



*The days of Heaven on the Earth*

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

HAWTHORN - CHICAGO

## Can We Set the Time for Healing?

### The Five Standards of Faith

W. W. Pelton, at Elim Pentecostal Assembly, July 24, 1921



wish to take for our lesson this afternoon the Faith chapter, the eleventh of Hebrews. I have a great many names for chapters in the Bible, it helps me to locate them. People say, if I could see, I would believe, but that is a false position to take. Seeing is not believing, but believing is seeing, for Jesus said, "Believe and thou shalt see the glory of God."

The Word of God says that all have not faith, and my purpose is that we may each examine ourselves and find out what our rating is today. In our public schools S stands for *superior*, E for *excellent*, G for *good*, that is lower, F for *fair*, that is lower still, and D is for *poor*, not passing. Let us find out this afternoon where we stand in our faith, for there are about as many degrees in faith as there are ratings in our school-life.

We find that Jesus in speaking of faith, spoke of their unbelief, their lack of faith; that would be D, below passing. Then again He spoke of certain ones having just ordinary faith, others of having great faith, and of one who was superior to all others in faith. When Jesus came to His own home city, Nazareth, the record says He found them *faithless*, and He marvelled at their unbelief. He could do no mighty works there except to heal a few sick people, because of their unbelief. He could not help but bless and heal their sick, but other mighty works He could not do. It shows how He longs to heal the sick. Many have an idea He is reluctant to bless them, and they approach God in that way, when the fact of the matter is that He is more willing to give than an earthly parent is to give to his children. But the people of Nazareth were very low in their faith; they were what we would call *poor*. Perhaps you say, "They were the people of the world; that was not surprising." But hold on! On one occasion Jesus went upon the mountain-top, with His three loyal disciples, Peter, James and John, and there He was transfigured before them. When He came down the mountain side He found His other disciples in an argument. They had been arguing who should be the greatest in the kingdom of heaven, and when that poor father brought his paralytic son to be healed, no wonder they failed. And what

did Jesus say to His disciples? "Oh faithless and perverse generation, how long shall I bear with you? Bring him hither." He was disappointed in His own disciples. What do you think about the test, yourself? Have you ever come in contact with that horrible work of Satan, epilepsy? If there ever was a case of demon possession, it is that. What did Satan do the first thing? Threw him on the ground, and he knew it was his last chance. There the boy lay, writhing, twisting on the ground, gnashing his teeth and foaming at the mouth. He had been that way since he was a child. I knew a man who was subject to these fits all his life. One day he was walking along a basement where they were excavating, and as he got near, an unseen power seemed to seize him, and it was only by a desperate effort he was saved from being thrown into that basement. Another time he was taken, in a bath-tub filled with water, and again, he was thrown upon a red hot stove. That is the way Satan works. Jesus rebuked His disciples for their lack of faith. Many today would probably resent that, and say they did not think the disciples should be rebuked. Does your faith go beyond theirs, or would you be called "faithless" too? What does Jesus say about your faith? about mine? Is our faith displeasing to God? If Jesus rebuked His own disciples and called them "faithless" and "perverse" what would He say to you and me? When I meditate on these things it makes me feel like getting down very low.

Now we come to something a little better. Jesus said to His disciples "Why do you worry over little things, food and clothing? Why are you concerned about what to eat and what to wear? O ye of little faith!" Little faith would be F, *fair*. But thank God there is a higher standard than that! There are other instances in the Word of "little faith." Put yourself in the position of these disciples. Go out on Lake Michigan in a small boat, and a tremendous storm arises; the waves beat high, and your life is in great danger. Such was the case with Jesus and His disciples on the sea of Galilee. On shallow lakes the waves are more dangerous, and when that little craft was almost swamped, those men were in real danger. It seemed as though the next wave would completely submerge them.

In their distress they came to Jesus. "Master, save us, we perish!" And what did Jesus say? "Oh ye of little faith!" What would He have said if you had been there? What would have been your attitude? Do you think you could have folded your arms and watched those waves without flinching and calmly say, "I am trusting in God?" It is easy enough for us to be calm when we are in no danger, but put yourself in their places. Jesus rebuked His disciples, "Oh ye of little faith!"

Again, when He walked on the water, and Peter said, "Lord, if it is Thee, bid me come to Thee," we would have thought if we had seen a man climb out of a boat to walk on the water, he had great faith. Peter made a splendid start, with his eyes on Jesus, but presently he got his eyes upon the storm, as the waves began to roll in towards him, and he began to sink. As he was going down, he cried, "Lord help." Jesus said of him, "Oh ye of little faith!"

Now the most of these we have been considering were the disciples of Jesus; the very ones that ought to have had more faith than anybody else. But they are the ones who had the least faith and got the rebuke. We will now consider some who were not His disciples. For instance, four men went to a neighbor of theirs who was suffering, and told him if they could only get him to Jesus he would be healed. He listened to their testimony and consented. They took him upon a bed, I suppose each one took hold of a corner of the mat, and they started. When they reached the place their hopes were crushed; they were disappointed; the crowd was too great, they could not get in to Jesus to take this poor, sick sufferer to the Master. Did they turn around and take him back home? Ah no! Faith does not work that way. Faith goes "over the top," surmounts difficulties. When you start to live the life of faith you will find many obstacles in the way. These men went from one door to another, carrying their poor, sick man, with no chance of getting in, for everyone was crowding to hear what Jesus had to say, and would not step aside to let in four men. "You cannot come in here, we are hearing what Jesus has to say. We waited a long time ourselves to get in." Presently they discover a stairway that leads to the top of the building. They say, "Let us take him up and let him down through the roof." "All right," and up the stairway they go with the sick man. Did you ever carry a sick man upstairs? Try it. I suppose they had to exercise care lest every

turn would cause pain, but they said, "If we can only get him to Jesus,"—not just get him to believe in Divine Healing, not get him to believe in the church, but get him into personal contact with the living Christ. They went around the top of the house, lay down the man, and the people underneath are hearing the walking overhead, and presently they see an opening in the roof, the light shines in, and their questioned looks are answered.

I have often wondered what opposition these four met with when they went to get this sick man. I suppose his relatives said, "What are you going to do with this man?" "We are going to take him to Jesus." "Away with such nonsense. You had better go back home and mind your own business." You will always meet opposition when you do God's work. The devil is sure to deprive you of doing what you purpose in your heart to do. Presently the mattress is lowered by ropes. Can you see them lowering that man? I imagine he suffered more in that last hour that he suffered all his life, for they did not know how to handle a sick man; but as they let him down with the ropes in their hands, he was right at the feet of Jesus.

What did Jesus say? "Thy sins be forgiven thee." What a strange remark. Do you see how sin and sickness are forged together, just like links in a chain? Jesus recognized what was the cause. He recognized Satan's power there in destroying that poor man, and when He struck a blow at sin He set him free. They marvelled, began to criticize and find fault. Hypocrites will always do that. I suppose they were members of the synagogue. They were opposed to Divine Healing and didn't like it. And Jesus, perceiving the wickedness of their hearts, asked whether it was easier to say, "Thy sins be forgiven thee," or "Rise, take up thy bed and walk." And the man stood and praised God. The Word of God says it was their *faith*; "seeing their *faith*," He did this. He doesn't say they had great faith, but just mentions it as "faith." Jesus speaks of "little faith," "faith," "great faith."

Now we come to something better. I think this, perhaps, might be for *good*. We have a case where Jesus spoke of one having *great faith*. It wasn't a disciple. It was a Canaanitish woman, "Lord, my daughter is grievously vexed with a devil," and she besought Him to heal her. But He turned His back and walked away. That was a very strange thing for Jesus to do, was it not? And oh how her heart ached. She turned

to His disciples, "Oh men of God, my daughter is home, vexed with a devil." And what did they do? "Send her away," they said, "she cries after us." They did not realize how cold-hearted they were. They made serious mistakes, and blundered most terribly. They didn't want to be bothered, but she didn't go away. She came back to Jesus again, and He said, "It is not meet to take bread from the children and give it to the dogs." Oh that was a horrible saying to come from Jesus. Sometimes you have to say strange things to jolt people. There are some people who have to be rebuked in the Name of the Lord for horrible wickedness, and God being my helper I shall do it. I love peace, and I hate to say hard things, naturally I am too easy, but I mustered up courage to speak to one of four girls who needed a sharp rebuke. She was very angry and turned away, but afterwards she said I told her the truth and that what I said kept her steady. The others backslid, but the one I rebuked has held faithful to God.

Sometimes it is necessary to rebuke. How do you take a rebuke? Most Christians will not take a rebuke. Have you that spirit in you that resents it? If you have, you are making a mistake. David got a sharp rebuke; he was mistreated, and when his servants wanted to punish the offender, David said, "No, maybe God had put it into his heart to rebuke me, seeing I deserve it, and I do deserve it anyway." That was the spirit of David. If a person comes with a sharp rebuke in the right spirit, you thank God for it. Learn to take it sweetly.

The woman kept after the Master. She said, "But the dogs will take the crumbs that fall from the table. I am willing to be a dog." If she had been like some ladies she would have said, "I did not come here to be insulted. I will not be called a dog by anyone, so there!" But thank God the woman had grace enough to take the place of a dog. Then she exclaimed: "Lord, help me." She saw herself the first time in her life, got a glimpse of what she was, filled with pride and worldliness. She had wanted help for her daughter; now she saw she needed help much more than her daughter. When she cried to God for herself, she got salvation and her daughter received healing that very instant. What did Jesus say. "Oh woman, great is thy faith!" So we are going up the scale.

One more illustration of a woman who had great faith. She had suffered many things of many physicians, and she said in her heart, "Oh,

if I could only get to Jesus; if I can but touch the hem of His garment I shall be whole!" And so she starts out and joins the great procession that are flocking to Jesus. She tries to get in and touch His garment, but she is prevented. She might have become discouraged and gone back, but Jesus spoke of her as having great faith, and she proved it as she pressed her way through the crowd. Do you know you have the power to tell people when they will be healed? That power lies within the folks themselves. You say "That belongs to God." It belongs to you. A person who is seeking healing has the power to decide when he shall be healed. That woman said, "When I touch the hem of His garment I shall be healed." She might have said, "When I fasten my eyes upon His blessed face, I shall be healed;" or, "I am going to stand outside my door, and when He passes by I shall be healed." The power was in herself as she wended her way through the crowd, a very delicate, sickly woman, and finally as she got closer, she reached out. I imagine she had a struggle, because she said in her heart she would be healed at the time she touched the Lord. She set the very moment for her healing, and she did not get healed until that moment. She touched and quick as lightning the power went through her, and she was healed. Jesus said to her, "Woman, great is thy faith." Hundreds of people had touched Him in the throng and press, but none touched Him as that woman did. She touched in faith, and the healing virtue flowed into her body.

