



# The Latter Rain Evangel

*The days of Heaven on the Earth*

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**An International Monthly Magazine**

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

## The Scriptural Meaning of Jephthah's Vow

Why Satan Had No Claim on Jesus.

Pastor Philip Wittich, in the Stone Church, Sept. 26, 1926



I WILL meditate this morning on the vow of Jephthah, one of the Judges of Israel. First of all I want to say that the vow of Jephthah was not a fleshly, rash vow, such as falls from the lips of fleshly people, because it says in Judges 11:29 that the Spirit of the Lord came upon him. The 30th verse says, "And Jephthah vowed a vow unto Jehovah and said, 'If Thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer it for a burnt offering.'" So he was under the anointing of the Holy Ghost when he made this vow of dedicating his daughter altogether unto Jehovah.

Vows were quite common among the devout people of Israel. We read of Jacob's vow in Gen. 28:20-22, where he promises if the Lord prospers him, he will give Him a tenth. That is the second time in the Bible where a tenth is mentioned. It speaks of the dependence of the believer upon God. The number "ten" stands for two things in the Bible. First, it stands for closed history on the part of man; second, it stands for reckoning on the part of God. The Jews received the Ten Commandments, and after they had been entrusted with them for fifteen hundred years, Christ the Son of God came, fulfilling the law and therefore putting it away, replacing it by His grace on Calvary. The Jews were not keeping the law of Jehovah in their hearts, but only outwardly; therefore God began to reckon with them by taking the stewardship of the law away from the scribes and Pharisees, elders and priests. They lost their stewardship because of their unfaithfulness to God. We now live in the dispensation of our Lord Jesus Christ, which is the dispensation of grace.

I would also point out to you the fact that the Lord speaks of *ten* virgins at the time of His return, five wise and five foolish—five is the number of grace, showing that all those virgins, wise and foolish, were virgins by grace. Virginitly speaks of purity; the ten virgins were washed in the blood and were looking for the Bridegroom. However, His coming was a terrible reckoning to

the foolish and a precious one to the wise. The foolish lacked the fulness of the oil, which is the Holy Ghost, but the wise had the Spirit to overflowing. Therefore the reckoning on the part of God was that the foolish were barred from the marriage feast while the wise ones were received into the festive hall of their Lord Jesus.

When Jacob gave his tenth to the Lord he wanted thereby to say that he owed all he had to the Lord and therefore was responsible to Him for all. When the lad left his father's home he left it as a pauper and he returned a rich man. So he realized that what he had received was not thru his own labors nor thru the thrift of Laban, his father-in-law, but from God alone. Therefore he gave the tenth part to God, as much as to say, "I am responsible to Thee, O God, for what Thou hast given unto me!" The vow that Jacob made was not a rash vow, but it was a vow that was prompted by a grateful, loving heart toward God.

The same motive was in Jephthah's heart when he vowed that if God would deliver the Ammonites into his hands he would give to Him that which came out of his house on his return as a burnt offering. We see here that Jephthah vows: "That which cometh forth from the doors of my house to meet me when I return in peace from the children of Ammon, it shall be Jehovah's and I will offer it up for a burnt offering." Jephthah went into battle against the Ammonites and the Philistines. The Ammonites are a type of the corrupt flesh; the Philistines a type of demon power. When Jephthah went into battle against these two nations, he did in type what our Lord Jesus Christ accomplished on Calvary. As Jephthah won the battle over the Ammonites and the Philistines so our Lord has won an everlasting victory on the Cross over the flesh and Satan's powers.

God the Father laid our sinful nature on His Son who carried it away thru death. Therefore Paul says that we should never fail to reckon ourselves dead to sin and alive to God (Rom. 6:10). Then again in Col. 2:15 we read that our Lord Jesus Christ also triumphed over the principalities and powers, these spiritual Philistines,—He triumphed over them on Calvary and put them away from Himself, as a sin offering, these demon powers who wanted to claim Him, because

He was made a sin on the Cross. Wherever the devil sees sin, he claims possession. Have you realized this? Wherever he finds sin he makes a claim on the one that sins, for sin comes from the devil. When Christ died on the cross was He not made a sin and a curse? Did not the Father turn His face from Him? Did not Jesus experience what it really meant to be forsaken when He cried, "My God, my God, why hast Thou forsaken Me?" Was this not an evidence that Jesus took the sinner's place on Calvary? Therefore it was quite natural for the devil and his host of powers and principalities to claim our substitute. But praise God, Satan *did not reckon with the power of Christ's sinless nature!* Jesus only died as *our Substitute*, and therefore when He died He put off these powers and principalities; Satan tried to claim the Second Man as he had claimed the first Adam. The devil has a claim on us as long as we sin. When Christ died as our Substitute the devil tried to claim Him but since sin was not found in God's Lamb, Satan lost his claim. As the sin-bearing Lamb of God Christ fulfilled the conditions of the Father, and the believer is therefore free from sin, and from any claim of Satan.

Jephthah returning from the victory over the Ammonites and the Philistines is a most precious type of what the Lord Jesus Christ has done on the cross. Jesus, after His victory over the flesh and the demon powers, returned thru resurrection and ascension to His Father's house. What about the house? Since we see in Jephthah a type of Jesus, we must also see in his house a type of the spiritual house of our Lord Jesus Christ.

In Heb. 3:5,6, we read about Christ, "whose house are we, if we hold fast our boldness and the glorifying of our hope firm unto the end." Heb. 10:21 says, "and having a great Priest over the house of God." Paul in I Tim. 2:20 speaks of "the house of God, which is the church of the living God." The vow of Jephthah to dedicate to God that which would come out of his *house* to meet him when he returned in peace, is a pre-figuration of the wonderful event when the few ready ones will meet their Lord in the air (I. Thes. 4:13-17), and the equally precious scene when the Living Ones and elders will fall down before the slain Lamb singing a *new song*: "Worthy art Thou to take the book and to open the seals thereof; for Thou wast slain and didst purchase us unto God with Thy blood, of every tribe and nation." Rev. 5:9, 10.

Jephthah does not select the burnt offering, but leaves it to God when he says, "Whatsoever cometh forth from the doors of my house to meet me—it shall be Jehovah's, and I will offer it up for a burnt offering."

Some people believe that Jephthah actually sacrificed his daughter, thus committing an act of inexcusable murder. This, from the Bible standpoint, is out of the question. The Lord had rejected the Gentile nations, the Ammonites, Moabites, Philistines and others, because of the abominations they had committed, and one of the chief abominations was the sacrificing of their own children. Let us see what the Word of God says about this. Deut. 18:10, "There shall not be found among you anyone that maketh his son or his daughter to pass thru the fire, etc." The nations around had the abominable practice of offering their children to their gods. Another passage which will strengthen your knowledge on this line is found in Deut. 12:31, speaking of the surrounding nations, "for even their sons and their daughters they have burnt in the fire to their gods." Because of these crimes by which the nations had polluted the land, God cast them out and warned the Israelites that they should not be guilty of the sins of these heathen nations. So it is out of the question that Jephthah would sacrifice his daughter.

We read that God told Abraham, "Take thy son, thine only son and offer him on the mount." Abraham did what God told him. He took the knife and the fire, and laid the wood on Isaac, and when he reached the mount he built the altar and laid his son thereon. That was going to the extreme of man's obedience, but God didn't want Abraham to slay his son; "Abraham, Abraham, touch not the lad, for I now see that thou fearest God." And what did he find? "A ram with his horns caught in the thicket," which he sacrificed to God. So you see the sacrifice of Jephthah is a symbol of one who is giving over his daughter altogether to the Lord; not a bloody sacrifice, which is not countenanced either in the Old or New Testament. The only bloody sacrifice that was ever committed was by God Himself in slaying His Son for the sins of the world. The sinless blood of Jesus shed on Calvary has power to save, power to heal, power to cleanse, and power to redeem, while the blood of the best of us has no power whatever—because it is sinful blood.

The sacrifice of Jephthah was the highest abnegation of self, and this is what God wants of His children. It was the abnegation of a father's

love for God's sake. The Word says she was his only child, and we know when a father has but one child how he will cling to that one. And yet according to the vow he made he had to give his child over to Jehovah. The Word doesn't say he slew her, but he gave her as an offering. The Hebrew calls it a burnt offering. The Hebrew word *Olah* means that the whole offering is acceptable to God.

I want to point out one thing. Jephthah promised that *that* which would meet him out of his house should be *given* unto Jehovah, to belong to Him. If you will read your Bible concerning the animal sacrifices, you will see that it never says these sacrifices belonged to Jehovah; they were types of Jesus Christ. The animal sacrifices took the place of our Lord Jesus Christ in the Old Testament. And what was the place of Christ on the cross? He offered Himself *for others*. His was a substitutional death, and the animal put on the altar did not belong to Jehovah any more than you could say of Jesus that He belonged to Jehovah. He took *our place that we might belong to Jehovah*, for we were estranged from God thru sin, and now Jesus thru His sacrifice united us to the Father. The animal that was sacrificed was a provision of God in type just as Jesus was a provision of God in blessed reality.

Then we read also that the first-born of the Levites were to be redeemed. God said, "The first-born in Israel are Mine." Do you know what was necessary for a Jew to do to have his child belong to God? In Exodus 12:14 you read if a man wanted to keep the colt of an ass he had to sacrifice a lamb. It reads, "And everyone of the first-born of Israel shall be redeemed by a lamb." The first-born in a Jewish home only lived *because the lamb was slain*. You and I, as the first-born thru the grace of God have eternal life only because the Lamb of God has been slain for us.

Later on when God was dealing with the twelve tribes he said to Moses that they should take the Levites instead of the first-born, saying, "The first-born are Mine." So you see the lamb substituted the first-born, and the first-born had to take the place of the Levites, therefore God said of the Levites as He could not say of the other tribes, "They are Mine because they have been substituted thru the death of a lamb." God provided a lamb as a substitute for a sinful boy, and now He has accepted the Levites in place of the first-born. The acceptance of the Levites as well as the acceptance of the first-born is based on the substitution of that lamb.

