



*The days of Heaven on the Earth*

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

HANDED IN CHICAGO

## Among Mohammedans and Kurds at Ararat

N. J. Hoijer, at the Russian Conference, June 27, 1918.



**I** HAVE to tell you about my personal experience in the land of Ararat. Between Mt. Ararat and Mt. Alaghez is a very high plain, upon which there are several cities and villages. They speak an old language in these cities and villages, and mission work has been done there for many years. I myself, have been traveling there for about fifteen years, and I had brought a teacher for the children in the various congregations there, returning to the city of Tiflis, which is the capital city.

I had in my heart a deep longing to go over the mountain of Alaghez. I would have to go either on foot or on horseback, and as I had a very good young Arabian horse, I decided I would ride. When I spoke about going that way, my friends said, "You can never go that way; they are Kurds, and they are all robbers; they will kill you and take your beautiful horse." But I could not be free from the voice in my heart; which I believed was from the Holy Spirit. I reasoned: The people there are robbers. What else shall they be if they never hear the Gospel? I thought about the Scandinavians—my fathers were also robbers; you know the vikings were all robbers until they got the Holy Scriptures among them and heard about Christ the Savior, and after that they robbed no more.

When I set out on my journey I was deserted by my traveling companions and left alone with God and my horse. After the first day's travel I was very high up on the mountain of Alaghez, where I met a caravan from Armenia. In this caravan were old men with white hair. When we came to the place where I should stop, they urged me to come on with them. They said, "You little know what is on the mountain; there are Kurds, and they are all robbers and will kill you and take your horse." I felt sorry to tell these friendly old men that I could not follow them, and though they urged me and said, "You don't know what you are doing," I continued on my way, and they went theirs.

It was not long after, that I came to a place where the Kurds were living; they had dug out in the mountain their own valleys. They all came out and had a conversation, and set their

fearful dogs on me. The Kurds have very ferocious dogs, and knowing a little about these, I thought my last day had come. But feeling strongly prompted, I said in a very loud voice, "Call in your dogs!" I think they thought I was a Cossack. I was dressed as a Cossack and had a good horse, and they called in their dogs.

Now I was deeply impressed that I should continue my journey till the Kurds should capture me, and I was sure they would do it, and then I could speak what God had put in my heart to say. Very soon I had to pass another band of Kurds and had the same experience. The Kurds came out from their huts in the mountain, held a conversation, and then set their dogs on me. I again gave out my voice in power and said, "Take in your dogs!" which they did.

I continued my journey and came to a place where more Kurds were living than in the two former places. At this place they held a conversation but they did not try to keep me back, nor to set their dogs on me. I was sorry, and I said, "Well, I will now be traveling all the night here in the mountains and no Kurds will take me." When I had gone about three English miles further, the Kurds from the last place sent their dogs after me, and then I said, "Now, now, now, they will take me. There is no man to keep the dogs from me." My horse was very much afraid, but I spoke kindly to him and held him back, and so the dogs surrounded me; but when I did nothing to them they fawned and scraped with their backs, and very soon I saw the Kurds—they came very, very quickly, and they appeared more dreadful than the dogs as they surrounded me. They had rifles, they had revolvers, they had large daggers, and one of them held his dagger as though he would throw it into my heart. But I found courage to say, "I am coming as a friend to your prince. Take me immediately to him." Then they began to talk among themselves, "What kind of a man can this be, a stranger, traveling here alone in our mountains without weapons?" I said again, "Take me immediately to your prince." Then they gave the sign that I had to travel back the way I had come. The Kurds fell behind and talked among themselves about this wonderful man, the prisoner they had gotten there in the mountains. They spoke Armenian, but I spoke

Russian to them; I thought it best not to let them know that I knew Armenian, so I could be posted about what they said among themselves. We came back to the place where many Kurds were gathered, all with their weapons, and I asked them, "Is one of these your prince?" They showed me a young man and said, "That is our prince." I put my hand on my forehead, on my mouth, and on my cheek, and I said, "I have come to you as your guest. I am your friend. My horse is tired; he needs something to eat, and I am tired and need rest. Please bring in my horse." Then he gave orders to a man to bring in my horse. And so they brought the horse in—away there in the mountains in a dugout where there were many cows and horses and sheep, and I saw that they gave him something to eat. I took my saddle where the men were assembled with their weapons, put it with my other things and laid myself down. They talked among themselves: "What kind of a man can this be? He is not a Turk, he is not an Armenian, he is not a Syrian, he is not a Russian, nor a Kurd. His horse is Kurd and his saddle is Kurd, but what can he himself be?" And the prince said, "Ask him what kind of a man he is." So they asked me in Russian what kind of a man I was. I said, "I am a Swede." If I had said I came from the moon it would not have sounded more strange to them. They said, "He has no weapons and is traveling here among our mountains alone." But the prince said, "He has weapons. Look at him there. He is peacefully resting as if he were in his mother's lap. And we are standing here around him with rifles. Do you think he would be so peaceful and rest so securely if he had no weapons?"

When the man told me what the prince said, I told him what was in my mind to say. I opened my sack and took an Armenian Bible and rose to my feet and said, "This is my weapon; it is the Word of Almighty God to the children of men." And then I gave the Bible to the prince, who put it on his forehead, on his mouth and on his chest, and then he gave the Bible to his nearest man and said, "It is the Word of Almighty God to the children of men." Then all the Kurds put their rifles down and there was more silence there than in this Tabernacle now. My Bible went from hand to hand, and every one put it to his forehead, to his mouth, and to his chest. And so they began to look at me as if I were a man from another world, and asked among themselves: "Can he eat? What

can he eat?" The prince said, "Ask him what he can eat." I said, "I eat milk and bread," and they brought it to me quickly. Then they brought some musical instruments and began to play and all the time I was eating they played very beautiful melodies. I thought when I ended my eating they would end their playing; so I prolonged it as long as I could. When I had finished eating, the Kurds continued their playing, but changed to soothing melodies, so that I might sleep. I did not understand that it was the manner of the Kurds then to do so with a man whom they liked very much, but since learned that when their holy man comes to them they play for him until he sleeps, and while he sleeps continue to play beautiful melodies so that he may have good dreams. And so they played for me as they played for their priest.

I prayed to God that He should bless me and the Kurds, and as I was tired, and knowing that the Kurds would do me no harm, I slept until the sun rose in the heavens and came peeping through the little holes in the mountains there. I hesitated to let the Kurds know I was awake; and for a time tried to appear asleep. They gathered themselves very, very silently but did not speak, looking me over from my head to my feet. Then they went away and others came and looked at me. I could not lie there all day, so I arose and said, "I do not see the same Kurds this morning that I saw last night." They said, "Do you speak our language?" "Yes," I said, "I speak your language." "Why did you not speak to us yesterday in our language? Why did you speak to us in a foreign language?" I answered, "I did not like to tell you that I knew your language, so that you might speak freely of me. Now you have not spoken badly of me, and I am very thankful, and for this thankfulness I will read from the Book of Almighty God to the children of men."

So all the men ran out and began with strong voices to say, "Come, come; Now he will read for us! Come, come! Now he will read for us!" And the people gathered together and filled the place, and I read for them from the Gospel of John, third chapter, of the conversation Christ had with Nicodemus. Then I spoke to them and prayed to God, after which I wrote my name and address and said, "I cannot stay longer with you. I have to continue my journey." I asked for my horse, and gave the paper to the prince and said, "If some of you would like to hear more of the Word from Almighty

God to the children of men you may take this paper and come to Tiflis." It was more than twenty Swedish miles—and you can understand that it was a long way to church for those Kurds when you remember that the Swedish mile is nearly seven American miles—but I told the Kurds that if they had a desire to hear more of the Word of God they should come.

I came to Tiflis, and it was announced that on Sunday morning I should preach for Armenians. When we were gathered at the church there came a man outside armed with rifles and revolvers and daggers. He looked like a fearful man. The people said, "What shall we do with him?" I said, "Let him come in," and in he came. He looked very fierce, and he said, "You do not know me?" I said, "No." Then after much trouble he brought out a dirty little paper and handed it to me, saying, "Do you know this?" I read that paper and it was my address at Tiflis. I looked at the man and recog-

ized him now. He had come, he said, to hear more of the Word of God, and for many months he was in our congregation and heard the preaching in the Armenian language.

In that congregation was a young lady from Sweden who could speak and read Armenian. She got it on her heart to teach that Kurd to read Armenian. Many times when I looked at those two I would laugh in my heart at the contrast; she was as a little lamb, and the Kurd was as a lion.

At last the Kurd could read, and then they read the Holy Scriptures together. And then I thought of what the prophet said, that the lion and lamb shall eat together and walk together.

The Kurd thought now that he could read, he was a learned man and wanted to go back to his people and tell them what he knew about the Almighty God. We gave him the Holy Scriptures when he went away, and I have never heard from him since, but believe that God has used him.

## God's Best Demands Our Best

### The Rewards of Obedience

Pastor S. A. Jamieson, Tulsa, Okla., in the Missionary Conference, May 19, 1918.



**I** HAVE two or three thoughts to bring to your attention in this morning hour. Some people expect a person to have something new every time he stands before the public with an open Bible, but Christ said of the Holy Ghost, He would bring all things to your remembrance of all that He has said. The Holy Ghost enables us to remember the great truths in this wonderful Book.

In the first chapter of Malachi we read, "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you. O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say wherein have we polluted thee? In that ye say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee or accept thy person? saith the Lord of hosts."

Beloved, the book of Malachi describes the condition of things in the world at this time, as

well as in those days. God's people made a loud profession; they complied with the letter of the law, but they were lacking in the spirit, and so God comes to them and says, "Ye have polluted bread upon mine altar in that ye have brought the lame and the sick, and the blind. You wouldn't even do it to your governor; it would be an insult to him." He asked them to bring Him a lamb without blemish but they brought Him the maimed and the crippled. Friends, we are asking for God's best, but are we giving Him our best?