I think we have reached the place now where we can speak of *excellent* faith. That was marvelous faith from a poor woman who was not a child of God; a Canaanite who had not the teaching that Jesus' own disciples had, and yet look how she triumphed over all the difficulties and received the blessing at the same time.

Now we come to the top notch of all. I love to read this story because Jesus gave this man the lead over all, this man whose servant was ill. Bear in mind it was not his son who was sick, but a servant. This other case was the woman's daughter, and you know how parents weep over their children, but this man said, "Come down. My servant is tormented, vexed with a devil. Come and heal him." He said, "I do not consider myself worthy to come to you, but oh, come and heal him." Jesus says, "I will go," and He started. The man's faith was growing by thistime, and he said, "Go tell Him before He gets to the house I am not worthy to have Him

come to my home, but tell Him to speak the word only and he will be healed. I am a man of authority. I say to my servant, Do this, and he does it. If He will only speak the word he shall be healed." So they rush off and meet Jesus on the way: "Master, this man is a good man. He deserves your blessing and help. He built us a church and a synagogue. He believes if You just speak the word his servant will be healed. And Jesus marvelled and said, "I have not found so great faith, no, not in Israel." That man had a faith *superior* to all others, because he was a man of great humility. "Speak the word only. You do not need to come inside of my home, but speak the word and he shall be healed." And it was even as He had said. The nobleman's faith was excellent; it was superior, greater than all others, and yet that man wasn't a disciple of the Lord Jesus. You will find that unbelievers and sinners sometimes have greater faith than professing Christians.

Go into the Upper Room. How many disciples do you find waiting for the baptism of the Holy Ghost. There ought to have been 5,000 at the very least calculation, but more were taking their ease in their homes. They say that a little religion is all right, just enough to be respectable, but you don't want too much religion because it makes some people crazy. The devil whispers that in your ear to discourage you. The religion of Jesus Christ never destroyed anyone. It gives you soundness of mind and healing for your body. But delusions, fanaticism and errors destroy. "I believe in being religious but you must not go too far," they say, as though you could have too much consecration. Away with such talk! Do not let the devil deceive you by such nonsense.

But thank God for the one hundred and twenty who were faithful; one hundred and twenty had consecration to say, "We will do as we are told. We will wait until we receive this blessing." Thank God for those who tarried in the Upper Room and held on with tenacity to bring down fire from heaven. That is what is needed in these days. Many people have no sticktuitiveness and easily become discouraged and give up. They tarry for awhile and give up. Then when there is a revival they start in again to tarry. Faith makes you decide. You can decide when you will get your healing, if you are sick, and when you will get the baptism of the Holy Spirit. A Roman Catholic lady whom I had been ministering to, had been wonderfully saved and healed,

and I said to her, "You must get the baptism of the Holy Ghost." I always try to get them to seek the baptism at salvation. I believe that the best way is to get the whole thing at once. That is the way it came to the Italians in Cornelius' household, and that is the way Paul got it when Ananias prayed for him. He didn't put it off. I also believe that every true child of God ought to be baptized in water as quickly as he is saved. When Philip finished preaching to the eunuch, he said, "Here is water, what doth hinder me from being baptized." People are too careless about those things, and look upon the commands of God lightly. I said to this woman, "When do you expect to receive the baptism of the Holy Ghost?" She said, "I do not know." "Well, when do you think?" She shrugged her shoulders. "Do you expect God will baptize you inside of six months?" "Well, I hope so." "Perhaps He will baptize you inside of six weeks." "That would be better still." "Why do you not let Him baptize you now?" That was a surprise to her. She was looking for it at some future time. Perhaps there are others doing the same thing, and looking for their healing at some future time. I said to her, "Why do you not let Him baptize you now?" She looked at me in surprise. I was in earnest, and said, "Will you believe?" "Yes, I will." We were down on our knees inside of two minutes and she was filled with the power of God most marvelously. What brought the blessing? She got to the place where she wanted it *now*. She found out that "now" was God's time. And so it is with every needed grace, every blessing. "According to your faith be it unto you." That is what Jesus said to the two blind men who came to Him. And their eyes were opened. There is no limit to the mighty power of God; no limit to the victories of faith. May God help us to compare ourselves with the Word of God, and get that faith that will not bring forth a rebuke from the Master, but on the other hand, the blessed words, "O child, great is thy faith." That is the commendation I want to hear from my Master. A faith that is up to the top notch! Excellent! Superior!

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Brother C. W. Doney sends us some copies of an account of a recent trip to the Holy Land, a booklet of 46 pages, also giving the present spiritual conditions of Jerusalem. This is interesting and makes many parts of the Bible very real as he tells of the sacred historic scenes. The price of this booklet is 25 cts. Send for one. The money goes to Brother Doney's work in Egypt.

## Some Startling Statements About Our Next Door Neighbors

### Spiritual Darkness Equals Heathen Lands

Miss Minnie Varner, Sector Libertad Calle 32, No. 234, Guadalajara, Mexico.



come to you with a great burden on my heart, and ask you to help me share it for Jesus' sake. What is it, do you ask? *The poor lost souls of Mexico*—this is my burden and these are the souls for whom our precious Savior shed His blood, as well as for us.

Perhaps you know little of the existing conditions in this land, our next door neighbor, and haven't considered it a real mission field. Listen, as I pass on to you what has reached my ears. In one of the suburbs of this city of Guadalajara is a Catholic temple erected in honor of a little wooden doll that, I am told, had only the head and arms formed and the other part is just a piece of wood. It is called the "Virgin is Zapopan" and is dressed in fine clothing; it occupies the prominent place in the temple. Not very long ago a mother and daughter went to visit and bow down before this wooden image. Although they might have gone in a street car, they walked, thinking perhaps the Virgin would be honored by the sacrifice; for it is quite a distance out of the city. As they were approaching the temple, the mother, perhaps from over-exhaustion, dropped dead. When some friends went to console the daughter later she said she was very *happy* because the Virgin had received her mother.

Another lady lost a sister by death and a Christian friend called to see her. She also said she was very happy and satisfied because all the time her sister was dying the priest was present calling the people to prayer (if their set forms may be called prayers) and that when she was in the agony of death he took out his watch and told them that her soul did not remain in Purgatory more than fifteen minutes, but that she was on her way to glory. However, he ordered mass to be said for her. The Christian friend asked why it was necessary to pay for extra masses if her soul was already in glory, to which the lady replied, "Oh for the doubts; if by chance there should be a mistake about her soul remaining in Purgatory only fifteen minutes." And thus it is ever with these poor people. They live in doubts and die not knowing where their soul is going.

Some years ago a young lady from a Protestant home married a widower with one daugh-

ter. For several years he attended the Protestant Church and seemed to be a believer in order to win the young woman. As soon as they were married her struggles began, as his daughter was a fanatical Catholic, and in order to please her he greatly persecuted his wife, shutting her up in a room, sending for the priest and trying to make her confess to him. The story would be too long to relate here, but suffice it to say, she suffered untold agony in her spirit, being forbidden to attend services or even to visit her own family. She became the mother of three girls, and as soon as they could understand she began teaching them the Bible and about Jesus Christ. Their half-sister undertook to instill the Catholic religion into them, taking them to the churches and making them confess to the priests. Years passed by with many a heart-ache and heart-break for the poor mother, but she continued to teach them, read the Bible and pray with them in secret. When they were older they said to her one day, "We see in the Bible where Jesus says if we deny Him He will deny us. We believe in Him and we are acting the part of hypocrites in keeping silent, so we want to make a profession of faith." The mother asked if they were willing to meet their father's wrath and to suffer death if he should attempt to kill them. They replied that they were, so one day when they were visiting in their mother's home the three were received as members of the Methodist church and the mother was reinstated. Then she confessed to her husband what they had done. He flew into a rage and said that he would kill every one of them and called all three before him. As he looked at them he said, "Which shall I begin with, the oldest? No, the youngest; but I dislike to do it." He did not put his threats into action, but he was very angry. The mother and the three girls continued their family prayers each morning after the father and older sister had left the house. They sing four songs, read four chapters in the Bible and have four prayers, and if the half-sister happens to be in the house when they are reading or praying she stops her ears and leaves as soon as possible. It was my privilege to meet this mother and her three daughters last week in her mother's home, where they are now permitted to go each Friday afternoon,

and my own faith was strengthened as I saw what God had wrought for them in spite of all the persecution. The oldest girl is about eighteen years of age, beautiful and accomplished, and her face fairly shone as she talked of Jesus and how she prayed for more faith. They told me that when their mother gets sick they go right to prayer (without any remedies) and God relieves her. Their faith is beautiful and they are praying for their father and sister. Will you not help them pray, dear friends?

I was in the home of one of my nearest neighbors a few days ago and as she was showing me through the house she called my attention to her images on the wall and turning to a crucifix said, "This is my Father to whom I pray." On the table just below it was a skull of a human being which sent terror through me and I wanted to know why she had that in her bed-room. She replied that she also prayed to it. I asked her if she knew whose skull it was, and she said she did not, but that it was found in a convent. Can you imagine even in heathen China spiritual darkness greater than this?

Cases might be multiplied, but time and space are limited. May God use the few cases men-

tioned to reveal to you the crying need of this people for a living Christ, a wonder working Savior, an all-sufficient Mediator between God and man.

Dear Spirit-filled brothers and sisters, why are you so long in hearing and answering Mexico's cry for help? Our blessed Lord will soon come, then it will be too late and what shall we be able to tell Him that we have done in His blessed Name to announce His coming to our next door neighbors, the Mexicans? If you hear the voice of God saying, "Go to that needy field," don't delay, but come for the harvest is great and the laborers are few. If you cannot come, perhaps you can have a substitute here through the means God has given you. If you have no money to give there still remains perhaps the greatest of all works for you, the ministry of intercession. All can have part in this. So again in my Savior's Name, let me plead with you, dear Christian friends, "Come, Send and Pray" for Mexico's thousands are passing into an endless eternity without Christ and without hope.

