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*The days of Heaven on the Earth*

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**An International Monthly Magazine**

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

## God's Purpose in Trials

### More Precious Than Gold That Perisheth

Pastor H. W. Mitchell, in The Stone Church, Feb. 23, 1920



I WANT to speak to you on "God's Purpose in our Trials," and if we can see that God has a specific purpose and object in our trials we will keep victory in them and He will be glorified. He had an object when He permitted the three Hebrew children to be put into the fiery furnace. Through it the king's heart was changed and a whole nation that had been bowing down to an image of gold had to acknowledge that there was one God. Paul's experience in the Philippian jail was not a pleasant one. It was not only a dark hour physically, the midnight hour, but no doubt things looked dark to him spiritually. But God had a purpose in permitting it, and you remember the result—the conversion of the jailer; he and others were won to Jesus Christ. Oh that we might see God's purpose in permitting us to be tried! He will bring us through every trial if we will yield to Him and be resigned; it will result in our good and may be the means of saving precious souls.

In I Peter 1:7 we read God's object in permitting us to have seasons of trial: "That, the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Here the Apostle reveals to us that there is something more valuable than gold, though gold is one of the most valuable products of earth. But there is something of greater value than gold. If you had sufficient gold you might be able to possess a great deal of this world and things about you, but with a similar amount of faith you could possess something more valuable than this world, an inheritance incorruptible, undefiled, eternal in the heavens. If you had sufficient gold you might purchase a palace, but faith will bring you a palace in heaven. If you had sufficient gold you might purchase a passage across the ocean and visit the whole world, but with a sufficient amount of faith you have the privilege of meeting the Lord in the air.

As gold is tested and tried and refined in the fire, so the faith of God's people will be tested and tried and, thank God, eventually will be perfected. We can have perfect faith in God and His Word.

Let us consider Abraham as an example of the trial of faith. The experience of Abraham was marked by four crises. They were great crises in his life, and I believe as we consider his experiences we will be helped and reminded, in a measure, of God's dealings with us in our Christian experience. The first great crisis is recorded in Genesis 12:1, "The Lord said to Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Here is the first great trial of his faith. God called on him to surrender, give up his father's house, his father's people and his country and go forth to a land that God would show him, and he heard the voice of God. Beloved, the requirements in obeying God and in following Jesus Christ, under grace, are no less today. I do not say that God calls upon everyone to give up his father and a good home—some are blessed with good parents and have a good home where the presence of God abides, but I know some personally who had to make the sacrifice and wholly surrender; though it separated them from the dearest and best and almost broke their hearts because they wanted that which was more precious than gold. God has called some to give up home and kindred to go to foreign lands. It means much to them and the dear ones who are left behind, but it means more to have the approval and the presence of God with them. I want you to notice a promise that God gave Abraham for his obedience: "And I will bless thee: and in thee shall all families of the earth be blessed." I have seen that in this day. I have seen those who opposed the Spirit-called child of God and have seen the curse of sickness upon them. In Matthew 10:34 we read, "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, . . . And a man's foes shall be they of his own household." I do not believe that this applies to every household but to many. Jesus goes further and says that he that is not willing to follow Him and forsake all, is not worthy to be His disciple. Abraham forsook all and went forth to the land of Canaan, and the Lord appeared to him. If you want God to reveal Him-

self to you you must make some sacrifices. You cannot sail along with the world and get great things from God at the same time. We know it meant much for Abraham to take this step, but his trials only began. We find that Abraham took his nephew Lot with him, and there had to be another separation. Lot and his servants were enjoying the blessings and the prosperity that came to Abraham, but there arose a strife among their herdsmen. There is nothing so disastrous as petty jealousy, and unless it is stamped out it will permeate the whole body. No doubt Abraham looked upon Lot as the one through whom God was to bless the world, and it was a trial for him to separate from Lot. It is hard to be disappointed in those for whom you have worked and planned. It was a test to Abraham's soul, but he had left his father's house to go all the way with God, and he would not be dismayed.

There was a third crisis in Abraham's life. God had promised him a son and it seemed a long time before Isaac was born, and in the meantime Ishmael was born and Sarah's maid was the mother of Ishmael. Abraham had it all planned out and he thought it was through Ishmael that God would fulfill His promises. But God had a different plan, and again called upon Abraham to move up in faith. It takes grace to lay down our plans and follow God's, especially when we cannot see ahead, and the stubborn will in the unconverted is what keeps him from being saved; that causes a man to backslide in his soul. One day the word of the Lord came to Abraham and said, "Sarah thy wife shall bare thee a son . . . and I will establish my covenant with him for an everlasting covenant." He told Abraham He had plans for Ishmael and would make of him a great nation, but His covenant He would establish with Isaac. There may be some here today struggling and striving in their souls because they are not yielded to God's way. If we have the light and are not walking in darkness the only duty is for us to surrender our own plans.

Now comes the greatest trial in all Abraham's life. Isaac came as the child of promise. He grew up to be a young lad and no doubt his father's heart was filled with gratitude as he looked back and saw the hand of God. If we follow God we have no regrets as we look back over His leadings. We read in Genesis 22nd chapter that God tried Abraham, and Abraham said, "Behold, here I am." God knew how Abraham loved Isaac, but He said, "Take now thy son,

thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." Abraham had given up his father's land, he had given up Ishmael, and now God calls him to the supreme test of his life. Was his faith tried? In Hebrews it says he accounted that God was able to raise him up, even from the dead. That is the faith that God honors.

We read he rose early in the morning and took with him Isaac his son and went to the place where God directed him to the top of the mountain. He said to his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." He fully expected to come back with him. A corpse? No, he believed God. He heard the voice of Isaac, the pride of his heart, who said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" He didn't have the heart to tell Isaac he was the offering, but said, "My son, God will provide Himself a lamb for a burnt offering." He bound Isaac on the altar and then took a knife and was about to offer his son when the angel of the Lord stayed his hand. Abraham offering up Isaac typified what God had done for this world. He gave His only Begotten Son. There wasn't any hand to stay the Roman soldiers that day on Golgotha's hill. The sacrifice was complete. God had to turn His head and hide His face when Christ died as a lamb.

When we have God we know the way to victory. I remember reading this incident recently: A man came home from work, and as he entered the door his wife saw a care-worn look on his face. She said, "John, what is wrong? Something has happened to make you look so distressed." He said, "Yes, Mary, today the mills have shut down and we do not know when they will open up again. We haven't a penny to live on and I do not know what you and the children will do." In his trial he was deeply distressed. He didn't know how to trust in God. Around the corner lived his neighbor, who also lived day by day and week by week, but when he came home from the same shop he didn't have that expression of fear in his eyes. He broke the news and said, "We haven't any money to live on, nothing to pay the grocery bill, but God has always taken care of us." And he turned to the 23rd Psalm, and to Matthew 6:33, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." He said, "Why should we worry? God will not

forsake us or fail us." It is only in the trial of our faith that we learn to trust God. Time would fail to tell of Joseph and his trials in Egypt, of Job and his fiery trial, but you all know how God, through all the trials of these different servants, never failed them.

Abraham went out obeying the call of God, seeking a city whose builder and maker is God.

What did it matter if Sodom burned up? What did it matter if he dwelt in tents on the plains? He was seeking a city whose foundations were eternal in the heavens. Are we willing to have our faith tried? Let us not think it strange concerning these fiery trials, but realize that the trying of our faith is of more value than the gold that perisheth.

## How God Confirmed a Call Fruit Among the Soldiers in India

Thos. Stoddart, Poona, India, in The Stone Church, Feb. 19, 1920



**I** WISH to speak to you tonight about the "other sheep" mentioned by our Lord in John 10:16. I come from a church which has had a great past and has also a great future; that is the Church of God in Pretoria, South Africa, presided over by Pastor Cooper.

It was while there that God brought me out from the High Church. I heard a voice singing a beautiful song on the street and following the crowd I tumbled into Pentecost. I thought at first it was a very strange people, because when the Dutch got loosed from the Dutch Reformed Church they swung from one extreme to the other, and there was much noise but also much power. As I studied them, I began to see that they craved a deep walk with God and that Jesus was the center of their worship and adoration. When they first saw me in their meetings they began to pray me into the blessing of the baptism of the Spirit. They said to me, "Cannot you come and seek the baptism?" I said, "No, thank you, I don't want it," and I meant it at the time, but I could not stay away. I used to go to my church for the opening service and then go to the Pentecostal meeting. I was dissatisfied with myself and could not tell the reason.

One young man began to speak to me disparagingly of the churches. I said to him, "Brother, did not God bless you in the church?" "Yes." "Well, I do not want you to talk to me any more." A Dutch lady sitting near, a quiet soul who had discernment, began to pray for me. She said, "Are you converted?" "Yes, many years ago." I had known the Lord for many years and had been a worker for God. She began to speak quietly, and her quiet tone took hold of me. I said to her, "What is this you people have?" She opened up the Word. I said, "Yes, I have seen that in the Word ever

since I was a boy, but I didn't know how to experience it." She quietly opened up the Word of God regarding the things of the Spirit, and one night after Pastor Cooper had been preaching I realized the power of God was there in a special manner; I heard singing such as I had never heard in the Cathedral churches of Britain. I saw myself as God saw me, not as I thought I was. From that on I began to seek the Lord's face, sought to know Him for myself, and you know when Christians begin to know Jesus Christ and begin to see the beauty that is in Jesus, then it is that their eyes begin to look away from the world that is around about them and to look beyond them. So when I came into this priceless gift of the baptism of the Holy Ghost I felt that I had just gotten converted; after all these years I felt I had just begun to know Him whom my soul so long had desired. That was the prayer of Jesus Christ to His Father. He said, "Thou, Father, art in me, and I in Thee, that they also may be one in us." That beautiful relationship between Jesus Christ and His disciples, the love of the one going out to the other, the power of the one drawing the other and causing us to sit down with Him in heavenly places, was now my portion.

