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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

Winning Trophies from the Enemy our only Salvation

Is this our Crisis Hour?

Harry Long, Zion City, Ill., in The Stone Church Convention



IN II Kings I want to bring before you tonight, as the Lord shall help me, the third verse of the seventh chapter: "And there were four leprous men at the entering in of the gate; and they said one to another, Why sit here until we die? If we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

In this instance there was no alternative. Something had to be done, living or dying, and I believe this little message that God has given me is a message we all need as God's people in this present time. I feel God will have to help us to make another move, otherwise He will set us aside and raise up another people. I believe we have reached one of the most critical times in the history of this Pentecostal Movement He has launched forth in the world, and through this instance in the Word of God, He has been laying before my mind and heart a picture of the present condition and a way out of the condition; and a real desire in my heart through this picture to move on with God and get His very best and not fail Him in these last closing hours of the dispensation.

Here in II Kings we have a picture of Israel's apostasy; of a people who had once known God, enjoyed the wonderful benefits of His power and miraculous manifestations, and then departed from God. These people were shut up in an awful state by a famine. We read that the women were killing their children in order to satisfy their hunger; that meat had reached such a high price, an ass's head was sold for a considerable sum of money, and I declare to you, people are paying tremendous prices for asses' heads today, for there is famine in the land.

I want to picture the condition of these four men, and I will liken them to the Pentecostal people. Four leprous men outside the gate. I will not say we are in that condition of leprosy; thank God I have been purged, but there is a sense in which we are like these four men. I believe we have come to the place where something has to happen. These men were alive to

the situation and were having a little conversation together. They said, "Now something has to be done. We have come to the end of this thing. If we go back into Samaria we will die because there is famine in the city. No use going back there";—Beloved it grieves my heart when there seems to be a dry time in Pentecost and God doesn't seem to be working in a miraculous way, when I see God's people in this Movement going back into the same old place from which they came out. Beloved, you cannot go back into the city, there is a famine there. It is no use your going back into the apostate, starving condition of the churches of the land. If you go back you will die as sure as you live. You cannot even go back to the Baptist church; you cannot even go back to the Alliance. You will die if you go. God has brought us outside the gate. We have been bearing the reproach of being outside the camp. We have been a conspicuous company of people but we have certainly reached the place where something has to happen. God keep us from going back. Every one who does will surely die a spiritual death so far as usefulness and power is concerned. You cannot go back, and neither can you stay where you are. We are like the four lepers; we cannot go back and we cannot stay where we are. We will die here also. I do not know how you feel but I want to get outside the circle for I believe God is outside the circle. I believe God is bigger than the circle around which we have been running.

I saw this afternoon how God wanted to get us out of our present condition; out of our lethargy and deadness; outside where He is. We have run around the blessings long enough. If you are satisfied I am not. I always was a hungry fellow, and never knew a time when I couldn't eat, and I have always been hungry spiritually. When these four men began to talk it over and make a decision in their hearts, God began to work. They said, "There is only one thing left to do. Over here is the camp of the Syrians, the silver and the gold, and everything we need to sustain us and fix us up. It is on the enemy's territory, but we cannot go back into the city or we will starve. We cannot stay here, we will die anyhow. Let us make a venture. We may as well die in the endeavor to get fed as to

go back into the city, peradventure we might find favor with the host of the Syrians."

They were scared like some of us. We have seen so much that we have been disgusted with, and we have gotten afraid, but I'd rather die on my face seeking God than go back to the place from whence I came. If God has done one thing He has called you and me out and given us a distinctive message for the world and the apostate people of God and He intends us to deliver it until Jesus comes.

The lepers said, "We cannot but die anyhow," and so they went. They crawled up carefully to the camp and began to peek in. Everything seemed to be quiet. They thought that strange, and they go in a little further, and behold not a man was there. Then they ventured a little further. You know the devil is a very tricky fellow, and if he can possibly keep you out of going on with God, he will do so. He says, "You look at those people and see how they went into fanaticism. Don't you see how they claimed they were going on with God too?" Beloved, all the fanaticism that ever took place in Pentecost will never scare me out of going on a stretch for all God has for me.

They ventured in and found the enemy had gone. It isn't nearly as hard as you think it is. It looks hard, but I believe with all my heart that God is bringing out of the chaos of this great movement a company of people that will move forward and test and prove His mighty promises. God is after a company who will venture and say, "We will go if they kill us. We can only die anyhow," and that is the little company I want to be in. I do not care if they call me an outcast. Those poor lepers were outcast; they had borne the reproach, but they were the men who brought salvation to the whole city. I declare to you that the church of God has apostatized from the truth and she is starving for bread, and God is looking for a company who will carry the food and raiment she needs. I believe God is longing to reach every single body of people who names the name of Jesus, but some of us are not quite ready to reach them; some of us haven't enough to go back to the city from whence we came and declare the things God has done.

We read they went into the tents and they found gold and silver and raiment and food, and they had their fill. I can just imagine them having a good old feed. You know what you and I did when we first came into Pentecost. I will never forget the first three days when God

baptized me. I did nothing but eat. Those poor men began to eat and they gathered up the silver and gold and raiment, and it says they went and hid it. After a while they came to themselves and they said, "See here, this is a day of good tidings. We are holding our peace. We must remember there is a city that is starving for the very things we have." Beloved, I believe that is what many of us have done when God launches us out into the deeper things and brings to us some of the bits of this wonderful life in the Holy Ghost—instead of bringing the message to the starving multitudes we have gone into little corners here and there, in little missions and we tried to hide the thing. Why? Because we were reproached, we were outside the camp, and we hid ourselves in little missions and little halls. We seemed to hang our heads, the reproach was on us, but I declare to you, we do not need to hang our heads, not one little bit. Let us lift up our heads. We are children of the King.

As Pentecostal people we have hidden ourselves away, but this is the day of good tidings and we do not do well to hold our peace. Let us go out with the message, and not hang our heads when they say, "I haven't seen you at our church recently. Where do you go now?" "Well I go over here. It is interdenominational." Are you ashamed of the reproach? We have the best thing in the universe, and we are children of the King. The greatest thing that God has ever done in the history of the world to demonstrate what Jesus Christ purchased for me was when He baptized me in the Holy Spirit. You and I do not need to be ashamed of it, for the mighty, infilling of the Holy Ghost is greater to me than healing for the body; it is greater than raising the dead; it is greater than seeing the lame walk. It is greater than any miracle that has ever been accomplished. The greatest thing is for the Holy Ghost to take possession of this body. We were discussing in my Bible Class some time ago that passage, "Greater works than these shall ye do because I go to my Father." Have you ever thought of what those greater works were? Did the disciples do any greater works? Follow their history in the Acts of the Apostles. We read they raised the dead. Jesus did that. They healed the sick. Jesus did that. What did they do that was greater than what Jesus did? "Why," you say, "they preached on the day of Pentecost and three thousand souls were saved." That is true, but that doesn't answer the question. What was the greater work? I will tell you. Away down in Samaria we find Philip preach-

ing the Gospel. We read God attended that message with mighty signs and wonders; the sick were healed, the lame were made to walk, demons were cast out, and the people were rejoicing in their new-found salvation. They were baptized in the name of Jesus, and Simon the sorcerer who had in a measure deceived the people, followed Philip and was baptized also. When the news reached Jerusalem we read Peter and John were sent down to Samaria, and we read that when Simon saw that through the laying on of hands of the apostles they received the Holy Ghost, he said to Peter, "How much will you take for that power?" The significant thing in Simon's eyes was the baptism of the Holy Ghost and its accompanying signs; it was greater than any miracle he had ever seen under Philip's teaching, and the greater thing that Christ could not do because His work was not accomplished. The greater thing the disciples did was to lay hands on men and women and through that imposition of hands was the indwelling of the Holy Ghost. That is the greater thing that I find in the Acts of the Apostles. That is the greatest thing that ever came into my life, and we are surely living in the day of good tidings and yet we hold our peace and hide ourselves away. We take these precious treasures of the Holy Ghost, the gold and silver, how marvelously the Holy Ghost unfolds to us the plan of redemption, and the raiment, the bridal attire that will cover us and make us fit to stand in His presence before the Father, and the precious food we get through the Word of the living God, and yet we hide ourselves away in little places here and there, almost ashamed to lift up our heads.

These four men, outcasts as they were, went on ahead and saved the situation for the whole nation of Israel, and God is looking to you and to me to come out of our hiding places; He is looking for you and me to bring forth the goods; to tell to the city there is food and raiment, and gold and silver for the starving, hungry souls.

True, the church today is boasting. In the eighth chapter of Isaiah we see a picture of this gigantic Interchurch World Movement. We hear the cry, "Amalgamate," but that movement is like a bran new street car on the track without being connected with the wire. They have everything nice and beautiful, but not the mighty power of God. You and I profess to have the mighty baptism of the Holy Ghost. Let us go out and declare it. Let us tell them in the churches that we have something that will keep

them from starvation. "But," you say, "there is a lot of unbelief." I agree with you. We read in this seventh chapter that a certain lord did not believe the words of the prophet when he told them there would be plenty in the city. He said, "If the Lord would make windows in heaven might this thing be?" True, we face unbelief, but when God truly brings forth, unbelief will be trampled under foot as the hungry rush for the food. In the last verses of that seventh chapter we read that old fellow on whose arm the king leaned was trodden underfoot and died. In spite of the fact that we are facing centuries of unbelief, when we come to the place where we can declare the full message of the Gospel of Jesus Christ, there will be such a rush for food that unbelief will be trampled underfoot by God's people. Don't hang your head any more. Don't look both ways when you come into the meeting-house to see if anybody sees you. Don't be ashamed of your people; they are the people of God. People have told me there was a time in their lives when they would look both ways to see if any of their friends noticed them coming into a Pentecostal meeting. I am not ashamed of my family. I do not want to bring up all the imperfections I have ever seen. I do not believe in peddling the devil's business, although I believe in stirring up the people of God, and I declare to you, unless you move into God you will die where you are. You cannot go back from whence you came. Some have gone, but they will die unless they get to God. You cannot stay where you are. No matter what you had in the past. It is what you have today. If today you are in a state of death and lukewarmness, lethargy and indifference, you will die right in your tracks unless you do like these leprous men, and say, "I will launch out, and if I die, I die."

