



*The days of Heaven on the Earth*

• ❧ • **Contents** • ❧ •

**The Question Forever Answered..... 2**  
 Do Foreign Missions Pay?..... 2

**God-Given Opportunities in French  
 Soudan..... 5**  
 Two Million Open to the Gospel..... 5

**Miracles Brought by Native..... 9**

**Notes.....10**  
 The Opportunity of the Centuries.....10  
 Missionary Rest Home.....10

**"That no Flesh Should Glory in His  
 Presence.....11**  
 Contrasts in the Word of God.....11

**Satan's Modern Devices.....15**  
 Are You Prepared for Delusions?.....15

**Two Revivals I Have Witnessed.....20**  
 When God Came in the Midst.....20

**Miraculously Healed of Paralysis.....22**  
 Loss of Speech Restored.....22

**Blessing at Girls' School..... 23**

**An International Monthly Magazine**

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

HAWTHORN - CHICAGO

## The Question Forever Answered

### Do Foreign Missions Pay?



**F**IFTEEN years ago a native evangelist was driven out of LoPau for preaching the Gospel. This city, known among the missionaries as Satan's seat, was abandoned and for ten years it was under the full sway of heathendom. But God did not give it up.

If He can find intercessors He will undertake the impossible. When Miss Appleby and her co-worker saw that city with its vast population and not a Gospel in it, they prayed. They heard the call, "Who will go for us?" and readily responded, though it meant pioneering and hardships; though it meant days of toil and nights of prayer. One life almost went out because of the great heat of that city and the strenuous labors, but as he that loseth his life for the Master's sake shall find it, so the going down to the gates of death was not in vain. In a four days' meeting held recently there were one hundred people who gave their names as desiring to learn the doctrine, some of whom are already converted. Miss Appleby writes: "Has God forgotten to be gracious? Are the very people who literally drove Tseung Laap Ts'oi out of Lo Pau fifteen years ago now hearing and receiving the doctrine that he preached? Surely 'Prayer changes things.' If Jesus tarries, this citadel of Satan and abode of demons, where the god of the North and the goddess of Mercy have so long held this people in the thralldom of idolatry, shall yet see the glory of the Lord and pay homage to King Immanuel! Hallelujah! Like the woman who found the lost piece of money, so dear to her heart, and called her friends to rejoice with her, so I invite you to rejoice with me over what God hath wrought. Brothers Kelley and Spence, several lady missionaries and the dear Burnside's, with many faithful Chinese preachers and Bible women helped push the battle. We are on the eve of great things all over China. We must have a larger, better chapel. I just feel in my soul that it is for His glory. One of the blessed results is the conversion of a Catholic, a Spanish woman, who married a Chinese in South America and whom I had despaired of taking her stand. She had not been to the chapel for a year, but came when we erected the mat-

shed. One day Miss Ward's Bible woman said to her, 'Do you know that if you change from the Catholic to the Protestant religion you will have to be immersed?' 'That is what I expect to be,' was the reply."

The following reports tell more fully of the two South China revivals, which have so gladdened the hearts of all the missionaries there. Let us all rejoice together, for we in the homeland have had a most precious part in the gathering in of these precious souls. Our prayers and gifts of love, and their abundant labors, have brought the blessing of God and He has given the increase.

\* \* \*

#### 100 CHINESE WANT TO BE CHRISTIANS

**F**ROM the very start the forces of darkness were arrayed against us; ground could not be obtained on which to erect a mat-shed, but last summer the Lord had revealed to Miss Appleby His plan, and after two weeks of fasting and prayer, the very ground that Miss Appleby wanted and was the most difficult to secure, was ours; so it wasn't long until the workmen were busy erecting a place for the salvation of souls.

The great opening day was Sunday, June 5th, with nine missionaries present besides many of our native pastors and Bible women. At 11:30 A. M. from four to five hundred people filled the mat-shed, and in the evening again the place was filled with men, women and children, all seemingly hungry and ready for the invitation to "Come and dine" at the Master's table.

The Chinese manager of the campaign, Mr. Tseung, has been an inspiration to us all by his earnest, untiring zeal for God. With a band of students he witnessed to the surrounding villages and gave out announcements of the meetings. While preaching in a village called *Tseung Ngon*, a woman to whom the story of Jesus had never before been told, became so interested that she laid aside her work and walked to the meetings. Her heart was touched as she listened to the message of salvation; all family cares, troubles and sorrows were forgotten in the joy of this new-found light. On returning home that night she was met at the door by her son, his face ablaze with anger because she had forgotten to boil his tea. One of her first actions was to pull up her incense sticks and

throw out her incense urn; no more worshiping of false gods since she had heard about the true. No one had preached about tobacco and wine being a sin, and all her life she had been addicted to these habits, but instantly all appetite for them was taken away. The next day, in spite of the anger of her son, she was in the meeting again, finding a place to stay all night for fear if she returned, her son would not permit her to come to the meeting again.

While two of our "hot hearted" Bible women were going from village to village, they met a very zealous worshiper of idols, a general manager of all their big idol festivals. He was just in the midst of a big, worshiping time, having hired all hands to participate, and became most frustrated and excited because they were short-handed and unable to hire more. While in this state of mind, these two faithful servants of God began to preach the old, old story of the cross. Real Holy Ghost conviction came down upon him, and there in front of all the bystanders, he knelt and cried out to God to be merciful to him.

Mr. Lei, a well educated man from this same village, having heard the Gospel story many times before, came to these meetings and was so convicted of sin that he too has decided for Christ and given his name for baptism. Toward the end of the meetings a fine old gentleman one hundred years of age, came to the service. Although most of his life had been lived in Lo Pau, he had never been inside the mission, having no desire to go. On this occasion he said there was such a drawing power that he just had to come. That night the Holy Spirit through the message moved on his heart, and he gave his name as wanting to be a Christian.

Two native ministers had been invited as special workers. They had been especially used of God in the ministry, and their messages filled with the power of God, together with the earnest pleading for souls, caused many a one to decide for Christ. Night after night hands were raised, and names and addresses taken of those who wanted to come over to the Lord's side. Mr. Tseung, who had been greatly used of God in the ministry, offered his services free of charge. He told how fifteen years ago he made his first appearance in Lo Pau as a colporteur. He tried to open a mission but his efforts were fruitless. The people were hostile and that night he could not find a place to sleep, so that he had to rent a small house-boat and spend

the night there. The next morning he had to flee for his life, in such haste that he left his shoes behind. What a change there had been in fifteen years! As he told his experience in that mat-shed before four and five hundred people, all favorable to the Gospel, many already believers and others almost persuaded, it was a cause for great thanksgiving to realize what had been accomplished through faith and prayer.

The meetings were hindered by the flood, yet we have much cause for rejoicing, for during those few short days there were one hundred people who gave their names as wanting to be Christians. When the floods recede, Miss Appleby wishes to continue the meetings a few days longer, and we are trusting that many more names will be added to this list who will really take their stand for Christ and His Gospel.

LAVADA R. LEONARD.

June 13, 1921.

\* \* \*

#### 200 CHINESE ASK TO BE CHRISTIANS

THERE is a verse somewhere that reads "The Lord is waiting to be gracious," and it seems to us in these days that He is fulfilling that Scripture in our midst here in Sai Nam. For years the Gospel has been faithfully preached; for years daily, Bible-women with some of the foreigners have visited the homes and there told the matchless story of the Christ of Calvary; for years, night after night the mission has been opened and many have come and listened to the Gospel. True it is that in these years the Lord has been saving souls and our hearts rejoiced in the twos and threes as they came and confessed the Lord Jesus in water baptism, but yea, despite these faithful years of toil and service, the great mass of the people were indifferent, and of all classes of people to reach these are the hardest.

Brother and Sister Kelley had been praying for a long time that the Lord might reveal to them His will for Sai Nam, and they received as from the Lord the idea of a big mat-shed meeting—after the style of a large tent meeting at home—invite special workers and have a drive against the enemy.

God's time came and the mat-shed was erected—capable of seating 1400 people. The promise of the Magistrate was obtained to attend the opening service and it was with glad and expectant hearts that before a crowd that well nigh filled the place the services opened with "All hail the power of Jesus' name." The

Orchestra would not have pleased the musical critic at home but we made a joyful noise unto the Lord, two baby organs, two trombones, one autoharp and one guitar, one bass drum, one snare drum, cymbals and to round off all, a Salvation Army tambourine, which simple instruments God blessed to His praise and glory. It is not my intention to give a detailed account—but as three weeks have past I shall give just the salient points. Of course the night crowd was always larger than the day crowd but the women took advantage of the day meetings. Sister Kelley was so happy to see every day several hundred women listening, and quite a large number held up their hands and gave in their names. But when they began to come to the prayer room and she and Sister Holmes who was in charge of this work, instructed them in the way of the Gospel and not only prayed with them but got them to pray, then surely her joy was full and doubtless also there was joy in heaven. Towards the end of the meetings the women grew so interested that two hundred or so came out to the night meetings, a most unusual thing in China. One poor woman heard and believed and immediately went home and burned her idols. She had three pieces of cloth which had been prayed over by the priest and supposed to be imbued with power to drive evil spirits away from her house. For this the priest collected from her the sum of nine dollars—but praise God she now has the Lord Jesus Christ. The pieces of cloth were exhibited at one of the meetings. Another woman, an old aristocratic lady, whose son is a priest, came and heard and believed and on talking to Sister Kelley asked if it was necessary to be baptized and if so did we take out their eyes.

During the meetings the city was flooded and many of the women waded knee deep through the streets to get to the meetings, so eager were they to hear the Gospel. Perhaps in connection with the women's work special mention ought to be made of "Nellie," a Chinese young lady who threw herself whole-heartedly into the meetings. Chinese women were at her house early in the morning inquiring the way of life even before she was up. How happy she was to be able to tell them! and since the meetings she has been kept busy telling out the Gospel to women who called on her.

To come to the men, every night there must have been seven or eight hundred men—all classes from the wealthy business man, to the

coolie. As I sat on the platform and watched their faces, I could see the deepest interest—sometimes conviction—and the results were surprising as man after man held up his hand and gave in his name. We are looking for new things now in Sai Nam. The old order has passed. The "Jesus people" are no more unknown, and numbers of the most influential men of the city are favorable, while amongst all classes are those whom the Lord has chosen.

Some of the converts are already undergoing fierce persecutions—one dear young man who borrowed some money from his mother-in-law to start business as a watch-maker went home and burnt up his idols and now she threatens to come and take possession of the whole thing and turn him out on the street unless he renounces the Gospel. One man, keeper of a pawn shop, met us on the street and said that though he was unable to attend the meetings yet he could call us brothers and sisters because he now believed the true God and had taken a new name, calling himself "Heavenly Heart." Such a precious custom the Chinese have in taking a new name when they become Christians!