We have the same thing in the life of Samuel. When Samuel was born Hannah said she would loan him unto Jehovah as long as he lived. She didn't sacrifice him but she loaned him to the Lord, and that is a similar vow to the one Jephthah made concerning his daughter. He loaned her to the Lord as long as she lived, and by her separated life she was dedicated unto the Lord. Why did that girl come out to meet her father with praises and dancing? Because she knew he had come as a victor over the enemies of Israel. The daughter coming out of the house of Jephthah speaks of a certain class of God's children who rejoice in the death of their enemies just as no others are able to do. They are meeting the Lord and shouting victory over the peace they enjoy thru His victory. Jephthah's daughter came to meet him with timbrels and dancing. "And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back." She was willing that the father should do with her as he pleased, so it was a *willing sacrifice*. Now what was the sacrifice? "Let me alone two months, that I may go up and down the mountains, and bewail my virginity." And then at the close we read, "And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: *and she knew no man*." The Hebrew expression there means that she never got married. So the sacrifice of Jephthah was to dedicate his child absolutely to the Lord, that she should never enjoy the felicities of married life, rear children, and enjoy the home blessings that are common to the most of us. She was willing to forfeit it all to live for Jehovah, so she was from that time forth, a Nazarite.

Why did she ask her father that she might mourn two months? The number 2 stands for burial. The first day Christ died, the second He was in His grave, the third He arose. So it brings out the fact that Jephthah's daughter, whose name is not mentioned, wanted to have time to become adjusted to the new life she had to live, to be separated from father, mother, companions, and the joy of a home, which was the pride of every woman in Israel. She bewailed for the time being the fact that she had to remain a virgin all her life. Was it not quite natural for that girl to want to be in the companionship of her victorious father and her beloved mother? Jephthah said, "It shall be a burnt offering unto Je-

hovah." She was just like all of us. You know when we said to the Lord, "I will go all the way with Thee. I want to be Thy bride," we didn't realize how hard it would be for the old flesh, and so we have to undergo these trials and sorrows, and bewailing, as Jephthah's daughter did. It takes some time for a person to see by faith the old self die unto sin and become alive in Christ Jesus. It takes some time to get to the place where Paul was when he said, "It is no more I but Christ in me." It is easily spoken on the platform, but it means something to live it. It is the Holy Ghost which separates, it is the Holy Ghost *that brings the fire*. Many are still bewailing their virginity, but let us be like Jephthah's daughter, "*Lord, do with me as You please*. I want to be a virgin unto Thee for time and eternity." It means something to say, "No more my will but Thine." What does Paul say about the church at Corinth? "I wanted to present you unto Jesus my Lord as a chaste virgin." Did he succeed? He did not. They had the gifts but they were critics. They found fault with the man who brought them the Gospel, and in the following verses he admits that he failed in this. If you want to be the bride of Christ come and surrender to the Lord cheerfully, and say as Jephthah's daughter said to her father, "Do unto me as thou didst vow unto God."

What does the Lord tell us in the 45th Psalm? "Hearken, daughter and consider, and incline thine ear. Forget also thine own people and thy father's house. So shall the King greatly desire thy beauty: for he is thy Lord; and reverence thou Him." Your own people should not have the first place in your heart, but the Lord, and in that sense Jephthah dedicated his daughter to the Lord. Her affections were centered no more on the home, but on Jehovah. This is the plan of God for us in these days. If you are willing as Jephthah's daughter to be given the two months, then you may know whether you will belong to the bride of Christ or not. If you are willing to die to self and go thru the period of separation and solitude as that maiden did, you will go thru as one who is espoused to the Lord Jesus Christ. The sacrifice of Jephthah's daughter is a type of what we ought to be.

There is a season of bewailing before we are able to meet the Lord, because there is something in us that holds us back. We ought to be a broken people, but if we grit our teeth and stiffen our necks, the Holy Spirit has to take this resistance out of us. That girl spent two months

on the mountain, and when she came back her will was surrendered and she lived the life of a Nazarite. You can live in Chicago and have wicked people all around you, and yet you can be shut in with God, like Jephthah's daughter. You hear things that make you recoil, you see things that are repulsive, but yet these things cannot touch you. Within is peace! Within is joy, as you are waiting for your adoption, the redemption of your bodies.

That girl was homeless, she was nameless. Her name is not mentioned. If you aspire to be the bride of Christ you will not advertise yourself; you will not seek authority and power. Powerless, homeless, nameless! You will not want everybody talking about what a wonderful saint you are. The name of our Lord was cast out as unclean, and if you would be His bride you will have your name cast out too. Do not seek notoriety. Do not seek power, except the power to suffer all things for the sake of Christ. How far we come short when we seek after power and influence! The world is seeking after these things, let us keep away from them. Let us not try to be wonderful men and wonderful women in this Movement. If you look for the praises of God you will lose the praises of men, but just think of what Jesus will give you. *Brideship!* Can there be anything more wonderful than to be the bride of the Son of God? Strive after that. While things may be very hard, yet as Jephthah sympathized with his daughter, so Jesus Christ will sympathize with His own, empower them to stand all separation and find their solace in Him alone.

"Alone with God! the world forbidden;  
Alone with God! O blest retreat;  
Alone with God, and in Him hidden,  
To hold with him communion sweet."

\* \* \*

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## Supernatural Healing as Taught in God's Holy Ordinance

"They Overcame by the Word of Their Testimony."

Evangelist A. E. Stuernagel, in the Stone Church, Feb. 23, 1927



Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church; and let them pray over him, having anointed him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." Jas. 5:13-16.

This impressive Scripture contains one of the very vital elements in the Word of God. Upon its right understanding may depend not only our physical well-being but the blessing of life itself. By way of introduction let me state that there are those who call into question the authority of this section of Scripture. They are ultra-dispensationalists and would take this precious epistle of James and give it to the Jews. Well, if we allowed them to give all to the Jews that their supposed wisdom suggests we would not have very much left. But we will hold on to all that belongs to us and this section certainly does.

Coming to the passage under consideration you will notice that two questions are asked. The one relates to suffering and the other to sickness. The two things are evidently to be distinguished. Suffering here refers not to sickness but to any kind of trial or persecution. In the eighth chapter of Romans we have a long list of the things God's children are called upon to suffer; but sickness is not mentioned as one of them. God has appointed suffering as the lot of every one of His followers. From the time that we take up our cross we have no chance to lay it down until we enter the pearly gates. God says that "thru much tribulation we shall enter the kingdom!" and "if we suffer with Him we shall also be glorified with Him." Since we are called upon to suffer God would have us pray, not that the suffering might be removed, but that we might have the needed grace to endure. People sometimes ask, "Does not God use sickness to perfect our character?" The Lord does not need sickness to perfect our character. Jesus was made perfect through suffering but He was never sick. I am

sure God has a thousand ways of developing the character of His children without permitting sickness to come upon them. In Romans 8:28 we read that "all things work together for good to them that love God." In the following verses you will read what that good is. It is the transforming of the believer into the image of the Lord Jesus. Then follows the list of things that God uses but sickness is not among them.

Now let us notice to whom this promise of healing is made. "Is any among you sick?" It is clear that the Apostle is here addressing only believers. It has come to pass within the last decade or two that some great leaders in this matter of healing are telling the people that anybody can get healing. They don't believe that you have to repent in order to be healed; that the Lord is ready to heal every one, sinner as well as saint. They will say to the sinner, "Brother, you have a right to get healed as well as any one else. Jesus loves everyone and heals everyone." Don't you be fooled. That is not the Word of God and it does not work out well either. The promises of God are only for the believer. If God freely bestowed His blessings upon every one irrespective of repentance He would encourage the sinner in his sins. Besides, the sinner might claim every other blessing and might finally take possession of heaven itself and turn the believer out of his inheritance. Thank God, there shall not enter therein anything that defileth or maketh a lie but only those whose names are written in the Lamb's Book of Life. I agree that God is sovereign and can heal whomsoever He will. In His kind providence He no doubt does sometimes heal even the sinner. But we have no promise that He will do it. The only right way is first to repent, accept Christ and become a child of God, and then you can appropriate His promises. When you follow that order you will get results. When Christ healed in Bible times it was those who were walking up to such light as they had and practically in the process of salvation. That this is true we know from the fact that when He went to the pool of Siloam where many lay sick, He healed but a single individual. No doubt he was the only one ready to receive Jesus as the Son of God and so qualified for healing.

I want to give you just one illustration of a

person who could not be healed before being saved. A lady whom I know very well, developed two cancers on her breast. They grew to be about the size and color of two red cabbages. She tried many doctors but found no relief. Her agony was so great that it seemed at times as tho a thousand knives were working around in her flesh. She kept the matter secret for a year and a half, after which she told another lady who advised her to send to another city for a man to pray for her. This person discovered that the cancers were the result of demon obsession. He would cast the demons out and the pain would cease for the time being, but they would not remain out. Then they brought her to a home in this city. Here she became worse until she was a mere skeleton. She became crazed with pain and at times would tear her clothes to shreds, would refuse to eat, and insist that if she died she would be lost. She insisted that she was lost and that the demons were waiting to drag her to her doom. But her friends said, "Oh that cannot be! She is a member of the Methodist church and often testified in public. She is just crazy." For six weeks they tried to effect her deliverance but failed. But one day her daughter who had been praying much for her mother, heard a voice say, "Go, tell your mother, he that believeth on the Son hath everlasting life." She went and quoted the text to her. The mother replied, "What did you say? Say it again." She asked to have it repeated for possibly twenty minutes when suddenly she cried, "I see it! I see it!" And in one instant the disease was smitten, the pain ceased, and the mother was rejoicing in a newly-found Savior. The two great cancers peeled off and left her skin as clean as a child's. That woman tried to get healing while in sin but failed; but when she put her faith in Jesus Christ she was instantly and permanently delivered.

"Is any among you sick? Let him call for the elders of the church." God's promise is for every kind of illness but the reference here is particularly for those who are helpless and prostrate. The plain inference is that you should not run for the elders every time you stump your toe or have a toothache. I believe God intends that we should get victory for ourselves many times. We cannot always have a preacher at hand when sickness overtakes us. I recall to mind a lady who lived away off where no one was in reach and it was wonderful to hear that woman tell how she would pray for her children and how God de-

livered them one after another. At one time several of them came down with diphtheria but she stood in faith, beating back the powers of darkness until God came to the rescue of that poor widow and delivered them all. I think we can develop a very weak faith by always leaning on someone else. Learn to stand up like a man and say, "By His grace I will be delivered."