In Zion City we have been under a real burden of prayer, and we have been pressing the need upon the people. We had a dear sister come along, and she gave us a beautiful testimony of how wonderfully God supplied her needs, and how easy it was for us to look up into Father's face and tell Him our needs, and how beautifully He answered prayer. She said they didn't need to throw up their hands and yell as if God was deaf, and I had been telling them to call on God from the depths of their souls, and I could see by the faces of the people what they were thinking as they looked at me: "What is the use of us spending hours in praying? Let us just

believe God and get up and go home." You see how easily people want to get out of praying, but a deep need calls for real fasting and prayer. In the evening I felt the power of God on my soul as I hadn't felt it for a long time. The minute I entered the service I seemed to be caught away in the spirit, and the Lord brought to me a passage of Scripture that I hadn't thought of for years, "For every battle of the warrior is with confused noise, and garments rolled in blood." I seemed to see the armies and heard the soldiers as they rushed out into the fray. I heard the sound of the noise they were making. I could see the blood flowing and the garments stained. And I thought, "Surely we are children of God. Surely we come to Him as a child to a father, and do not have to beg and plead," and then it came to me, we are not only children, but we are warriors. Do you know there is a vast difference between a child and a warrior? We are not wrestling against flesh and blood, and it is not all of the Christian life to take a few of our daily needs from the Father's hand, but it is ours to be good soldiers of Jesus Christ and go into the fray, ready to have our garments dipped in blood, as it were, in order that Jesus

Christ might have a people in this world who will go through with Him. It is sometimes hard to get down to real business, but I never felt more like being a soldier than I do today. I am conscious that wicked powers are up against the children of God and hindering us, but there is an armor with which we can be clothed and go through. I am a child of God and He supplies my need sometimes without my asking Him. I have little concern so far as temporal needs are concerned but I am tremendously concerned about warring a good warfare and fighting to a finish.

But you will be surprised at what you will find in the enemy's camp. The Lord will work in your behalf. As these lepers talk this matter over, it says the Lord thundered in the camp of the Syrians, and they became excited and said, "They have hired some more kings to come out against us. We had better get out of here." And they got out in a hurry, leaving everything behind. The devil is a conquered foe. My Jesus conquered Satan on the cross of Calvary. The Son of God bruised his head, and he will never get over it.

How God Overrules our Failures

Miracles Wrought thro' a Chinese Woman

Miss Mary Boyer, Missionary from China, in The Stone Church Convention



ONE of the things I learned to know best of all in China was how much greater God was than any circumstance; how He could take the things that looked like failure and seemed to bring reproach on His Name, and bring glory out of them. I learned to trust Jesus when things didn't go the way I expected them to, and learned to praise Him, for I believed that "all things work together for good to them who love the Lord, to those who are called according to His purpose," and I knew I was in that class. No matter what the trouble, no matter what the reproach, God is greater than all the enemy can bring against us. We know this as we look back to the time when Adam and Eve sinned. Death came because of sin, but what did our mighty God work out of it? He wrought out something far greater. To live a sinless being would have been a wonderful thing, but when God took sinful man and lifted him up

to be a joint heir with His Son, that was a great victory. When Jesus was on the cross, doubtless all hell was rejoicing, but how God worked out of the resurrection eternal life for you and me!

I will tell you how He took one little incident in the beginning to teach me this lesson. I had to go to China to learn it. It was the second summer I was there; the other missionaries had gone up to the mountain, and I had been teaching the missionaries' children those first months while I was getting the language; so I felt I would be gaining in staying, as I had been with the foreign children so much, and it would be better to be with the Chinese while the others were on the mountain. We had a carpenter who had sat under the preaching of the Gospel for four years without being moved, but every morning the workmen were expected to be at chapel service where the Gospel went forth. For a long time he seemed to be untouched, but at the end of five years everyone knew he was saved. We

didn't have to watch him any more to see him carry the nails and other things away under his garments. We did not have to watch him at his work to see that he was faithful, though many times we heard him preaching the Gospel and were glad to hear him telling the story. That summer he wished to go back to his own home and tell the Gospel to those whom he had left some years before. His heart was burning for those who did not know the power of Jesus Christ, and I remember how earnestly I prayed for him while he was gone, for I wanted God to use him, and that summer over twenty of his relatives, vegetarians who had taken the vow not to eat meat, not to eat onions and eggs, broke it, one an old lady who had kept it for over thirty years, then came to trust in Jesus. My heart was greatly rejoiced when he came home and told the story, **but after he came back I didn't pray for him like I had been doing; you know the injunction to watch and pray; but one Sunday morning there came word that he and his wife were having a great fight, and oh, how my heart went down. I said, "Oh Lord, get some glory out of this failure on my part to pray," and He did.**

This man's wife was not a Christian. As he didn't come to church that day I asked the pastor to go to his home and tell him I wanted to see him, and this was the story he told me: They had two little children, a boy and a girl; the mother was very fond of the boy and the father of the girl. We know it is not good for mothers and fathers to be partial to their children. When the father came home and heard the little boy swearing he didn't like it; he was a Christian and wanted his boy to be a Christian, and he whipped the little boy. The mother was so incensed that he whipped her boy, that she whipped his little girl, and then he whipped his wife. I talked to him and told him that nowhere did the Bible give a man permission to whip his wife, that he might whip his boy and punish him, but I knew only one thing for him to do now. I said, "The neighbors all know you are a Christian and that you have had this fight; the church knows it, and the first thing to do is to tell your wife you did wrong when you whipped her." It means a great deal for all of us to confess, we are so proud, and in China it means a great deal more, and for a man to confess to his wife, that means much more, but he said he would do it. I told him he must also tell the neighbors how he had dishonored

God. He went back, and the pastor told me the rest of the story. He said Mr. J. very humbly confessed his wrong doing to his wife, and how he had dishonored God by whipping her, and his wife said, "Oh, it was all my fault, not yours." Then the pastor-evangelist said, "Now, Mrs. J., we have prayed for you a long time. The church has prayed for you, but you must pray for yourself. We are going to get down now and pray. They both prayed and God saved her. She became a Christian and was baptized and was used in leading others to Jesus. She had spent her money in gambling, but now her life was changed. So God was greater than all the power of the enemy.

In China we have a custom where a wife may go back once a year to her old home and visit. Sometimes she stays a week, sometimes three months or more. One woman who belonged to one of our churches went back to her old home and there she told her old father of the power of the Gospel. He was an opium smoker; he believed it, and the Lord healed his body, took away his opium appetite and gave him back his strength. His brother had smoked all his money away, and to everybody who came into his brother's house was told the story of Jesus. The Lord saved them and we had a men's church there. Then they said, "If God saves the men, our wives must be saved," and God has been saving the women at that place, and it is not a men's church any more; both have been saved.

A man who was a Christian came and said, "This Gospel is so precious won't you come and give it to my children." A man said he would go, and he reached there in the evening. As soon as the people found he was there they filled the house and the yard, and they listened to him, not a couple of hours, but until after midnight. Then the evangelist said, "I will tell you some more tomorrow. But you who want to trust the dear God and take Jesus for your Savior, kneel down with me here and I will pray for you." Every one of them knelt down. They came to a conference and walked miles through the rain with their little cloth shoes. Two dear women walked thirty miles in one day. Now I do not mean to say everybody in China is saying, "Come, give us the Gospel," but in some places it is easier than in others.

We have many hard things in China, but God is in the hard things, and if we thank Him for them He turns them into blessings. The thing that hurts us most is the suffering that makes us

something for God. We are willing to suffer if the suffering comes through a sinner, or if it comes through a nominal church member, but when the suffering comes through our own beloved Pentecostal people, then it hurts. And if it comes through a minister it is harder still to bear. But let us learn to praise Him for the hard things. I remember once in the beginning of my Christian life I had a hard place to fill. I was teaching in an Industrial School in Cincinnati, boys who would have been sent to jail if they hadn't been so young in years. I didn't know what kind of a place it was or I would not have gone, but I prayed about it, and every morning I had to go down on my knees and thank God for the hard things. I told the Lord they were good for me and thanked Him over and over, and by the time I was through thanking Him I was ready for my hard day, and went out to the tune of "Onward, Christian soldier, marching as to war." The Lord brought blessing to those boys and I could truly thank God for that hard place. Some one said, "Don't ask God for an easy life but ask Him for grace equal to the task." I say, "Lord, don't spare me. Take me the way that brings most glory to You, but enable me to go through."

I always like to tell about life. I cannot enjoy reading a story because I think, What is the use of feeling sorry for somebody who never lived? But I do enjoy reading of real people. I am going to tell you about dear Mrs. S., one of our Christians. She was engaged when just a little girl. Her parents didn't know what the boy to whom she was engaged would become when he grew up, but according to the custom of the Chinese she was engaged to him when five or six years old. He turned out to be a worthless boy, but because of the engagement she was obliged to marry him. I find that an engagement in China is far more binding than a wedding in America. I have never known of anybody breaking an engagement. She took with her a large trousseau, and during the twenty-five years of her married life she was still wearing the clothes she took to her husband's home. It was well she had a good outfit to start with. Her children also wore her clothes.

Sick and discouraged, her only comfort as she sat outside her door, was in smoking her pipe, poor comfort it was. A native evangelist walking down the street spoke to her a few words about Jesus, and then he told her to come to church on Sunday. She sent her boy and came

herself, and she believed in Jesus. And how He met her! He healed her eyes and took away all her sickness, and put a joy in her heart she had never known. Then she was so grateful to God she could not do enough. So glad he had come to tell that story she would go to their house and get their soiled clothes to wash them, and do the most menial things.

She had heard her husband say he wanted to hire her out so she would get her food and support him too, so she asked me if I would not take her and let her work for me. She knew very little, had just learned to read a little. The most she could say when I took her was, "Only trust Jesus." She had trusted Jesus and had gotten all she needed, so she kept saying, "Only trust Jesus." After awhile I had to go back to the main station, and left her in my place. Oh, how God blessed her labors! While she was with me I helped her study and she knew all that Jesus did. The Gospel of Mark she learned and recited by heart, and when she would go into those Chinese homes she would tell them all about it. When she saw a blind person she would tell Jesus to heal him, never doubting. God used that simple Chinese woman to open blind eyes because she took Him at His word. People said to me, "There was a woman who was dead, and God heard her prayer and raised that dead woman up." She became sick and went to be with Jesus. I hoped I would have been able to keep her a while longer, but she went home, and those people who were saved through her, are some upon whom her mantle has fallen. One was a woman who had been demon-possessed in childhood. God delivered her, and she has faith like this first dear woman had to see people healed in the name of Jesus. The first time I went to her home I saw she was a demon-possessed person. A little school-boy came and said, "Mama is sick, won't you come to our house?" "Yes." He went to school but came back again. "Won't you come to our house now? Mama is sick and hasn't eaten anything for three days." When I got there she pulled the bedding over her head and shook just as a demon-possessed person does. I felt helpless but remembered how Jesus commanded them to come out, and we said, "In the name of Jesus we command this demon to come out of her." In a short time she took those covers from her face and sat up, and the daughter-in-law said, "Now I will give her something to eat." Oh how grateful she was that Jesus had delivered her! God is real to her.

