



The days of Heaven on the Earth.

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HAWLEY - CHICAGO

A Kingdom Prayed for
A Kingdom Prophesied
A Kingdom Established

A. P. Collins in The Stone Church Convention, Oct. 17, 1920.



come to you with a message on A Kingdom prayed for, a Kingdom prophesied, a Kingdom established. In that prayer that Jesus taught His disciples we are to ask for the kingdom to come. When you look out upon the wreck and ruin wrought by sin you feel you would certainly like to see a change for the better. That change will come with the coming of the Kingdom of our Christ, and the kingdom cannot come without the King. Therefore we pray for His coming when we pray for the kingdom of God to come. Hear the prophecy: "And Pilate wrote a title and put it on the cross, And the writing was, Jesus of Nazareth the King of the Jews. And it was written in Hebrew, and Greek and Latin." In Revelation 11:15 we have the declaration. The prophet has moved up and is seeing the thing he speaks of as having already been accomplished: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." Oh the joy of heart in looking forward to that glorious consummation!

The title on the cross was put there by Pilate. What he intended by it we do not know, but in putting it there in Hebrew, Greek and Latin, he wrote more wisely than he thought. He may have intended it as a reproach to the Jews, because their King was dead on the cross. He may have thought that was the end of the whole matter and wanted to impress that upon them, for certainly it was proper for Pilate to recognize only Ceasar as king of Jew and Gentile. But I see in this a wonderful prophecy and the fact that the title is written in Hebrew, Greek and Latin is quite significant. I believe it is born out in Scripture that it does mean a wonderful prophecy of the final and glorious dream of the kingdom of our Lord and Savior Jesus Christ. I long for it. Every kingdom, of course, must have its subjects, and I expect to be one of the subjects of that Kingdom. I believe by the grace of God that I am already one and that I am talking to men and women by the score who have been born into that king-

dom. Except a man be born again he cannot see that kingdom. It is the kingdom of God. It is a spiritual kingdom to be sure, but it will rule in a wonderful way over the material kingdoms of this world. How good it is to know that you are already born into that kingdom! And while the kingdom, so far as this world is concerned, is provisional, it is nevertheless a fact, and the triumphs and conquests of that kingdom are taking place every day. These missionaries who are with us bear testimony to the fact that God is continually adding subjects to that kingdom. They are coming from every kindred and people and nation and tongue on the face of the earth, a prophecy of the truth that some day all these kingdoms and nations and tongues shall be absolutely under the dominion of our Christ who is King of kings and Lord of lords.

Let us notice the thought, that this title is in three different languages. First, it was written in Hebrew, the language of religion. It was the language of the Israelites, who are the chosen people of God and the most religious people; in fact the first to control on the face of the earth; so in this we have the prophecy—I love to think of it as such anyway—that everything on the face of the earth shall come absolutely under the influence of our Lord Jesus, although the Gospel is now being preached in something over five hundred different dialects. The Bible itself has been printed in 520. There are dialects of course into which the Gospel has not been translated, but a marvelous work has already been accomplished. Little did Judson think when he was translating the Bible into the Burmese that it would be only a little while until forty million people would be reading it in their native tongue. When William Carey translated the Bible into Hindustani he opened the way for over three hundred million to read it in their tongue. And so the work is moving on and God is bringing to pass this fact that all the tongues of the earth will be used for the spread of the Gospel and they shall come under the dominion of our Lord and Saviour. It must be so. John in his wonderful vision saw that great company that no man could number, and he saw that they were there from every kindred and people and nation and tongue. It is in keeping with the great com-

mission under which we are working and under which we have gone unto the uttermost parts of the earth. It must be done. Pray that God will send more laborers into the field so white unto harvest.

Recently a missionary has penetrated the very center of the French Soudan, a territory hitherto hermetically sealed against the Gospel. It has been thrown open largely to mission work, under great difficulties to be sure, but God has a way of working. We can tell by the way Bibles are printed that people read them, but God is working beyond everything we have yet seen or known. As an illustration, a missionary went into Tibet some years ago when the law required that a missionary should go back across the line before night-fall. If he was caught after night-fall he was arrested. This missionary went in and he was gone too long. He was arrested and put in prison. He wasn't there long before the jailer came to the authorities and said: "You will have to do something with that missionary or he will have all the people in that jail believing like he does." There was present a Tibetan priest who said, "Turn the man over to me." "All right." They thought possibly that Tibetan priest would take him back into the interior and kill him and they hoped to get rid of him in that way. The missionary went with him, and when he got to the priest's home, the first thing he did was to take out a little book, unwrap it, and give it to the missionary; and behold it was a New Testament! He said, "I have read that Book; I believe it all and I have accepted the Christ of that Book, and more than that: fifty other priests in this country have read that same Book and every one of them believe it, but they do not come out publicly because it would be death to do so."

God is so wonderfully working to fulfil this prophecy, that all the nations and kindreds and tongues shall know about the Lord. Oh we are not in any failing work. The Everlasting Arms are beneath us and we are in the mightiest movement under the sun. Everything else may fail but the Kingdom of God cannot fail. Jesus said, "Upon this Rock will I build my church and the gates of hell shall not prevail against it." Other institutions will die, but not the church of the living God. It will leave this world for a time, but it will go up and not down. Then again it is very significant to know that the pure Hebrew language is being restored. Classes have been organized in different parts of Europe for this

purpose. That is the most significant sign of the restoration of the Jew which also precurses the coming of the Lord. I like to know of these signs because they point to that wonderful event for which I am praying and yearning.

This title was also in Greek. Greek was at that time and is now, the language of enlightenment, the language of science, particularly, and the sciences of this world are going to be made subservient to the bringing in of the kingdom of our Lord and Savior. Take every scientific invention that is of any good to humanity whatever and it is being used for the spread of the Gospel. I would call attention briefly to this fact. The world has made its industrial progress along two distinct lines. First along the line of locomotion, and we note its definite and distinct steps along this line up to the present time: First walking; second, riding vehicles; third, the steamboat, fourth the electric cars, fifth automobiles and sixth, the aeroplane. This is the extent of human effort and attainment. It never reached a state of perfection. The state of perfection is just over yonder, but with the aeroplane perfected we are up to the very time of the seventh, which will be over in the millennium. Then you can move through the air without any physical appliances whatever, like Philip. The Lord picked him up and carried him down in the desert where he baptized the Ethiopian eunuch, and was next seen over in another place. That will be the method of transportation during the millennium, and as I think of that, I believe we must surely be up to the time, and we will have a far better method of going around than we have now. We will have an *heirship* then and that is the best of all. It doesn't take a particular engine and motor, and there are no wrecks in that kind of an airship. We are getting nearer every day to the time when we will pass over into that realm.

Again, the second line of progress has been on the line of communication. First, thought; second writing; third, printing; fourth, photography; fifth, the telegraph, both the common and the wireless, and sixth, the telephone. Those are six distinct steps along that line, and with the wireless telephone perfected we are up to the limit of human endeavor and it always stops there. But over in the seventh is where we can talk to one another during the millennium without any physical appliance whatever. No "Central" to ring, nothing to pay for; everything is open and we can communicate with one another

unhindered. It seems to me from the scientific and industrial standpoint we are up to the time when we will see the fulfilment of a wonderful prophecy, of a scientific truth that the world will be made subservient to the kingdom of our Lord Jesus Christ.

Then again, we come to the third title in Latin. Latin at that time was the language of authority, the language of law. It was the language of the Roman government and had sway over almost the entire world. The Caesars were emperors over all the world. The Roman law was in Latin, authority was administered in Latin, and so Latin was the language of authority and law. I see in that a prophecy; that the time is coming when all law shall be in conformity with the law of our God. There is but one Law-giver of the New Covenant, and that is Jesus. So the time is coming when all the laws of all the nations of the earth will be made to conform perfectly to the principles of righteousness because when Jesus reigns His will will be law over every man, and over every nation on the face of the earth. Thank God for that hope and for that assurance.

We see in the administration of governments today so much unrighteousness and so much ineffectiveness; even where they have good laws they are not executed, and so much crime is being committed and condoned by law that we love to think of the time coming, and of a kingdom where righteousness will reign from sea to sea and from the rivers to the ends of the earth. Oh we are on the winning side, because we are on the side of Jesus! If you are not on His side you will go down in shameful defeat. He is the Captain of our salvation. Now is the time for you to swear eternal allegiance to Him who has power to reign over the nations of the earth. We will hear no more then of the awful robbery that comes to us in the daily papers; that is enough to make your heart bleed. I feel sometimes like shutting my eyes and closing my ears to these awful reports of sin and crime, but this state of things will not last forever, thank God.

Jesus said to His disciples, "All power—authority— is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the age." So this wonderful Christ who has come into our hearts to subdue us unto Himself, to subdue our natures and make us obedient sub-

jects of His kingdom, will rule over all the kingdoms of the world; and thus we come to this declaration in Revelation, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

I love to think of the time when Japan shall be rid of her idolatry; when Africa shall have her darkness dispelled; when China shall know her Christ and India's knee shall bow to Him as her King; when the Isles of the Sea shall be glad for His coming and all Europe shall lay down her weapons of warfare and acknowledge Christ as the Son of the Living God. Wonderful consummation of all our hopes!

"Oh," you say, "that will not be accomplished until after the rapture and after the tribulation." Well perhaps so, but it will be accomplished anyway. It may look pretty dark, but it looked dark to the disciples when Jesus left them. Remember they were Jews, and Jesus their King was dead on the cross. Oh how disappointed they were! They hoped that Jesus would wrest the scepter from the hand of the ruling power and they did not quite understand God's plan. So the disciples, especially Peter, must have been discouraged. He said, "I go a-fishing." They said, "We will go with you." But there was a day after that when the message was sent from the Master, "Go tell my disciples, and Peter" that Jesus Christ is risen from the dead. There is an hour of darkness on the world today. It will continue to grow dark until the end of the tribulation, but just as sure as Jesus rose from the dead, He will finally triumph over all the powers of darkness and hell. He cannot possibly fail. He has the host of heaven back of Him and the power of the Infinite in Him. He has all wisdom so He knows how to triumph, and there is nothing in the future unforeseen by Him.

