

* * *

Bro. and Sister Slager write from Chuchowfu, China, "The Lord has recently enabled us to buy a piece of land, a few minutes walk from our present location. There is nearly one-third of an acre with some native buildings on it and a well. The price paid was \$650. It is a suitable site on which to erect both a chapel and a home for missionaries. We have had the title-deed made out to the Assemblies of God, so it will be kept for God and His work.

"Bro. and Sister Mader and Miss Rediger are still with us. We thank God for them, as Spirit-filled workers are very much needed here. We are very crowded in our present quarters, there being a chapel, school, five missionaries, two children and a family of eleven Chinese all occupying a few old Chinese buildings, some of which we have remodeled in order to use them at all. We hope to build on the recently purchased land soon. The cost of erecting the two much-needed buildings will be about \$5,000 (U. S. money.) Please unite with us in prayer for the supply of this need."

One of our missionaries has 100 copies of Pentecostal Power, which he would like to dispose of. (Winsett's song book, paper cover.) These are new, but he cannot use that number on the field, and would like to turn them into money for the work. These regularly sell for \$25 per hundred, but he will sell this special lot for \$18, carriage not prepaid. Let us hear from you if interested.

The Transforming Power of the Gospel

A Plea for Sobbing, Sorrowing India.

Mrs. Esther Harvey in the May Convention, 1924



I am here this afternoon, not to represent my station, but to represent India, lost India, and I hope that God will enable me to give you a picture of souls going down to eternal death without having heard the Name of Jesus. How much we in this country have to be thankful for! We do not half appreciate our privileges until we hear someone from a heathen land tell of conditions there. If anyone in the world ought to thank God for the Gospel it is the people of America. I am glad the God we worship is a living God. Too many in these days are preaching an impotent Gospel and presenting to the people a Christ who is stripped of His power, a God who is no better than the gods of India, but the God we worship is alive; He hears and answers prayer.

There is power in the Name of Jesus. I remember a dear old widow of India who was wonderfully healed as she repeated the Name of Jesus. She came from a village four miles from the Mission House. As I looked out the door one day I saw her come hobbling across the field and down the pathway. I watched her as she drew near. As she came up to the bungalow she bowed before the flower-pots as she would to her gods; she got up to the door-mat and fell as she would bow to an idol. As I came out she bowed down to me. I said, "Mother, don't do that. I am just a woman." "Oh no," she said, "you white people are gods to us." I saw she was in great trouble, and I asked her what was the matter. She said, "I am sick. I have had a terrible pain in my head for months. I have tried medicine but it won't do any good, so I have come to you for some." I told her she had come to the wrong place for medicine. She said "You white people know everything." I told her I didn't know anything about medicine, but I knew about a God who lives and answers prayer. We tried to tell her the story of Calvary, but she was an ignorant woman, she could scarcely understand. We saw that words were useless, so we said, "Mother, you pray." "Me pray? I never heard of this God before. How can I pray?" We told her it didn't make any difference and asked her to repeat what we told her. She started in to repeat the Name of Jesus, and all of a

sudden she thrust her hands up to her head and said, "Why it is all gone." He is a wonderful Jesus, isn't He?

The gods the people worship are quite different from our God. Their gods are made of wood and stone, gods which have no power to hear and answer prayer. We have a picture of them in the Psalms. The Psalmist says they have ears but they hear not; they have eyes but they see not, they have feet but they walk not. And then it says, "And they that make them are like unto them. So is everyone that trusteth in them." They are dead, and the people who worship them are dead. They need the living Christ.