The father of one of the boys in our school was an opium smoker, also his uncle, but God took the appetite out of his heart (the uncle's) and he became an elder in the church; then we had him teach the boys in our school. His nephew came to the school, but only because his uncle was teaching there. His parents were not Christians but allowed him to come to the Bible school. Just before coming to school they engaged him to a heathen girl. We were dismayed, but we learned it wasn't his doings. It was done through his parents, so we just prayed. That was seven years ago, but that boy made up his mind he would not marry a heathen girl, and he was willing to break the engagement. I was up in the north and he wrote me asking how could it be done. He felt he must take some steps to break it. I said I didn't know how to do it. In China they generally pay money but with this case only presents had been exchanged. He had those silver buttons with him and so in earnest was he, he put them in a packet and took them to the post office to send them back, but found no silver could be sent through the mail. Letters were constantly sent saying he would not marry her as a heathen, and prayer went up continually that God would move on her parents to send her to school. Once we were told her parents said she could go but her aunt hid her. So we said, "Lord, You are equal to her. You move on the hearts of her parents to send her to school," and a year ago they sent her. Her

feet were tiny bound, but through prayer we took off her shoes and loosed her. It is not enough to come to school, of course, because education doesn't help one to get salvation, so the young man said, "She must be saved." Last week a letter came that cheered my heart telling me that she wanted to follow Jesus. She confessed to telling lies. Before that a letter had come from the teacher saying she seemed almost hopeless, that she never spoke the truth, but this last letter told of the Spirit of God working on her life. He is working in our Girls' School. He answers prayer.

A number of times He answered prayer for rain. Several years ago everybody was very much alarmed because there was a drought all over the country. We could see people looking at us, not so kindly as they had before, and they would say, "Why doesn't it rain?" and acted as though they blamed us. Remarks were being made all about us, and the officials were much concerned. They ordered their people to their heathen temples to burn incense to their gods. They worshipped a snake that they thought was a good omen, but still there was no rain.

Then we said, "We will ask the true God. We are going to pray at five o'clock every morning, all who will, come with us." We prayed and God gave us rain. We thanked Him for it and we asked Him to send us more, and He did. Then we asked Him to soak the ground and He did, and the people knew He was the true God.

Are You at the Half-way House?

The Good Flesh is God's worst Enemy

Archibald Fairley, Zion City, Ill., in The Stone Church, June 6, 1920



THE foundation of my message is based on the call of Abraham. How much depends on little words of Scripture; the "ands" and the "thens" and the "buts." They are hinges in God's great doors, God's great commands. Much hinges on "buts" and "thens" and "nows." "Now the Lord had said unto Abraham, Get thee out." Over in Acts 7 we have the same from Stephen. He said, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran," and said unto him, "Get thee out." How often we find these words when the great God our Father would call men into a special place with Himself. Think of Enoch, who lived in the time of Tubal-cain. Enoch,

the seventh from Adam, the perfect number of the good seed. Enoch, the man whom God called to walk with Himself, while in the meantime Tubal-cain, the type of the Antichrist, was using his God-given skill to make weapons of destruction. At this special time when this evil man, this seventh of the evil seed of the Cainites, the highest principle of evil, was using his powers to fashion weapons of destruction, God was calling to Enoch, "Get thee out"; out from the atmosphere of killing, of selfishness, of self-seeking. You find Enoch walking from that starting place, and he walked on and on and on, until one day he walked so far he never came back. And he is there now with God.

Think of Noah, a type of God's people, Israel. The earth was filled with vileness and corruption, and all flesh before God was corrupt, but

Noah walked with God. And Noah found grace in God's sight, and because he found grace he walked with God. Think of dear Noah, off on the hillside preaching righteousness, as far as we know not even his wife was with him—preaching day after day. You have done that sometimes; you have gone and held street meetings, maybe solemn meetings, and you have felt awfully discouraged because of no results, but think of Noah! He was called out to walk with God on the brink of catastrophe. So we can think of Moses, and the prophets. Each one had the call "Get thee out into the land that I will show thee."

In this lesson today, Ur of the Chaldees, which means fire, is Satan's seat, for the moon-god was worshipped in Chaldea. Here Jehovah is calling His type of the overcomer to complete separation unto Himself; separation for service; not separation unto separation, but separation unto God for service. It is so easy sometimes to go off on a side and seek and seek with no end in view. The end in this case was service, was testimony; was that those beyond could be helped by Abraham. We think of Abraham as one who obeyed God wholly, but I think of the years it took him to obey God fully. As I think how the God of patience waited those years for Abraham I am blessed with the thought that He will wait for me, if like Abraham I am on the altar. Away back years ago in a Bible School as one morning I was on my knees, I said, "Father, what is Your name for Abraham?" The word came, "All on the altar, Abraham." "What about Lot?" "Lukewarm Lot." So God called this man who was on the altar, to leave his father's house, Satan's seat; to leave his kindred and his country. And Abraham spent at least fifteen years in Haran, on the edge of his country in a half-way house, where the moon-god was still worshipped, where there was no vision. Dear friend, are you there today, in a half-way house, where there is no voice of God? where there is no vision? Nothing but death? His father died at least fifteen years after God's call. Fifteen of God's good years. And God waited. O the patience of our God! His long suffering how wonderful! Today we are here before God. He alone knows how long we have lived in Haran in a half-way house. Are you there today? Haran means a parched and dry place. No heavenly ministry, no heavenly dew, no living manna, no voice of God, no presence of God, nothing but death. No service, no wor-

ship, no joy, no rest, no peace. Now God had said to Abram, "Get thee out." Friend, has God said to you in the past, "Get thee out"? Out from the quiet environment, out from that nice resting place, that lovely home, those good church people, perhaps. Has He shown you the land of Canaan, the place of plenty?

He came to Sychar. That was a type of the flesh. The flesh loves a meeting, and will sing and even pray, but it will not die. It enjoys good things. Friends, the good is the enemy of the best. The good flesh put Christ on the cross, and this good flesh is God's worst enemy. The drinking, swearing, scoffing, sneering, unclean flesh, you can always find in its own place, but this flesh is like Lot, that loves the people of God for the loaves and fishes, the blessing's sake, its to be feared. This was the second step, Sychar, (Sichem) the high place, a place of blessing. The Word says, "the Canaanite dwelt there." By and by Abraham left Sichem and came to Bethel. Near Bethel he lived, and right there the famine came. It is always so. You will not find plenty in Canaan (in Christ in type) if the flesh is there. If you are trying to live in Christ in the flesh, there will be a famine there. It is always so, not enjoying His plenty, His grace, His joy, His power because of the presence of Lot, the flesh.

Lot was still there with his herdsmen, his cattle, his belongings. Abraham loves him and will not separate. Hasn't fully obeyed God yet, and goes down to Egypt and backslides. Think of God's man, a man who at Sichem heard the voice of God saying, "This land is yours; your seed will have it in the coming days. It is yours." That man, God's man, who had heard God's voice, just because of the flesh and the good flesh too, because of the famine in the land, goes down to Egypt. We have all met that class, haven't we? Haven't we met people who were healed once, saved once, baptized in the Holy Ghost once, lived in glory, as it were, in great blessing, in the joy of the Lord, and by and by there is a famine in their country, there is no more joy, no more blessing, and they backslide to Egypt. What a shame! One time years ago I met a lady, "Brother Fairley, I want you to pray for me. I want to get deeper in God." "All right, Sister. Will you pay the price?" "Yes, I am sure I will." I prayed, "Father, here is Your own. She wants to go deeper. Dip her, strip her, empty her of all her Lots, her flesh that she loves in the natural." She said, "Amen."

Six months after I saw her. Her face was so long. I said, "Oh sister, how is it?" "Brother Fairley, I have no joy in prayer or testimony, no joy in talking to a soul." "My sister," I said, "you have the answer. You are going down."

Right there Abraham missed God. Why? Because of the presence of Lot, fleshly Lot. They twice went down to Egypt, and there he laid a snare for the heathen king. Think of that! Abraham deceived the king and God had to intervene. The king sent him out of Egypt, and he came back to the same place near Bethel. It is always so. If you and I go from Gilgal, from the place where the blood was shed, we come to Kadesh; and if we go back we come to the same place we left off. So Abraham and Lot came back to near Bethel, and because of disagreement among their herdsmen he said to Lot, "Take your choice; the whole land is before you." Lot chose the well-watered plains of Jordan and went toward Sodom, and there with one leg in the world and one standing for God, he is at home in his own place. Dear friend, right here think of the end of Lot. Think of the by and by. Think of Moab and Ammon! Think of incest. Can you afford to go that way that drags men down to Zoar? Think of the curse that came to them!

"And the Lord said unto Abram, after that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." After that Abram took God's complete choice, left his father's house, his kindred, his country, the world, the flesh and the devil, and went to dwell in Hebron, which means fellowship with God. And there his service came in. It is always so. If you today are hungry to serve Him, you must meet His requirements first. You must make a full consecration.