However, when we are sick and cannot get victory ourselves, God has ordained that we should definitely call upon others for help. But whom shall we call? The average individual calls for a doctor or a surgeon. We have no quarrel with doctors. I think it a very foolish thing to lambast the doctors and say that they never cured anyone. That is not true. Doctors have done some wonderful things and with the aid of their remedies have effected some remarkable cures. It does not help the cause of Scriptural healing to say that there is nothing in drugs and that the doctors are all fakes. I have among my many friends some doctors who are very godly men. I have known doctors to kneel down and pray with their patients till the tears ran down their cheeks. I have known doctors to suffer just like the one suffered to whom they ministered. But while medical science is making great progress and doctors are doing many wonderful things, God has a better way, a special way for His children. The Bible does not confirm the use of doctors and medicine; it is not the part of the Bible to discuss any science; it is not a study book on science. The Bible is the Book of Redemption and in it alone do we find God's wonderful way of supernatural healing.

Upon whom does the Bible direct the Christian to call in time of sickness? "Call for the elders of the church." It is not the part of the minister to solicit cases for healing. Many are invited to receive healing that are unprepared, and failure to receive healing brings the doctrine into disrepute. The one calling should do so in real, living faith that when the elders have prayed the prayer of faith God will accomplish the healing miracle. You will notice that a plurality of elders is required. God would not let any one individual bear the responsibility and the burden of praying alone for the sick. To secure the healing of the sick in the family of God, is a very sacred responsibility. Besides there is a great advantage in united prayer. If one fails, another may get the answer. Moreover, each will encourage the other's faith and unitedly they will claim deliverance for the sick. I know of a certain

physician who was healed of a terrible, incurable disease. As a last resort, when almost dying, he went to a healing service and was anointed for healing. While a number were praying for him, deliverance did not come till one not in the circle slipped up and prayed and instantly the individual was healed. By the encouragement of that one's faith the victory was won and the disease was killed on the spot.

The next step after the elders are called is that of anointing with oil. Some have thought that this anointing is medicinal, that the individual should receive a sort of oil bath which would act as a positive cure-all. If that were true then oil would certainly be at a premium. But it requires only a few drops as a symbol indicating the impartation of the Holy Spirit as the healing power. Besides the use of oil oftentimes aids the faith of the one being healed. I have known persons who were never healed until they were anointed.

After the anointing the prayer of faith should be offered up. "The prayer of faith shall save him that is sick." This is the vital element in this anointing service. It is not the calling of the elders or the anointing that effects the healing but "the prayer of faith." How important, then, that we rightly understand just what the prayer of faith is! Several things are essential to every prayer of faith. First, it must be according to the will of God. "If we ask anything according to His will he heareth us." There must be a settled conviction that it is God's will that we should be healed. You can settle it in your mind once for all that God is no partner to disease. There is no sin in God and therefore no sickness. The nature of God is eternally and unchangeably antagonistic to disease in all its forms. When you are seeking to get free from disease you are seeking to destroy the work of the devil and glorify God in a well body. When disease overtakes you, don't nurse it as tho it were a friend but seek deliverance from it as from your worst enemy.

In the second place, the *prayer of faith* must rest unwaveringly upon the promise of God and not upon feelings or symptoms. But when our part of the condition has been fulfilled we must take God at His word no matter how we feel. When you take such a stand, the enemy will challenge you and make you oftentimes feel even worse than before prayer was offered. A good many years ago a friend illustrated the matter something like this: "Going along the road I found a big serpent all coiled up, lazily basking

in the sunlight. I found a big club and gave the reptile one hard blow. It proved a death blow. But my! How alive the thing was all at once! It wriggled and twisted desperately, but that didn't make any difference; it had received the death blow and was bound to die. So it is with disease; when it is smitten and receives the death blow the symptoms may seem worse than ever, but do not worry or be disturbed for it has received the death stroke and you only need to stand unmoved on the promise of God and see it pass away."

In the next place, I believe we should confess our healing, oftentimes, before we have received the manifestation that the work is done. In Mark 11: 12-26 Christ gave us a wonderful lesson on faith. He told the disciples not to look at the withering of the fig tree, but to "have faith in God." Do not be occupied with the manifestation of your disease. Do not look around at conditions, feelings and sensations, but look to God. Keep your eyes on Him. I read somewhere of a lady who had thirty-three cancers in her body. As a last resort she called for the anointing service. She went back to her home without any seeming change. There was not the slightest feeling or sensation, but she said, "I have fulfilled God's command and I have the right to claim His promise. It is up to God to heal me." The next morning the nurse came around and looked at her and exclaimed, "Oh my, look at those cancers on your face! They are all healing up. Let me bring the looking-glass so that you can see." But she answered, "Never mind. I just want to see Jesus." You can be so occupied with your healing that you get your eyes off Jesus. You have won a great victory when you get your eyes off everything else in all the world and fix them on Jesus alone and say, "He is my Victor no matter how I feel!"

"Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe what he saith cometh to pass; he shall have it." Here is a declaration of faith. It is one thing to declare that the disease will be removed and quite another thing to say it in faith. When you have said it, you must never doubt it. Failure at this point may prove fatal. In one of my meetings I found a lady who had a dreadful cancer. She had been confined to her bed for six months. But after prayer God wonderfully delivered her. She got right up, was delivered from pain and attended the services quite a number of nights, but always



hesitated to testify to her healing. Then came a relapse. I said to her, "Sister, I had a feeling that something might happen when I saw how you hesitated to acknowledge your healing." She replied, "I was afraid that if it should after all fail, my friends would persecute me for having taken such a stand." There was every evidence of her healing but when she wavered the trouble returned. It means much to trust God and confess it publicly. To be afraid to confess it shows a lack of faith. Some people say, "When I feel better I will tell it." You must believe before you feel. If you do not have the faith you will not get the feeling.

Some years ago I had a terrible siege of muscular rheumatism. It was in almost every part of my body. When people saw me coming they would say, "There comes that cripple." It went on for over six weeks during which time I prayed much and trusted God, but only grew worse. One night while I was undressing I was having a hard time getting my clothes off and my wife, noticing my predicament said, "Albert, if you don't do something for that rheumatism I will have a cripple on my hands." She meant, of course, that I should put my case in the hands of a doctor. But I turned to her and said, "Agnes, if God heals me, will you confess that you are wrong?" She said, "Yes, I will!" And I replied, "Then you will have to do it, for God will heal me and make me every whit whole." I said it with emphasis and yet I hardly realized what I was doing. Unconsciously I took my stand on God's promise and declared that He would do the thing for me. The next morning I felt so much better that I went downtown. When I came home I told my wife how I felt. "Yes," she said, "that is the way rheumatism acts. One day it is better and the next it is worse." Very encouraging, wasn't it? But the next day I felt still better and about the third day it had entirely disappeared, and I have been perfectly free from it ever since. I confessed my faith and God honored it. God saw that I was determined to trust Him in spite of all seeming contradictions and so He healed me right there and then. If God allows us to trust Him without results it must be that He is developing in us faith which is "more precious than gold that perisheth."

I had a remarkable experience while living in Santa Barbara which illustrates the supreme testing of faith. I was away at the time, and my wife became sick; in a short time she was so ill that they wired me to come home at once. I

found my wife, attended by a nurse, sinking steadily. The next morning I found a quiet retreat and begged the Lord to give me some sign assuring me that it was His will that I should trust Him alone. My request was granted and I went to my wife and said, "Agnes, rejoice, for the day of your redemption has come." She looked at me as tho she didn't know whether to believe it or not. I repeated it but did not say much more. That was nine o'clock in the morning. My wife grew worse every hour until about three in the afternoon, when she finally said, "Albert, I feel so weak I believe I am going to faint. I hope I am not dying. What shall we do?" I said, "We will pray." We prayed and cried to God till the tears ran down our faces and finally we pleaded the promise, "God is faithful who will not suffer us to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." Suddenly the wife said, "I feel better and if you will fix me up I believe I can sit in a chair near the door and get a bit of fresh air." She was healed right there and then and has not had one of those attacks since.

Quite a few years ago I had in my congregation a lady who had a cancer which grew out of the top of her eye and hung over her face like a large pear. It covered her eye completely. We prayed many times for her but without any apparent result. Her family advised her to have an operation. But the doctor told her that an operation would endanger her life, seeing that the tumorous cancer was so near the brain. Then I encouraged her to trust God absolutely since that was her only hope. I promised to pray again and invite others to join us. This was Tuesday. On the following Friday I was called to see the cancer. It had shrivelled to about half its natural size and in a few weeks it dried up and peeled off and the sister was entirely healed. In most of these cases the answer came only after a real conflict and testing of faith. Let us stand in faith never wavering and victory is sure to be ours.

Finally, we have the assuring promise that "the Lord shall raise him up!" We don't need to pull or push the sick one or massage him all over his body. The Lord is sufficient to take care of His own business. Faith must show itself in action but that must be in obedience to the Lord's command and the promptings of the Spirit. If duty calls us He will give us the strength to perform it. "And if he has committed sins it shall

be forgiven him." The "IF" shows that it is not always true that the sickness is the result of personal sin. It is not good always to ask the sick one, "What sin have you committed?" It is likely to bring him into bondage. But in many cases sin has been committed. When that is the case it is well to confess it so that intelligent prayer may be offered that the cause may be re-

moved and the healing virtue of Christ be effective. The moment *the prayer of faith* is offered the healing virtue is on the way and will do its work in eliminating disease unless there is some sin, disobedience or unbelief to hinder the healing. Sometimes God allows the sickness to continue until the proud spirit is humbled and the stubborn will is subdued.

