



The Latter Rain Evangel

The days of Heaven on the Earth

Contents

- How God Revealed Himself to Man..... 2
Divine Healing, the Children's Bread... 2
- A Wonderful Conversion 5
- But Prayer!..... 6
Scouting 'mid Plague and Robbers..... 6
- Traits of Carnality 9
- China's Opportunity 10
- Notes..... 12
Missions in War Time 12
Prophecy and History 12
A Remarkable Vision 13
Conventions 14
- "Buy Gold Tried in the Fire" 15
Dealing with Rebellious Ore..... 15
- Third Missionary Conference 17
Summary of Minutes 18
- Life in God 20
- Lessons from the Fig Tree..... 21
Hypocrisy the Curse of the Church..... 21

An International Monthly Magazine

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

How God Revealed Himself to Man

Divine Healing, the Children's Bread

C. E. Ross of Sunnyside Chapel, in The Stone Church, Oct. 6, 1918



AFTER reading Scripture lessons from Psalms 96 and 98, and Isaiah 66:5 the speaker took his message from Deut 4:32. "Ask now for the days that are past, which were before thee, since the day that God created man upon the earth," that is, Recall something which God has done in the days that are past. You know that brings us right down to the present time.

When I was in school, I remember, we were taught that there were three primary tenses; the past, the present and the future. "Ask now for the days that are past." I wish that we might this afternoon consider for a little while the still steppings of God in history. As we look back upon the days that are past and see how God has worked for us we are encouraged to press forward into the future.

We take for instance the original conception of God as we see it in the Divine record. I remember one time when in the city of Edinburgh, Scotland, I was looking at an exhibit there with reference to the human race. They showed tools and utensils which were used thousands of years before Christ. There were some which were used in grinding grain but most of the tools they had were for warring purposes; methods of killing people. They started doing that away back in the earliest ages and we haven't gotten beyond it yet. Their idea of God was very crude but mankind throughout all the ages has had a thought of God. We don't propose to accept a record beyond that which we find in the Book because that satisfies us but these records back there show us that in those early times people thought of two things; how to sustain their natural bodies and how to kill the other fellow that had sustained his natural body up to that time. They thought of God as a Being of great power, and One who, if they sinned against Him, would kill them. We see then that the original conception of God is a Being of power, and in fact even in childhood days we think of Him often in something of the same way. We are liable to think of God as a Person who very spasmodically manifests Himself to us from a distance. I used to go out at

night and look up into the sky at a certain star, and think how far away that star was, and then I would look beyond to a star that appeared smaller than the others and I wondered if I could look far enough to see where God was. I hadn't then learned that if we let Him have His way in our lives there will be no distance at all between Him and us because He dwells within us.

Then there came a time when God gave revelations to man and he found that God was not only a God of power and of might, but also a God of justice. He is a God who insists that man shall have the right relationship with Him and *vice versa*. The old prophets understood the right relationship between God and man but the people soon drifted aside into idolatry, and when we come down to the time of David we find interwoven there the thought that God is a God of love, and that He understands the human heart; that God is a God who knows something about us because He is like us and we are like Him.

He says in Genesis, "Let us make man in our image after our likeness." What does it signify? It means that when we were created we were made in the image of God, we have the same characteristics as God has; we have a sense of justice and God is justice, we have a desire for holiness, God is holiness in its perfection; our hearts crave love, God is love; it is one term which is used in reference to God.

Then we come down to the flood when God looked upon man and saw that all the thoughts of his heart were only vile, continually. What a commentary it is on man when God Himself is love. He selected one family through whom to carry out His purposes and through that family the second dispensation came into being. Through this particular family He purposes to bring the oracles to humanity and by His Son reveal Himself to mankind throughout all the ages

God selected Abraham who was a man after God's own heart. How the life of Abraham shows us something of God's heart! Then coming down to latter days we find that the Jewish people lost sight of God, they lost their inheritance and lost everything that God had expected of them, which brought in the dispensation of the

Gentiles which we now comprise.

When Jesus Christ came to this earth, He came to express to the world the perfect thought of God. But the world was not ready to receive this thought of God at that time and they rejected Him. Their rebellious hearts refused to accept His teachings and they did that which to them was the only logical thing to do; they crucified Him. That was the attitude of those old Jews and it has been the attitude of hundreds of millions and it is their attitude today.

From the time of Jesus Christ, down to the present time there has been a different spirit in the world. We see that mankind begins to express more clearly the thought of God. We find that in the early ages of the Christian era Christianity spread with a mighty rapidity because of the power of the Holy Ghost. Jesus Christ Himself said before He went to His home in glory, "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." It was this power, the power of God for witnessing that was necessary, and its lack has been the failure of the Christian Church throughout all the ages.: You cannot blame a man very much for not witnessing to the power of God if he does not have it. In the early days some of the teachers of Christianity discovered there was a power that came into the hearts of certain Christians. Failing to get that power they stood condemned before these about them if they accepted the theory and so they repudiated the power of the Holy Ghost and the church became a State church, which drifted into a political organization, and from this it has not entirely escaped.

The time came when Martin Luther and others discovered that they were not measuring up to what God's Word said they should, and were not receiving from Him all to which they were entitled, so they began to cry out for more. God heard that cry, His ear is not heavy that He cannot hear the heart's cry of His people and he heard that cry and showed to Martin Luther that salvation could not come by works but by faith. If you or I were to be saved by works we would never know whether or not we had measured up and attained to the standard given by God, but praise God, it is not your works nor mine that saves our souls; it is only through believing in the blood of Jesus Christ

and when He gave His life on Calvary's cross the work was finished for you and me.

Soon after that arose the delusion which has come down to our present time and under which many are laboring, that man is elected to damnation or elected unto salvation. It is beautiful, perhaps, if you are sure that you are elected unto salvation but if a man feels that he is elected to damnation there is mighty little encouragement for him to press on into salvation. We have come to believe that the teaching of John Wesley and Whitfield is true, that man is a free moral agent. The doctrine of election simply means that God does not have to take the daily newspaper to see what you will do and what you will not do; He does not need to read the *American* or the *New York Journal* to see what is going on in this world because He knows. We read in the twenty-sixth verse of the first chapter of Genesis that which forever kills the idea that God must dictate as to our conduct because He said there, "Let us make man in our image." There is no one to tell God what He shall do and what He shall not do and since I am made in His image there is no one to tell me what I must do. But I can turn to Him and say "I will serve Thee," and all the devils in hell and all the enemies of God on earth cannot hinder me and so while I am responsible for my conduct because of being created in the image of God, yet I am sure that if my heart goes out to Him there is a response there and He will cause me to triumph in Him amidst every opposition.

Then we come down a little farther where Jesus wrought out our salvation on Calvary's Cross and now every sinner that will call upon Him can be saved. Jesus has done the work and our part is to believe on Him. If salvation depended upon any good of mine it would not be very efficacious. If in order to be saved I have to do any particular thing but accept Jesus Christ as my Savior, the salvation He wrought would not be complete, but praise God, it was complete.

Then we pass on beyond this thought and come down a little nearer to the present time to think for a few minutes of what God has done in this last part of the present dispensation. God has spoken to people with reference to Divine Healing and we find that many throughout the world believe in Jesus Christ as the Healer of the body, but there are thousands of Christians

who have lost sight of this precious truth of Divine Healing. When I was in the theological seminary I learned that there was a certain period we called the Apostolic Period when miracles and mighty works were wrought by Jesus and His apostles, but that was centuries ago. Well praise God, we have reached back eighteen or nineteen centuries and touched the Apostolic Period again and we find that when we touch the Apostolic Period we touch Jesus. I believe that before the Lord comes we will see this power manifested in all its fulness and if it were not for the reason that we are bound by unbelief we would have reached it already; but there is something better ahead.

A great many people take hold of this thought of Divine Healing but fail to put it into practise. I said one time at a meeting that I could convince every Christian present in the room that he believed in Divine Healing only he didn't know it. I was in a minister's prayer meeting where there were twenty or thirty preachers of every denomination present and suddenly the pastor of a large Presbyterian church came into the room and said, "My little daughter six years of age has just been given up to die by the doctors. She has spinal meningitis. I want you to pray that she will be healed." That proved that he believed in Divine Healing although he had never mentioned the subject before. There was not one in the room who professed to believe in Divine Healing but we all got down and prayed for that child. God hears prayers and she was healed right there and then. The doctors couldn't understand it and the preachers couldn't either but she was healed just the same. Well now, they all believed in Divine Healing when the doctor had given her up, but why couldn't they believe it before the doctor gave her up? But there is not much use of praying for a person who has not given up the doctor until the doctor gives him up. Then you can pray for him for God will get the glory. But before that, if God did ninety-nine per cent. of the work and the doctor one per cent. the doctor would be sure to get the credit. But after the doctors have given him up you can pray for him and God will get the glory which belongs to Him. As a matter of fact all Christians believe in Divine Healing as a last resort but not as a first resort.

I remember one night I had to preach, and I was so ill that I knew in myself I couldn't get

through with the sermon. There was a large congregation present and I felt exceedingly nervous so I said to the Lord, "You will just have to help me this time or I cannot get through at all." He did help me and after that I said, "Well now if God can help me in emergencies why can't He help me right along?" and I found out that He could and from that day to this He has done wonders for me. I was sick so much of the time that I was good for nothing for God or man but when I learned that Jesus Christ was the Healer of the body I trusted Him fully. I had ulcers of the brain and many other ailments, but since He healed me I haven't had a pain or an ache with the exception of a headache of one day's duration. Friends, we need to believe in the healing power of Jesus Christ in these days. As I prayed this morning for our assembly, I said, "Lord don't let our people be killed by the devil; if You want to take any of them home do it some other way but don't let the devil have any part in it." Jesus Christ is just as able to cleanse our bodies as He is to save our souls. He has done both. When Jesus said on Calvary, "It is finished" that meant that the devil had no claim on us, body, soul or spirit. Wonderful thought!

About this same time some people began to grasp the truth of the consecrated life; that there was something beyond salvation. The Holiness people and the Christian Alliance grasped this truth. I verily believe that God intended the Christian Alliance and perhaps some other organizations to receive the Spirit as it has been poured out in these days and we never would have had a Pentecostal Movement. But some of the leaders failed to get the Baptism of the Holy Spirit and so they repudiated it; they refused to accept the light.