The Lord also spoke to me later on about service. One night while Pastor Fisher of Basutoland was preaching in Pretoria a few years ago and he gave an address on, "Who is a missionary and who is not; who are called and who are not," I felt the Lord was speaking to some one and I looked over that congregation and asked the Lord, "Whom can he be speaking to? There is no one here whom God is calling as a missionary. We are all getting too old." We were all singing,

"I will follow Thee, my Savior,  
Thou hast shed Thy blood for me."

I saw no one to whom I thought the Lord was

speaking, and I said, "Lord, I will follow You if You show me what You want me to do." I never had heard the voice of the living God before, but I heard it that day in three words, and they were, "Go to Poona." I turned to see who spoke, like John who was in the Spirit on the Isle of Patmos, but no one was beside me. I said, "Lord, I am willing to go." Then I saw India a large square or garden; a *maidan* as we call it in our country, a vacant space usually set aside for recreation, set before me in vision. Brother Joseph Blakeney sat before me in the meeting. I only knew him as an American missionary at the time, but he stepped up to me afterwards and said, "Brother, God is calling you to India." I said, "Why do you say that?" He said, "The Lord showed me that when you were sitting in the chair." I said to him, "Is there a place in the world called Poona?" "I do not know." Later my own pastor said to me, "You have received a call from the Lord." That night I looked on the map of India and saw there was a place called Poona and it was in the government of Bombay. I said to the Lord, "I don't know how this will work out, but I am willing to follow Thee and do as Thou dost want me to do." Pentecost was new to me and there was so much that I did not quite understand, and I used to criticise the manifestations until I became bound up. I felt the Lord needed to teach me, and I felt Him taking me deeper into Himself, enduing me with His life and power. I went to the service one night in Pretoria and the Lord spoke definitely, but I wasn't quite sure whether it was for me or the other man, Brother Viljoen, so I went to see him. He was ready to go out and said to me, "I must go to that meeting." I said to him, "To whom did the Lord speak last night? To you or to me?" He answered, "My wife was asking me all day whether it was to us or to you." We went to the service, which was all in Dutch, but it was heaven on earth, and if I never understood Dutch before I understood it that night. The Lord spoke to just the three of us, and as we walked home, he said, "All that holds me back is my pension." I said, "All that holds me back is my position." That Friday night I got a polite letter from my firm saying I had to make room for a soldier from German East Africa, so that barrier was gone.

We both started out for God. His wife had a struggle to give up her home, but they obeyed. He was a devoted man, one whom the people loved and trusted, and he was greatly used of

God, but he was taken home to his reward during the great pestilence that swept throughout the world. So he entered into his rest.

After staying for a month or two in Durban, where I had sweet relationship with that dear man of God, Joseph Blakeney. I went on to India, the field to which God had called me. I want to speak to you about that great dependency of the British crown. It is a land of many nationalities, a land of different languages and a great country. It is a land that is very religious, from end to end, but India is a country that has no God. It doesn't know God as the Father of the race, as the great Ruler of the universe, because in India there are countless gods. It is a land where demons are worshipped and demons are rampant. There are two great religions, Islam on one side and Hinduism on the other, and the men and women of God are up against these great powers. They are arrayed against the power of Jesus Christ, and it is true that the powers of darkness are predominant throughout the world. I saw in India what we see here, the whole world turned topsy-turvy. We see it in political life, we see it reacting in the church, and the church seeking for new standards with which to reach the people, forgetting the old paths.

We see in India unrest from the North to the South, and we see materialism stalking abroad throughout the land. In speaking to educated Indians I found them losing faith in their idols. In talking to one I asked, "Where are you today? You have left your religion; you have dropped your caste. What are you putting in its place?" He said, "Nothing. I am nowhere." That story is sad. We have no right to take away from the people anything they have and not be able to put something better in its place, so that is why it is that when Jesus Christ came to found His kingdom He put His power within His people. We speak of republics and democracies, but after all there is no such thing. All those who love the Lord Jesus Christ belong to a kingdom, and that is the kingdom of Jesus Christ. That is the best kind of a kingdom to which to belong. All these other kingdoms are passing affairs, but the church of Christ is forever. Why? Because Jesus Christ spoke to Peter, "Thou art Peter, and upon this Rock (Himself) will I build my church and the gates of hell shall not prevail against it." That is why I have faith in the work which the Lord calls you and me to do. It is a work of vital impor-

tance because it has the divine sanction, and the men and women whom He calls to that work are divinely appointed and divinely equipped. If they are not called, not chosen and sent by God, their work is nothing. It is of God to supply us and equip us in every way. Education is necessary, but it is not always everything. The best sermon I ever heard came from a man who could neither read nor write but was divinely inspired.

India is a land of great distances, and in Central India, where Miss Skarratt and I, Miss Dorris Clark and two student missionaries are laboring, there are 63,000,000 souls. There is an orphanage at Dhond, a station in Poona, Rambai's work at Mukti, but very few other Pentecostal workers in all that great stretch of land. Think of our responsibility, think of the work that is before us. Think of all these things and pray ye the Lord of the harvest that He will send forth laborers into the harvest.

I want to tell you for a few moments the kind of work we have set out to do. Poona is a beautiful city which lies in a beautiful basin 2,000 feet above the sea. I praise the Lord for its altitude, because when I was in the north of India I nearly died from the heat and perhaps being partially out of the will of God. But our Pentecostal missionaries are nearly all gathered in the United Provinces. The other states, Rajputana, Bengal, Hyderabad and the Central Provinces I do not think have any Pentecostal missionaries in them. I was so pleased to see in *The Latter Rain Evangel* that one had been able to prevail with the government of Bombay and has been granted permission to go into Kathiawar, because that has been a closed state. It was the burden on the heart of our late Brother Schoonmaker to enter this province, and you see the Lord has been working.

I have heard it stated in this land and in Africa that missionaries are called to the heathen people only, but Jesus Christ said, "Go ye into all the world and make disciples of *all* nations"; black nations, white nations, yellow nations, all nations. So in this great land of India are many peoples. India is an empire outside of the British Empire, and yet, side by side with it. The rest of the world hardly grasps that idea. We find we are in a land with an emperor and ruling princes, and we have to leave our Western ideas behind us and adjust ourselves to conditions as we find them, because we dwell in the midst of an oriental people. Their ways are not our

ways and their thoughts are not ours, so we have to do without the comforts of the West.

In Poona we have a three-fold work. I myself work among the troops and the Lord has blessed that ministry. When Miss Skarratt went to Poona and opened that station for Pentecost she started to work among the Indians and God gave her souls. She also started among the troops, began speaking in the Y. M. C. A., opened up her home to them, and Pentecost fell in their midst. Before that the Lord had been talking to me about leaving Saharanpur, where I had gone for a time of ministry, on Miss Heron's invitation, and going down to Poona. I had to crucify the flesh when I entered the soldier's barracks, and had to get down into their lives and thoughts and listen to them; I had to win their confidence, because they made complaint of being neglected. We had a tent and the Lord began to work upon their hearts, one by one. I remember one English lad sought the Lord, and one day I missed him. I sought for him and he opened up his heart to me. I told him he would go down to hell unless he turned to the power of the living God to help him through. Their temptations in India are many. True, they have their chaplains, but they haven't a live Gospel. That boy said, "I am so glad you came my way today." I said, "My boy, there is my home. Go in there and pray and read." He did and so did the others and they were thankful.

One young man, just a nominal Christian from the Church of England, became interested. He had sung in the choir, but was smoking cigarettes. He began to come to our waiting meetings, and one night, the tenth of February last, that boy came through into one of the most glorious baptisms that ever I saw. If ever I enjoyed hearing anybody praise the Lord in tongues I did that boy. He is now in our home in Poona, being trained for a missionary. He left mother, sweetheart and everything to follow Jesus. When we applied to the government to get that boy released they at first said "No." Then we had an interview with the collector, who was informed that we preached the orthodox Gospel. I had to tell him who we were, what we believed, and how we started, and he said, "I do not think you will have any more trouble. Can I see the boy?" "Certainly," and the first question he asked the boy was whether he had been coerced. He said, "No, I had the light on being a missionary five years ago." The collector asked, "After seeing

India and the natives do you still want to be a missionary?" "Yes."

I suffered from the great heat of the plains and went up in the Misoorie hills and while there I came down to the gates of death. One night the Lord was dealing with me and He touched my body so that it was like a fire going through me. When I was able to go about I met a soldier boy and he was ghastly white. He asked me for a glass of water, and I spoke quietly to him, asked him if he prayed, and told him to read the 53rd of Isaiah. I told him when he went to the hospital to pin his faith in that word. I saw no more of him for a time, but met him one day later and we had a quiet conversation about his soul; and there on the road-side he knelt and gave his heart to Jesus.

I wanted to go back to the plains, but I took a relapse and Mrs. Powell asked me to be her guest. I worked among the troops and she asked me to invite the soldiers to her drawing-room, which we did. Brother Kelley was staying in the soldiers' home, and through his efforts they began to come. The Lord gave us some souls in that drawing-room, one of whom I want to speak of particularly. He was a Scotch boy; after service was over we walked together along the road, and I discovered he had been to spiritualistic meetings. As we spoke quietly to him he yielded to God, and kneeling down by the roadside he gave himself to the Lord. Between the breaking of the bread and the taking of the cup that Scotch laddie had a vision of the Lord Jesus holding out His hands to him. In the midst of his temptations that came later he was kept firm by the fact that the Lord Jesus had come to him in a vision.

Another boy, an officer, who had first at-

tended Miss Skarratt's meetings in Poona, was a high churchman. He was brought into this light, then he was sent to Russelpour on the borders of Afghanistan. He stood alone there with very few companions, but they called him the *padre sahib* (missionary), because he had no cards, no wine and no spirits. He was so different from the other soldiers. From there he came to us in Poona, and two weeks before I left Bombay the Lord poured out His Spirit on him and he was baptized in the power of the Holy Ghost. Miss Skarratt writes that these boys are growing in grace, seeking the Lord, and we believe they will make fine missionaries for India.