But the people are trying in every way possible to get salvation. If I could take you as a company to one of the places which they consider "holy," just six miles from our mission house, you would witness scenes that would bring tears to your eyes as you see them trying to get deliverance from their sins. Sometimes 500,000 people will go there on pilgrimages, bathing in their sacred river, worshipping in their temples praying to their gods for deliverance. The trains going back and forth carry great crowds, and many cannot afford to ride but walk for miles and miles. People in this country will not walk a few blocks to service, but there we will see some of them measuring their length in the burning sand—they stand up and fall forward, marking a place with their fingers, stand again and fall forward, going for miles in this way, hoping to find peace, but it takes more than that to bring peace. If you go along the river bank you sometimes see a human hand in the burning sun. You draw a little closer and you will see the fingers move; perhaps you will see a bubble, where one is buried alive trying to appease the wrath of the gods and get deliverance from sin. Going further along, you will see a man lying on a bed of spikes, not for a day or two but for months, perhaps years. One of our missionaries said to one, "Now tell me, you are trying to find peace, have you found it after these years?" "No, I haven't found it," they said. We don't get peace that way. The Lord Jesus Christ is our Peace. Others will hang over fires; they build up a great scaffold, and hang head downward over a fire, while another pulls them back and forth. Again you will find a man sitting in the midst of five

fires, torturing himself to find peace, and if you will go early in the morning on a big day of the mela, you will see thousands of people going down into the river to bathe. They consider this river sacred and travel for thousands of miles, hoping that by bathing therein they will wash away their sins. In that same river they throw dead bodies of people who die of leprosy, small-pox and loathsome diseases, yet they will take that filthy water and drink it, hoping that it will cleanse them from sin. But it takes more than water to wash away sin. It takes the blood of Jesus.

You ask, "Why don't they call on the Lord?" Because they haven't heard. Why haven't they heard? The greatest reason is because the church at home has lost the vision. I am ashamed to say it, but it is true, even of some called Pentecostal. They are building beautiful homes for themselves, beautiful places for worship, but it was not so in the early days. They thought the Lord was coming soon and they wanted to invest their money in souls. He has delayed His coming and they seem to have become indifferent to the claims of a lost world. They are engrossed with the cares of this life and the comforts of life while thousands of souls are going down into Christless graves. I sometimes hear people talk about being ready to meet the Lord at His Coming when they are doing nothing to save the Christless millions of India and the other heathen lands. There are several verses in Proverbs, 24: 11, 12, which strike my heart, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Now I do not believe in salvation by works. If we could get it that way, the people of India would all be saved before any of us, because they go to the very extreme in works. Salvation is the gift of God, but we who have really been born again and filled with the Spirit should do all in our power to get the Gospel to those who sit in darkness. If ever there is a people in this world who are "drawn unto death" and "ready to be slain" it is the people of India, where sickness and disease sweep over the land continually and claim thousands of victims every year. It is a land of sobbing, a land of poverty; the average working wage among the low caste people is 3c a day. You ask, "Can a man support his family

on 3c a day?" No, of course he cannot; the wife and the children all work. The children of India know no childhood. They go to work when about five years of age, and thousands and thousands of children in India do not know what it is to have their hunger satisfied. I have seen children go behind the ox-carts and pick up the filth, and pick out the kernels of grain and eat them to satisfy that awful craving for food. As I go about in America and see the ungrateful children many times leaving the table with their plates filled with good food, I cannot help but think of the starving children of India who are eating filth and mud, trying to satisfy that awful craving and going year after year, not knowing what it is to have their hunger satisfied. May God help us as mothers to teach our children the value of food. India is a land of suffering, a land of sorrow. You all know about the child-widows and their awful lives of torture and shame. The only hope for these people is the Lord Jesus Christ. These surely belong to the class who are drawn to the death and ready to be slain.

I wish I could give you a picture this afternoon of a place of worship in India. It is where our Brother Nicodem labored. In that town is a tomb of a princess who died years ago. The Indians have a legend that a certain princess went to this tomb and as she went there to worship her sight was restored. This is only a legend but the people go in thousands seeking healing; you will see the crowds thronging to this place, some by train and some by ox-carts and others on foot. As they draw near to this place the crowd is so dense the government have to call out the police force. They beat them back, and many children are trampled to death. They wail as they go into the place of worship and the air is stifling. Each one carries a little dish of water, and as they worship they pour out the water and it is carried out into a mud hole by a little drain. They also leave an offering if they have to take the food from their children's mouths. If they do not bring an offering they are told their prayers will not be answered. They sometimes bring the last handful of food in the house to appease their gods. Many cripples are carried there, and blind people. They go along this drain where the water comes out from the tomb, and bathe their blind eyes with this water, praying all the time to this deaf god to answer prayer.