Many churches have accepted the light of Divine Healing and many are looking forward to millennium glories that shall come but it seems that the Pentecostal people have received the fullness of all these blessings more completely than any other people and therefore we have a special responsibility before God that no one else has. "Ask now for the days that are past," and the time will come when God will ask of us the trophies which we have gathered in as a result of His Spirit poured out upon us. God expects something of us and He has a right to, when He has done so much for us. Will we fail Him in this crisis or will we be true to the light He has

given us? Will we preach and teach all the truth as God has given it to us, and let Him glorify Himself through our lives?

May God help us to do this to our own soul's advancement and to the glory of Him who gave Himself for us.

A Wonderful Conversion



THE early part of the nineteenth century, A. E. Kothen, a native of Sweden, wished to go from Stockholm to Abo, in Finland. The regular vessel between the ports having sailed, he took passage in a fishing boat, going the same way. While they were in the midst of the Gulf of Bothnia, he heard the men consult in the Finnish language—which they thought he did not understand—on the best method of taking possession of the property which he had with him in several trunks. To show them that he was not laden with money, he opened one of the trunks containing books. On seeing this, they said one to another, "'Tis not worth while to throw him overboard, as we do not want books." Through an erroneous impression they took him for a preacher, and appeared pleased, saying they would have a sermon next day, it being the first day of the week. This, however, had a tendency to increase the anxiety and distress of his mind, believing himself to be as incapable of such an undertaking as it is possible for any to be; for he knew not much about the Scriptures, neither did he believe in them, nor in any Divine revelation whatever, manifested in man.

The pirates, for such they proved to be, took him to a small rocky island, which served them for a retreat. This island was about a quarter of a mile in circumference. A number of other like men were there when they arrived. Kothen was taken to a cave and introduced to an old woman, whom they called mother. They told her they had gotten a priest. She answered, "Thank you, my sons, tomorrow is the Sabbath, and we shall have a sermon, which I have not heard for several years." He was much tried at the expectation thus raised respecting him. Fears for his life deterred him from undeceiving these people. He spent the night in great anxiety, which was increased by several more pirates coming into the cave.

When morning came, he arose and walked to and fro, still shut up in darkness and distress, striving with all his might to collect something,

but could not, one single sentence. The pirates made preparations for the meeting, putting on their best clothing, etc. At the appointed time he went to the cave, where he found them assembled, and a table with a Bible on it, and a seat provided for him. Upon sitting down, they all continued, he believed, the space of half an hour in profound silence, when the exercise and anguish of his soul were as great as it seemed possible for human nature to bear, and he supplicated for Divine help.

At length the words came before him: "Verily there is a reward for the righteous. Verily He is a God that judgeth in the earth." With these words he arose, and having delivered them, some other pertinent matter presented, and so on, from less to more, until his understanding became opened, and his heart enlarged, in a manner wonderful to himself, to treat on subjects suiting their condition, such as the excellent rewards for the righteous; the just judgments of God awaiting the wicked; the necessity of repentance and amendment of life; the universality of the love of God to the children of men. As he went on thus speaking to them, he was the more affected, as he felt the sinful state of his own heart, and the hope that was now set before him also, through sincere repentance and faith in Christ our Lord. Those poor people were most of them broken into tenderness, and wept to such a degree that the floor was wet with their tears. Kothen was no less astonished at the goodness, power and love of an Almighty Creator, in thus interfering for the saving of both his natural and spiritual life; and well might he exclaim, "This is the Lord's doing, it is marvelous in our eyes." Under an awful sense of the favor his heart became filled with such thankful acknowledgments as were beyond the power of language to convey.

After the meeting, the old woman took him into her arms with motherly affection. She directed a boat to take him to Abo, with all his baggage. The men, too, were loving and affectionate, willing to show him all the kindness in their power. He thenceforth became an entirely changed man, having entered into covenant with his Maker, which it is believed he sought to keep. He settled in the south of France, and lived a number of years afterwards.

The foregoing is mostly prepared from accounts given by Stephen Grellet, an eminent minister of the Gospel in the Society of Friends, and who was personally acquainted with A. E. Kothen.—*Exchange*.

"But Prayer!"

Scouting 'mid Perils of Plague and Robbers

Miss Blanche Appleby in The Stone Church, en route to China, Oct. 20, 1918



IN the fifth verse of the twelfth chapter of the Acts of the Apostles, there are two very significant words, "But prayer." Some of you may remember the story that is recorded here; how Herod had killed James, the brother of John with the sword, and then proceeded to take Peter also, and had put him in prison and intended to put him to death after Easter, but the Word says, "But prayer was made without ceasing of the church unto God for him."

I wish these words, "*But prayer*" could be forcefully impressed on our hearts and lives. It would help us to realize what a mighty sword we could wield in these awful days of pestilence and darkness. While our hearts are overflowing with praise to God for His protection and care over us, I cannot help but think of the scripture, which speaks of "men's hearts failing them for fear." These are the days of God's judgments because of our sins, and the plagues seemingly are being let loose on the earth. I believe we will have to exercise faith just as much as the children of Israel when the death angel passed over Egypt and slew the first-born. Truly we will have to put the blood on the door-posts and the lintels. This influenza like a mighty epidemic is sweeping over the land, but if the blood is on the door-posts and the lintels of our hearts there is protection there. I praise the Lord there is a Lamb for every household. The Lamb of Calvary has been slain for us, and if we follow in the blood-sprinkled way all will be well. The men and women of the world do now know this secret, and therefore their hearts are failing them for fear. To us is given the promise, "Fear not little flock, for it is the Father's good pleasure to give you the kingdom." The "little flock" who truly know their God shall be strong.

A sister from Zion City told me how she had this awful influenza, and how she prayed continually, and God helped her to do her work, and when her family were sick how she was on her knees all night in prayer, and the Lord came to her and showed her she need not fear, that His hands were underneath her. What was the secret? It was prayer. "They that wait upon the

Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." You know what an eagle does when a storm is on? It soars above the clouds. The storms are on, friends, and they will increase, but they that wait upon their God shall mount up on wings of prayer above the pestilence that walketh in darkness, and above the destruction that wasteth at noonday.

I remember the last summer I was in China, we had gone to the coast, as we have to do on account of the awful floods at our stations. We had gone down to Macau, a Portuguese settlement, a most beautiful spot, called the "gem of the Orient," and while we were there we were pressed almost out of measure. An awful plague broke out, and they were dying like they are here with the influenza, about five hundred a day. One day when our Chinese Amah returned from market, she said, "What do you think I saw? They are throwing the vegetables and the pineapples and fruits in the streets." They were destroying them to prevent the people from buying them, for they said they spread disease. One day as we were on our way to the Poet's Garden we saw men pass carrying coffins on their shoulders; we counted eleven in the few minutes we passed in the jinrikishaw. That meant that the pestilence was going abroad in that land. We had to go to Hong Kong for money, couldn't get a check cashed in Macau, and when our missionaries reached Hong Kong the authorities would not let the boat land because of the plague. I do not know when I ever felt so oppressed. We didn't know where the next meal was coming from. We were going up to one of the homes for prayer and one of the missionaries gave a dollar to one who was not very well, and told her to take a jinrikishaw, and ride, but we were not permitted to go, and this dollar was used to tide us over until we could get money.

When the angel led Peter past the first and second wards, there was still the iron gate that stood between him and liberty, between him and the multitudes, between him and those who were perishing for the Bread of Life, but when they got to the iron gate, it opened of its own accord. I know that we on the mission field, and in the

homeland as well, have many times gotten right to the iron gate, but as the gate opened of its own accord while they were praying at the house of Mary and John Mark, even so has prayer opened the doors for us and broken down the barriers.

Just now it comes to my mind what prayer has done in opening the doors to closed lands. For years missionaries have prayed to get into the French Sudan, but France barred out our missionaries. Now the war has worked changes, and one of our Pentecostal missionaries who has prayed for years that he might enter the French Sudan is getting his prayer answered. God has given him favor with the French officials there, and since May he has been given the privilege to enter that unevangelized land and preach Jesus. You perhaps do not know what a stiff fight the devil has put up, but prayer has opened the doors of the French Sudan. The exact number of inhabitants is not known, but some authorities say that from one and a half to two million of people live there. Just think of two million of people who have never heard of Jesus! One day Mr. Taylor, one of our missionaries, was stricken with black water fever, and Mrs. Taylor said he was telling her about different matters connected with the station, and she became concerned thinking he might pass away. He called her to his side and said, "I am not going to die. When I was in the Training School back in America, God gave me a vision of the French Sudan being opened to the Gospel, and He will not take me until that vision has been fulfilled." This is one of the largest unevangelized territories in the world, and the opening of her doors has been compared to the opening of China to the Gospel when Robert Morrison stood on her threshold and prayed for an open door.

When I was in Canada I saw a calendar which had on it a picture of a bull-dog standing on the Union Jack. Underneath the picture was this inscription: "What we have we hold." When I read that I thought, "What Jesus Christ gets He gives." I know the natural inclination of the human heart is, "What we get we hold," but when we belong to Jesus, we become so changed. He puts in us the spirit of giving, and that is the secret of the world being brought to Him. He had heaven, He had its glory. He had everything at His command, but what He got He gave. "He came not to be ministered unto, but to minister," and those who have realized this wonder-

ful salvation, have wanted to give to the perishing and the dying, to those who had not. While I was in Toronto one Sunday we were having the communion service in Association Hall, and while a sister who had received a call to the heathen was thinking of Him whose body was broken for her, and whose blood was shed for her, she looked and saw in a vision a mass of dark faces peering at her through the window. They seemed so hungry and so eager, and looked to her as if they would give anything in this world to have only a little of what that assembly was feasting upon that morning, but they were barred out; the doors were closed against them. What a picture that is of conditions today. Our hearts overflow with joy as we meet together and feast at His table, but there are multitudes who have never tasted that of which we have enough and to spare. Will you give out what you get or will you hold it?

Another country which is greatly in need of the Gospel is Mongolia. This country contains 1,367,000 square miles, and is six times the size of Germany. It has a population of 5,000,000, but only ten Christian missionaries. There are, about 5,000,000 people in the state of Illinois. What if we had only ten Christian ministers among that number of people in this country? We have, so far as I know two or three Pentecostal missionaries in Mongolia. How we need to plead with God just as they prayed at the house of Mary and John Mark. Let us pray continually that God will thrust forth missionaries into Mongolia.