I praise God for the glorious prospect that is before us. I know there is darkness yonder, but with the divine optimism that God has given us He enables us to penetrate that otherwise impenetrable gloom and see the first rays of the glorious days when the Sun of Righteousness will arise with healing in His wings, and He will go forth conquering and to conquer.

Paul, looking forward to that time, said, "The trumpet of God shall sound, the voice of the archangel shall be heard." Three distinct things will happen. First, the resurrection of the righteous dead. Thank God the hour is coming when they that are in their graves shall come

forth. Then the next happening will be the resurrection of the righteous living. What a wonderful event that will be! The rising from the dead is the corruption putting on incorruption; the translation of the righteous living, is mortality putting on immortality, and they together will be caught up to meet the Lord in the air.

It means everything to get into God's kingdom and stay there. If people knew just what it meant to be in this kingdom they would be running and falling on their faces before Him. An old man down in Texas had the impression he should go to the camp-meeting, never having been saved. A hunger came into his heart for God and he started out. It was dark and he fell over a wire-fence. He said, "Oh God! I started for the meeting. I cannot find my way but Lord, I want you to save me," and right there and

then God met him and saved that dear old soul. I heard him testify to the wonderful way in which God came into his life and opened his eyes so he could see as well as when he was twenty. We are amazed at the mercy of God who could foresee that down at the close of that man's life he would give Him his heart, and so spared his life.

A Christian man had a vision of the coming of the Lord. He had his arms around a drunkard and said, "Oh Lord, I do not want to go and leave this man behind." And the Lord said, "You can bring him along with you." Oh if God's people would be possessed with such a love as that! to have Jesus tarry in order that we might bring another soul to Him. I know if you are so concerned about souls as that, Jesus will tell you to bring them along with you.

A Revival Among the Friends In India

What Prayer Wrought Among the Natives.

G. W. Maw, Itarsi, India.



ITARSI is an important railway junction about 400 miles from Bombay on the main line to Calcutta. Before the coming of the railway it was only a small village, but since then has rapidly grown, and the population is still increasing. Mission work was begun there by the Friends' Foreign Mission Association (Society of Friends or "Quakers") in 1893. For many years the chief feature of the work beyond the ordinary evangelistic effort and the Mission School, was a self-supporting colony of weavers. These weavers had come over to the Mission in a kind of small mass movement in the famine time, more from economic reasons than from conviction, and their adherence to Christianity was in most cases more nominal than grounded in actual experience. Their old customs and habits caused many a fall, and the Church officers had to meet so frequently to consider breaches of discipline that the colony was looked upon as one of the greatest problems of the Mission.

In December, 1916, the Mission arranged a series of meetings for the deepening of spiritual life, and one of the speakers invited was Sadhu Sundar Singh. One of the weaver boys who attended the Convention was converted, and was impressed with the need of prayer. After his

return home he used to go out into the fields after his work was finished in the evening and, with one or two smaller boys, spent considerable time in united prayer and silent worship. Gradually the little company grew, until it developed into a regular meeting for the young people every evening and was held in the schoolroom.

During this time I was on a furlough, and the Lord had been leading my wife and me into fuller experiences of His love and power. He had led us to make the acquaintance of two young men, H. McL. and W. P., and we four used to meet regularly once a week for waiting upon God, and had felt His presence powerfully in our midst.

In 1918 I sailed alone for India, and was appointed to Itarsi. A month or so before my arrival, a young and earnest Indian worker had also been transferred there, and under his leadership the praying band at the weavers' colony began to pray very definitely for the power of the Holy Spirit. During the next few months I had several talks with the worker, named Khushi Lal, on the subject of the Holy Spirit, and the ways in which His power was being manifested in the world today.

In January, 1919, my wife rejoined me, and in February H. McL. and W. P. also arrived in India, and within a few days of landing came to stay with us. As often as other engagements

would allow we met together for "waiting," at first only inviting Khushi Lal and one or two other Indians to join us. We had very helpful times and gradually as we felt led invited a few more to join us. One evening a worker named S. H. J. came over from another station and prepared to stay several days with us. On the next evening after a short period of silent united prayer, he began to pray aloud as if he had a great burden on his mind. After a time it seemed that the burden was removed and he became filled with joy, and his mouth was literally "filled with laughter." Presently he began speaking in Tongues, and McL. joined him, and this continued for perhaps an hour, when the meeting concluded.

During that week Khushi Lal discovered that he had been given the gift of Interpretation. He gave the interpretation when S. H. J. spoke in Tongues, and though he knows no English, and at that time McL. knew no Hindu, he understood perfectly clearly whenever the gift was exercised through McL.

On the following Sunday night S. H. J. spoke with great power at the morning meeting for worship. Owing to the regular English service for which I am responsible, I was unable to be present at the evening meeting, but it was a remarkable time, in which several men were broken down and wept on account of their sins. By this time the news had spread as to the blessing we had received in the small meetings in our bungalow, and the people asked that public meetings might be held. We were only too glad to agree to this. The third public meeting was a memorable time. After one or two short addresses the whole congregation were on their faces. McL. was sent from one to another speaking in Tongues, while Khushi Lal had been told to go with him and give the interpretation. They dealt with one after another, and each one was urged to confess his sins. The boys were under a strong sense of conviction, and many were crying out with tears. One young man was kneeling with his arms outstretched for more than an hour. McL. asked me to go and speak to him, which I did, but he was completely unconscious of my presence, and was continually repeating, "I have crucified my Lord." At McL.'s request I went to another young man with only a similar result, and as at the beginning of the meeting I had been shown that my work would be simply to keep on pray-

ing, I saw that it was best to allow the Spirit to work in their hearts without any interference on my part.

In missionary books on India one may frequently see the statement that conviction of sin as we know it in the West, is a thing practically unknown in India. I can now testify that the power of the Holy Spirit can convict of sin in India, and keep men on their faces weeping by the hour together. The meeting had started about 5:30 and it was nearly 10:00 when we broke up, and there remained scarcely one of the audience untouched.

A few days afterwards McL. and P. left us, but before they went we had a thanksgiving meeting, in which a number of those who had received blessing gave their testimony. Many people thought that the Revival would now subside, but within the next day or two it was evident that we were only at the beginning. In less than a week the young man referred to at the beginning named Jaganath, received the gift of Tongues, and a young school teacher named Har Chand the gift of Interpretation. Khushi Lal had felt led to go away to preach in a neighbouring Native State, and it seemed as if the Lord wanted to teach us that He was independent of persons, and that we must not look to "leaders" but to Him. By this time the news had spread to other stations, and almost every day visitors came from varying motives to see what was going on. Those who came honestly desiring a blessing did not go away disappointed. During the week leading up to Easter Sunday, meetings were held each night, often lasting up till midnight, and every night souls were saved. In spite of the late meetings many would meet for prayer at 5 a. m., besides having a meeting for prayer in the middle of the day. Food and work were forgotten in the desire for blessing, yet those who prayed most seemed to be the least tired. During that week many wonderful answers to prayer were experienced. Sometimes in small gatherings, sometimes in the larger meetings, requests to pray for individuals were brought forward. The whole company would then pray for that one person, and in almost every case prayer was answered by the next meeting, the person prayed for would be impelled to come to the meeting, and would find peace and forgiveness.

On Good Friday morning the large Meeting House was well filled. The hymn was given

out, "Lord, I hear of showers of blessings," and about the third verse the showers began to fall. An old woman at the back of the meeting suddenly began speaking in Tongues, and immediately Jagannath was up answering her. Some tried to keep the hymn going, but soon gave up, and the whole congregation was kneeling or prostrate. Presently Har Chand began giving the Interpretation of the message through Jagannath, but so many others were praying aloud together that those at the back were unable to hear. The spirit of prayer descended on some quite uneducated people and there was great searching of hearts.

On Saturday the meeting started late owing to the arrival of three men from another station. Presently one of these, S. G., began praying to the effect that if the work were really of God, would He not speak to us in a language that we could understand. The result was almost terrifying. Jagannath's vocal powers were put to the very limit of use and Har Chand's likewise in interpreting. A young teacher came to us and asked me to come into another room to pray about it. I was inclined to be anxious lest S. G. should be discouraged, but clung to the belief that the Spirit knew better than I what was needed. We prayed, too, that some who were present from a third station, and who were inclined to be skeptical, should not be antagonized. We returned to the room after about half an hour, but S. G. was still incredulous and unrepentant. One felt that the Spirit was doing His utmost to win him. But as ordinary measures were unavailing the Spirit had to descend on Har Chand in a fresh way, and with such power that two men in alarm got up and tried to control him. He called out that the lamp was extinguished and that he was in darkness, and during this extraordinary time he spoke in Tongues and tried to get near S. G., who was kneeling. Still S. G. was unconvinced, until the old woman who had spoken in Tongues the previous day, began, and at last he yielded.

Later on in the meeting there seemed to be fresh developments of a perplexing nature. Several other people spoke in unknown tongues, but some of us felt that all was not right, and brought the meeting to a close with some difficulty. It was then 1 a. m. About half a dozen of us then adjourned to the fields, where in the stillness of a beautiful moonlight night we waited on God and asked Him to show us what

was wrong. It was a time that will not easily be forgotten. We were shown that the enemy had been allowed to enter, but that we were not to be anxious, but were to leave it to God, who would be glorified in spite of all. The following morning, Easter Sunday, it was given to us to see the power of the Risen Christ triumphant once more over the powers of evil. At the time we should have begun, nearly half the congregation had somehow found out that strange things were going on at a certain house, where a man, supposed to be filled with the Spirit was prophesying, and instructing people what they were to do when the expected riots in connection with the passing of the Rowlatt Act should take place. I gathered some of the leaders, and on our arrival there was a great uproar. Three of us went off to pray, leaving Har Chand and Jagannath. Gradually most of the sound was hushed, and when we returned Jagannath and Har Chand, through Tongues and Interpretation, were rebuking the evil spirit, who was resisting to the last. Finally the man was restored to his right mind and, confessing his sin, was given a message that he had been forgiven.