## From the Quarry of Sin to the Temple of Living Stones

I. Peter 2:5.

Mrs. Trena M. Slagle, Mt. Pleasant, Iowa



BELIEVE if we understood better the purpose of our "light afflictions" there would not be so much discontentment and discouragement in regard to them. In these days even those claiming to have the Baptism of the Holy Ghost seem to want always to be having an easy time; a shouting, hallelujah time, with never a burden to bear, not even for souls. Now if God should give us a life with never a sorrow or testing, no temptations to resist nor burdens to bear, we would not be a fit Stone for the wonderful temple He is building.

The temple Solomon built at Jerusalem was a type of the one God is now building of "lively (or living) stones." We will find some of its characteristics in the Books of Chronicles. 1st, God was the Architect (28:19). 2nd, The stones for the building were all shaped, fitted and polished in the quarry so that no sound of hammer or other tool would be heard in the building. 3rd, When finished, its magnificence was so great that its grandeur was sounded forth in all the nations of the earth. Its glittering radiance was so bright one could hardly look thereon. *Inside and outside* it was overlaid with fine and polished gold. It was unique. No temple on earth was ever built like this one, nor ever will be again.

But beautiful as was this temple made with hands, it was only a type of the one to be built of "lively stones." These living stones are first to be

### CHOSEN STONES

God has laid the Chief Corner Stone, even His Only Begotten Son, and now is searching in the deep, dark quarries of sin for stones that will stand the tests of the process thru which they must pass in order to correspond with the Great Corner Stone. No depths are too deep for Him to descend, no trouble or labor too intricate if only the object of His choice and love be willing and submissive. Then the heart of Him of the nail-pierced hands will be satisfied. When He finds one that will stand, He reaches down the

great derrick of His infinite love and draws him up out of the dark quarry of sin into the light of His love, takes the sacred heart's blood of His Only Begotten and washes away the mud and mold and slime of sin. When cleansed from *all* sin He puts his agencies to work at the shapening process. Some think that when we are cleansed we are at the end of the process, and if they are tempted or have tests and trials after that, they are not sanctified and cast aside their experience. To be sanctified is to be cleansed from all sin and uncleanness and *set apart* for a *holy purpose*. God's purpose is to shape, fit and polish us for our little niche in His great and wonderful temple. We may be clean, set apart, but still entirely too large and rough. There are too many bumps and jagged edges protruding, so that others coming in contact with us are not helped but hurt, and some stumble and fall. So necessarily, the chiseling process has to begin, and some of us are of such hard granite that it takes many a hard blow and sharp thrust to do a complete work.

If we are really sanctified and submit to the chiseling the work will be accomplished rapidly, but if we murmur and fret, thinking our lot too hard the work will be greatly hindered, and may *never* be perfected. What a terrible loss to us and to Him who has put such *priceless* expenditure upon us, to have it prove fruitless. "All things work together for good"—do we believe it? Then be still and let Him work out His design. It may take a hard process to fit us, but let us be so thankful that we are chosen that we will rejoice at every stroke of the chisel (Rom. 8:35-39), and trust completely the Master-workman, knowing that He watches carefully the work of each separate stone—holding still while being shaped and fashioned until perfect in form and small enough to fit into our little niche, and *wondrously alive*. It is wonderful how God can do it, but it pays to be very careful that we do nothing to mar the beauty of His work.

Now we are washed, we are cleansed, we are chiseled into a semblance of the Great Pattern. Are we thru with the process? Ah no! We are to be

#### POLISHED STONES

We remember Solomon's Temple shone so that one could scarcely look thereon; it was so beautiful it was the talk of all the nations. That was the type. Jesus, the Chief Corner Stone—we are to be "to the praise of His glory." We read Rev. 1:13-15 and we ask ourselves, Is it possible for us who have once been in the awful quarry of sin to be polished to such an extent as to be "to the praise of His glory"? Yea, "All things are possible with God," and "All things are possible to him that believeth." He can prepare us if we will let Him.

It is true, the polishing process is a constant irritation and more trying to the spiritual nerves than the chiseling, but one's love should have grown with the former processes so much that nothing now will seem too hard to go thru, in order to be made to the praise of His glory. Then too, your eyes have become so illuminated that you begin to see what it means to be one of the stones in this magnificent and unique building. Eph. 1:18, 19. When we are polished until we reflect His image; then are we of infinite worth to Him. No more the red flag of rebellion is flaunted in His dear face, but always, under every circumstance it will be, "Not my will but Thine be done." His will for us will be sweeter than all else. Oh the sweetness that will come into our lives then! A perfect resting in our Father's will! A perfect confidence in His love! That is a foretaste of heaven. When we reach this stage we begin to be a

#### PECULIAR STONE

so unlike the mass we left in the quarry that they doubtless will want nothing more to do with us and will probably cast out our names as evil for the Son of Man's sake. But we will "count it all joy" knowing that that also is polishing us. So we keep sweet and press on. We are ready now to show forth the praise of Him who has called us, beginning to realize that "All things work together for good to them . . . who are called"; that God, the Great Architect, doeth all things well.

Now the glittering brightness begins to reflect, as did the face of Moses, only this brightness increases more and more unto the perfect day. How you will long now for others to know of this wonderful life! How you will pray and use

every opportunity to this end. You will not care what people say just so there is a chance to win a soul into this blessed life. Jesus came to seek and to save the lost, and you, too, will be about your Master's business. Oh how marvelous is the boundless love of God! And when ours is made like unto His, they will flow together, work together in a sweet oneness that cannot be expressed by mortal tongue. Then we will have the experience that Jesus spoke of when He said, "In the world ye shall have tribulation, but in Me ye shall have peace." We will have peace in Him while going thru the tribulation. Oh blessed life in Him! Who would not be willing to go thru anything to have it? Can we afford to lose the process of being fitted into this temple with Jesus? to be so inseparably linked with Him that thru the ages we will give Him praise?

Solomon overlaid the temple within with pure gold. II. Chron. 3:4. Pure gold represents the righteousness of God. When shaped, fitted, polished, we shall be clothed upon with Christ's righteousness. Then will He not be ashamed to present us to the Father. Then will all the angels understand what was a mystery to them, when God gave "His only begotten Son" to die for a fallen race. Then will they understand His wisdom and His love as never before, and will bow in adoration at His feet and give Him glory forevermore. Will we endure? Will we go with Him thru all that comes without a murmur, that we may be to the praise of His glory to all eternity? God help us to see the value of the prize at the end of the race.

There is a legend that when they got to the top or cap-stone of the temple, it could not be found, but after long search someone found it covered over with rubbish. It was such a peculiar stone there seemed no place where it would fit, and someone had cast it into the rubbish pile. So if He makes of you such a peculiar stone that you are considered fit only for rubbish, for Jesus' sake you can well afford to go thru, for you may be the cap-stone of the Temple of Living Stones. He does not ask us to do the work of fitting, but to hold still and trust with deepest confidence while He does it. Yes, we will let Him keep us so polished that we will shine for Him even here in this world of sin; then to be noiselessly slipped into our little niche there, to remain forever held by the cement of God's unchanging love. He does it all and then gives us the reward. O Jesus! How we will cast our crowns at Thy sacred and pierced feet and crown Thee Lord of all! Amen! and Amen!

# The Latter Rain Evangel

Published Monthly on the Fifteenth by  
The Evangel Publishing House  
18 W. 74th St., Chicago

## Subscription Price

TO ANY PART \$1.25 (5/6s) per year in advance  
OF THE WORLD 65c (3s) six months in advance

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

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## Notes

### Stone Church Convention

THE Nineteenth Annual Convention of the Stone Church will be held (D. V.) from May 22nd to June 5th. We trust friends will arrange to attend this meeting, and that they will come praying. We are expecting to have evangelistic services, and also that different missionaries will participate.

\* \* \*

### Are You a Seed-Sower?

ONE of our subscribers in Portland, Ore., tells of a precious ministry she has in seed-sowing, sending out tracts. Sometimes the tracts are passed on and on, and only God knows the result of patient sowing and watering with prayer. Sometime ago she sent some tracts to a woman who sent them to her unsaved children in North Carolina. Later the mother received word that one son had taken his family to Sunday School, and they had sent the tracts to a son in Detroit, Mich. A short time ago the mother received word that her son (to whom she had sent tracts) had been killed in a mine, but that he was ready to go, and was praying for his family as he passed away. She feels that it was thru the tracts and papers she had sent that he was saved.

Send out the silent messenger. The enemy is scattering his propaganda far and wide, let us send forth the news of an uttermost salvation for spirit, soul and body, that there may be a great ingathering of souls ere the night approaches when no man can work.

\* \* \*

A young lady who had in her heart a love for

Send us a club of ten subscriptions for \$10.

souls, gave a tract to a young man in a stage coach in England, and followed the gift with prayer. The young man was on the way to his wedding. He took the little tract and folded it into just as small a compass as he could, and then tore it in pieces. Opening the window he threw it out, but a gust of wind blew one piece back and it lodged on his knee. He wet the end of his finger, took up that torn bit of tract, and read there just one word, "God." He turned it over and on the other side he could make out the word "Eternity." When he reached the home of the young lady he was to marry she met him at the door, and as he looked into her face he said, "God! Eternity!" She thought he had lost his reason, but it was the Spirit of God answering the prayer of the young woman who had given the tract. When the circumstances were revealed, before the wedding took place the bride and groom agreed, together on their knees, to give themselves to Christ.—Sel.

\* \* \*

"A man saw the tract, 'Repent or Perish' floating in the Frazer River. He took it out, dried it and read it, and by it was converted to God."

\* \* \*

Appreciative words come from our subscribers, and make us feel our efforts are not in vain in the Lord. One writes,

"Just a word for 'our Evangel.' We certainly enjoy reading your magazine. We read it from cover to cover. We take other magazines too; they may have a little nicer outside cover, but *The Latter Rain Evangel* comes in all simplicity with a good foursquare Gospel, with messages that make you long to press on the upward way as we read in the song:

"O, to be like Thee, blessed Redeemer,  
This is my constant longing and prayer,  
Gladly I'll forfeit all of earth's treasures,  
Jesus, Thy perfect likeness to wear."

\* \* \*

A minister writes as follows:

"May I take this opportunity of saying how much I appreciate *The Latter Rain Evangel*. I get Pentecostal and other spiritual papers from all over the world, but I can truthfully say that the "*Latter Rain*" is the only one I always feel I must make a point of reading *right thru* before I pass it on. Many a time, in the midst of constantly giving out to an increasingly large circle of others, I have gained most precious food, and a most stimulating message for my own soul, from your paper."