Just around this space is a part roped off for lepers. They too come seeking healing. On many their fingers are gone, nothing left but

stumps of arms. They make their way up and cry to their gods until you can hear them for blocks, but no answer comes, because their gods cannot hear. Some are blind and have someone to lead them. They knock their heads against a stone wall until they are bruised and sore. Their gods of wood and stone do not see or hear, but there is One who sees, there is one who hears their cries. The cries of these people of India are going up to the living God, and I would to God the echo would come back to our hearts this afternoon, and there would be some who would say, "Lord, here am I. Send me to this people who are drawn to death and ready to be slain."

The only hope for India is the Lord Jesus Christ. I thank God for what salvation has done for many in dark India. There came to us one day a mother with three little children and an old grandma. This grandma was a living skeleton. You could count every rib in her body. There was no flesh on her body, just skin and bones. Her stomach had caved in until it almost touched her back-bone. There was a little lad and he was so starved that in his awful craving he had eaten mud. His stomach was so swollen and hard it seemed it would almost burst. As the mother came to the mission she fell at our feet and cried. She said, "I have heard that the missionaries help people and we have come for help. I am a widow with no one to help me. In the beginning my old mother and my child were able to work, but they are too far gone now. We are starving to death. I could not see them die before my eyes so I have come to you for help. Won't you have mercy on us?" What could we say? We could not turn them away hungry, for they would never believe we were there to help them, so we opened up our doors and took them in. This little lad found the Lord one Sunday morning. Six little boys rose to their feet with tears streaming down their faces. They came and knelt down, and then there was weeping all over the house, and a little fellow said, "Every time I pray I see a lead-pencil in front of me." Mr. Harvey asked, "Have you got the pencil?" "Oh yes, it is locked up in a box." The heart of another little boy, who had not been moved before, was touched. We believe in the old-fashioned repentance and confession. That brings God in our midst every time.

The gods of India have no ears to hear, but when the people come to the living God He hears and answers prayer. I want to tell you about

the lepers. One came to us who was in a terrible condition. His fingers were all eaten off and he had just a couple of stumps of fingers on one hand. The leprosy has also gone into his feet. There was a hole in his heel and it was filled with magots. As he walked the corruption dropped along the road. The trouble got into his eyes and you would scarcely believe there were any eyes there; they just looked like two running sores. We sickened as we looked at him, but we recalled the compassion of Jesus and remembered that that man had a soul to save, and when asked if we would give him a home and help him, we said, "Yes." Another leper said, "Don't put him in the house, build a little grass hut outside, and when he gets a little better put him in with us. We will bathe his sores and help him." We did so.

We had a meeting every Tuesday afternoon, and at one of these meetings this man broke down as if his heart would break, "Oh I have been such a wicked man! I cannot tell you how black my heart is. It is because of my awful sin that God has allowed this disease to come upon me. Can this Jesus help me? Would He save such a vile creature as I am?" We pointed him to the Lamb of God who taketh away the sins of the world. As that vile leper looked to Jesus he was saved. The sin went and his heart was filled with the love of Jesus and the joy of salvation. The Lord forgave much, and he loved much. His heart was very tender toward the Lord. When we mentioned the name of Jesus the tears would flow down his cheeks. One day he said, "You tell me this Jesus used to heal people and I have heard He is the same today. Is He the same now?" "Yes." "Can He do it for me? My eyes are so bad." In the bright sun of India he could not even tell the daylight. He didn't have enough fingers left to hold a stick, his feet were like stumps, and he would stumble around and fall. He said, "Oh if I could just see a little. That is all I would ask for." We said Jesus was able. He asked us to anoint him and pray, and he trusted God who answered. He didn't completely restore his sight, but He gave him just what he asked for. In a little while those eyes began to clear up, the discharge left him and he was able to see objects. He would say, "Oh this is wonderful! It is all I asked for."