There were sixty workers attending the meeting, forty of whom were visitors from the other stations. The evangelists were native Chinese, Mr. Tseung and Mr. Au, and as time after time these men stood up before their own people and told the matchless story of the Christ, my heart went up in praise to God for such men. Some lonely missionary prayed and toiled, came to them with the Gospel Message and now they, having caught the vision, are in turn telling out the same message to hundreds of their countrymen. Both are much used of God. Mr. Tseung suggests the wily old angler who just knows how to fish. There is nothing superfluous and Mr. Au, the younger man, is all life and is not afraid of jumping up on a table to illustrate a point, so they are a good pair. May the Lord richly bless them and raise up more of such men to carry the Gospel Message far and near to darkest China.

A few figures may be interesting : The number of workers attending the meetings was sixty—seven of whom were ordained and twenty-two unordained; of these sixty, twenty are employed by our mission. Five different denominations were represented and fourteen services conducted with an average attendance of six hundred, of whom forty per cent were women. Two hundred and two gave in their

names pledging their allegiance to Jesus Christ for which we humbly thank the Lord for the gracious answer to our prayers.

Several missionaries from other stations were here and helped us by their prayers, their presence and their singing. The huge mat-shed was the one topic of conversation and many were the questions asked—one particular one popping up over and over again: "How much does it cost to join the Church and become a Jesus man?" Praise God, it is free, and many are now drinking at the well that never runs

dry. Eternity alone will reveal what God hath wrought. This we do know that many are following on to know the Lord and at last Wednesday night's meeting the mission was just crowded with new faces eager and hungry for the truth. The Evangelists have gone but the fruit remains and from this revival we are praying that the Lord will raise up more such to carry the Gospel of grace and truth to their own countrymen.

J. Rutherford Spence.

Sai Nam, June 13, 1921.

## Our God-given Opportunities in the French Soudan Two Millions Open to the Gospel.

J. Wilbur Taylor in The Stone Church, July 10, 1921



THE parable in Matthew 25:14-30 is to my mind a picture the Lord Jesus drew of Himself. Before He ascended to heaven He committed His goods to His disciples, and when He returns He will ask a reckoning of those goods. This may primarily mean individual talents, but I believe it also includes another responsibility, and that is to preach the Gospel of Jesus Christ to all the world. When He returns I verily believe the Lord Jesus expects us to have gathered out for Him a people for His Name, from every tongue, nation, tribe and kindred. I also believe that if the church of Christ centers her efforts on the work the Lord Jesus gave her to do, it will eliminate a thousand and one of her troubles. There are many people today swayed with this wind and that, and I am quite sure that if they were occupied with the commission which the Lord Jesus Christ gave, and with the work He left for them to do, they would not have time for these light and trivial things. The missionary's heart is pained wherever he goes because people lack the vision. Soon the Lord Jesus will return and ask us to give an account of the work given us to do in this great world that is lying at our feet. He will probably ask us why we have not given them the Gospel, since He told us to do so. It was for this reason that He sent Pentecost, that we might be endued with power to preach the Gospel to all people.

He has mightily endued us these days with His Spirit. What for? One purpose, and that is service. I hear many rejoicing, "What a wonderful experience I have had since I received my Pentecost!" Beloved, the baptism of

the Holy Ghost, fundamentally, is for service, to preach the Gospel of the Lord Jesus. You may have the feeling; you may have the ecstasy, but that will not compare with the joy God will put down into your soul when you go out and preach the Gospel and find the Lord confirming His Word. The blessing and joy of being a channel for the Lord Jesus is beyond doubt one of the greatest given us of God.

Two years ago the great Soudan interior was opened up. When we left the Council Meeting little time was lost in preparing to go forward to find what the Lord had for us in this new land. A map will give you an idea of the country that God has put into our hands. In the Northwestern part of Africa lies Sierra Leone, Liberia, Gold Coast, Kamerun and Nigeria, with the great Sahara Desert lying to the north. You remember being told that no missionary had as yet penetrated much of this territory in the interior; the Church of Christ has not to this day discharged her duty to these tribes of Soudan. We traveled about seven months, most of the time on virgin territory, where men and women had never heard the Name of Jesus. It made my heart ache to think that not since the days of Christ had a soldier of the cross obeyed the command and penetrated into this territory. Gray heads and children sat before us, listening with mouth and ears open, taking in this strange message that God had a Son, which they had never heard before.

Many people say that Christianity has made wonderful strides and has nearly covered the earth. It has made great progress, but as yet it has hardly reached half of the population of the earth. I could take you to many places

which the Christian missionary has not touched. Indeed, there are many tribes in the interior who have never seen the face of a missionary nor heard his message.

When we arrived in Freetown on our way out, Brother Wright left his wife on the coast while he and I pressed on into the interior. We passed up a little railroad not more than one hundred and twenty miles, then got off and traveled on our Twin Sixes, if you know what that is. It is a car that will not run more than six hours a day, and you have to run it early in the morning because it runs poorly in the hot sun. We made our way to our former station, Kerifia, and there we gathered up fourteen of our native boys, many of whom had been baptized in water and are going on with the Lord. We set off for the interior, not knowing just where we were going, but knowing that the Lord was with us, and that He wanted us to proceed. We were on the way to the Mossi tribe, passing through the Sangara tribe, some 60,000 strong, who today are still without the Gospel, though some have been down to Kerifia and obtained a faint idea of our message.

In one village there was a blind chief who came out on the porch and said, "Who is this white man? What is his name?" "This is the white man who lives away down in English country." "Oh, I am glad to meet you. My sons used to grow tobacco and carry it down to the coast. They passed through your town of Karifia and when they returned they told me you had a story to tell of a way to get to heaven; that God had a Son and His Name was Jesus, and that Jesus was able to help a man get to heaven." That was the idea he had of the Gospel, but that is the kernel, is it not? That night I preached to that blind man his first message. Probably he will never hear another. Once in that poor old man's life he heard the story of Jesus giving His life for us.

We traveled much by moonlight, for the African moonlight is very, very beautiful. I have read my Bible many nights by the light of the moon. At Baro we came to an Alliance Mission Station, just newly opened, and there learned that the Mossi tribe was not as near the coast as we thought it was. We had had six weeks of good, hard walking, had worn out three pairs of shoes, so we decided the best thing we could do was to hire a canoe at Squire. These boats are not like ours here, but canoes, thirty feet long. The odor of fish was so strong

that before we put our things in the boat, it had to be thoroughly cleaned to make it usable. We went down the river and reached Bamako some time in April, the thermometer registering 106 in the shade. Here we met some missionaries from Kansas City with whom we spent a week, gathering information and learning what we could about the interior. We also had a talk with some traders for the purpose of finding out something about the roads, and learned that instead of a few days we had still five or six weeks' journey ahead of us. The trader said, "Do you know what news we received by wire last week? The Mossi people slew three Frenchmen, roasted and ate them." My companion, Brother Wright looked at me, and I at him. We hardly knew whether we wanted to go the way of those Frenchmen or not. Then we remembered that the devil never told the truth, and probably this was one of his lies also, which it proved to be. We found the Mossi people the quietest, most docile tribe in the French Soudan.

Going to the French quarters we inquired about renting an automobile. They said they could accommodate us and we got everything settled but the price, which they said would be 2,000 francs, the chauffeur, gasoline and oil would be extra. We sat down and counted our funds and found we did not have enough to pay for the gasoline alone, so we felt we had to divide the party, one of us going back, and the other going on. Brother Wright took seven of the boys and went back, agreeing to meet us again at Bamako with the new missionaries who were on their way out. A few miles off we hired a little boat and traveled with a French captain of the army, sleeping on the ground along the river at night.

When we got down to a place called Nyamina I heard one night a sound I would have called thunder, but I was mistaken. It was old king Leo, and as soon as I reckoned what it was, my bed began to shake. The boys whispered, "White man! White man! Did you hear it?" It sounds altogether different hearing lions in the wilds of Africa and hearing them in the Zoo. There were no bars between us and I had only a thin mosquito-netting over the camp-bed. After that we decided to stay in the boat while in lion country.

We came to Mopti, expecting to go across by land, and there I found it easy to purchase horses. None of these people had ever seen a missionary, and they all told us we had

preached them the first Gospel message they had ever heard. In questioning one chief, "Have you ever had a white man tell you about God?" he said, "No, white men have been traveling up and down this government road and river for years, but you are the first man who told us that God had a Son." The first message to be preached among Moammedans is, of course, that God has a Son. That is the keynote. Their fundamental doctrine is—Far be it from God that He have a Son.

From Mopti we traveled down the river to Lake Korianza; then started across the semi-desert country down through the Touareg country. I became ill the day we crossed the Mossi border, and for a few days despaired of life. Then the Lord seemed to show me that this was no ordinary sickness, but a battle with the enemy, whose territory we were invading. We are not ignorant of his devices. He knew I was coming across the border of Mossi as an ambassador of Christ. All these years he had been in full possession of this territory and he rose to oppose the advance guard of the Christian church. Pneumonia had set in with terrible headaches, affecting my hearing in one ear. As I realized this was a direct attack of the enemy to hinder our entrance, all the fighting spirit arose within me, and I said, "I will not submit to this thing." Sometimes we get sick and we cannot pray for ourselves. I am sure the Lord laid me on somebody's heart that day, and I will meet that person in heaven and share with him the reward resulting from that day's victory.

Passing over into Mossi country we were pleasantly surprised. Here was a flat country, far as the eye could see; the road would fade away like a thin ribbon, not a hill in sight. Down in Sierra Leone we climbed hills over which not even a wheel-barrow could be used, but here the country was perfectly flat. It was just like a dream. "Oh," thought I, "how I would like to walk these roads for the Lord!"

Passing further down into the heart of the Mossi country, every place the eye turned it looked upon a native village, one after another. One place I stood and counted in a circle forty-four native villages, with hundreds and hundreds of people. Imagine yourself a missionary for nine or ten years, compelled to walk for an hour or two before you see a native village, and then come into a country where you cannot turn around without seeing them on

every side. How it rejoices the heart to see the opportunity presented to us! I know what it means, having had both experiences. All is not clear sailing, but though it means sickness and hardship, we can say, "Lord, give us an opportunity to work among the Mossi people." Work here will be a pleasure to where we were before, where we were obliged to plow our way through grass so thick you could scarcely see your horse's head in front of you. Here, wherever you look the country is dotted with people. To give you an idea of the density of the population, let me say there are about eighty-one to the square mile, whereas in the United States there are thirty-five and a half. This means much to a missionary.