Ah we are lacking there! How often we give to Him the left overs, after we have taken the best ourselves, the best of our time, the best of our talent, our money. My heart bled one time when a box was made up to be sent to the missionaries in India. Some of our saints testified in the assembly that they loved God with all their hearts and then brought clothing, filthy, and full of holes, and I said, "They are not fit to be sent to God's servants, they are fit only to be burned." And yet those people wanted God to give them His best. No wonder the experiences of God's people are shallow and dry, because they fail in the requirements that God demands of them in His Word. Jesus said when we give anything to the child of God we are giving to

Him, just the same as when we persecute a child of God we persecute Jesus. That is what He told Paul when he was arrested on his way to Damascus. He said, "I am Jesus whom thou persecutest." I am sorry to say there are people in this Movement who are guilty of bringing the lame and the blind to the Lord Jesus, that for which they could not get a good market price.

I know a sister whose husband had died. He had just bought a beautiful suit of clothes a few weeks before. They were not wealthy people, and when they prepared him for burial they called for the new suit, but his wife said, "No, my husband has gone to glory. He is not in that tabernacle. That suit is going to a missionary; Jesus must have the best," and she brought a suit that was worn. She took that new suit and wrapped it up, and put with it a five dollar bill, and with the tears running down her face, said, "Lord, I want You to see this box gets safely to the missionary." Some criticized her, but friends, if people leave a house and it is not to be occupied any more, what would you think of a man who would shingle it, put in new doors and windows, and fix it up? When her husband arises from the dead he will have a glorified body and God will clothe it. If we put less in the grave and gave more to the missionary we would accomplish more for the Lord Jesus.

I believe with all my heart that we are not giving God our best. When you look into people's lives and see how much they spend on themselves one cannot help but feel this lack. God the Father gave His Best for you and me. I fancy I can see the Son of God yonder disrobe Himself of His glory and the homage of angels and come down to this sin-cursed earth to save lost humanity, because He loved us so. Ah beloved, you will never be able to give to God what God has given to you, no matter how much you sacrifice!

A little while ago a Russian soldier was saved, and he was on guard on a bitter cold night. His comrade came to take his place and he was not well clad. The soldier said to his comrade, "You cannot stand this cold night, take my fur coat, I will soon get to headquarters." He became ill from the exposure, and during his sickness he had a vision of Jesus wearing his fur coat. He said, "How is it, Son of God, You are wearing my fur coat?" And the Lord said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Even the giving of a cup of cold water will not lose its reward. Let us not be guilty of giving God the seconds. When that missionary-box was being

made up, a young man said, "Brother Jamieson, I have only this suit of clothes I am wearing, I will go to the store and buy a brand new suit." I thought he was intending to give the suit he was wearing, but he gave the new suit for the missionary-box. "Oh," some one says, "do you expect me to give my best clothes?" Yes, if you have the means. Let us not ask God to give His best unless we are willing to give our best.

Now the other thought I have to bring you is that found in the third chapter: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" God gives the answer back with no uncertain sound. "In tithes and offerings." "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Men tell me they are honest people and they pay their debts, but God calls a man a thief unless he pays his tenth to the Lord. It is a direct and specific command. We are told to bring the tithes and the offerings into God's storehouse, and Jesus Christ says that if we love Him we will keep His commandments. How can we prove to God that we love Him except we keep His commandments. I might spend a whole day telling the Lord I love Him with all my heart, but if I do not keep His commandments I am simply telling a falsehood. That is the way to prove to God, to ourselves and to the world our love to Him, by keeping His commandments. Friends, it is a question of the heart. A man who says he loves God with all his heart and doesn't pay his tithes, contradicts himself, and if he has the baptism in the Holy Ghost, the Holy Ghost never contradicts the Word; they agree on all points. When a man says, "I do not believe in giving tithes because it is under the law," he simply places himself in opposition to the teachings of the Holy Ghost. Friends, if a man loves God with all his heart he will gladly pay his tithes. If I love a person with all my heart I will do anything and everything in my power for him, and when God says for us to bring the tithes and the free-will offerings to Him, we will do it gladly if we love Him.

There are many people in the world today who are afraid to trust God enough to give Him a tithe. I know of a Presbyterian church that thirty-five years ago called a pastor who believed

in paying tithes. They offered him a salary of a thousand dollars, but said as they were too poor to give it to him, they would ask the Home Mission Board in New York to raise the three hundred and they would raise the seven. He said that he couldn't stand for that, that if they would pay their tithes they wouldn't need any help from the Home Mission Board. He asked how many agreed to pay a tithe for three months. Twenty per cent agreed, and he said if it wasn't a success at the end of that time he would accede to their request. He said to the ushers, "I do not want a single person to put anything in the baskets except the twenty people who agreed to pay their tithes." When the money was brought in at the end of three months they had collected two thousand dollars, and before long the whole congregation began to pay tithes. God opened the windows of heaven and blessed them. The church became too small, they had a mighty revival and over two hundred got saved, and six offered themselves for the foreign field. They had an abundance, sent ten thousand dollars to the foreign field and had all the money they needed. They simply took God at His Word and He honored it.

A man whom I know said, "I want to pay tithes but I get only fifty dollars a month." Although his friend said he was foolish, he decided to obey God, and at the end of the month he paid Him five dollars out of his fifty. At the end of two months his wages were raised from six hundred to eight hundred a year. The year before his wife was sick and it cost a doctor bill of a hundred dollars, but that year there was no sickness in the home. God blessed them financially, spiritually and physically, and that is what He will do all the time.

There are people today who are so stingy, money is their god, and my Bible says that sorrow shall be multiplied to them that run after other gods. Today there are people who claim the blessed baptism in the Holy Spirit and they are so stingy that they do not give anything to the Lord Jesus. I heard a brother who always wants God's best say it cost him only \$1.50 a year for the Lord's work. This man wants the best seat in the building, he wants the best light and the most comfortable seat in cold weather and yet will not do anything for the Lord. God despises such a Christian. I had a man in my congregation who was worth ten thousand dollars and if I would announce that on a certain day we would take up an offering for missions, he would

go to the Methodist church that Sunday. He did that on one occasion and the preacher said, "Brother the Lord sent you here. I want five dollars out of you." He could not get out of paying it, and when he got home he said, "I made a big mistake this morning; he got five dollars out of me." He worried so that he was taken with a high fever because they had gotten five dollars out of him. That man prayed the longest prayer in the church, and he loved his money more than he loved the Lord Jesus. After that he lost a beautiful horse worth \$150; two weeks later he lost a cow worth \$50. He said to me, "How is it that I am losing this valuable property?" I answered, "If you are not willing to give your tithes to the Lord, God will take them out in spite of yourself."

When I got married my wife wanted everything to go to the missionaries, and began to talk to me about tithing, and when I saw it in the Word I said, "I am determined to pay tithes if it makes me sick." I obeyed God and He prospered me more than ever before.

Now to whom are the tithes to be paid? Some people pay tithes and send the money to their poor relation. Others save the money to pay their railroad fare to a missionary conference or a campmeeting, and some give it in an offering to pay repairs on a church building. I believe the tithes are sacred and ought to be given to the ministry and the missionary, directly for the support of the Gospel, and not for these other things; the free-will offerings are for that purpose. If you give your tithes to the Lord, God will give you enough money to help your relations.

I have a sister in my assembly who is a farmer's wife. She said to me, "I give a tenth of every pound of butter and the tenth of all the eggs. Last year I lost nearly everything I had in the way of cows and chickens because I didn't give to the Lord, but God has prospered me this year." Some people borrow money from the Lord's box and forget to return it, and when they do replace it, they do not add to the amount. I am glad that my Bible gives a standard. It says if you take anything from the Lord's Box you are to add two-fifths when you return it, and when we do that we are obeying the Word of God. Some people say, "I owe the grocer twenty dollars," and they want to pay that first, but nine-tenths with God's blessing upon it will pay more debts than ten-tenths without God's blessing. If you want to pay your debts quickly, you pay the Lord first and you will see how the Lord will help you to meet every obligation.

If all God's people today were to pay a tenth of their income to Him, the coffers of the church would be running over and the missionaries would not have to think about the money question; they could enlarge their work and send out new missionaries, and it would be a delight to work in the foreign field.

In the churches they have suppers and ice-cream socials to collect money. What would you think if Peter would have said to Paul, "We need ten dollars. Suppose we have an ice-cream social"? Why is it that hundreds and thousands of people are trying to carry on the Lord's work through people's stomachs? If people were faithful there would be no need of such a thing. Let us be faithful to God, but do not say to Him, "I will pay my tithes because I expect You to pay me back in dollars and cents." That is a wrong motive. Do it because you love God, and if you do it with that motive you will be surprised on every side. I love an honest man, and an honest man in the sight of God will bring his tithes to the Lord Jesus. If you don't want to obey the law of tithing you have to take the New Testament standard and give all. Who is it that preaches the strongest sermon but the man or woman who lives out the Word of God? Do you believe it?

There are twenty-six million dollars spent every year in this country for chewing-gum and only fifteen million for Jesus Christ. We are

spending forty-five dollars per head for things we do not need and only fifteen cents for the cause of the Lord Jesus Christ. Isn't it a burning shame? I asked a little girl how much she spent for chewing-gum last year. She said she didn't know, but at least four or five dollars. Oh this sinful waste!

We love to think of His mercies new every morning and fresh every evening, but He calls upon you and me to extend His Kingdom; to give back to Him what He so freely gives us.

"Then they that feared the Lord spake often one with another, and the Lord harkened and heard." Some people never give the Lord a chance to talk to them. A man was trying to talk to another through the 'phone, but he said, "I cannot hear you; there is so much noise on the street." The other said, "Shut the door and you will hear me." We need to be shut up with the Lord to hear Him. There is much to distract us and drown His voice, but if we shut ourselves in with the Lord we can talk to Him and He to us. The Lord harkened and heard; He called for a recording angel to come and bring a book, and "a book of remembrance was written before Him for them that feared the Lord and thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." We will be of no common stock then; we will be jewels in His crown; co-workers with Him here, but sharers in His glory over there.