Often we have found mothers and fathers praying for their children, praying almost day and night. A mother told me one time she prayed thirty-four years for four boys. I said, "Sister, why do you not pray through and give those boys to God for keeps? From the time you give them to God, when Satan reminds you of them, just praise God they are in His care and keeping. In the meantime He will give some other mother or father the burden in the Lord, that you may be free to have His burden with other boys and other girls." How we love to

pray for our own, our girls, our boys. We take our Lots along into Canaan. You must know that God our Father made His Son to be a Burden Bearer. He meant Him to take our burdens, and He meant us to receive His. But listen; unless you and I give Him our burdens, we cannot have His. That is His fixed rule. You must give Him your pet burden. It may be your good flesh that you love like Abraham loved Lot. You must trust God for that flesh. You must pray through and give Him those boys and girls and be emptied of that burden of the good flesh; that chamber reserved for your own, that the High Priest may put upon you His burden. It pays because He says, "My yoke is easy and My burden is light." But you know and I know that the burden of these unsaved children is not light. It is awfully heavy. You and I have tried to bear it and we have broken down under it. It is not God's will to bear it. Give to God that which you hold in the flesh; let Him give it back, if He will, in the Holy Ghost, but do not take it back until then. If He gives it back it will be easy, because it will be His burden, and will be shared by Him, the High Priest.

Abraham at last reached Hebron, and there for the first time he became a blessing, after twenty years of this good man's good life. Then he could be used of God in service. Lot didn't save one soul in Sodom. Oh how sad it is today that God's baptized people sometimes pitch their tent toward Sodom. They sometimes write to me, "Can I go to the movies?" "Can I do this and that?" They are pitching their tent toward Sodom. Judgment begins there first. The fire fell there first, and God's fire will fall there first in these days. God is calling higher. He is calling to Hebron today, that you might know His fellowship, know His presence, know His love for a lost world, that through us He might make intercession for souls. We have no time for the world and its attractions, for our Lord is coming.

The Lord said, "Get thee out." It wasn't some man, some angel, or even some archangel, but the Lord Jehovah, the Covenant God; and that same God is calling you because you are His, a part of His Son's body. To that body He left the work of redemption. Think of it today! The Head is up yonder having all power; down here the members, some living near Bethel and some down in Egypt, backslidden and a stumbling block, and, thank God, some getting back and living in Hebron. You remember how God

worked in the past as you tarried for Pentecost. How He emptied you, and by and by how He filled you! How you promised Him your life! Have you paid your vows or are you taking time at Haran? In the meantime in Chicago they are going down to destruction, because of His lack in you. Today the people are beginning to say again, "Sirs, we would see Jesus." Not so much even about healing and blessing and glory and power, but Jesus. But they will not find Him thro' you until you let Him come in at Hebron, by leaving the world, all of it; the flesh, even the good flesh and Satan's seat; come all the way to Hebron, for God waits to say, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward." The whole land is yours in Christ, and you know of a surety your whole life is hid in Christ in God because He manifests Himself unto you at Hebron. He reveals the wealth of His heart over His body, first of all, the household of faith, then He puts in you that constraint that will not let God go until Christ is formed in some man you know, some woman, some boy or girl whom you know.

Dear friends, cut loose from the old life; no more bargaining with God, but a glad, complete surrender, with Christ living His last hour-life in you, in me, in the whole body. The unchanging God would show how He fully satisfies every longing of the human heart, all yearnings. There is a cry in your heart that nobody else can meet but Jesus. You are living at the half-way house, at Haran, that parched place where there is nothing but death, spiritual death. No vision, no voice, no glory. He waits because He has chosen you; because He has set His love upon you. Think of Him today, that Jesus of the cross, of Gethsemane. The Man with the marred face is waiting upon you today. The Very God of Very God is waiting on you. But beloved, He will not always wait. Be warned in time. He is calling you to come to Hebron, to fellowship with Him; to come to comfort, to come to a noble life, a life of blessing, a life of service; a life of joy, an offering unto God alone, within the veil, or the presence of God is always there. With the world outside and the Christ within, it is heaven here and now, for heaven is where God is.

Here and There

The other day my son came home from college and he said to me, "Father, the professor of the school opened prayer on this wise this

morning, 'Oh God, we thank thee for Confucious, Buddha and the Man of Galilee.'" Think of it, placing our blessed Lord on the same level as the false prophets!

What man needs is not a way-shower but one who saves and saves to the uttermost,

* * *

Do you realize what is being done with the 53rd chapter of Isaiah in the Chicago University and in Methodism? The Church has always believed that this chapter referred to Christ but some infidels have given a different interpretation and that interpretation is that the 53rd chapter of Isaiah does not refer to Christ but to the Jewish nation suffering amongst the other nations. Go to some professor in any higher critic college and ask him about the 53rd chapter of Isaiah and he will tell you that it means the Jewish nation and not our blessed Redeemer at all. Can you beat it for infidelity!

* * *

We can never make too much of the virgin birth of the Lord Jesus Christ, for it is the foundation rock of the whole Gospel.

* * *

Everything we have, everything we are, everything we shall have and everything we shall be has its root in the Christ of the Cross; He has unlimited power over the world, power over Satan and eternal glory over the Fall.—*Gaebelein in Conference on Christian Fundamentals.*

* * *

"As this dispensation opened with a mighty Pentecostal revival, so I believe it is to close with a mighty manifestation of the Spirit of God among Israel. Then it should be easy for us to go to the Jew and tell him that he can know the Christ as we know Him, and he can rejoice in the prospect of being taken out before this awful time shall come."—*Jewish Conference.*

* * *

"All the seven wonders of the world have passed into oblivion, but that highway that has been constructed between Egypt and Palestine is one of the greatest wonders of all. When I went out years ago it took us thirty-three days, and last year at this time I made the trip in eight hours."—*S. H. Rohold in Jewish Conference.*

* * *

A Bible class of eighty young women in this city give \$6,000 a year for missions. They sacrifice to do it, and have for their motto, "Shabby for Jesus." Are we doing as much for the foreign field?

The Latter Rain Evangel

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Notes

IF our readers would like sample rolls of THE EVANGEL for free distribution we shall be glad to send them. We have some back numbers which ought to be in the hands of needy souls. Give your friends something to read which will make them think and lift them heavenward. The printed page has a powerful influence. Let us sow the good seed of the kingdom to counteract the tares the enemy is sowing on every hand.

Have you ever prayed for THE EVANGEL that God would make it a greater spiritual power in the world? Those who send it out monthly need prayer just as much as the pastor who stands before his congregation to give out the word of Life. Its messages go to every country on the globe. Oh that it might be a spiritual uplift to that missionary, hundreds of miles in the interior, who perhaps doesn't see a white face for months. Pray that it may carry healing to the sick and suffering, comfort and deliverance to the shut-ins, and that God will use it to awaken the nominal, indifferent Christian to his responsibilities and privileges in the Lord.

How Is Your Zeal for Missions?

IF we have not the spirit of evangelization for the whole world, we have not the spirit that Jesus had when He left heaven for this sin-cursed earth. If we are not willing to sacrifice that the Gospel may be preached in the regions beyond, we are not true disciples of Him who laid aside His glory for a cross.

Does your salvation mean anything to you? If so, help others to get it. The test of a real salvation will be a love for souls, and if we appreciate what God has done for us there will be a practical expression of it in missionary zeal and interest. Are you praying for that fellow-laborer to whom you said "God speed" several years ago? Do you ever send him a letter of comfort and ask him to share his burdens with you? And are you consecrating a portion of your earnings to spread the Gospel among those who have never heard? Ask yourself these questions. How about that promise you made to help the new recruit when on the field? His faith is often tested to the limit, perhaps because you have failed in your consecration. Pick up your broken vows and ask God to roll upon you the burdens your brother and sister are bearing of praying in support for the native pastor, the Bible woman, the rent of the mission, the care of the orphans which, if nourished and taught, will be the means of bringing perhaps thousands into the kingdom in the coming years.

We were touched with the spirit of the sister who came to us, "Here is the price of a new hat for the missionaries. I can fix up my old one." That is a sacrifice that will count.

Now that the heat is unbearable on the plains and lowlands, it is an absolute necessity for our missionaries to go to the hills in order to be able to live their allotted time. Don't forget their vacations when planning your own. Our hottest days here are nothing compared to the heat on the plains of India and parts of China.

Our missionary offerings have dropped off very materially and we have not been able to remember all who are on our hearts, but we pray that God will supply their needs from some source. We are in sympathy with every move to send the Gospel light to the dark lands, and with God's help we will work and pray that there may be no lack among those who have left all to obey the call.

Two Months' Report

The following is our two months' (May and June) report of money sent to the mission field. If any of the missionaries have not received the amounts opposite their name kindly advise and we will send duplicate draft:

Miss Carrie Anderson, China (furlough)	\$ 10.00
Miss Blanche Appelby, China (native)	20.00
Gerald A. Bailey, South America	10.00
Miss Myrtle Bailey, China	40.00
Miss Eva K. Bietsch, India	25.00
Miss A. Eliz. Brown, Palestine	5.00
Victor Carlson, China (Anglin's work)	15.00

Miss Josephine Cobb, China	25.00
Mrs. J. Cole, China (on furlough).....	10.00
Mrs. Lillian Denny, India	25.00
Miss Alma E. Doering, Switzerland	10.00
Miss Ruth Erickson, West Africa	25.00
Clinton E. Finch, China	40.00
Mrs. Kate Goldie, South Africa	17.35
Harold E. Hansen, China	24.89
James Harvey, India	30.00
C. F. Juergenson, Japan	20.00
H. J. Johns, Honolulu	10.00
Mrs. L. M. Johnson, China	65.00
Wm. H. Johnson, West Africa	50.00
Mrs. Marion Wittich Keller, B. E., Africa	10.00
Geo. M. Kelly, China (\$50 Miss. Home)	159.19
Miss Ethel King, India	52.00
Miss Anna Kok, China (native worker) .	50.00
Mrs. Harland Lawler, China	77.09
Miss Bernice Lee, India	120.00
Miss Bernice Lee, for Chupra property ..	80.71
Miss Willa B. Lowther, China (return fare)	103.92
Miss Lillian Merian, South Africa	5.00
Miss Bertha Meyer, China (\$56 native work)	150.00
Miss Bertha Milligan, China (native worker)	60.00
B. S. Moore, Japan	20.00
Wm. K. Norton, India	10.00
Miss Sophie Nygaard, West Africa ...	20.00
Miss Leonore H. Parker, India	80.00
Miss Mattie Personeus, India	10.00
Pandita Ramabai, India	5.00
Mrs. Julia. Richardson, Congo Belge .	57.31
Mrs. P. R. Rushin, China	20.00
Miss Lillian Trasher, Egypt	48.72
Miss Jessie Wengler, Japan	40.00
Adolph Wieneke, China	140.00
Miss Adah Winger, for S. America	40.00
Miss Alice Wood, S. America	25.00
Chicago Missionary Rest Home, Chicago .	394.75
Total	\$2320.93
* * *	

Bro. George Smith of Youngstown, Ohio, recently spent three weeks at the Stone Church while the pastor, Bro. Mitchell, was in Louisville, Ky., on an evangelistic trip. Bro. Smith's meetings were blessed of God, believers quickened, and the Lord used him in preaching on the streets of Chicago to sinners.