We then went to the meeting house, only to find that another demonstration had been going on there. The man was silenced when we all came in, but presently broke out apparently in fervent prayer. The effect was magical. Jagannath was on his feet in an instant, and one could hear, though not understand the denunciation. The evil spirit took no notice, but went on praying imitation prayers in most beautiful language. It must have taken something like an hour before there was complete victory. Afterwards those who had come to the meeting in hopes of seeing wonders gradually withdrew and then the real work of the meeting began, and others were "added to the Lord."

The next day in a meeting at mid-day to consider what was to be done next, the Lord showed us that He had much more to teach us. We were told that there had been too much hurry. God was a God of patience. Hurry was of the evil one. A warning was given against thinking that God was not present until some one had spoken in Tongues, and some were warned because they were simply seeking the gift of Tongues rather than the Giver Himself. We were told to spend more time in solitude, studying the Bible, and preparing ourselves to receive the gifts that God was waiting to give us; to covet earnestly the

best gifts; not to think it was necessary to meet so often with each other, but that He would meet us and teach us unmistakably Himself; that the Spirit would show us what we were to pray for and until we received that guidance and were shown what work was expected of us we were to do nothing but study the Word.

Shortly after this a young man named Pyare Lal was given a burden on account of a certain station in a neighbouring Mission, and three others, including Khushi Lal and Jagannath, were shown that it was the Lord's will that they should all visit the place. As soon as they had liberty, and arrangements were complete, they started out on the long journey of two days by rail and road, entirely at their own expense. They held meetings for four days and nights, by which time they had passed on their testimony and blessing. They had been greeted on arrival with the statement that if a certain person named, who was the black sheep of the station, were reached the rest of the community would be ready to believe that the Revival at Itarsi was truly the work of the Holy Spirit. They met the person named, but apparently with no effect, but when all had retired to rest he came to them about midnight and yielded himself to God, and I have since heard that he is doing a great work for the Lord. Many others in that place were convicted, and the lady missionary living there has told me of the great change brought about by their visit.

Shortly afterwards the same four were sent to our station at Seoni Malva and there was an awakening there also. The effects of the Revival gradually spread to a greater or less extent to all the other stations, the best and most permanent work after that at Itarsi being at Sohagpur, where S. H. J. is working. The Superintendent of the Girls' Boarding School there wrote: "Many girls had been converted last autumn, of which they had shown clear evidence in their lives, but this fresh experience of the shining of the light in their hearts, which came suddenly to them one evening, showed sins and unfaithfulness which were now confessed with strong crying and tears, and afterwards when the joy of forgiveness came their hearts were turned to prayer for others."

Now with regard to the permanent results of the Revival. It has already been mentioned that the weavers' compound was a great problem. During the 18 months since the Revival began I have not had to intervene in a single quarrel.

There have been one or two slight affairs among the minority who held themselves aloof and did not seem to want to be blessed, but these have been settled by the people themselves. The giving of abuse to each other, a very common failing, has also ceased. Foul talk is simply not heard there now. Another thing they were very fond of was frivolous and unseemly talk, perhaps not actually wrong in itself, or perhaps even sometimes going beyond what was decent. They have often told me that the desire for that kind of thing has left them. There is one man entirely uneducated and very simple, who used to be a leader in this kind of talk. He says he has had a vision of Christ, whom he saw dressed as a poor man, with bare feet. He says he will never wear his shoes again, for Christ was a poor man. Suppose some one near him begins to say something foolish, he will say, "Look here, if you want to talk like that, go over there." Or he has been heard to say, "Hush! don't talk like that, you will grieve Jesus Christ." Once more God has chosen "the foolish things of the world that He might put to shame them that are wise," the weak and base and despised things that He might put to shame those who thought themselves far superior.

Many besides the weavers have been blessed. There was a complete change in the lives of those who sincerely confessed their sins and surrendered their wills to God. Many quarrels and misunderstandings, some recent and others long-standing, have been settled. Bad habits, intemperance, idolatry and others, have been overcome, and the desire for them taken away. Leisure time is now occupied with Bible study and prayer. God has become real, His constant, immediate presence is recognized, His guidance sought, His voice within the heart listened for, and when recognized is obeyed. Faith in prayer has been greatly stimulated, many people having learned from their own experience that God hears and answers. No speakers are appointed for the meetings for worship, but they are held after the manner of Friends, the ministry is exercised under a sense of concern, and more people than formerly, both men and women have taken part.

Public "manifestations" are less frequent than at the beginning. There were some who were tempted to rely on manifestations, walking by sight rather than by faith. They found it hard to believe that once having heard God, as it were, speaking openly with us, that He was equally speaking to us through the messages given to one

and another. But God does not send manifestations for display, nor to satisfy curiosity, nor does He work miracles when ordinary means are sufficient. Those who desired excitement and miraculous manifestations rather than the knowledge of God, have gradually fallen back. Those who have longed for a closer walk with God have found Him, and hear His voice.

Though we have to admit that through enthusiasm or ignorance, mistakes have sometimes

been made, yet there is great cause for thankfulness that so many have been aroused to a sense of their responsibilities towards the Church and their fellow-men, and have dedicated themselves to the service of Christ.

Much yet remains to be done within the Church, and we long that the abundant life that has been manifested may extend to every member, and through them to the non-Christians around us.

“In Perils of Robbers”

Delivered thro' Prayers of Native Chinese.

CHINA is in the midst of a revolution. One of our missionaries from South China writes us that “there are thousands of bandits at large, robbing and burning villages and taking people for ransom. The river boats are continually being held up.” This is not only true of South China but every Province is terrorized by robbers.

The following account of the kidnapping of Dr. A. L. Shelton and other missionaries, working on the Tibetan border, comes to us in a letter written by Carl Gowman of the China Inland Mission of Yunnan fu, Yunnan, China, to a friend, under date of March 25, 1920 and will be of deep interest to our readers. It reads like a chapter out of the Acts of the Apostles:

The center of this province has been lately terrorized by a band of robbers, headed by an ex-Colonel of the Chinese Army, Yang Tien Wuh. January 3rd they kidnapped Dr. A. L. Shelton, a missionary working on the Tibetan border in Szechwan. At first demanding \$50,000.00 as a ransom, they then tried to induce Gov. T'ang to allow himself and his lieutenants to be re-instated in office if they would release Dr. Shelton. Negotiations for his release repeatedly broke down, the Dr. suffered indiscibly as he was led night and day over the mountains by the bandits. Suddenly at 6 A. M. three weeks ago we were startled by wild cries. “The robbers are coming.” Before I could dress, our compound was filled with them and I saw them binding teacher Yen. They bound Mr. Metcalf and myself so tightly our hands were black and blue. They threatened torture if we did not produce guns they thought we had hidden. Everything of value in our houses that they could carry they took, forcing the villagers to bear them—clocks, watches, silver, blankets, clothes, etc. What they could not carry off they destroyed. We left at 7:30 A. M., Teacher Yen, Mr. Ho's son and colporteur Ma

from Yunnan-fu. Besides the missionaries and villagers there were forty-two in the band of robbers. At 9:30 we stopped for breakfast on the bleak spur of the mountain; we had time for a prayer of deliverance and God was near. The robbers said we would see Dr. Shelton and “Boss Yang Tien Wuh” that night, but at 5:30 we stopped at a place between two great mountains where there were two houses. We prisoners were herded together in a loft, and on piles of straw we soon slept.

What of the little flock at Taku? That eve at dusk, Evangelist Yang beat the gong for service. All knelt down on the mud floor, many lying on their faces before God, and Deacon Chi began to pray. He said only two sentences then began to sob; they all sobbed and prayed to God for the release of their beloved teachers. Never was there such a prayer-meeting in Taku. One doubting Thomas said, “There is no chance of their escape.” Yang instantly replied, “When Peter was in prison they were guarding him but the Lord delivered him (Acts 12) and I am sure He is able to deliver our pastors now.” Another doubter said, “But if they should escape, the wolves and tigers are so bad this year that they would eat them and we would never know it.” Yang promptly answered, “God saved Daniel in the midst of the lions' den. He can save our pastors from the wolves and tigers.” Thank God for such simple faith and prayer. Almost at that very hour a robber came to us with Mr. Metcalf's clock and waking us up asked us to wind it. I took my hat and said I would go and look around, having no idea of trying to escape. Outside the door I found two guards sound asleep, lying beside the fire. An unarmed robber, from an outpost twenty miles away passed me in the dark without recognizing me. I needed a walking stick. Just then my foot struck a bamboo rod four feet in length and taking it

as a sign of guidance from the Lord, I slid down a ten foot bank and hurried away. About a quarter of a mile down the stream I nearly ran into a robber outpost but made a wide detour and passed unnoticed. In half an hour my absence was discovered and I was pursued. They passed about thirty yards below me as I hid in a crevice. At one time I slid down such a steep place which my pursuers thought impossible and turned back. At daylight I could see the plain of Yuanmow, and at 10 A. M. walked into the Yamen. God literally fulfilled Isa. 40:31 to me.

The magistrate was most friendly, as his cousin is a Christian teacher in our C. I. M. Schools at Tali-fu. After telephone communication with Yunnan-fu it was decided best to send for Mrs. Gowman and Doris, to come immediately under escort to Yuanmow, to join me. A messenger was sent at noon with the news of my escape. He arrived just before evening service and the Christians rejoiced over the answer of prayer that God had given them.