I shall be glad to hear from any of you who are interested and would like to know more of conditions than space permits me to tell here.

### "The Former and Latter Rain"

Mrs. Trena M. Rist, College Mound, Mo.



THE Prophet Joel gives us in the second chapter and twenty-third verse, his prophecy of a spiritual outpouring, or *outpourings*, for there are two mentioned, which he calls the "former," and the "latter rain." He takes the symbol from nature as it exists in that country where they have a "dry season" and the earth becomes dry and full of cracks. Then at a certain time the farmer went forth and sowed his seed over this dry, parched earth. The seed falls into those cracks, and then the "former rain" is given, moistening the earth and closing up the cracks upon the seed, causing them to germinate and grow. Then there comes a time of not much rain, but the earth is moist and the grain continues to grow. But when the heads form just before the milk period of the grain, or what is termed "in the milk," the *latter rain* begins to fall. This fills the grain with the milk and causes it to ripen in perfect shape for the harvest. And the Prophet uses this as a metaphor of the spiritual.

God revealed this to me sixteen years ago this

summer while on a campground. In this same place was a woman who I had good reason to believe, was not what she professed. I felt this so strongly that I could scarcely sit in the service and hear her pray or speak. Also at this time I was much opposed to people speaking in tongues in this age, some wild reports of which had come to our ears from California.

One night God began talking to me about the way I felt toward that woman. He said, "You remember back in New York state there was a man who, when he rose to talk, caused many to leave the house; yet how patiently you could sit and listen to him. You see you are letting the love of God leak out of your heart over this woman, which you cannot afford to do." What conviction the sweet, gentle rebuke brought to my heart! I began to pray, and the next morning I was led to ask three or four into a tent to pray with me, to whom I confessed my trouble. We had scarcely commenced praying when this woman came in also. Those who were with me soon saw she was hindering the Spirit's workings, so they said, "We will go out and leave you

alone with God for awhile," and took her with them.

For a short time there was a terrific struggle; then such a baptism of *love*, sweet, *holy*, heavenly *love* poured upon me and within me, that it seemed my whole being, spirit, soul and body, was filled with it. While I was enveloped in it, I was swallowed up in the very sweetness of heaven. And after a little, one of the sisters returned and asked, "How is it?" I replied, "All right" She said, "The meeting has commenced in the tabernacle. Would you like to go?" I attempted to rise, but the power of God had overcome the physical and I had no power to do so. She came to my aid, and supported by her, I went over to the tabernacle. As I reached the door I heard this woman who had been such a trial to me, praying. The one who was supporting me said afterwards that I literally flew to her side. I knelt by her, threw my arms about her, though with no thought that I might disturb her prayer, and cried, "*I love you. Oh, how I love you!*"

Then a mighty hand of infinite power took me and put me back on the straw, putting me through what, a few hours before, would have been a very humiliating process. Three times I was raised by that mighty power to my knees, my arms and hands going round like a wind-mill. I was told afterwards that as they came down they lifted the straw and scattered it. I cared for nothing, for I realized that *God alone had hold of me*. I felt He had something for me, for there was nothing left in me but *willingness*. There He gave me what I now call the "Latter Rain" experience. As I lay prostrated I saw far above me in the heavens a white light, unlike any earthly light. I watched it as it came nearer, and then I saw that it was Jesus, holding a garment by the shoulders in a way that hid Him from my view, excepting His face and hands. The garment was of such a sparkling whiteness that from it radiated a beautiful, white light, such as earth could never produce. Then Jesus said to me, "You are one of my Bride. This is your wedding garment." An angelic choir then broke forth, in such strains of heavenly music as were enchanting to the soul. I could not catch the words, but my soul was so in harmony with the strains of music that I joined in the melody.

After this, Jesus began unfolding to me the Scriptures, even the text at the head of this ar-

ticle: How the Great Sower came and sowed the Seed of Salvation when all was dry and parched. He went away and sent the "former rain" which was first outpoured on the Day of Pentecost, causing the seed to spring up and grow. That was why so many were saved in one day, the seed was springing up wherever the rain had fallen. After expounding to me many more Scriptures He told me He was about to pour out the *Latter Rain* to ripen up the grain for the time was near at hand when He would thrust in the sickle. Rev. 14: 14-16. Reaping the grain represents gathering home the saved. As I understand, this is the Rapture; then the remainder of the chapter tells of the "Great Tribulation."

That was sixteen years ago, and since that time He has been pouring out the "Latter Rain" and the grain has been ripening. We know "neither the day nor the hour" when it will be ripe enough for Him to thrust in the sickle, but we do know that it is nigh at hand, and if we would go at the call we must be ready.

After He had unfolded to me more Scripture than I could have studied out in a life-time pertaining to the last of this dispensation, the song of the angels again rang out, and as they sang they came so near to me that I caught *two* words, and Jesus said, "*That* is your new name which no man knoweth save he to whom it is given." The vision was then taken up again into heaven.

The service in the Tabernacle was over, and all had finished dinner except a few scattered ones. I have no recollection of hearing any singing, preaching, altar-call or the dinner-bell. I had been, as it were, face to face with my Lord, and no words could describe the fragrance of heavenly sweetness that remained, filling, thrilling and captivating my whole being. The next day as I was going to my tent to get ready for the service, I passed the tabernacle, from which came a voice singing that precious song, "Hover o'er me Holy Spirit." Then the Holy Spirit took possession of my vocal organs and began singing through me the same song, in a language foreign to me. How passing strange it seemed, to realize I was singing fluently and with no hesitancy that of which I knew not one word, nor what the next word would be. As we entered into the service that morning there was a holy hush about all. Saints spoke, sang, prayed and talked in a subdued tone. As I remember, it was near the close of the service that the Spirit again used my vocal organs, this time shouting two

words. After the meeting was dismissed, a returned missionary asked me if I knew what I was saying when I was shouting. I said no, but that every time I repeated them, within the depths of my being cords were touched that had never been awakened before. He said, "You were saying, 'Praise Jesus.'"

This is why I came into the "Latter Rain" movement. I had never heard it called "Latter Rain" until Jesus called it that while I was beholding the vision. I had always heard it called the "Baptism," and the cry of what little I had heard was "Back to Pentecost." I knew the wheels of *God's clock* never roll back, but forward, onward, and when Jesus explained it and showed it was *not back to Pentecost*, but *forward to the Latter Rain*, then I could understand. As I afterwards related what Jesus showed me, some at least were made to see; they threw down

their arms of rebellion and ceased to fight the workings of the Spirit.

Since then I have had many wonderful experiences and many hard trials, even now passing through such as I have never seen or heard of, except in the life of Madam Guyon. But His great love in my heart holds me true and unflinching to Him who is ever faithful, and His Everlasting Arms are ever underneath when we need His upholding. The days are upon us and will become worse, when we need as never before, to pray for the "Household of Faith." The real true ones who will not compromise on any line are being tried in peculiar ways. We need to pray for one another very earnestly and keep patient and tender, being clothed with humility and all the other graces. And above all, "Filled with all the fullness of God," for *God is love*. Amen.

### A Marked Division Imminent

**A**MONG the denominational churches there is being drawn a distinct line of demarkation, which is interesting to note in connection with the drift of the times. There is a decided cleavage between those who want the old-fashioned Gospel and the modern reform crowd who have drifted into mere social community churches. The element in the church which is open to all God's Word as it is revealed, and the great apostasy, are moving side by side on to the end, the one, purifying herself to be among that number of whom it is written. "The Bride hath made herself ready" for the eternal glory, and the other to be the bride of the Antichrist and share with him eternal doom.

One phase of the apostasy is the worldliness in the churches, of which the following is an example, taken from the *Florida Times Union*, Jacksonville:

"Drew's barnstormers will present the play, 'Some Baby,' in the assembly room of the Union Congregational church this evening at 8:30 o'clock.

"The play will be presented under the auspices of the Baraca class, and an evening of real entertainment and fun will be enjoyed by all who attend. Many who saw the play at the Woman's club a few weeks ago have classed it as the best amateur performance they have ever seen.

"Music will be furnished for the evening by the Boys' Jazz orchestra of the Congregational church. Tickets will be sold at a nominal sum, which will include a guarantee of one thousand laughs to each person.

"Drew's barnstormers have organized an en-

tertainment club under the above name, and they expect to give other plays and entertainments in the near future.

"Should a man or woman join church on account of 'barnstormer' and jazz entertainments, has the church damned or saved them?"

Such instances could be multiplied, but we give just one more. The Auburn (N. Y.) Citizen published an article in which it advertised a high-class vaudeville entertainment every Saturday night at the club-house belonging to the First Presbyterian Church of that city, and adjoining thereto, free to everyone who would attend.

The paper states:

"This week's bill will include the Hardenburgh Drum Corps, Jazz Quartet, singing and musical instruments in character dress; solos and impersonations by each of the quartet, particularly of Harry Louder by William Panes, well-known Scotch comedian; illuminated club swinging and baton act by Roy Smith, former star on big-time circuit; readings by talented young local women, and other acts of quality. Refreshments will be served free.

"The Committee would like a full house for Saturday night. These entertainers are all extra good comedians and actors and well worthy of coming a good distance to see."

On the top floor of this Club House there is a smoking-room for men, game rooms where all kinds of table games are played. Dancing is permitted in the auditorium at certain times, under proper regulation.

The article goes on at some length urging a big attendance and enlarging on the sumptuous

equipment of the building, etc. We are wondering how their efforts to get people to attend the Sunday services would compare with their urging attendance at their social "doings." And how many of these people attend the Sunday morning service at the church? It is surely a sorry preparation for the Lord's Day services.