To get permission to enter we went to the Headquarters of the French Government. It was purely a venture, but we trusted the Lord to open the way for us. The boys began to get uneasy: "Where are you going?" "Do you know anybody here?" "Where are we to sleep?" "What are we to eat?" They began to look at one another anxiously, and at me. I told them that I would take all responsibility, and that they should not complain, but I looked earnestly to the Lord. Arriving at the edge of the village, a half mile away, I myself became a little concerned. Here I was, a stranger in a strange land, no one in sympathy, not knowing a soul. But getting quiet before the Lord, He said to me, "You are still a half mile away from the town, why are you worrying?" I had to ask Him to forgive me for my distrust, as I had done so many times before. Upon entering the village I saw a French official whom I had met in Ouabigouia, and who said, "Come with me. I have a man here who talks English." What a relief! And how sorry I felt for my lack of trust. The man spoke almost perfect English. He said, "We bid you welcome to Ouagadougou. We heard you were coming. We have a place for you to sleep, a place for your boys to cook, and if you need any water I will call up some of the prisoners; if you need any meat, eggs or chicken, we have all these in town." I was conscience-smitten. "Lord, how could I ever doubt You again!" "What is more," he said, "the Governor heard you were coming and will receive you." I wrote to the Governor and obtained an appointment the next day at ten, at which time I had an interesting visit, talking through an interpreter, as I could not speak French nor he English.

Upon inquiry, "I hear the Mossi people are

over a million strong?" he replied, "Oh, no, you are underestimating. Our records show that they have already passed the two million mark." You have no idea how that impressed me. All Liberia with her many tribes has about two million population; all Sierra Leone only three million two hundred thousand, and here was one tribe, speaking one language, two million strong. It seemed I was in a dream; it was so wonderful as he spoke of his plans for the country and that he was opening an automobile road. For nine or ten years we have walked to preach the Gospel, and now, behold the whole interior Soudan being opened with the best of roads! All the while I was listening to him my heart was being lifted to God for allowing us to come, and that we hadn't settled down short of our original objective—the Mossi people.

"But Monsieur," the Governor said, "there is one thing that perplexes me and I do not know how we will meet it. When we meet the native in an official capacity, off he runs into the grass and we see him no more. How shall we break down that prejudice?" "Oh, Monsieur, I can help you," I said. He silently listened to what I had to say. "I am a Christian missionary, sent out by a missionary society to ask permission of you to work among the Mossi tribe and preach the religion of Jesus Christ. I do not know of anybody in all the world that is better able to break down the prejudice between the black man and the white man than the man who preaches the Gospel of the Lord Jesus. Down in Sierra Leone, many times in the nine years I was there, have the officials made the missionary a go-between in his dealing with the natives. They had confidence in us, and so had the officials." The Governor seemed quite impressed, but upon reflection asked, "How will you get along with the Catholics?" "Very easily," I replied. "We refuse to quarrel with them. In the cities in America we have Protestant and Catholic churches, but we do not throw stones at one another. I told him we would guarantee that where the Catholics had a station already established, we would not build in that village. He seemed much reassured, but a day or so later I received a letter from him inviting me to stay over until the fourteenth of July, France's national holiday.

At the reception I met the Catholic missionaries and learned that one was a Canadian. He spoke excellent English and we talked pleasantly together. I said to him, "You have probably

heard that we Protestants are arranging to open up a mission in Ouagadougou. You do not need to be in the least alarmed. We will make no trouble whatever. If a native wishes to worship at your mission, let him do so; if he prefers to worship with us, well and good. We intend no harm in the least, only asking an equal privilege with you of preaching the Gospel of Jesus Christ to all who care to listen." He seemed satisfied. As I said "good-bye" to the Governor he remarked, "I was very glad to see how you got along with the Catholic fathers."

It means something to come into the presence of the "king" as Esther did, not knowing whether you will get the scepter or your passport, but through the goodness of God the country is now open to us. We are permitted to go any place and preach the Gospel of the Lord Jesus Christ. I stayed long enough in Ouagadougou to buy the land and seal the Mossi tribe for the Pentecostal people. I trust you will not disappoint the Lord Jesus, but will embrace this wonderful opportunity which He has laid at our feet. We must give this people a chance to find salvation for their souls.

In four months there were six missionaries in that city. After six weeks' journey I reached Freetown, expecting to meet the new party, Brother Leeper and his wife. Though not knowing just when they were coming, we landed at Freetown at seven o'clock in the morning, and that same afternoon I went to the boat and received four new missionaries, who sailed from New York City. Our Father knows how to manage His affairs. How happy I was to see these new workers with two more, make their way up into the great interior of Soudan. The Governor would scarcely know where to put them. I know he was surprised, as he was expecting only two.

If any of you young people want to please the Master and win a crown, you can do so by gathering from these African tribes a Bride to meet Him in the air at the marriage supper of the Lamb. Your reward is sure, for He is just. You will never regret making full consecration to the work so dear to the heart of God. The King of kings still seeks a man and pleads, "Whom shall I send?" Some of these may never be saved unless you say, "Here am I, Lord, send me." In Jesus' name we call unto you. "Come over and help us," and may God bless every one who will respond to His call. All power is given unto Him, and He bids you

follow Him and see that power manifested among the heathen. Will you go?

### Miracles Wrought by Native

**A**N account is given in an exchange of a native of New Zealand who is being used of God in healing among his own people, the Maoris, as well as among the white people.

This Maori Christian, Wirium Ratana, first received the light in November, 1918, and continued to seek God for two years. At the end of that time he came to a crisis in his life. His little child lay sick in the hospital, having had four operations and been given up by the doctors as a hopeless case. Ratana fasted and prayed for six days and received the gift of healing, and when he prayed for his sick child, he was raised up by God completely restored to health in three days. This was the beginning of his ministry. Since that time, about 12,000 cases of healing have been recorded among his own countrymen, and through letters from white people from all parts of New Zealand.

Ratana is a humble man, uneducated; a living example of I Cor. 26-29; was a farmer before God called him into this ministry. His teaching is strictly on Bible lines, that they must forsake their idolatry, their religious worship (Tohungaism) and superstition, and all their vices, and turn to the true God. He refuses to pray for any who trust in Spiritism, medicine men or mascots against evil spirits, but stands on the Word of God, and especially emphasizes the Trinity of the Godhead. He personally interviews those who come for healing, as to their belief in Christ the Saviour, insisting on their renouncing idolatry and exercising faith in Christ.

"He has recently built a church to seat 600 and paid for it himself, besides having entertained many hundreds and hundreds of sick folks from all parts of New Zealand. He doesn't claim to have any healing power in himself, but just a man used as a finger-post to point people to God their Creator and Christ their Saviour and Healer.

"On Christmas Day, 1920, he held a large convention at which nearly 3,000 Maoris were present; also white ministers. One of the latter said that as this dear man of God sat there hour after hour with that beautiful smile upon his face, and spoke so tenderly and gently to those seeking healing for soul and body, it reminded him of the days of the apostles of long ago.

"In their ignorance, the Maoris yield blind obedience to their native medicine men, and soon become, in a natural sense incurable. For instance, a poor, old blind woman was brought to Ratana for sight restoration who for nearly ten years had been advised to rub salt in her eyes, which were then as red as raw meat, on the principle that if salt would cure bacon it would in time cure her."

A clipping from a New Zealand paper tells of the immense preparations in hand for a meeting conducted by Ratana of a week or ten days' duration, in March, at Morrinsville, and shows the order and system of such a gathering. Over 3,000 natives are expected to attend from all parts of the Auckland provinces.

"Five marquees (large tents), ten bullocks, fifty loads of firewood, two tons of sugar, and an enormous quantity of food and other requirements for such a large gathering have been ordered. An Auckland firm is supplying the bulk of the goods. Already £1500 Stg. have been collected to meet this expenditure. A committee has been set up under the Maori Councils' Act and the rules and regulations for governing the gathering are of a very strict nature. Special police are being provided for the meetings which will take place at the Maori Parliament House and enclosure on the outskirts of Morrinsville."

"Of a truth, God is no respecter of persons. but whosoever feareth God and worketh righteousness is accepted of Him."

\* \* \*

The Sixth Pentecostal Missionary Conference and Ninth General Council Meeting will (D. V.) be held in St. Louis, Mo., Sept. 21-28. Further particulars from Elder J. W. Welch, 336 W. Pacific St., Springfield, Mo.

\* \* \*

Bro. E. F. Juergenson writes from Japan of the great need of a rest. He and his family have been out *more than eight years*, and their arduous duties in connection with their stations have been a great tax upon their strength. They have felt the need of a furlough before, but waited until they saw their way clear in the Lord to leave their work. They have four in the family and the amount needed for their return to the States is about \$900. Other missionaries have written that the Juergensons have well-earned a furlough in their eight years of faithful service in Japan, and we ask our readers to take this special need upon their hearts. We will gladly forward any amount sent in for this purpose.

## The Latter Rain Evangel

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

Published Monthly on the Fifteenth by  
The Evangel Publishing House

### Subscription Price

TO ANY PART \$1.25 (5s-2d) per year in advance  
OF THE WORLD \$0.65 (2s-8d) six months in advance

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

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

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

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

## Notes

### The Opportunity of the Centuries

**I**F you are asking in your heart, Do Foreign Missions Pay? we would call your special attention to the account of the South China revival, where two hundred in one place and one hundred in another have said they wanted to be Christians. More than one missionary has laid down his life interceding for that people, but the prayers and tears have counted for souls that will follow them in the glory.

Have you had one hundred added to your church during the last year where you have put the major portion of the money which you have given to God? The results prove that it costs far more to get a person saved in this country than in the foreign field. How the missionary's heart longs, as he looks over the unoccupied fields, for the means to take these lands for God. Only two things are needed: Consecrated men and consecrated money, and God will give us both.

We have many readers who are living in places where they have no assembly, and some where the home expenses are very small; these have a parish in foreign lands where their gifts are counting for God. One may well envy the opportunities they have of giving where there are such rich returns.

Who could read of such an opportunity as is presented to us in this issue of giving the full Gospel to the Mossi tribe of *two million people*

*in the French Soudan*, and not be stirred to the deepest depths of his soul? Many of us can never go, but we can be stirred up to give, to pray, and to help others to the field. If there was more of the spirit of sacrifice upon us as a people, there would be more willingness on the part of our young people to endure hardships. We long to see the world evangelized, but let us not expect the missionary to do all the sacrificing. Perhaps if we at home suffered a few privations for the Gospel's sake, the missionary might have a few of the comforts and his life be prolonged.