## Spiritual Growth of Missions Dependent on the Home Church

Miss Laura Radford, India, in the Missionary Conference, May 16, 1918.

**T**HERE are just two things I would like to leave upon your heart tonight; two ways in which the home church will be a tremendous help to missionaries, and ways that are quite possible. First, that the home church may indeed be a spiritual church, a church where there is a revival spirit. Whether you understand it or not, whether you believe it or not, it is true that the workers you send to the mission field and the work to which they go, are bound up so closely with the spiritual life of the home church, that your life here reacts in the most extraordinary way upon the life and the work there. Let me illustrate:

When that great revival broke out in Wales, the Welsh missionaries had been working in the Kassia hills in India for nearly thirty years. They had some few thousand converts in that time but they were not very satisfactory for

the most part. The missionaries had been true to God and yet somehow there were not very many souls saved in those thirty years of strenuous service. A revival came to Wales and within six months the revival was in the mission field, spreading like wild-fire through those hills, and within three years, more than ten thousand of those heathen people, all of whom had been demon worshippers, became Christians; not just nominal Christians but real; so transformed, so marvelously filled with God that hundreds of their own men and women at once began to prepare to spread the Gospel out into the regions beyond.

It was my privilege to visit that mission about the end of the third year of that revival, and I saw a sight such as I had never seen before, a gathering of over two thousand Kassia people met together for three and a half days, for

worship and prayer, such prayer as one seldom hears. May I describe very briefly a Sunday service in that great gathering? There was first the seven, possibly the six-thirty prayer meeting, the men on one side, the women on the other. The floor of the women's tent was covered with straw and we all sat there together in the straw. I could not understand their language, but I knew much of her heart cry and could understand that. One of the Welsh missionaries sitting beside me was the interpreter for the different ones speaking. Off on a far side an old woman rose and began to pray, "Oh God, save my children. Lord, if You do not save them I know it will be because I haven't lived more true to Thee, but oh save them if Thou canst." Cries such as that were going up from the lips of those four or five hundred women gathered there in that early prayer-meeting. It seemed but a few moments we were there but we soon heard the gong for breakfast because in another half hour we must gather in a large tent at the church. They had taken out the end of the church and built this tent to make a space large enough to accommodate those who were gathering; a few seats had been brought in for the missionaries and some of the older Bible women to sit upon, and the rest sat on the floor packed as tightly together as could possibly be crowded in.

During that service we heard some one coming in with considerable noise; it was a Gurka soldier. The regiment in the British Army of Gurka soldiers are well-known for their fighting pursuits; they are fierce indeed. Out of that number of soldiers one man had become a Christian. As he came through the assembly gathering that day the Spirit of God came mightily upon him, moving him forward. He had on heavy, wooden shoes, and you can imagine it wasn't very quiet. He had a peculiar little jump to him, very trying to some, perhaps, but God was using that man. He told us he was in his regiment two years before this and one evening he was given a few hours' leave. He started across the city, but passed a church and having rather a curious nature went in. He had never been inside of a church and thought he would see what it was like. Two Christian young men came along at the same time, and although they said they didn't touch him, it seemed as though they pushed him inside the

church door; he felt an extraordinary power take hold of him and press him to the earth. He was a man who didn't know Jesus Christ as the Savior of the world. Suddenly God came with His mighty Spirit upon him and took possession of him and he was changed absolutely. He knew something had happened but didn't know what and began praising God as the others were doing. Mercy had opened a way between his soul and heaven and he could praise in a wonderful way. Then he went out and told his fellow soldiers what had happened and they began to persecute him, but he stood absolutely true and faithful. They said, "We will kill you; we will not have our regiment disgraced," and they took him off to one side of the city and thought they had killed him. The police found him and took him to the hospital. The next day his colonel came and said, "Tell me, who was it mistreated you this way?" His one ear was cut off entirely, his face badly slashed. "Forgive me, Colonel Sahib, but I cannot tell who did it. My Lord Jesus Christ suffered more than that for me, and He didn't retaliate, and I cannot." He went back to his home in Nepal and preached the Gospel in the heart of Nepal. He told us how it was possible because he belonged to the British Regiment to have the *ontra* to the Rajah and to the Nepalese.

If the home church is true to God, work in India, Africa, South America, and the other lands will be easier. It means so much when we come home and find a little soul-winning work is being done. Somehow or other I am finding that there is not so very much personal work being accomplished. People are praying but somehow in the homeland we are not getting hold of the individuals, one by one, and winning them.

I want to prove it. May I ask that every one in this room who today has won one soul for Christ raise his hand? Or do you know of one soul won for Christ today? How many know of a soul won personally by them in May of this year? When in a Missionary Conference like this, there are probably those only who are keenly alive to the things of the kingdom, and we see this great lack, surely we need to face this great question. That is our work over in the mission lands, bringing them in one by one. May not this failure along the line of personal work be the cause here in this land that there is so little being done? God help us to be true to the trust He has given us.



## Recognizing the Lord's Hand in the Unusual

### If Paul Had Not Heard the Macedonian Call

Gustav Johnson, Minneapolis, Minn., in the Russian Conference, June 25, 1918.



WISH I had the map of the world behind me tonight to which I could refer but I am hoping that every one of you retains a very vivid impression in your mind of the maps that you studied at the time you went to school. I will read from the sixteenth chapter of Acts, the sixth verse. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go into Bithynia; but the Spirit suffered them not."

You will notice that they were going northeast, preaching the Word everywhere, and when the Holy Ghost forbade them to preach where they were they endeavored to turn north. If they had gone north they would have reached the sea and naturally turned to the right and gone back east again but the Spirit forbade them to go that way. The only thing they could do then was to continue west or northwest until they came to the next country. Paul went as far as he could and then stopped and as it was night he went to sleep and there had that wonderful vision. Luke became so interested after Paul had seen that vision of the Macedonian man that he said, "Immediately we endeavored to go into Macedonia." I like that "we." You know many church members stand on the outside while some new project is being launched and they say that they are going to do this and that, but never do anything and then after the victory is won, they say, "We have done this." I like Luke here because he doesn't postpone the "we" until after the victory is won. "After we had seen the vision we endeavored to go to Macedonia." And so the Gospel crossed the Hellespont and went west into Europe. This was the first European Gospel meeting in the history of the world when these first missionaries crossed that narrow strait and preached the Gospel in Philippi.

Now I shall not dwell on the vision but on something that happened previous to that. I want you to notice the strange fact that the Holy Ghost forbade them to preach in certain localities. You know the Lord does strange things sometimes. He doesn't always pull His efforts according to our charts. He doesn't act according

to our preconceived notions and He carries on His work sometimes in an altogether different way than we think He ought to do. Sometimes we stand at the front door of our house watching for the Lord and He comes in through the kitchen and then we don't know Him. I have heard Christians praying, "Lord send a revival to our church" and when the Lord sends along some old-fashioned preacher they murmur and say, "This is not what we prayed for." There is many a good old deacon who wants his church set on fire for the Lord but if the Lord sends some one with an over-plus of zeal, the deacon runs away. Now I don't care what way the Lord comes just so He comes; if I am watching for Him at the front door and He comes in through the chimney, let Him come that way. The Pharisees in Capernaum always wanted sinners to come in the regulation way and I can imagine that when the man sick of the palsy was brought on top of the house and let down through the roof, those Pharisees said, as they looked up and got their eyes full of dust, "But, sir, this is not the conventional thing to do." The Lord will do things in His own way and the trouble with some of us is that we think He must repeat Himself. If He doesn't carry out a plan in a way which we are used to we will not recognize it. I am praying continuously to the Lord that as I grow old He will not let me dry up inside; and that I shall be willing to let some young fellow come along and carry on God's work in a way which, perhaps, I do not see at all. Just so men and women are brought to Jesus, what do I care how they go at it! I remember when I was pastor years ago in a certain place, one of my parishioners came to me one day and said, "There is the strangest fellow here from the Moody Bible Institute. He breaks horses and preaches the Gospel." I said, "How does he do it?" "Well, he doesn't do it in church of course, he couldn't break horses in the church, but he goes out on some vacant lots." I said, "I want to go and see what kind of a man this is," and I went. He had a wild broncho, tied his head with a rope and while the broncho was being broken, this young man was walking back and forth preaching the Gospel of Jesus Christ. Well, I had never seen anything like it and after the broncho was broken I went to the man and

said, "Brother, where did you come from and why are you acting so strangely?" He replied, "I am a Western cow-boy and the only thing I know how to do well is to break bronchos. I cannot stand in the pulpit and preach the Gospel, so I attract the people in this way and then preach the Gospel to them; many people who won't go to church come here to watch the horses and meanwhile they get the Gospel." When my friends asked me what I thought of the young fellow, I said, "Help him all you can, because the man is preaching Jesus Christ and as long as he is doing that which is right we need to stand by him."

The Lord forbade the apostles to preach in Asia. Why? Because He had something else for them to do. You know the Lord closes doors and opens doors and it is just as great a mistake to try to buck through and open a door which He has closed as not to enter the door that He has opened. Some doors in this country are practically closed. It seems to me it is of very little use to try to pound the Gospel into some of our church members any longer. They won't listen to it. They simply go around trying to find out what the latest newcomer has to say. That door seems closed. There are other doors that the Lord is opening. Why not enter these doors now? Why not rush in like the apostles did? They went immediately.

The Lord does wonderful things some times. He wanted Mary and Joseph down in Bethlehem and He put them in the cart of His eternal decree and harnessed up the empire of His eternal destiny and got them there. The Lord set the whole machinery of the world governments in motion to get that young woman to the place where He wanted her. Do you think the world rulers today know that God is working out His plans? The Lord is King over His plans, so let us not question this war. The Lord God of heaven lives and He will work out His will through the present chaos. He wanted Paul in Rome and brought him there. Paul didn't even have to pay his own fare, the government paid it for him. Jonah had to pay for his own ticket and if the Lord hadn't sent a life boat just in time Jonah would have been lost.