Then there are many other countries I could bring before you which need the Gospel, but the one which is nearest to my heart is China. I want to quote a little from Sherwood Eddy: "After visiting the various countries of Asia during the last twenty years, I am driven to confess that I have never seen a nation in such desperate need, in such imminent danger, or facing such a supreme crisis as is China today." Then he said there were three great crises in the world today, one in the war zone, one in Russia, and one in China. He further said he believed that China would be one of the greatest if not *the* greatest Christian countries of the world. But conditions there are very serious. Today China is suffering from her self-sufficiency. For four thousand years she has been self-sufficient and self-centered, but today she is in peril, and unless she gets a vision of Christ and becomes centered in

Him she will not only be a prey to the wolves around her, but she will be torn from within. Well do I remember a very striking experience I had at Waang Kong, where Miss Holmes is now in charge. Our first Christian convert had been baptized, and she wanted us to go to her village and preach to the people of NgKa (the meaning of which is "five families"). Our first fruits in Waang Kong were from that village, and she wanted us to go there and preach to the women, but some of the natives had become greatly enraged because we had gotten into the devil's territory and captured a precious trophy. Over an archway they had put up a notice in black and white, saying that if we came into that village we came at the risk of our lives. We were only three women and the nearest white man was three miles away, but this new convert urged us to go. I felt so burdened and oppressed about going, and when Sister Holmes saw how I felt she did not think I ought to go. I went back and started on the language study, but there was no study in me. I could do nothing but pray that God would protect our missionaries.

They were delayed in returning and when they finally came back I said, "What has kept you so long? What has happened? I could do nothing but stay on my knees." They told me they had had a blessed time with the women who just drank in the truth. Then they started up the main street where the gambling dens were, and they came face to face with robbers. One robber came close to the other, and in the Chinese language dared him to shoot Miss Hammond first. She saw that they had a revolver. The Bible woman was coming behind, but she had bound feet and could not walk so fast. Miss Hammond dared not turn back for she had to face them, and so she just stood there and prayed until the Bible woman and Miss Holmes came along. They stopped in a store to buy some goods and the merchant said to the Bible woman, "Why do you let these young women go out on the street? Don't you know these are dangerous times?" They reached home safely, but our Chinese preacher was down in the chapel praying, and all I could say was, "Lord protect them." After Miss Holmes reached home, our native preacher came up and said, "I have had some representatives downstairs, and they asked me how many people live in this house, how many men." And what do you suppose our God prompted him to

answer them? He said, "Sometimes there are few, and sometimes there are many. They come and they go." He didn't tell them there wasn't a single white man there then. Another night at Waang Kong twenty marched into the chapel where Miss Hammond was playing. She felt the blood rush to two little spots in her cheek, but God held her steady and He didn't suffer one of these robbers to hurt her. Do you say our God has not power to keep us under His shadow among the heathen? Has He not said, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee?" "Only with thine eyes shalt thou behold and see the reward of the wicked." Those robbers went right below our house, the second door, and we heard the screams. I believe if our spiritual eyes had been opened we would have seen the angels of the Lord encamping about us. Epidemics, pestilence and plague are abroad in the land, but the place of safety is in the secret place of the Most High.

Another time we were six miles from a robber band; they said there were 5,000 robbers within six miles of us, and they sent word they were coming against LoPau unless merchants sent them \$20,000 within a certain time. If they didn't get it they threatened to rob and plunder and burn all the leading stores, and one was the drug-store of our Christian doctor. The report reached us that they had captured a house-boat, fitted up with sand bags, and they were coming against the city because the men would not comply with their demand. One day I went down into the chapel to teach our boys, and I saw that something was wrong. I asked them what was the matter, and they told me the robbers were coming. I asked them if they would like to come upstairs and pray for protection and deliverance, and one of them said, "Prayer is the best thing." Those eighteen or twenty boys were all from heathen homes with the exception of one or two, but we went upstairs; our native preacher read the Ninety-first Psalm, and our Bible woman explained it, and every one of those boys got on his knees. Did the robbers come? They reached the outskirts of the town and for five hours a battle raged between soldiers and robbers. There were 5,000 robbers and only 400 soldiers, but I believe as Elisha said to Gehazi, if we could have seen with spiritual eyes, there were the unseen hosts fighting for us. Some may have given credit to the soldiers but we

gave credit to the Captain of the heavenly hosts.

While on the train enroute to Cleveland, I was talking to a boy from the front. He said, "We have what we call scouting parties who go out to find a break in the enemy's lines. The men are in the trenches but in No Man's Land there are wire fences, and the wires are heavily charged, and if you run against them it means instant death. Here and there, are openings thro' which you can go if you can find them. We used to go out on scouting parties and when the enemy sent up their sky-rockets we would fall on our hands and knees and they could not see us. Then when the men were sent over the top they were told by our scouts where the openings were." I thought as I heard that story how God was sending us out to locate the enemy's positions, and if we get into the traps he has laid it may mean death, but when he sends up his sky-rockets of germs or fear, if we fall on our knees, he will not be able to locate us. Only as we are fortified by prayer will he not be able to attack us, and we can locate his position. I want to be a scout for the Captain of my salvation. If you would be a true scout you will have to fall on your hands and knees quickly, for the sky-rockets are flying, and if you are slow the enemy will locate you.

This is the hour of China's crisis, *but prayer*. If prayer is not made for China she will go down in defeat and be a prey to the wolves. The Russell people have a million dollar press in Shanghai which is turning out tons of literature, and Christian Science and spiritualism are abroad.

Traits of Carnality

THE following are some of the features and manifestations of carnality:

Reader, the Spirit ALONE can interpret and apply this tract to your individual case. As you read, examine yourself as if in the immediate presence of God. Do you ever feel—

A secret spirit of pride; an exalted feeling in view of your success or position; because of your good training and appearance; because of your natural gifts and abilities; an important, independent spirit; stiffness and preciseness?

The shirrings of anger or impatience—but worst of all you call it nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when reproved or contradicted; sharp heated flings at another?

Self will; a stubborn, unteachable spirit; an

It is these *isms* that are endeavoring to supplant superstition, ancestral worship, Taoism and Confucianism, and they all point to some other way to enter into life than through the Door, the blood-sprinkled way. These are the thieves and robbers that are trying to climb up some other way.

Has your heart caught the vision this morning? Have you heard the command of the Master calling you to be a prayer scout for Him? He is calling some of us to go "over the top" to bring in the lost and the dying, the "other sheep" to His fold. Perhaps He is calling some to go out after those who are straying on the mountains, to take the Bread of Life to those who have never heard. I have gone to village after village where they have never heard the Name of Jesus.

"I know of a 'land' that is sunk in shame,
Where hearts oft faint and tire;
But I know of a Name, a precious Name
That can set that 'land' on fire;
Its sound is sweet, Its letters flame,
I know of a Name, a precious Name,
'Tis Jesus."

It is in our power to give the Name of Jesus to those who are perishing for it. Will you pray continually as they did at the house of Mary and John Mark? The multitudes will be gathered in only through prayer. The day is coming when we will see them gathered in from the North, the South and the West, and from the land of Sinim. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, head-strong disposition; a driving, commanding spirit; a disposition to criticise and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored?

Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around the cross; a shrinking from doing your whole duty by those of wealth and position; a fearfulness that some one will get out of the Spirit, and thus offend and drive some prominent person away; a compromising, holding back spirit?

A jealous disposition; a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and

failings rather than the gifts and virtues of those more talented and appreciated than yourself?

Lustful stirrings; unholy actions; a carnal leaning; undue affection and familiarity toward those of the opposite sex; wandering eyes?

A dishonest, deceitful disposition; evading and covering the truth; covering up your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?

Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an over anxious

feeling whether everything will come out all right?

Formality and deadness: lack of concern for lost souls; dryness and indifference; lack of power with God?

Selfishness: love of ease: love of money, etc.?

These are some of the traits which GENERALLY indicate a carnal heart. If *one* principle is lurking there, you can depend on it, they are ALL there. By prayer and fasting hold your heart open to the searching light of God until you see the ground work thereof. The Holy Ghost will enable you, by confession and faith, to bring your "old man" to the death. Do not patch over, but go to the bottom. It will pay. |Hallelujah!

China's Need and Opportunity

"AFTER visiting the various countries of Asia for the past twenty years, I am driven to confess that I have never seen a nation in such desperate need, in such imminent danger or facing such a supreme crisis as is China today." These words are not lightly penned by one who believes that China may yet be one of the greatest of the Christian countries of the world.

Torn internally by factions between the North and the South, inland provinces devastated, looted and burned by robbers in uniform, corrupted politically by unprincipled officials, swept by terrible floods which pauperize the people and bring plague and pestilence—these and more indicate her crisis hour.

And there is no remedy for her but Christianity, Confucianism, grand as its precepts are, has utterly failed. Without the Light of the world, controlling the individual, the family, the nation, the future will be dark and ominous. Selfish materialism cannot heal the rents that have been made, but unselfish, Christian effort will bind her wounds and be her saviour.

Impoverished, rent and humiliated, stripped of her self-sufficiency, she never was as open to the Gospel as now. From the past we learn that in just such crises the Gospel has made great strides. The Boxer uprising in 1900 was followed by a marked revival, especially in the martyr-stained provinces. More adherents were gained in the ten years that followed than in ninety years previous, according to Sherwood Eddy. When Korea was in dire distress politically

through the Russo-Japanese war in 1904, the entrance of the Gospel brought a great tidal wave of spiritual blessing. The sound of the rain that fell upon that arid soil resounded throughout the whole earth.

Today, China's helplessness is a fruitful field for the Gospel seed. Mr. Eddy, who has traveled through her provinces in the midst of robbers, floods and famines, says she is on the verge of a religious movement greater than either of the above, and that conditions are ripe for a widespread spiritual awakening. "The leaders have been shaken from their self-confidence and security, and are ready seriously to consider the claims of Jesus Christ and the promise which Christianity offers to the individual, the family, and the nation. "The toiling masses seem to be losing something at least of their age-long conservatism and their antipathy to foreigners and to new ways, and are in deep need of a movement which shall permeate the lower classes, as the mass movement has done in many parts of India."

Shall we not then, outstrip ourselves in our evangelistic efforts for this nation in her desperate need? And who shall say that from out of her depths and despair, there shall not arise a mighty army of Christian soldiers, bearing the blood-stained banner of the Lamb of Calvary, upon which is emblazoned, "Our mission is to save!"