### "On my Handmaidens"

THE girl-evangelist, Uldine Utley, is holding a three-weeks' campaign at the Immanuel Baptist Church, this city (March 20-April 10), accompanied by her father and a party of workers. Great crowds flock to hear this Spirit-filled handmaiden of the Lord. Besides the large auditorium, they held two and three overflow meetings nightly, where the people heard distinctly thru amplifiers. On Sundays the meetings were held in the North Wing of the Coliseum. "Why do people flock to hear her?" asked one Christian worker of another. "It is because Jesus is within her," was the answer.

A certain New York editor who takes exception to women preachers in particular and Pentecostal folk in general, has criticized this Gospel messenger, but God says that upon His servants and handmaidens He will pour out His Spirit in the last days, and if He chooses to use a 15-year-old girl to win souls for Jesus, who shall say Him nay.

Some have said, "She is so young, she will be spoiled." Yes, there is the danger, but men and women of maturer years become self-exalted over being used by God, so the matter of being puffed up is not confined to youth. Perhaps if she were held back until older, the enticements of the world might cool her zeal, and she might never obey the call of God.

We were glad to hear her words of caution along this line, "Let us be careful," she said, "that we give Jesus all the glory. It is so easy to get our eyes on a person, and when we do, the Lord lets that person fall, so as to get our eyes on Jesus only. I do not want to fall, so do not get your eyes on me."

One thing is certain, God will not give His glory to another, whether young or old, and when men and women take credit for the work the Holy Spirit does thru them, God will pass them by and use some other instrument. They may continue for a time, but the soul that knows God can easily discern that the glory has departed. The place of humility is the only place of safety.

### "To Die Is Gain"

WHEN a missionary says an eternal "Yes" to God's call to the heathen world, it means more than he or she has ever dreamed of; it often means an eternal farewell to home and friends and native land; it means not only facing the powers of darkness in all their terrible reality—but often laying down the life e'er the reaping has scarce begun.

Our readers who have followed with deep interest the work of the Plymires on the Tibetan Border, will be deeply shocked to know that dear Mrs. Plymire and their only son, John, have both died from small-pox. A letter came from Bro. Plymire saying that little John passed away on Jan. 20th, and that Mrs. Plymire was ill. The same mail brot another letter written a week later, stating that Mrs. Plymire died on Jan. 27th. No words can express the loss to dear Bro. Plymire, who finds himself so suddenly bereft of his precious family.

Little John was born in the Missionary Rest Home, in this city, while they were on furlough. As soon as Mrs. Plymire was able to travel, they started on their long journey for the Tibetan border. Never will we forget their Farewell Meeting at the Home, when little John was consecrated. Tears flowed from many eyes as they looked on the faces of the three who were so soon to leave, and we wondered if we should ever see them again.

That was just five years ago. Another furlough was almost due, but Mrs. Plymire and little John will not need it now. Their bark, with its precious treasure, has landed on Eternity's shore. In the midst of the crushing sorrow, Bro. Plymire's first thot was for the work. "Pray for laborers," he writes. There is nothing romantic about going to the Tibetan mission field. Only a mighty call from God will land a man on that bleak, bare, repelling plateau, where neither man nor nature are inviting.

The Plymires were just beginning to reap a precious harvest. The seed-sowing had been a wearisome task, for the ground was hard and dry. It had to be prepared by much painstaking labor and watered by many tears. But praise God that He gave our sister the joy of seeing some fruit e'er she passed away. Recent reports stated that an entire family (half-Tibetan) have recently been saved, and their street chapel has been crowded at every service. Last year Mrs. Plymire wrote rejoicing that God was working in power in their midst, saying, "The Lord is good to us in letting us see a little fruit of the seed sown these past four years."

The loss to the work seems almost irreparable, considering how few are willing to go to that bleak land. The wild Tibetans who travel miles to visit the home of the white man, have lost a faithful friend. They will never again hear from her lips the story of a Savior's love. The hands which lovingly ministered to the afflicted, bathed



their sores and fed the hungry, are folded to rest, but her devotion and sacrifice will live in their memories and draw them to Jesus. All they know of Jesus is what they have seen in the lives of these faithful ambassadors, and to make Him known they willingly poured out their lives. God grant that the life laid down may be like the corn of wheat of which our Master said—"if it die, it bringeth forth much fruit."

A "hallelujah" was on the lips of our beloved sister as she passed out into eternity. She said to her husband, "Everything is clean. Jesus is coming for me." Only a little while and He that shall come, will come, and shall not tarry. And they "which sleep in Jesus will God bring with Him."

\* \* \*

We have another great loss to report, the home-going of Clarence T. Radley in Nicaragua, Central America. The following was written by Pastor Craig of San Francisco, and published in their monthly paper, *Glad Tidings*:

We record with profound sadness of heart, the news that was wired by Dorothy Radley from Nica-

ragua, that on February 21, Clarence T. Radley passed on to be with Jesus. Fallen in line of duty, promoted from the blackness of a Christ-rejecting heathenism to the Realms of Eternal Glory. Considering the ever deepening shadows, we almost congratulate this departed one in the newly discovered elevation to celestial bliss. Our hearts go out in liquid tenderness to dear Sister Dorothy, that our all-wise Father may tenderly support her in this great bereavement. We believe that He will be even more to her now and will husband her lonely grief-stricken heart in a very special way.

Brother Clarence graduated with the first class from the Glad Tidings Bible Institute, after which he served in a pastorate in Northern California. Later, feeling the Call of the Lord to work among the Spanish people, he went as a missionary under the advice and direction of the General Council to Porto Rica, where he labored for a year. His heart, however, with that of his wife, was always in Nicaragua, and with the first opportunity he had he took up work in that field, where he finished his earthly career. Clarence Radley was a very extraordinary youth. As a young Christian he was mighty in prayer and was one of the special instruments used of God in bringing a great revival into Glad Tidings the first year of the School's history. He was a gifted musician, had a splendid preaching gift, and was also sagacious in business. Earth is poorer, but Heaven is richer in his passing.

Only God can comfort the hearts of the bereaved ones. We ask our readers to pray earnestly for them in their heart-breaking sorrow.

## News from the Front-Line Battle

**I**N SPITE of unrest and upheavals in the Far East God has been working. While our letters from China have been written before the recent outbreak in Shanghai and Nanking, yet even then the war-clouds were threatening. The missionaries in South China have all been ordered to the Coast by the American and British Consuls. Mrs. Kelley writes they were loath to leave Sai Nam, for they were having wonderful opportunities. The chapel has been so crowded they added a balcony which would accommodate 100 more. It was reported that one of the labor unions which was against the foreigners was going to tear down the mission at LoPau, and then Sai Nam, and drive out the "foreign dogs," and some of the friends came at night and begged the missionaries to leave for their protection. Twelve recently came to God in Sai Nam in one week and are asking for baptism. "In Canton," she writes, "there is a constant revival spirit. Lunn Sam Koo and a Miss Woo are having a real ministry. Miss Woo preaches to the heathen, while Lunn Sam Koo is helping many to receive the baptism in the Holy Ghost. She was invited to Toi Shan for a meeting a few weeks ago, and when the fire began to fall the church closed

against her. Then another church invited her, and when the signs began to follow there, she was put out. By this time thirty had received the Holy Ghost, and a Chinese lady opened her home for Pentecostal meetings where over twenty received the Holy Spirit.

"Mr. Kelley is getting invitations now to hold meetings all the time in other churches. I am sure it is God's call to these churches. Wherever there are hungry hearts they are to have an opportunity to receive their portion of this blessed "latter rain." We all feel the time to work is very short. Last Sunday (Feb. 20) while Mr. Kelley was preaching at Sai Nam, the power of God came down and blind A 'Ting began to speak in tongues and prophesy. She said, 'Jesus is coming very soon, and God is about ready to pour out His wrath upon the whole earth.'

"In a new way I have taken the hand of Jesus, pledging to follow where He leads—tho it may be a long, long trail, a-winding till the sun goes down. The hand I have taken is a wounded hand. As I hold it tight I can feel the mark of the wound; if I hold it long enough the mark of that wound will be in mine also. He walked one day along a city street, carrying a wooden cross.

He carried it outside the city wall to a green hill. He walked also one morning out of an empty tomb, and He still walks triumphantly today thru the wills and lives of men in every land on earth."

\* \* \*

Miss Grace Brown, Giridih, India, writes of how some Nepali women gave: "Their husbands work as guards in the Collieries. It is a new village settlement, and the women were so touched by the story of the cross and the pictures shown that they wept and said, 'We want to make an offering to this One you tell us about, of whom we have never heard. How is it that we have never heard?' and they fumbled in their bags. And in spite of the Bible-woman telling them we give the message of salvation without cost, they insisted, saying, 'We will place it right in that book and give it to Him who was put on the cross.' The tears came into the eyes of the Bible-woman as she saw their tears and fervor, and she said, 'We shall put the money in the tithes and collection-box.' Then other women said, 'I want to give something to Jesus Christ, too.' We are praying that these Nepalese who have come for work from that country closed to the Gospel, shall hear and receive salvation."

\* \* \*

#### Turning to God by Villages

FROM Wei Hsi, Yunnan Province, West China, Mrs. Clifford Morrison writes: "The tribes' work is a very interesting work; tho they are a very ignorant class, they have a love and appreciation that you find in no other race in China. When they turn to Christ it is usually by the village, and in this district we find since the good news is spreading, they are seeking teaching far faster than we can give it to them. Time and time again they come several days' journey to plead with us to come and teach them the Gospel that they might know how to believe in Him. Last summer when most of the missionaries were away, a representative came at least four times from a distant place, begging us to come and teach them, but our forces were too small to help him. Later we sent the evangelist to them, and the whole village turned to Christ. At our Christmas gathering at one of the out-stations three men came from this place to enjoy the worship and teaching

"At Christmas time we all went with Mrs. Lewer to one of the out-stations. These trips are very hard on a missionary as everywhere we go we travel over mountains and down deep gorges, till every moment you think you will lose your

footing and be hurled down the steep mountains to death. This place, Lah Pah Shan, was a beautiful village situated in a gorge and hid from all approaching eyes by steep mountains on every side, with only a narrow trail leading to it. The reason these people live so secluded is, the Chinese in conquering China came up from the South and drove these timid people back, and so oppressed them that they took refuge in the mountains. Could you see their poor, humble dwellings you would wonder how they could ever exist in such places.