What would have happened if Paul had turned east instead of west? If he had resisted the guidance of the Holy Spirit he would have reached the Caspian Sea and some of his followers would eventually have gone into India, and China and Russia. Then what would have been our condition today? The Apostles didn't turn east,

they went west because God so told them. If they had gone east perhaps this conference would be convening in Russia and Rev. Neprash would preside and Pastor Fetler would be there. Together they would be discussing how to get the Gospel to America.

But the apostles didn't turn east, they went west because God told them to turn west. Was it because God cared less for the east than He did for the west? God cares for the whole world, even for the Germans. Don't you think that God's heart is frozen over for that poor nation. It is not. Let us remember that God cares for the whole world.

The Gospel struck Europe and in a sense conquered that continent and then it continued west, west, west, and finally reached the American shores. West it went to the Pacific shores and then west to Japan and China, then east and west again. But somehow we steered clear of the north and Siberia and Russia were left alone. Now it seems to me that there is only one link left of the glorious Gospel belt that we want to gird around the whole world. You know the Swedish brethren had missionaries in Russia but they were driven out by the Czar's orders; but like the bull dog Scandinavians that they were, they wouldn't give up. They determined to return through the back door and went to Alaska, and said, "As soon as we get a good foothold here we will jump over and get into Russia." There they are waiting and watching for their opportunity and by the grace of God somebody will give them a boost and before Russia knows it those which were sent out through the front door will come in by the back.

We dare not refuse to take them the Gospel of Jesus Christ which has been entrusted to us, we dare not keep it to ourselves; it must go on and on and on, until every nation under God's sun has the Word of God. We must take them the Bible. In these days while we must stay in America let us stand by Russia and do what we can as soon as we can. When Paul went down to Damascus he saw a vision. "Oh," you say, "You have dreams. That is why we don't believe in you." Thank God for the visions. Columbus had a vision. If Columbus had not seen that vision you and I would not be here today. But you know there are some four-cornered materialistic people who are so matter of fact that they cannot see the supernatural. Let us take the blinds off those people. Paul saw the Man Christ Jesus in a vision and it transformed his

whole life. Again he saw a man of Macedonia calling for help.

We have heard a great tale today about the one hundred and eighty-two millions of Russia but I want you to stop and think about one man; a man with a heart just like your heart; a life just like your life, who has joys just like your joys, and sorrows just like your sorrows. He is over there in Russia. Can you get the vision of one man? Then multiply that vision by one hundred and eighty-two millions. "When Jesus saw the multitude He was moved with compassion." Russia wants help today. What is the greatest help we can give to Russia? The open Bible. The Word of God. I heard lately a man coming back from the front tell a most pathetic tale, of one who had been wounded and taken to one of the base hospitals. Both of his arms had been cut off, but he asked his nurse to give him his New Testament. He pressed it to his bosom with the two stumps that he had left, and then went to sleep with it right at his head.

Friends, Russia is bleeding today. Russia is in trouble today. If you want to help Russia, really and truly help her, give her the Word of God. But it will cost you something. Friends, I am ashamed to give a gift to God that doesn't cost me anything. When we give until it hurts, until it costs us something, then we are helping. That man cried, "Come over and help us." I have heard some cries from Russia. When I hear those young men sing it is a cry coming from that dark land. There are millions who ought to hear the Gospel through the mouths of these young men. "We gathered," says Luke, "that the Lord had called us and immediately we started off." I have great respect for your equipments, for your machinery, but I tell you that sometimes we have to go to work without equipment, without great organizations to back us up. Brethren, if we don't get the three million dollars we will get the power of God and go ahead. "Immediately," I like that word; there was a rush about it. He was a Russian. Some people have to "hee haw" so much before they start anything. It reminds me of the two blacksmiths. The head blacksmith stammered and his help stammered. The one blacksmith put the red hot iron in the fire and said, "s-s-st-str-strike," and the other fellow answered "wh-wh-wh-where sh-sh-shall I strike?" Finally the first fellow answered "n-n-never mind, it is cold now." He stuttered and stuttered until it was too late. It is well to meet in great conventions but let us not keep on stuttering all the

time. Let us strike something, let us strike a blow for the Master. "Immediately we went." May the Lord not have cause to ask us, "Why did you tarry so long with the message that I told you should be delivered to all the world?" What kind of a reception did the apostles get? They were thrown into jail and got a good whipping. How will our boys be received in Russia? I don't know. Brother Fetter tells us that there is great liberty in Russia now, but you know, I don't trust the Bolsheveki. We never know what will turn up but the conquerors under the banner of Jesus Christ who went to Macedonia didn't stop to ask what the reception would be. You say, "They didn't get many converts," but what they did get were genuine. The jailor was a genuine one as was also Lydia. We shall not ask what the reception will be, but we know that if the Lord has sent us we will get men and women to Jesus.

I thank God for having been with these brethren for these few days; I love Russia a hundred per cent more now than I did when I came here, and soon I may be going there because I feel as though we owe it to that great country to take them the Gospel. May God help us to do our duty.

### Preparing the Soul for God

The ploughing of the Lord is deep,  
On ocean or on land;  
His furrows cross the mountain steep,  
They cross the sea-washed sand.

Wise men and prophets know not how,  
But work their Master's will;  
The kings and nations drag the plough  
His purpose to fulfil.

They work His will because they must,  
On hillside or on plain;  
The clods are broken into dust  
And ready for the grain.

Then comes the planting of the Lord,  
His kingdom cometh now;  
The ocean's deepest depths are stirred,  
And all their secrets show.

Where prophets trod His deserts broad,  
Where monarchs dragged the plough,  
Behold the seedtime of His Word:  
The Sower comes to sow.

—Edward Everett Hale.

## The Latter Rain Evangel

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## Notes

### Be Strong

Be Strong!

We are not here to play, to dream, to drift.  
We have hard work to do and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

Be Strong!

Say not the days are evil,—Who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.

Be Strong!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long.  
Faint not, fight on! To-morrow comes the song.

—M. D. Babcock.

### The Russian Conference

**L**ET US Stand by Russia in this her Hour of Need," was the slogan that met the eye of every attendant at the great Russian Conference which convened in this city, June 24-28 at the Moody Tabernacle.

It was called together, not because of any interest in Russia politically or socially, or even from a philanthropic or sympathetic interest, in a nation torn and peeled, but for a great, evangelical movement that the 182,000,000 souls might be won for Christ. For the first time in her history has religious freedom been granted to that people and the greatest opportunity ever

afforded to any people is that which is now lying at our doors.

Pastor William Fetler, President of the Russian Bible Institute of Philadelphia, which is established for the training of Russian evangelists, brought with him about fifty of his students who sang in the Russian language and took an active part in the meetings. They were men who had been saved from the depths of sin. When Mr. Fetler asked how many had been saved from *drink*, at least two-thirds of them raised their hands. While some had led dissolute lives, their faces showed the transforming power of the Gospel, and in the solemn evening hour when the call was given for volunteers for that great land they took their places with the more than fifty others to go forth even to privation and to death that their people might know the Savior of the world.

Besides the deeply devout and spiritual leaders in Christian thought and activity, there were those who had spent years in Siberian exile and in prison for the Gospel's sake. Russia, bound as she has been by superstition and the thrall-dom of the Greek Catholic church, has nevertheless had in her midst very devout and godly men who have not hesitated to preach the Gospel though it meant persecution and banishment, and today in this crisis hour, when her need is greater, let us pray that there may be a great ushering in of Gospel light and power. Not by force of arms, nor by moral suasion will be-crippled and impotent Russia be healed and made a mighty factor in the world, but by the diffusion of the Word of God and when through its teaching her people learn righteousness.

Pastor Fetler and those associated with him in this great evangelization project, are asking the Christian people of America for three million dollars. One million is for the printing of Bibles and other evangelical literature; another million is for young men and women, especially Russians, to be trained to do the Lord's work in Russia. They hope to be able to put up some school on the basis of the Moody Bible Institute in the city of Moscow where men and women can gather from all over Russia. The third million is to be spent directly for evangelistic work, and this is the need of the hour. Now that they have religious freedom, those who have been exiled for the Gospel can return and rally around them a host of evangelists who can go forth into the towns and villages with a new Gospel for a new Russia. Pray for the evangelization of Russia!

**Pressing Needs**

We want to keep before our readers the needs of South China, as set forth in the June Evangel, proper houses for our missionaries, and especially the erection of the Missionary Home in Sai Nam. Let us stand with Brother Kelly in prayer for this and hold on in faith until the building is erected. If any have felt the Lord prompting them to make a contribution to this fund, let them not delay. Many times we are stirred by an appeal and then not acting upon the promptings of the Holy Spirit we lose our opportunity, and God's cause and His faithful workers suffer. Put yourself in the missionary's place, and give as you would have the home-workers give if you were in heathen lands. No better investment can be made than to place some money in treasures that fade not away. Give while you have the opportunity. How about that piece of property laying idle? Why not realize on it for God?

\* \* \*

Serious conditions are facing missionaries in Liberia, West Africa. It is becoming more and more difficult to get them food and clothing owing to shortage of boats for this purpose. Miss Macie Boddy, one of the missionaries in the recent Conference spoke from a burdened heart of the difficulties our missionaries there were facing; she said that it was impossible for the missionaries to live entirely on native food as there was not sufficient nourishment in it for them, and if the time would come when foreign supplies would be cut off our missionaries would have to come home. This would be a sad plight for Liberia; the natives having lived so long in heathen darkness would find it hard to stand alone. "Prayer changes things," and God we know can open a way through the sea for provisions for His faithful servants.

In this connection we ask earnest prayer for the return of two of our faithful missionaries who have been in Liberia nearly five years, Mr. and Mrs. Neeley. We feel the time has come for their return as both are much worn in body, but the way has not opened financially for their passage, and we ask our readers to unite with us that God will supply for their home coming.

**Special Notice**

These are days of conservation along all lines and in order to curtail expenses, owing to the new postal laws, we are asking our subscribers to

accept a substitute for the usual card of acknowledgment. We will stamp a red cross on the wrapper opposite the name, when the subscription has been received. Please notice your wrapper if you have sent in your subscription recently. A cross will be your acknowledgment.