The apostasy is as marked in the mission fields as it is in the homeland. A missionary from China, writing to an *Exchange*, corroborates our statement at the beginning of this article, that the churches are facing a separation both at home and abroad. He says:

"I have no hope whatever of seeing China regenerated before the Lord comes. On the contrary I am convinced that it is going to become increasingly difficult to do real work for God in this land. A bloodless social uplift, fan-the-divine-spark-into-a-flame message that the Y. M. C. A. and other organizations are proclaiming, is quite acceptable to the Chinese. They do not want to be told that they are lost sinners, that nothing but the blood of the Lord Jesus Christ can cleanse from sin, and that an endless eternity of misery awaits those who reject God's offer of mercy. And the shame and pity of it is that many missionaries do not like God's message any better than the Chinese. The fact is that a split in the missionary body seems to be imminent, and I am sure the sooner it takes place the better it will be for vital Christianity. The time for temporizing and compromising is past. Separation is God's call to His people today. No great blessing can come to the Saints while they are tied up in the same organizations and denominations with those who deny the fundamentals of their faith, and trample the precious blood of Christ under their feet."

Keeping step with this is the teaching from many pulpits that "the day of miracles is past," "there is no supernatural in religion," "no real miracles in the Bible," "growing belief in the evolution of man," "denying the Deity of Christ and the Virgin birth," "there is no personal devil," the story of Adam and Eve a fable," "the Book of Job an allegory," and so on, *ad infinitum*.

At a union meeting in a certain Ohio town a few weeks ago, a pastor in the town said, "We do not want Christ to come now in this golden age. If Christ came now it would spoil things."

But that there is a great awakening is evidenced by many instances both at home and abroad. At a recent Convention and Conference on Fundamentals by the Northern Baptists held at Des Moines, Iowa, at which nearly two thousand ministers were present, they took an unqualified stand on the Inspiration of the Bible

and the doctrine of the visible return of Jesus Christ to earth.

In this Convention there was a gift tendered of one and one-half million dollars by a wealthy Californian, for Home Mission work in the West, but the condition upon which the gift was presented was that the Second personal Coming of the Lord be preached. The acceptance of the gift was warmly debated, and was accepted on a vote of three to two. This means that every preacher in this Home Mission work will preach the Second Coming of the Lord.

Miss Zella Reynolds, writing from Kikungshan, Honan Province, China, where she is spending a few weeks resting, tells us of the awakening in the Episcopal church in China along the line of divine healing through Mr. Hixon, the Episcopal layman, whose ministry has been so signally blest along this line on the foreign, as well as in the home-field. She writes:

"You would have been surprised to hear Bishop White of the Episcopal Church here in China speak one morning and tell of the Lambeth Conference in England, where two hundred and fifty-two bishops of the Episcopal Church from various parts of the world freely discussed the subject of Divine Healing and the need of the gift of healing in the ministry of the Church. He said that bishop after bishop arose and told of remarkable cases of healing that had occurred in their own ministry as they had followed the simple injunction in James and prayed for the sick, and that they had passed resolutions encouraging the revival of this gift in the church and the study of the Scriptures on the subject with a view to a better understanding of its importance in the presenting of the Gospel.

"The following Sunday a missionary of Honan gave a wonderful sermon, two hours in length, in which he gave practically the same message Mrs. McPherson gives in her booklet, "Lost and Restored," and he pointed out how the Church lost the gifts of the Spirit and how God has been gradually restoring them to the Church—first, justification by faith, then sanctification, then the Second Coming of Christ, Divine Healing and the Gifts of the Spirit, etc. It was stirring to hear him preaching so boldly before missionaries of almost every denomination, and to feel that the Word was being received with little or practically no opposition. Following this, it just seemed the most natural thing for them to receive Mr. Hixon when he came, with open arms, and God has been working. A

number have been blessed spiritually and healed, and a load of prejudice has been swept away. Mr. Hixson has since gone on to Pei Tai Ho and Kuling, both being summer resorts for missionaries, and I feel much good will be done."

### An Appeal from the Near East

THE following letter written from a mother in Constantinople to her daughter in Los Angeles, shows us the present appalling condition in the Near East. The daughter, Mrs. Sargavak, is a member of Brother Eldridge's congregation, Bethel Temple, Los Angeles, and he strongly recommends that the Pentecostal saints contribute toward this need and respond to the cry for succor from a living death under the hand of the Moslem. We have repeatedly been requested to send money to the suffering Armenians; this will now be an opportunity along that line. We give the letter below:

"How shall I commence my letter? We have been exiled for the second time, and this time it is worse. We could scarcely save our lives, it came about so unexpectedly. The Greek soldiers had been defending Ismid on all sides and everyone said we were perfectly safe on the side of the land as well as the sea.

"On June 27th there was a rumor that the Nationalists (Milliji) were coming, and on the 28th the whole city was aroused. Ismid was not couped only with its own residents—on account of the burning of the city of Adapazar and all the surrounding towns and villages, thousands and thousands of strangers were sojourning in our city. The populace became excited and fear-crazed, people ran hither and thither. The wailing, crying and weeping is something not easily to be forgotten. Mothers lost their children, families got separated, some lost their minds completely—it was like people fleeing from hell-fire. The only thought we had was to run away to the sea from the fire and the sword. We lost one another in the hurry and flurry, and when we found each other again our joy was more than I can ever describe. It is inexpressible.

"Yes, my child, we threw ourselves into motors just as the Turks pushed forth their volley of guns and cannons. The Greeks became so scared they did not stop a second longer than they had to; bales of goods were left on the shores, ours among others. Thank God, after several days we found each other in Constantinople, while many were left behind.

Now we, seven of us, are in one little room in the basement. There is no work to do for a living. Twice they imprisoned Edward, your brother's son, and we spent all the money we had saved to release him and get to where we are at present. There is no safety here, my child, and no way of making a living. To whom shall I go? I call first on God; next on you, and I remember Queen Esther's story where Mordecai said to her, 'Who knoweth whether thou art

come to the kingdom for such a time as this?'

"So far we have been able to work and make our living, but now we have come to our extremity. Literally there is nothing to fall back upon. All the stores, houses, and the factory your brother had, are burned, and we are positively sitting in ashes. I know you haven't the money to meet our needs, but God has given you intelligence and the language; get up a collection for us. Put our case before the church; make a plea and tell the plight we are in. You must stand in the breach by prayer and action. I am seventy-five years old and can no longer stand this torture and terror. We do not know why God is not stopping these atrocities; why He is permitting these miseries to come upon us these last seven years. The secret is hid from us, but I know He will use you there and will deliver us from this miserable, hellish life.

"We have had no help from anyone but what you have sent us, and it is hard for me to write this to you, but my child, this life is unbearable. Your brother is on the verge of losing his mind. Pray that God will lead us; that He will give us His patience and His wisdom. Pray for the other miserable people round about us. It is heart-sickening to see the way people suffer and lose their faith. May He have mercy and bring His peace on this tempest-tossed country of ours. Ah, my child, pray and beseech help for us that we may be delivered quickly. We will be so thankful and grateful.

Miriam Kurckjian.

If anyone feels led to contribute to this call, the offering may be sent to Pastor G. N. Eldridge, 401 W. Ave. 37, Los Angeles, Calif., or to us, and we will forward.

\* \* \*

Brother S. A. Jamieson, of Auburn, Nebr., has been conducting a series of meetings at Elim Pentecostal Assembly, 66th Place and Normal Boulevard, Sept. 4-18, with much blessing.

Brother Jamieson is Principal of the Mid-West Bible School at Auburn, Nebr., which opens its Fall Term October 4th. Indications point to a large attendance.

\* \* \*

Brother Kelso R. Glover, of Oakland, Calif., will hold special meetings in The Stone Church, 70th & Stewart Ave., beginning October 2nd. Pray for these meetings.

\* \* \*

The Colored Mission which has had a most successful summer in Tent Meetings at 37th and Vincennes Ave., are arranging a fall and winter campaign in a hall which has been used for a theater, at 3833 State St. They expect to begin meetings October 2nd, and are planning special services for the opening weeks. They have reaped a bountiful harvest among the unsaved, and large numbers have been miraculously healed, also many baptized in the Holy Spirit. May God bless them in their new place.

## The Latter Rain Evangel

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## Notes

### Our Thirteenth Anniversary

WITH the sending out of Volume 13, No. 12 of THE LATTER RAIN EVANGEL, we record our deep gratitude to God for using the paper these thirteen years as a channel of blessing to thousands in home and foreign lands.

We call special attention to the article on the Latter Rain on page 7. It is striking indeed to note how God corroborates His word in such a remarkable way. As we read it for the first time it brought to us a flood of memories in connection with the early days of THE EVANGEL. When the paper was launched in October, 1908, by that man of God, Wm. Hamner Piper, it was his firm conviction that we were spiritually in the days of the "latter rain," when Joel's prophecy and Peter's "This is That" merged.

For five years he preached the truths which were such a precious revelation to him, and then he joined that great company who "rest from their labors," and truly his work has followed him. His dying wish, "Go on with the paper" has been carried out, and in THE LATTER RAIN EVANGEL (a God-given title) he has had what might be called a *post-humous* ministry, for we have never consciously swerved from the standard which he saw set forth in the Word of God.

The loving co-operation of our subscribers has made it possible for us to "go on" until a decade has rolled around, and the kind letters which speak of the increased blessing and helpfulness

of the paper, lead us to believe that we have been in the center of God's will. We trust our readers will feel when they send in their renewals, that we and they are workers together with Him. It is not the monetary value with which we are so much concerned, but the sending out of the full Gospel message, to which we are consecrated. And to this end we covet the co-operation of all who have been blessed through the ministry of these pages. If it has helped you Godward, it will help others.

\* \* \*

Have you found it difficult to speak to a friend about the Lord? Perhaps you have waited in vain for a favorable opportunity. Here is one through the printed page. Send that friend for whom you have prayed a six months' or a year's subscription, and pray every month that the Spirit of God will use some article to awaken in that heart a cord that has been lying dormant. If you cannot send us subscriptions, send for a roll now and then, and mark an article that you think would especially fit your friend's need, sending a card at the same time calling special attention to the article. If you can influence a person to read one article that is particularly interesting, he or she will read more. We will be glad to send out "marked copies" at any time, and know of no better investment for spiritual returns. We believe the people who will be most ready to read will be those who live in the country, who have little or no diversion in the long, winter evenings. We have heard them say, "I do my reading in the winter." Why not have a hand in directing the reading of your friends this coming fall and winter.