* * *

A Pentecostal Mission has just been opened at 634 20th St., Saskatoon, Sask., Canada. This is a city of 22,000 and Bro. O. R. Hetherington, the pastor, asks our readers to pray that God will send a revival to that city.

A Timely Conference

The second World Conference on Christian Fundamentals which was held in this city at the Moody Tabernacle, June 13-20, will have an influence which will long be felt in offsetting the apostasy and infidelity that is sweeping the nominal church of today. Churches that were founded on the old-fashioned Gospel, have long since gone adrift on the rocks of higher criticism and evolution, and developed into mere social centers. Church colleges and universities which

have been built by the consecrated money of godly people, now make it their main object to undermine faith in the Word of God and instill into every student destructive teaching from which they rarely rally.

It was to combat this glaring apostasy and the appalling inroads being made by spiritualism, Christian Science and the godless cults of the day that brought together this great company of ministers and Christian workers. The "Book," the "Blood," and the "Blessed Hope" were the fundamentals of the Conference, and were magnified by all the speakers. Some startling revelations of the progress of modernism were brought to light, and show the great gulf that is hourly being widened between orthodoxy and modernism. God will use this conference and we believe that many ministers who attended from all over the land will go back to their home churches greatly strengthened, and settled on the Word of God.

Missionary Rest Home

The new matron of the Missionary Rest Home, Miss Mary Droegmiller, is well qualified for the position to which God has called her. So the missionaries who have enjoyed the comfort of the Home tell us. Just about the time God was speaking to Miss Siegrist, the matron of the Evanston Home, about retiring because of ill health, He began to deal with Miss Droegmiller about these new duties He had for her. She didn't understand it, thinking the position was filled, but trusted it with the Lord and made the consecration, which meant no little sacrifice, and is now happy in being in His will.

A transient guest of the Home, a business man from Boston, stopping in the city for a week, writes to the matron on his return:

"I am somewhat of a better man after having come under the good influence that one must be compelled to feel that they have been under, when they have been for just one week in that God blessed house over which you have the great honor to preside.

"I shall always think kindly of Chicago and the more so because I had the extreme pleasure of coming under that beautiful Christian influence that I felt I was under when at 1848 Bernice Avenue."

Christians who are expecting to stop in the city for a short time, may have the privileges of the Home when not fully occupied by missionaries, and will find it just what this brother experienced. It is free only to returned missionaries who are in need of rest and upbuilding. Prospective missionaries may have the privileges of the Home while passing through the city and

visiting the Assemblies, but home missionaries and Christian workers will be expected to reimburse the matron while stopping there.

Missionaries who have been in the Home recently are. Mr. and Mrs. Ira G. Shakeley, Sierra Leone, Africa; Thos. Stoddard, India; Miss Christine McLeod, India; Mrs. James Lowder, Belgian Congo; Miss Adah Winger, South America; Miss Mary Boyer, China. Others who have just returned are inquiring about the Home, and those whose lives have been spent for God in the parched and desert places of earth are most welcome.

We advised our readers in the June Evangel that there was still an indebtedness on the prop-

erty of \$200. About \$100 of this has come in. We wish we might say it was all cleared off, but we are not yet able to do this. Of course there are many incidental expenses to be met, and the running of the Home, which, we praise God He is enabling us to meet.

The suggestion has been made which we pass on to interested friends. If you are a housekeeper and are putting up fruit and vegetables for the winter, consecrate one jar out of every ten for the Missionary Rest Home. This is a labor of love that many can have a share in when they cannot otherwise give, and we know a special blessing will accompany it.

Put the Missionary Rest Home on your prayer list.

Returns from our Investments

After a serious illness lasting a number of months, Miss Eva Bietsch writes from India:

"Just a few lines to let you know of God's wonderful dealings with me. I had written you of my severe illness and poisoning; and of being near death's door a number of times. But God raised me up, praise His dear Name forever. The day Miss Rodebaugh arrived at the hospital, I had such a bad attack of my heart that my life was despaired of, and a week later I was carried on a stretcher to the train, to come 'home.'

"I was in the hospital six months to the day. When God gave me this home at Goshainganj He spoke forth these words, 'The God that doeth wonders,' and on my new calendar, the day I left the hospital, Jan. 15th, the verse was, 'The God that doeth wonders.' And indeed He did. And another wonder—all the doctors and nurses said that if I lived at all there was no other hope for me but to go to America. But soon after being home the Lord spoke to me very definitely these words, 'Lo! I am with you alway. I am sending you forth into the harvest field to which I have called you. Preach the Word. Be instant in season and out of season. You shall soon be out among the highways and the hedges proclaiming My Truth.'

"I am home less than a month. At first could not get up nor walk without the support of two. Now (March 11th) I am in and out, and up and down. Can also eat and am no more starving. From the first Sunday I have had meetings with my heathen servants and also waiting meetings with my Bible girl who said she was hungry for her Pentecost. As we waited God brought to light her past wicked life and her need of real salvation.

"We get only two-thirds value on American money. That means we have only \$66.00 out of \$100."

Miss Phoebe Holmes, South China, writes that they have a crowded chapel every service at their new station Ze Wui; the homes are open to the missionaries and many are interested. Ten were baptized in water at the close of their special meetings, two grandmothers and eight men.

* * *

Brother Kelley writes that since last November they have had 49 conversions and there have been eleven baptized in the Holy Ghost in their work at SaiNam. One day, practically a whole village came out for instruction. They have access to more than 300 homes and stores, and two Bible women are at work daily in home visitation. They could well use four more. "A few weeks ago," writes Brother Kelley, "a young lady was converted who is the daughter of a wealthy merchant in Hong Kong, and she has been very active in bringing in others. She has been used to bring her two girl chums to Christ, and now her grandmother has taken all of the idols from her house and is a candidate for baptism. The mother had worshipped idols for about fifty years and after her daughter's conversion she was seen taking from her walls all the paper and wooden gods. When her daughter asked her what she was doing, she replied, 'The missionaries and Chinese messengers have come with the true Gospel, and I am convinced that this is all false. I shall worship them no longer, for I am sure there is a living God.'

* * *

Robert Cook writes from Dodbballapur that at the close of a Sunday morning service an old Hindu, who a few weeks before said he was satisfied with the Hindu religion, arose and said with uplifted hand, he wanted to receive everlasting life. An old Mohammedan also arose and said he would receive Jesus as his Savior. Three also gave their hearts to the Lord. Later four of them were baptized in water.

Bro. John Norton writes that it is just two years since they opened work in Orai. They began with one helper, a heathen servant. Today they have eight Christian men and their wives who are daily engaged in sowing the Gospel seed to the heathen in surrounding villages. Counting their orphan girls who are being trained for God, they have a Christian community of nearly forty souls.

* * *

A missionary to whom we are able to send offerings only occasionally writes: "I had almost felt some of the home friends had forgotten the 'other sheep' which the Father has sent me to lead to Him, and in these days when exchange is so low and prices going up, money does not go so far as when I first came to China." We are daily burdened for those who have gone out expecting the home folks to uphold their hands, and we trust those who read these lines will not lose their missionary zeal and will put themselves in the place of those who are toiling and struggling, and bending under the burden in the regions beyond.

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A letter dated May 10th from Mrs. L. M. Johnson, Pak Nai, South China, tells of nine recently following their Lord in baptism, five being the students in school, who had never heard the Gospel until a year ago. One entire family was baptized, father, mother and only daughter; another, an old woman over 70, came up out of the water, her wrinkled face beaming with happiness.

* * *

A veteran missionary writes from India that the worst rate on money is that sent by International money order. By this way \$20 recently yielded only 17 rupees, 3 annas, whereas it formerly yielded Rupees 60. The best way is by New York draft. If you cannot get one in your town, send your money through us. We will gladly forward it.

* * *

Adolph Wieneke, Tsiningchow, No. China, writes that the work is prospering and should be enlarged but it is impossible with the means on hand. His own personal needs are met, but for the work of the station, rents, native workers, and other incidentals there is a deep need.

Phenomenal Record in North China

W. W. Simpson writes from Minchow, Kansu, China, "I find it simply impossible to describe the mighty, glorious work the Lord is doing on this field. We know what He meant when He said, 'On this Rock will I build my Assembly,' for we have seen Him doing that very thing in the same, incomparable way in which He built in the beginning of this age. The words you once published in THE EVANGEL, seen in vision by a Chinese brother near Nanking, 'At this time as at first,' include not only the baptism in the

Spirit, but also the entire process of construction of living stones on the solid Foundation already laid, a holy temple in the Lord, for a habitation of God through the Spirit.

"Two new Assemblies have been formed with ten Spirit-baptized saints and some 200 believers, besides some thirty more who have received the Spirit in the older assemblies, and over fifty who have been saved. It is now impossible to keep count of the members who are saved and receive the Spirit, but I think there are about 400 who have received the Spirit and some 600 more who believe in the Lord Jesus who are connected with the Assemblies of God in Kausu."

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Brother L. M. Jacobs and Mrs. Jacobs have now arrived in Bettiah, Champaran, Behar, North India, where they will assist Miss Margaret Flint. They arrived there at a needy time, just when Miss Kirkland was leaving for the homeland. Brother Jacobs, although unable to speak but a few words of Hindu, put about a thousand Gospels, tracts, etc., into the hands of the heathen at a mela, many of whom were Nepalis.

* * *

Mrs. Jennie Rushin, Tsinanfu, Shantung, China, writes of a remarkable conversion which occurred in one of their outstations, Changlie. This man has been using opium for 28 years, 50 cts. worth every day. God mightily delivered him from the opium and he is very happy; delights to testify to what God has done for him. He is a man of influence in his community, and they are praying that God will use him in the Gospel.

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Brother and Sister Turner, Shanghai, write us of the way the Lord enables them to preach the Gospel from a motor-boat. They hold open-air meetings on top of the boat while the people gather on the shore and for the first time hear the Gospel message. They sell hundreds of Gospels and distribute thousands of tracts, and are able to reach many towns and villages during the summer.