The six missionaries now in the French Soudan need houses to live in. We at home must pray earnestly about the housing proposition for our missionaries, for it is not God's will that young men and women with great possibilities shall lay down their lives before they have accomplished His purpose in them. In many cases the lives of missionaries are cut short because of privations, living in unsanitary surroundings, being undernourished, exposed to the elements, etc. When this is the case, are you blameless?

In the Word of God we read of a young Cyprian who, having a field, sold it and gave the money to God's work. When the South China Missionary Home was built, a brother and sister who had a field, sold it and put the money in bricks and lumber. They were tempted to keep back part of the price, but prayed through and gave it all, and today they are rejoicing that their gift has helped to make the burdens lighter for the missionaries in Sai Nam. Have you a field, a piece of land, or a property that you could sell so that the faithful missionary working in his parish of hundreds of thousands might have a comfortable place to lay his weary head when night falls? We think of Lo Pau with its population of over ten thousand, our Pentecostal missionaries the only Gospel workers there, and yet their living quarters are most distressing. The missionaries in Fat Shan, that city of a million, are living in quarters we would all shrink from, and yet they never murmur nor complain. Better housing for our missionaries ere the year 1921 draws to a close, is our plea. Let us pray and work to that end.

### Missionary Rest Home

Among the recent arrivals at the Missionary Rest Home, 1848 Berenice Ave., are Mrs. Mary Chapman and Miss Hazel Parker, from India.

Both are very weary, and Miss Parker is greatly in need of prayer for her body.

A special feature of the last Monthly Meeting at the Home (Aug. 3rd) was a farewell to Brother and Sister Plymire, who are expecting soon to leave for the Tibetan border, and the consecration of their new baby, John David, born in the home July 13th.

The sympathetic company which filled the two parlors and hall and crowded the stairs, will never forget that precious consecration service in which the dear ones from the ends of the earth were knit more closely to the home friends. The Spirit of God gave us a new vision of the life of an interior missionary.

Those who have read the articles in the Evangel by Brother Plymire, of his trips into the Tibetan country, can get some little idea of the hardships they are again facing as they

go to the field of His choosing. Add their names to your prayer list if you do not always remember them daily, many of their greatest trials have never been told.

Two crates of cherries from Wisconsin and a can of honey from Michigan are among the recent gifts to the Home. This is the first fruit received this season and it is much appreciated. If the friends living near Chicago have fruit they cannot use, we will gladly pay carriage on it.

\* \* \*

Mrs. Trena M. Rist, College Mound, Mo., who has been resting during the summer, writes that she will be ready to enter the work again by Sept. 1st, and will be glad to get in touch with any assembly who needs help. She can give good references. Please correspond with her direct.

## “That no Flesh Should Glory in His Presence” Striking Contrasts in the Word of God.

Pastor Harry Long, in the Indianapolis Convention, March, 1921



THE words of Paul in his epistle to the Romans have been burning in my soul for two or three weeks, “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” We want to speak tonight about the mercy of God, for if ever there was a time when you and I needed the mercy of God it is now.

My heart has been wonderfully blessed over the fact that God is still saving people, not because they are good, not because they are worthy, but because He has mercy upon them. God’s ways are not our ways and if you find yourself questioning why He does things in a certain way, go to His Word and you will find the answer. In these days it seems that God is passing over the good people and bestowing His blessings upon the folks who are not very good; in other words He seems to be passing over the recognized religious bodies of the day and is stretching forth His hand and pouring out His Holy Spirit upon the people who are not considered very much in the eyes of man; I for one rejoice in this because if this had not been so, this wonderful experience would never have reached me. God is pouring out His Spirit today upon men and women who are not being recognized in religious organizations of the land.

We find many examples in the Scriptures

which bring out this wonderful side of the mercy of God and love to the human race. In this wonderful chapter of Romans from which I take my text, the apostle reminds us of this fact, speaking about the sovereignty of God and how He chooses men and women here and there. Take, for instance, the case of Jacob and Esau. You remember that Isaac had two sons, Esau the first born and the other, Jacob. As far as you and I might judge, as we look upon these two young men we would pick Esau as the better young man of the two. Jacob proved to be a tremendous schemer and robbed his own brother of his birthright. To you and me in the natural he would seem to be a pretty crooked fellow, but God saw something different; He saw in Jacob’s heart something that He could use, something which did not exist in Esau’s heart, and so God says, “The elder shall serve the younger.” God’s choice was in Jacob. “Jacob have I loved, but Esau have I hated (loved less).” In this chapter God has laid down a divine principle upon which He works and executes His sovereign power, and here we have a number of cases which illustrate this truth. God chose Jacob. He blessed him after he had robbed his brother of his birth-right and when he had to flee for his life, God gave him that wonderful vision of the ladder, which reached from earth to heaven, upon which he saw the angels of God ascending and descending. God

greatly blessed him, even though in the natural he was very crooked. Friends, the secret of God's choice in Jacob was because He found in Jacob's heart a response to His own heart. In other words, there was something there which really loved God and was reaching out after Him. While Esau despised evil actions, yet he never valued the things of God, and so God chose Jacob, and blessed him in spite of his crookedness.

Why is it that you people in this hall claim to have the power of the Holy Ghost, to be filled with His Spirit as they were on the Day of Pentecost, and yet your lives do not measure up to those who do not make so high a profession? In other words, you seem to be rather a crooked lot. Listen! God never chose any one of us because of what we were; He never picked us up because of our goodness, but He did it because there was a responsiveness in us that He could use. And when God begins to exercise His mercy upon lost men and women, if they will stay in His hands, and be pliable to His molding, they will be wonderful saints in the glory world—saints which angels will admire throughout all eternity. But the transformation will be all of God.

In the same chapter of Romans, Paul brings the illustration of Pharaoh and Moses. He says, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made us thus?" Then he says that the potter has power of the same lump to make one vessel unto honor and the other unto dishonor. You and I will either declare the wrath of God or we will declare the riches of His grace, and if there is a response in your heart and mine to the will of God, no matter what we are now, He will take us and make out of us vessels of mercy which will declare the riches of His grace throughout all eternity. God will make us vessels of honor or of dishonor, according to whether we yield to Him or resist Him.

Pharaoh had the same opportunity to yield to God as Moses had; Moses' heart responded to God, while Pharaoh's heart resisted God; so God made Moses a vessel of mercy and Pharaoh a vessel of wrath. You remember two men in the Old Testament, one by the name of Saul and the other David. Saul was a king of Israel chosen by the people, and David a king chosen by God. You remember that after Saul had been chosen king, God sent him out to

destroy the Amalekites, but instead of doing just what God told him to do, because of the fear of the people, he spared the best of the flocks; he disobeyed God's voice, and because he disobeyed God's voice He took His Spirit and his kingdom from him; He put His Spirit upon David and also gave the kingdom to David, who was made king after Saul's rejection and death.

Later we read of David's awful sin. First of all he committed adultery and then murder in order to cover it up. Saul disobeyed the voice of God by simply refusing to kill a few sheep and oxen and by sparing the life of King Agag. As you and I look at it in the natural, it surely would seem that David's sin was the worse, but notice the attitude of God towards the two men. There was no forgiveness for Saul; God never gave His Spirit back to him, but when David, the man who had committed adultery and murder, comes to God with anguish of soul and says, "Have mercy upon me according to thy loving kindness and tender mercies, blot out my transgression. Against thee and thee only have I sinned," God forgave him. David in his prayer said, "Take not Thy Holy Spirit from me," and that prayer was answered. Now you say, "Is God just to punish Saul for simply sparing a few sheep and oxen and forgiving David for that awful sin?" The difference between the two is this: In David's heart there was a love for God; in his will there was a yieldedness to God; in Saul's heart there was no love for God and in his will there was rebellion against God.

There are thousands of people today who look down upon the drunkard and the harlot who are steeped in sin. They cast them off and say, "What an awful sinner!" Friends, God is more ready to cleanse the vilest sinner than He is to forgive the most moral man who has rebellion in his heart against the will of God.

I want to prove this to you from the Word. It is something which has given me much blessing in proclaiming Pentecost in these last days. God is overlooking many professing Christians because there is rebellion in their wills against the will of God when He desires them to have this wonderful blessing; but in the heart of the man who is a sinner and knows he is one, there is a longing for God, a response to the will of God. So, when the message of full salvation comes to him he is willing to go down on his face and cry to God for mercy; God hears him and saves him and fills him with His Spirit.

I have seen people, some of them professing holiness, who have claimed the experience of sanctification for many years, turn away disdainfully at this wonderful experience of the Baptism of the Holy Spirit, and then say, "Well, if God has anything more for me, here I am." In other words they say, "Now I have lived this wonderful life for so many years, surely if God would give anyone this wonderful blessing He would give it to me!" But to their tremendous surprise they see a man or a woman who has been down in sin come to the altar, kneel by their side and get saved and cleansed and filled with the Holy Ghost, speaking in other languages, while they receive nothing. Then the holiness man in his self-righteousness says, "Well, there must be something wrong with this thing or I would have gotten it first." God is saving people who need salvation. "He came not to call the righteous but sinners to repentance," and He will never give you a blessing because you deserve it.

As children of God we need to be careful to listen to His voice. Moses was a wonderful man of God; he walked with God and talked face to face with Him. He led God's people out of the land of Egypt through the wilderness and had marvelous revelations of God, and one day he said, "Lord, I beseech Thee, show me Thy glory," and the Lord said, "Moses, I cannot let you see My face, but you just go into the hole of the rock there and I will put My hand over you while I pass by." Here the Lord proclaimed His goodness. Just a little later when the children of Israel were thirsting for water, God spoke to Moses, and said, "Go and speak to the rock and the waters will flow out." But Moses came out and instead of speaking to the rock, smote it in his anger, and said, "Drink ye rebels," and because he did that he was shut out of the land of Canaan. God had proclaimed His mercy, but Moses became angry because of the rebellion of the people, and smote the rock instead of speaking to it as commanded. Moses had a revelation of God's mercy but he overlooked it, and although he at other times was willing to have been cursed and blotted out of the Book for the sake of his people, yet at that moment there was rebellion in his heart. God "will have mercy on whom He will have mercy" and you cannot stop Him.

There are some instances in the New Testament which prove this text. At one time there were some men who were considered pretty

good, and they found a woman taken in adultery whom they brought to Jesus and said, "Lord, here is this woman taken in the very act. The law of Moses says she should be stoned to death. What do you say?" He never said anything, but stooped to the ground and began to write. Then He lifted Himself up and said, "He that is without sin among you let him cast the first stone." He stooped again and wrote and when He rose up He said, "Woman, where are those thine accusers?" She answered that she had none. "Neither do I condemn thee," Jesus said, "go and sin no more." To the natural mind the woman was the worse sinner; she had committed a sin of the flesh, but in the heart of the men who brought that woman there was rebellion against Jesus Christ and that sin was the greater. They went away with their sin upon them, the woman went forgiven by the power of the blood of Jesus.