**Camp Meetings**

New Castle, Pa., July 26-Aug. 11. Third Annual Campmeeting in City Park. Workers expected, Evan. Ernest S. Williams, Pastors D. W. Kerr, Joseph Tunmore, J. T. Boddy, etc., Missionaries, Miss Edith Baugh, India, Miss Macie M. Boddy, West Africa, etc. For particulars write Pastor Thos. E. Float, 1700 Maplewood Ave., Wilksburg, Pa.

Philadelphia, Pa., July 22-Sept. 1. A forty days' Campmeeting, conducted by Evangelists H. S. and Mrs. McPherson, assisted by others. For information address James R. Greig, 906 Filbert St., Philadelphia, Pa.

Tent meeting, Ainsworth, Neb., beginning June 15, and continuing during the Summer. For full information write to Hermon L. Harvey, Pastor, Box 383, Ainsworth, Nebr.

**Gottings from the Conference**

 THOUSANDS of missionaries are worn in unnecessary garments. Thousands of missionaries are worn on ears, fingers and arms.

—Pastor Fetter.

\* \* \* \*

"The main topic at a recent gathering of priests of the Greek Church in Russia was what form of clothing the clergy should wear, as the old garbs were ridiculed. At another time they discussed whether the sign of the cross should be two fingers or three. Some said two fingers would be a reflection on the Trinity, and they finally decided on three. Then they said that everyone making the sign of the cross with two fingers should be executed."

\* \* \*

Count Tolstoi is greatly honored and respected abroad, but the upper classes have already forgotten him. His name is mentioned only in connection with the anniversary of his death. The reason for this is because he allowed himself to interfere with the Gospel. The Russian with his spiritual nature will not accept higher criticism. To him God is holy and he will not permit Him to be robbed of His glory.—I. V. Neprash.

"One Russian seeking after God said, 'If I could find the true faith of Christ I would not spare my own body, but would literally give it to be cut in pieces.' Such men you will find all over Russia."

\* \* \*

While Pastor Fetler was at the Nyack Institute he spoke before the students, of the work in Russia, and a number of them volunteered. Among his intent listeners was a Chinese student. After Mr. Fetler went back to Philadelphia he called a committee meeting and they knelt down to pray for funds which were badly needed. A few hours later he opened a special delivery letter; it was from the Chinese student and ran as follows: "Pastor Fetler: When you spoke of the great missionary program for Russia and the needs I went to my room and thought, 'I am only a poor, Chinese boy, but I can sympathize with you, for my heart goes out to my country with its four hundred million. I have saved up \$350, and I am going to keep the \$50 for myself, and enclose a check for \$300 for the poor Russians.'"

\* \* \*

"When I came to Petrograd from Siberia I had wonderful and blessed meetings. A regiment which before the war was called the Czar's Regiment, gave me without charge a large hall to hold 3,000 people, and after the meetings sold-

iers said to me, 'Please come twice or thrice a week, it is not enough to hear once a week. We are living here like animals and have forgotten all about God. We are tired and sick of politics; tell us about Jesus, about God. We do not know how to live. We know that Russia is a new Russia, but what is this new life in Russia? We cannot understand it.'

This was not in Petrograd only, but from all parts I heard it. Everywhere I went I heard, 'Please send us somebody who can tell us more about this new life.' A soldier came back from the front. He was converted to the new religion and began to explain but couldn't make it simple enough. He said, 'You have some people in Petrograd who know better. Please send us somebody.' We had a book store in Petrograd and some orders were really wonderful. A committee of Christian soldiers from Caucasus wrote, 'Please send us all new editions you have. Do not wait until our orders come but send Gospels and Bibles all you can because we need them.' The pastor of the church in Kiev wrote, 'Please send us two hundred and seventy pounds of Christian literature, and help us to evangelize these hundreds and thousands and millions of soldiers who are passing through our city.' We do not so much need highly educated preachers, but brethren and sisters who are full of the love of Jesus."—*I. V. Neprash.*

## The Faith that Counts with God Discernment, a Much Needed Gift

Pastor A. P. Collins, Ft. Worth, Texas, in The Stone Church, June 15, 1918.



HE just shall live by faith." Gal. 3:11.

Let us not lose sight of the meaning of this oft repeated Scripture. I feel we are oftentimes in danger of walking by sight. We so love to talk about the presence of God and the manifestations of His Spirit that we sometimes lost sight of the great truth that "the just shall live by faith." The most of us want to live by signs, and when God gives us one sign we want another, like Gideon when he put out the fleece; he wasn't satisfied when God gave him one sign but asked another, and God was merciful, but there is such a thing as tempting God by seeking signs. I believe when people will not take Him by faith He is good enough to give a sign to the unbeliever, and we are unbelievers to that extent. Our tendency is to want a sign for everything we do, but we

are to live by faith; not by signs, not by feelings, not by what we see or hear, but a living faith in the Son of God; faith to believe that He will fulfil His Word. There are times when I do not feel the presence of the Lord with me, but I know that He is with me, and you can know it too if you believe God.

The Christ life is a life of faith so far as everything in this world is concerned. You remember He said to you, "Come unto Me." You believed that was the word of Jesus, but you never heard Him speak those words in your ears. You heard them in your soul and you believed them and came to Him, and He didn't turn you away, and so you received Jesus Christ by faith as your Savior, and He made it a living reality to you. He will do it every time a man believes. You also received the Holy Spirit in the same way. Everything you receive from God must be by faith. "Without faith it is impossible to please

God." You must receive Him by faith. Right here permit me to drop this thought, that here is where a great many Pentecostal people make a mistake; they get people to seeking the tongues rather than the Holy Spirit, and get them to looking to tongues for a sign before they believe. Jesus reverses the order and puts the "believe" first. The signs shall follow them that believe. He said to Martha, "Saidst I not unto thee, if thou wouldst *believe* thou shouldst see the glory of God?" You must receive Him through faith and that is God's order. The Holy Spirit will not come into an unclean heart and therefore we cannot force the Holy Spirit upon people by making them speak in tongues through the repetition of a word. That is not the Holy Ghost coming upon them in power, it brings power in the life, and that is why so many people today have the baptism in the Holy Ghost in name only. They are powerless Christians and their claims are a reproach upon the work, reflecting upon the true, blessed Gift from God. I thank God there is the blessed experience of the baptism in the Holy Ghost, and what God does is wonderful, far beyond our power to tell it, but it comes down from above and is not worked up.

The way to receive any gift is through faith. You say it is so hard to believe. Why should it be? Read the eleventh of Hebrews and see the victories of faith. If Jesus Christ by His own word spoke this universe into existence is it not easy to believe for other things through Him? Since God gave His Son from heaven will He not through Him freely give us all things? If you think you can merit the baptism of the Holy Ghost you will be disappointed. You can no more merit the baptism of the Holy Ghost than the salvation Jesus Christ gives you. Both are free gifts. Every man, woman and child who believes in Jesus may have Him for his or her Savior, and every man, woman and child who had been cleansed from all sin, may have the Holy Ghost for the asking. If we, being evil, know how to give good gifts to our children, "how much more will your Heavenly Father give the Holy Spirit to them that ask Him." When the Lamb was slain by the priest and he went into the presence of God, the glory of God came down because the blood sanctified, so you who have been saved by the precious blood of Jesus, made pure and clean, are ready to receive the Holy Spirit, if you will believe for it, and you needn't expect to do anything to merit it. Everything we get from God

comes through faith. The whole scheme of salvation comes through grace, unmerited favor.

When we think of the possibilities of faith it is wonderful what God puts into your hands and mine. It is said that when the great Exposition opened years ago in the West, the President had only to touch an electric button in Washington, and it set all the machinery going, and faith is just as simple and easy as that. If by real faith you touch Almighty God you set the machinery of the powers of heaven going in behalf of your soul, and in behalf of those for whom you are praying. I think that is one of the richest legacies that can be given to us, the legacy of faith. Jesus Christ said, "Have faith in God." Jesus Christ is the Author and the Finisher of our faith. He will begin it and carry it on to perfection if you keep on believing, but if after you believe awhile you turn aside and think you ought to do this or that to merit the grace of God, you will fail Him. I believe people ought to work and to be self-sacrificing, but they ought to do it in faith, in that faith that works by love and not as a meritorious act. It should be out of a heart so full of love and gratitude to God that you want to give the best you have. Supposing my little girl should come to me and say, "Papa, I am going to be a good girl; I will learn to cook and sew so that I can continue to be your child." I would say, "My daughter, you have a wrong idea about it. You are my child and will continue to be my child. As long as you love me I will be pleased with you." So she sees the thought and says, "I will do all those things because I love him, and in order to continue to be his child." That is the relation we sustain to our Heavenly Father. We are His children when we are born again. Nicodemus didn't quite understand how it was to be, but Jesus explained it to him.