Especially would we recommend THE EVANGEL for those who have once tasted of the good things of God, but have become cold and indifferent. Sometime ago we had a precious talk with a sister whom we found to be most zealous for God and His work. When we first met her several years ago she was indifferent and bitter, and when we made bold to ask about the marked change in her life, she said it was through THE LATTER RAIN EVANGEL and some tracts. Can you imagine our joy when we heard that? We felt well-repaid for the days and nights of toil, and for any sacrifice on our part to send out the paper monthly. That one soul with a burning zeal for the mission field which she now manifests, and an influence in her community, is worth more in God's sight than can ever be computed in dollars and cents. So we say again, if

you know of someone who is cold and careless about spiritual things, send that person The Evangel, and pray that the Holy Spirit will re-awaken the smoldering fires of God's love. Begin now to do some positive work along this line, and we will stand with you in prayer for spiritual results.

\* \* \*

The Committee of the Missionary Rest Home are grateful indeed for the ready response to the letter sent to a number of friends who so lovingly contributed to the Home during the past year. We felt it in our hearts to rehearse all that the Lord had done, and thank them for their loyal support. As we have seen the place crowded even to the attic, we have said over and over again, "What would we have done without it!"

God has sustained this Home and provided for His dear ones there in the same way as He has undertaken on the foreign field, and the loving gifts from far and near are deeply appreciated.

We invite the friends in Chicago and vicinity to attend our regular monthly meeting on the first Wednesday night of each month. We always have a blessed time with the Lord, and precious fellowship with each other.

### Two Months' Report

(July and August)

Miss Carrie Anderson (on furlough).....	\$25.00
L. M. Anglin, China .....	10.00
Miss Blanche Appleby, China .....	6.00
Miss Blanche Appleby, for Miss Meyer's work ..	54.66
Miss Almyra Aston, India .....	25.00
Horace Bailly, Venezuela .....	20.00
Miss Myrtle Bailly, China .....	25.00
Miss Eva Bietsch, India .....	35.00
Miss Ethel Bingeman, Africa .....	30.00
Miss Elizabeth Brown, Jerusalem .....	10.00
Miss Carrie Buckingham, India .....	10.00
Miss Josephine Cobb, China .....	20.00
Robt. Cook, India .....	40.00
Miss Ruth Erickson, Africa .....	40.00
Miss Elsie Fearey, Venezuela .....	10.00
H. E. Hansen, China .....	10.00
James Harvey, India .....	161.00
Thos. Hindle, Mongolia .....	15.62
John D. James, fare for China .....	35.00
Mrs. L. M. Johnson, for Miss Anderson's work	20.00
Mrs. Marion W. Keller, B. E., Africa .....	62.00
C. F. Juergenson, Japan .....	90.00
George M. Kelley, China .....	117.00
Miss Ethel King, India .....	25.00
Mrs. Harland Lawler, China .....	54.89
Mrs. Emma Lawler, China .....	15.00
Miss Mattie Ledbetter, China (for property)....	180.00
Miss Bernice Lee (on furlough) .....	40.00
Miss Lavada Leonard, China .....	5.00
Mrs. C. W. Longstreth, Africa .....	10.00

Miss Christine McLeod (fare for India) .....	20.18
Miss Bertha Meyer (fare for China) .....	115.00
Miss Bertha Mulligan (\$100 native work) .....	173.75
M. V. Nelson, China .....	10.00
Frank Nicodema, India .....	20.00
Wm. K. Norton, India .....	40.00
Miss Sophie Nygaard, Africa .....	10.00
Leonore H. Parker, India (\$10.00 native work) ..	42.15
V. G. Plymire, Tibetan border .....	25.00
Pandita Ramabai, India .....	10.00
Mrs. J. Richardson, Congo (on furlough).....	22.40
B. A. Schoeneich, Central America .....	15.00
Mrs. V. Schoonmaker, India .....	20.00
Ira D. Shakeley, Africa .....	15.00
Mr. and Mrs. Ernest Smith, India .....	60.00
Mr. and Mrs. Jos. Sugar (fare for India).....	106.00
J. Wilbur Taylor, French Soudan .....	86.47
Walter Thompson, China .....	25.00
Miss Lillian Thrasher, Egypt .....	62.00
Miss Jessie Wengler, Japan .....	25.00
Adolph Wieneke, China .....	108.00
Adah Winger, Venezuela .....	20.00
Alice Wood, So. America .....	36.00
Missionary Rest Home, Chicago .....	248.00

Total.....\$2526.12

### If They Drink any Deadly Thing

A MISSIONARY was returning to Palestine. She had just received the baptism of the Holy Spirit, and as she went back anointed afresh for service, she asked the Lord for a word from Him upon which to stand. The Lord gave her the word, "And He went before them into Galilee." When she reached the place in which she expected to work, a native woman came into her home and asked her to tell her more about the Lord of whom she had told her before. The truth so sank into her heart that she was wonderfully saved.

This native was very poor and she learned to trust God in great simplicity. She looked to Him for her needs to be supplied, and the Lord caused flour to be put into the bin. The doors were locked and no one could get in, so they knew it was the Lord's provision. It was a great lesson for this native's husband, who was unsaved.

When her confession of faith in the Lord Jesus reached the ears of the reigning official, he sent for her to come to see him. When he found she was a Christian, he set before her a cup of coffee with poison in it, and commanded her to drink it. She knew there was poison in the cup, and the Lord showed her she was to grasp the neck of her waist and pour it down inside of her dress. As she pondered for a moment how she was to do this unobserved, the official was called to the door, when she imme-

diately emptied the cup in that way. When the official came back and saw the coffee was gone he said to her, "Get out, you old dog."

Not long after that he sent for her again, and gave her another cup of coffee to drink. The Lord told her at this time that if she would take it, He would drink the half of it. As she raised it to her lips, the half of it was gone, and she drank the rest of the cup. Immediately the official saw she had drunk the contents, he drove her out. As she left the Lord told her to go to a shop and ask for raw eggs, which she did, and brought up the poison.

On her first visit to this man, he demanded that she bring him so much money. So she borrowed the money to pay the official. Then she came to the missionary and asked her for the money so that she could pay the man from whom she had borrowed it, but the missionary said she could not give it to her, but she would have to go and ask the Lord about it. So this native, Miriam, prayed, and the Lord showed her if she would go to a certain place she would find that amount of money in a pipe. She went as the Lord had said, and found the money, with which she paid the amount she had borrowed.

This native was afterwards used in the conversion to Christianity of the official who had tried to poison her.

In the forests of Dutch Guiana, South America, more than a century ago, a Moravian missionary had a miraculous deliverance from a huge serpent. One evening as he was feeling ill he went to lie down in his hammock, but saw a large serpent descend on him from a large shelf near the roof of his house. "In the scuffle the serpent bit him two or three times on the head and twined itself several times around his head and neck. Fearing death in a few minutes and wishing to inform the other missionaries when they should come, of the cause of his death, he wrote a few words with chalk upon the table, lest they should charge the Indians with the deed. Suddenly the text flashed into his mind, 'They shall take up serpents and if they drink any deadly thing it shall not hurt them.' Seizing the serpent with great force he tore it from his neck and flung it out of the hut. He then lay down and when he had recovered from the snock he felt no injury."

This is God's miraculous intervention in behalf of His faithful children. It is such instances that make the people glorify God and turn to Him for salvation.

But sad to say, there are some people in the world who ignorantly misinterpret the Scriptures given in the last of Mark, "They shall take up serpents and if they drink any deadly thing it shall not hurt them." Nothing but the blindest ignorance of the Word of God could read into this passage a command to deliberately take up serpents or drink a deadly poison in order to prove the miraculous. That is nothing short of presumptuous sin, and God's Word is very plain as to the punishment inflicted on those who are guilty of this sin (Deut. 1:43-45; 17:12). David prayed, "Keep back thy servant from presumptuous sins; let them not have dominion over me," and some today would do well to utter that prayer. Nothing causes men and women to glorify God like a manifestation of the miraculous, but presumptuous sin is a reproach and causes His Name to be dishonored.

### Suffering Loss for Jesus

THE scenes in the days of Pagan Rome are now being re-enacted in the days of Papal Rome. The wicked emperor, Nero, who murdered his own mother, and whose heart was always devising some atrocity, set fire to the beautiful city of Rome and then blamed the crime on the little band of Christians, some of whom were of his own household.

The native Church of Venezuela is experiencing a repetition of these atrocities. While a meeting was in progress on the Island of Margarita, a large mob headed by a Romish priest, gathered, and with poles and knives and hatchets they demolished the beautiful Ebenezer Chapel which the natives had recently erected, and which was a monument to their sacrifice and toil. Our readers will remember a picture of this chapel which appeared in *The Evangel* about a year ago. It was one of the first fruits of native effort and was "the object of the devil's wrath," writes Miss Fearey, "ever since it was built." The Young People were having a meeting at the time and only escaped with their lives through a window in the back. The enemies of the cross searched for the native pastor with knives, intending to take his life, but God hid him from them.

The fires of persecution did not in any way dampen the ardor of the precious native Christians, and the spirit of revival continues. As the natives carried the news to the church at Caracas, they said with glowing faces, "They can tear down the buildings but they cannot take the Holy

Spirit from us." They said in their characteristic way, it was "like pounding a nail in the floor; the more they pounded, the firmer they were."

The priest and seven with him have been committed to prison by the authorities on the Island, and this has so enraged the Catholics that they are plotting further depredations. They put oil around the Romish church and pretended to attempt to burn it, sending forth the statement that the Christians had retaliated and set fire to their church. Then they went into their own church and tore down the images, blaming this also on the Christians. Forged letters, and all sorts of intrigues and Jesuitical trickery have been set on foot to wipe out the noble band of Christians and break down the standard that has been raised up in that dark spot. But missionaries and natives alike are hopeful and trustful and have confidence that God will not permit any trial to come to them for which He will not give grace to bear. Let us pray for this persecuted band, that the Lord, beholding the threatenings of their enemies, may grant boldness to His servants to preach the Word, and that signs and wonders may be done to convince the ungodly that we have a living Christ who is working in the earth today.

\* \* \*

Miss Winger writes that they have also passed through a severe conflict along another line. Brother Bailly has been very low with fever. For several days his life was in the balance, but prayer prevailed. When the outlook was the darkest, God gave them the promise, "When I see the blood, I will pass over you." And that promise meant as much to them as it did to the Israelites of old, four thousand years ago. Though the fever rose higher and higher, that word gave them the rest of faith. The Heavenly Father saw the blood sprinkled on their hearts from the five bleeding wounds of Calvary, and accepted that atonement for His fever-stricken servant. The "angel of death" passed over, and that promise meant life to them in a new way.