The Anglo-Indians are a mixture of the European and Indian races, and we began work amongst them, which is much needed. They are not heathen, but nominal Christians. They are neglected, and the church that is most successful amongst them is the Roman Catholic, because they recognize no color lines in India. Miss Skarratt is also working among the Marathi and the Lord has given us precious jewels. A good few have been converted, but I shall mention only one, a high caste Hindu working in the government office. He wore a long queue, which every Hindu has, and that is never cut off unless he becomes a Christian. He and a native woman were to be married and they were to be baptized at the same time. When he came for baptism he had not cut off his queue, but he did so when I spoke to him about it. We baptized them and they were afterward married, and the Hindus were there to persecute them at their wedding supper. Those who renounce all for Jesus in heathen lands early learn to drink the bitter cup of persecution. Pray for those who forsake all to follow Jesus. It means more to them than any of us can realize.

## The Coming of the Antichrist "Woe to the Inhabitants of the Earth"

Ira E. David, Onargo, Ill., in The Stone Church, Feb. 22, 1920



IT IS evident that the coming of the Lord draweth nigh, and it is evident too that there is a very special interest in the study of prophecy. This afternoon I want to talk to you about an unusual subject, closely connected with the coming of the Lord, and that is, "The Coming of the Antichrist." We will linger for the most part over the thirteenth chapter of

Revelation, which we have just read to you. The Bible emphasizes two trinities. It very greatly emphasizes the Father, the Son, and the Holy Spirit, a Trinity of good. The Trinity from which cometh all love, all righteousness, and all wisdom and all godliness. On the other hand, the Bible reveals a trinity of evil. Over against the Father there is Satan; over against the Christ there is the Antichrist; and over against the Holy Spirit there is the last great false

prophet, the court preacher for the Antichrist at the end of the dispensation.

In the days of the Apostle John it is evident that the people were familiar with the fact that the Antichrist was coming. In the first Epistle of John he says in a familiar way, "We have heard that Antichrist cometh," and then he goes on and says further that even now the spirit of Antichrist was abroad in the land, and yet it does seem as though many believers in our day have hardly heard that there is an Antichrist. However, there is one, a great, terrible, monstrous thing, according to the Word of God.

In the middle of this chapter occur these significant words: "If any man have an ear to hear, let him hear." Christ uses these words in the New Testament in connection with very important subjects; subjects that are apt to be passed over too lightly by the casual reader. He holds up the little sentence like a red lantern to call attention to something of grave import. The first time the words are used is in connection with the ministry of John the Baptist and the millennial kingdom. Christ said that if they were willing to receive him, John might be really taken as Elijah. John came in the spirit and power of Elijah to prepare the way of the Lord and to prepare the way for the kingdom. If the Jews had been willing to receive the testimony, then Christ would have been able to set up on earth the millennial kingdom. Instead of that they refused to hear, and refused to receive, and now there have been more than nineteen centuries of delay in the establishment of the kingdom.

Now I wish to call your attention to a number of important points concerning the Antichrist. In the first place he is a person. The things that are said of him and his names indicate that he is a person. His final disposition in the lake of fire also indicate this. Daniel calls him a king of fierce countenance, a wilful king. The Apostle Paul calls him "the lawless one," the "wicked one" and "the son of perdition," and the Apostle John writing of him calls him the "beast" and the "Antichrist." So you have in the Bible some six or seven different names that are applied to the Antichrist, all of which would indicate that he is a person. While he is a person he heads up the great Antichrist system, and the system is so much like himself that a good many things which are said of the one can be said of the other. Indeed, when the thirteenth chapter of Revelation opens, the Apostle John apparently is talking especially about the system, but he says only

a few sentences before he begins to talk about a person. There is no such thing as having a great system of government without a governor or king of some sort, and on the other hand there is no such thing as having a king continue without a kingdom. We have talked about Kaiser Wilhelm as a king, but we don't talk of him as a king any more. Why? Because he has lost his kingdom. He ceased to be a king when he lost the kingdom. And so while the Antichrist is a person he will be a great leader, and he will be a leader of a great world system, the great, revived Roman Empire. What is said of his origin is certainly very striking. The first verses of Rev. 13 talk about a system or a king or both coming up out of the sea. The sea in Scripture symbolisms represents the masses, the great masses of society. This has led someone to suggest that possibly the Antichrist will be elected by popular vote. I do not know about that, but certainly it is an interesting suggestion. We read within the last three or four years about the United States of Europe, and undoubtedly this will be the revived Roman Empire, and this revived Roman Empire, while it has a ten-fold form, will eventually have one great leader.

Look for a moment at the seventeenth chapter of the Book of Revelation, beginning with the eighth verse, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom, etc."

In the seventeenth chapter, from the eighth to the thirteenth verse, we have a description of a world-ruling system and also of the ten final kings, and you will notice that these ten final kings who rule simultaneously choose to give their power unto one. We hear a great deal about making a league that will be strong enough to keep the peace. The world says: "The league must have a head that centers all power and all authority in it," and that is just exactly what the Scripture prophesies will be. There will be a revived Roman Empire, an antichristian system; it will have ten rulers, and eventually the ten will delegate their authority all to the one and he will be supreme in the earth.

The fourth point I call your attention to is that he will have supernatural power. At the

close of the second verse, Revelation 13, you will find the dragon, or the devil, gave him his power and his seat and great authority. Verse 4, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" The devil is not almighty, thank God. The Lord is Almighty. But the devil is very wise and very old, and so far the Lord of heaven and earth allows him to have a great deal of power. There was a time in the history of the world when this wiley old devil met Jesus Christ and offered to delegate his power unto Jesus if He would only worship him. The Lord Jesus Christ absolutely refused, but in the process of time there is coming a man who will have the same offer, and instead of refusing he will accept it and the devil will then give him his power, his seat and his authority.

Now we read something very similar to this in II. Thess. 2:7, "For the mystery of iniquity doth already work: only he who now letteth (the old English word for hindereth) will let." What do we learn there? That the mystery of iniquity is working, and by and by it will work still more, because the One that hinders iniquity now, the Holy Spirit, will be caught up with the saints. And then shall that wicked one be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him whose coming is after the working of Satan with all power and signs and lying wonders. There the coming of Antichrist is after the working of the devil, with all power and signs and lying wonders, "and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

It is tremendously important to love the truth, and to love the Lord, because there is no telling anything about what you will believe or how credulous you will become if you do not receive the love of the truth.

Now the fifth point I call attention to is that this Antichrist is wise and attractive. Daniel tells us in 7:20, and John tells us in Revelation 13:5 that he has a "mouth speaking great things." In the eighth chapter of Daniel we are told that he is a king of fierce countenance understanding dark sentences or enigmas. The world is looking now-a-days for culture and refinement; for men of mental grip, mental vision

and mental efficiency. You see it advertised in the magazines; you feel it in the educational systems of our day. The world is after a man with a great mental grasp; it admires a man with a great capacity. At last there will come a world ruler that has it, and he will be able to solve many of the difficult problems of the day in a way that will please the world.

Again we are told that he has an eloquent mouth, or a mouth that speaks great things, which I have no doubt means that he is eloquent. He will be able to get his ideas before the world at large because he has ability to speak well. The Antichrist will be a world ruler. Revelation 13:7 declares that every kindred and tongue and nation shall be under his dominion. It shall be given unto him to make war with the saints and overcome them. How universal will his kingdom be? It will include all kindred and tongues and nations. Will the United States be in it? It looks like it, doesn't it? Of course, primarily the empire of the Antichrist will be made up of the ten great nations around the Mediterranean Sea—Persia, Greece, Italy, France, Portugal, Spain, England and portions of Austria and Germany. These will all doubtless enter into the revived Roman Empire and form a kingdom of the Antichrist. But anyone who stops to think a little will quickly take in the fact that if he rules ten great nations in Asia and Europe, it will be easy for him through these ten great nations to rule the world. So this kingdom of Antichrist that is coming will be a tremendous political system that will include the world.

He is a blasphemer. He is angry and the devil is angry. For what fact? Why the saints, the overcomers have slipped up into the skies, and the devil who has been occupying the skies has just been told he will have to slip down to the earth. "Woe unto the inhabitants of the earth, for the devil is come down to you, having great wrath." Therefore, the devil and the Antichrist are blaspheming against God and against them that tabernacle in heaven. Aren't you glad there is a prospect of our tabernacling in heaven? Did you ever watch a big dog running outside a picket fence and barking fiercely at the cats and the dogs on the inside of the fence? I have watched them. They are very savage; they want to tear up everything inside the fence. The devil and the Antichrist will sit on the earth and look up and bark and bark at God and the saints who are tabernacling in heav-

en, but thank God, if we are now what we ought to be on earth, there is a way to escape the devil. You can escape him if you have the blood on the lintel and the door-post of your door. If you keep the blood upon your heart and your head, some day you will take the heavenly elevator and ride up to the skies, and when you go up the devil will come down. You will occupy the heavens and he will occupy the earth, and when he does that we will have what the theologians call "the Great Tribulation." It will be a mighty unhappy place down here. I do not wonder the Apostle says, "Woe to the inhabitants of the earth." There is too much demon power here now for it to be a comfortable place, and when the devil comes down having great wrath, it will be tremendously uncomfortable. Do not take any chances on being here; it will not be a good place to live. I know a great many children and young people who have Christian parents and they do not always listen to these parents and take their advice; they think their parents are a little on the old foggy order and they want to do as they please, but I trust the young people who hear these words will not get into that class. What will happen? Father and mother are going home some of these nights and this earth will be a decidedly uncomfortable place in which to live. The Antichrist and the devil will be worshipped. You know Satan has always been worshipped more or less in heathen lands. We often hear that in missionary addresses. I have often listened to missionaries, especially from the Sudan, Africa, and sometimes from the Congo, who have told about their conversations with the people over devil worship. The missionaries have said to the heathen, "Why do you not worship God, the great, good Spirit?" And the reply has come, "Oh, God is all right, but we worship the devil because if we do not the devil will do us bad." Now in modern times and in civilized lands, France and England, and other countries it is said there are actual temples built for the worship of the devil, and furthermore we have the plain teaching here in the Word of God that Antichrist will plan deliberately to have himself worshipped. Of course we all have read how kings in different ages have tried to get worship to themselves. In the Bible story of Nebuchadnezzar and his great image, which was apparently an image of himself, he was to have unity of religion in all his diverse world empire by establishing an image and having himself worshipped. Now in the