Another instance which brings this truth home to my heart is the parable of Jesus concerning the publican and the Pharisee in the synagogue. Now these parables were not simply symbolical of the way sinners should get saved. There is something deeper than that. They depict the attitude of the people to God and of God to the people. Here are the two men, the publican and the Pharisee. The Pharisee is on the same job as the Holiness man of whom we spoke. He looks about and says, "Lord I thank Thee that I am not as other men, I pay tithes and fast, and in fact I am a real good sort of a fellow, and if You ever blessed anyone You surely ought to bless me." But the prayer of the publican, how different! He would not so much as look up to heaven, but hung his head and said, "God be merciful to me, a sinner"; and God chose this man rather than the other. What was the difference? One represented the attitude of a good man who had rebellion in his heart against God; the other represented the attitude of a man who knew that he was a sinner and could claim nothing from God; so all he could do was to smite his breast and say, "Lord, I have nothing to plead, but if You will, have mercy upon me, a sinner." It is that kind of a man whom God can save and fill with His Spirit. But the attitude of the majority of professing Christians of today is the attitude of the Pharisee.

Let me give you another illustration, the parable of the prodigal son. Here we have a good young man and a bad one. The elder brother stayed at home and helped his father, and really

was a good fellow, but he said to himself, "Well, if anybody deserves a blessing it is I, but here comes this ragamuffin who went out into a far country and wasted his money. Then when he got to the place where he had no money and no clothes, he came home, father ran to meet him, put his arms around his neck and called for the best robe; he sends word to kill the fatted calf and there they are having the time of their lives in the parlor. He never did anything like that for me and I was the one who deserved it." He said, "Father, how is it that you did this for your son who wasted his substance? You never killed a calf for me."

Do you know what God is doing today? The elder brothers, the good fellows, those who are claiming to be morally good, a hundred per cent on the dollar, are resting in their goodness, thinking that they deserve this and that, while the drunkards and harlots who have wasted their lives in sin and shame are coming back to God, cleansed by the precious blood of Jesus, and filled with the Spirit. I declare to you that we are having the time of our lives in the banqueting hall of Father's house, eating and drinking and making merry.

God is rejoicing these days over men and women who have been saved from lives of sin and He is pouring out His Spirit upon them, not because of their goodness, not because they are people without fault, but because in their hearts there has been a "Yes" to God in spite of all their mistakes and shortcomings. Oh how glad we ought to be that He is bestowing His mercy on us! He will by His mercy make us examples of His grace throughout all eternity, and we will shine throughout the ages. God's grace is tremendous.

Now when people begin to question and criticize these men and women who are short of the standard we set for those making a high profession, I have these words to fall back upon, "I will have mercy on whom I will have mercy."

The Jews had this same contention. When Cornelius sent for Peter, who was to tell them the way of salvation, Peter came down to the house; and as he began to preach this message of salvation the Holy Spirit fell on all that heard and they were all filled and began to speak in other languages. Peter in rehearsing this event said, "I had nothing to do with it, but while I was speaking the Holy Ghost fell on them as it had on us, and who was I to withstand God? Could I look up and say, 'Lord,

You have made a mistake to have mercy on these Gentiles?'" No, Peter knew better than that. If God sees fit to pick up some poor old drunkard, save him and fill him with the Spirit right by the side of a person who has lived a good life and cannot receive the blessing, who are you to look up to God and tell Him He has made a mistake. He will have mercy on whom He will have mercy and no man can stop Him. That is why this Movement of God is sweeping the world today and in spite of all opposition is just taking a new start. It is because no man can ever stop God from bestowing His mercy upon those to whom He chooses to show mercy. I am determined to allow Him to show as much mercy to me as He will. While many professing Christians are hungering after God and longing for something to satisfy their souls, yet they will not say "Yes" to God's will for their lives.

God's blessing to us, in giving or withholding, in making us vessels of wrath or vessels of mercy, will depend upon whether there is a surrender in us to the whole will of God. You will never be lost because you are a sinner—Jesus came to save sinners—nor because you are a drunkard, nor because you are wicked, but because you refused the mercy of God. And you will never receive the Baptism of the Holy Spirit or any of God's blessings because you have lived a good life and been clean and upright, but alone because of the mercy of God.

"Determine to prove what faith and love will do. Grip God, for one another. Believe that God will make you helpers, each one to all the rest. Covet earnestly to put joy into one another's lives, and by love conquer all that otherwise would be trying. Our calling in Christ Jesus is to live supernatural lives, to be 'more than conquerors' day by day. Yield yourselves to God to be more fully indwelt, and to serve only in His strength and then expect Him to do all that you need, for 'nothing shall be impossible to you.'

"Only take firm hold of God for yourselves and for another, and look to see what God will do. You have His Almightyness amongst you always, for everything. . . More and ever more of Christ in our lives, more of dependence upon Him, is the remedy for every lack, the solution of every difficulty."—*Mrs. Hudson Taylor writing to the teachers of the Girls' School.*

## Satan's Modern Devices

### Are You Prepared for His Delusions?

Lewis Chafer, in White Temple, Portland, Ore., Nov. 28, 1920



SATAN was created an angel of light, the highest of all created beings; God the Father, God the Son and God the Spirit being first, and Satan being next in importance, but of course as far removed as anything could possibly remove him from the persons of the Father, Son and Spirit, because Satan himself is a creature, and the three persons of the Godhead are the Creators of the eternal, self-existent Ones. His earthly career began in the primal glory, and ends in the lake of fire in the ages to come.

His sin was a secret sin. He didn't intend to divulge it, but God's infinite wisdom drew it to light. It was uncovered and brought out into the open. And this sin was this: he said, "I will be like the Most High." We have never traced the great career of Satan, nor have we discovered his devices and his ways, nor have we known anything of his purposes and of the character of his work until we have shaped it around this great purpose of his heart, when he said, "I will be like the Most High." He never aimed to be a fiend, to see how bad he could be, but he aimed to be like the Most High, and it is as we follow him on that thread that we are able to trace him down through the ages. Particularly in these last days are we able to discern the world conditions and the religious conditions that are around us, and to distinguish between that which is false and that which is true. We can do so only as we discriminate in this one great fact, that Satan came not with the purpose of being evil, but to "be like the Most High."

There are two great systems of undertaking in the world today. There is what might be called the great social order and the lifting of humanity *en masse*, having in view the reformation, the education and the enlightenment of the people. This belongs to the world system. When we turn to the Word of God and find His purposes; we will understand them. There is every reason to take intense interest in education and the uplift of people, but in the Word of God, and according to His purposes, the first issue raised with every unsaved person is not a question of reformation, but of regeneration. It is the salvation of the indi-

vidual, personal faith in a personal Saviour that is called for first, and then there will be uplift; then there will be reformation; then there will be blessing in the life, and through the life reaching out to the ends of the earth. God begins with the center and works out. Man is contented with outward things; he is contented to let the heart remain sinful if he can only whitewash the outside. But God says, "Let the outside alone until we get the inside clean, and when we get the man right in his heart his life will be right. Satan's program is reformation.' God's program is regeneration. And these two great programs are running their course down through this dispensation, for Satan has always adapted his methods to times and seasons.

There was a little period of three years in the history of the world that stands out with strange distinctness because it has been so marked by the career of the Lord Jesus Christ as He lived and walked up and down on this earth; and the history of things during those three years is implanted in the minds of people more than any other years of history in the whole world. But we think of that period of three years of history perhaps altogether too much in isolation. We see that in those days in which our Lord was walking upon earth, people were possessed with demons, disgusting, loathsome sights. They fell to the ground, they frothed at the mouth, they were bound in chains which they broke like crazy men. But demon possession is not confined to those times, nor does it belong to days when people were not enlightened as they are at the present time. Missionaries coming from the darkness of heathendom tell us they see practically the same things now. But Satan has adapted himself to times and seasons, and to conditions, and it was according to his purpose to defeat the purposes of God and to keep people away from the Lord Jesus, to have these frightful, grotesque and awful demon possessions. Don't you get the impression, however, that a demon-possessed person cannot do anything but froth at the mouth and roll on the ground. A demon-possessed person can be the president of a university.

Later there came to be what we call infidels, and up to within twenty-five years ago we had

in this country and over the world, men who were known as infidels. Are you aware of the fact that the word "infidel" has become an obsolete word? that the child twelve or fifteen years of age in your home scarcely knows the meaning of the word?

How well I remember sitting in my home when a little child and hearing my father speak of a certain man in our community as being an infidel, and how the cold chills ran up and down my back as I thought of the horror of a man being an infidel. We never speak of infidels any more. But has the infidel gone? There used to be a company of men known as infidels; they were opposed to the things of God. They wrote their theses and lectures, and sold them for fifty cents or a dollar, possibly, on the Mistakes of Moses, etc. They were more or less scholarly men from their viewpoint, and some of us have come to have great respect for those men—not because of what they believed, but because they were honorable enough to stand outside the Church of Jesus Christ and fight the battle on their own ground. But do not think the infidel has ceased simply because the word has become obsolete. The man who is doing the work of an infidel has not become obsolete.

There came up some twenty or twenty-five years ago men who put on the vestments of the church and crept in unawares and stood in the sacred desk, where they were supported by the benevolences of the people, and they are there proclaiming identically the same infidel stuff that was the material given by Robert Ingersoll and Tom Paine and the men of their day. These men are clothed in the vestments of the Church, and they are giving out infidelistic material. The times have changed. We have come to a tremendous crisis. That person who is satisfied to go to church and simply hear a sermon, join in the singing and go home, and thinks that is all there is in the Christian faith, is deluded. You must be able to distinguish a thousand times clearer than that or you will be entangled by the devil, for he has long ago ceased to oppose the things of God outwardly; he has gone to counterfeiting them. And you may be very sure that when society has gotten to the place where Satan can counterfeit the things of God, then he is satisfied. He came saying, "I will be like the Most High," and that is the very foundation of a counterfeit every time. This counterfeit system has been pointed out in the Scrip-

tures, that in the last days the whole world situation would be characterized by counterfeits of the faith.

It is my purpose to turn to some of the prophecies concerning the last days, and compare them with the world conditions. While the Gospel has been preached for the last 100 years since Christ died upon the cross, and the great purpose of the Gospel has been going on exactly as God intended and foretold it would do, a great company of people throughout all generations have been believing and have been saved, and that company of saved ones from Pentecost until now, are making up the church, which is His body; they are the redeemed, the called-out ones, and when that company is completed, this age will close by the glorious appearing of our Lord Jesus Christ. We believe from the Scriptures, the people are largely gathered in who will make up that heavenly people. I can prove, I believe, beyond the shadow of a doubt that we are at the threshold stepping out from this age into a new one, and this great purpose is about fulfilled. But while the Gospel has been preached and the main thing has been done, there has been with it a by-product, something like this: the great multitude have heard the things of God and yet they never got far enough to have a saving faith. They sit in our churches, they make up our congregations, but they never got far enough to take a step and be saved.