* * *

As a result of a recent conference of our South China Missionaries, a number of those who have been working on stations adjacent to Sai

Nam, feel a stirring within them to go into the Interior. Our missionaries write us that their work was never so blessed by God, but some of the stations could now be manned by native workers under the supervision of Brother Kelley, and those who feel they have already had marching orders from their captain would be free to go forth. Several of our dear young women who have pioneered and successfully opened stations, are willing to turn them over to new recruits and go into the Interior, despising the hardships of pioneering for the joy of preaching the Gospel to those who have never heard. One writes, "We have waited and waited for men to come and blaze the way. When they could come, they wouldn't; now they cannot come, so we will go. I have heard from heaven and had my marching orders. The Tribes people have never had the Gospel. No missionary has told them of Jesus, and my soul is on fire to go. I know it will mean hardships, separations, and privations, but it matters not if He is leading on."

We are thrilled by the spirit of sacrifice that is breathed forth in every line of her letter, and we pray that those who hold the ropes at home will catch the same spirit which will enable them to give and pray that means and equipment may be furnished these who have forsaken all for Jesus.

We presume the Missionary Home is now undergoing construction. Building operations were expected to begin October 1st, and while funds are not all in for this purpose, Brother Kelley felt led to begin, believing that by the time they were needed, they would be on hand. Let us make a strong pull to have this Home paid for by the end of the year. It has been an object of prayer for many years, and since the beginning of the Pentecostal work in South China, has been a necessity, both as a Headquarters for the South China work, and a home where new missionaries can study the language. The health of Brother and Sister Kelley, with the other missionaries there is continually in jeopardy while they live in those dilapidated, Chinese quarters, and the burden for this Home is on our hearts continually.

Nearly all of our South China stations have been flooded, some districts as much as four times during the past season, and the missionaries had to go to the Coast until the floods had subsided. Our dear sister, Carrie Anderson, who went out from the Stone Church in 1914, writes us of God's blessing upon her station at

Paknai, in spite of very heavy floods:

"We do praise God for His goodness. He remembers our needs and sends help even in these troublesome times. It looked quite serious at times, considering the low exchange, only a little more than the value in gold, when it used to be more than double. The prices in food are constantly rising until one feels it is almost necessary to live a good deal on Chinese food, which some of the missionaries do, although it is not as nourishing as our food.

"I remained in Canton a week before coming back to the station, as there had been another big flood in the country for about a month. The houses had been flooded with water up to and over the second floor. There had been a typhoon at the same time, in which lives were lost, houses destroyed and much damage done. Truly it seems that God's judgments are poured out on earth. Nearly all the houses in this town are more or less damaged and a great number lying in ruins on the ground. It is a most pitiful sight. They have lost both crops this year. Everywhere one goes there is such great need along every line, but the greatest need is that souls might be saved. My soul cries out to God for a real outpouring in China. While the flood was up no services were held, and last Sunday was our first meeting since I left this place in July. My soul was greatly encouraged in the Sunday meeting. How grateful I am that God spared our little mission from any serious damages during the last big flood and typhoon. Our few Christians were all out to meeting and had been protected from all harm.

"After the service an old woman over seventy, came up to the front and said she had made up her mind she would believe in Jesus, and asked in a very simple way, "Can I believe today?" She had worshipped idols and been a vegetarian for a great many years in the hope that it might bring her salvation, but now she said it had all been in vain. She asked me to come to her house, an old board shack in a tumble-down condition, and help her to take down her idols and the paraphernalia she had used in idol worship. We went to her home and had a blessed time in prayer; then we cleared out the rest of the idols, and she gave me the most famous one she had worshipped for over fifty years. She took this stand of her own free will, and wants to be baptized. She seems so in earnest and is planning to visit her relatives and bring them to the meeting."

The Latter Rain Evangel

3635 Michigan Avenue - - - - - Chicago, Ill., U. S. A

Published Monthly on the Fifteenth by
The Evangel Publishing House

Subscription Price

TO ANY PART OF THE WORLD \$1.00 (4s-2d) per year in advance
.50 (2s-1d) six months in advance

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

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

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

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

Notes

WITH the October issue we entered upon our eleventh year and feel grateful to God for His grace and enabling which has helped us through the past decade to send forth the precious revelations which He has given to His children.

Almost all the magazines and periodicals have advanced from 25 to 50 per cent but so far we have been enabled to continue at the old price, although we do not know what the future has in store for us. We covet the prayers of our readers for guidance and for His continued blessing upon the paper.

We receive calls continually from our missionaries in the foreign field to send them The Evangel, and while nothing gives us greater pleasure, circumstances and recent governmental restrictions curtail our sending out free copies. Our faithful readers have in the past contributed to this fund and we again solicit their co-operation. Could they read the appreciative letters that come with every foreign mail they would joyfully share this labor of love with us. Any amount, no matter how small, will be acceptable towards this fund. We have always felt that our burdens were shared by our readers and we are believing for a hearty response to this appeal.

Missions in War Time

One hundred years ago Europe was at war with the great Napoleon. The Continent was drenched in blood as it is today. The years from 1790 to 1815, the battle of Waterloo, were marked by devastation, privation and great scarcity, but as life springs out of death, so this period marked the birth of the great missionary

societies of the world, viz., The Baptist Missionary Society, founded 1792. The London Missionary Society, 1795, The Church Missionary Society, 1799, The Religious Tract Society in 1800, The British and Foreign Bible Society in 1813, and The American Board of Foreign Missions, 1810. During this time the great pioneers of the missionary world went forth: William Carey to India, Robert Morrison to China, Adoniram Judson to Burma and Robert Moffat to Africa.

While the earth today is saturated with the blood of those who have responded to their country's call, while war, pestilence and famine are leaving death in their trail, and every touch of the finger of God points to the closing up of the Church age and the on-coming night, shall we not while it is yet day, redouble our efforts to get the Gospel to every creature? There are still unopened lands, the entrance to which must be obtained by prayer; there are yet many tribes and peoples who have never heard the Gospel. Prayer, lives and gifts will unlock every closed door.

The President writing on "Missions in War Time" said, "It would be a misfortune of lasting consequence if the missionary program for the world should be interrupted because of the war."

There is every indication that the close of the war will bring great activity in missionary circles. Let us speed up now and help usher in a great onward movement. Our co-workers at the front are handicapped because of lack of funds. Let us not come behind them in sacrifice.

All offerings will be sent promptly to any mission field, to faithful missionaries, by The Evangel Publishing House, 3635 Michigan Ave., Chicago, Ill.

Prophecy and History

AND when He (the Lamb) opened the second seal, I heard the second living creature saying "Come" And there came forth another, a red horse: and to him that sat on him was it given to take peace from the earth and that they should slay one another: and there was given unto him a great sword.

And when he had opened the third seal, I heard the third living creature saying, "Come." And I saw, and behold a black horse; and he that sat on him having a pair of balances in his hand. And I heard as it were a voice in the midst of the four living creatures, saying, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

And when he opened the fourth seal, I heard (the voice of) the fourth living creature saying, "Come." And I saw, and behold a pale horse; and he that

sat on him was called Death, and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the beasts of the earth.—Rev. 6:3-8 (Treg. trans.)

* * *

The world has seen a literal fulfillment of these verses within the last few years. War, famine, pestilence, have followed each other in rapid succession, and men's hearts have failed them for fear as they saw their comrades drop by their side. Almost every home has been stripped of its youth in answer to its country's call. Every home has been visited by the bearer of a pair of balances, rich and poor alike have had their portions measured out to them. Warnings have blazed forth from pulpit, pen and sign-board, "Don't waste the food"—"See thou hurt not the oil and the wine." Now the rider on the pale horse follows in the wake of stalking pestilence, and his trail is marked by thousands who have been slain by his ruthless hand. The plague of Influenza is sweeping the world, leaping from city to city, and from camp to camp, leaving its blight and destruction on every hand.

Students of prophecy tell us, "these are the beginning of sorrows," If this is true, then according to the prophetic word, conditions in the world will become more and more serious. If we are in *the beginning of sorrows*, then the end of them will not come with the close of the war.

The world is talking about a lasting Peace, but the Bible student knows this cannot be. Suffering, tribulation and distress will increase. Coming days will doubtless be days of great persecution for those who will be true to God; days when these words will be fulfilled: "I saw under the altar the souls of those that had been slain because of the Word of God, and because of the testimony which they held." Already we can see the shadowings of tribulation days; already we can hear the distant roar of the oncoming storm. We can feel the stealthy encroachment of the antichristian systems which will permit none to buy nor sell excepting those who come under its allegiance. Hundreds and thousands of Christians will be deceived. Multitudes will bow to the Man of Sin and give honor to him, and even those who have talked loudly of him and warned others of his coming, will either be under his sway and bow to his demands or be intimidated into silence.

In that day, when the Man of Sin rules the world, the minister of the Gospel will no longer

be permitted to paint his picture from the prophetic Word; Christian papers will not be allowed to warn against his deception. The warning voice will have to be lifted in secret, but the wise shall understand and be able to discern the false from the true.

A Remarkable Vision

WE have been asked to publish the vision of Joseph Hoag, a minister among the Society of Friends, which was given to him more than a hundred years ago. It is remarkable that God never leaves Himself without witnesses. Just as he revealed to Abraham, His friend, the destruction to come upon Sodom and Gomorrah, so does He speak to His servants today of things "that must shortly come to pass." We recall in this connection the vision of Missionary W. W. Simpson, regarding the great European War and the outcome. The events foretold therein are literally coming to pass.

* Joseph Hoag was born in the year 1762, and resided in early life in the State of New York, but removed to Vermont, where he died, 1846. His parents being members of the religious Society of Friends, he had a birth-right membership. He and his wife (Huldah) were both ministers, and highly esteemed. They had a large family, and all of their children became ministers. The vision, although not printed and made public until within a few years, was well known to his family and a number of his friends many years before any part of it was fulfilled.

In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself: "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from Heaven, saying: "This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the People of the Forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten Me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them: lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches on points of doctrine: it commenced in the Presbyterian society, and went through the

various religious demoninations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered, and, as before, those who separated went off with lofty looks and taunting, censoring language; those who kept their ancient principles retired by themselves. It next appeared in the Lodges of the Free Masons; it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchial power sprang up, took the government of the States, established a National religion, and made all societies tributary to support its expenses: I saw them take property from Friends. I was amazed at beholding all this, and I heard a voice proclaiming: "This power shall not always stand; but with it I shall chastise My church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country for their iniquities and the blood of Africa, the remembrance of which has come up before Me."