About midnight, Yen, and young Ho were heard coming down the hill singing hymns of praise. Mr. Metcalf had been taken to Ma Tih, about thirty li from Yuanmow, where he met the noted outlaw, Yang Tien Wuh. Mr. Metcalf wrote a letter in English to our Gov. at Taku, stating the conditions under which Yang was willing to negotiate terms. Yen and Ho were freed to act as letter carriers. Great was my relief when just after dark, Mrs. Gowman arrived with her escort of forty soldiers. On Tuesday morning in came Dr. Shelton, so weak he could not stand alone. We laid him on our bed and he said, "This is the first word of English I have heard for sixty-six days!" Alarmed by the approach of soldiers, the robbers had run with him for thirty-seven hours. He was so ex-

hausted they feared he would die, so they decided to get Metcalf and myself as substitutes; they left March 4th dividing into several bands, leaving Dr. Shelton in the loft of a barn. That rest of five days saved his life. His guard left to report and the villagers becoming alarmed at the news that soldiers were coming, fled. An official from Wuting arrived and the old man who owned the barn in which Dr. Shelton lay, told the official who took him to the next village. They got eight men to support him up the mountain to the Christians at Lisu. The whole village helped him to get to Yuanmow. The next morning we all left Yuanmow under a guard of two hundred soldiers for Yunnan-fu, five days South. We received the joyful news that Mr. Metcalf had escaped Monday night, the very hour of Dr. Shelton's escape. Bolting out of the door in the darkness, he ran down a gully, thus cutting off the view of his pursuers. Crossing a small river on a tree bridge he found refuge in a clump of trees on a steep bank. He could see the robbers searching with twenty torches but owing to the steep bank they could not get near enough to see him. One man hung about for hours, now above, now below, left and right. About midnight the moon shone on the spot where he was hiding. Thank God for his delivering power, not only in ancient times to prophets and apostles, BUT TODAY. March 17th he arrived in Yunnan-fu under escort. Joyful meeting!

The whole future of our tribes' work is at stake. We ask you to pray much that the bandits may be captured and we be allowed to return to our country work. Pray for the Lisu Christians. We believe Rom. 8:28 is true! "We know that all things work together for good to them that love God."

Thrilling Experiences in Alaska

C. J. Hanson, Missionary from the West Indies.



TO show how God in His love and mercy brings a hardened sinner to seek Him when he sees himself face to face with death and eternal things, I write this testimony.

As a young man twenty-six years of age I came to this country from Sweden. I worked awhile as a mechanic and then enlisted in the U. S. Army where I served for thirteen years. After I was discharged I went to San Francisco where I secured my passage to Alaska to pros-

pect for gold. I had known the Lord in earlier life but had wandered far away, and not until I got in desperate need did I realize my lost condition and throw myself on His mercy.

I joined the crowd who were seeking after gold instead of seeking first for God and His righteousness and God had to teach me of how little value are the perishing things of earth. I started up the Kobuk river in my 16 ft. yawl-boat, leaving the bulk of my provisions to be brought up later. That journey of 375 miles on

the river was one that was accompanied with real hardship. Many times I was obliged to step out of the boat and taking hold of the bow walk backwards up the stream, pulling the boat after me, foot by foot.

Scarcely had I reached my destination ere I was compelled to return to look after my provision, and in returning I passed through a very dangerous experience. Arriving at the mouth of the river about 3 P. M., thirty-five miles yet lay before me, and I rowed on until late in the night. I became so weary I could go no further, and tried again and again to go ashore but could not. I had traveled down that river for nearly one hundred miles and was completely exhausted. Realizing that I was in God's hands, I lay down, committing my will to Him. I was asleep in a moment and did not awaken until about eleven A. M., when I found my boat had been taken by the tide and wind ten miles in the direction I had wanted to go. Lying up against the shore, the sun shining in my face, I realized God's protection in a remarkable way, as only three days before five men who came to Alaska with me had been drowned in that very place.

Thank God for His wonderful mercy toward me. I had to stop at Kotzebuc Sound over winter which began Sept. 15th. On October 23rd I had a thrilling experience on the ice as I was skating across the inlet to see if one of the rivers was safe for travel. I found it so, but returning home twelve miles was confronted by a blow-hole with one-half inch ice. I turned my skates and stopped so suddenly that my cap went about twenty feet out on the thin ice, and I went many feet under the ice. I never lost my presence of mind and turning, swam back to the opening, with the Lord's help. Finding it, I broke the thin ice with my elbow to get to the solid part, but how to get out of that hole with my clothing full of water, heavy shoes and skates, was more than I could hope for. But again did I realize the help of our never-failing God. He answered prayer and gave me strength to leap out of the icy waters. It was twenty-one feet deep and about ten below zero.

During that winter I suffered many hardships and through it all God was trying to deal with me. In the Spring I started for Nome in my 16-ft. yawl-boat, a distance of three hundred miles, where gold had been discovered. On June 22nd at 8 P. M. I started to leave Kotzebuc Sound, but the Sound was filled with ice-floes; also the Arctic Ocean. Soon I could go no further for the ice closed me in completely. As far

as my eye could reach there was nothing but ice, with a little blue haze of the land in the distance. My only safety was to get to shore, but *how* I did not know. I was aware I was a complete prisoner; God had me cornered and was talking to me. I got down on my knees in my boat and cried to Him from the depths of my soul to help me. There was no human help in sight and only He could do what was accomplished to deliver me. He answered prayer and opened the ice from my boat directly to the shore. There was no other opening as far as my eye could reach in the whole of the Arctic Ocean but the one that God made. Is there anything too hard for Him? As soon as the opening became wide enough I started for shore, praising the Lord all the way. My heart was full of joy and rejoicing and when I reached shore my first duty was to kneel down and praise Him for His miraculous deliverance.

The next day the ice had left the shore for a few miles and I came to an Indian village. I asked the Indians for a good place to camp. They told me on the sand-bar, but again the hand of God was over me. He did not permit me to land but I went up a little creek and pitched my tent on its shore. The next morning there were five feet of ice all over that sand-bar. The Indians' nets were destroyed and if I had put my boat and tent there, I with all I had would have been destroyed.

Seven times did I realize His hand over my life in miraculous, preserving power, and often while at Cape Nome did God manifest Himself to me, and call me to a closer walk with Him.

He gave me the baptism of the Holy Ghost and fire at two o'clock in the morning, Feb. 12, 1903. The Holy Ghost came as a dove and lighted on my shoulder and the power of God passed through my body like an electric current. It was then that God set me on fire for lost souls and showed me things to come. Since then my heart and mind have been in constant communion with Him. While walking the streets of our great cities I have been lost to my surroundings, being in the world but not of it. Glory to Jesus for such a wonderful salvation!

* * *

As the Spirit fell on a little girl at Titao, Kansu Prov., North China, she cried out, "Come quickly! Come quickly! Grace gate is shut! Grace gate is shut!" She afterwards testified that she saw a Man clothed in white, holding a gate open. After a few people had gone in He shut the gate.

The Latter Rain Evangel

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Notes

THE LATTER RAIN EVANGEL travels many thousands of miles to reach lonely hearts. One copy travels into the very heart of Siam, a country perhaps little known to our readers. For ninety miles it is carried on the backs of men through jungles, forests, rivers and canyons. We are given special instructions to wrap it well so that its precious message may not be lost. How eagerly they look for its visits! Our letters from these far-off lands contain praise to God for the constant comfort and strength it carries to the isolated missionaries who are continually breaking the Bread of Life to needy souls.

Another copy visits a lone missionary on an island. She writes us, "The quiet messenger, very precious indeed, arrived in my lonely hut. How I welcome it! Its messages are of great comfort. The Lord bless every saint who contributes to its pages. One may be absent thousands of miles, perhaps never see one another in the flesh, yet there is such harmony in the spirit like you feel you knew one another long ago. But what will it be to meet the Author of Life and see Him face to face! I enjoy every article written."

We share this bit of encouragement with our readers as they often make it possible by their gifts to send the paper to the missionaries. As we think of how eagerly it is read, the responsibility of sending out the printed word comes over us. Some people send articles to papers written lightly, little realizing that they are scanned by

thousands of eyes, and whatever grain of truth they contain is digested by many a hungry and famished soul. Whatever is of God will be food, all else will count for naught. How needful indeed it is that the message which goes forth be watered by prayer and that it shall be heaven-born! The responsibility of editing religious papers is by no means light. God help us that in much prayer and true humility the blessed messages may be sent to earth's remotest bounds. One of the real joys at the Springfield Council meeting was to clasp the hands and look into the faces of those who had often prayed for us. That circle of prayer that goes around the world, how could we do without it!

Coming Meetings

A Revival Campaign will be conducted by Mrs. Aimee S. McPherson in Old St. Andrew's Church, Beaver Hill, Montreal, Can., Nov. 14—Dec. 5, 1920. The church is five minutes walk from C. P. R., G. T. R., and C. N. R. stations. For further information write Pastor C. E. Baker, 755 Bloomfield Ave.

* * *

An international Pentecostal Convention is being arranged for in Amsterdam, Holland, in Immanuel Building, Kerkstraat 342, January 9-16, 1921. Brother G. R. Polman, the convener, writes:

"God is speaking today in such a solemn manner, and the state of things throughout the entire world is so grave, that it has been laid upon our hearts to invite Pentecostal brethren and sisters of all lands to meet together in the presence of the Lord. The subject proposed for our conference is: 'The purpose of God concerning His people in the present time.' Intending visitors are requested to communicate as early as possible with the convener.

Outgoing Missionaries

"Being in the way, the Lord helped me." How blessedly He encourages His children by giving them sheaves by the way. Miss Katie Builder, enroute to India, writes of how God used her on the train to California in speaking to a fellow-traveler: "She was a woman of the world, but was dissatisfied and I was enabled to point her to the Lord. She gave her heart to Him and we had precious talks and prayer together. She drank and ate of the Word like one starved. As we said 'Good-bye' the tears rolled down her cheeks and she handed me a note in which was a \$20 bill to spend as I needed. She thanked me for carrying the light to her dark heart. How happy it made me! Isn't it wonderful how He works and plans for us?"