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Miss Macie Boddy, writing from Liberia, says they have just had one of the most blessed meetings she has been in since returning to Africa. Numbers were slain before the Lord, and the presence and power of God was mightily felt. "Every heart was in tune to praise and worship the Lord, and there wasn't a jar. Three young men were saved that night, one coming through to his baptism. He was beside himself with joy! One of our boys, Samuel, had been very, very sick. His brother wanted to take him home, but Samuel had been saved and baptized and desired to trust God, which he knew he could not do if he went home, as the devil doctor would have given him palm wine to drink, which was much against his conscience. God was glorified in his sickness, for through it his brother was saved,

who up to this time had refused to pay the price. So you can imagine how our hearts rejoice to see him enter the kingdom."

A New Missionary's Impression

Mrs. L. M. Jacobs, Bettiah, India, writes from a full heart:

"We have now been a little over two months in India, and in this short time have gotten a glimpse of the suffering and sadness of this dark land as we never imagined could have been possible, even with all we had read and heard. Could I picture conditions, even the little we already know, it would make your heart ache, and make you want to pray as never before.

"Yesterday a man came into our yard leading a woman, a poor, ragged, half-starved leper. As we looked into the half-crazed face, we saw that she was even worse than a leper--a widow! the curse of India. Her hair had been shaved close to her head, her ears torn by having jewels pulled ruthlessly from them, and she had been beaten, kicked and mistreated until there was nothing much left that could be called a woman. She looked and acted more like a wounded animal. Oh God, what will the reckoning be, I wonder! Will some of us have to answer for such as these that we have not prayed and labored as He commanded? My heart aches this morning as I think of some of our Christians at home with so little concern for the 'other sheep.' Praise God for the faithful few who are laboring and praying and believing that these may have the Gospel.

"But there is a bright side. Toward evening thirty of our orphan girls who had been away to school, came home for their summer vacation, and if you could have seen their bright faces and contrasted the sweet joy and peace that was theirs with the face of the one we have just described, you would say that it pays to come here and suffer and work, and give *all* that just such as these might shine for Jesus. Thirty lives snatched as brands from the burning; sixty hands that will labor for the Master for the salvation of their down-trodden sisters here in India. Does it pay? A thousand times yes! If I had a thousand lives to live, I would ask nothing better than to lay them down in India in the Master's service."

Hundreds Saved and Baptized in the Belgian Congo



REVIVAL such as we have read about in the days of Titus Coan in the Hawaiian Islands in 1839, when over 5,000 converts were received into the church in one year, and 2,400 sat down together at the Lord's table, and one equal to the Pentecostal ingathering at Ongole, in the Teluga country in which 10,000 converts were baptized in one year (1878), is now going on in

One of the new missionaries in Liberia, Miss Sophia Nygaard, gives a note of praise for her first year in that land of heathen darkness. "It will soon be a year since we landed in Africa. This has indeed been the greatest year in my life. Jesus has been so real and so precious to me. Mr. Johnson has just opened a new mission station in the Glebo tribe. He put a native worker there for a while and has promised them a white missionary. When we look into the happy faces of those whose hearts have been washed in Jesus' blood, and hear them sing the praises of His Name, the Lord makes us willing to sacrifice and suffer that others might know the wonderful transforming power of Jesus' love. Some weeks ago as we were looking at the sunset such as we had never seen in the homeland, an old woman came up the hill, carrying an old straw mat on her head, and asked for Mr. Johnson. She told her sad story how she was getting old and had been driven from her people, friends wouldn't take her in or give her anything to eat. She remembered how she had heard of a 'God-man' in Blebo who was kind to the needy. So she walked two days, slept at night under a shelter by the roadside. We gave her some rice and a place to sleep. Her dying testimony was that she believed in Jesus and wanted to go to God's country. We believe she died happy in the Lord."

Miss Josephine Cobb, writing from Sha Ho Tien, Honan, China, tells of a time of great blessing at Mi Yang where she was called for a time of special prayer and waiting upon God. The native evangelists were brought into a place of victory through confession and forsaking of sin, and it was a time of great blessing. She writes, "The Lord has blessed very much as I have gone out into the villages and in homes in the city, a work I have longed to do. Miss Boyer who left this station for furlough last fall, while in California received the precious baptism of the Spirit. I am expecting great things from Him, a mighty outpouring for Honan."

* * *

Brother Doney writes: "Our Cairo work is rising. It was much run down when we returned, but now there are signs of the 'latter rain' beginning. Last week three or four men were blessedly saved, one a veterinary doctor."

the Heart of Africa Mission, Belgian Congo. First-hand news of this wonderful work of the Spirit of God comes to us from private letters written by Missionary James Lowder to Mrs. Lowder, who is now in this country.

For the encouragement of the toiling missionaries whose hearts are crying out for results from their labors, and as a spur to the intercessors who are striving together in prayer, we

publish extracts from these letters:

Sept. 14th: "Rejoice with me that God is leading me in victory such as I have never known before. I left Wamba four nights ago. The first chief I visited and all his people I saw rejected the Gospel, but I got results among other chiefs.

"I have walked with my heart almost in my mouth but believing the promises when hour after hour I saw nothing but elephant tracks. This is by far the worst path I have ever seen. The place is swarming with elephants and all kinds of animals, the leopard howling all night. We slipped into the forest and prayed to escape the gorillas, and after that awful march through the forest we arrived at Abiengama. After much teaching many souls were converted, and 57 were baptized, the chief the very first to be baptized. I had two or three meetings a day, and they were very keen to hear the Word.

* * *

"Yesterday I baptized 92. The water was cold and it took time, but what rejoicing! The Bavari tribe have only recently given up cannibalism. I baptize only after personal instruction, and that took a whole day. Today I baptized 46; there will be more tomorrow. I expect to baptize over a hundred here. I put in much time in teaching them and hope to get a few Bavari evangelists from this tribe. I believe everyone I baptize is absolutely converted. You know how I put obstacles in front of them. It is a real joy to see their hungry faces. What a parish I have! Oh that others would come out! It is not the Mohammedans here that are the menace. It is the Roman Catholics. Two Mohammedans visiting A—— were converted, one a very decided case. Pray and get others to pray for these souls. The number converted in this tribe alone exceeds 300. One day 133 were converted, 61 at the morning meeting, 72 at the mid-day service; 45 decided this morning (the next day).

* * *

Sept. 21st: "God is continuing to work here mightily. I would say we have 500 at the mid-day meeting, and every one present a believer; that is counting those who decided today. Over 100 came to Jesus today, and 130 yesterday. I expect to baptize 260. I baptized 92 on the 8th, 157 on the 13th, 188 on the 15th, 179 on the 18th. All this is hard work, but it is glorious work, and so one doesn't see the hardness. He is keeping me in good health. It is good to see the old people coming to Jesus, and also surprised to see the little children. From the oldest to the youngest they listen very keenly.

"We have destroyed all the Dawa (witchcraft) except one, and are thanking God for it. They did their very best to get me to burn that Dawa in the forest, but I held out that they had to do it themselves in front of the witchcraft house. At first they held their breath in suspense

but at last they shouted hallelujah. They were helped by native evangelists.

* * *

Sept. 25th. "On Tuesday I baptized 257. It was a time, I tell you. Ten of us did the baptizing, every candidate examined by me. It took five days to examine this last lot, but besides I had meetings and superintended the building of the church also.

* * *

Oct. 9th. "The Lord wonderfully healed me of fever. Had it only one day but had it mighty strong in some ways. The average number of conversions daily at this tribe is 50. So you can see and understand there is plenty for me to do. I visited Chief —— Yesterday 349 conversions, and today 107. Some, of course, may have been converted several days ago. My evangelist C—— reports any amount of them where he visited. We burn up a lot of Dawa. Everything points to a genuine work of the Holy Spirit, and one cannot doubt their sincerity. They are doing many things they never did before.

"On the 15th I had all the candidates for baptism gathered but was obliged to refuse them as the head-man refused to burn up some sticks connected with their heathen custom."

From the next station he writes: "Over 1500 were awaiting baptism." "I am dealing with souls by the hundred."

* * *

On this trip to the different tribes he was gone eleven weeks and on his return found them standing well. Says he did not regret baptizing any of them. "I was in bed eleven days with fever, and thought I was going twice."

* * *

Feb. 20th. "This is surely a Mass Movement that He has intrusted to our hands. I have now 21 evangelists, and could use 50 or more. All the people of two chiefs have been converted as a result of C's labors. The Lord uses him mightily. People all around are calling for visitors. Elephants are here by the score, and the work of destruction to the gardens is awful, what they eat and trample upon. Right now M. is taking a meeting for me outside in order to give me a chance to write.

"I did not think I would mind being at a tribe the year in and year out, but one needs to get quiet for a time in one's own station."

Feb. 17. "I baptized 316 on the 9th, and a large number professed conversion. I was hours in the water baptizing until after sunset, and it wasn't long after that I had the fever.

"One cannot live just anyhow and be a blessing to these souls. To live anyhow is sin and hinders souls from hearing the Gospel. I think often of what would happen if I went astray. Not that I am anything, but because of the privilege He has given me of bringing thousands to Jesus who have not heard the Gospel. When will all the Cabari tribe alone hear the Gospel?"

"I long to see Jesus healing the sick. I prayed for one who seemed to be dying and he got healed. Others get healed also, but I long to see the mighty power manifested every day."