"Both my husband and I rode horses, for one can never climb such mountains. We started at nine A. M. and had a steady climb upward of four hours until we reached the top where we all stopped to have lunch. It means going from ten to twenty feet at a time and then stopping to rest our horses; then on again the same distance up a winding narrow path. Often we have to walk to give the horses time to get their wind, and then not too far at a time or our hearts would give out. It is hard to watch these little ponies climb and puff as they bravely carry us up these unmerciful mountains, but they are apparently adapted to it, as all freight is carried by them or men. We took along our two children and fitted up the organ box for them, equipped with an oil sheet cover and poles for the men to carry it. As we had to have food for the babies we also took Old Blossom, our milk cow along with us, but the poor old cow found it hard to climb the mountains.

"After we reached the top, it took two hours across and two hours down the other side to the village. The going down is so steep that one dare not ride, as many times the animals stumble and fall. We arrived at the little log chapel that the Christians built, about dark, and were received by about two hundred Christians, singing hymns of welcome. We were so tired and footsore we could have lain down and slept without supper, but we must not look to our own needs, but the needs of these hundreds of Lisu waiting for us to have a service with them. We sit around the fires that they have built to keep us warm, play an accordion and sing hymns of praise to God for the love He manifested thru Jesus His Son. These mountain people often weep as they sing and can carry a tune as well as a white person. We weep with them as we see how Jesus has lead the way for us to be partakers of the joy of seeing them won to Christ.

"Beloved, all hardships and sorrows are for-

gotten as we get amongst these dear, simple people and worship with them; and see them stand by the hour in a cold, bleak, mountain wind, listening with mouths open to what Jesus suffered that they might be partakers of His glory. Mr. Morrison often relates his first trip out to these people after coming here. He had been traveling five weeks with me and the baby, but as it was Christmas, he wanted to see these Tribes folk hold their service. It made his heart melt to see their sincerity and simple way of worship. They came to Miss Buckwalter, who kept the work going after Mr. Lewer's death, and asked her if he had really come to be a shepherd to them and to stay and teach them, or would he stay awhile and run off as some others had done. As he said he would stay their eyes sparkled with joy.

"We need your prayers, for there are thousands of villages like this that have never heard the Gospel, and in order to reach them we have to encounter many dangers in crossing great ranges of mountains. We always must have a Lisu help us find these villages. There is one Christian who has his home in such a place that we cannot reach it; not even the native evangelist can get there because of the dangerous cliffs and gorges. For their living they farm the mountain sides which for the most part are fertile, and their life is free and easy-going, with little or no law.

"Their healings are many and great, and they have simple faith in Christ. One woman got desperate for the healing of her husband who was at death's door with consumption. He had prayed day after day and became no better. She did all she could and even went outside, thinking that being in the house the Lord might not answer her. She stood up to pray, got down in the dust, and finally went up on the roof of the house, so that she might be nearer heaven and cried to God from the depths of her heart. God heard her prayer and her husband was instantly healed. No foreigner was there at the time. They trust God for every pain, and if they detect sin in any, they say that no one will be blest till all is made clear before God.

"These Tribes people wear just a poor sack-cloth kind of goods for clothing and are often in rags because of poverty, for they live totally from the mountain which often brings them to starvation. The only method they have of keeping warm is building fires out in the open fields, around which they sleep at night and think nothing of it. Please help us to pray. The harvest

is so ripe. The difficulty is not to get the Tribes to believe, but to get to them."

### Deliverance thru Praise

As Jehosaphat and the armies of Israel won the victory over the enemy thru praise, placing the singers at the head of the army; so today God gave a blessed deliverance to Chinese Christians in the Interior as they sang praises to God. Mr. and Mrs. Hermann Becker, Yuanchow, Hunan Province, tell of the loyalty of their Christians to their faith:

In the first days of January the Christians at our outstation Mayang heard that their chapel should be destroyed by the "Reds." The Evangelist called the Christians to a special meeting and told them that matters were getting serious. He asked them if they were ready to suffer and to die for Jesus, and if so they should come to a prayer and praise meeting on that day when the "Reds" wanted to destroy the chapel. Then each one of them made a cross at the end of his name in the church register as a sign that they were not afraid and would be present on the day of the persecution. They also promised that for each one who should be killed they would collect amongst themselves about \$12.00 U. S. for burial expenses.

January the 15th about 5,000 workmen from the country entered the city and our Christians anticipating what would come, assembled at the church to meet the enemy with prayer and praise. The mob called out: "Down with the Christians," and they soon were in front of the church. Ten of the leaders entered the chapel and asked the Evangelist to hoist the red flag, otherwise the chapel would be sealed. The Evangelist said: "The Lord has opened the chapel here and it is with Him if the chapel shall be closed or not. Our Christians kept on singing. Seeing that they could not do anything they left and these 5,000 people started for the Magistrate's office where they destroyed tables, chairs, benches and everything they found, besides wounding a clerk very severely on the head. And all this in spite of the soldiers who protected the place. Surely the Lord gave our Christians the courage to wait for the mob with singing, and He protected them. Praise the Lord for it!

"Missions are inseparable from the salvation of the Church. The Hawaiian Islanders undertook the mission to Micronesia to arrest decline and decay among native converts. The sagacious pioneers in Tahiti and the Fiji group encouraged the newly-organized churches to send laborers at once to other clusters about them as a means of their own development. And it has always been so. Not one of the ancient Churches survives in purity that was not a missionary church; all the rest are today dead."—A. T. Pierson.

## A Vision of His Glory on the Mount of Prayer

Are Your Garments Made of Heaven-wrought Texture?

Miss Uldine Utley, in the Immanuel Baptist Church, March 21, 1927



IN the ninth chapter of Mark we read of how Jesus went to the Mount of Transfiguration with three of His disciples, where He was transfigured before them. It would be a good thing for you and me tonight to take that trip up to the Mount of Prayer. It would be blessed if we could walk that beaten pathway to the Mount of Intercession. It would be good for us to leave behind the shriek of the whistle and the din of the shop, to leave behind the world and even the conversations of people. It would be well for us to leave them all down in the valley, and come up high to be with Jesus on the Mountain of Prayer.

You do not see Jesus in the valleys, when you walk among the busy throngs of the street. True you can take Jesus with you there. People see Jesus of Nazareth in the busy streets, but they do not see Jesus the Son of God until they get up on the mountain-top. There on the Mount His garments were changed to shining garments, and the glory filled the very atmosphere about them. A cloud overshadowed them, and a voice spoke, "This is my beloved Son. Hear Him." Oh brother, sister, in Jesus, we need to get up on the mount with Jesus tonight! You have been busy all day long, some have worked hard, but tonight can you not shut the door of the world for a time and come up on the Mount of God? You cannot allow the world and its cares, the world and its ways to have an open sesame through your heart and life and still expect to see Jesus. Remember Jesus comes in the stillness and the door of the world must be closed. The clamor of voices and even your closest friends must be locked out. You must come apart from the world and come up the mount of true consecration, up the pathway of prayer. The higher up you go the dimmer and more distant lies the city behind you. Fainter grow the voices of the passing throng and the din of the city.

It has been so good at the close of a campaign to steal away up to our little mountain home and rest awhile. Sometimes I like to start up the mountain just taking a sandwich, and never promising when I will be back. The higher you go the better you feel and when you get up to the top you think of the scripture about those who are spreading His message abroad, for He says,

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation;" running up to the Mount of God for an infilling and bringing back the message, "Jesus is coming soon."

That is the thought tonight in this scripture, that we should leave behind the things that weigh us down, even our own opinions and ideas, and the things that burden and distress us. If you go up to the mountain with Jesus tonight, forget yourself and fix your eyes upon Him, you will leave Immanuel Church with a new vision of Jesus Christ, and a new knowledge of His power and glory. In the Old Testament when the glory of God filled the temple, the priests could not minister in the House of the Lord, for the glory of God filled the House. That is the kind of glory we are praying for in these meetings. We want the glory of God; we do not want a dress parade or the glory of man. We want people to get a vision of Jesus. Let us fix our eyes upon Him. "And when they had lifted up their eyes, they saw no man save Jesus only with themselves." You will never lose sight of people and lose sight of yourself until you see Jesus. You will never know the joy that came into the hearts of those three disciples who followed up the mountainside—you will never know the joy that filled their hearts until you lay down your fishing nets. They drew up their boats along the shore, threw their fishing nets aside, and said, "We will follow Jesus." It is good to leave behind your worries and cares, and go up the mountainside with Jesus; good to rise above the world and above the plane of that that fills the world today.

When Jesus was transfigured they saw the real, glorified Christ. They saw Jesus with His shining robes and the glory of heaven upon Him. And that was near His crucifixion, too. Just as the first Adam, created in the image of God, sinned and fell, the second Adam came, as the Scripture said, to bring back the glory that had been lost thru sin and disobedience, and some day we shall stand in His presence and we, too, shall be clothed in shining robes of white.

We see in the first chapter of Revelation a description of Him as He stands in the midst of the golden candlesticks, "One like unto the Son of Man, clothed with a garment down to the foot, and girt about with a golden girdle. His head

and His hair were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Will it not be glorious when we get over there? when we hear that voice that stilled the tempestous sea?—that voice that spoke forgiveness to the woman who knelt at His feet? that voice that called the fishermen from Galilee, and pointed out the way of life to the multitude? "And He had in His right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." Some of you may be looking forward to meeting a God-fearing father or mother; there may be a son or daughter whom you expect to see over there, but the dearest face of all will be the face of the Son of God, which shall shine as the sun in brightness and glory and strength. Again we read in Revelation 19 that "He was clothed with a vesture dipped in blood." It is only thru the precious blood of Jesus shed upon Calvary's cross that we have salvation, only because He gave His life for us. A will is never of any use until the testator dies, so Jesus had to die, and He signed His will in His own blood at Calvary. That entitles us to all the glories of heaven.