Then he wanted to do something for the Lord. He didn't have any fingers to earn money, but the lepers get 6c a month beside their food and clothes. Just a few pennies with which to buy their soap and the things they need. First of all

when they get the money they take out a tenth and it is brought into the church. Out of the tithe fund of these widows and orphans and old people, they help support a native evangelist in their out-station. It is their missionary. The people in America feel if they give a tenth they are giving a lot, but this leper felt he wanted to do something after the tithe was taken out. He took his pennies and tied them up carefully and put them in his box. For months he didn't buy a single thing for himself, not even a piece of soap. He took his money and went to the market and bought fruit and sent it to the mission. That was his thank offering. A few days after that he heard we were in great need in the mission, and when we were over there, he followed us home and told what Jesus had done for him. The tears ran down his face as he said, "I have heard that there is need. I have no money but I have been praying and I have found a way to help. I am going to do without my dinner and have you take the money my food costs and use it for the Lord's work." That leper has gone home to his reward since I have come home. When the rewards are meted out, he will receive more than some of us living in a land of open Bibles. He sacrificed everything to show his gratitude to God.

We have always endeavored to teach them their responsibility in helping to get the Gospel to others, so when there was such great need all around, and so many people starving, our people felt they must do something to help others. An old woman came and said they were going to do without one meal a day. She said, "The Lord has always provided for us, we have never had to go hungry, but now we want to do this for the sake of others." They did it for two weeks. The little fellows look forward to Saturday when their meat comes. As they were praying, the greatest sacrifice they could think of was to do without their meat. They sent word, "We are going to do without our meat, and you take the money that it costs and give it to others." That is what salvation has done for some, given them a love for Jesus and a love to sacrifice. Would to God that everyone who names the name of Christ would have such a vision! Remember, there are one hundred million souls groping in darkness, who have never heard the name of Jesus. What are we going to do about it? Will not some one put themselves on the altar for sacrifice and say, "Lord, here am I.

Send me"? Will not others stand behind and offer themselves as intercessors? I am sure some will.

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Convention Settings

I believe it is true that the devil would much rather that we would let the grass grow on the path which leads to our prayer-closet than anything else, for he knows that the prayers of the saints are God's capital stock in heaven by which He carries on His work on earth, and recognizes that God's best working days on earth are the days when His saints pray the most.—A. G. Ward.

* * *

Miss Salyer while in Egypt visited a village where the Plymouth Brethren held forth, and where they didn't believe in women preaching. In a meeting a man gave a message in tongues and another brother jumped to his feet and gave the interpretation. The interpretation was in Arabic and a young man listening said to Miss Salyer, "What is this he is saying? He is saying, 'God says He called the men to preach the Gospel and they failed Him, so He had to send the women'."

* * *

"My healing of cancer still holds good," writes Mrs. Pearl Bowen of San Diego, Calif. This healing occurred several years ago. Her mother asked the church to pray when she was dying of a cancer. God heard and answered prayer. She is well and working hard every day.

Brother Williamson read a letter during the Convention from a sister in Bangor, Maine, who sent for an anointed handkerchief. She had cancer of the liver, and writes that in answer to prayer she has been perfectly healed.

A little boy broke his arm and prayer was offered for him. Shortly after he said to his mother, "Mama, I didn't pray for my arm, but somebody must have. I haven't a bit of pain in it. I know the Stone Church prayed."

Good Books

FROM DEATH TO LIFE

An Autobiography by Anna W. Prosser

Breared in luxury, this consecrated woman was ostracized by family and friends because she chose the Master's service. One of the early advocates of Divine Healing. Gives helpful instruction on this and other deep themes. "The best book I have ever read," is an expression from many of its readers. A splendid book for a gift. 222 pages, \$1.00 by mail

A Thousand Miles of Miracles in China. The most remarkable story of the Boxer trouble ever written. By A. Glover. Price by mail, \$1.10.

Sadhu Sundar Singh. By Mrs. Arthur Parker. The remarkable life of the converted Sikh, known in his own country as the "Apostle of India." This book is filled with stories of the miraculous power and presence of the Lord. Price \$1.30 by mail.

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Philip Wittich,

Acting Pastor