Bringing Back the King

Len Broughten in the World Conference, Moody Tabernacle, June 15, 1920



OW therefore why speak ye not a word of bringing the king back?" This little bit of history is most interesting, particularly is it so in the light of present-day affairs. David the anointed king of Israel, has been driven from his rightful throne by his own son who himself became the occupant of the throne as a usurper king and ruler for God's chosen people. After he had taken possession of the throne, as you read here in this story, the people began to scatter and break up into tribes and smaller kingdoms, endeavoring to set up a new form of government, one more in keeping with their own tastes and likes, while David the rightful king is yonder in hiding. There came a time when Absalom, the usurper king was slain in battle, and the people were left without any head to direct their affairs, and they scattered the more because of that fact. They broke up into still more tribes and factions, and finally, it would seem, they came together in some sort of a conference or council, or some kind of a league that they formed among themselves, with their representative men to discuss conditions that had befallen them, to see if there was not some way out of their sad predicament. One can fancy all sorts of suggestions made for they had doubtless the very best and wisest men from all their tribes, and as they sat and talked together about these things, trying to find some solution for their deplorable condition, somebody arose and propounded the question I have taken for my text, "Why speak ye not a word about bringing the king back?" A commission was appointed to notify the exiled king, and ask him to cross Jordan back to his own rightful possessions. Now it seems to me this touch of history is to a great extent illustrative of the condition that confronts this country and the world at this particular time, perhaps more so than at any time in the history of the world. Two thousand years ago, Jesus our Lord offered Himself as King of Israel, and through Israel to become the King of the world. He was rejected, and from that day until this, the nations of the world have been governed by false rulers. Never mind how much homage we may pay them; never mind how we

may regard them, they are nevertheless false rulers; they are in the place of Jesus, the Anointed, the rightful King of this universe. The result of this rejection has gone on and on and on for these centuries until we find ourselves today in a state of chaos perhaps worse than ever in the history of the race. We have just come from fighting the most terrible war the world has ever known. We thought that when that Armistice was signed—that is the vast majority of the world thought and perhaps the majority of the church thought—the war was at an end; that there never would be another such a conflagration and terrible slaughter of men. We would that that might be true, but my friends, has it occurred to you that at this present hour there are no less than twenty-three wars raging in the world? We are not engaged in them but others are engaged in them; blood is being spilt in almost all parts of the world excepting our section of it and furthermore wars will continue until the church of Christ brings the King back to take charge of His affairs. Now somebody says, "That is the whine of a pessimist." My brother, it is only the pessimism of a man who is trying his level best to bring the King back, for if the church would stop whining about our pessimism it might prepare the Bride of Christ so that the King would come back to His own possession. Wars and rumors of wars and the like of that would be no more. We are in a chaotic state, industrially and socially. No man knows today what he is going to experience tomorrow morning when he opens his eyes upon his paper; what sort of industrial upheaval will have taken place over night. We are talking and writing about profiteering and the high cost of living, hard times and all sorts of things; here we are living in the land of plenty and yet in this land of plenty we stand face to face with the fact of want. There is not enough of the necessities of life to supply the demands of the American people three months ahead and there never was such a day since this country was discovered. What is the matter? The wisest statesman that we have cannot tell.

A friend of mine who is a manufacturer of overcoats told me that two years ago he turned out 7,500 overcoats every month. Today under

new industrial conditions, he turns out 1,500 overcoats a month and yet some people wonder why this man has to charge more for overcoats than he did two years ago.

Down in Atlanta, Georgia, I was paying a visit. A friend of mine told me he was building an apartment house. I don't know how it is in Chicago, but down in our country it is impossible to find houses; they are sleeping in tents and on the ground. My friend was building an apartment house to accommodate a large number of people who were homeless, and he said to me, "What do you think I found out there yesterday? I found only two workmen, brick layers, colored people, getting \$9.00 a day, working only six hours a day. Each one had a helper to hand him everything he needed. They had on silk shirts that cost them from \$16.00 to \$20.00 each; they had on perfectly immaculate white-duck suits, buckskin shoes as white as snow and of course, red socks." My friend walked up to these men and said, "How many days are you going to work this week?" They said, "Only three days. We will make money enough in three days to carry us the rest of the week and that is all we want." That is the reason we are getting no more houses and that is the reason we are getting no more coal. In my section of the country those great Tennessee and Kentucky coal countries are worked on an average of three days a week and you could not hire them for all the money of Wall Street to work any more for they get as much in three days as they know how to spend.

The condition reminds me very much of the description we find away back yonder in the early history of the race, following the flood, when the sons of Noah and their descendants got together on the plains of Shinar and said, "We are going to build a tower," and they began it. There are three things in regard to that tower building that I want to speak of. First, the purpose; Second, the program; Third, the principle. What was the purpose in the building of that tower by these sons of Noah and their descendants? Read the story. It was the unity of the race. They said, "Lest we be scattered." It was for the purpose of staying together so that one man or one set of men, one committee or one league or whatever you call it, might be able to speak for the entire rest of the men. What was the program? It was by the ingenuity of men. "Let us make brick, let us build a tower." And by the making of bricks and the building of the tower they hoped to keep the rest together.

What was the principle underlying the purpose and the program? It was the glorification of man—"Let us make us a name." And God looked down upon that movement and was displeased with it. And He said, "Let us go down and scatter them." He came down and scattered them to the uttermost parts of the earth. My brethren, God the Father, would rather have a scattered race any time than a gathered race in which His name does not stand as the most conspicuous fact. What was God displeased at? There can be nothing displeasing in their purpose. God would help the race of man to be united. There could be nothing displeasing in that program; God would have the race of men make bricks and mortar and build towers and cities. He has always put the crown upon the head of labor. He, Himself in the person of His own Son labored at the carpenter's bench when on this earth. There could be nothing displeasing to God in the principle involved. He has no objection at all to the making of a name. He is pleased to have His people so conduct themselves as to make a name for themselves. That reminds me of a story told of Margaret Bottome, the founder of The King's Daughters, a wonderfully, unique and gracious soul. She was once visiting in Scotland, staying in the home of an old Scotchman and he of course gathered his small children about him at night to teach them the catechism. She listened to see how he did it. He asked the little girl the usual question, "What daughter, is the chief end of man?" and the little Scotch girl looked up at her father with great pride and said, "The chief end of man is to glorify God and enjoy Him forever." "Splendid," said her father. Then he thought he would try the depth of her thinking and asked her a question that wasn't in the catechism. "Now daughter, what is the chief end of God?" She thought a minute and said, "The chief end of God is to glorify man and enjoy him forever." She made her father think.

So there was nothing in their purpose that displeased God and there was nothing in their program that displeased Him; there was nothing in their principle of name-making that displeased Him, but here is the source of His displeasure: They said, "Let us make for us a name." It was service without God that He was displeased with and my brother, the same thing is true today. In all the thinking and planning of this hour, unless God in Christ is the foremost thought of the thinker all his thinking will be ultimately worthless. God will not let any civili-

zation go ahead of Himself, and crash and ruin is the result of it. I am not speaking about politics, I am not a politician and do not care anything about politics, but I am speaking as a Christian and as a student to some extent of the scheme and purpose of God as I find it in His Word. I say to you, my friends, politics or no politics, whether anybody likes it or doesn't like it, I have no place in my thinking or planning, in voting for any league of any sort that leaves God out of it, and God will not mix us up with nations that do not acknowledge Him. That is where I stand.

Now in the midst of all this which we are trying to do and trying to undo, we see failure everywhere; the philosopher sees it, the church sees it, the college sees it, the university sees it, the man on the street sees it. Everybody sees that we are in the midst of failure, failure, failure, to solve the great problems that beat and throb in the human heart and the surprising thing to me is that in the midst of it all, as it was true in the days of David, following the death of Absalom, that so few are arising out of the midst of the crowd struggling and striving for the betterment of our conditions, and saying in the name of Emmanuel, "Why say ye not a word about bringing the King back?" He and He alone is able to solve the problems and He will do it. We are going to do our business. I am interested in good government, better houses, better homes, better colleges, but oh, while I am interested in these things, I know that these movements in themselves will never permanently solve the problems of human need. These problems will never be solved until the church marches to the Jordan to bring the King back. Then the lion and the bear will lie down together and not until then.

And I speak this word because I do not want the church to be caught in a trap. She was caught in a trap when this German war broke out. A great majority of her teachers were giving out that the world was growing better so fast and that civilization had advanced so far that war was impossible. Everybody believed that but Germany, and she was the foremost in teaching it and the foremost in not practicing her teaching. I was living in London at the time and it was the universal belief among the ministry of Great Britain that no such thing as a great world war could again occur; that our civilization, our culture, our education, had advanced to such a stride that it was utterly im-

possible to bring such a thing to pass. And yet I saw that great nation, almost within an hour thrown into the mouth of the cannon by the enemy. They didn't know what to do. They had preached out of the Bible, as they thought, a philosophy which had fallen down and only those of a premillennial type of faith were able to hold their heads up. I do not want us to be caught in another box, I do not want us to get into any leagues and treaties, and courts and tribunals, any organizations and human movements for the betterment of society and the movements of civilization to the extent that we will forget that all these things must fall unless Christ Himself is in them and then they will struggle and drag their way until the King Himself comes and takes the reins of human government of all the nations of the earth and administers the affairs of the kingdom of the earth as today He administers the affairs of the Kingdom of Heaven. Then we will have peace, everlasting, perpetual peace.

Some years ago a ship left Boston, sailing for England. The captain of that ship had a little daughter on board, a beautiful eleven-year-old child and while she was asleep in her berth there came up a terrific storm. The timbers were crashing, the waves were rolling and word came from the first officer saying, "Everybody get ready to put on life preservers." They did so. They finally rushed to this cabin where this little girl was sleeping and shook her and said, "Get up dear, there is an awful storm and you must put on a life preserver." She rubbed her eyes and stretched, child-like, even in the midst of danger and said, "A storm?" "Yes, a storm." She asked, "Is daddy on deck?" "Yes, daddy is on deck and has his hand on the wheel." "Then go off and let me alone." My brethren, that child breathes the spirit that fills my heart with hope. I want to tell you that Daddy is on deck. He is not here in person; He is yonder somewhere, He has been put aside for a while but He is on deck and His blessed nail-pierced hands are holding the steering-gear and He is going to take care of His flock in the midst of the storm that rages in the world even at the present time. Yes, Daddy is on deck.

Christ is the only real, substantial, abiding, lifting force that human society has ever known, You may try everything else, you may try social service, and God bless you if you put Christ in it and make Him first in it. But after all we do and all we say, it is the Person of Christ, not

His philosophy or His ethics; it is Christ Himself that alone can lift a sinking, suffering, needy world. There is enough in Jesus to make us want to contribute our part to bring Him back so that He may take charge of His rightful world and carry it on as He would.