Miss Builder sailed Nov. 4th on the Santa Cruz, and is now on the water. Miss Bessie Gager and Miss Lydia Rediger are sailing for India on the same boat.

* * *

A brother who has been praying the Lord of the harvest to send forth workers, writes that he feels led to devote ten dollars a month for a year to a fund for sending missionaries to the field. This is a practical way of answering one's prayer. We surely need intercessors to get under the burden of funds for both outgoing and returning missionaries. The rates for steamship traveling are almost double what they were.

Some of the outgoing missionaries are:

Mr. and Mrs. Herman J. Mader, returning to China, Nov. 19th.

Alex. Lindsay and family, and Mr. and Mrs. Jacob Mueller, new missionaries to India, the latter sailing S. S. Benares, Dec. 10. Misses Almyra and Olga Aston, returning to India, are now on the water. Miss Ruth Riggs is booked to sail Nov. 20, on S. S. Trafford Hall.

Mr. and Mrs. E. O. Leeper, Miss Jennie Farnsworth and Miss Margaret Peoples are *en-route* for the French Soudan. Ira E. Shakeley and Mrs. Shakeley are on their way back to Sierra Leone. Henry and Miss Blanche Garlick are sailing to Liberia. Mrs. Anna Richards and family are now on the ocean, returning to South Africa.

A. V. Cook and Mrs. Cook are hoping to sail on the S.S. Nile, Dec. 11th, to join Bro. Lloyd Creamer at Tientsin, No. China.

Miss Adah Winger will leave (D. V.) Dec. 1, on S.S. Caracas, for Venezuela.

Fall Convention

The fall convention of the Stone Church closed Oct. 24th and proved to be a real time of blessing to many hungry souls—"times of refreshing from the presence of the Lord."

The convention proper was preceded by a series of special meetings which began Oct. 3rd and continued until the opening of the convention Oct. 15th. During these special meetings, a number received the Baptism in the Holy Ghost "according to the pattern shown on the mount" (Acts. 2:4) and several wanderers returned to Father's house.

The ministers whom God sent to us for the convention sessions were: Bro. A. P. Collins of

Fort Worth, Texas, Dr. I. S. Fleming, of Port Huron, Mich., and Bro. Rex B. Andrews of Waukegan, Ills., all of whom were used of God to bring messages of help and encouragement to the saints as well as messages of convicting power to the unsaved and the backslidden.

The Sunday afternoon Service Oct. 24th was the missionary service of the Convention. A number of missionaries and prospective missionaries were on the platform. The missionary address was given by Robt. Atchison, of Japan.

Twenty-one souls followed our Lord into the waters of baptism at the close of the missionary service.

George Smith.

Laborers Ended

We deeply regret to tell our readers of the home-going of Victor Carlson, who was left in charge of Bro. Anglin's work at Taianfu, Shantung, China. Bro. and Sister Anglin are now in this country on a much-needed furlough, and this seems like a heavy loss at this time. We trust God will undertake so that their furlough will not be cut short.

Brother Wm. Johnson writes of the passing away of Bro. J. M. Harrow, Liberia. Bro. Harrow spent many years in Africa, being one of the pioneers in Pentecost, but for a number of months his health has been greatly impaired.

Mrs. Margaret Seymour, of Esteli, Central America, went to be with her Lord Aug. 31, 1920, after an illness of a few days.

Mrs. Schoeneich writes from Matagalpa under date of Sept. 15th of the deep waters through which they have recently passed. Our readers will get some faint idea of the great need there is of prayer for the workers on the field, tho' experiences such as these can not be told in words:

"As I look back over the month of August it almost makes me tremble, for our faith has been sorely tested. About the 14th my husband very suddenly took down with a malignant fever, and for days seemed to be burning up, growing worse daily. One night as the fever was at its height, his heart seemed to give way, and for an hour there truly was a battle in prayer, but God helped. The fever continued, and he became so weak at times that when his eyes were closed, in fear I would quickly touch him to see if he were really alive. When the fever finally broke he lay as limp as a rag, without any strength or courage. On the 29th we received a telegram from Sister Finney in Esteli, who had come on from Leon about three weeks before to work with Sister Seymour, advising us of Sister Seymour's illness. There was no one to go but

myself. Leaving my sick husband in the care of two native believers, Monday at 6 P. M. I mounted my beast, accompanied by Concho, a trusted man-servant, and started for Esteli. *We traveled all night*, never stopping to rest, and reached our sister's bed-side the next morning at seven.

"As I looked into her face my heart sank, knowing what sickness means in this country—here today and gone tomorrow, but as we both nursed her, she seemed to brighten and my hopes began to rise. But alas they were in vain! In the early part of the night we saw that death was near, and our only hope was in God. At 10 P. M. she peacefully passed away, mentioning every now and then the name of 'Jesus.'

"Can you imagine our feelings? Two lone women with the dead! Her life snatched as it were away from us; the body having to be buried within the limit of twenty-four hours, and none who would be considered undertakers to do the final work. Added to this, my own dear husband sick seventy-two miles away! It was a time indeed to prove God. As His own life and strength flowed into our being, courage came for the trying ordeal and with deep reality we said, 'God is faithful!'

"Our dear Mrs. Seymour had charge of the work in Esteli and was a tried and true missionary. She had been in this country almost four years, first in Matagalpa, then two years in Leon, and the last eight months in Esteli, where her life was indeed fragrant for the Master. It seems hard to understand why we are so bereft when we are so short of help, but we know our loving God cannot err.

"Our dear sister, Ms. J. H. Finney, who came a few months ago from Los Angeles, is holding on for the time being in Esteli, and she needs our prayers. She is alone, save a little girl who stays with her at night. God sent her at this time and she has been a brave soldier. We trust He will send us a man and wife for this station. We have managed to get there once a month when we would hold nightly services from a week to ten days, but the meetings need to be established permanently. Do not forget us. My husband is still very weak, and occasionally has symptoms of returning fever, but so far God has undertaken."

Furloughs Needed

Word comes to us indirectly from South China of a real concern among the missionaries for the Kelley children. Both were born in China and the eldest is now three years old and needs a change badly. He has just had fever and his body has been so weakened by the three trying summers in the intensely oppressive heat of Sainam that it seems imperative he be brought home before another hot season. When the Kelleys were on their last furlough they told us of the

two little graves they left in China because of the deadly climate and unsanitary quarters in which they were obliged to live at that time. Let us help them preserve these lives so that their arms may not again become empty. We have further news that Sister Kelley's father is dying with cancer and longs to see his daughter ere he passes out of this life.

Bro Kelley suggests that Mrs. Kelly and the children come home as soon as the Lord opens the way and that he himself come a year later. There are pressing duties that hold him there, although he too is in need of a furlough. He has had fever and his duties are all too many for his frail body, although he daily realizes the truth of the words, "out of weakness made strong." Pray for dear Bro. Kelly. The oversight of the building of the South China Missionary Home alone was a tremendous task, though in this he had the efficient help of Bro. Finch. But the care of four stations, all of which are wanting a revival, and the demands upon him from the other stations, together with the oversight of new missionaries, entertainment of transients, and many other duties, show us his deep need of prayer. His own words, "Oh that I had ten lives instead of one!" speak for themselves.

We ask our readers also to take upon their hearts this matter of the passage money for Mrs. Kelley and the children. Let us pray it through. Have you a little money you can spare for this purpose? We would not have you divert your missionary offerings from their regular channels, but God's children are always ready to respond to any extra appeal when they feel it is the Lord, so we take pleasure in telling of the need.

A sister in the East is burdened that the venerable Albert Norton should have a furlough and spend a season "in the God-given Missionary Rest Home in Chicago." She writes he has not had a furlough for fifteen years, and we know of no one who is more entitled to it. So we spread this need before the Lord and believe He will arrange for this also. Bro. Norton can look back over a long life of faith. His work has stood out as a distinctive faith work for many years, and those who have supported it would, we believe, be indeed glad to contribute toward his long-delayed furlough.

* * *

Our hearts are rejoicing over the forward missionary move, the greater spirit of giving that is gripping the people. This is evidenced by the

stirring news that comes from the Cleveland Convention just closed. Bro. Evans, the Asst. Pastor, writes that on Missionary Day the cash and pledges for the coming year amounted to \$13,000. Does this surprise you? It's the way they prayed.

A Forward Move

The monthly meetings of the Chicago Missionary Rest Home are attended with much blessing. Sometimes God sweeps away our plans and gives us a Pentecostal shower. And what a refreshing it is! These meetings are held on the first Tuesday of the month, and we heartily invite all Pentecostal friends and others who would enjoy an evening of blessed fellowship.

Our chief difficulty now is that the Home is too small. There are missionaries who are waiting to enter, and the Committee is contemplating finishing off the third floor into rooms, as soon as arrangements can be made to do so. We believe God is in this move and are going forward trusting that He will furnish whatever is necessary for this added expense, because it is needed.

We praise God for His manifold blessings upon this Home, for the way He has provided for the running expenses and the extra needs that have to be met monthly. An interested friend writes: "Do the missionaries get nourishing food?" We answer, we are giving them the very best we can afford. The food is plain but good and substantial and tasty, and we humbly say that we are doing our best for the dear missionaries. The matron's chief aim is that they shall be well-nourished, spiritually and physically.

We are grateful to God for the loving gifts that come in from the city and also fruit and vegetables from a distance. These are just as acceptable as money, and the missionaries are as delighted as we are to see the loving thought for their welfare manifested by the gifts of produce from farm and garden, as well as other gifts for the comfort of the guests. A missionary said to us, "We prayed for an electric iron and yesterday it came." We give thanks to God for these bounties received from His loving hand through His precious servants.

On To South America

*"Paint a starless sky,
Hang the picture with night,
Darken all the past—*

Let the future be draped in deeper and deeper night—

Fill the awful gloom with sad-faced men and women and children;

That is heathen South America sitting there still in the long, long night;

Waiting and watching for the morning."

