



*The days of Heaven on the Earth*

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

## The Operations of the Holy Spirit as the Dew

Meditation on God's Word the Secret of a Successful Ministry.

Pastor S. A. Jamieson, at Elim Assembly, Chicago, Sept. 11, 1921



IN Hosea 14:4, we read, "I will be as the dew unto Israel." The Holy Ghost selected that figure; what the dew is to the vegetable, the Lord says He will be to Israel. We cannot realize what this wonderful truth teaches unless we understand the philosophy of the dew. The atmosphere is like a sponge; it absorbs the moisture, and at night after sunset the earth cools faster than the atmosphere around it. Then as the atmosphere comes in contact with the colder surface it causes the moisture to be condensed upon the earth. The dew rises, and does not fall, as is generally understood.

The leaf of the tree is wet underneath before it is wet on top. Take another illustration: You take a pitcher of cold water and place it on the table on a warm day. Soon you see large drops of water gathering on the surface. Where do they come from? The atmosphere is warmer than the cold surface, and becomes condensed as it comes in contact with the cold pitcher.

The Holy Ghost says, "I am as the dew." We learn many lessons from this beautiful figure, and as we study this subject we will see the same principle that is in the natural, carried out in the spiritual. Dew is not distilled except on a clear night. If the clouds hide the moon and the stars, there is no dew, because the principle of condensation has been interfered with, and the vegetable kingdom has been robbed of its sustenance for that night. Even so, the Holy Ghost will not operate in your soul and mine except everything is clear. If you will turn to Peter's Epistle and Jude's you will find that clouds are a type of sin, and if there is sin in our souls, no matter how small, the Holy Ghost cannot operate in our lives. How essential it is then, for us to keep our lives pure and clean that the Holy Ghost may be able to operate in them. Whenever you find people compromising with the world, the Holy Ghost is hindered to a certain degree.

If there is a being that is sensitive to its surroundings, it is the Holy Ghost. Turn to II. Tim. 5:24, and read about the mulberry tree. It is the most sensitive tree in the world, and conscious of an army walking a mile away

from it. The motion of men walking causes a "going" in the top of the mulberry tree. David asked God whether he should go against the Philistines, and the Lord told him to watch, and when he heard a noise in the tops of the mulberry trees he should bestir himself, for the enemy was coming. The mulberry tree is a type of the presence of the Holy Ghost. He knows when things are coming your way contrary to His will, and He will warn you. I take the ground if you keep company with the world, you hinder the Holy Ghost from operating in your life; you make a dishonest transaction and you grieve the Holy Ghost. Beloved, the Holy Ghost is sensitive; He must have a clean body and soul through which to operate. When everything is clean and clear, He will work through you and speak through you, if you are yielded to Him. When He prays through a clean, yielded life, those prayers are answered. Would to God there were a clear access through my spirit and yonder throne, so God could work and my soul be responsive to all that is glorious and good in the presence of God.

Another thought: The dew is distilled only on a quiet night. If the wind blows, there is no dew the next morning, and the vegetable kingdom has lost its meal. In some way, though I do not know how, the principle of condensation has been interfered with, and the volume of moisture the vegetables and the flowers need, has gone. But when there is no wind and the stars are shining, the next morning there is a copious dew upon the vegetable kingdom. Beloved, the Holy Ghost cannot operate in your life and mine if we allow ourselves to be carried away with every wind of doctrine. God wants us to shut ourselves up with Him, be deaf to the things of the world, and blind to much that is in the world; to wait before Him and let Him talk to us. Then God can reveal to us the secrets He wants us to know. One man talking to another on the 'phone says, "Sir, I cannot hear you. There is too much noise. I will have to shut the door." We need to shut the door of the world when God is talking to us, or we cannot hear His voice. How can the Holy Ghost talk to you when you are talking to a half dozen other people at the same time? A busi-