A time came, something like twenty-five years ago, when there was this turning tide, and the people were not willing to listen to an infidel any longer. They were not interested in his arguments and in his denial of the truth. They believed there was something in this old Bible, in the idea of heaven, and in this wonderful Person of Jesus Christ, and the great mass of people turned about. Even Robert Ingersoll in his last days could scarcely get anybody to hear him deliver his lectures, though they were free.

What has happened that made it possible for the opposition in the heart of Satan to change from the way it had been working through infidels to deluding people by a counterfeit system? They are taking the people out of our churches and organizing them into these counterfeit systems, of which there is an awful inrush. Can you in the last analysis distinguish between the thing which is truth and the counterfeit of the truth? If not, you are just fine

material, and the time is soon coming when one of these modern false systems of the day will come sweeping by and carry you away into all its darkness; catch you perhaps right away from the very gates of heaven itself, for these things are every last one of them demoniacal, satanic and hellish. You can see and know why they are, if you will give your attention this afternoon. You need never be caught by these things if you will listen for the next thirty minutes as I try to talk to you.

What are the counterfeits that are predicted for the last days? We are told that in the very last days Satan will produce a gigantic counterfeit of the Trinity itself. In Revelation 13 two great personages appear, both men, and they are men who are supernatural in their miraculous power, their ability and their masterfulness. One is a great federator of nations, a ruler of rulers, and a king of kings, and the other is a great false teacher and a great prophet. He himself throws all his influence into the interest of the one who poses and appears as the king of kings. Of these two men it has been prophesied all through the centuries that they will appear and characterize the scenes of those awful days.

Lying back of these two men is the one who gives them their power, this unseen spirit, the spirit of Satan himself. He with his great master passion, who would be like the Most High, would present himself as the counterfeit of God the Father, and then he thrusts upon the world his coming man, his super-man, his mar who has a deadly wound and yet lives and is a counterfeit of that stupendous miracle of the death and resurrection of Jesus. As you read through the 13th of Revelation you discover it is that deadly wound in spite of which he lives, that overcomes the people. They need no more evidence; they fall on their faces and worship him, and back of him, they worship Satan himself who gives this man his power. The false prophet has no interest of his own, but comes to promote the interest of the first man who is the counterfeit of Jesus Christ.

And in the last days just before the true coming of our Lord Jesus Christ there is a false coming of one who is a counterfeit of God the Spirit, of the one who would be like the Most High, and the three together make a trinity of evil.

You have references in Revelation to the synagogue of Satan, which may just as well be called the church of Satan, for these will be

what is rightfully called the church of Satan, though I do not say it will apparently be called that. There are plenty of churches of Satan in the world today, and I fear very much lest some of you people to whom I am talking are giving your whole support to what is only a church of Satan. There are many Christians in that church, but when it turns away and begins to preach salvation by character and talks about the universal fatherhood of God and universal brotherhood of man, it has passed out from the range of anything that can legitimately be called a church of Jesus Christ, and for the time being it has become a synagogue of Satan. Is that too hard? It is time for somebody with the voice of a prophet and the power of God to stand up and call for decision against this rotten thing that is masquerading in the name of Jesus Christ.

The prediction is that in the last days, too, there will be ministers of Satan. Let me read II. Cor. 11:13: "*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.*" Are you prepared for that delusion? Just because a man says he is a minister of Christ, do you take it at its face value, pay him a salary and say "good"? Or do you take the trouble to find out whether or not he is a minister of Christ? I am not for a moment saying that the ministers of Satan are men who are conscious that they are such. That is the last thing in the world they would ever admit, and if they were told that they were ministers of Satan, they would resent it with no very small amount of violence. They are, no doubt, preaching the best they know, and sometimes their zeal and their tireless efforts put the rest of us absolutely to shame. But what is the matter? "*The natural man receiveth not the things of God. They are foolishness unto him.*" Being natural men, never having been born again, they preach the best they know, but it is not the things of God. They can see only humanitarianism, morality and general practice of religion, and around these things they gather all their ministry. They are long on the teachings of Christ, His beautiful example, the general contact of Jesus with men, the uplift, the upward pull of Jesus, etc., but never the blood of Jesus. Never! Now according to this Word there will be these false teachers, and they will transform themselves into the very apostles of Christ. Tens of thousands will take them at their own estimation, and so the world rushes on. I plead

with you that you do not join that superficial, deluded people as they go following these false apostles of Christ. Do I judge them? No, I let them stand on their own self-judgment. When a man absolutely denies the only foundation on which a soul can be saved, you may be pretty sure that he himself—no matter how many D.D.'s have been affixed to his name—has never been born again. More than that, he denies the new birth.

One of the ministers in one of the large churches in Boston said not long ago, regarding the atoning work of Christ on the Cross: "If only those who rest upon His finished work can be saved, I would rather go to heaven on my own feet, than on the back of another man." All we can say is, "Brother, we know where you are going, and you are going afoot." There is nothing else for him. He imagines he is a minister of the Gospel, and an orthodox church continues him knowing that he takes that attitude toward the substitutionary death of Christ and the shed blood by which alone a soul can be saved. That man is no longer a preacher of Christ, but a minister of Satan's doctrine, and the people who are supporting him are not supporting the things of Jesus Christ.

Don't marvel that the emissaries of Satan appear as the apostles of Jesus Christ, for Satan himself is transformed as an angel of light. Mere outward appearances are no evidence to you that it is of God. You have to learn that Satan himself can duplicate and is permitted to duplicate very many things that would otherwise be very naturally the things of God. Are you surprised because people are healed and there are miraculous things done? I am not in the least if it is going hand in hand with false doctrine. I am not surprised when people have miraculous demonstrations if those demonstrations go hand in hand with the denial of the blood of Jesus Christ. You cannot have any trouble to identify where that miraculous power emanates from if it is coupled with a denial of the only way whereby a soul can be saved.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." Satan never sent out a minister to preach grace, but he sends out ten thousand men in this present hour to preach righteousness, and they are doing their damnable work under that title. And good, old-fashioned saints who ought to have a lick of sense are sitting back of that kind of thing

and supporting it with their money and calling it the work of God.

For the last of these counterfeits I turn now to I Tim. 4:1, 2. In the last days Satan will thrust upon the world false doctrines as well as false churches and false ministers, and these will be the most damnable and delusive of all. Some time ago I was asked to speak to a ministers' meeting in one of the eastern cities. I was much broken in spirit as I entered that room, having waited on God, and I knew well that anything I could say would not be in agreement with hardly any man in that room, for practically every one of them had gone over to what we call Modern New Theology, and I didn't see how I could say anything and keep step with them at all, but I determined to be true to God. I said, "Brethren, there is one title I would rather have than any other: it is more to me than any title men can give. It is this: I would like to be called a good minister of Jesus Christ. If I could get that I would pay the price for it. I'd rather have that degree than any other. I find that title offered to me in I Tim. 4:6, and the way I shall get it is to put "the brethren in remembrance of these things." The things I have to put you in remembrance of, are in the verses before that, and I will read them to you: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron." We didn't get along very well together, but they let me speak until I got through, which was worth something.

"In the latter times some shall depart from the faith"—not from their faith. It does not say that people are going to be Christians and then be lost; it means they will see the system of truth given once for all to the saints in this Book, and then turn away from it, giving heed to seducing spirits and doctrines of devils.

You can start a false religion today. That is the way to get rich nowadays—get a new religion and get back of it. You will be popular and will catch the whole flood-tide of this superficial company of people without any deep understanding of the things of God. They will not go with you unless you put two things in your false religion: you must have Jesus Christ at the head of it, and it must be founded on the Bible. Why? Because the whole public has been educated as a by-product of the

preaching of the Bible. They would not have your religion if it did not quote the Bible, and if it did not have Christ at the head of it. But could you put Christ and the Bible in a religion and not have the real religion? Yes. You can put Jesus Christ into your new religion as the greatest Teacher that ever lived, as the greatest Healer that ever lived, as the greatest Example of this, that and the other, the greatest medium, or something else—you can put Him at the front of it; you can mutilate and distort Him, make Him out to be other than the King of glory and the Lord of heaven; you can drag Him down to something that suits your little 2 x 4 idea, and you can go to the Bible and pick out a text, here and there, and say, "I will take these texts out of their context and make them mean what I want them to mean to suit my religion—your religion with Jesus Christ at the head of it—and thousands of people will fall in with you and say, "Isn't it wonderful! This is a new interpretation of the religion of Jesus Christ." It is the blind leading the blind, and all are going to perdition.

Another great statement concerning the counterfeits of the last days is in II Tim. 3: "This know also, that in the last days perilous times shall come." That is not a converted world, but "perilous times" in a spiritual sense. Many people are in such perplexity of mind they know not how to turn or what to do in their Christian influences and fellowship with other believers! Then notice what the world conditions will be in the last days—far from a converted world. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness"—they have not turned their back on the churches, they are keeping up their great organizations and their humanitarian and religious institutions, their form of godliness, but listen: they will deny "the power thereof." What is the power of the Christian faith that will be denied in the last days? Let the Word of God answer it in Rom. 1:16. The Apostle said, "I am not ashamed of the Gospel of Christ—the old blood Gospel—for it is the power of God unto salvation to everyone that believeth." Not to every one that builds character, but to every one that believes on Jesus Christ.

In I Cor. 1:23, the Apostle Paul says, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but to those of us who are called, that very cross is the wisdom of God and the power of God. The Cross of Jesus is the central thing; it is the center of all the power of God in this dispensation, the priceless, narrow gateway out of darkness into light, the only place where God in righteousness can lead a sinner and save him by grace; it is where the blood has been shed to atone for every sin. Take away the blood of the Lord Jesus Christ and you have taken away the power; you have closed the door, and salvation is gone for every hell-deserving sinner. There is nothing left but despair. You can sing songs to them, you can preach your lectures to them, you can give them all kinds of instruction, but it is the way to hell.

In II Peter 2:1, we are told there were false prophets among the people, speaking of the Old Testament, "as there shall be false teachers among you, who privily shall bring in damnable heresies." Think of the Holy Ghost using language like that! What is a damnable heresy in the eyes of the Holy Ghost? "Denying the Lord that bought them." It is the Blood of redemption alone that is meant, and they hate it. They reject it, but it is there and can never be taken out of God's Book.