He has done enough for the world and for us to make us want to do it. We are thinking now about His pierced hands, His wounded side, His pierced feet, His thorn-pierced brow. It is this great sacrifice that makes us want to go up and down telling the unevangelized world about Jesus the Christ of Calvary, that they may become a part of His Bride, which when finally completed will bring Him forth to take up the reins of government and rule the world as He rules heaven. He has promised to do it. I see Him yonder on Olivet with His disciples gathered around Him. It is His last conversation, and all at once without any premonitory signs He begins to lift Himself from amongst them, and

up and up and up He swings through space until after awhile He is out of sight. The amazed disciples stand gazing up into trackless space through which He has passed with eager eyes, to catch perchance one more glimpse of Him before He finally disappears, an angelic voice is heard crying out over the battlements of heaven—my brethern, it is the first utterance recorded in the Word after Jesus returned to heaven from His mission to earth, and what is it? "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And as we hear these blessed words we join with John banished upon the Isle of Patmos, with the curtain that separates the mainland of time from the great unending sea of eternity for the time drawn aside, and we say with Him as we hear the words, "Even so, come, Lord Jesus. Come quickly." That is our message to the world.

The Cross alone the Power that Unifies

George Smith, Youngstown, O., in The Stone Church, June 13, 1920



I WANT to invite your attention to a verse in the second chapter of Paul's letter to the Ephesians, sixth verse: "And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." I am not going to preach so much about heavenly

places nor about sitting, but that word, "sit together," is the burden of my thought this afternoon. The great cry of the church is "Get together." The world understands and knows that something has to be done. I believe there are a few people in the world who realize that something is going to happen soon, but very few of them realize that God's plan is being worked out, and that this awful condition that exists in the world today can be relieved only by the mighty power of God. But they are saying, "Get together." The arm of flesh is saying to the arm of flesh, "Let's unite. Let's build up a great Church-world Movement." All the coming together that the flesh can do, religiously, will never amount to a snap of your finger. There is a real coming together, but even consecrated, Spirit-filled sanctified folks very often cannot stay together for any length of time, and there is a very good reason for it. We have not gotten

together in the right way. God has a way of getting people together, and when He draws them together He usually keeps them together as long as He has His way with them.

I believe the first step necessary is to know something about getting together with Christ. Our union with one another will come when we are vitally united to Jesus Christ, the Living Head. There is only one way we can be united to Him and that is to be identified with Jesus Christ in His death. That is the first step toward a real getting together. If you will show me a group of people who really, experimentally have been identified with Jesus Christ in His death, I will show you a crowd into whose minds the devil can drop all his bomb-shells and when they get through exploding they are still together. This is no polished message. Paul said, "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me, and the life I now live, I live by the faith of the Son of God." Beloved, I believe with all my heart and soul there is an experimental dying out that you and I have to go through. I confess I am not quite through. I am headed for Calvary, but I am not completely dead, and I want to say I have not met many people since I touched Chicago that looked to me like they were. It is all

right for you and me to say, "I am crucified with Christ." Judicially you are crucified with Christ, nailed to the cross in Him, but here is an experimental death that will come into your life, and you won't shout hallelujah when you go down to Gethsemane, when you go down into the Judgment hall. I am talking about something that will come into your life as a real experience. You will not have very much shouting when you steadfastly set your face, and that shouting that you have been talking about all these years will seem like a myth. Your best friends will say you are backslidden. They say, "He is not shouting any more. What is the matter with him? The glory seems to have gone out of his life." Don't argue with him. Let him go. He has steadfastly set his face to go to Jerusalem, and is going through with God.

Watch him and some day you will see him come up with the resurrection glory. You will wonder what happened to him, and wish you had the same thing, but you will never get it unless you go over the place of a skull. I find lots of Adams in frock coats telling the people there is a short way around, and we find some of the Pentecostal leaders who are lifting the conviction off the hearts of the people and say it is all done in Christ Jesus. It is, but until it is done in you, you will never have the fellowship of His sufferng.

There are some Pentecostal people today who are going down into their death and people do not understand them. They are misunderstood by their associates, by the men and women who are not willing to go that way, but God will take them through. If they look to you like they had lost their fire, just let them alone and let God take them through. If you are not willing to go through don't criticize the poor fellow whom God is taking through. Oh yes, you say, "get together," but we will never do so until we have each one individually, experimentally known the fellowship of His sufferings; until we have known what it is to be set aside by our friends. That is the first step. It is all right to pray about the judicial dying, and our "old man" being dead, but it is the real dying that counts in our spiritual life.

You say, "Brother, I have died out to sin." Yes, but you have to die to yourself. I heard a man get up and testify, "I thank God for salvation, which pardoned my sin. I thank God for sanctification; it took all the sin out of my life. I thank God for the baptism of the Holy

Ghost for it took all the self out of my life." If that be true he is an exception. I believe in the baptism in the Holy Ghost and speaking in other tongues, with all my heart, but it is only the beginning. Some folks think they are down in the Union Depot when they are still out on the track. The first thing you see them ditched on a side-track somewhere.

God gave Joseph a vision. He told him his brothers were all going to bow down before him. That was wonderful, but oh he had to go through something before it happened. It didn't look very wonderful when he was being sold to the Ishmaelites. It didn't look very much as though his brothers were going to be bowing down to him when he was sold to Potiphar, and when he was put in jail, but there came a time when Joseph got through; when he sent forth to his father the message, "Tell father your brother is alive." He will take you through if you are in the hands of the Midianites. He will take you through if you are maligned and falsely imprisoned.

And we still mean "yes" no matter what may befall us. The "yes" I said a few years ago still stands. I do not always go to the altar as a sheep; sometimes I go as a red heifer, and it takes four or five Levites to drag me there. Pretty hard to present your body a living sacrifice when you see the coals of fire, and the flames leaping up to consume you. "Together!" We haven't learned the first principle of getting together. God has a hopeless task on His hands if He cannot get us to Calvary, but He will never get us together this side of Calvary. When God gets in us and finds something in our nature that is contrary to Him, isn't subject to the law of God neither indeed can be, there is going to be a stir inside. I am just as determined to go through this afternoon as I was in the midst of a mid-winter revival. My ardor hasn't cooled a bit.

There is no side-track around Calvary. You must set your face to go that way, and it means the place of a skull for you. When we are really identified with Him in His death, then we become identified with Him in His life, for he says here, "He hath quickened us together with Christ." I am glad I was there on that Easter morning when Christ rose from the dead. It is judicially a fact, we were risen in Him, raised together with Him, and He wants to make that a real experience in our life. He wants us to know experimentally, identification with Him in

His resurrection, and for the spiritual nature that died in Eden—that crown that was stricken from our head because we were in Adam, we will get another one in Christ Jesus.

Not only does God want us to be united with Christ in His death, but He has planned even better than that. He has planned that we be identified with Him in His glory. In Romans 8:17, we read, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." I do not know yet what it all means to be an heir of God and joint-heir with Jesus Christ. Did you ever stop to think of what it meant? If some of your old relatives were to die and leave a lot of money, and the time was appointed to have the attorney come in and read the will, I believe you would all be there, and you would listen carefully to the reading of the will. So beloved, Jesus Christ has left us a will and He is willing that we should be joint-heirs with Him. That means we are going to be heirs of all that God has. Do you believe it? I am so glad for that joint-heirship. I used to wonder about that, but I know now that God Himself wanted to make the inheritance safe so the enemy could not come along and take our inheritance away from us. So instead of making it out to me, He makes it out jointly to the Lord Jesus Christ and me, so the devil himself could not gouge me out of it. If the governor of this state were to put his name jointly to a deed with you, you would not worry about some deceiver getting the estate. The Governor of the world has His name jointly on this inheritance with me, and I am a joint-heir of God; and not only that but I am a joint heir with Jesus Christ, if so be that I suffer with Him, that we may be glorified together. The word tells us in I. Pet. 2:21-23 that it is part of our inheritance to suffer with Him, but are we willing to be identified with Him in His death? I know we are in His glory, but when we get to that place then God can bring any scripture to us.

In Psalm 133:1, we read, "Behold how good and how pleasant it is for brethren to dwell together in unity." Would to God that we as Spirit-baptized saints were where we could dwell together in unity. I do not mean form a Church Federation, but as some one has said, recognize Christ in each one of us. Christ is formed in you and in me, but we succeed in showing these outward imperfections; we succeed in hearing these little slips of our tongues,

and we succeed in seeing one another's faults, but when we go through with Him and become experimentally identified with Him in His death and in His life I believe we can dwell together in unity; then when these little differences come up the blood of Jesus Christ will carry them all away.

Eph. 2:22 speaks about a house. It says, "In whom ye are builded together for a habitation of God through the Spirit." You people well know how to build buildings. You know that there are a great many parts of a building and yet it is all one building. There are the domes and the cornices and all those things that are beautiful to the eye; but there are hidden pillars, foundation stones, and in a building properly built there have to be door-sills and floor boards. Maybe God has chosen you to be a door-sill. You get walked on a good deal, but it is an important part of a building. The trouble with most of us we all want to be that fancy bric-a-brac up in the cornice. We might like to be a corner-stone, and be prominent, but none of us like to be floor-boards. If you are a floor-board don't squeak when folks walk on you; they walk on this side and they squeak, and they walk on the other side trying to find a place that won't squeak. Sometimes I imagine that is what God has called me to be; at least I have been walked on a good deal.

We are a building, a habitation of God through the Spirit. He says in Phil. 1:27, "striving together for the faith of the Gospel." As I go about I see some folks that are striving together with themselves, or one or two others, to have their own way. Did you ever see anybody like that? Beloved, God doesn't want that. He wants us to strive together, shoulder to shoulder, with our faces against the foe; to fire only one way and that is against the enemy. The World War would never have been won if the armies that went forth had acted like some folks, turning their guns around and trying to shoot one another; trying to do all kinds of mean things because they wanted to have their own way. The Allies had but one objective—the defeat of the enemy. Can we not be at least as good as the army of the world? Can we not be as united as the armies of the United States? When the church moves like that there will be some victories for Christ. Not only coming together but striving together, presenting one united front to the enemy. How are we to do it? The word says, "Confess your faults one to another," "Ex-

hort one another," "Bear one another's burdens," "Love one another," "Comfort one another." These things are needful if we are to strive together for the furtherance of the Gospel.

Just in closing I want to call your attention to another "together." "Caught up together with Him in the clouds, to meet the Lord in the air." That will be a glorious coming together, and I do not believe it is far off. I believe Jesus is coming very, very soon, and that He will catch

up together in the clouds of glory those who are striving together down here for the faith of the Gospel; those who are working and praying together. Will you be one of them? I do not ask folks any more how many are ready to be caught away. He has laid it down in His own precious Book. If we are ready to be crucified then we will be raised with Christ, enjoy the victory of the conquering Christ and reign with Him forever.

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