ness man gets up in the morning, five minutes late, eats his breakfast and hurries down town, has just five minutes to give to the Lord, or perhaps not that much. It is the same with a woman. She says, "I want to give an hour to the Lord tomorrow morning," but she has a half dozen letters to write, and other things crowd in, and the first thing you know the time has gone. Friends, we have to put God first in everything, and give Him time to talk to us. When God talks to you, you will find yourself stronger in the inner man, and last of all you will find you cannot afford not to have communion with God. It is astonishing how little time we give to the Lord. I went into a Pentecostal home some time ago; on the table was a Delineator, two daily papers and a county paper. They had plenty of time to read the daily paper, time to read the county paper and study the fashions, and when I asked the brother if he took a religious paper he said that he could not afford it. He and his wife were both Pentecostal people at that, and they took no religious literature. He said, "We haven't time to read it." "How much time do you spend reading the paper?" I asked. "About an hour." His wife and daughter had time for the magazine, time for the daily paper, but no time for Jesus. They had no family altar. I talked with them kindly that night until eleven o'clock on what they ought to do. I have since heard they lost out completely; that the man went back on God and was gambling to make a living. When that man and his wife first got the baptism of the Holy Ghost they were earnest for God, but they did not feed their souls upon the Word of God, and the result was they lost out.

The dew is not distilled. What God wants of you and me, beloved, is meditation upon His Word. When you take a puzzle and look at it you do not see anything in it, but as you study it, it becomes plain. Some truths in the Word of God are like that puzzle. You do not see them at first, but if you meditate upon them, God reveals them to you, and it will be some hidden truth God wants you to have. The Holy Ghost can only operate in your soul as you are quiet before Him.

My father was a Presbyterian minister, and when I came home from college for my vacation, he said to me, "I want you to go and hear a wonderful man; he is not a great Doctor of Divinity, but you will be surprised when you hear him." We went to prayer-meeting, sang a few

songs, father made some comments, and the meeting was thrown open for testimony and prayer. One man in the audience got up, and there was something in the expression of his face, something in what he said that electrified you. When he sat down there were fifteen stood up on their feet for God. I never saw anything like it in a Presbyterian church. I went to that man and asked, "What is the secret of your power? I never heard anyone give a testimony as you did tonight; every word was backed up with a wave of power and reached the people." He said, "Son, I will tell you the secret of my power. I am a carpenter by trade; also a farmer in the summer time. I never go to work in the morning before spending half an hour to an hour on God's Word. While my wife gets breakfast I commit to memory a verse or two from God's Word, and all day I am meditating on that Scripture, until at night I am so full of the truth contained in that passage I am ready to preach a sermon. I could preach three hundred and sixty-five sermons a year." Friends, his secret was that he meditated upon God's Word. He first fed his soul with the Word of God, and did not allow his business to distract his mind; then the Holy Ghost could operate through him. I stood upon the steps of that little church on Sunday morning and as I saw him coming I thought, "Here is the best man in the county." When people were sick, they sent for him. When they had a death they passed by the preachers in the town and went six miles out into the country to get him to preach the funeral sermon. He was a man who knew God and through whom the Holy Ghost could operate.

That is what we need, and when we get to the place where the Holy Ghost can operate through us, we will be men and women of power. The Holy Ghost will work when a house is set in order, and we need to pray, "Oh God, come down with the brush of Thy grace and sweep away every cobweb of sin so that we will be perfectly clean." As the dew demands certain conditions before it can fall in blessing, so the Holy Ghost demands certain conditions before it operates in your life and mine. Someone will say, "I read five chapters in the Bible this morning." What did you learn? "Nothing." You had better learn one verse, as Paul said, and meditate upon it until the Word grips you. Do you know what that means? Too many of us are talking about "getting hold of God." I think

a better way of putting it is, "Oh God get hold of me!" I want to get to the place where I cannot get away from God.

The Holy Ghost is very particular about His company, and He wants your undivided attention. He doesn't want you to be talking to somebody half the time. If He talks to you He wants you to listen to Him. I often think we have little respect for God. We kneel down and pray and get up and run; we do not give God a chance to talk to us. I heard a little boy once pray, "Now Lord, I have said all I know to say. Now I will listen to You." That would be well for us to imitate. Calvin said to his friend, "At night before I go to bed I talk to my Father, and then I listen for half an hour without saying a word, letting God talk to me. I may not hear an audible voice, but I feel in my soul an impression, until my soul is permeated with the truths of God's Word." Jonathan Edwards, that wonderful man of New England, said, "I would think it a terrible insult to God, if, after I had talked to Him, I did not give Him time to talk to me."