This vision is yet for many days; I had no idea of writing it for many years, until it became such a burden that, for my own relief, I have written it.

Strikingly significant were the words of President Lincoln, published April 30, 1863, sixty years after the above vision was given. Upon request of the Senate, Lincoln appointed a day for national prayer and humiliation. In this proclamation he made the following statement:

"And, inasmuch as we know that by His divine law, nations, like individuals are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven; we have preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown. *But we have forgotten God.* We have forgotten the gracious hand which preserved us in peace, multiplied, enriched and strengthened us, and have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-suf-

ficient to feel the necessity of redeeming and preserving a race too proud to pray to the God who made us. It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

If these statements were true of us as a nation fifty and a hundred years ago, how much more are they intensified today! The divisions and scisms that were so apparent in the days of Joseph Hoag have increased to such an extent that scarcely does a church or society spring up until it becomes divided and sub-divided, even "in great heat."

God is surely chastising the nations, and may we not feel as stated by the martyred Lincoln, that the judgments that are now upon the nations are inflicted because of our presumptuous sins. The nations have not only *forgotten* God but they have taken to themselves the glory which belongs to the Creator of the universe, and have set themselves up as great ones, boasting and revelling in the works of their own hands. The great need of the world today as of the church, is humility. Especially is this true of the nations which call themselves Christian. Oh that we might follow the example of the inhabitants of the heathen city of Nineveh, which repented at the preaching of Jonah, in sackcloth and ashes from the king on his throne to his lowliest subjects. A greater than Jonah came to redeem this old world. If the nations would hear Him, how much humiliation, sorrow, suffering and death they would be spared!

The Tenth Annual Convention of the Glad Tidings Assembly (454 W. 42nd St.) will be held at the Harlem Casino, 100 W. 116th St., New York City from Nov. 17-24. Nov. 15th and 16th, the first two days of the convention will be held at Glad Tidings Hall, 454 W. 42nd St. A large number of ministers and missionaries will be present. For information as to accommodations, etc., address Robt. A. Brown, 454 W. 42nd St., N. Y.

A Pentecostal Missionary Convention will be held, D. V. at Beulah Heights, 474 1/2 Hudson Blvd., North Bergen, N. J. beginning Sat. evening, Dec. 21st, and continuing to Dec. 29th. Pentecostal workers and missionaries are expected, and missionary offerings will be taken. For information write above address.

The General Assembly of God with Headquarters at Immanuel, Rumney, N. H., issue a call for a Conference made up of delegates from all Pentecostal Assemblies in New England who believe in Pentecost with signs following. Conference will be held at Rumney, in Immanuel Chapel, Dec. 31, 1918 to Jan. 5, 1919. All delegates shall furnish written credentials from their assembly, and be furnished with a written statement of doctrines, usages, etc. Such delegates will be entertained by the local assembly at Rumney, who wish names of delegates on or before Dec. 25th. For further particulars write, First Fruit Harvesters, Rumney Depot, N. H.

“Buy Gold Tried in the Fire”

How the Great Alchemist Deals with Rebellious Ore

Mrs. Carrie Judd Montgomery in The Stone Church, Oct. 13, 1918



EAR friends, it has been about eight years since I was in Chicago last time and I want to testify that the Lord has been so good to me and mine and that He has been wonderfully answering prayer in raising up the sick and delivering people from demon power. We find many people who are so bound by demon power that they do not seem able to trust the Lord for healing. They have been mixed up with all sorts of wrong doctrines and although they may have turned entirely away from the wrong teaching, the power of it still seems to bind them in a way.

In the third chapter of Revelation we read, “I know thy works” and God is greatly searching our works these days. Beloved, we are too full of works. I remember one time when I was sick and couldn’t seem to recover, I said to my husband, “Let us go to the seaside and wait upon God and find out the hinderance in the way of my healing.” It is always good to wait upon God and let His searchlight be turned upon us. So we went together and waited upon the Lord and one day the Lord spoke to me and said, “You have been too busy for Me, My child. You haven’t waited upon Me enough to get filled with the Word of God.” And so I told the Lord I was sorry and asked Him to forgive me and to cleanse away the sin. After that no matter how much there was to be done, no matter how the letters piled up and how many sick came, I would say, “I must take time to wait upon Him.” No matter how numerous our works are or how good they may seem, they are not right in the sight of God unless they are actuated by prayer. When we rise from sitting at His feet to go forth and do His will we are always sure to please Him but if we run ahead of the Lord we are sure to displease Him and such works will be burned up as hay, wood and stubble. God wants our works but He wants them to proceed only from His Spirit’s leading. He says, “I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.” It is better even to be cold, not touched by the

fire at all, than to be lukewarm because one who is cold can be more easily kindled than the lukewarm can be made hot again.

The Lord is speaking to many people all over the world about chastening as He speaks here a little later about this subject. He counsels them to “buy gold tried in the fire.” He is a wonderful Counselor. In the light of His soon coming may God enable us to heed His counsel. “I counsel thee to buy gold tried in the fire that thou mayest be rich.” As I was reading these words not long ago I said, “How wonderful that there is hope even for the Laodicean people, even for the lukewarm Christians; there is hope, else God would not counsel them what to do.

Some of us have perhaps left our first love, it is possible that there may be some heart here tonight who had a glorious outpouring, a Pentecostal outpouring of the Holy Ghost and tonight you are sad because you are not living in that experience, you have lost out but God is giving you this counsel, “Buy gold tried in the fire that thou mayest be rich.” I think the deepest sorrow I ever saw, spiritual sorrow, was in a young girl who had had a marvelous Pentecostal Baptism but had lost her experience. She was weeping more than I have ever seen a sinner weep. She had lost the Beloved of her soul and her heart was crying out to Him. We praise God that He is able to meet such souls because He would not counsel us to buy this gold tried in the fire unless He were willing to make us rich and give us white raiment that we may be clothed, and that the shame of our nakedness do not appear. We must be clothed with the white robes of His righteousness or else we will not be ready when Jesus comes.

I believe that many will be terribly disappointed at the coming of Jesus. There were ten virgins but five were wise and five were foolish. The five virgins who were wise had not only oil in their lamps but they also had oil in their vessels. They were all virgins, they all had lamps but there were only five who had the extra supply of oil. If Jesus should come this moment would any of us be disappointed? Are we ready? We must have gold tried in the fire, and white raiment wherewith to be clothed and

we must have our eyes annointed with eye salve that we may have clear seeing.

What is this gold? I suppose some of you have a good supply of this. You know when the fire creeps out to try our faith if we are willing to go all the way with God we will get gold tried in the fire but if we beg and cry, "Lord take us out of the fire" before the dross is burned up, because we are not willing to go all the way, we will not get this gold.

My husband took me to a mine soon after we were married that I might see the workings of a large mine. First the rock had to be broken up and then it had to be pulverized. Then it was put on long white canvas sheets and the water was gently poured over it. The man stood by with a broom and he kept brushing and sweeping down what is called the sulphides that were heavier than the pulverized rock. Then the sulphides that remained were all amalgamated and it took fire to separate these from the pure gold. It took water for some of the work but fire for the rest.

The Lord has done as much as He possibly could for us by water, but when He sees that you and I can go through the fire He will take us through this process that He may provide us with gold.

I was looking for the gold so I asked, "Where is the gold?" You know we are in such a hurry to see the gold in ourselves as well as in others but we must be patient with ourselves and with others while God, the Great Miner, is mining out the gold. Well, I didn't see the gold at first, I just saw something that looked like a pile of mortar, the sulphides they were called, which were of a light grey color.

Then we went into a room where there were a row of furnaces and these sulphides had to be put into these furnaces. One was hotter than the other. We sat gazing into one of these furnaces where these sulphides had been put, and we suddenly saw multitudinous sparks flying very rapidly. The superintendent told us these sparks were the baser metal being burned out, and when the sparks stopped flying they knew it was ready to be taken out. At once the spiritual lesson came and I had to tell my husband about it in the man's presence so the man got hold of something himself as I explained it to him.

You know beloved, we have often been put into the furnace of trial and oh, how we do want to get out! The sparks begin to fly in every

direction and if there is anyone in our home going through that process sometimes it is rather uncomfortable to have him around, the sparks fly so fast; sparks of impatience, sparks of rebellion, all kinds of sparks. But is it not worth while to go through the refining process if the baser metal gets burned out? They have several kinds of ores which are used, some of which are called refractory ores and others rebellious ores. That is the actual expression that miners use, rebellious ores, because they are difficult to treat in order to get the gold away from the baser metal. Some of us have been a very rebellious bit of ore, but praise God, when the Miner knows that the gold is there He will use every process possible to separate the baser metal from the gold.

So beloved, let us not be discouraged, the Lord counsels us to buy gold tried in the fire that we may be rich, and that means not getting impatient with God, not having hard thoughts toward Him but always justifying Him in all that He takes us through. Let us say, "Lord, I know it was necessary or You would not have permitted me to go through that testing." "Lord I know that Thy love is so great that Thou would'st not have allowed that fire to burn so hot if Thou had'st not seen it necessary."

We have had many furnace experiences, but one of the most trying has been several years ago when my husband passed through the furnace of affliction. Dear Mrs. Piper was with us at that time, and the Lord especially used her in prayer. What a time we had! No words can ever describe what we went through. The Lord gave prayer and also faith to many of our workers and friends, or we could never have gone through what we did. Day after day Mr. Montgomery was seemingly at the point of death, then God revived him; then there was a going down again and somewhat of a reviving followed, and down again to the gates of death. Once when the death rattle was in his throat I was startled and said to Sister Cody, "What is that?" She and I were the only two with him when we heard that death rattle. I knew in my heart what it was, as I had heard it in others who were dying. God gave us His faith, and together we rebuked death, because we believed that God wanted to raise my husband for His glory. Sister Cody said that she had such faith it seemed just like a large lump in her. How I needed that kind of faith! When we prayed with him and he was not able to speak he would

raise up his hand, so that we knew he was believing with us. Once when his jaw dropped and he was apparently gone, God gave me faith to call again. I don't know that he was gone, but the friend who was with me had seen many die and she said that he had passed away, but God made it clear to us that He wanted to raise him up for His glory.