last days of this dispensation the Antichrist will seek to get rid of Catholicism and seek to get rid of Protestantism, and seek to get rid of Judaism by having an image built of himself; and thus call upon the world to worship him. Dr. Seiss has made this interesting statement, and it is very possible; there will be not only the great image of Antichrist but little reproductions, and they will be fixed up to suit all kinds of pocket-books. You can buy one to take home with you. You can have a little god that will look like Mr. Antichrist and put him on your dining-room mantle; and every day you can have family worship to the Antichrist. But we are taught in the Word of God that people will be compelled to worship the Antichrist or suffer martyrdom. Thank God that now we can worship Jesus Christ without anybody interfering with us. Thank God we can all have Bibles and live in the truth if we want to. Now is our golden opportunity to live high spiritually, but it will not be so always.

The time and the end of Antichrist: Apparently he reigns seven years, and seemingly the time of his *awful* reign is forty-two months. Power is given him to continue forty-two months after he is worshipped, and that is three and a half years.

In Rev. nineteenth chapter, we read how the Lord Jesus rides forth, how the saints come with Him, and how out of His mouth goeth a sharp sword that with it he should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, "King of kings, and Lord of lords." The Antichrist and the kings of the earth and their armies gather together to make war against Him that sat on the horse, and against His army, and the beast was taken and the false prophet, these both were cast alive into the lake of fire, burning with brimstone.

Now we escape all these things by loving the truth. We read, "For this reason God shall send them strong delusion, that they may believe a lie, because they receive not the love of the truth." Jesus Christ calls men to personal purity; He calls upon His followers to live a life that is absolutely moral, a life that goes clear down to the depths of his soul, and makes a man white on the inside as well as on the outside.

Why is it that Jesus Christ is not universally received? The one answer is that men do not

receive Him because they do not want a life of purity, and on the other hand the great Antichristian system makes it possible for people to have a religion without having a life of purity and self-denial. See how Christian Science has spread over the world in our day! Why does it spread? It is very simple. You can be a good Christian Scientist and cover yourself with diamonds and finery. You can be a good Christian Scientist and go to the theatre; you can join hands with Herodias and her family in the dance and still be a good Christian Scientist, but you cannot be a good Christian and do these things. Jesus Christ calls men to a life of separation, to a life of purity, to a life of strict morality, to a life of righteousness. If you go with Jesus Christ you will go with a cleansed life and some day you will come into the eternal glory of God, but you can turn your back on these things and join up with the Antichrist systems and there will be a wail of despair.

Dr. Seiss says the Antichrist will be wounded unto death and his spirit will go to the bottomless pit and yet later on his body and soul will be reunited. He will be a supernatural man and the world will wonder after him. He abolishes the Christian system in order that the devil himself may be exalted. Are you going to escape? The only way to escape is really to love the truth. Do you ever watch infidels? I have watched people who refused to believe this Book. They declared it was unreasonable, but I have seen these same people believe all sorts of things about spirit-rappings and all kinds of demonical teachings and heresies. But there is a way of escape. Live the truth. Live straight, and walk in the Spirit and you will receive life eternal.

\* \* \*

### A Dream of the Tribulation

**T**HE appalling conditions which will exist in the world after "the salt of the earth" has been taken out, were made very vivid through a dream, no doubt given by the Lord:

The streets were crowded with people running to and fro; many armed men were seen with their swords and other weapons and a general uproar was in evidence. I was conscious that these armed men were approaching people on all sides with the pointed question, "Are you a Christian?" and if anyone refused to deny his Lord, the sword was drawn, a last chance was

given to give up his hold on Christ, but on refusal, his head was quickly severed from his body and blood flowed freely on the thronged streets. Being very much afraid of being approached myself, I thought that perhaps if I kept on the run, crossing and re-crossing the streets, I might escape being asked the awful question that meant either life or death. I felt I could not deny my Lord but if only I could keep from being asked, then I would not have to sacrifice my life for the Gospel's sake. After running to and fro for sometime I suddenly saw a large, brutal-looking man approach a small child, who had evidently given her life to the Lord fully during the tribulation, and she was asked, "Are you a Christian?" "Yes" she replied. "Well you had better give up that trash if you want your life spared. Are you a Christian?" "Yes" she answered firmly. "You see this sword. Your head will be taken off instantly." Then he added, "Simply say that you will give up belief in that Jesus and your life will be spared. Will you deny your belief?" She sweetly answered, "Never." "Then I will have to draw this sword and cut your head off." With her face lifted up to heaven and a divine look in her eyes, she answered submissively, "Then I shall see Him face to face."

I shall never forget the hallowed sight and I felt so utterly ashamed that I had been afraid of being approached with that most serious question. I prayed that the Lord would give grace and make me brave, even as the small child, to stand up for the Lord even in the face of persecution and death itself.—*Anon.*

\* \* \*

### France and the New Hebrides

The following letter has come to Rev. Frank Paton, a son of John G. Paton. The writer was a painted, naked cannibal twenty-three years ago, and as destitute of education as of clothing. The letter voices a protest against the turning over of the New Hebrides Islands to France.

"I, Iavis, desire to write this letter to you, Frank Paton. I have heard again that France wishes to take Tanna, but I do not desire France on Tanna. Formerly this land of Tanna was dark with all sorts of evil ways but the Lord Jesus sent you to Tanna with the help of the Holy Spirit to rescue me and Lomai and the whole people of Tanna. God has called away Lomai but I desire to say to you that if France comes to Tanna she will destroy the work of Jesus on Tanna. For this reason I do not desire France on Tanna. This is my word and the word of all the chief men of Tanna which I am saying to you, Frank Paton.

"Finished is my word to you. Farewell. The Lord Jesus keep you in your work."—The Presbyterian Witness.

**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 \$1.25 (5s-2d) per year in advance  
OF THE WORLD \$0.65 (2s-8d) 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.

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**Notes**

**The Day is Done**

MY window looks down through the valley of sins;

The valley of sorrows and hills.

But away at the end of the valley I see

The glow of the sunset hills.

My way has been full of mistakes all day

I passed 'neath the chastening rod.

The way of the Sun has been true in his course

Submitting his way to God.

Slowly, slowly he sinks to rest

And the watching angels true

They cut great gashes in earth's blue dome

To let the glory through.

Sapphire and sardius, amethyst, pearl

The colors slow, unfold;

Beryl and jasper shimmer and break

In a sea of molten gold.

Will He come that way, the Son of God

When He calls His saints abroad?

And is the way of the setting sun

The gate to the throne of God?

A peace that settles and covers me, falls,

A balm for the wasted years.

And I watch the glories fade away

With eyes all misty with tears.

—Cora Rice Fish.

\* \* \*

God willing, The Stone Church will hold their Eleventh Annual Convention, May 9-23. Full particulars will be given in the April Evangel. Make your plans now to be with us.

\* \* \*

**Pentecost Among the Quakers**

Pentecost has fallen among the Society of friends (Quakers) in India. Two missionaries from England arrived in Itarsi, in the Central

Provinces, and their coming was the beginning of a Pentecostal revival. An eye witness who had seen *Mukti* when the Spirit was poured out in that large institution said that this revival at Itarsi was similar to that which took place there in 1906-07. They poured out their hearts in confession, the Lord revealed to one, sin in the life of another, some had gifts of healing, discernment, tongues and interpretation; in short, apostolic scenes have been re-enacted. The revival fire spread from Itarsi to Hosbanga-bad and all the stations round about, teachers and those in responsible positions seeking the Lord.

\* \* \*

**Missionary Report**

THE following is a report of Missionary disbursements for January and February received through THE LATTER RAIN EVANGEL and the Stone Church:

Paul Andreason, India.....	\$ 10.00
L. M. Anglin, China.....	42.00
Miss Blanche R. Appleby, China (Native Work \$20.00) .....	25.00
Robert Achison, Japan .....	3.10
Miss Myrtle Bailey, China.....	56.75
Miss Edith Baugh, India.....	35.00
Miss Eva K. Bietsch, India.....	10.00
Miss Macie Boddy, West Africa.....	10.00
Miss A. Elizabeth Brown, Jerusalem.....	55.00
Miss Anna Dean Cole, for China.....	15.00
Robert F. Cook, India.....	67.00
Bartholomew Dean, India .....	5.00
C. W. Doney, Egypt .....	43.15
Miss Ruth Erickson, West Africa.....	14.00
Miss Elsie Fearey, South America (Girls' School \$130.00) .....	211.00
Mr. C. E. Finch, China.....	30.00
Mrs. K. R. Goldie, South Africa.....	10.00
H. E. Hanson, China .....	30.00
James Harvey, India .....	104.00
Thomas Hindle, Mongolia .....	25.00
Miss Phoebe Holmes, China.....	20.00
L. M. Jacobs, India.....	25.00
Mrs. L. M. Johnson, China.....	20.00
Wm. H. Johnson, West Africa.....	41.42
George M. Kelly, China .....	168.70
Miss Jennie Kirkland, India.....	15.00
Miss Inez Kuudson, for Armenian Fund...	3.00
Mrs. Harland Lawler, China.....	88.44
Miss Lucy Leatherman, South America....	5.00
Miss Bernice Lee, India.....	58.00
Alex. Lindsay, for India.....	5.00
C. W. Longstreth, for Africa ..?	10.00
Miss Bertha Meyer, China (\$50.00 for return fare) .....	209.00
Miss Bertha Meyer, China, For native work	56.00
R. S. McBride, South America.....	15.00
Miss Bertha Milligan, China.....	40.00
Missionary Home, Evanston .....	87.95
Albert Norton, India .....	65.00
John Norton, India.....	55.00
Wm. K. Norton, India.....	75.00
Miss Sophia Nygard, West Africa.....	15.00
Miss Leonore H. Parker, India.....	104.00
M. M. Pinson, Mexican work.....	10.00
Pandita Ramabai, India .....	68.00
Miss Zella Reynolds, China.....	10.00
Mrs. Julia Richardson, Congo.....	76.50
P. R. Rushin, China .....	50.00
B. A. Schoeneich, Central America.....	50.00
Mrs. Violet Schoonmaker, India.....	95.00
Thos. Stoddart, India (on furlough).....	20.00