Before leaving the United States for the land of her love and toil, Miss Adah Winger sends a final word to our readers and gives praise to God for His blessing that He has so abundantly showered upon her and for the way He has prospered her. She writes:

"My heart is filled with praise as I see how the Lord has blessed in the past year. First in restoring my health. Prayer has been answered and I am returning to the field greatly strengthened and healed.

"Then the one great burden and woe on my heart as I came home was for the young women of Venezuela. We on the field had felt the desperate need of a Training School for the young women, and the burden was so upon me that I was willing to be spent that this School might be established, and like Esther of old I could say, "If I perish, I perish." God prospered the undertaking even beyond my expectation. In my first message God spoke to hearts at Newark, N. J., and they gave me \$25 as a nest-egg for the new Home for Girls. After a stay of six months with my beloved family at Fresno, Calif., I took an extended trip through the Northwest and we soon had the First Thousand Dollars for the Home. The Lord gave me this word, "As one whom his mother comforteth so will I comfort you." I felt it must be in connection with the Girls' Home for I felt I could not be comforted unless God worked in behalf of the daughters of the King in that land.

"I wish to thank the dear friends of *The Latter Rain Evangel* for their help in behalf of the Girls' Home. As a result of the article in the June issue, a number of gifts were sent in for the school. Up to the present time we have over \$2500 received for this purpose; just a few hundred needed to make the \$3,000 for which we are believing God. We shall be glad to have prayer for the furnishings also. A number of friends are giving bedding, such as single sheets, pillow-slips, towels, etc. Anything along this line is greatly appreciated.

"From the field comes word that they have begun to build rooms for the School. Praise God for this fruition of our hopes. News comes also of a sweeping revival that has broken out at our port city, LaGuaira. Souls are being saved every night under the ministry of our native pastor there and they are holding meetings all along the Coast. We hear the song of triumph. Victory for Venezuela! The seed sown is bringing forth fruit and we are united for a real Apostolic

native church with signs following.

"The message God gave me as I left Venezuela is still ringing in my heart, *"There is no time to lose!"* Pray earnestly that the revival will sweep all Venezuela and South America. Pray for workers, especially men to do extension work for the King of kings.

D. V., I sail from New York Dec. 1st, S. S. "Caracas," to again continue our labors with dear Brother Bailly and workers. Before sailing I can be addressed at 61 Fourth St., Newark, N. J.

"Away across the ocean, Away across the sea,
It rings thru all my being, I can no longer stay;
The cry of dying millions is calling still to me,
It is the voice of Jesus and I must haste away.

I do not want your pity, I only feel for you,
For angels well might envy the work that I may do.
Farewell my friends, my kindred; think of me
when you pray,

I go to win my jewels; Farewell, I haste away."
—Adah M. Winger.

A Picture of Things To Come

Out of the League of Nations Will Come the Antichrist.

J. N. Gortner, Cleveland, O., at the Springfield Meeting, Sept. 26, 1920.



YEAR ago it was my privilege to attend in Chicago for the first time a session of the General Council of the Assemblies of God. At that time I was just emerging from the Methodist ministry. I received the baptism of the Holy Ghost Aug. 11, 1914, at the Cazadero Campmeeting and for about five years I continued in the Methodist ministry, but the Lord showed me very definitely He wanted me to be a Pentecostal preacher.

There is among us a man whose name is Tommy Griffin. He was in Bethel Temple, Los Angeles, the Sunday morning that Bethel Temple was dedicated, and it was my privilege to preach the dedicatory sermon. At the close of the service Brother Tommy came to me, "You say you are a Methodist preacher?" "Yes." "Where do you preach?" "At Cucamonga." He looked up in my face, and said, "I am going to pray God to get you out." He told me the other day that he prayed every day for God to get me out, and he thinks God answered the prayer. There were other folks who prayed too, and "the effectual fervent prayer of a righteous man availeth much." I said a year ago I would rather be a Pentecostal preacher than a Methodist bishop, and after a year's experience I can reiterate that very strongly. There is one thing I like about the Pentecostal ministry; we are entitled, if we take our heritage, to real liberty in the Spirit. There is a difference between liberty and license. While I do not believe in license I believe in liberty, and I stand for real liberty in the Spirit of God. But as I study the situation, it seems to me we are in greater danger of becoming Methodists than the Methodists are of becoming Pentecostal people. There is a tendency on the part of many Pentecostal preachers to squelch all manifestations that they think

are in the flesh, and when they allow these tendencies to control them there is great danger of destroying the liberty we have in the Spirit.

When I was at Cazadero a prominent member of the M. E. church in Oakland visited the Campmeeting. He said regarding certain manifestations, "Do you think that is of God?" I had had my serious doubts about some things being of God, and I have my serious doubts still, but I didn't criticize any action I had seen. I said to this brother, "I won't tell you." He said, "Why not?" I said, "I know the Spirit of God. I can recognize that the power of God is present if it is present, and when I came to this campmeeting as a Methodist preacher, being acquainted with God and having preached more than once under the anointing of the blessed Holy Spirit, I recognized His power and presence, and while I have seen some things that I wish I might not have seen, and have heard things I wish I might not have heard, if the Holy Ghost is here and is putting up with some things I cannot understand, I am not going to interfere with God's work by criticizing people, but I will fall right into line and let God have His way. If we are not careful the time will come in Pentecostal ranks when we shall have no messages in tongues with interpretation, simply because in our effort to crowd out the spurious, we have destroyed liberty in the Spirit and have crowded out the genuine. But this is just in passing.

You will find my text in Isaiah, last two verses of chapter 26, and first verse of chapter 27: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His people to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." In this wonderful passage we have in the

first place a setting forth of the doctrine of the first resurrection, and in the second place a reference to the great tribulation, and in the third place we are told what God will do with the devil. I would call your attention to the fact that some of these words are in italics and have been supplied by the translators. In supplying these words in this particular place, they destroy the sense of the original; in other words they have destroyed the very thought the Spirit of God had in mind when He inspired the writing of this marvelous passage. The rendering of verse 19 as we have it in the revised version is, "Thy dead shall live, my dead body shall arise." God is speaking here of the sainted dead. You will notice when God speaks of His people here He speaks of them as a unit. They are not a unit today as they ought to be. God quickeneth the dead and calls those things which are not as though they were. The prayer of Jesus will be answered some day.

Here God is speaking to His people as a unit. Instead of saying "your dead," He says "thy dead shall live;" "my dead bodies," the dead bodies of the saints are God's dead bodies. God has an interest in the bodies that have gone down to the grave and He will bring them out some day, transform and transfigure them, and translate them. "Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

When will the first resurrection take place? It will take place just before the rapture; just before the translation of the living saints. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In the rapture those of us who are living are to have no precedence over the saints who shall have died. The resurrection of the saints will take place, and the living saints with the resurrected saints will be caught away to meet Jesus in the air. Oh Jesus is coming soon and it will be a blessed day when He comes! He will find me preaching His Gospel when He comes. From the wolves of tribulation He will bear our souls away.

Somebody says, "Do you think the Old Testament worthies will have part in the first resurrection? or will only those who have died since the coming of Jesus be raised from the dead?"

I believe that the Old Testament worthies will have part in the first resurrection. Do you think that the bodies of Moses and Elijah, Daniel and Isaiah, Jeremiah and Jonah will not be raised? When Jesus was talking to the Saducees regarding the doctrine of the resurrection of the dead, didn't He say, "God is the God of Abraham and of Isaac and of Jacob," quoting an Old Testament passage of Scripture, and didn't He add that God is not a God of the dead but of the living? If these Old Testament saints are to be raised from the dead, since there are just two resurrections, that of the just and the unjust, I ask the question, When are they to be raised? If God doesn't class them among the just, does He class them among the unjust? Surely not. Those Old Testament worthies through faith wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens, etc., and surely they will have part in the first resurrection.

Now the Word of God doesn't say that everybody who is to have part in the first resurrection has to be a member of the bride. I don't dogmatize on this point, but it may be that some will be servants; it may be that some will be classed as friends of the Bridegroom and some merely as guests at the great wedding feast. I do not know, but I am willing to leave the matter entirely in the hands of the Lord. I am sure He will not have as hard a time fixing this up as some of us have of arranging matters in the General Council. I am sure there will be no differences of opinion among the people of God then. We shall all recognize the fact that He is infinitely wise and good, and His plan is the best plan possible.

The first resurrection: by what power will it be effected? By divine power, the same power that effected the resurrection of Jesus Christ. You will remember Simon Peter in his sermon in the home of Cornelius, in Cesarea, said, "Him God raised up the third day and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him after He rose from the dead." Only God can raise the dead, the spiritually dead and the physically dead, and it is just as easy for Him to raise one class as another. In fact Jesus Himself has told us that the great proof that the dead will be raised in the day of resurrection is that the spiritually dead are being raised today.

We also have here a reference to the Great Tribulation. The Lord says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." The great tribulation is to be a period of unparalleled suffering and human woe. It will take place during the last half of Daniel's Seventieth week, and will last three and a half years; a time, times and half a time. It is possible it will last a little less than that time, for Jesus said, "Then shall be great tribulation such as was not since the beginning of the world or ever shall be, and except those days be shortened there should no flesh be saved, but for the elect's sake those days shall be shortened, and by the elect I understand not the church for the church will have been raptured; not the saints for the saints will have been translated; not the bride for the bride will have gone, but the remnant in Israel, the 144,000 sealed ones from among the twelve tribes of Israel. The Great Tribulation is set forth in various passages in the Old Testament Scriptures. The first verse of the twelfth chapter of Daniel depicts this time: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation." The Great Tribulation is characterized in the Scriptures as the time of Jacob's trouble, but all the nations will be more or less involved. There will be sorrow, devastation, heart-aches everywhere, but the Jews who will return to the Holy Land in unbelief will be the greatest sufferers. Palestine will be drenched in blood, and Jerusalem will be the vortex. God is speaking to the remnant of Israel when He says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

In the twelfth chapter of Revelation, John tells us, there "appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon," etc. Now I believe by the woman is meant Israel, and by the dragon is meant Satan, and by the manchild is meant Jesus. He was caught up to the throne and sat down upon His Father's throne—"The Lord said unto my Lord, Sit thou at my right-hand till I make thine enemies thy footstool,"

and didn't Jesus say afterwards in the days of the beloved John, "To him that overcometh will I grant to sit with me in my throne, "even as I also overcame, and am set down with my Father in His throne?"