There on the Mount a cloud overshadowed them, and they heard the voice of God. Do you want reality? Do you want to feel He is near you? Then come up on the mount with Jesus and a cloud of glory will be about you. If you know what it means to wait upon the Lord in the still small hours of the morning, if you realize the meaning of the hours of intercession as Jesus did, then you will know what I am speaking of, and a cloud of glory will come down about you, and that cloud of glory will bring joy unspeakable; that cloud that comes down upon us brings with it a message from the Living God, which message always bears witness to Jesus Christ, His Son; He that was dead, and behold He is alive forevermore.

In Luke 9:34, we read that while He thus spake there came a cloud and overshadowed them: and they feared as they entered into the cloud. When that cloud of glory searched their hearts it was as tho an X-Ray from heaven revealed their lives. They saw their own sinful hearts in the light of that radiant glory. So many times in the Old Testament we read of how the Lord came down in a cloud. There was a time when God hid Moses in the cleft of the rock, and covered

him with His hand, while He passed by. Jesus is the Rock of Ages, cleft for us. If you want to have a vision of Jesus, hide away in the cleft of the Rock. If you would see the glory of the Lord, let Him hide you away in the Rock of Ages. Do not long for the praise of people, but rather for the honor of God, and the Lord will pass by and show you His glory.

He will clothe you, not with garments made with hands, but with a garment for the soul. And when your inner man is clothed with the glory of God, the world will know it. The wonderful thing about this spotless garment for the inner man, is that you can go into the factory, into the shop, where it is dirty, black and grimy, and brush up against men and women and never have your garments soiled. It is the garment with which God clothes your soul and He wants you to wear it wherever you go. When you go to your office tomorrow morning be sure that you have a fresh vision of Jesus before you go, then you will have something in your heart that will keep you when temptation assails you and when darkness falls about you.

Psalm 34:5 tells us, "They looked unto Him and were lightened: and their faces were not ashamed." Let us ask the Lord to make us radiant with His glory, "a burning and a shining light," as the Lord testified of John the Baptist. In Daniel 12:3, we read, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." The Lord didn't say a thing about "Movie stars," but He does speak of stars that shine for God, and if we are standing for the Lord Jesus and have our garments clean and spotless, the world will see Jesus thru our testimony. We are in the light tonight; people out in the darkness can peer thru the windows and see this audience, but we cannot see them in the darkness. The eyes of the world, unseen eyes are ever upon the Christians. Remember, then, that you Christians are to shine by being clothed with the shining garments that Christ gives. We get these by leaving behind the world and taking up our cross and following Him. That is what Jesus meant when He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Remember the mantel of power fell from the shining Elijah upon the waiting Elisha, and so Christ will clothe us with the mantle of power if we wait before Him.

When Jesus began His ministry the Pharisees



were clothed with long, heavy garments, making an outward show of their religion, but Jesus came telling them they must put on the garments of salvation, the breastplate of righteousness. As we read in Isa. 61:10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." How beautiful then that these souls of ours, so needy, may be clothed upon by the glory of God. Our glory-clad Savior promises to us the garment of praise for the spirit of heaviness, and as we serve and follow Him we, too, shall be clothed by the same outward garment of glory that clothed Jesus on the Mount, for we read in Rev. 3:5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before His angels." If we try to get into heaven by our own righteousness, which the Scripture says is "filthy rags," Jesus will say, "I do not know you," but if you come clothed with the garments of salvation, He will say to His Father, "My Father, this is one of the redeemed ones, one of the overcomers. You can tell them by their spotless garments." Yes, Jesus will have a church "without spot or wrinkle, or any such thing." You know how you get the spots; by touching things unclean. And you get the wrinkles by sitting down and doing nothing. If you would have your garments white and shining, you must be up and doing for Jesus. Then He will confess you before His Father.

In the seventh chapter of Revelation we read of "a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes." The church is spoken of in type as the Bride of the Lamb, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:8. So one day we shall wear the shining garments that will never grow threadbare or old; they will always be new and fresh and beautiful, because it is the glory of God that Jesus gives those who walk with Him. It is a very narrow pathway that He has asked us to walk. He says, "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." There are people today who want to wear these shining garments, but they will not pay the price to get them, so they just patch up their old ones. The Lord doesn't want His people to wear their old patched garments. He doesn't want you to reform, and try in your own strength to live better. He wants you to come to Him, and He will give you the garment of salvation and the robe of righteousness. Let us come up the mountainside with Jesus, and when you reach that Mount of Prayer and Consecration, you will see His glory. Then He will clothe you with eternal life; then He will show you great and mighty things of which you know not.

## India's Challenge to the Christian World

The Missionary's Life a Stream of Living Water.

Miss L. H. Parker, to the Stone Church Young People, March 18, 1927



THE Scripture that came to me tonight were the words of Jesus, "Greater works than these shall ye do because I go to the Father." Today the world is looking for the man who will do the impossible; the world is continually throwing out challenges to the ungodly and today God challenges you and me to do great things for Him. I could mention many incidents where people of the world were challenged. The girl who swam the English channel did the seemingly impossible; she accepted the challenge that the world threw out and I heard that when she returned to New York there was a bigger demon-

stration over her than had been held since Armistice Day. Men have been trying to reach the North Pole; time after time the challenge has been accepted, but they failed until just recently when it was accomplished very easily. Then we have read wonderful stories about the party who scaled Mt. Everest, how they endured hardships and sacrificed their lives and now the goal has practically been reached and the challenge has been met.

But greater than any challenge the world can give, is the challenge that comes to you and to me to do great things for God. Just think, Jesus said, "*Greater things than these shall ye do.*" Those words "greater things" spoke to me loudly

of my own short-comings. It cuts deep when God speaks to us from the Word. He challenges us to do the impossible and today India is a challenge to the Christian world. What an opportunity we have! As we look at conditions in China and other places we see that what we do must be done quickly; it is now or never for the Gospel.

I am glad to say that the Lord is wonderfully working in India; it seems He is preparing the people for the time when missionaries cannot be there to help them. The first time we were out we saw much being accomplished for God, but on our second term we have seen God doing at least fifty per cent more thru the Pentecostal missionaries. We have doubled our stations and doubled our missionary force. And now we have reached the place where we have our own schools. Formerly the children from our missions have been sent to the denominational schools and when they came back home and told us some things they had been taught, our hearts ached and we realized that we had to establish our own schools, which effort God has blest. Another phase of the work that is promising is the distributing of Christian literature. When we received the statistics along this line we found that the Methodist mission ranked first in the distribution of Christian literature and the Assemblies of God second, which is encouraging, for other churches have far more missionaries in the field than we have.

I believe the day is at hand when you and I must work quickly if we are to accomplish anything for the Lord. But in order to do these "greater works" we must be willing to be poured out for God and for lost humanity; we must be rivers of living water flowing on and on wherever He sends us for the sake of lost souls. Last year, being unable because of heart trouble, to go to a higher hill station, I went to Kalimpong by way of Calcutta. After a night's ride on the broad-gage road, we changed to a little tiny hill train with a very small engine; then we traveled on horseback the rest of the journey. The scenery was most wonderful. We went about eleven miles right along the Tiester River, which rises as high as twenty-three thousand feet above the sea. You can hardly imagine the force that this river has when it gets down to within four or five thousand feet above the sea, where we were. It was a very dirty-looking river and the water was extremely muddy, and I noticed a great many logs and debris had fallen into the river at different places.

These were flowing down the hillside with great velocity. Then suddenly they would strike a boulder and be swerved off the river's course and down the water would flow without these obstructions. The river runs between two mountains whose banks rise high on either side and now and then a little mountain stream comes down and joins the big river. At first I didn't pay much attention to it, only to notice how dirty its waters were, but as we journeyed along, the Lord spoke and said, "Call it not dirty. It is living water." I said, "Lord, what do You mean by 'living water,' and what is the lesson You have for me about this dirty river?" He said again, "My child, call it not dirty," and then He showed me how the snow melts and forms these mountain streams that finally form this mighty river; and that if we were to be *living water* we would have to flow on and on like this river. I saw it flow down upon the dry, barren plains of India and how the tired oxen stop at its banks and drink; I saw the weary pilgrim, drinking of and bathing in its flowing waters, resting and sleeping on its banks, and still the waters flowed on and on, and watered the thirsty crops of India. The Lord also showed me that if we as Christians would be like this river, we too would have the sticks and stones; if we lived for others and flowed out to other lives we might expect the logs and all sorts of rubbish to enter the stream, but if we would look to Him and trust Him, the Lord would see to it that some spiritual boulder would clear the rubbish from life's living waters, so that we could flow on to others. He also said that He would use the rivers of living water in India as He was using rivers such as this, to quench the spiritual thirst of the weary traveller and to water the ground so that it could produce fruit for the hungry people. I said, "Oh Lord, let me flow on till I am like this river." It was a great challenge to me to strive to do greater things.

We need to stand true in Him and to keep the channel open so that the waters can flow freely to others in a thirsty and dry land, and then He will use you and me to do the impossible for Jesus Christ. As I look back upon the utterly wasted years when I served Satan, I would almost despair were it not that Jesus bids us leave the past and press on to the future. I was saved just two weeks when I went to Bible School and there the Lord gave me a call to India. He confirmed my call when He baptized me in the Holy Spirit, and six years later I went to the field. But the Lord had so many rough corners to be

smoothed, and no end of trouble getting me to the place where He could best use me. When I received my baptism I had a vision of an Industrial School for Girls where they could be taught sewing and fine needlework, and when I first arrived in India I thot I would have that school at once. The Lord gave me the first girl and some money to start and I thot, "Now this is the beginning of the school," and it nearly broke my heart when I found it was not God's time during my first term in India. When I returned after my furlough I thot, "Now surely the Lord will give me the school." But no, it was not yet His time and I had a hard time to rise above the disappointment, and I fear I didn't always keep victory in trial. But I doubt if anything has worked as much grace in me as my experience with God's children, and I know that if we stand true to Him and want the waters of life to flow through us to others, we must keep our hearts clean. The logs and stones may be thrown into the stream, but if we are true, He will get them out of our way or make them stepping stones. Now, as I look back, I can see that I might have made shipwreck if I had opened the school before His time so I praise Him for holding me back. Finally the Lord spoke to me, "Now is the time to open the Industrial School," and we were able to rent a fine, ten-room bungalow in Partabgarh. We have very good quarters for the girls and the man from whom we rent has promised to put up more buildings when needed. The foundation has been started now and I know that if He wants us to take in more girls He will have the buildings for us.