I was standing in the pulpit of an Eastern city and announced the hymn, "There is a Fountain Filled with Blood," and the minister standing by my side said, "Don't you ever announce that hymn in this church again." "What is the matter?" I said. "That whole doctrine about the blood offends my æsthetic nature." It was no time for argument or I should have told him his sins had offended God unto blood. The pastor of an orthodox church leading his people to hell with him, deluding a lot of poor saints who ought to have seen that they were supporting the testimony of Satan!

When Satan pulls out that central plank, the blood of Christ—he thrusts something else in, and offers a counterfeit. He can take every element of the Christian faith but one, weave it into a counterfeit and make a gigantic swindle, because by all these things together not one soul would ever be saved. Satan will never have the blood; he will never have a personal faith in a crucified Saviour in his system, but he has to thrust some other formula in its place.

He knows the great things of common interest in the hearts of humanity all over the world; he knows how interested people are in physical health, how interested they are in what lies beyond the grave. "Oh that I could just speak to that voice that is now silent forever!" "Oh that I could just touch that hand that is gone!" is the great cry of the bereaved heart. He knows that people are interested in prophecy, world conditions, and it is a good time to thrust upon the world a great line of teachings of what lies before us. He knows men are religious and will gather around their churches; they may not be very particular about what is preached if they just have a religion, and all of these things have been taken advantage of.

When the devil took the blood out and put good health in, he called it Christian Science, though it is neither Christian nor science; when he took the blood out and put in its place a peak into the next world, he called it Spiritualism; when he took the blood out and put in the morality plank, telling people to correct their lives by their self-effort, he called it

Modernism, and New Theology, and when he took the blood out and thrust prophecy in, he called it Millennial Dawn. If you go so far as to say that people cannot be saved unless they keep the law, you have spoiled the Gospel of Jesus Christ, and you are doing the work of the devil.

Where do you stand today? Have you ever come to this old Cross and seen there God's marvelous, gracious provision for bearing away your sins so that there will be nothing standing between you and God? You know today whether you stand on the secure proposition of the Cross or whether you stand on your own works, or something else relating to church-anity, that will break down and leave you to go to perdition. If I pick up your handkerchief on the street and hand it to you, you will thank me for it. But if you see the Son of God dying on that Cross and carrying your sin, will you not at least say, "Lord, I thank Thee for dying for me"? And then will you not say, "I want all You purchased for me when You died on the Cross"?

## Two Revivals I Have Witnessed

Mrs. Stanley Frodsham at the Passover Prayer League, Chicago, Ill.



EVER since I have known that I was to speak here this afternoon I have been looking to God to give me the right message for us all, and not until last night when the telegram from Honolulu came, saying, "Pray for Revival," did I know what it would be. That word, "Revival," stood out so clearly that I knew that was God's message for us here today.

Then I went to the Word of God and saw on each occasion of a revival there was a general humiliation and confession before there was a revival. This is proved in the history of the kings of Israel and Judah. Then as we look into individual lives we see in the case of Jacob and Daniel, and David and Isaiah how God worked in their lives because of humility and nothingness which they realized as they touched Him. Then I thought of years ago in England when I joined the Keswick Prayer League which asked everyone to pray this short prayer daily, "O God, send a revival and begin in me for Jesus' sake. Amen." After six years of praying, the seventh year God began to show me what it would mean to have a revival in my life, and I found myself crying out to Him, "Search me, O God, and know my heart. Try me and know my thoughts and see

if there be any wicked way of pain or grief in me." (Marg.)

Then as the different revelations of my inward life were made clear to me as the Holy Spirit alone can reveal them, what a cry went up to God for cleansing and for truth to be manifested in the hidden heart, and what peace and joy as the blood of Jesus made my heart perfectly clear.

Later on I was privileged to go to the Keswick convention just a year after the great Welsh Revival. What a wonderful time we all had as the messages were given morning by morning from the Word of God in those two large tents, and then the searching meetings of the evening bringing conviction to many who heard!

One evening especially stands out in my memory when Rev. E. G. Moore had been giving a very heart searching message on I Cor. 3, taking for his text the 13th verse, "Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." Oh how the Spirit of God dealt with all the Christian workers, ministers, clergymen, Sunday School teachers, Y. W.

C. A. workers and others as they listened to the heart searching message brought to them from the Word of God! As he finished the late Dr. Pierson rose to his feet saying, "Well, I do not know if I shall ever preach the sermon I have prepared for tonight after such a heart searching message as we have listened to. I feel we ought all to humble ourselves before God in silence for a few minutes." Then as we bowed before God in silent prayer dear Dr. Pierson broke the silence by praying, in such words as these, "O God, I confess to thee a love of ease in the ministry; many times I have slipped home after a service because I did not want to be kept late, when I might have been able to help those who needed Thee. Forgive me Lord." As he finished there seemed to come a huge breath of air or wind that swept right through the tent and in an instant numbers from all parts of the tent suddenly rose to their feet and were crying to God for mercy and forgiveness.

Never can I forget one young minister who sat near me. He tried so many times to rise from his seat and yet seemed to be held down. Then with a mighty effort he rose to his feet, saying, as the tears ran down his cheeks: "Oh God, I confess to Thee that I have not been pure." Then as the confessions were made what waves of joy and praise rang throughout the tent and hundreds went to their homes that night revived in their lives because they had met God. How near we were to the outpouring of this Latter Rain Movement, and yet only a few realized it at that time, and many went back to their homes feeling disappointed because they had not the power in their lives which they felt God had for them.

A year later, while at Nyack, New York, God visited us at the Bible Training School with a wondrous outpouring of His Spirit. A student read a letter which he had received from a friend at the Moody Bible Institute in this city, telling of a time of humiliation and confession they had received there, and asking that we would remember them in prayer that God might finish the work. This caused many at evening prayer that Saturday night to pray more than ever that God would send us a revival at Nyack and confessions of unworthiness and lack of humility went up to God. On Sunday morning at noon prayers, the Spirit of God came down mightily in our midst and for three weeks God dealt with all who would yield and surrender to Him. We saw God's wrath against sin in those days and it seemed as if ev-

erything we had ever done wrong in our lives was brought up before us, and how eager we were to get right with God. Conviction was on everyone alike, it seemed, and students were spending their time in humiliation and confession to one another as well as to the teachers. One girl who had been away on a vacation, on returning to school, knowing nothing of what was going on, felt the Spirit of God come upon her in such conviction that she went direct to the chapel and entering, saw a meeting in progress instead of school order. At once she felt she must confess to sin in her life, which had been covered up, so great was her conviction. And many cases of a similar kind showed how terrible it is when judgment begins at the house of God.

The verses in II Corinthians 7:10,11, were literally worked in us during those days. What deep repentance there was, what clearing of ourselves, yea what indignation, yea what fear, yea what vehement desire, yea what revenge, and we felt as if God said to us through the Spirit, "In all things ye have approved yourselves to be clear in this matter." Like other similar visitations from God, while numbers got through to God, some did not yield; they found it too hard to humble themselves before others and so missed the blessing God gives at such times.

This visitation from God left the majority of the students more hungry than ever to see His power manifested in their lives and to be baptized with the Holy Ghost as we felt God meant us to have it and prayer meetings were held in a number of rooms daily in recreation time, after school order had again been restored. Several months followed in this way, the hunger for power in service becoming more acute. The day before Commencement Day arrived and the students were all gathered in the chapel to hear the Commencement sermon preached. Many had spent the night in prayer and a marvellous feeling of expectancy was on most of us that God would do something out of the ordinary. There was a quiet sobbing going on in several hearts as we bowed in prayer. Then a solo was sung and as we listened to the chorus:

"He knew He had ore that could stand the test,  
And He wanted the finest gold,  
To mould for the crown the King should wear,  
Set with gems of a price untold."

we all felt like going through with God, cost what it might. Then a student got up sobbing

under the power of the Spirit of God telling how powerless he felt, how the burden of souls was on him, how clean he felt, but oh, so powerless." He must have power to go out and win souls for Christ, he must have the baptism of the Holy Spirit. This was the cry of numbers there and as he ended, the Spirit of weeping fell on us and we fell on our faces pleading with God to baptize us.

Then a brother minister on the platform suddenly burst out in an unknown tongue, and what awe came upon us all as for the first time we heard this message from God. Then the brother got up saying he believed he had the mind of the Lord and it was that we should listen to the sermon which Brother Ira David would preach. How we listened as he talked of the Holy Spirit, taking the verses, "Grieve not the Spirit," "Quench not the Spirit," "Resist not and lie not to the Holy Spirit." The meeting closed with confession and a healing service and we all kept praying for God to continue in our presence.

A few days later special meetings were held for tarrying and numbers received the wondrous baptism of the Holy Ghost according to Acts 2:4. They felt they received "the anointing which abideth" and from that time have never

had a doubt that God had given that of which Peter said on the Day of Pentecost, "This is that." How wonderful it all was to know and realize that God was in our midst. His presence witnessed by signs and wonders and revelations which we had never known or seen before.

How this wondrous baptism deepens our prayer life! How we learn to worship God in spirit and in truth and how the love of God is shed abroad in our hearts by the Holy Ghost given to us!

Now it seems as if God is again offering us more of Himself in these last days and we again feel the need of praying through for the gifts of the Spirit to be forthcoming in the midst of the different assemblies.

"The manifestation of the Spirit is given to every man to profit withal" and many of us are realizing the need of the Spirit being manifested more than ever in us *individually*. Let us keep in the attitude of humility before God and may the prayer of our hearts be continually, "Search me, O God, and know my heart, try me and know my thoughts and see if there be any way of pain or grief in me, and lead me in the way everlasting." Amen.

## Miraculously Healed of Paralysis

Loss of Speech Restored Thru Prayer, in Binghamton, New York.

**I**N a neat little room just under the roof of the house at No. 112 Hawley street, Miss Hattie Sheldon was found yesterday, in a state of rejoicing.

There was great reason for her special happiness. Less than a week ago, her throat was paralyzed, she could not raise either arm up to her head. She could converse with those about her only by writing what she wanted to say with a stiff and lame arm, laboriously on paper.

After spending three quarters of an hour with three friends who believe in miracles, last Friday afternoon, this woman who for months has been helplessly invalided by neuritis, could talk and laugh, and use her arms freely.

Those who witnessed what they consider as much of a miracle as that of the loaves and the fishes, or the memorable episode of the first Easter morning were Rev. John Kellner, pastor of the Pentecostal Assembly of God, Mrs. Kellner, Miss Isabelle Gregory of the City Mission and Miss Sheldon herself. Miss Gregory's presence was an accident, as she happened to go in to see Miss Sheldon soon after Mr. and Mrs. Kellner arrived. Miss Sheldon is a member of the Tabernacle church.