### Entered into Rest

Miss Ethel Bingham writes from Liberia of a faithful soldier who has fallen on the battlefield:

"Today we laid to rest our dear friend and co-worker, Esther Sandstrom. She had been working with Miss Erickson and me here at Newaka Station since her arrival among us last October. Every morning a great while before day she would rise to read her Bible and pray.

She surely poured out her life in loving service for the Master, both here on the Mission Station and among the native people. She was ill for one week with malaria fever before she passed away."

With the same letter comes the cry that God will raise up others to step into the vacancy, to labor for dark Africa.

\* \* \*

With deep sorrow we also tell our readers of the death of Manoramabai, the only daughter of Pandita Ramabai. She had been quite ill for a year and a half, yet she bravely continued in her duties until May, when it was apparent she was not long for this world. In the last few months she suffered extremely and went to be with her Lord on July 24th. Miss Hastie, one of the missionaries at Mukti, writes:

"What Mukti will be without her no one can tell. Her deep spirituality told on the lives of all who knew her, and with it all she was so practical and methodical. During her last days on earth she kept saying, "Rest, rest in the Lord; safe, safe in the arms of Jesus."

We ask special prayer for her mother, Pandita Ramabai, who is in very frail health. This loss will surely be a crushing blow to her unless God sustains her. The life and influence of Pandita Ramabai in India can never be estimated. Indeed the whole world has marvelled at what God has done through one woman converted from heathenism. May God comfort her heart and help her to bear this heavy loss. Her heart will be very lonely even though surrounded by hundreds who love her devotedly.

Miss Hastie also writes of the signs of a healthy spiritual condition at Mukti. On July 5th, twenty young women and girls confessed Christ in water baptism. These girls represented the answer to many prayers. Each girl had a history; three at least had suffered untold persecution and the loss of all things, and one was rescued from a theatrical company."

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We wish to keep before our readers the pressing need we laid before them last month, that of bringing back from the field Bro. C. F. Juergenson and family, eight in all. For eight years they have been in Japan, and Bro. Juergenson and his eldest daughter in particular are very much worn because of the burden of the work, not to speak of the mother of such a family who bears burdens which cannot be told here. Unless they get home this year there is danger of a com-

plete break-down, which would indeed be a serious loss to the work. They would like to come home this fall so as to escape the damp, cold winter in Japan. Brother Juergenson writes that a missionary who goes through eight years of the trying oriental climate is surely entitled to a rest, and we know our readers will heartily agree with him. So far we have received very little towards the fare of this family, and we trust God will lay it on the hearts of a number to respond liberally to this pressing need. Many of the missionaries have told us of the splendid work that has been done by our brother and his family in their two stations. His son who has now been on the field for two years, will take care of the work during his father's absence, and we ask for earnest prayer that this money will be forth-coming. God has it for this special need, somewhere, and we trust there will be a hearty response to this call.

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Our missionaries in India certainly need our prayers at this time. Affairs politically are serious. A missionary from North India writes: "We do earnestly ask your prayers for our native preachers, teachers, evangelists. Each day the persecution increases, each day the spirit of lawlessness grows, each day we realize anew that we are in the last days—yet our Indian Christians are not afraid. One of our preachers told me just before he left for the out-station the last time, 'They tell me they will put out the white folks, and then the blood of the Indian Christians will run like the blood of cows, but Mary (his wife) and I are ready to die for Jesus. We will never deny Him.'—said one day, 'I have only this life, they can take it but once—it is His.' And our third evangelist has said repeatedly to heathen and Christian alike, 'Oh it would be joy to die for my Jesus—they can kill me if they like, I will never fail Him, by His grace.' Thank God, some out of every nation, kindred and tongue shall be ready when He comes."

This martyr spirit from those who have but recently been in rank heathenism, surely stirs our hearts. Such fruit makes mission work worth while.

### Girls' School for India

The Pentecostal Assemblies of India are realizing the great need of schools for the children and for training the native young men and women for the ministry. Missionaries have told us

that in a great majority of cases the native workers they get to help them are those whom the denominations do not want, because of those weaknesses in their character that make them undesirable for the ministry. Those who are capable and dependable are engaged by the boards themselves. There is as good material in the young as has ever been developed in the past, and all the missionaries need, is a fund to start the school. The missionaries in India are coming together and uniting for this appeal. The following portion of a letter from the Secretary of the School Fund, Paul Andreason, puts the need before our readers emphatically:

The Lord has graciously blessed the labor of His servants who came to India in obedience to His command with the mighty message of His glorious Gospel. The work has grown rapidly, but with the growth of the work has come a correspondingly healthy growth of responsibilities and needs which had grown beyond the reach of any individual missionary and made us feel, as never before, our utter need and co-operation with each other, as well as the laborers together in prayer in the homeland.

One of the greatest problems that a missionary has to face is, *children*; the children of today who will be the men and women of tomorrow; the Indian Christian's children, the Christian worker's children, the Orphan children, as well as many other children entrusted to our care. We have long felt the need of proper schools for these children, not merely for the sake of their education, but more that they might be brought up in the fear of the Lord with their lives founded upon the mighty truths of His precious Word, for which we, as Pentecostal people strongly stand.

The great need is *not met* in the various Denominational schools in which we are at present obliged to keep our children. In most of these schools, if not in all, a spirit of worldliness is prevailing, and as a rule, also a spirit greatly opposed to Pentecost. The results of sending children to such schools are plainly seen. On leaving school they have to unlearn many things they have learned, before they can be used by us. Thus much time, labor and money is lost to the missionary and his work, while the children also have to go through many things which they might have been spared could we provide for them as we feel God would have us do.

That the missionaries greatly feel this need will be clearly seen from the following received since definitely taking up this matter. A sister writes:

"A Pentecostal School under the full direction of the Assemblies of God for boys and girls, has been on my heart for some time, especially a Girls' School, and I feel that God is beginning to work. At the present time we have some twenty children, boys and girls who are attending school where I am sorry to say they do not get the spiritual teaching they ought to have. . . . We believe God is giving us the cry of our hearts in Pentecostal Schools for our Christian work-

ers' children and the Orphans that the Lord has entrusted to our care."

While the need is for two Pentecostal Schools, one for boys and another for girls, our present aim is sufficient means with which to build one most urgently needed for Girls by the time of our Conference in February, 1922, should the Lord tarry. The immediate cost of such a school, including land, and providing teachers and room for at least one hundred girls to begin with, is estimated to be about \$7,000.

A brother in India writes: "It is certain that this school is never to be built without *self-denial, prayer, faith and work*. Well we are at it."

The purpose of this letter is to enlist you as a laborer together in prayer with us for this urgent need, that it may be speedily met for the glory of our loving, soon coming Lord and Savior Jesus Christ, and for the sal-

vation of many of these precious little ones, whom He has entrusted to our care and training.

It seems that God is speaking to the home and foreign field along the same line, as we see an advance from both constituencies. It is always a source of much encouragement when God works at both ends, and it proves that He is in the move.

We will be glad to forward any funds for this purpose, or they can be sent through the Missionary Treasurer of the Assemblies of God. J. R. Flower, Springfield, Mo. We are looking forward to a self-supporting native ministry, and we believe this is one of the steps. Those who are not called to the work, will, if properly trained, be able to help the others.

## God Vindicates His People Before the Accusing Enemy

### Numbers Twenty-third Chapter

A Sermon Preached in Spanish, in Caracas, Venezuela, by Gerard A. Bailly.

Translated and reported by Miss Elsie Fearey.



HAT hath God wrought?" "Look what God hath done."

If we look at anything else we may lose much of what the Lord wishes to manifest. Look what God hath done! To appreciate this phrase we must read the chapter. Not all the "looks" upon us are in our favor. Some look to see how they can depreciate or to see if they can have some advantages over us. So be careful to see what kind of a look it is, and who it is that is looking. All depends on the motives that direct the look.

Here we have two persons, Balaam and Balak. Balak was the king of Moab with its princes. He represented the flesh and all those influences that served to weaken and to ruin the people of Israel, casting them out from God and throwing down the nation because of their disposition to lend themselves to the seductions of Moab. Their seductions and subtleties were perhaps stronger than their armies, and by them they agreed to overthrow Israel. The way the enemy gains is by the introduction of carnal things to captivate the affections and turn our gaze and sensations toward the allurements of the flesh. Thus weakening our spiritual life, we cannot resist in the supreme hour, and we fall at the crucial test of the temptation, one day awaking to find ourselves corrupted, and fatally wounded by the unclean seductions of the world and the flesh.

First we discern *machinations in the heaven-*

*lies*, plotting evil for God's children. Balak was the king, and is typical of the most terrible enemy of the people of God by his seductive influence. When we are susceptible to the voice of the Spirit, we are able to perceive a dangerous thing wrapped up in something that seems very plausible and agreeable to the flesh. Be careful when the enemy comes with flattering suggestions to satisfy our vanity, and to give pleasure to our flesh. But who is Balaam? One who lived in the very midst of God's people, a prophet who practised divinations. He had some understanding of the things of God, although mixed with it was much of the witcheries of the pit. He had qualities that seemed very good, but all were profitless because in him was the ruling desire to serve self and thus the wiles of Balak entrapped him. He went up to the mountain and there saw the army of Moab, and in opposite array the tents of Israel—perhaps at that point of view appearing insignificant compared with the hosts of Moab. Balak and Balaam represent principalities and powers, on that mountain top to view the host of Israel, with this one purpose—to curse, to denounce, and to discover in Israel such conditions that would put them at the mercy of their enemies. But Israel was before God, and protected by their God, and the accusations of the enemy were powerless to bring them under judgment.

Note now verses 7-10. "Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me

Jacob and come defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations---Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

He wished to die as the just, but the story we have according to the apostles shows that while he wanted the rewards of God, he was always hankering after the lusts of the flesh. How many so deceive themselves, saying they wish to serve God, but at the same time do not break from the power of the enemy whose purpose is to use them. They might do valuable service as preachers and workers if fully consecrated to Him, but they carry two desires in their hearts, they are of double mind. Attractive temptations come, pious in appearance, which seem to be from God, and gain an easy victory for the suggestions please the natural man. How many lives in these days might be directed into channels of unlimited usefulness, yet instead of being filled with the Spirit and defeating the machinations of the enemy, they fall into his wiles and the serpent's deceptions, saying "When I die I will die as the just."