Faith in the Lord Jesus is not a spasmodic sentiment; it is a continuation of a relation with God. You serve Him by faith, you hold on to Him by faith, and that expresses a relation you have to God that has been brought about by the operation of the Holy Spirit. Some people pray until they work themselves into a fervency and then say, "I have the victory." I believe in fervency, do not misunderstand me, but feeling is not faith, and if you want to please God you will have faith in Him whether you feel victory in your soul or not. Who has the victory over the world, the flesh and the devil but he that believeth that Jesus is the Christ. Not simply sentimentalism, but a firm, abiding faith. That is just what Jesus meant when He sent out His disci-

ples and gave them power over all the power of the enemy and promised to be with them to the end. Paul prayed that Christ might dwell in their hearts by faith. You may have come to this meeting this morning without any feeling; perhaps the devil has afflicted your body and caused you to feel that you are backslidden, and sent people around to tell you are backslidden, but you can have the privilege of talking to Jesus and you can know that He is in your heart because you believe it. Nearly forty years ago Jesus Christ came and found the devil in possession of this house of mine. He walked right in and cast the devil out, and He has been there ever since. The devil has come back a thousand times since then but he always found Jesus there. Jesus has not deserted me from that day to this, and I do not believe He will. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If your faith is weak, call on Him to strengthen it. Maybe your feelings have gone back on you. When people get to measuring their faith they ought to look to Jesus and not at themselves. Looking at your faith is like looking at a thermometer. Look to Jesus the Author and Finisher of your faith. He is able to give you faith for every trial you have to meet, for every conflict. There is no limit to the power of the Lord Jesus except what you put there by your miserable unbelief. My unbelief is the only thing that says to Jesus, "Step out yonder." If I have the faith He will abide with me, go with me, energize me, give me love and patience and all the graces so He can operate some of the gifts through me. Let us seek to have the graces magnified in our lives. We have had our eyes so much on the gifts that we have almost forgotten the graces. We want to see a man who can slay the wicked by his preaching, or can cure a cancer, but if you will cultivate the graces, the fruit of the Spirit, God will raise up some one in your midst to do those things. But let us seek the "more excellent way." Paul said, "Though I speak with the tongues of men and angels and have not love, I am nothing." I have heard the clanging cymbals, the rattling of pans, when people spoke in tongues and it wasn't of God. When the speaking in tongues is not the utterance of

the Spirit even the sinner can detect it, but when it is of God men and women are moved by it like on the day of Pentecost. I love to hear the Holy Spirit giving the utterance in other tongues, but it is an awful thing to have to listen to the rattling of pans and call it of God. I believe God will hold us responsible if we do not weed out that which is not the genuine. I knew a man who was being tried for immorality, and every time we asked him a question he would start speaking in tongues, by which he wanted us to believe he was so spiritual that he would not be guilty of such a thing; he was using that as a cloak for his sin, but that is an abomination in the sight of God. Men have been heard to speak in tongues and curse and swear, but the Word says that sweet and bitter waters cannot come out of the same fountain. The Holy Spirit does not dwell in an unclean temple.

The faith that works by love is the faith that counts with God. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." I believe this Pentecostal Movement ought to move into the thirteenth chapter of I Corinthians and live there, and then the speaking of tongues will not be the counterfeit, but of God. It is this counterfeit which the devil has put on us that has caused so many godly people to discredit the Movement; they see the false before they see the true. In this way the enemy has tried to defeat God's plan, and has used good, well-meaning people to do it. I heard a preacher from Denver say that the devil was in this Movement. I said to him, "I understand why you make such a statement. I am identified with the Movement and know better than you the weakness and failures because I have seen the devil work, but I also know that God is in this Movement, and God and the devil are not working together." As a man in this city said the other day, "the very reason the devil is in it is because he knows it is of God," but you and I do not have to take everything the devil would palm off on us and say it is of God. The Word says, "Prove all things. Hold fast that which is good." We are to "try the spirits" and prove everything by the Word of God. I believe in visions and in prophecy; I have had blessed visions myself, and where there is no vision the people perish, but every prophecy, every vision must be interpreted and proven by the Word of God. I have applied that rule in my own family. Every one of my



nine children have had the baptism in the Holy Spirit and God has graciously given the gift of interpretation to my wife but she was always anxious that everything should be proven by the Word of God. The Lord also gave her discernment that she might know whether it was the Spirit of God speaking, or a human spirit, or an evil spirit, and she prayed that if it were not of God she would not get the interpretation. I thank God that if we go by the precious Word we will keep straight.

Dr. Torrey himself told me of an incident that happened in his church in Los Angeles. A man got up and attempted to speak in tongues, and Dr. Torrey said he repeated identically the same word a number of times, and when another got up to give the interpretation it was a succession of well-rounded sentences. Mr. Torrey knew, and anybody who knew anything about philology would have known that it wasn't the interpretation. He said he didn't believe we had very much of the genuine, but also said that there was a genuine and he believed God would enable people to speak in tongues today, but was afraid of it because of the false. The fact of the existence of the counterfeit is a proof of the genuine. My solution of that particular case was this: there was a man who felt an impression to go to the Bible Institute in Los Angeles to prove that tongues was of God, and he proceeded to demonstrate it, and of course, the interpreter felt she must give an interpretation and they would be convinced, but it had just the opposite effect because the impression was not of God.

I thank God for the sweet privilege of speaking in tongues; it is very refreshing to my soul, but when you try to convince everybody by tongues that this movement is of God, there is where the failure lies. According to the Word of God the healing of the sick was used of God far more in the days of the apostles than the speaking in tongues, and convinced many more people of the genuineness of the Christian religion than anything else that ever happened. Three thousand people were convicted of sin on the day of Pentecost when seventeen different nations heard in their own languages. It was wonderful, and God forbid that we should ever by word or deed or inuendo detract therefrom, but five thousand people later on were won to the Lord Jesus Christ as the result of the healing of the lame man at the Beautiful Gate. A mightier work was done. The man lame from his birth was now leaping and praising God, and that a notable miracle had been wrought no one could

deny. It was wrought in the name of Jesus Christ and was an unanswerable argument to His divinity. A similar thing occurred to the Apostle Paul when out on evangelistic work. There was a cripple who hadn't been able to walk for years, and when he was healed they thought the gods had come down and they attempted to worship Paul and Barnabas, but the apostles resented that and told them from whence the power came. Not only that but the Apostle Peter had so much of the power of God upon him that his very shadow falling upon people brought healing to them, and handkerchiefs and aprons were taken from his body, and they were sent to touch the afflicted and they were healed.

I believe God wants us to emphasize the doctrine of Divine Healing. That is the mightiest answer to Christian Science you can have. Christian Science is the devil's counterfeit of divine healing, and many hungry hearts in the denominations read of healing in the Word of God and are drawn off by Christian Science. If we taught it more and demonstrated the truth in our midst to a greater extent there would be less turning to Christian Science. I heard a man ask Dr. Torrey that if the Bible was inspired why didn't we see Mark 16:17 fulfilled? and Dr. Torrey said, "God is doing it today; I could stand here for hours and tell you of the healings I have witnessed as a direct result of the operation of the power of God, and we have speaking in tongues today." Of course, he had to be a little delicate on that point, but he had to admit it.

When Dr. Worrell, a Baptist preacher, editor of a paper in the South and President of a College, was ill of an incurable disease, he went from place to place for people to pray and anoint him that he might be healed. His brethren would say, "Well, Doctor, we have heard about this, we know there is something in it, but we confess we haven't the faith. Finally he found an elder who was willing to pray for him and anoint him according to James 5:14. He was sixty years of age, decrepit, and had six or seven diseases, dropsy, palsy, vertigo, etc. He went to bed and the next morning he threw back the covers and looked at his feet that had been badly swollen, and they were normal size. He prayed, "Lord, You made the atmosphere, You made my lungs, now You make them to correspond, one to the other; touch my lungs and deliver me from this asthma," and it was done. "Lord, heal me of this vertigo," and he was healed ever afterwards. He used to fall on the street like a drunken man, and after that he translated the

New Testament and gave us what scholars say has been the most accurate from the original Greek. So he was healed of his palsy. He asked the Lord to heal his nerves and make them steady, and in five different instances God met him, and when he was in my home and prayed for my wife when she was sick with appendicitis, he was seventy-five years old and had the appearance of a well man. God is in the matter of Divine Healing and if we teach it we will counteract the inroads Christian Science is making in our churches. Of course, there are many people in Chris-

tian Science who are in it because they can do what they want to, but not so those who look to the Lord for healing. He will meet the cry of those who are earnest and seeking for the best. God help us to realize our privileges in Christ Jesus.

I would not ignore any of the gifts; they are all for the purpose of building up the body of Christ. Ephesians 4:11 tells us they are for the edifying of the body of Christ, so we ought to covet earnestly the best gifts, but let us not lose sight of the "more excellent way."

## Giving the Gospel to the Soldiers

### Incidents of the Houston Camp

Raymond T. Richie, Houston, Texas, in The Stone Church, May 26, 1918.

The cruel war, horrible and devastating as it has been, is not without its blessings, and in spite of wicked men and devils, God's hand is over all and will overrule and use the wrath of man to praise Him. Through the war religious freedom has come to Russia; Siberian mines and prisons have opened and chains that bound a multitude of captives were broken.

A young soldier wrote to his father in England and said, "Dad, this war had to be to save my soul." According to God's computation—one soul worth more than all the world—it would be well worth while to have a world war to save a soul. But if, through this awful carnage a million souls shall have turned to God who would otherwise have gone into Christless graves, shall our sorrow not be mingled with joy?

A Lieutenant of the 24th Canadian Battalion writing in a current magazine on "What a Man Thinks About Just Before a Battle," gives a glimpse

into a soldier's heart and soul as he faces eternity, which will comfort and encourage the mothers and loved ones whose sons and relatives are in the war, as well as those who are agonizing in prayer for them. He says that before a battle or before a soldier goes "over the top" there are two thoughts uppermost in his mind, the thought of his mother and the thought of his God. In describing a service before a battle he says that in their battalion every man who was to participate in the battle was present at the service, almost six hundred in all, and when the chaplain asked those who wanted to take communion to go to another tent, fully ninety-five per cent of the men went and knelt on the ground before an "altar rail" of rough planks laid across biscuit boxes.

Any offerings our readers have for Testaments or Gospel tracts for the soldiers will be wisely used for this purpose.