In the month of June we moved to Partabgarh. You would have been amused if you could have seen how Miss Hacker packed and took our furniture. We moved it in a compartment on the train and not having enough to pack it tight, it rattled.

God called into the work with us, a young Indian woman who has had three years' experience in teaching and is very thorough and capable in school work. She and I had promised to go to the Baby Nursery at Bara Banki to relieve the two missionaries who were worn and tired, so we were there while Miss Hacker moved to Partabgarh and then at the end of July we took up the work to which the Lord had called us. We just got nicely settled when the Lord made it very definite that I was to come home. I don't feel I can make you understand what that meant. The love that we have for parents and loved ones

is very strong and binding, but the love which the Lord gives us for those to whom He has called us is a divine love, and to me it far surpasses family ties. So it was very hard indeed to think of leaving so soon after starting the work.

There are no industrial schools in India where they take just girls. There are homes for widows and industrial schools where they take in everyone, but I have often felt that if the Lord would give me twenty-five or thirty young girls I would not try to take in more, for in that way I can keep in more personal touch with the girls and have a greater influence on their lives.

Many young girls in India will not go to school after they have reached the fourth standard or so, because they think they know enough, so these are the girls that need an industrial school. We take girls and young widows between the ages of eight and twenty, and aim to teach them how to become good wives and mothers. The aim of every Indian girl is to marry and have a family so we want to teach these girls how to work and take care of their homes. The first thing they learn when they come in, is how to darn and to sew. We also teach them how to make children's clothes. The girls do their own cooking, each taking her turn for one week, while another does the buying of the food. Every morning we have our prayer hour and after that they sew until eleven o'clock. We have one girl who was rescued from a den of wolves when she was eight years of age. The wolves sometimes carry them off when they are babies, and they live in caves. This girl is unable to learn and is not able to speak very well; all she can do is to clean the rice and clean the kettles in which the food is cooked. She is very undeveloped and is at home as much in the dark as in the daylight. Then we have another girl who is unable to learn to read but she does the rough work in the kitchen and helps to clean the rice and dohl (pulse).

We are not free from trials and testings but there is joy all along the way and when you know the service is unto the Lord even the trials bring joy.

I want to tell you about my girls and their spirit of sacrifice. When I told them I was coming home it took quite a while for them to become reconciled to it but they said they were willing for me to get a rest and then come back. I always gave them money for their week's provision, to buy their dohl and rice; they also had fresh vegetables every day and meat once a week. But I soon noticed that they were not having

any vegetables and were eating just their dohl and rice. I didn't say anything the first two weeks, but as it continued the third week, I said, "Now there is something wrong because you are not spending all the money I give you. I don't want you to save this money, but to use it all on food." I told them I would give them less money unless they changed, so the next week they bought some vegetables but the fourth and fifth week I watched them and they bought only a few cents' worth of meat so I said, "Now this week I won't give you as much as before. If you go without vegetables to save money then I can use the money to better advantage." The girls just smiled and said, "All right." So I took out a rupee. The following week they asked me if they could have a little program before I left them. Permission was given for this and so they made great preparations. When the evening for the display arrived they called me in from the veranda and one of the girls told me that at the close I was to open a little box which I would find on the chair. When I returned to the veranda I found they had transformed it into a little garden. They had brought all the flowers on the veranda and had decorated my chair entirely with flowers, for I was their "Mama ji" and all had been arranged for me. Then they carried out their little program, and as I picked up the little box all the girls gathered around and sang, "God be with you till we meet again." Inside the little

parcel were three silver buttons which they were giving to me as a parting gift. Before this I had had an Indian outfit given me which needed the three silver buttons to complete it and our girls had gone without vegetables and meat to save enough money to buy the buttons. I felt rather small because I had been quite sharp with them but the disciplining didn't stop them from sacrificing so that they might be able to give this little parting gift. When I left they all came to the station to see me off. It was a sad parting when the train pulled out bearing me away.

During the short time that we have had the work the Lord has greatly blessed us; He has revealed Himself to me in a new way and has taught me how to love more than ever before these poor, needy souls for whom Christ died. I believe that He is challenging us in this work to do the greater things for Him. In order to do this we must dwell deep and trust Him to keep the river flowing on and on to other lives whom we touch. Today the challenge of India does not come only to me but to everyone here, and I praise God that everyone who has had a share in the work over there, is helping to meet the challenge. If it had not been for your help we would not have been able to do the work that has been done. He does all things well and if we hold fast and trust in Him He will help us to do the greater works because He has gone to the Father. Bless His Name!

## Leaves from an Evangelist's Diary

### No. 4.



AS MEMORY runs back over the years, it calls to mind many of the dear old saints, now present with the Lord, but who, in times past, faithfully helped to roll the old chariot along. How one loves to recall some of their individual, peculiar testimonies and their peculiar characteristics! Even now one's soul is refreshed as one thinks of them. "Truly the memory of the just is blessed."

Dear Sister P— of foreign birth and with never a chance for learning of any kind, worked hard at scrubbing, etc., to make a living. She practised *literally* "being in season and out of season," and whether her testimony was accepted or rejected, it never concerned her. "I preach," she said, "God do de rest." At one time she was employed cleaning the floors in a large office building. As she went from room to room with her pail and scrubbing brush—a picturesque fig-

ure indeed—she would accost everybody and inquire into their spiritual welfare; tell them that Jesus could save and heal, and baptize with the Holy Ghost. On one such occasion a traveling salesman acknowledged he knew nothing of religion, so she proceeded to enlighten him. He must have become alarmed at her queer address and made his way out, forgetting his hat. "Oh you should see dat big fat man run, and I runs after him, preaching Jesus. He never forget dat sermon," she told us afterwards.

A physician had his office in this building, and among his patients waiting to see him, Sister P. found wonderful opportunities to tell of a "Doctor who never lost a case." Sometimes she would pray for some of the patients and then tell them to go home, for they were healed, which proved to be true. That doctor lost many a patient thru her testimony. Many times when I've become wearied and tempted to slacken my pace in the

work of the Lord, Sister P.'s testimony would come to mind, and I'd buckle on the armor a little tighter and keep a-going as hard as I could. "Folks," she would testify, "I used to go like a horse and buggy for the devil; now I go like an automobile for God."

\* \* \*

Sister R—, a real pilgrim on the King's highway, always spoke about not being very popular down here, but that she belonged to the aristocracy of the skies, and some day you'd have to look twice to know her. She was stricken very suddenly one day. Her husband who had been a practicing physician, knew the symptoms were dangerous and said to her, "Darling, this is the end. You have but a few hours more to live." "Praise the Lord," she responded, "then this is the day I've been living for, for fourteen years, when I should cross the line of worlds and meet Jesus." As long as she could speak she rejoiced with exceeding joy that she had taken the "narrow way" and was about to see Jesus.

\* \* \*

Bro. R.—'s prayers always brot heaven down. Regardless of obstacles he seemed always to lay hold of the horns of the altar and prevail. Whenever we were having a hard battle, we were always so glad when he was there to pray. His testimonies were unique, and he never failed to say, "The *unexpected* is from God and His grace. Yes, that thing that happened that you were not looking for, is what I mean; so be glad and rejoice in it, for God is looking at you to see how you take it."

\* \* \*

Bro. Y—, always ended his testimony by saying, "Well, folks, I'm convinced that God knows His own business," at the same time nodding his old white head very emphatically.

\* \* \*

Sister W—, used to tell about "how the devil lived down her way and he'd been doing some mean things the past week, but she had the victory *anyway*." The word "*anyway*" usually wound up in a triumphant shout.

\* \* \*

Sister S—, loved to sing, especially the song,  
 "I'm going to be just like my Savior  
 Some of these days."  
 When we reached the verse,  
 "I'm going to walk the streets of glory  
 Some of these days."  
 her cup would be so full of joy that she would

leave her seat and walk up and down the aisle with uplifted hands, her old wrinkled face shining with glory. Her husband had been a wicked old sinner all his life, and when he took down sick and there seemed no hope of his recovery, she said, "No, he can't die yet. God's going to save him first." And she held on in prayer until he was both saved and raised up again. Then he wanted to be immersed. What a scene that was when that 75-year-old man was buried in baptism with his new-found Lord! He was so happy and free, and dear Sister S. was just beside herself for joy. "Don't pay any attention to me," she said, "I've prayed for thirty years for his salvation, and I have a right to rejoice now."

\* \* \*

When we went to Campmeeting we always looked for Bro. F—. He was usually there and always had a sky-blue painted wooden chair with him. In every meeting he'd sit on this chair just off to one side of the platform. When the meeting was going good he never said much, and was usually very quiet. His was a peculiar and remarkable gift—that of unlocking and loosing a tight, hard-pulling meeting. If a meeting was progressing heavily, Bro. F. would get up very suddenly and run quietly around his sky-blue chair for a few minutes and sit down. His face would shine with glory and immediately everybody would feel as free as a bird in the air.

\* \* \*

Sister C—, who has recently gone into His presence, is remembered most vividly by the way she used to be blest and laugh in the Spirit—such rippling, happy laughter, and she would repeat over and over, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

\* \* \*

At M—, they prayed so earnestly for a revival, and good old Brother D. was begging God to come down. "Yes, Lord," he said, "come right down thru the roof; I'll pay for the shingles." And God did come and many a soul met Him.

\* \* \*

She was such a little old body—Sister B—, but always so happy in the Lord, so when she would say, "Why I'm living right up on the top shelf," we knew she meant the mountain top. Hers had been a life of toil and care, but her heart was jubilant in joyful anticipation of heaven.  
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