Miss Lillian Trasher, Egypt.....	45.25
Miss Jessie Wengler, Japan.....	10.00
Adolph Wieneke, China .....	118.34
Mrs. Marion Wittich, Africa.....	10.00
Miss Alice Wood, South America.....	55.00
Freight on Goods to West Africa.....	28.58
	\$2,629.18

\* \* \*

### Missionary Rest Room

IT has been found necessary to re-adjust matters in regard to the Missionary Home which was opened in September of last year. The sister who gave the home for the use of the Lord's own felt she wanted to be released from the contract, and there were other developments in the occupancy of the home which made the committee feel the house was not as adaptable to the comfort of the missionaries as we could wish. It seems to be too large and expensive to run for general purposes outside of Convention times, and it has been the feeling of those acquainted with the situation that a smaller house would serve the comfort of the missionaries better. Sometimes we do not quite understand the leading of the Lord, and we wonder if we have been mistaken, but what seems to be a failure is oftentimes a stepping stone to success, and so we feel that the opening of the Home last summer was of Him, and while it was only temporary yet it was the means the Lord used of beginning what has been a long-felt need.

For months the committee have been praying for God's will in this matter, and it has been very clear, both to the local committee and the brethren at Springfield, as well as other brethren who were acquainted with the conditions, that a change should be made, and our only prayer was that we might be in the will of God.

It seemed good to the committee and to the brethren with whom we advised that we purchase a property which seems very adaptable (the renting proposition in Chicago being practically beyond our reach) and the property which is under consideration seems to have been held for us in spite of several attempts of the owner to dispose of it. It is a ten-roomed house with all modern improvements, an excellent hot water heating system, an attic which can be made into additional bed-rooms should there be a demand for it later. The house is on the north side of the city, within easy reach of a number of car lines and yet in a quiet neighborhood, and is in many ways well situated.

The committee felt they needed advice and

counsel on the matter and at their solicitation Brother Welch came from Springfield, Mo., to look over the situation and confer with them, and he feels that the new move is of the Lord.

The property can be purchased for \$6,500, but there is a mortgage on the place for \$3,000, which can remain in the property. A gift of \$1,500 designed for the use of a Missionary Home can be put into the property, which leaves only \$2,000 to be secured.

It is the wish of the committee and the brethren at Springfield that the raising of this money shall not in any way divert from the general missionary funds for the foreign field, but it is hoped it can be raised by special gifts. A little sacrifice here and there, and our missionaries can have a permanent Home in this city, which, according to its railway facilities and location, together with its large number of assemblies is a strategic center for this purpose. The missionaries come to Chicago to do much of their buying for their fields; there is a strong missionary spirit here among the different assemblies and that draws them also. There are no doubt other sites where climatic conditions would be ideal, but as one has said, "the missionaries would be in Chicago anyway."

We believe the Pentecostal people at large have sufficient burden for the missionaries who come home with worn and depleted bodies, to cooperate in the purchase of a Pentecostal Missionary Rest Home and we covet their prayers and their help.

As we were waiting upon the Lord for His will to be revealed, there came up before a sister "ten dollars." She put it away from her saying to herself, "Ten dollars would not help materially in buying a property." The next day it came up before her again and she asked the Lord if He had anything to show her about this, and it seemed to shape itself in this way: If one hundred women would give ten dollars each, that would be \$1,000, and if one hundred men would do likewise that would supply the \$2,000 needed to purchase the property. We lay this matter before our readers and ask them to prayerfully consider it. The Lord may speak to some hearts to do more than that to supply where others might not be able to give that much, but "as everyone purposeth in his heart, so let him give."

The Home is to be held by five trustees, three of whom are to be Chicago brethren from the local assemblies, and two from the Assemblies

of God, Headquarters at Springfield, Mo., and managed by a local committee.

Gifts for this purpose may be sent to the Missionary Treasurer of the Assemblies of God at Springfield, Mo., J. Roswell Flower, to The Evangel Publishing House, 3635 Michigan Ave.,

Chicago, or to the treasurer of the present Missionary Home at Evanston, Mr. S. F. Champlin, 4355½ N. Ashland Ave., Chicago, Ill. The Missionary Home at Evanston is still running and will be maintained there until May 1st, at which time we hope to occupy the new premises.

## Gleanings From the Field

The brethren in South Africa are saddened over the martyrdom of one of their native evangelists. He sealed his testimony with his blood, having been most cruelly murdered by another native who was infuriated against the Gospel and its message.

\* \* \*

Brother Doney writes that living expenses are very high in Egypt; that it costs \$1 a day each for both him and Mrs. Doney. That means \$60 a month for living, alone, not to speak of rent and other expenses. They are finding it almost impossible to find rooms that are livable.

\* \* \*

"About eighty precious Japanese have received the baptism of the Holy Spirit according to Acts 2: 4, during 1919," Brother E. F. Jurgenson writes.

\* \* \*

"Last night as we drew in the net at the close of the sermon," writes Bertha Milligan, South China, "three took their stand for the Gospel, one having been an idol-maker and another a prominent business man. I never found missionary work more interesting than now."

\* \* \*

Word comes from South China that both Brother and Sister Williamson, Waitsap, Kwangsi Province have been ill with the smallpox. They are stationed from seven to ten days' journey from Canton, and two of our faithful missionaries, Miss Lowther and Miss Meyer have gone to Waitsap to minister to them in their extremity. Traveling is quite dangerous along this route and the government sent a company of soldiers with them to protect them from robbers along the river. Our readers will not forget to pray for these dear ones who are passing through this severe affliction.

\* \* \*

One missionary writes, "We are losing much more than one-third of all the money sent from

the United States or England. Many who used to help have dropped off, and I am running behind over the very necessary expenses."

\* \* \*

"The formality in the churches here," writes Mrs. Mary Chapman, from amid the teeming millions of Madras, India, "is appalling. Seldom do we find one who has the knowledge of sins forgiven. They come to us hungry after God. A dear man and his wife came to our meeting a few months ago, were saved, baptized in water and are earnestly seeking the baptism of the Holy Spirit. An elder from the London Mission came in one Sunday, poured out his heart to God in earnest prayer for salvation and was gloriously saved; is pressing on after God with all his heart, attends every meeting and has a bright testimony, though greatly persecuted. Many come from distant places to find the Lord, accept the truth and return with a live testimony. There is a great revival going on in a distant part of the city and many are yielding to Christ.

"Last year two missionaries and a Bible woman stationed at a French settlement not far from here, received the baptism of the Spirit while at a hill station. One of the missionaries is now on furlough; the other with the Bible woman has gone back to the station to open up a Pentecostal work.

"I have trembled at times as I have seen one after another of these strong-minded, educated men cast in their lot with us, feeling my inefficiency, but I realize that the government is on His shoulders and He is able."

\* \* \*

We regret to announce the home-going of Miss L. M. Bounsall of Tanjore, South India, who passed away on Dec. 30, 1919, after forty-three years of service in that dark land. One writes, "She was like a mother to us all." The Pentecostal work in South India will feel her loss very keenly as she was always ready to put her shoulder under the burden of it and give it her strong support.

Brother Kelley writes from China: "Some very prominent young men have accepted Christ at Sainam of late, and others are interested. The Christians promised this year to give of their means, one tenth, beginning yesterday (January 18th). It was encouraging when a Christian man from the country who had made \$2 during the week sent in his twenty cents. They will bring in their offerings in the Bible way every Lord's day. We consider this a very important step in the Christian church here toward better days.

"One of our missions which we have not had very long has assumed the support of all the workers and the work as a whole, with the exception of the preacher. We have ordained deacons and elders and they are set in order and have a desire to be wholly self-supporting next year.

"One of the business men of the city has offered us the Ancestral Temple as a school building, providing we will supply a teacher. In doing so we have all the "say so" about how the school is to be conducted. The children are to observe the Lord's day and no books except the Bible are to be taught on that day. "Do schools pay?" is a common question asked us. We say if they are conducted as a means to an end, and not as an end in itself, they are a success. In our little day schools in the Hakka district, out of about forty scholars, as many as one-half decided for Christ, and they in turn have been used in influencing and in many cases converting their heathen parents and relatives. In view of the value of *one* soul, did that school pay?"

\* \* \*

A very influential native of India, has for fourteen years held a responsible financial pos-

ition with a church society at a salary of 100 rupees per month (about \$33). Four years ago he was excommunicated from the church because of baptism by immersion, but his services being indispensable he was continued in their employ. He wrote several books on Divine Healing in the Tamil language at his own expense, and spent his evenings and Sundays in evangelistic work, preaching a full Gospel. He himself has baptised a large number by immersion and on account of a revival which has been brought about through his consecrated efforts there has arisen a great storm of opposition, and the powers in control planned to send him to another part of the country where he would have no privilege of doing Gospel work. He refused to go and is looking for other employment. He has four motherless children to support, and Sister Chapman says that though the work needs him badly, she sees no way for his support, as they are already over-burdened because of shortage of funds and low exchange. "More money for the mission field" is the crying need of the hour.