THE LORD gave me this Scripture one day when I was down on my face in the saw-dust in our old tabernacle in Houston, at our All Day meeting of fasting and prayer, "Behold, I am the Lord, the God of all flesh. Is there anything too hard for Me?" Then He laid upon my heart the work among the soldiers in that great camp at Houston, and enabled me to give them many thousands of our little tract, besides a number of papers, *The Weekly Evangel*, *The Pentecostal Herald*, and the blessed little paper you have here, *The Latter Rain Evangel*. We never give out any tracts or papers without having special prayer that God will make them a blessing. We opened up a large tabernacle for special revival services among the boys, and for eight weeks we had meetings there continuously; then we closed down for several weeks and opened again for six weeks more, and during that time we never missed a

day without having special prayer for the work; it was wonderful the spirit of prayer that was upon the people in the morning meetings, and beloved I wish I could lay upon your hearts the need of prayer for the boys in the camps. Do not put it off until some other time but pray now that the boys may be saved. When we built our tabernacle some of our best saints said, "Brother Richie, just wait a few weeks and see how long these boys stay," but we could not wait. We knew if we didn't take advantage of the opportunity, some of the boys would be sent to France and perhaps killed before they heard the Gospel. If the enemy can just keep us from praying for these lost boys, he has accomplished his purpose. That tabernacle was erected only through prayer and it was the scene of many a boy giving his heart to God.

One young man who was a captain had no use for religion, but when he attended a few of our meetings and saw how God was getting into

the hearts of the boys he became very anxious for them to come and gave a talk urging them to attend, and twice supplied trucks for them to ride down. My heart does long to get the captains saved because when they get real salvation they will have an influence on all that are under them.

A mother of one of the boys had put a Testament in her son's grip but he had never read it until after he came to the meeting. Then he promised the Lord that he would read it and came back shouting over the salvation he had found in the Book.

A young man who baked bread for the soldiers was so tired when the day was over he thought it impossible to come to the meetings, but after he got saved he came every night and was never too weary to come. He attended the Pentecostal meetings and received the baptism in the Holy Spirit and became one of the best workers we had; he got more people through to God at the altar than all our young people put together.

It wasn't anything unusual to see a hundred at a time weeping their way through to God at the altar. One night some of the boys misunderstood the preacher and three of them came up to the front and threatened to whip him, and another boy threatened to whip my brother, but the Lord began to deal with him and he got saved. One of the others who threatened the preacher got under deep conviction. He started back to the camp and went to the roof garden of the hospital where he spent the night in prayer.

Night after night the boys would walk up the aisle, kneel down at the front and confess their sins to Jesus, and I know He heard their cry. A few nights ago a young man came forward with about fifty others, but his heart was not satisfied. He said, "I have to get saved tonight," and wanted us to continue to pray for him. Soon a Catholic boy came forward and said, "Let me take that boy by the hand. I have often heard of this but never experienced it," and he got down and prayed through to salvation before the other boy did. That was the beginning of a break and for the most of them it was the last night. The next night he said, "Boys, it takes more courage for a man to walk up here to give himself to God than to stand in the first line trenches." He urged the other boy to stick to it, and if he didn't get victory then, to go to the Salvation Army meetings.

Just as we were about to close the meeting a young man arose and with tears running down his face, said, "Boys, we are leaving tomorrow

but I want to give my testimony. While I was in the hospital sick, the boys on either side of me died, cursing every day. I had the same disease, but I was saved before I became sick, and God spared my life."

It was very touching to have a French officer come up on our platform one night and say to the boys, "Now is the time to get saved." Many Catholic boys have gotten saved who have never been inside a Protestant church. Our tabernacle was crowded night after night, holding as high as two thousand at one time. In one meeting we had three thousand colored troops. You should have heard them sing, "If Jesus goes with me, I'll go." The thought of His presence with them in danger was a great encouragement to them.

A young man arose in a meeting one night and said he gave his heart to the Lord the night before because of word he had received from his two brothers in France. A letter was received saying they had gotten saved and one had been killed and the other urged him to be saved also before he went to France or he might not have an opportunity afterwards.

Friends, if you want souls saved out of this war, ask God to put the burden of prayer upon you. Our country is dying for Christian soldiers; they are the ones who will win the world for Christ. The moderator of the Presbyterian church spoke in our big tabernacle a few weeks ago. He told about being in Germany when the war broke out and then came over to Paris. One Sunday morning he thought he would go to a meeting, and as he went into one of the finest auditoriums he said there were only eight people there, including himself; but the last time he was there he found that old church overflowing, day and night, people crying out for help and for lost souls. God has permitted this war to bring the nations down before Him. Let us not consume our time praying simply for our friends and loved ones but let us pray for the boys who have gone out from prayerless homes. Our boys have gone out by the tens of thousands to the different camps and we must pray that God will save their souls. Some have never heard their mothers pray and they need us to intercede for them.

One of the captains was speaking at the Rockford camp, and when he finished speaking about Jesus, a sweet boy walked up to him and said, "I didn't know Jesus would put so much pep into a soldier." That was a wonderful testimony to me.

Some times father and I would wonder if the

boys really got through to salvation, but then we would get letters, some from the Glad Tidings Mission in New York, saying the soldiers had been there, and also from San Antonio which greatly encouraged us. Father was in San Antonio, and he had been wondering if the results had made it worth while to go through that big meeting. As he was sitting there on the platform he asked the Lord to confirm it to him, when just then a big, strapping soldier walked up to the platform and said, "Excuse me, is this Brother Richie? I guess you don't remember me, but last week I was at Houston in the meeting, and the very next day they shipped me here." That was proof to my father that the Lord had hold of those boys and was leading them on. That night the boy received the baptism in the Holy Spirit.

You may never be able to speak to a soldier boy, but Jesus is speaking to them through your prayers.

Pray for the fathers and mothers of the soldiers; few of them have had the praying fathers and mothers you and I have had. Neither must we forget to pray for the dear girls, that they may be saved. Those who are in the vicinity of these camps are subject to great temptations, and many of them fall.

Night after night a soldier came into the tabernacle, sometimes drunk and sometimes sober; he disturbed the meetings by talking out loud and tried to smoke cigarettes, but all we could do for the boy was to pray. We prayed for him in the morning meetings and one night we heard a noise outside the tent and there he was half drunk, with some other boys. He took hold of my ear and was determined to lead me into the tabernacle; he was a big, strapping fellow and I was powerless, but I plead the precious blood of Jesus and instantly he let loose. I said, "Brother, come in with me." I took him by the arm and led him in and he sat down in a corner by the old stove. He came back the next night, and a few nights after that he walked up to the front with a grin and gave his hand to the preacher. When he grinned we didn't know if there was anything to it or not, but he kept coming back and continued to come until he got in touch with God. He would get off from the camp early and come down and sweep off the seats and do little odd jobs around. That is the kind of soul Jesus wants to save; they often make the best Christians and soul winners. Before that boy left there he was going on with Jesus, and the night

before he left he called me behind the platform and gave me his picture. He broke down and wept as he left me, came back and left me again, weeping as he went. I do not know where he is tonight but I believe he is sticking to Jesus. Even though they may backslide, when they get into the front line trenches they realize that Jesus is the best Friend they have, the only One that can help them.

Three weeks ago today we had a soldier boy in our own tabernacle delivering a message from the platform. He had been raised up on the plains of Arizona and had never seen his father or mother pray. He had been in the circus and then got into the army and God saved his soul, but now has given him a call to save others. We had a prayer service in our tabernacle that morning after the boy got through preaching that we haven't had for months, and the soldiers whom he had brought with him came to the Lord.

We had another boy from Zion City; every night he was continually working with the soldiers to get them saved, and one day I missed him. He had stood upon our platform and lifting up his little Testament said, "Friends, if I die on the water or in France I will take Jesus with me." The next Monday he was over at my house and we had a little prayer-meeting; then he took pneumonia and died the following Friday night. I will never forget his words, "I will take Jesus with me."

Pray with us that God will supply the money for tracts and Testaments to give these boys. It may be the last opportunity we have to give them the word of Life. The Baptist people in Houston gave ninety thousand dollars for the foreign missionary work, and the Presbyterians subscribed two hundred and fifty thousand dollars for the soldiers' work, camp posters. Many soldiers are eager for the Gospel and the time is short wherein we can send it forth. In all our missionary work let us not forget this important phase. A single tract may be the means of saving a soldier from a Christless grave.

#### GALAXY OF COMING EVENTS.

Jesus Christ is coming soon to resurrect all the righteous dead, and reign on this earth for a thousand years.

This book gives "The things that must come to pass" before His coming, and after His coming, as, "It is written."

You should read this book. Price \$1.25.

W. F. Manley, 1616 New Jersey St., Los Angeles, Cal.

## Divinely Healed for Service in China

Mrs. George C. Slager, in the Missionary Conference, May 16, 1918.

I AM glad that our Heavenly Father has a love toward us more infinite than any earthly father. Not long ago the Lord gave me a verse from Psalm 27, "When my father and my mother forsake me, then the Lord will take me up." At that time I was tempted to doubt the faithfulness of God along a certain line, and the Lord said to me, "When you were in your earthly father's home, were you careful about this world's needs?" I said, "No, I hadn't a lack. I knew my father would give me everything he thought was good for me." And then the Lord said, "Isn't My love more infinite, more tender than that of any earthly father? Am I not the supplier of every need of My children?" And I said, "Yes, Lord."

I rejoice that we missionaries have a God who cares and one who goes with us. I went forth to China as a young woman. The Lord spoke to me and separated me from my parents and loved ones in Canada. I had a very frail body and some tried to discourage me and said I would not live to see China, but my Heavenly Father said, "The Lord thy God in the midst of Thee is mighty."

At the age of twelve I gave my heart to the Lord in the Methodist Church but through lack of teaching I backslid and went into a state of rebellion against God. When fifteen I was very low with pleurisy. Previous to that time some Christian Alliance literature had fallen into the hands of my parents containing the truth of the Coming of the Lord and Divine Healing, and the Lord blessedly saved them and gave them a real quickening. It was at this time that I almost despaired of life. I was under a doctor's care for weeks and I recovered strength to a certain degree, but after a few months I appeared to go into a decline. I was still in a backslidden condition but in answer to the faithful prayers of my parents I was healed. My mother took the stand in naked faith that in spite of symptoms God was faithful, and dedicated me to His service, and shortly after that I was healed. If it had not been for the power of God manifested in this body I would have been in a consumptive's grave.

About two years after that the Lord drew me back to Himself. He began working in my life and speaking to me about going to a foreign field, but He didn't make it plain which field it was

until after He baptized me in the Holy Ghost. Then he showed me He wanted me to go to China and opened the way in 1910 and I went forth to that dark land.