I suppose I have spent about twenty nights in prayer, altogether, in my life, and the greatest blessing that has come to me, after I have done praying, is to kneel for an hour and listen to God as if He were just in front of me. Friends, when God speaks to you He will make an impression on you. The reason you backslide and are losing power and become discouraged is because you do not listen to the voice of the Holy Ghost. You can get to the place where John was when he reclined upon the bosom of the Lord, where you can hear His slightest whisper. We read in the Psalms, "The secret of the Lord is with them that fear Him."

Another similarity between the dew and the Holy Ghost is in its strengthening power. When I was a student at college, after supper my roommate and myself would take a walk in the country for exercise. We used to pass along a beautiful avenue and there was a beautiful rosebush which we often noticed. The roses filled the atmosphere around with their fragrance. There was another rose-bush twenty feet away, under an oak tree; the leaves were pale, and there was no fragrance from it. My room-mate was a Christian young man, and he said, "Jamieson, you see the difference between these two rose-bushes?" "Yes." "Do you know what our professor told us the other day about the dew?"

Night after night the rose would open to the atmosphere, and the dew would fill every part of the rose-bush until it was so refreshed it cared not how hot the summer, and the other rose-bush got only a little of the dew, the old oak tree absorbed most of it. One day we passed by and the oak tree had been cut down. The beautiful rose that had received the benefit of the dew was strong and sturdy, but the one that had leaned to the oak tree for protection, withered and died. This is a beautiful example of one having the continuance of the presence of the Holy Ghost. You become strong and are able to stand the scorching sun of temptation and the hot blasts, but when you lean on the natural for help you will wither and die. People today are depending more upon other people's prayers than upon God. Let God's children open every avenue of their souls, and let the Holy Ghost come and operate through them, and they will become hardy and strong.

It also depends on the kind of food you eat. In the thirtieth chapter of Exodus it speaks about the onycha, a shell-fish they take out of the Dead Sea. Naturally, the smell of fish is not very pleasant, but when you grind this shell-fish like flour, the perfume is so great it will fill the place. Why? Because that shell-fish feeds, not on toads and worms but upon the blossoms of a plant. Its whole system is fed in this way and it gives out the fragrance. When I was at the Catalina Islands in the Pacific Ocean, I went a half mile from the shore, and saw how the shell-fish would nibble at the blossoms of a plant that grew down under the water. They ate nothing else, and they were filled with the aroma from these blossoms. When you feed upon the Word you will have the fragrance, not from the world but from heaven, and the people who come in contact with you will know that you are feeding upon heavenly food. The Holy Ghost wants us to give forth the fragrance from feeding on His Word. Beloved, be sure you feed upon the Word of God and you will have the aroma from heaven in your life.

Another thought: the dew distills all night. It falls from sunset until six o'clock in the morning. If you take a dry board and place it outside, in the morning it will be covered with water. The amount of dew increases as the earth becomes colder and colder. The Apostle Paul tells us in Ephesians, "Be ye infilled with the Holy Ghost." Filled and infilled. That is what

God wants, that we keep our souls filled with the presence of the Holy Ghost. I believe the Apostle Paul was a stronger man on the day of his execution than on the day he received the baptism of the Holy Spirit, and we too are to grow in grace and in the knowledge of the truth. With the Holy Ghost indwelling I cannot help but become like God, and you will know when He comes to dwell within you. He will manifest Himself as He did on the day of Pentecost. He will give you visions of Christ; He will take you up into the third heaven and you will never forget it. He is the Executor, the Third Person of the Trinity.