In this testing time He showed me something that hindered. There was a dear brother who had been a very close friend to my husband in the past, but a difference had come between them and caused a separation. Beloved, we must be very careful not to allow anything to get between us and another child of God. I spoke to my husband about this matter and said, "We will love Mr. ——— as never before, won't we dear?" and he nodded his head, "Yes." His healing seemed to hinge on that one thing, that my husband must love that one whom it had been difficult to love, and he yielded himself to God to be a channel of Divine love as never before. From that time it seemed easy to pray for his recovery. Again and again when he was so low God led us to gather around his bed and we praised the Lord for victory before we saw it. It is a good thing to sing praises unto the Lord, but it is more blessed to sing praises when it is the sacrifice of thanksgiving. Once, when he was dying, he wanted us to leave him alone that he might sleep. We felt that it was the death sleep that was coming on him. I spoke to him, explaining that the reason we wanted to keep him awake was because it was not a good sleep but the death sleep and God gave him new faith right there and then, a present tense faith, and my husband said, "I will arise in the name of the Lord."

He had been ten days with that awful pneumonia, and his heart was in such a condition that if he had arisen without the Lord he would have

died instantly. A doctor friend whom we knew told us that his condition was fatal. We also had two nurses, one a trained nurse, who said that she had never known of anyone recovering when they were in that condition. But he said, "I will arise." We held on in prayer while the nurse brought his clothes. He looked like a ghost as he walked up and down the hallway. God gave him a prayer that day which I have never forgotten and, with tears running down my cheeks, I prayed that we might all of us love into foolishness. I said, "Oh God, You loved into foolishness when You gave Your Son for such as we. God, give us that love until we are foolish in our love." Afterwards, when God gave my husband such a love as he had never before had, I felt that that prayer was answered.

Beloved, do you know that the Bible says, "Love seeketh not her own"? Yes, of course you know it, but do you practice it? "Love seeketh not her own." I remember one time I was seeking my own and thought I was justified, but the Lord reprov'd me and showed me that I had no right to seek my own. My dear husband and I got gold tried in the fire through those experiences, and we are still finding more and more that each furnace is hotter than the other.

I said the other day in Iowa that the gold as it came out of the furnace was pure, but my husband said afterwards that I had made a mistake. He said it was finished up to that point; all that could be done by fire was finished, but it must go through a still finer process. That only illustrates the spiritual lesson more; when we come out of one row of furnaces we go into another. But, beloved, if we keep going through we will get purified, and then comes the anointing with the eye-salve. How wonderful this anointing is! The Lord gives it to us when we have been in the furnace. Then it is that we get a spiritual vision as by no other means.

Report of the Third Missionary Conference

Held at The Pentecostal Church, Cleveland, Ohio, Oct. 7-14, 1918. Miss Zella Reynolds, Secretary

The Third Missionary Conference opened with a deep spirit of prayer, for early in the Conference it was learned that because of the epidemic raging, there was a possibility of all services being closed. In other ways the hand of the enemy was felt, and it was only through much prayer that God, in one of the evening meetings, at the closing altar service, enabled the dear ones

to break through to victory,—a victory which rested over the Conference during the remainder of the time.

The Missionary fire was stirred and fanned into flame by the faithful messages of our dear missionaries and by the fellowship and counsel of the morning business sessions, so that on the last Sunday, the day on which the annual missionary

offering was taken, the people gave in the scriptural way (hilariously) to the extent of just a little under six thousand dollars (about \$5,800.00), and in addition to this they gave about \$600.00 to cover the expenses of the Conference.

This missionary offering is said to be the largest missionary offering the Cleveland Church has ever taken up. It truly seemed as if the Lord enabled them to "GO OVER THE TOP,"—which was a favorite expression used during the Conference. Many times during the Conference was our attention called to the devotion and utter sacrifice of the soldiers in France, and many times was our own devotion to our King of kings challenged, but we are trusting that we, as Pentecostal people, will be enabled to "GO OVER THE TOP" during the coming year, and do our part toward "Bringing Back the King."

Among the workers present were: E. S. Williams, of Newark, N. J., who brought us the evangelistic messages; H. A. Ulrich, of Milwaukee, Wisconsin; Harry Long, of Hornell, New York. C. A. McKinney, Akron, Ohio; A. A. DeLine, Grafton, W. Va.; Arthur Lewis, Framingham, Mass.; P. T. Barth, of Atlanta, Ga.; J. H. Charles, Battle Creek, Mich., and Bro. Robbins, Fagan, Ky.

Missionaries present were: Miss Sarah Coxe, India; Miss Blanche Appleby, China; Miss Hattie A. Salyer, Egypt; Mrs. J. Wilbur Taylor, West Africa; Miss Macie Boddy, West Africa, and Mr. and Mrs. W. H. Johnson, West Africa.

The afternoons were largely taken up with missionary messages, and usually each evening one of the missionaries gave a short talk preceding the regular evangelistic sermon by Brother Williams.

At the Saturday night service, in charge of the young people, led by Bro. Willard Pierce, a number spoke of their call to the foreign field. Among this number were Bro. A. A. DeLine and Miss Sims of Toronto, both called to Africa; Miss Fannie VanDyke, Youngstown, Ohio, called to the Indians of South America; Miss Morrison, Alliston, Canada; Miss Ada Buchwalter, Gordonville, Pa., and Miss Zella Reynolds, all called to China. A number of young people of the Cleveland Church also gave testimony as to God's dealings with them concerning the work of the foreign field. It was nearly ten and the speakers were not through, but the audience were so interested they said, "Go on," and the service lasted until a late hour.

On the last Saturday morning, Bro. Johnson, of Liberia, West Africa, brought to us one of the most striking missionary messages we have ever heard. He rehearsed some of the touching incidents related in the missionary talks during the Conference. His message resembled to us a lawyer's brief as he argued the missionary cause at length and drew from the previous messages the most telling points and the most convincing arguments in behalf of aggressive missionary work.

We faced again the far inland tribe of southern China, of which Miss Appleby had spoken, having a large block on which is engraved the pathetic prayer, "Lead us to the right God." Again we heard the earnest prayer of the devoted and educated Chinese Doctor who had given his heart and life to Christ, and as Miss Appleby was leaving for a needed rest in America, presented her with a banner on which were the words, in Chinese character, "Lighten our people."

Again we pictured that old, blind, helpless African who had prayed for years that a missionary might come to his people, and then when he was too old to hear or see, one came, and he reached up and grasped, with all the eagerness of a hopeless heathen, the hand of the missionary and cried, "O, why didn't you come sooner! I have waited so long and my eyes are now dim and I can't see you. I can't hear you. It is too late for me. But, our young people here—do stay with them and teach them the way of God."

Again we saw the famine boy in India who had been saved from starvation, brought into the mission nothing but skin and bones,—we saw him restored, saved and knowing God, and, as Miss Coxe was leaving for America, he said, "You have been here and when you go home tell the young men and women that we are dying. Our people are going down. Won't you ask more to come?"

Again we heard the cry from Egypt, "stretching forth her hands" and calling us to come to her help. (May the Lord soon send our Sister Salyer back to them).

The closing incident of Bro. Johnson's talk was a fitting preparation for the large missionary offering which followed in the afternoon service. He spoke of a man in Belgium who had been living in luxury, having all his heart could desire. The invading army swept through his country and his home was destroyed. Everything went. As he stood there, stripped and be-

reft, he looked upon the ruins and said, "*What I have given to God I have got, and what I have kept for myself I have lost.*"

The business sessions of the Conference were productive of much mutual understanding and enlightenment to those who attended. Because of the illness of Bro. Kerr, the Chairman, for one day, that session was omitted and the time taken up in prayer. God overruled, and we believe more was accomplished by that day's fasting and prayer than could have been otherwise.

We regretted that Brother Stanley Fordsham, of Springfield, Mo., was unable to be present on account of extra work due to sickness in his office. Miss Anna Reiff, of Chicago, was also absent because of illness.

Summary of Minutes

The above report, together with the Minutes of the Business Sessions, were sent to us by the Secretary of the Conference. Because of lack of space we are unable to print the Minutes in full, but give herewith a summary of the proceedings.

The business sessions opened Monday, October 7th, Elder D. W. Kerr, Chairman, Miss Zella Reynolds, Secretary. After prayer and a Bible reading, followed by a discussion, Resolutions were adopted urging the pastor and people of every Pentecostal Assembly to do all in their power towards carrying the knowledge of salvation to "every creature," and that to this end special missionary prayer-meetings be arranged at regular, stated intervals (preferably weekly) for the thrusting forth of laborers and supplying the needs of those on the field; that a Secretary be appointed by each Assembly who shall correspond with the missionaries direct, and through the Pentecostal papers bring before the assemblies for prayer the various needs, especially of the neglected missionaries. It was recommended that the Secretary of the Missionary Conference publish a prayer calendar for distribution, giving the names of all Pentecostal missionaries for prayer.

In discussing correspondence between missionaries and home individuals it was suggested that it would be a great relief to the missionaries if, where possible, the individuals who send funds direct to the missionaries, be satisfied with an answer directed to the Secretary of the Assembly to which such persons belong. It is too much of a burden to ask the missionaries to write lengthy letters to individual contributors. One letter if

read to an assembly should be sufficient to incite individuals to do their duty in writing to the missionaries. Individual letters are a boon to the missionaries, but a general reply from the Secretary of the Assembly will lessen their burdens. It was recommended that funds go through the Secretary of the Assembly or a distributing center, rather than through individuals. It was further recommended that assemblies affiliated with the Council should send their unspecified funds to the Missionary Secretary and Treasurer of the Council, Stanley H. Fordsham, Springfield, Mo., for equitable distribution among all true Pentecostal missionaries, especially those who may have been overlooked.