A few months after I was on the field I was taken down with pneumonia. I awoke one morning with chills, and in a few hours I was so weak I could hardly lift my hand. I recognized the symptoms at once and called for the missionaries to anoint me, but I didn't get deliverance at once. About the fifth day I was somewhat better and arose and walked about the house, but toward evening the symptoms came back in ten-fold force. Just at that time a missionary who had been out preaching the Gospel came back saying that pneumonic plague was raging throughout North China, and that hundreds of Chinese were dying in North China and Manchuria. As I crawled back to bed, I was tormented with the words, "It is pneumonic plague you have. The Lord healed you before but He will not heal you of pneumonic plague." I was so discouraged that I wept, but the Lord came to my rescue and revealed to me that the devil was a liar. I remember one Saturday night I suffered intensely, and the next day I continued to grow worse. About eleven o'clock that day the Lord spoke to me and said, "Arise!" In His Name I went to the adjoining room. But I wasn't able to sit up very long. About sundown the other missionaries saw I was sinking rapidly. I could not speak above a whisper and was scarcely able to breathe. It seemed my body would literally burn up, especially my lungs, but the spirit of prayer came mightily upon the missionaries as they knelt in the room. The Lord spoke to a sister and told her to come over to where I was lying, and as she did so a shaft of power came down from above and went through my being. I immediately sat up and began to sing that chorus, "Victory, victory, precious blood-bought victory." It seemed I sang it for hours, and those words, "Strength divine He giveth," had a new meaning to me. I forgot all about the pain and suffering, and though unable to speak above a whisper a moment before, the power of God so quickened my body that I was a new creature. If I had been looking to an earthly physician my life would have been gone, for the nearest physician lived about three hundred miles distant, but our Physician was right at hand.

## In These We Have Been Called

Mrs. Sarah Weller Boyce, Goshaingranji, Fyzabad Dist., U. P. India.



We claim India as our adopted Country, India's men as our brothers, India's women as our mothers and sisters. We would blush if we made this statement without a heart full of God's redeeming love, that love which Paul had for his people when he said, "For I could wish that I myself were accursed from Christ for my brethren." Our Lord flashed a vivid picture on the world's canvas, when He said, "Let this cup pass from me." The cup was a bitter one, but He drank it. Sin is still black, hellish, and filthy. Oh for a vision of sin unclothed! a vision that would change our shallow testimony into one of power and victory!

The Hindu festivals are many, one called "holy" has now come, the filthy festival in which evil talk and licentious acts are not restricted; each man, woman and child puts forth his or her effort to out-slander his or her neighbor with language of vilest meaning. These are our brothers, our sisters to whom God has called us.

Yonder is erected an idol of hideous form, either of a human being, an elephant or other sacred animal. Water, food and flowers are offered to it, and men, women and children bow down and worship these graven images. These people are our brothers, these idol worshippers are the people to whom God has called us.

In the four walls of yonder mud-built house is a young mother, living under the cruel treatment of her mother-in-law. Her husband has died and she is now of no value, only to be despised and ill treated. She is a widow. Her cries, her sighs are unheard, for no merciful ears are near to hear in these villages, where filth and sin abound. There are hundreds of such cases in India, the land we claim as our adopted country, and to such cruel people we have been called.

Entering the street of a village, city or town we cast our eyes upon a figure, well developed, robust and well fed. He is a Brahmin, fed by the people on finest of foods, kept and honored by all as priest, a holy man, one who of all men will reach eternal bliss hereafter, for he is a high caste man, albeit an oppressor, a deceiver, a scoundrel. These are our brethren to whom Christ has called us.

The heat of day has diminished, there is a lull in the air, it is towards evening, sun is set-

ting; on the roadside, at railroad stations, in the fields we see forms kneeling, having spread a blanket on the ground; these are Mohammedans worshipping God and Mohammed. To these also God has called us, and we call them our brethren.

In the forest, on the country roadside, in every city, town and village, we meet with holy men, so-called by the people of India. These men have chosen to live on gifts of passing humanity, a life of isolation, vice and immorality. Their hair is matted and long, their bodies smeared with ashes and dirt, their faces speak of unholiness. They claim they have the wisdom of God and so try to teach the ignorant, the unlearned; they are a snare to the millions of India, leading astray the already-deceived ones. For these Christ died.

Oh, India with her millions, why has she sold herself to her master the evil one? Why are her eyes holden from seeing the humble, lowly, pure, just, tender Jesus? Not only while standing in midst of multitudes preaching the Gospel are these pictures seen, but on the road, in railway carriage, in our own secluded quiet yard which we call "Home." Our minds at times feel filthy, and we cry "How long, Oh Lord, how long?" These whom we call brethren oppose us and the Gospel; they know not the love that constrains us to preach Christ and Him crucified, and love propels us to continue to call them brethren.

### Healed of Incurable Diseases

Mrs. Edwin Eckley, Ainsworth, Nebr.

I WAS convicted of my sins, baptized in water and joined the Methodist church in Pilger, Nebr., at the age of thirteen. There was a change in my life and I read the Bible. Then when I read about people being baptized in the Holy Spirit I was quite concerned and asked my mother what it meant. She told me that when the preacher baptized me in water and used the words, "In the name of the Father, Son and Holy Spirit," that was being baptized in the Holy Spirit. I was not satisfied with the explanation, but did not say any more. I lived a Christian life for about two years and then went back into sin and was worse than ever, but was unhappy. For eighteen years I was sick in soul and body, but looking at the faults of pro-

teaching Christians I thought I was as good as they, not realizing I was on my way to hell.

Being sick and miserable continually, I always had a doctor bill to pay. I had bowel trouble, gallstones, dyspepsia, catarrh of head, throat and lung trouble, besides being deaf in one ear for six years. Three years after my marriage the birth of a child left me in a very serious condition physically. Suffering as I did at times I longed for death, yet feared it because I was not saved. As I look back now I can see the pain of soul was worse than that of body. Two running sores came on my breast, which we thought were cancers, and the least jar from walking would cause sharp, cutting pains to go through them. The odor from the sores was horrible, and none of the many remedies we tried availed. At this time heart trouble set in, so that I almost died. I sometimes found myself waking up in the night panting and fighting for breath.

Before Jesus came to my rescue I read novels because my health was too poor to do anything but read. Oh it makes my heart shudder when I think of my spiritual condition! I read novels during the day, but when an attack came on I would lay down the novel and take up my Bible. I feared to die and cried to God for mercy and help, but found no comfort.

Praise God, help was coming! At this time meetings were being held in the Union Church, west of Springview, Nebr. I didn't feel able to go and neither was I interested, but my husband's father went one night and was so excited about the meetings that my interest was aroused. Following his advice I went, thinking I would see what kind of foolishness it was. I soon found it was different from anything I had ever witnessed and felt the power of God present. As the minister gave out the truth I could see Jesus dying upon the cross for my sins. Praise His Name for the joy and peace that flowed into my soul as our brother told of that sick woman in the Bible touching the hem of His garment! Oh how happy and full of joy I was! My heart welled up in praises for His great salvation. I went home that night and burned all my novels, about fifty of them. This blessed joy and peace abided with me until June, then Jesus came in His wonderful power and glory, baptizing me in the Holy Spirit, and I spoke and sang in tongues. My joy became deeper than before, and all my diseases were

healed. I could also hear from my deaf ear, and my hearing has since been nearly restored. The next morning when I arose there was not a trace of inflammation from those two cancers on my breast, and they remained healed. Two years have passed since that healing and I am still perfectly well.

It took me six months to make things right with all the precious people whom I had wronged when I was my old rebellious self, but I praise God that He has taken my sins away from me as far as the east is from the west, and will remember them against me no more.

My husband and little daughter were both saved in those same meetings, and for two years the Lord has been our Savior, Baptizer, Cleanser, Physician and our Refuge. Oh what a change in our lives! How different this wonderful new life from the old days of sin, and how much happier the new home than the old one! Jesus has changed everything by coming into our home to rule and reign.

\* \* \*

Full Gospel Barn Meetings will be held at Mt. Olivet, Lebanon, N. J., July 14-Aug. 14, 1918. Write Mrs. S. Moore, R. F. D. 2, Lebanon, N. J.

## Choice Books

**Foregleams of Glory**, by E. Sisson, \$1.10.

**The Book of Revelation**, by D. W. Myland, 85c.

**Latter Rain Pentecost**, D. W. Myland, cloth, 55c; paper, 35c.

**Death to Life** by Anna Prosser, Cloth, 75c; paper, 40c.

**Leopard Spots or God's Masterpiece Which?** A. Doering, cloth, 75c; paper, 55c.

**Answered Prayer**, Mattie Perry, cloth, 75c; paper, 25c.

**Things as They Are**, Amy Wilson-Carmichael, \$1.05.

**Savonarola: A Prophet of Righteousness**, by W. H. Crawford, 60c.

**Mountain Peaks of Prophecy**, by W. H. Cossum, 55c.

**Outline Studies of the Book of Revelation** by C. W. M. Turner. Paper 55c; Cloth \$1.00.

**Autobiography of Madam Guyon**, 55c.

**Thinking Black**, by D. Crawford. A thrilling account of 22 years missionary life and adventures in Central Africa, \$2.10.

**Mary Slessor of Calabar**, by W. P. Livingston. A vivid picture of life in the African bush; also the power of life transfigured by a devotion to her Lord. \$1.60.

**In the Twinkling of an Eye**, by Sidney Watson, 80c.

**The Mark of the Beast**, by Sidney Watson, 80c. While we have never advertised fiction, there is so much scripture and sound teaching on the Coming of the Lord in these books they cannot fail to impress the careless church member. They are companion books which picture world conditions immediately before and after the Rapture.

**TRACTS**

2. **Demon Obsession**, gives a description of Satan's subtle workings in these days. This tract should be read by all Pentecostal people. 8 pages.

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**Hardy W. Mitchell, Pastor.**  
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