VOICE AS GOOD AS EVER

"It was just a quarter before twelve when

they came into this room," Miss Sheldon said joyously. "I couldn't speak a word. At half past twelve they went out, and my voice was as good as it ever was, with the exception of a little huskiness, which soon wore away."

"Yes, I believed that the Lord through Mr. Kellner could restore my health, and when we had prayed, and he had anointed me, I had faith to believe I could speak and I spoke."

It was in 1910 that Miss Sheldon fell and dislocated her left shoulder. After she had worn the injured shoulder in a cast for some time, she said yesterday, it was found that it had not been properly set and had to be reset. Ever since the accident, she has suffered from neuritis, the woman said.

Last summer she was in the hospital two months suffering from the nerve difficulty.

The illness which finally resulted in what physicians called paralysis of the throat, is of about three months' standing, Miss Sheldon said; she had been under the treatment of several physicians, trying without avail, a general practitioner, an osteopath and a throat specialist. Then she went into the City Hospital and was there about a month. Three weeks ago she left the hospital. At that time, she says, physicians expressed the opinion that her difficulty was chronic.

Miss Gregory, who has befriended the sick woman in many ways, was endeavoring to arrange for her care in the country. Then Mr. and Mrs. Kellner heard of her case and visited her.

To their suggestion that they apply the practice of divine healing to her case, she acquiesced, with the result that her voice was restored and she is so much better in other ways that, after visiting her sister in Pennsylvania during the remainder of the hot weather, she expects to return to her work. Miss Sheldon had for some time been employed in the Tea Room of Fowlers when she was taken ill.

#### CALLS OUT THREE STORIES

Immediately after the restoration of her voice, Miss Sheldon said yesterday, she called to Miss Sarah Gordon of whom she rents the room she occupies and who lives on the first floor of the three-story house. Miss Gordon came up and was amazed to find that her tenant had regained her voice.

Miss Sheldon and Miss Gregory went that afternoon to the City Hospital and astonished the nurses who had helped to care for Miss Sheldon while she was in the institution.

"Let's sing, just to show them that I can sing," Miss Sheldon suggested, and she and her companion joined in the singing of a hymn familiar to them both. One of the nurses who had known most about the former invalid, drew Miss Gregory aside and questioned her as to the truth of Miss Sheldon's story.

Mr. Kellner when asked about the process he uses, produced a tiny vial half filled with clear liquid.

#### PRAYER DOES IT

"It is the prayer that does it," he declared, "but, following the Scriptural instructions given in James 5, I use a little olive oil to anoint the individual. Then I just lay my hands on the sick one and pray. Many people have been praying for Miss Sheldon."

"At first, I did not have enough faith to think the Lord would use me in this way, but with every experience of this kind, faith grows."

Asked if he had been able to cure other cases as serious as that of Miss Sheldon, through divine healing, Mr. Kellner named Mrs. Lillian Conover who had a disease of the mastoid bone, the bone behind the ear was soft, when she went into a meeting of the Assembly of God in which divine healing was practiced, and after the prayer, the laying on of hands and the Scriptural anointing, the bone had hardened.

Another recent incident of divine healing Mr. and Mrs. Kellner said was that of David Chichester. This lad had sores all over him, and many methods of treatment had been tried without avail. The Scriptural remedy was applied, and in three days all the sores dropped from his body, said the Kellners.

"This sort of thing will be more common than

it is at the present time," said Mr. Kellner. "But of course, it won't work if there is anything wrong with the character of the one who prays, or if unbelief exists in the mind of the person prayer for."—*Binghampton Morning Sun*.

#### Blessing at Girls' School

Writing from Caracas, Venezuela, Miss Adah Winger tells of God's continuous blessing upon His work there:

It seems there has not been one week passed in this eventful year without seeing God's marvelous workings. Now truly He is making it a year of jubilee in the history of the mission! Well do I remember when alone in California how the Lord whispered to me, "Now shall our heads be lifted above our enemies." This has truly been confirmed. Such strippings the two years before, and so many enemies to the work! Since then there has been a steady progress in God, though not without trials.

If you could see our Girls' School now! Such a happy family! The last month we have welcomed three more dear girls into our midst, one of them an Indian girl who has always lived in a native hut and in dire poverty. Her mother who heard the Gospel at Hebron is a dear baptized Christian, and this girl had a bright conversion and has wanted to be in school for several years. We found her in one of our stations and when she was told about the school she wasn't long getting here. I met her on the train, her few belongings done up in an old checkered apron, and her clothes hardly fit to wear on the street, but a happy faced Indian girl, all smiles, to be coming to such a home! It was not long after her arrival, you may be sure, till I was searching through the old clothes, and found something for her to wear. My next task was to get the snarls out of her hair and teach her how to fix it (she didn't possess a comb). How pleased she was over everything done for her, and I was just as happy as she for I could see beneath the smiling face a daughter of the King, one for whom Christ died. In a few days two more came, quite different in character and better dressed, and yet without any training except that they could read their Bibles. It is blessed to see God working, and watch them entering into the work so heartily and with such a sweet spirit. You cannot realize how ignorant they have been kept. On certain days I give them elementary training along with their Bible. Each noon we pray for the different mission fields, and their eyes are open to the needs of the whole world. Oh what a change it is making in their lives! One dear girl was praying for the "island of China," didn't know the difference. I am sure the Lord heard that prayer just as much as if she knew all about it. Two of the girls are very near their baptism, and last night they were mightily under the power, praising and adoring Jesus. Dear Miss Van Dyke mothers them as matron.

Our native teacher who is just returning from the Island of Margarita had a touching story to tell of the persecution they have suffered. Once a band of 300 surrounded the church and cried out, "In the name of the Catholic Church we ask you to quit preaching your doctrine." The reply from our native pastor was, "In the name of the Lord we will not cease to preach this Gospel." Then came awful yelling and stones hurled against the chapel, and later several were sent to prison. It only made the Christians stronger, and the next night instead of being sad they went again to the chapel and had a wonderful meeting. One day when our native worker had gotten down to her last coin, she sent it to the store with a child. The few cents in change were wrapped up in a leaf that some of the enemies had torn from the Bible, which contained the story of how God fed Elijah by the ravens, and how the cruise of oil

did not fail. It was a precious lesson to her at a time when she knew not where the next money was coming from. The wrath of man will praise Him. God is working in this land and is enthroned in many precious hearts. They are asking for a teacher in another part. My prayer is that our precious girls shall be prepared and sent forth. Our native worker in La Guaira visited another town last week and found a people who he said were only half civilized, it seemed, but they received him gladly. We are taking this town by faith. Our dear Hebron student, Rufino, has been used of God and is scattering the precious seed. He has canvassed all the city of Cumana, selling Scripture portions and getting an entrance into hearts. Oh do help us by prayer! The tide is rising here. Last night a regular downpour in the meeting, souls seeking God and drawing nearer to the fountain Head.

**TRACTS.**

- Demon obsession.
- Master Piece of Satan.
- Is God in Everything?
- False Standards of Deep Spirituality.
- True Standards of Deep Spirituality.
- The Unpardonable Sin.
- The Promise of the Father.
- The Great Battle of Armageddon.
- The Translation of the Saints.
- The Value of Tithing.

Price on above: 3 for 5 cts., 12 for 15 cts., \$1.15 per hundred.

- Morphine Tablets of Hell.
- Discerning the Lord's Body.

Price on above: 3 for 5 cts., 12 for 20 cts., \$1.35 per hundred.

- Man Who Died for Me. 10 for 15 cts., 100 for 75 cts.
- Someone Is Coming. 30 cts. per hundred.

**SING HIS PRAISE** is the name of Thoro Harris' best book. This book, comprising 242 hymns, contains the best of all his collection and is very good indeed. Pebble cloth, the only kind that wears, 40c each postpaid; \$30 hundred, not prepaid. Send all orders to **EVANGEL PUBLISHING HOUSE**, 3635 Michigan Ave., Chicago, Ill.

**The Imperial Hope.** A restatement of the Doctrine of the Return of Jesus Christ. By H. Pierson King. The author challenges the spirit of the times. He heralds the "Blessed Hope" of the Apostolic Age as the "Imperial Hope" of an apostate age. We can now fill orders for this book. Price \$1.10.

**Sadhu Sundar Singh.** By Mrs. Arthur Parker. The remarkable life of the converted Sikh, known in his own country as the "Apostle of India." This book is filled with stories of the miraculous power and presence of the Lord. Price \$1.30 by mail.

**Practical Righteousness,** the gospel of repentance and restitution, 12 cts.

**From Depths of Sin to Heights of Glory,** Robbins. 10c.

**Christian Martyrs of All Ages.** Larger and more comprehensive than Foxe's Martyrs. Gives graphic description of the persecution of the Huguenots, Waldenses, Scotch Worthies, etc. \$2.00 by mail.

**The White Queen of Okoyong.** An abbreviated story of Mary Slessor for young folks. Illustrated. \$1.25.

**COMFORT BOXES, "Precious Promises,"** daintily boxed in white and gold. Hinge box. Nothing better for a gift. Price 40 cents, 4 for \$1.30.

**SONGS OF CALVARY,** a marvel of cheapness. Full cloth, 25c each; \$20 per hundred. Pebble, 20c each.

**THE DICKSON INDEXED BIBLE**

One of the best Bibles for teachers and ministers. It contains five methods of indexing: general, tabular, subject, special and word indexes; three translations combined, King James, English and American. Over thirty years was spent in its preparation. It is gotten up along original and self-explanatory lines and makes the scriptures their own interpreter. Is a commentary, concordance, alphabetical Index, Biography and History combined, hence is invaluable in traveling. A remarkable feature: It is no thicker than any other Bible with a concordance. Type clear and good. Size 5¼ x 8¾ x 1¼. Prices, No. 4 Levant grained leather, \$8.50; No. 5 Morocco, \$9.50; No. 6 Morocco grained, \$10.75 No. 7 seal grained, \$12, all leather lined, American Bible paper. India paper (1 in. thick) No. 8 seal grained leather, \$12; Genuine Morocco, \$15.50. This Bible needs to be seen in order to be appreciated.

**Forty Prophetic Wonders from Daniel and Revelation,** by Michael M. Baxter. This is the book of the Hour. Some are already fulfilled and some in process of fulfillment. If you want to know where we are in Prophecy, send for this book. Price, heavy paper cover, 75c.

**Outline Studies of Revelation,** by C. W. M. Turner, is again to be had. Cloth \$1.10, by mail.

**THE EVANGEL PUBLISHING HOUSE**  
3635 Michigan Ave. Chicago, U. S. A.