*Second—Machinations in the believer's heart creating doubtful suggestions.* Let us read verses 11-20. "God is not a man, that He should lie; neither the son of man, that He should repent; hath He not said and shall He not do it? or hath He spoken, and shall He not make it good?" Hallelujah!

It is not long before these conspiracies by unseen powers against us begin to take effect in our hearts. We can begin by having disconfidence in our experience, and saying we have been mistaken; that things are not what they seemed. While we all have these temptations, they are but the insinuations of the enemy. How many times the Lord has prompted us to say things that without doubt came forth under the power and influence of the Spirit; yet after giving this testimony in the congregation we are told by the tempter that we were under great emotion, and mental impressions, and that we will be forced in bitterness to eat our words. Oh! count upon this, that when the Spirit speaks in or through us, we will not afterwards remain under the power of this conviction, but when we have no other will but to be all for Him, instru-

ments in His power, then the Spirit can surprise us with wondrous illuminations of His Grace. The powers of darkness may come to tell us how foolish we are, and that we will be put to shame, uncovering the horrible defects of our natural self. Nevertheless we can confidently reply, "I know that the Lord hath blessed," and although all the powers of darkness rise up against us in judgment and accusation, we can only say as Balaam confessed, "He hath blessed and I cannot reverse it."

Beloved, even if to human reason all seems mere illusion, and that to-morrow things will prove that we are wrong, nevertheless, it is *what the Lord has said*. This is faith's firm foundation, although we see not all things realized. He will go on proving faith, but *faith* is the substance. If I should say things foreign to my thought and far beyond my reason, then faith witnesses that the Lord is putting the word in my mouth.

*Third—Machinations confounded, with God in the conflict.* As a Venezuelan Apostolic Church, I know that we are before God and within view of the enemy, and that in the heavens there is a Balak trying to hinder us and to take away the blessing of the Lord from the midst of His people. But the Lord Himself revokes the cursings, and the Spirit causes the enemy to declare "Behold, I have received commandment to bless and he hath blessed; and I cannot reverse it." Balaam went out with the idea of blessing Balak and receiving his reward, but when God enters the conflict to protect His people whom He loves and has chosen for Himself, and when He looks upon them through the blood of His Son, His heart yearns over His priesthood possession and He goes up against the enemy, and repudiates his accusations. The enemy may justly accuse us, and describe us as we really are, but God will not receive his accusations; He will have respect unto the blood of His Son, and woe upon all those who rise up to reproach His loved ones, His redeemed sons. God sees much to lament in His children, and sorrowfully regards their failures, nevertheless when the enemy rises up to accuse His elect, or to defame what the Lord has sanctified, we can be assured that He is on our side, and who then can be against us? This is reality in the heavens. It is true that He cannot pass over sin and iniquity, neither ignore it, because He is Holy, but it altogether depends on who is pointing the finger, or presuming to uncover our iniquity.

He says "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold the people shall rise up as a great lion, and lift himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. And Balak said unto Balaam, Neither curse them at all, nor bless them at all."

Oh! this is not a strange thing. It is clear that Balak, the prince of the air, is moving the forces of the air, but God Himself is at the front arrayed for combat, and He has promised to bring every foe into subjection. Nothing is more certain than that there are armies of evil, with Satan as their leader, who wishes to go on with the battle until the end. How important it is that we should recognize this enemy, and at the same time that we should know where we are, and whose we are. Although our own heart condemn us, and we know we have sinned against God, and have failed terribly, yet we read in Eph. 2: 8-10, "For by grace are ye saved; and that not of yourselves it is the gift of God: Not of works, lest any man should boast. For we are his workmanship."

We can stand today on this Word. This is the answer that I believe the Lord is giving to the enemy, to Balak, and to all who have the spirit of Balaam this morning: "Who shall lay anything to the charge of God's elect?" There has never ceased to exist this kind of traitor prophet. There is as true a succession of Balaamites as there is of apostles and prophets. There are those who have this for their ministry, and who have set themselves apart for it, for they have a knowledge of the things of God, they know how to imitate His sacrifices and His altars according to the letter of the Word. Look with how much care they built seven altars, the complete number, killed seven beasts, etc.; but Balak was offering to Balaam this glittering metallic gain, the recompense his sordid soul craved.

The Word I want to emphasize in the name of our Lord this morning is "Look what God hath done!" This leads to the culminating truth of the cross and blood of the Lamb. Look, and see if you can raise a voice against the work of God in these living witnesses, or deny the sal-

vation they have experienced through the redeeming triumphs of Calvary. You may raise all the cavilling, criticism, railing, or accusation you wish, but the work of Balaam that loves the reward of Balak is destined for terrible judgment. "These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." Woe to them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward.

Ah! who will raise accusation against the people of God? "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." God saw much in Israel that was wicked, but He said, "God has not seen iniquity." Israel at heart was offending God and later yielded to the seductions of Moab, but God did not accuse His people. When He is in His own house within His Holy temple, be it the church or individual, He knows how to chastise His sons. In our home we reprove our sons, but if one from without comes to accuse them, how quickly we protect our children and resent a stranger's interference. And so beloved, the Lord will protect His own, for although He sees all our wickedness, yet when the enemy comes to overturn the gracious work of God's Holy Spirit within us, He defends His own. Although we have sinned and failed so terribly, God is not disappointed for He did not expect anything from us, but He is expecting everything from His Son Jesus Christ, and we are chosen in Him. When He has stopped the mouth of the enemy and his accusations He says to us, "Look at *My work*." We begin to look at ourselves and see *our works* and are disappointed, and we ask, "Where are Thy works?" Again we hear Him saying, "This is my Beloved Son, hear ye Him." Christ is saying to every convicted unsatisfied soul this morning, "I wish to enter thine heart, having justified thee before the throne of my Father and the accusations of the enemy; I wish to impart My righteousness. I wish to transform you into My image, I wish you to glorify Me before the enemies; in their presence I have prepared my table in order that you can sup with me, and the enemy be silenced for ever, beholding what God hath wrought in His redeemed. "Ye shall be My witnesses," saith the Lord—nothing more. The Spirit of God coming upon Balaam made him to say, "The man whose eyes are open hath said, How goodly are thy tents O Jacob, and thy tabernacles O Israel," Num. 24:2-5. Oh that the Lord

might open our eyes. He that has his eyes open will see the vision. The higher we rise the more beautiful will God's work appear. Balaam instead of cursing them, was moved more and more to bless them. Beloved the Lord wishes to turn

all the enemy's cursing into blessing for us. "How shall I curse whom God hath not cursed?" "Behold He hath blessed and I cannot reverse it." What God hath blessed remaineth blessed forever. Hallelujah!

## The Potter and the Clay

### God Chooses Those Whom He Can Mold

F. F. Bosworth in the Mammoth Tent, Chicago, August 22, 1921.



Y subject this afternoon is The Potter and the Clay. There are two verses which I want to bring to your attention, one is in Isaiah 64:8, "But now O Lord, thou art our Father; we are the clay and thou art the Potter and we all are the work of Thy hand." The other verses are found in Jeremiah 18:4-6. "And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the Word of the Lord came to me saying, O House of Israel, cannot I do with you as this potter?"

First we want to give just a little thought about the Potter. Here we are a prodigal world, ruined through the fall. What terrible creatures we became through the fall and we would surely be hopeless were it not for a wonderful Potter; we were in great need but I want to call your attention to the ability of our Potter. You say, "I am afraid I cannot live the life;" "I am afraid I cannot hold out." We are not saved by what we do but we are His creation and the same Creator brought into existence the heavens and the earth. We read in Job that "by His spirit He hath garnished the heavens." God decorated the heavens and caused a million suns to move in inanimate matter by setting them all in their places. When you see that our Potter can do all this you must surely realize that He can take care of your little souls.

Think of the wonderful scene that will take place when the last trump shall sound and the dead in Christ shall be raised! If we could take six feet of ground off all around this earth today we would find many millions of corpses, we would find bones and rotteness and all kinds of corruption, and yet, when that trumpet sounds, that Spirit, working in ten millions of graves in the same second, in the twinkling of an eye, will bring up everyone out of the grave. The Spirit of God working on inanimate matter will change

things in the twinkling of an eye. I am just giving some instances showing the ability of our Potter.

When this world was just one fine particle of dust and our entire solar system was like another atom of dust, the Spirit of God moved upon this inanimate matter and brought the world into its present form. He turned chaos into a Paradise just by the moving of His Spirit. This is the Potter who has not lost any of His power or His wisdom.

Then when everything was dark He said, "Let there be light, and there was light." And he said "Let there be a firmament," and it all came to pass. He said, "Let there be waters," and I can just see the waters rushing to their places as they are today, the various oceans and lakes, etc. Then He spoke to the waters, and said, "Let the waters bring forth an abundance,"—not just a few fish, and there were thousands of species of fish just as quickly as God spoke. Then, did you ever think that the birds also came out of the waters at His command. The Bible tells us that there were a thousand species of birds coming out of the water.

When you consider this, do you not think He is able to save your soul and keep you from falling? When Jesus died on Calvary justice was satisfied and now His eye is running to and fro throughout the earth, to show Himself strong in behalf of those whose hearts are perfect towards Him; all because Calvary has opened the door to the fulness of God.

After God had spoken and brought into existence the different animals, cattle, horses, and every creeping thing, He said, "Let us make man in our image." We have a will and we have a spirit, and you and I have survived the fall enough until we still have a will and the power to obey our reason and to take God's side in all matters that pertain to the soul. God made man in His own image but he became marred through self-will. I want to say here that heaven is wherever the will of God is done, and if you

put away self-will, that removes every stumbling stone. Self-will ruined an archangel and turned him into the prince of devils and when he got into the garden of Eden, although God had made Adam and Eve in His own image, they committed a conscious act out of the will of God and fell. Through self-will we were marred in the hands of the Potter. When a man says, "I will," and not "as God wills," he has cut himself off from every blessing of God; he has shut the door of heaven and opened the door to hell and is living under the power that can make devils out of angels. The Bible tells us that the heart is deceitful above all things and desperately wicked. This is a result of the fall.