I want you to notice the sixth verse, "And the woman fled into the wilderness, where she hath a place prepared of God." There she was nourished 1260 days. The Great Tribulation will be characterized by the unyielding tyranny of Antichrist. He will be a man who will have worldly jurisdiction. There was a time when I believed this represented a system; there are systems that are antichristian, but the Antichrist the word of God talks about will be a real man. God showed me this once in a vision, during the war. I saw in the heavens a cluster of flags. They were not separated from one another, but were piled one on top of the other, and right across the face of the flags in great big characters were written the figures 666. I didn't know I was seeing a vision. I said, "Lord, what can this mean?" and I heard the voice of one whose face was veiled and whose form I could not see, and the voice said, "This means that out of the League of Nations soon to be formed will come the Antichrist, whose number is the number of a man, and his number is six hundred, three score and six." And then an unseen hand began to remove the flags, one at a time, and I looked and I saw there the Star Spangled Banner, and the figures 666 were gone. I believe that God showed me the United States is not to be a part of the League of Nations. It may stand back of the League with its army and with its navy; it may be in sympathy with it for a season, but I feel quite sure that the United States will never be a party to the League of Nations; at least not in its final form. Senator Harding said in a speech not long ago, that the League of Nations is a gigantic fraud. I am not making a political speech, but I believe what he said is true. And out of this stupendous fraud in its final form is to come a more stupendous fraud in the shape of the Antichrist.

The Apostle Paul speaks of the Antichrist as the Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God sitteth in the temple of God, showing himself that he is God. In another passage of Scripture he refers to him as that "Lawless One who shall be consumed when Jesus comes by the spirit of His mouth and destroyed by the brightness of His coming, even him whose coming is after the

working of Satan, with all power and signs and lying wonders," etc.

The great Tribulation will be permitted by God as a just judgment upon a Christ-rejecting and God-defying world. I have said that Israel will be more greatly involved than the other nations of the earth. The prayer of Jeremiah the prophet will be answered in that day of judgment; not a day of twenty-four hours, but a day seven years long. "Goth hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Jeremiah's prayer will be answered in that day, "Pour out thy fury upon the heathen that know thee not," etc.

Be careful how you talk about the Jews, how you snub them. The Jews are God's chosen people. God has not cast away His people whom He foreknew, and when the fulness of the Gentiles shall have come in, all Israel shall be saved, for it is written, There shall come out of Zion a deliverer who shall turn away ungodliness from Jacob." The time is coming when Israel as a nation will accept the Lord Jesus Christ as Messiah and King. A nation will be born in a day; then the knowledge of the Lord will cover the earth as the waters cover the sea.

Now I come to the last part of my message. We have in this text a description of what God will do with the devil. Some people say there is no devil now, but I am quite sure there is. He is still carrying on his business and a good many people are helping him. Let us be careful as Pentecostal people that we do not render him any assistance. Let us keep in the Spirit, walk in the Spirit, live in the Spirit. Let us be prayer-warriors.

"The devil trembles when he sees,
The weakest saint upon his knees."

The devil wasn't always a devil. Somebody asked the question once, Why did God create the devil? God created a cherub. He was "the anointed cherub that covereth." He was in Eden, the Garden of God; he was upon the holy mountain of God—full of wisdom and perfect in beauty; he walked up and down in the midst of the stones of fire, was perfect from the day in which he was created until iniquity was found in him; through pride and ambition he fell. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I

will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

The anointed cherub fell through ambition, and yet there are people who tell us now it is impossible for souls who have been converted and baptized in the Holy Ghost to turn their backs on God and become again entangled with the yoke of bondage and get into the snare of the devil, live in sin, die at last and eternally perish. I believe there was a time when Judas Iscariot had saving grace in his heart, but he fell, and Jesus said it had been better if he had not been born.

The "anointed cherub" fell and became Satan the adversary. I believe by the "piercing serpent," the "crooked serpent," the "dragon that is in the sea," is meant Satan, our great adversary. He pierces people with his fiery darts. Blessed is the man who has the shield of faith whereby it is possible to quench the fiery darts of the wicked one. He is surely the crooked serpent; the instigator of all the crookedness in the world today, all the crookedness in the political world, the ecclesiastical world, in the industrial world; all the crookedness in Methodist circles, in Baptist circles, and I find there is some crookedness in Pentecostal circles too. The devil is the instigator of it all. Why is he called the "dragon of the sea?" The "sea" in scriptures symbolizes the mass of humanity. "The waters which thou sawest . . . are multitudes and peoples and nations and tongues."

Where is the devil today? He is not in the presence of God in the heavenly city; he is not in hell, he hasn't been sent there yet. He is not in the abyss where after a while he is to spend a thousand years. Where is he? He is in the world, among the people of the nations, and the people of the churches. The devil has been in this old world of ours ever since he came into the Garden of Eden and tempted Eve to sin against God. He has been going about ever since seeking whom he may devour. The dragon is in the sea. A man went around over this country a few years ago lecturing on the sublime topic, "Why doesn't God kill the devil?" God will kill the devil with His great and strong sword, He will punish leviathan, the piercing serpent when the time comes.

Somebody says, "I thought the devil was going to exist forever; I didn't know he would be

annihilated." People are not annihilated when they die. They simply change their place of abode. "Blessed are the dead which are annihilated in the Lord." Is that the way it reads? The first death is not annihilation, neither is the second death. The devil will change his place of residence some day. At the revelation of Jesus Christ at the end of the Great Tribulation the devil will be seized and thrust down into the abyss and will remain there for a thousand years. At the end of that time he will be loosed for a little season and will go out and gather together as many as he can rally under his standard and make the last determined effort to recover his lost territory. He will be overthrown and put into the hell that has been prepared for the devil and His angels, where the beast and the false prophet will be, and he will be tormented day and night.

Some say that the devil will reign in hell, but

I do not find it in God's Word. That is a Miltonian idea and not in the Word of God. I am ready for God to put him in hell when He is ready, and in the meantime I am willing to abide God's time and let God have His way in my heart and life. There are just two sides, the winning side and the losing side. The great conflict is being waged and it looks as though righteousness would be snowed under. But God is leading the armies of righteousness to victory, and you and I, if we are the people of God, are on the winning side. I will not be discouraged. I will keep my eye upon Jesus who fails not. In that day there shall be one Lord; and His name one. If you are not on the winning side I ask you to step across the line of demarkation, and let us together in the name of the dear Son of God plant our heels upon the neck of the adversary and take our victory, for it is ours in the Name of the Lion of the tribe of Judah.

A Work of Faith

J. O. Lehman, Missionary from South Africa.



WHEN the Lord called me to be a missionary, He called me to a faith life, but in the beginning I had my struggles. My wife and I were stopping in my father's home and while there I had a real temptation from the enemy along this line. After a special time of prayer I got victory and retired. The next morning I took my Bible to read as usual, and on turning through it I found a check for \$100, given toward my fare to South Africa. My heart was encouraged and my faith strengthened, and God continued to work in special ways. After purchasing our tickets to Capetown we had only \$2.50 when we got on the boat, but no one knew it but God.

On the steamer from England to South Africa we met Major Spriggs, a brother of Sir Gordon Spriggs, of Capetown, who proved to be a real friend. He made arrangements for us to have a meeting in the second-class dining saloon, where we became acquainted with over forty missionaries and ministers, and together we agreed to have daily Bible readings on the voyage. One day we held a meeting in the first-class saloon, another in the second, and the next in the third, which continued throughout the voyage. The missionaries inquired under what Board we were going forth, and we told them we were going out

entirely on faith lines. At the last Bible reading we held, they handed us an offering of \$25, little knowing that we had only \$2.50 between us.

As we entered that new field we could see His guiding hand preparing the way, not only that we might work for Him, but that we might be sustained through His bounty. God made friends for us and doors were open for our entertainment. We were invited to a godly home in Capetown and while there we were often led to marvel at the goodness of God. Sometimes as we came to the table we would find one or two Pounds under our plates. Before we left there we had been given in offerings \$70 or \$75. The Lord led us to go to Bulawayo, where we spent eight months in His service.

While in Bulawayo we heard about some vacant missions in Johannesburg, the missionaries having to leave on account of the Boer War. There were at least twelve not manned. I wrote to the director of these missions, a Mr. Baker, a converted lawyer, who gave up his practice for mission work, as he saw how the natives were neglected. In our first interview with him he gave us an offering of \$25, which quite amazed us, but God who knew our needs at that time no doubt put it in his heart. We were put in charge of a work eight miles from Johannesburg at the Trimrose Mine, where we labored for four years, from 1902 to 1906, during which time God

continually manifested His love to us by His bounteous provision. In April, 1906, we were both led to resign from the mission, and came back to America.

We returned to Africa in 1908, and immediately after our arrival in Johannesburg God began to work in a most gracious and powerful way amongst the natives in pouring out His Holy Spirit with signs following. The first meetings were held by invitation in the American Zulu Mission, where God did many signs and wonders. People were slain under the mighty power of God, both old and young, white and black. When this became noised abroad, the place was soon too small. During the short time our meetings continued in this place, God worked so mightily that everybody who came was convinced it was a supernatural work, such as they had never witnessed before. The whole community became stirred and filled with wonder at what was transpiring in their midst. There was no difficulty in getting crowds, or need of advertising the leaders, as God was doing his own advertising in His own way, by saving the worst characters, cleansing and baptizing men, women and children in the Holy Ghost, who spoke in other tongues as the Spirit gave utterance. Devils cast out and all manner of sickness being healed was the attractive power that caused the multitudes to congregate. Thank God His power was present to do mighty works in spirit, soul and body.