The need of a Rest Home was again discussed and in a resolution it was urged that *all Pentecostal people everywhere should pray definitely that the Lord will provide a Home of Rest for missionaries who return from the fields on furlough.*

We cannot too deeply emphasize this need. Our hearts have often ached as we have looked into the tired faces of the returned missionary and thought how they have to go from city to city and from assembly to assembly to lay the burden of the heathen upon the hearts of the home constituency. We know there is nothing like the personal touch to keep our hearts aflame, and there must be times when missionaries on furlough meet the people, but there should be a time of rest and recuperation, and we have yet to see the missionary who has gone back to the field rested. We said to one, "Can you rest on the boat?" to which he replied, "Ah, the boat is a very poor place to rest if you are not rested before." Another missionary told us that the boat on which he sailed was so filled with ants that they could neither eat nor sleep. We all know the perils of the sea are not very conducive to rest, not to speak of the sea-sickness to which nearly every traveler is subject. So we urge every one who has at heart the work of God conducted by our faithful co-workers beyond the seas to pray earnestly that He will provide a Home where our missionaries can regain their health and strength without feeling that they are a burden or under obligation to anyone for their entertainment.

Another resolution was adopted recommending that a missionary committee on the field or any individual missionary report to the Secretary of the Missionary Conference the needs of those liv-

ing in isolated places who are unknown to the distributing centers at home.

After a discussion in ways and means of securing open doors for missionaries and not having them suffer the embarrassment of being stranded after a Sunday's meeting and the expense of traveling long distances, a resolution was adopted recommending to the pastors of Pentecostal assemblies to arrange for monthly All-day Meetings for special prayer for Missions and Missionaries and that they secure the service of missionaries for such occasions. In case they are not acquainted with the missionaries they shall communicate with the Secretary at 278 Addison St., Indianapolis, Ind., for such information.

The Conference expressed its approval of the efforts put forth by the General Council of the Assemblies of God for the betterment of conditions on the mission field and accepted an invitation to hold its next session in connection with the next General Council meeting. The Chairman and Secretary were re-elected for another term and the Conference adjourned to meet again at their call.

Life in God

Miss Bertha M. Dowd, Des Moines, Iowa



OME years ago when I began to let God deal definitely with me, the goal He set before me was—to live and abide in Him; to be conscious of a constant dwelling in Him.

One day when I was talking to Him about it, I had the sensation of being completely enveloped by Christ; I myself was out of sight. A short time afterward when I was ill and was looking to Him for healing, I asked that Jesus might be glorified in it. I inquired how He could get the glory by His healing my pain, and had the same sensation of being enveloped by Christ, and I was made to see that if I was hidden and Christ was round about and over me, the glory would rest upon Him and not touch me. This was very real to me.

When I read such verses as "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" "He shall cover thee with His feathers and under His wings shalt thou trust," I could see that the secret of the abiding was to dwell in the secret place. It is true that those of us who work for a living cannot spend as much time in the secret place of prayer, as we would like, but it is also true that there can be an attitude of

constant prayer as is depicted in the life of Bro. Lawrence. This is only possible by a death to the self life, and so I began to ask God to take me that route. As I went through the trials and the testings I kept the goal constantly before me. Sometimes the fire was hot—sometimes the burden heavy and I did not always see God's hand in everything that came to me, as I do now, but He eventually revealed it to me.

One thing that helped on to victory was my determination not to murmur nor complain at my lot or circumstances. He showed me in His Word the sin of murmuring and complaining when we put ourselves into His hands to deal with us as He sees best, and how it is a lack of faith not to trust Him completely. Finally through many crucifixions and humblings, He brought me to a place where I had nothing but Him. I had no money, no strength, no knowledge, no friends, nothing at all. At this time He made me to know without a doubt that I was to take up my former occupation of nursing, but I was in a strange city—without friends, and not having nursed for nine years I felt as though I had forgotten everything I ever knew; without knowledge, without money, without strength, I seemed to be stripped of everything. When I looked at myself I could literally feel myself sinking, but when I fastened my eyes on Him I felt I could walk on the billows. He seemed to be always with me, always near. I realize now that when He cuts off everything and everyone from us, He Himself makes up our loss. Praise His name!

It means much to draw life from Him day by day just as it is needed. It is more than Divine healing, for it is Divine life, the life of God flowing into us, from the Vine into the branches. It is quite possible for all to enter into this experience, but the key that opens the door is Obedience.

After I had been nursing awhile, I was studying my book on obstetrics, about the mother and babe and as I closed the book the Spirit said to me "In Him we live and move and have our being." I repeated it and in a flash the Spirit showed me that just as the babe has its being in the mother and is thereby nourished, so we in Christ receive our nourishment and by Him is every provision made for our spiritual life. As I looked up that verse in the Word the Spirit sealed it to me, especially the next clause "for we are His offspring."

oh how comforting to have such a place of safety and rest! I lived in the light of that revelation for many months.

But it is not always smooth sailing. I remember one time as I came home from a case I had a strong impression that I was to rest and wait on God, but it seemed that there was so much that must be done; I thought I would do this and that, and then I would rest, hardly realizing that I was not obeying, but I learned my lesson. I became ill and was sick three weeks before victory came. My disobedience got me

out of God's will, where the enemy could attack me.

The Spirit's voice is so gentle. He does not come clamoring loudly that we must do this or that, but so gently whispers; so gently He woos, we have to walk softly and listen intently to be guided by Him. Sometimes He whispers a verse of scripture; sometimes an impression to do a kind deed; sometimes a verse that seems meaningless at the time but through the Word a lesson flashes forth.

Peter says, "Kept by the power of God."

Jude, "Preserved in Jesus Christ."

Lessons from the Barren Fig Tree

A Cloak of Hypocrisy the Curse of the Christian Church

Mrs. Lydia M. Piper in The Stone Church, Sept. 22, 1918



I WANT to speak to you a few moments tonight from Matt. 21: 19, "And when He saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth forever. And presently the fig tree withered away."

This scripture has always been a mystery to me because of the words found in another part of the Word regarding the same story, that when Christ was hungered He came to the fig tree for something to eat and found thereon nothing but leaves, He cursed it, and it seemed very singular to me because of the words. "for the time of figs was not yet." I wondered why Christ would curse the fig tree for not bearing fruit when the time of bearing had not arrived, but when I began to study and pray, I found that the figs preceded the leaves. It seems to be unique in this, but when Christ came to this fig tree and found a great profusion of leaves He of course thought He would find a proper amount of fruit according to its leafage, and when He found it was barren of fruit He cursed it, and said it should bear no fruit from henceforth.

The fact that there were leaves proved that there ought to have been fruit. It had all the outward appearance of fruitage, and only when Christ drew near did He discover its deceptiveness. I do not believe for a moment that Christ cursed the fig tree simply because it was fruitless; there were doubtless other trees near it that were barren, and we do not read that He cursed these, but this tree *pretended* to have fruit when it was

barren, and it was for its deception and hypocrisy that it was cursed. I felt as I prayed over this theme that it isn't alone our barrenness that is displeasing to God, although that is sad enough, but our hypocrisy, our deceit, our making a great profession, and having nothing back of it that causes His displeasure. You may think others do not know that you are practising deception, but they do. I had a very sad experience this week with one who once knew the Lord but has gone away from Him, and it was this very thing that made him stumble. It wasn't the barrenness of the Christians that caused him to lose faith, but the great profusion of leaves, the hypocrisy, the pretense of Christian workers who in their lives did not measure up that caused him to lose faith in his God. Those who use religion as a cloak are the ones who cause the weak to stumble. The Lord Jesus Christ would rather we would come in our barrenness, in our nakedness, in our crudeness, in our poverty, feeling we have nothing to bring, nothing to show, than to have the cloak of hypocrisy that is cursing the Christian church today; the profusion of leaves without the fruit back of it. Christ is going up and down in this land, pointing out the hypocrisy in our lives, and in no place is it so prevalent as in those who have their names on the church record.

I knew a man on the Pacific Coast who was a deacon in a large denominational church, stood high in business circles and made big money; he was fine appearing and quoted here and there in the business and religious world, but that man would go six months at a time without speaking to his wife. You tell me a life like that isn't one that Christ would curse if He cursed lives

today as being utterly devoid of fruit-bearing? I care not how many times he became an official in the church, if he has not lived his life in his home he is worse than barren before the Lord. God had no way of reaching that man because he used his religion as a cloak to cover his barrenness. His wife, a broken-hearted woman, said to me, "Miss Piper, the people come to me and say, 'What a proud happy woman you ought to be to have such a prominent man for your husband, who stands so high,' but my heart aches because I know behind that outward show there is an utter lack of Christianity, an utter lack of the Christ spirit." I imagine you say, "That doesn't hit us." Perhaps not, but the Lord can put his finger on something that will hit you, and He can do the same with me. He will show us why we are not fruit-bearing. It is not the people who testify, nor the people who shout, but the people who live the life that counts for God. God is against this cloak that so many are using; He hates the cloak that covers the secret sin. He makes no provision for that which we call the *natural* in our lives. A man tried to justify himself to me for losing his temper by saying, "The Lord knows my natural make-up," Let me tell you it is the supernatural the Lord wants to find in His children, not the natural. He doesn't want us to give way to the natural and then excuse ourselves.

If we are making the profession without the fruit-bearing, we are simply having the leaves without the fruit, and I tremble to think of what that may mean. Some day God will say, "I have no need of thee." We may deceive the people by making a show, and by a beautiful outward appearance, but we cannot deceive God. We try to cover our failings with good deeds, and with works, but God will come along one of these days, tear away the hypocrisy and expose our emptiness. And above the barren life will He condemn the one who uses the leafage for a covering; it is not the barrenness that He hates so much as the deceit; the profusion of leaves that hides the real character. One of the saddest sights is to see one who has known the Lord, gradually drifting away from Him and yet keeping up an outward pretense, an outward profession. How it must grieve the heart of God! If every one of us were really sincere before God we would all get down on our faces and say, "Oh God, we are barren in Thy sight. Make us fruitful Christians." God wants us free from

all subterfuges; He wants a spirit that is contrite and willing to get down.

I think sometimes a sinner is more ready to see deception in professing Christians than we are. You take a child and he is very quick to scent deception, and I believe the sinner feels the same way toward the Christian. Of course he makes bad use of it. I said to a man in Attica, Indiana, this summer, "You may be as good as I am, but I am not your standard," People are not our standard, but the Lord Jesus Christ is. If we have Him as our Pattern we will be neither barren nor unfruitful.