Some people say He is an influence, but you never heard an influence pray; you cannot sin against an influence, but you can sin against the Holy Ghost. Oh! we treat lightly the words of Paul to the Ephesians, when he said, "Quench not the Spirit," "Grieve not the Holy Ghost." There is a difference between "quenching" the Spirit and "grieving" the Spirit. When you do something you ought not to, you *grieve* the Spirit, but if the Holy Ghost wants you to witness for Him and you refuse, you *quench* the Spirit. We are dealing in these last days with the Holy Ghost. "I will be as the dew unto Israel." As the dew operates upon the vegetable kingdom, so He operates in the lives of those in His kingdom. The Holy Ghost took

part in creation. He operated over the waters. God the Father magnified the Son, the Son magnified the Father, and the Holy Ghost magnified the Son. If you want to have victory and keep victory, see today that the Holy Ghost operates in your life. You may pray for victory until the end of time, but unless the Holy Ghost operates in your heart and life you will not have it. The more I come in contact with the Word of God I see depths and heights, and breadths therein that we cannot fathom. The aspirations of men's minds are so great you cannot bridge the chasm, but God, who created you in His own image, is the only Being who can meet your aspirations and satisfy them Himself.

"I will be as the dew unto Israel." What the dew is to the vegetable kingdom, the Holy Ghost is to you. The dew says, "I cannot be a blessing to that flower unless the heavens are opened." The Holy Ghost says, "I cannot be a blessing to you, unless every obstruction is removed and your heart is clean." If the wind blows there is no dew. The Holy Ghost says, "I cannot be a blessing when the wind of pleasure, the wind of contention, the wind of discord, blows." The dew says, "I will not come to that flower for a few minutes at night, but I will continue upon it all night and fill it;" so the Holy Ghost says, "I will come and fill your soul to its utmost capacity, and abide with you."

## In Memory of Our Departed

### Worthy of Emulation.

FOR the first time since the General Council of the Assemblies of God has been organized at Hot Springs, Ark., nine years ago, one familiar form was absent, that of A. P. Collins, Ft. Worth, Texas. This father in Pentecost went to be with the Lord during the summer, and his vacancy was so felt by the brethren, it led to a Memorial Service held in honor of all the sainted ones who had gone to their reward during the past year, both at home and abroad. The "honor roll" was as follows:

A. P. Collins, Ft. Worth, Texas; Mrs. Huldah Needham, Los Angeles, Calif.; Mrs. R. E. McAllister, Ottawa, Canada; Victor Carlson, Mrs. Harold Hansen, and A. J. Cook, North China; Mrs. W. C. Hoover, South America; Miss Esther Sandstrom, Liberia; Bro. Milton, South Africa.

Loving mention was made of C. H. Schoonmaker and Miss Edith Baugh of India, although they had passed away the year before. While the friends loved to linger on the virtues and the ennobling qualities of those whom they deeply loved, the Chairman emphasized the matter of speaking of those characteristics and qualities

that were worthy of emulation, pointing out that as the object of the service, in order that it might be profitable and edifying. He said:

"There are just three little things I want to speak of about our precious Brother Collins I think it would be well for us to emulate. When I was seeking the baptism of the Spirit about thirteen years ago, Brother Collins was laboring close by, and he became interested in what I was doing in leaving my pastorate. Time passed by when I should have been back, for I had only a month's vacation. I went up to Chicago to get the Lord in ten days and bring Him back to Texas, but God got His hand on me and I could not leave. Brother Collins corresponded with me and I presented the truth to him. He wrote, 'We prayed very earnestly over that. Wife and I see this is the truth of the Lord, but if we were to step out it looks like we would be separated from our precious children, for already they are worldly, not thinking about God and living up to the light as they now have it. What would they do if we took this

great leap away ahead of where they have ever seen any light?' The family relations had always been so precious and the ties so strong, he was fearful. He had not decided not to do it, but he was questioning and wanted to be on a sure foundation. I wrote back and said, 'Brother, it seems to me you have really settled the matter. You say you see this is of God, and my advice is that you walk in the light and commit the dear ones to God trusting Him to bring them on higher ground. My conviction is you have more right to claim your children for God while you do that than if you shrink back.' The next letter said, 'We believe that is good advice and wife and I are going on for the baptism of the Holy Ghost.' I cannot go into details, but to take that risk of breaking those family ties that were so precious between him and his large family where they had such unity, was a supreme sacrifice to him. He lived to see the day when all of them, down to the smallest ones in the family, only six or seven years old at that time, were saved and baptized in the Holy Spirit. Brethren, the thing I want to lay on your hearts this morning as parents, that you will do as Brother Collins did. He said, 'I will go on the altar, put the children on the altar, and will walk in the light,' and you too may have that great joy if you are absolutely true to God, of seeing them all saved, brought into the kingdom and baptized in the Holy Ghost. Is that not worthy of emulation?