\* \* \*

Another letter from Sister Chapman tells of further blessing upon their work: "Some months ago an influential man was brought to us almost in a dying condition, given up by the physicians who said he had tuberculosis. He was healed and is now at his work. A postmaster also has been healed by the Lord of tuberculosis and is testifying everywhere. Doctors have pronounced his lungs perfectly sound. A number of others have been healed of various diseases and the people are waking up to the fact that God still lives to answer prayer."

## The Power of the Gospel in China In the Path of Repentance and Restitution

Miss Anna Deane Cole, South China, in The Stone Church, Feb. 12, 1920



IN ROMANS 10:14 we read, "How shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" Some people say they do not believe in foreign missions because there is such a need at home, but the need at home is nothing compared to that of the for-

eign field, and the people at home can have the Gospel if they want it, but in foreign lands you go for miles and miles and cannot find people who have ever heard of Jesus.

I praise God that when He called me He gave me a willingness to go. When I started out different ones said to me, "I do not think you ought to go to China, you are too young." When my aunt, Miss Deane, went out they said to her, "You are too old to go to China, you ought to stay at home." During my stay in that country

there were seventy-two souls saved through us; suppose she had stayed at home because she was too old and I had stayed at home because I was too young, who would have been responsible for those seventy-two souls? God's ways are not our ways, and I know that when I went to China I went in His own time. Some have asked, "Didn't you get homesick?" We never had time to think about getting homesick, the work was so heavily on our hearts and people were continually coming for prayer. When God sends us out He takes the place of father, mother and everyone, and He satisfies our hearts. I have loved ones who are very fond of me and would like to have me stay at home, yet they are willing for me to go back to China because they believe I am in God's will.

When my aunt was teaching among the better class she gave Sunday School cards to the children. One child took the card to her mother and showed her a picture of Jesus. Her mother became interested and said that she, too, would like to hear of Jesus, and it wasn't long until this mother and all the children were interested listeners. The father of the house saw the deep interest manifested by the mother and children and he didn't like it. He said, "I will not have this, I will move away from here and go to Singapore." And down to Singapore they moved to get his wife and children away from Jesus. It grieved the mother and children to have to move away, but after they had been in Singapore quite a while they heard someone singing,

"Jesus loves me, this I know,  
For the Bible tells me so."

and they were so glad to hear it that they went to where the singing came from and found a mission. It wasn't long until the father got to hear about Jesus being in Singapore. He said, "Now I moved here from Hong Kong to get away from that Jesus' teaching, and I do not like it here anyway, so I will go back to Hong Kong," and back they came. They hadn't been there a very long time until the child died, and when she died it brought awful conviction to the father, and he started to seek God through the influence of that little girl and that Sunday School card. The Chinese really appreciate the cards and are willing to learn the verses for the purpose of getting the cards.

In our Sunday School there were two little girls who seemed to pray so earnestly. I used to listen to them praying. One would pray, "Oh

God, I love my mother, my big sister, my little sister, my uncles and aunts. I love everybody, but I love You most. Oh God, make my mama good; don't let my mama smoke or drink wine." The other would pray, "Oh God, help me to obey my mother, but if she tells me to worship idols, I am not going to do it. I am not going to do it." I know she was not more than nine years old, and that was the way she was asking God to help her obey her mother; on the other hand, she wanted Him to know she would not worship idols.

A little boy had been in our day school for two years and he didn't seem to be interested in Jesus. He would say when questioned, "No, I don't want to believe in Jesus," but in the third term, conviction took hold of him. They were to have a big feast at his home and at this feast they cook up a lot of good food and offer it to idols. As this little boy watched his mother cook this food and offer it to idols he said, "I cannot eat it. Our teachers tell us if we eat anything that is offered to idols it is wrong, and I will go to hell if I do it." And so he would not touch it, but went out into the kitchen and ate some cold meat and rice. That shows how the gospel gets hold of the children's hearts. I know these little children who have been taught in our school will never worship idols.

There was another little boy who wanted to testify. He came up on the platform, took his testament out of his pocket and read that verse in Matthew, "Enter ye into the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." He was ten years old and he talked forty-five minutes. He really preached to those people, and no one had taught him his sermon. It was wonderful to me as I sat there and listened.

I feel I would also like to tell you about some of the men. In our church there was one man who came to hear the Gospel, and after he had come a few times he heard that the Jesus' people didn't smoke. Then he thought, "It is not good for me to smoke. I will stop too," and so he made up his mind. That was in himself, of course. In a little time after that he was saved and then he began to save the money he would have put into tobacco and bought a testament with it, brought it to me and asked me to write his name in it in English. For quite a while

after that he seemed to be quite downcast and he came to me one day and said, "I don't know what I will do. Every time I kneel down to pray I cannot see anything but a pewter oil tank and some brass I stole from the dock yard." I said, "There is nothing to do but confess it." "Confess it I cannot. They would put me in jail." I told him God wouldn't call him to do anything he couldn't do. The poor man worried and could not sleep, and finally made up his mind he would confess. The little things he had he cleaned up good, washed his soiled clothes, and came upstairs with his testament and said, "Well, I have come to go to jail." I said, "Well the Lord will help you." He said, "I have brought this testament. Do you suppose they would let me take this to jail? I cannot read very much, but maybe some one in jail could tell me the characters and what I know I could tell them and make them believe in Jesus too." Miss Dean said she would not let him go alone; she was afraid the Englishman would have his own interpreter and he might not interpret correctly. So she went with him. She said to the Englishman, "Do you recognize this man?" He said he did. She said, "When he was working for you he stole some brass and a pewter oil tank, and wants to confess it to you. He says he is willing to go to jail or do anything you want him to do. If you want to take it out of his pay, all right." When she said this, great big tears came to his eyes and he said, "You tell him I will forgive him; that he shall go back to his people and preach the Gospel." This Englishman wasn't a Christian, either, but it brought conviction to him. When she told the Chinaman he had been forgiven you have no idea how glad he was, and when he got back he came running up the steps,

"Oh the man has forgiven me and told me to preach the Gospel to my people!" So that night when we had testimony he was the first one on his feet to tell the people about his confession, how the Lord had led him and how happy he was. That is the way the Chinese are.

We had one man who, if anybody said anything against Jesus, would fight. He would not stand for it. You could say anything about him and he wouldn't care, but let anybody say anything about Jesus and he would resent it. I told him he should not be that way, but he said he couldn't help it. This man had a habit of stealing idols from the different temples and destroying them. One night before Chinese New Year's he went to bed and could not sleep. He could only think about the little shrine down in Shakiwan; he must get up and tear down that shrine. He got up in the middle of the night and went down there, and came to our place the next morning with all his pockets loaded with idols; those he could not put in his pockets he threw into the water. We told him he ought not to do that, that the idols did not belong to him, and it was stealing. But he said, "I am tearing down the devil's work." They will take those idols and throw them away and you cannot convince them it is not right to do it. Many people think this is all right and others think it is not. One time this same man came to me to ask what a certain Scripture meant. I told him what it meant, and that night when we had testimony he was the first one on his feet. He brought out his Testament and read that Scripture; explaining it the way I had told it to him. As fast as they learn anything they want to give it out. I praise the Lord He does help them in giving out the Gospel.

## Nothing Counts But That Which Comes From God The Rapture Only For Full Overcomers

Eugene E. Brooks in The Christian Assembly, Zion City, Ill., Feb. 1, 1920



THE seventh chapter of Romans declares our fallen nature and the eighth shows the remedy. I am believing that God wants to do a better thing for us than He has yet been able to do. I feel that our vision is too narrow, our conception of God is too small. We haven't yet seen beyond the veil; we haven't the right conception of divine things, beloved, and are very much more out of the best will of God than we realize.

I know that God has to do something to wake us up, and I am waiting until He shall bring prophets and apostles and evangelists, etc., for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of faith, etc. It will never be done without it. The natural man will never bring men to God. We are simply helpless. We are floundering and God must speak. The voice of man does not reach deep enough, and unless God can talk to my soul I am undone. I can get a measure of blessing from

the anointing of the Holy Spirit upon the children of God and the ministry, and I can get some little blessing while I speak by the anointing of the Spirit, but until God shall speak through human lips and declare His own message we will never find the true life and get into the royal place. Known unto the Lord are all His ways, and He is able to declare them. I believe that God started out in the history of the race to produce a royal family, sons of God. He started out to have a people who would know God, and so when He created man from the dust of the ground and breathed into his nostrils the breath of life that man came into the blessing of communion with God. He walked and talked in the glory and in unison with his Father. He had converse with God day by day and God intended it should be so. The only way it could be so was to keep in the confidence with which he started. Therefore, God laid upon him a "shall" and a "shall not." God put a command upon him to obey and as long as he obeyed that command and walked with God he would be a son of God and hold converse and communion with Him right through to this time. But he failed, and then God had to do something else to bring him back to the place from which he had fallen and so He said that the seed of the woman should bruise the serpent's head. He designed that through this second Adam there should be restoration to the place the first Adam had lost, and so God sent His Spirit. The Holy Ghost came and there was born of a woman, made under the law, the Man Christ Jesus, and by that life He was to prove that God, in man, could live a life of righteousness and perfection and holiness, and overcome that which Adam had failed to do.