But thank God, when that took place, when we had fallen as a race, God swung into existence a plan which will take in these fallen men and women, the vessels marred in the hands of the Potter, and He begins a new creation in everyone, who will say "Yes" to Him. All we have to do is to surrender, become as clay and He will bring us higher than we ever could have been if Adam had not sinned. We can reach the very highest heights of glory, for God can overrule all that the devil has done in behalf of those who yield themselves to God, and make them vessels unto honor. Thank God for the new creation.

This verse in Jeremiah says, "He made it again another vessel." I never was in a potter's house but once, and that was one on a very small scale. I watched him carefully as I saw him take a piece of clay, toss it around a little, then mix it with water and cut it into pieces and then throw it across a wire. I thought then of how you could take a Christian and cut him all to pieces, and every piece would say "Amen." Very soon the clay was pliable, and in the potter's mind there was a certain design for this clay from which I saw him take a quantity and mold into a small jar which he set up before us. Now God says, "Can I not do with you as this potter?" He encourages us by saying that if a potter can take some clay and form from it a design that he has in his mind, can God Almighty not carry out His plan for your life? He can if you become clay in His hands but otherwise the vessel will be marred. God says, "Cannot I do with you as the potter can do with the clay?" Thank God He has a plan for every life, He has a plan that will make us better off than we ever could have been before. The angels are desirous of looking into some of the experiences which shall be ours.

Some people say, "I never can amount to anything because I have been ruined; I am forever wronged by being the son or daughter of Adam." I want to say that it is not a question of heritage, not a question of our ability or wisdom, but it is a question of the power of our Potter, the Almighty God. Take Peter for instance. Peter was not a great aristocrat of his day; neither did he have much learning; he was just a poor fisherman. He was not very strong in himself for even after he had been with the Lord for three years, in that most blessed companionship, he denied his Lord three times before unbelievers. He was not well educated for we read that they marvelled over the words of this unlearned and ignorant man. But Peter could become clay in the hands of his Potter and I can see God, the great Potter, with infinite love, looking down upon Peter, He knew that Peter, as a fisherman, would never amount to anything; in the natural he would live and die like other fishermen and be forgotten; but God begins to move upon Peter by His grace and says to him, "Follow Jesus." Peter follows Him for three years and became an apostle.

A large part of our world today has almost lost the idea that God has a plan for our lives but I will say again, that He has a plan which will surprise even angels. The angels will stand off and marvel and worship at the wisdom displayed by God upon a fallen race. I want to say here that God has worked for four thousand years, from the time that Adam sinned until Christ was glorified, with all heaven assisting Him, towards one grand climax and that is the death and resurrection of His Son and the outpouring of the Holy Spirit upon a new dispensation.

You look at Peter and say, "He never could take a place of importance," but God had a design for Peter, which was that Peter, the illiterate fisherman, should be chief spokesman on the Day of Pentecost. As the Holy Ghost came that day, Peter filled with the Holy Spirit, rose up and delivered that remarkable address.

"Cannot I do with you as this potter?" Who would ever think Peter would become so great? You would have picked out some other person, someone whom you thought knew something, but God picked out this humble fisherman. And that was not all that God had planned for Peter. When this fisherman, Peter, was filled with the Holy Spirit, the sick were healed through him and all those that were possessed with demons;

even the shadow of Peter falling on them, made them perfectly whole.

Now you would probably say, "But when it comes to writing Scripture, then God has to get hold of some man who has been taught at the feet of Gamaliel." But we find that this fisherman who had yielded his life to the Potter, wrote Scripture. One of the most inspiring verses in the Bible to me is that found in his first epistle: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." Peter wrote that.

It is a wonderful thing to become clay in the hands of this Potter. He is so wise and loves us so much and wants things done so badly that you cannot tell what will happen when a man gets under His control. When Moody was a young lad he was very dull, he was not nearly as bright as the other boys and made all sorts of blunders. One day his Sunday School teacher asked him if he did not want to become a Christian. Moody yielded his life to God until half a million souls were won to Jesus Christ through him; simply because a little lump of clay had put himself in the hands of this Potter. He heard one day that there would be no limit to what God could do with a man who yielded himself entirely to God and he determined to be that man as far as possible.

Peter has been honored by the millions on earth. Perhaps he thought he was giving up a good bit to follow his Lord. It no doubt looked like a lot to him, but someone just recently figured up what Peter sacrificed, according to present day prices. He had a net, some fishing hooks and a sein to gather the minnows in and the total cost of that would probably amount to about \$37.50. My, what a big thing to give up for the Lord! What a large sum to pay for all the wonderful experiences and the place he later occupied! But are we not the same today? Are we not afraid of having to give up something which seems big to us? You would have thought, had you seen Peter fishing by the banks or from his boat, with a few worms and fish hooks, that he would not amount to anything; and he never would have, had he not yielded himself to God. And because he yielded, God worked out this whole chain of circumstances. We talk about sacrifice as if God had no more wisdom than we, and didn't know He had something infinitely better to give us than we could give up.

Peter is only one character among hundreds.

There were many fishermen in Palestine at that time, but they did not yield to God and consequently they have gone down and been forgotten.

Take the case of Elisha and Elijah. Elijah was one of the prophets and he had mighty power with God. When he prayed for rain it rained so hard that people had to run for shelter; and when he prayed that it might stop raining it stopped suddenly, just as he commanded God. But God was planning to take Elijah home to heaven and when He looked for a successor to this wonderful man, did He go and pick out a great man? No. He went down and found a farmer who was plowing. Elisha immediately put himself into the hands of the great Potter. He didn't say, "I can never do very much; I cannot amount to anything because I have not had advantages." but he said, "I want a double portion of his spirit, I want to do twice as much as Elijah did." It is well known how he did twice as many and great miracles as Elijah had done. Even after Elisha was dead they threw a sick man on his bones and there was so much power in those bones that the sick man was healed and jumped off. There was more Divine Healing in Elisha's bones than most men have in their living flesh today. He had yielded himself into the hands of our Potter.

Now there is another potter in this world. Who is he? It is the devil. He is a potter too, but the only kind of a vessel he can make is a vessel unto wrath, fitted for destruction. My brother Bert and I talked to a man several years ago who told us of a visit he had had to a potter's shop. This potter worked long on a piece of clay but somehow the water didn't mix well with the clay—you know water stands for the Word of God. The potter worked on it and did his best to bring forth a beautiful Corinthian Vase, the design he had for this clay. But he failed and the vase crumbled. Our friend said to the potter, "What can you make of it now?" and the potter answered, "The only thing I can do now is to make a cuspidor of it." That is about the only kind of a vessel the devil can make.

Oh friends, I would rather yield and keep myself in the hands of God to be a vessel of mercy. When people in olden times put themselves into the hands of this Potter their works of faith were recorded and now generation after generation has been inspired by the record. Is God, the Potter, working out His plan in your life? Is your consecration such that makes it possible for God to say of you, "Cannot I do with you as

this potter?" He will have to answer "No" if you are not yielded. But if you will spend your time, doing your best to be in harmony with the will of God, I can tell you, He will work out His program for your life.

Let me add just a little word about your body. You say, "God has saved me but you little know what kind of a body I have. I have had infantile paralysis and lost a limb or lost my hearing." Yes, your body has been marred in the hands of the Potter, but listen, "Cannot I do with you even as this potter?" If your body has been marred and you want that repaired for only one purpose and that is that God shall work out for you all His will, He will fix up your limb and restore your hearing, take out a tubercular lung and give you a good one. I care not what your trouble is, or how near death you may be, our great Potter is able and willing to do for you what Jesus did for the hundred when He was on earth. There is no hard case with Him.

### A Child's Sacrifice

The following story is told of a little Japanese girl who was saved. She said to the missionary, "I want to go tell my people about Jesus right away. Won't you go with me?" "Where is your home?" asked the missionary. "It is two hundred miles over the mountains. I want to start tomorrow if we can." She looked down at the fourteen-year-old child. "Two hundred miles over the mountains?" "Do you mean that is too much to do for my Jesus? He died for me. Oh, missionary, I must go, and if you cannot go with me, I must go alone." The missionary bowed her head in shame, and started out. They tramped for miles and miles. The Japanese girl didn't care to stop. "We must hurry; they might die before we get there." So they wandered on and on. She saw that the feet of the little Japanese girl were bleeding and sore, and said, "You cannot go any farther." Oh, missionary, don't say that. Think of what my Jesus did for me. Don't say we cannot do this for Jesus. We cannot rest any longer because my people might die." After a few minutes' rest they started again, and the missionary and the Japanese girl both fell exhausted on the mountain-side, and the missionary said, "We cannot go any further." The little girl looked up and said, "Can't you sing, Onward, Christian Soldiers?" With their hands raised to heaven they sang,

"Onward Christian soldiers,  
Marching as to war,  
With the cross of Jesus,  
Going on before."

"Missionary, do you think the people in America and England will think that I love Jesus as much as they do?" Oh how that missionary's heart bled as she thought of the hundreds, yes, thousands, at home who didn't care about this little Japanese girl, who hadn't any thought of her loved ones and how eager she was to tell her people about Jesus, and she wondered if we in the homeland believed she loved Jesus like we did. They reached her home, and thank God, her family were saved. She gave them the Gospel before they died.

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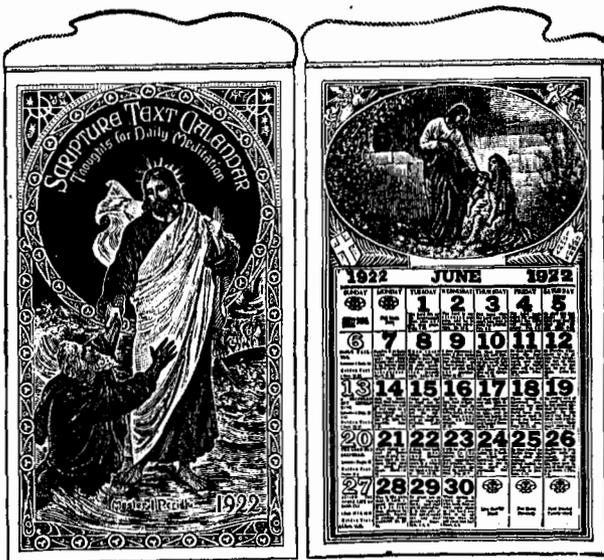
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