If we want souls saved let us ask God to strip us of our profusion of leaves, our show and our deceit, and acknowledge our barrenness before God; let us not appear to be what we are not. We have read of meetings in which the man of God had scarcely an opportunity to pronounce the benediction ere the sinners would cry to God for mercy. It may not have been an eloquent sermon but the Spirit of God upon it and upon the meeting that brought conviction. A sermon that is simply eloquent and flowery, a profusion of leaves without the Spirit of God, will have no fruit. When I was down in the Southern part of Indiana I went to a service one Sunday morning and I don't remember the name of Christ being mentioned once in the service. The sermon was all about our good works and helping to make the world better, but there was no pointing to the Lord Jesus Christ. I thought as I walked out of that church, "If the Lord Jesus came tonight what would He find in this place? This shepherd of over four hundred members has a deep responsibility. What would he say to the Lord if He should come tonight? What could he say about this day's service?" He had not said anything to make the people feel their need of a Saviour, or that would convict them of their sins or short-comings, but was all along the line of good works! the aesthetic and artistic were emphasized. Truly it was a great profusion of leaves. Oh that we might be stripped of all subterfuges, of all superfluities; that we may stand before God in our barrenness and our nakedness until we see ourselves as God sees us and cry out from the depths of our souls, "God have mercy upon me." I care not what your professions or mine have been, we need to realize our barrenness in the sight of God, and not be deceived by appearances.

I remember some years ago, Mr. Piper drawing a heart on a blackboard, and he showed how

the devil filled the heart; and then as God came in, the devil crouched down in a corner, but by and by when we became self-satisfied and proud of having so much light we became self-righteous, and the devil jumped up and spoiled all that was of God. Our only hope is in having our hearts thoroughly purged, every sin confessed and uncovered. Let us ask Him to strip us of our profusion of leaves that are a covering for our failures and weaknesses, and our sins. I am pleading for honesty in our profession; that we may become sincere followers of the Lord Jesus Christ. Professions that do not bring forth fruit are an abomination to God. Even the doctrines that may seem good may become millstones about our neck if they are empty. Even the doctrines that may seem good will be used as a covering for a barren ministry. Take for instance the man who is busy saving souls; he has little time for splitting hairs over doctrines, but when the ministry is barren and fruitless there is a tendency to hobby-riding and emphasizing non-essentials.

When A. J. Gordon, whom I have often quoted, lived in Boston, a little girl came to his study and said, "Doctor, I want to join your church." One of the deacons who was present said, "You are too small to think of such things. Run home to your mother." She said, "Doctor, you said last Sunday that the little lambs should come into the fold. I am a member of your Sunday School and you have been talking about Jesus coming soon, and I want to join the church. I am not too young to be a child of God." But the official said, "It will establish a bad precedent. If we allow this child to come in others will also want to come, and we do not think it is wise," and so they reasoned about the matter, and when you reason and do not pray you always get into trouble. The Doctor lifted up his heart in prayer, and called the child to him. "What is your name?" "My name is Annie Gordon." "You look younger than ten." "I am not too young to serve the Lord." "Can you not serve Him without joining the church?" "You tell others to come and join the church when they give their hearts to their Savior, and I want to feel I belong here." He turned to his official board and said, "I will take the responsibility of this matter. It shall never be said of me that I turned one away who wanted to come to Christ," and so he baptized her.

He didn't see her again for nine months; he

was so busy he had an assistant who made most of his calls, but one day he received a 'phone message saying the child was very ill, and they asked him to come and see her. In a few days she died and they asked Dr. Gordon to preach the funeral service. He found the house which was in a very poor locality of Boston, filled with people of the humbler class. He had to force his way into the vestibule, and said to a young boy who was crying, "What was Annie to you?" "Oh she was the best friend I had. She came to my house and taught me the way to Jesus. I went to one of the fashionable churches and they called me a ragamuffin, but Annie won me to Jesus and I gave my heart to Him." The Doctor said, "You wait until after the service is over. I want to speak to you." He found a little girl on crutches, and asked her, "What was Annie to you?" "She came to my house every few days to bring me something. She felt so sorry for me because I could not run like other little girls." He came to an old woman and said, "Was this child any relative of yours?" "No, but she was one of the Lord's own," and she went on to tell him how she had a drunken husband and Annie had comforted her over her wash-tub. He found a little blind boy to whom she had read, a man crippled with rheumatism to whom she had been a blessing, and so he found eight or ten, and when he reached the place where the little girl lay in her coffin, the mother recognized him and said, "You don't know much about my little girl, but she was one of the Lord's own." He said, "Madam, I know all I need to know about your little girl. She was one of the greatest fruit-bearing Christians of my church."

Ah friends, we do not need to have culture; we do not need to have a college education. We do not need to have prestige in this world to be fruit-bearing Christians, but we need Christ within us. This little girl only ten years old was bearing fruit here and there those nine months of her Christian life that would put many to shame. We have one of our own number who has been used to bring in about fifteen, I understand. She is not particularly attractive but she has Jesus in her heart, and He works through her, and I remember some years ago of thirteen people coming to this church through the efforts of one young girl. Let us acknowledge our barrenness and our leafiness, and have Him cut away that which is unfruitful and make of us stalwart, fruit-bearing Christians.

TRACTS

- 2. DEMON OBSESSION. 8 pages.
 - 4. THE MASTERPIECE OF SATAN. 16 pages.
 - 8. POWER OVER EVIL SPIRITS. 16 pages.
 - 14. IS GOD IN EVERYTHING? 12 pages.
 - 22. DISCERNING THE LORD'S BODY. 20 pages.
 - 25. THE PRESENT WAR AND PROPHECY. 16 pages.
 - 26. CONSECRATION OF THE THOUGHTS. 12 pages.
 - 27. THE COST OF FINE NEEDLEWORK. 20 pages.
 - 28. FALSE STANDARDS OF DEEP SPIRITUALITY. 16 pages.
 - 29. TRUE STANDARDS OF DEEP SPIRITUALITY. 16 pages.
 - 31. HIS COMING DRAWETH NIGH. 12 pages.
 - 32. THE UNPARDONABLE SIN. 16 pages.
 - 33. THE PROMISE OF THE FATHER. 16 pages.
 - 34. THE GREAT BATTLE OF ARMAGEDDON. 20 pages.
 - 35. THE TRANSLATION OF THE SAINTS. 20 pages.
 - 36. THE VALUE OF TITHING. 12 pages.
- Price of the above tracts: 3 for 5c (3d), 12 for 15c (8d), 100 for \$1.00. Add 15c for postage on one hundred lots.
- 11. THE KING IS COMING. 4 pages.
 - 30. SOMEONE IS COMING. 4 pages.
- Price on above tracts: 100 for 20c.
- * * * * *

SONGS OF CALVARY. Contains some of the very best old songs and a large number of new

ones equally good. Send for copy before you place your order elsewhere. Price: pebble cloth, 25c by mail, \$18.00 per hundred. Board cloth embossed cover, 30c, \$20.00 per hundred, not prepaid.

SKANDINAVISK PINGST SANGBOK, a Scandinavian song book containing Scan. and English songs. 25c each, \$18.00 per hundred. 150 songs.

* * * * *

FOREGLEAMS OF GLORY, by E. Sisson, \$1.10.
THE BOOK OF REVELATION, by D. W. Myland, \$1.00.

LATTER RAIN PENTECOST, by D. W. Myland, cloth, 55c; paper, 35c.

DEATH TO LIFE, by Anne Proesser, cloth \$1.00; paper, 50c.

MOUNTAIN PEAKS OF PROPHECY, by W. H. Cossum, 55c.

AUTOBIOGRAPHY OF MADAM GUYON, 55c.
IN THE TWINKLING OF AN EYE, by Sidney Watson, 80c.

THE MARK OF THE BEAST, by Sidney Watson, 80c.

FAUSSETT'S BIBLE DICT., \$2.10 by mail.

BOOKLETS.

TELLING THE LORD'S SECRETS, Awrey, 10c.
FROM DEPTHS OF SIN TO HEIGHTS OF GLORY, Robbins, 10c.

PRIMITIVE CHURCH GOVERNMENT, Schell, 10c.

APOSTOLIC FAITH RESTORED, B. F. Lawrence, 25c.

STORY OF MY LIFE, A. D. Urshan, cloth, 55c.
THE MINISTRY OF WOMEN, A. W. Bell, 10c.

COMFORT BOXES. "Precious Promises," daintily boxed in white and gold. Hinge box. Nothing better for a gift. Price 35 cts., 4 for \$1.15.

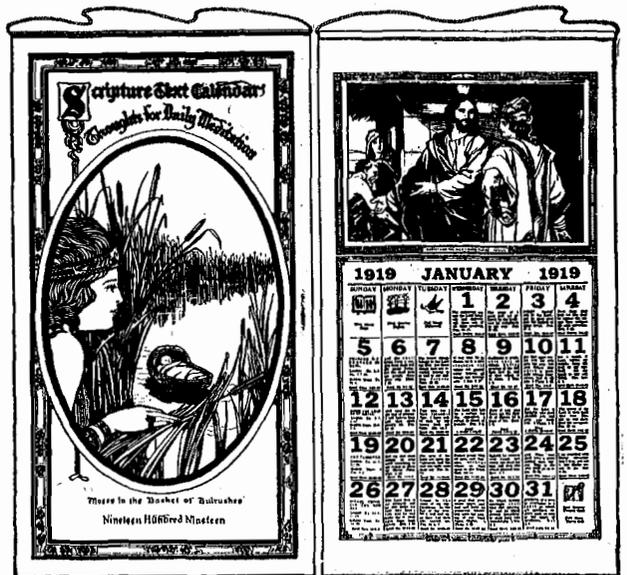
1919

Scripture Text Calendar

The 1919 Scripture Text Calendar is now ready. New in design and exceedingly attractive. 12 new pictures, for each month, as attractive as ever. The daily texts have been carefully selected.

This Calendar makes a useful and ideal gift for Christmas or New Years, and to purchase them in quantities and re-sell them is an easy way of making a little extra money. Send in your orders early. One copy 25 cts., 5 for \$1.00, 12 for \$2.25, 25 for \$4.25, 50 for \$8.25, 100 for \$15.00.

EVANGEL PUBLISHING HOUSE,
3635 Michigan Ave., Chicago, Ill.



The Stone Church Congregation,

New Location: 40th and Cottage Grove Avenue, (Oakland Music Hall)

Special Revival Services now going on every evening except Monday and Saturday.

Sunday Services: 10, 3 and 7:30. Special Speakers. Good Singing.

Hardy W. Mitchell, Pastor,

4229 Ellis Ave., Chicago, Ill.