I would like to get before you that God wanted to have a man like Himself. He made man in His own image; He will have to bring him back to His own image or His purpose and plan will never be carried out. He is working this very day and hour to restore man to his lost estate. So God brought Christ into the world and the Spirit of the living God was in Him, though He had the same fallen nature that you and I have; "being tempted in all points like as we are, yet without sin." He never failed to do the will of God but always did those things that were pleasing to the Father, and by this continuous life, continuous obedience, by this always subjecting Himself, putting down His will, His wants, and always doing the will of the Father, He de-

stroyed, put away, subjected, crucified that natural man. He lived that life of self-abnegation for about thirty-three and a half years, and all that time He so crucified, so put down the natural man that He could say, "Now cometh the prince of this world and hath nothing in me." He had become Victor, He had overcome. We do not see like we ought to see that Jesus Christ was a man; He had all the appetites and passions and instincts of a man, but the Spirit of the living God in Him enabled Him to overcome in every conflict and every thrust of the enemy, made Him victor at last and then He offered Himself as the spotless Lamb of God. He offered Himself as One who was able and capable because He was pure in His body; He was Victor in His soul and spirit, and as the spotless Lamb of God He offered Himself for you and me. He laid down His life. No man took it from Him. Why? That He might bear your sins and bear my sins, and make it possible for you and me to come into this same kind of life which He Himself had lived. And so it was He died upon the cross. He shed His precious blood. He cried out, "It is finished." The bridge has been made, the gulf has been spanned, and it has become possible for you and me to become sons and daughters of the Lord Almighty. By dying and making these preparations He didn't put us back into the experience with Adam. He made it possible for us to go where He was. Then how are we to get into that place? By just accepting. Our faith appropriates this perfection of Jesus Christ, and by His faultless life we obtain the right to the tree of life. What we lost this second Adam gained, and He had the right to come back to take His place in Eden as the Son of God; He comes and offers to us the same thing, and by our faith in the atonement and perfection and holiness of Jesus we appropriate this spotless life of Christ as our own. "Know you not that Christ is in you except ye be reprobate?" And what is the great mystery? "Christ in you the hope of glory." And so by repentance, by baptism into Christ I put on Christ. I become a new creation, a new order of things. Old things are passed away and all things have become new. I have been born again. I am not the same man. The God of all grace and of glory hath come into the heart and sanctified and purified and made ready a soul to live with God.

And so I see, beloved, that by Jesus coming into my heart He doesn't undo my fallen nature, He doesn't put it away, but this change I

have spoken of simply destroys or puts away the bad results of that fallen nature; He simply takes away the sins that grew out of that fallen nature. He wipes them away and puts me in the position where I can work out my salvation with fear and trembling. He puts me in a position where I can walk back into the garden of Eden. I believe the man who is really born of God does get into the kingdom experience right then. I believe he is then in that state of purity, perfection and holiness, and if he would remain there in the new birth experience it would not take but a very short time for him to become like Christ, but he doesn't do it. We backslide. We get away from God, and then we get stirred up; we get down and cry and we get restored to our new birth, and we say we have sanctification. I say you have just gone back to your new birth. Oh beloved, the reason we have that kind of a doctrine is because we have minimized the doctrine of a new birth. It is not everybody that says, "Praise the Lord," who has the new birth. John says, "He that is born of God sinneth not." If we had lived in the experience of our new birth and never fallen from it we would be walking like sons of God; we would be walking with the glory of God upon our heads. If we were living up to all our experience like the Lord Jesus Christ, though there is a tendency of that fallen nature, God would not charge it to us. He doesn't charge; where there is no law there is no sin, and where we have obeyed every law God accounts it to us for righteousness. And so if we had lived that way we would not have to come back crawling, confessing and repenting. Nay, verily. We would walk with our faces illuminated with the glory of God and we would hold sweet communion with God. But we are floundering tremendously in the mire, tremendously in the flesh.

But let me go on. Christ having come into my heart and your heart He has come in for the purpose of working out in you and me what He did in His own fallen nature, and the intention of God is that when you and I were born again we should do like Jesus, always those things that were pleasing to the Father. In every step we ought to refer to Him. I have no business to enter into any contract; you have no business to buy and sell and to get gain, you have no business to form marriage without God. Hear me! You are called as a child of God; not as a minister simply, but as a child of God.

Your business is to live like Christ lived, walk like Christ walked, commit everything to the Son of God and let Him direct your steps. You have no moral, no religious right as a Christian to do as you please and go as you like and say what you like. If we were living for God many of these foolish statements would be cut off; much of this levity and lightness and trashy talk, this useless visiting would be stopped. Our homes would be transformed, our children would have more respect for our religion if we cut off the things Jesus cut off and walked with the Father. We would have a greater influence and power in the community. I repeat that when Christ came into your heart and mine He came to do in you and in me the thing He had done in Himself, to bring us into the place of being sons and daughters of God Almighty. In other words to restore us to Eden. It is very beautiful to me as I see our high privilege in this second Adam, but you and I have to live that life of subjection; always saying "no" to self, always saying "yes" to God. That is the Christian life. There is an idea that when Christ comes in the rapture He will come down and knock out all these bad things and put good in their place. Beloved, if you have any such thought you will be disappointed. I recognize my own inability, but as certainly as you sit here today if you imagine you can go on and live a respectable kind of a life and then when Christ comes you will be changed in a moment, in the twinkling of an eye, you are vastly mistaken. Let me say that when in Eden man failed, God said, "Dust thou art and unto dust shalt thou return." That was the penalty for the sins he had committed, the return to dust, and so Christ came and by His precious blood He made provision to forgive the sins that flowed from that fallen nature; also by living in you and in me and enabling us to live like He lived, to overcome that fallen nature so that we might fall back into our inheritance and live unto our Father. I do believe that when Christ comes you will be changed, in a moment; changed from this body that is unspiritual to a body that is spiritual, transformed if you please, but I also say there has to be a crucifixion of self here and now. And so I am not looking as some people do, even in Pentecost, for a great company of people to go up in the rapture. I see it differently from what I used to see it; there has to be a putting away of sin. The reason Jesus Christ could lay down His life and take it again, the

reason the Spirit of God could raise Him from the dead, was because He had been crucified. He had put away His fallen nature; He had put down that which was contrary to God, not subject to God and never indeed could be, and God was able to raise Him up. "Oh," you say, "He was the Son of God." I admit it. I know we never will be Christs and I am not putting myself in the place of Christ, but I say Jesus Christ has made it possible for you and me to become sons and daughters of the Lord Almighty, so I would urge upon you to take that sinless life. Praise God for that life, praise God the blood of Jesus cleanses us from all sins. And so when we start out from that new birth, we sin, but we find we have an Advocate, Jesus Christ the Righteous. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Knowing we never would walk like Jesus walked, knowing we never would live that perfect life, God provided a remedy, so if we did lose our first love, our new birth, we have the privilege of getting back. And every time we are restored to that new birth we have an opportunity to walk and talk with God. This process is to be continued until you and I have completely laid down that which is earthy, that which is sensual, that which is of the world.

I declare to you today that it is God's appointment and God's plan in this last day to bring people to the place where they may walk and talk with Him and be led by Him. The Spirit of God has always taught that, but human interpretations, human standards have degraded and debased the Word of God, and we have lived the kind of life we pleased. We must live the Word of God and do what it says. Not preach it, not talk about it or sing it, but live it every day. Jesus said, "Speak evil of no man;" "Judge not that ye be not judged." Do you expect to have union and converse with God when you are deliberately disobeying the Word of God? He also said, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." That is victory, but when we are disobeying known commandments of Jesus how can the love of God be in us? How can we claim that we will go up in the rapture when we do these things and know they are wrong? "He that knoweth to do good and doeth it not, to him it is sin." Beloved, we

have to walk differently from what we have walked, and my cry today to myself and to you is, "Set a seal upon my lips." God knows I have to put my hand upon my lips and my mouth in the test, and cry, "Unclean." I recognize my horrible iniquity; I recognize the filth of my nature and I am going to hate it, for it is contrary to the law of God. This self of mine is not subject to the law of God and never can be, and my own conviction is: if Jesus should come when I am not master over my natural propensities; when I am not a victor over these things I have no hope of going with Him. I have to say it. I believe that the rapture has been made a thing too common, too easy.

There has been a thought that everyone who has been baptized with the Holy Spirit will go up in the rapture. I do not find anything like that in the Bible. What we ought to do is to take the Word of God and not the doctrines or the speculations of men. Where the Word of God speaks we ought to speak. It says, "Without holiness no man shall see the Lord," and so I am seeing my high privileges in Christ, knowing that He has come into my heart and life, and He who fought the devil in the wilderness those forty days and went down to hell and broke every power and every fetter, is able to take me through. I have One in me and you have One in you who is able to make you victor and make you triumph, and you never will do it yourself. That is what I want to emphasize.

Unless we can lean upon this Son of God and rest upon Him, we will be defeated. As long as you know you can pray it through—not that I underestimate praying, but as long as you can depend on your own arm and feel *I* am going to pray for people who are sick—as long as you depend upon these things you are defeated. Every expectation, every hope, and every power you have, has to be laid at the feet of Jesus and you have to prostrate yourself upon that altar and let Christ do it. I cannot tell it like I know it, but I do know that He is so abundantly able. I do know that He is the Way, He is the Truth and He is the Life; I know that there is no life or power outside of Him. I know as Brother Long has said, "Nothing is acceptable to God excepting that which comes from God." There is not anything worth while but that which comes from God. You haven't anything in you and never will have, beloved, if you do not rest in

Christ, if you do not fall at His feet, if you do not put every hope and expectation, every plan and every wish in Him. Jesus Christ has to complete the work; you never can do it. Would to God I had some way of knocking every prop from under you and knocking you so hard that you will have to take Christ. You must see that this Holy One, this Infinite Son of God, this Divine Savior, this Coming King and Reigning Christ is able. All authority and all power in heaven and on earth is given to Him. Then what can I do? I am as helpless as a new-born babe. I cannot think a good thought, speak a righteous word, cannot perform a righteous act. I am undone, consigned to hell if He does not help me. There is not any hope. On the other hand having seen my defilement, my impurity, that vision will come to me of the Lord high and lifted up, and His train filled the temple, I will cry, "Woe is me! for I am undone; because I am a man of unclean lips, I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." And having seen God there will come some fire from the altar, and there will be some burning going on. Or if it is sickness or sorrow, or suffering, or anything that God permits, I will say, "Lord, I do not care what You do with me; You are too good to be unkind, too wise to err. I am not afraid to commit myself to You, but do not let me miss the rapture." I want to reign with my Lord. I want to be here when He comes. The kingdom means we have a King, and to have a King means He will have subjects. It doesn't mean that the subjects are to rule, but that the King is to rule.