Developments proved that it was evidently necessary to open a hall of our own where we could move ahead according to our own convictions and be led definitely by the Holy Spirit. Accordingly we rented a larger place a short distance away. It was large enough for us to put in some partitions. We built two rooms for our native evangelist and some for the accommodation of the sick who came from a distance to be healed. It proved to be a Divine Healing Home for those sick, hungry natives, and many were the answers to our prayers, which caused the work to spread for miles and miles, to the extreme west as well as the extreme east of the Gold Mining District—thirty miles on either side. And the influence did not stop there, but hundreds of miles down into Natal, Zululand, Cape Colony and other places the news went, bringing requests for prayer for all manner of sickness and disease.

Neither did God disappoint us in these long-distance prayers, but invariably did we receive

letters of praise for healing of consumption, fever, etc. One woman was brought whose tongue was paralyzed and she was rendered speechless. In a few days she went away, speaking. One of the wonders of healing among these dear people was that again and again I had brought to me by the mothers, beautiful babies who were given to them in answer to prayer. These barren mothers had the reproach taken away from them in answer to prayer. This place we rented by faith and God never failed us but enabled us to pay \$50 a month for the hall and our home while there.

In 1911 we applied for a mission site on the Village Deep Mine, one of the leading mines in the suburbs of Johannesburg, which was granted to us sometime in 1912, free of cost, in answer to prayer. Just as we were ready to build, God was again on time, for through the mail there came a draft for \$1,000. Although this was designated as personal money, we used it in building, and in February, 1913, we dedicated our first church, built by our own hands.

Here God gave us many victories, though not without trials and difficulties, for there can be no victory without these.

Since then, God has enabled us to build two more churches in the Mining District; one, twenty miles west, at Krugersdorp, and the other about six miles from the Village Deep, at Sophiatown. And now the fourth site has been granted to us at the Modder Deep Levels, more than twenty miles east of Johannesburg, where we are expecting to build as soon as God makes it possible. Then again, over 200 miles south, God enabled us to dedicate another church in September of 1919.

When the Lord baptized me in the Holy Ghost He gave me a revelation of what the Scripture means when the apostle says, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I understand it means the bowels of compassion. The Lord Jesus put there a compassion not only for the people in the homeland, but a compassion that leaps the ocean, goes across to India and to Africa, and encircles the globe. It reaches those benighted people in dark Africa. Africa is still the open sore of the world. It is said that there are more people perish by witchcraft than have been slaughtered in all the European war. There was an old man who practiced witchcraft

all the days of his life. His daughter was sick and he did all in his power to get her healed and also took her to others who were supposed to be higher than he was, but nothing could be done. She grew worse and worse, but one day he heard about us and about our God who answers prayer. He said, "My daughter is not getting healed. I will send her over there." Hands were laid upon her and she went home healed as a testimony to the power of God. The witch-doctor broke down in tears, gave up his bag of bones and his witchcraft business and gave his heart to the Lord.

How God Provided

Mrs. J. O. Lehman.



Y first answer to prayer: When I married Mr. Lehman we were known as faith missionaries. From a child I had always had a very good home; never knew what it was to want for anything, but as a girl I had read the life of George Mueller of Bristol, England, and that always inspired faith in me, making me feel if I was ever brought to the test of trusting God I would be able to do so. So when I married a faith missionary I had to count the cost. After we had been married about four months, we had really come to the end of everything, hadn't anything in the house, not even a cereal, and I felt this was to be my first test of trusting the Lord. I went to my room and waited upon the Lord in prayer. All of a day went by and when I saw Mr. Lehman I said, "I do not feel God would have you go over a Sunday without any food to eat." In Africa all our stores close at nine o'clock Saturday night, and of course we could not get anything on a Sunday. About 8:40 P. M. there was a timid knock on the door. As I opened it a tall colored woman stood there. She had been wonderfully saved and sanctified and baptized in the Holy Ghost, and as she stood at our door she had a lot of scones (biscuits) in her white apron, and in her hand was a shilling. She was quite nervous; evidently it was a new experience to her to have the Lord speak to her. She said "Oh, Sister Lehman, ever since early morning God has been telling me to come and bring these to you and I didn't know whether I could do it or not, but I could not go to bed until I did it." There was the answer to our prayer. We had been waiting all day for God to give us bread for Sunday. With the shilling I was able to buy tea and sugar.

Once while out at Boyson's Reserve we had gone two or three days without food, through circumstances. Mary, our oldest girl was a year old, and I had some baked flour for her, but we had nothing. A lady who used to visit our home, make our house a half-way house when going in to town came this day and brought us six newly-laid eggs. I hadn't anything in the house and I couldn't ask her to stay and take lunch with us, as I had done in the past, which she no doubt thought strange, but I praised God for that answer to prayer. I went out on to the veldt and gathered sticks, put these sticks into my empty stove and scrambled those eggs. We didn't even have salt to put on them.

Faith life isn't talking. You are brought to act it out. The next day we received an offering through the mail, but if you want to trust God you have to be willing to be tried and proved. Sometimes people do not obey the voice of God and that causes a delay. One time I was praying earnestly for a coat for Mary, then a year old. A sister came along to see me on her way to visit another missionary, and she said: "Oh, sister Lehman, I will show you some things I am taking out to Sister So-and-so," and she showed me this coat I had been praying for. I felt in my heart that the coat was the answer to my prayer and that this sister didn't know the voice of God, but said nothing. She was a precious sister and had been very kind, and she took it out to the other sister. A whole year passed away and my husband was out in mission work. One day this sister was going through her wardrobe and she picked out this little coat that I had seen a year before, saying, "I wonder if this little coat would be of any use to you. A sister brought it to me and asked if it would do for Edith. I took it because I didn't want to hurt her feelings, but she never wore it." God has great trouble sometimes to make people hear His voice, and I believe this is the reason some people go through these trying tests on the mission field.

* * *

In crossing the ocean as we got to the landing at Southampton, I had to take the children into the custom house. I found a little corner for the children to rest in while I would be ready to advance through the doorway where they inspect the luggage. I left Mary with the two children. She came along presently holding a golden sovereign in her hand. Gold is a rarity since the war. She said, "Look! See what I have picked up." She went back again to where the child-

ren were and had hardly been there a minute when she came back with another. I went back with her to the children and there was an old lady sitting there. I said to her, "My little daughter has picked up these two sovereigns." She said, "Now, madam you take my advice. If anybody has lost those sovereigns they will come along to look for them. Among such a crowd it would be unwise for you to ask who dropped them. You wouldn't know whom to believe. It is likely we shall be here several hours." So we stayed right on that very spot, but nobody came along. When I got my things through the customs, paying the agent, transferring from Southampton to London it cost me £2-5. It had never entered my mind my luggage would have cost that much, and if Mary hadn't picked up those sovereigns I would not have had the money. God foresaw that need.

* * *

Another time while traveling God specially undertook along financial lines. We were going from Pennsylvania to Atlanta, Ga., and when we got as far as Washington a lady who was traveling in the train spoke to us. She said, "Well, madam, I do sympathize with you, traveling with all those little children. Is New York your home?" "No, Africa is our home. We are missionaries from Africa." She threw up her hands in surprise. She thought it was bad enough to travel from New York, not to speak of Africa. As she went out of the train she put a ten dollar bill into Mary's hand. Talk about God not supplying your needs! He does it through perfect strangers.

We didn't have enough money to come up here to Chicago, but a lady came to see me the night before we left Atlanta, and this lady was led to give me ten dollars. I hardly knew her, but she was surely used of God to answer prayer for our getting to Chicago. I had been telling her a few of our tests along the way, and I did so want to feel her offering was of God, so I said to her, "Now sister may I ask, Are you giving me this as the outcome of my talk with you?" It would have embarrassed me if it were so, and I would have felt as if I was begging. She said, "Sister Lehman, if you have been praying it is in answer to prayer. I said to my husband only yesterday, 'I am going to give Sister Lehman \$10.'" I of course felt happy to know it was a real answer to prayer, but if she had

given it to me out of sympathy, and if it was the outcome of what I had been saying, I would have accepted it regretfully.

When we were coming over on the Royal George to America they told us at the Steamship Co's. office that they could not give us a port-hole cabin, which was, of course, a great disappointment to us, for with a baby it seems almost necessary to have one. However, they gave us a four-berth cabin. When we went on board we found we were on Deck D, so close to the water that the port-holes could not be opened. Imagine the heat of that place! Our cabin was right next to the engine room, and I did not see how we would get through the voyage. It was unbearable and stuffy. Mr. Lehman said we would either have to get victory and endure it or God must answer prayer in some way. One afternoon Mary ran up to where we were on deck and said, "There is a leak in our cabin and the water is running through." I went to see and sure enough, there was a leak overhead, and the rusty water was coming through and staining everything. We reported it and one of the chief stewards said he would get a man to fix it. I saw it was God's answer to prayer for us. A man worked at it and thought he had stopped it, but it was worse than ever, and on close inspection it was found to be absolutely dangerous. We had to get out of our cabin and they gave us a most beautiful one with a port-hole in the cabin and one outside. God has his way of doing things. Six of us in that stuffy cabin the first night! I thought I would die of suffocation.

God also answered prayer in the lifting of the fog. It is a good thing to have praying people on board a boat for when things go wrong the people get nervous. We were ten days in a fog. There is a feeling of fear and an awful stillness comes over us as we realize we are away from everything and in an impenetrable fog—seeing only a yard or two ahead, and the fog-horn going every few minutes—all this combined makes people very nervous when they haven't God. My husband said, "Well I think this has gone on long enough; we have to lift our hearts to God and ask Him to undertake for us." The night before we were almost run into by a passing steamer. We went definitely to prayer and in almost an instant of time the fog lifted, to the great relief of all. So God honors us when we prove Him.

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