You had better let Him rule now. If you don't let Him put down your envy or jealousy, your pride, your judgment, your evil speaking, it will be too late when He comes. You will be standing without, wanting some more oil. Get your oil now while you can buy it. Ah if we realized the solemnity of the situation; if we realized how much we needed we would be on our faces calling upon God and let go of this world; we would not be hanging on to worldly things. I tell you we would be a peculiar people. All of us are too much like the world. The world loves its own, it loves us. Yes, we are really nice people with the world, but we would not be if we were walking with God. Jesus said, "If they have called the Master of the house Beelzebub, how much more

shall they call them of his household?" And if they hated Him they will hate us. Why are we not hated? We are too far from God. I would that I had some thunder tone, some power from God in the soul, that would wake us all up, send us on our faces and make us cry. God will hear prayer. What little experience I have had I found that God will hear prayer. Read the eleventh of Hebrews and find out what kind of men had faith, and what kind of lives they lived. Go with them through the forty years in the wilderness, the three years in Arabia. Go with Daniel in the lion's den, with Shadrach, Meshach and Abed-nego in the fiery furnace. Go with these men who paid the price and you will find they were men of God, men who forsook and rejected self and lived for God.

Oh beloved, I would to God that every one of us might lose this dependence upon ourselves and rest in Him. That is my only hope, and I know that when I have walked with Him day by day, denying self, rejecting self, doing the will of the Father, obeying His commandments, this flesh will drop off, the cries of the natural man will be weaker and weaker until after awhile there will be no squawk heard at all.

The first year I was in this city God gave me the only vision I ever had in the daytime. I saw two men, one standing behind the other. One was a neat, prim, genteel, gentlemanly-looking fellow. The other was cadaverous, great, big, lustful, hungry-looking thing, right behind him, and I had a notion that this man behind wanted to swallow the one in front. I knew the man in front had come out of the one behind and the one behind wanted to get him back. And then I heard the Lord talking to that man in front, the genteel, nice-looking man—he was the spiritual man, I knew a long time after; the other man was the carnal or fleshly man—and I heard God talking to that spiritual man: "Don't look behind, don't look to the right or the left; don't pay any attention to what that one behind you says, no matter how he cries or whines, you follow Me." I did not understand it at first but I understood it afterwards and it has been a great help to me. I felt God gave me that for myself. He wanted me to realize that all the calls of the natural, all the whines, all the objections were to be absolutely rejected, and it were better for you and me to walk in rags, it would be better for us to live on the cross, to be rejected and denied, and like Lazarus at the door of the rich

man, to be in sores and in penury, the dogs licking our sores, and living for God, than that we had all the comforts and living like we are living now. For I will say again out of the sincerity of my heart, we are not walking like we ought to walk and like we can walk. The reason we are not doing it is because we have not been taught. We have been satisfied with ourselves. May God open our eyes and uncover these horrible dens of iniquity we carry around with us. May He make us to see the purity, the perfection, the holiness of our God and cause us to walk with Him.

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### Along the Death Route

**B**EING led of the Spirit, as I believe, I write my testimony of God's leading and dealing with me. I received the baptism of the Holy Ghost in a very blessed way while alone in my room at home. Jesus became very real to me soon after this wonderful experience and two days after He baptized me with the Spirit He gave me the gift of tongues and interpretation of tongues as recorded in 1 Corinthians 12-8-10.

This was a most precious experience through which I came into closer touch with my Master. My experiences were remarkable because they were supernatural, and while I was greatly blessed through them I also learned many helpful lessons. As the Holy Spirit used me in the gifts I began to think that I had great power and must surely have a great place in God's plans in consequence, and without knowing it or scarcely realizing what was taking place, my eyes were fixed upon gifts and experiences rather than upon Jesus. Little by little I began to neglect the prayer life which had been the very foundation of my first experiences. Gradually I allowed the precious hours for Bible study to be usurped by experiences, reading helpful articles in the Pentecostal papers and little services I was led to perform. All of these were very good in themselves but should not have taken the place of the blessed communion with my dear Saviour, through intercessory prayer and the study of His Word.

There came a halt in everything as I came to a full realization that something was wrong. What that something was, I did not know. Being deeply concerned about it I knelt in prayer, pleading for forgiveness and light. It came, praise His Name! How wonderfully He re-

veals to us the truth when we go to Him in deep humility!

Through several days of waiting in prayer and supplication before Him, He took me through the deep waters, leading me step by step. How ashamed and remorseful I was as He showed me the truth! It is quite needless to say that I immediately set about to rectify my sad mistakes. Blessed stepping stones that lead us onward and upward! I was yet to learn the most wonderful lesson of all. In His own way He led me to visit one of the dear saints I knew, and through her He told me still other faults of mine of which I had never before been conscious. Greatly helped by her counsel I went home to pray and to meditate upon what I had heard.

Closing myself up alone to be in the presence of my Redeemer, I was immediately conscious of His nearness to me. He led me to humble myself before Him and as time passed, for the first time I was resting at the feet of Jesus in deep humility. His sweet voice told me that I must be as one dead. "But I know not how to die," I cried. "Teach me to die, Lord! Teach me to die!"

Immediately a strange feeling came over me. My muscles lost their tension and my body became limp as I lay prostrate at His feet. How long I lay there, I know not, but a voice within me murmured low, "I am dead; I am dead." I had no power of myself and could therefore do nothing. I was dead to self. "But I am alive in you," said the gentle voice of my Master. Oh glory! What a wonderful thought! As it developed to full consciousness and permeated my very soul, I suddenly rose up, crying joyfully, "I am dead, but Jesus is alive in me forevermore! My King liveth in me, and He it is that doeth the works. I am only the silent instrument through which He, the Life, worketh. Dead, dead indeed to self; but He ever liveth and worketh in and through me until His soon coming for His Bride Elect!"

3460 Knott Ave., Avondale,

Cincinnati, Ohio.

MABEL H. RIGG.

\* \* \*

**For Sale**—A large size Bilhorn folding organ; two sets of reeds, 5 octave, 61 notes, Diapson and flute, knee swells, concert pitch, in tune, new bellows, in good condition. Now selling from factory at \$110. This may be had for religious work only, for \$20. Write Mrs. W. A. Mercer, Caldwell, Tex.

**Jewish Notes**

In a memorandum addressed to Dr. Caleb, Constantinople, the native Jews of the Caucasus make an appeal to the leaders of the Zionist movement now in Paris of which the following is a summary:

They have lived in the Caucasus for thousands of years, immersed among other peoples, yet they have never forgotten their native land. Numbers of families are on the move toward Constantinople in the hope that they will succeed in reaching Palestine.

"There is not a single person among us," it says, "who is opposed to the great National Movement; all of us, young and old, live only with this vision."

Of the 50,000 Jews living in the mountains, 75 per cent are agriculturists. They have been forced by recent events to leave their villages and settle in towns, where they are subjected to great sufferings. The Jews of the mountains constitute the element most suitable for immediate immigration to Palestine.

At present six Jewish newspapers are published in the Caucasus; two in Russian, and one each in Hebrew, Yiddish, Georgian and Turkish, which shows the linguistic confusion of the Jewish people there.

\* \* \*

Two classes of Jews are found in Siberia, those who dwelt there before the war, and a great host who were sent there as soldiers or prisoners since 1914. The chaos ruling all through Russia and Siberia has driven many of the wealthy and business Jews to Yokohama, Kobe, Shanghai and Harbin. It seems that the general desire of these is to get to Palestine and to establish various industries there.

The soldier and prisoner class, some 9,000 in all, are suffering great hardships, yet they are eager to go to Palestine. Classes for Jewish history and literature were held among them until they were confined to such narrow quarters that this could not continue. They have subscribed out of their little money to a Zionist fund and issue a Zionist paper.

\* \* \*

It is amazing with what eagerness the Jews are reviving the ancient speech of Palestine. This is true in almost every land on the globe. The "Chevra Tarbuth" is an association in South Russia for spreading Hebrew culture, and a report has been sent by it to the Central Zion-

ist Organization (London). The work done by this society is wonderful when one considers all the sorrow and confusion the war has wrought among the Jews of Russia. At the end of 1915 the "Tarbuth" opened in Moscow its first Hebrew school for 100 children, with a kindergarten for 30 to 40 children; at the end of 1918 the association had under its control 119 Hebrew public schools and 75 kindergartens.

\* \* \*

The United States Fish Commissioner has been asked to assist in stocking the rivers, lakes and seas of the Holy Land, as well as the Mediterranean where it touches Palestine. Only such fish is to be stocked as is permitted to be eaten by the precepts of orthodox Judaism.

\* \* \*

Hebrew as the official language of Palestine is the order of the British military authorities. Official documents must now be published in Hebrew. The other official languages are English, French and Arabic.

—From Prayer and Work for Israel.

\* \* \*

More than half of the 3,000,000 Jews in the Ukraine are prepared to settle in Palestine as soon as the Holy Land is ready for immigration on a large scale, according to Major Grossman, member of the Jewish National Assembly of the Ukraine and head of the London Jewish Correspondence Bureau, in a statement issued by the Zionist Organization of America. Delegates from hundreds of Jewish settlements in the Ukraine are crowding Odessa, Sebastopol and other Black Sea ports to investigate the possibility of breaking through the restrictions imposed by the Zionist organization of Russia and emigrating at once.

Ukrainian Jews, according to Mr. Grossman, have always been considered the most influential of all Russian Jews, and the transfer of 1,500,000 of the most substantial members of the Ukraine Jewish communities to Palestine will have a vital effect upon the future of both lands.—Sel.

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