"Another thing that impressed me about Brother Collins was his prayer-life. I had the pleasure of rooming with him in 1914 in our Council Meeting. We were entertained in the home where there was a private bath to our room. Many a morning, the first conscious moment I had was hearing the quiet meditation of Brother Collins as he quietly got out of bed and slipped off into that little bath-room and there held holy communion in the hush of the morning when there was no other voice to be heard than the voice of God. Isn't that worthy of emulation? I believe that the secret of the sweetness in the life of our dear Brother Collins was due to those hours of waiting on God and meditation before the Lord, and that holy communion as he touched heaven before he started out in the day's work. God in heaven inspire our hearts until we too shall touch God every day of our lives before we start out in the labors of the day for our Master.

"The other thing I wish to speak of is the influence of Brother Collins among the brethren in Texas and in the General Council, as he used that influence for harmony and union among us. Those of us who have met with Brother Collins in Council meetings will remember how in some moment when we were largely in the mental realm and perhaps out of the Spirit, Brother Collins would say, 'Brethren, let us pray.' Not a command, not a demand, but a little beseech with the love of God in it. Everybody would get down on their faces, and we would get up

with the victory of God and the glory of God all through the Council, and we would go on in the Spirit. One of the things we shall miss if God does not supply it through some one else, will be that little spiritual touch that Brother Collins had been furnishing, because he was just like a watchman. When there was a need of a little more of the spiritual in the Council meetings, it was his voice that would call us to prayer. God bless his memory to us and bless his family, and make his life more fruitful as it has gone on before."

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Mrs. H. E. Alford, who claimed him as her spiritual father referred very touchingly to his prayer-life. She said, "Many are the times when the saints didn't know about it, Brother Collins would get up in the night time, and in the early morning hours, one, two, three o'clock, he would go around to the saints' homes and kneel down at the gate and offer up a prayer to God while they were sleeping. He loved the people as their pastor indeed and as the shepherd of their souls.

"He died a triumphant death. During his illness while suffering awful pain and agony, he was carried away into heaven. He said, 'I have seen things too sacred to be mentioned in this world. I cannot tell them.' Wasn't it glorious when his body was so racked with pain, that his spirit was revelling in the things of God? His dear face took on the look of an angel as he looked into the unseen world. When the pain would be so great, he would lean over and say, 'I wonder where they pierced Jesus. I wonder if the pain was like this. Oh Jesus, let me suffer the very pains that You suffered.' That was the spirit of the man who had given himself entirely into the hands of the Lord.

"One of his daughters who was hurrying to get to his bedside, prayed all night long while on the train. She would go into the dressing room and look out of the window, crying with a loud voice for God to spare her father. She said, 'I looked out on a harvest field and I saw my father with a sickle over his shoulder. The grain was all cut and he passed over and was sitting underneath a great tree resting. It clutched my heart, but I could not receive it; I felt my father must live. When I went to the other side of the car and looked out over the east a beautiful light began to break across the heavens, and there appeared in the sky the most beautiful mansion I have ever seen. It shone in all of its glory and brilliancy. I had to ask the Lord to veil my eyes and show me just a little at once. Then the angels began singing:

"When the gates swing wide on the other side,  
Just beyond the sunset sea,  
There'll be room to spare as we enter there;  
Room for you and room for me,  
For the gates are wide on the other side  
Where the flowers ever bloom;  
On the right hand, on the left hand—  
Fifty miles of elbow room."

“When they finished singing I knew my father had gone.” When she compared her watch later, it was just the time when his spirit went up to meet his God. Because of his life, because of his triumphant death, there has been a wonderful drawing among all the saints of God in Texas just to be true to God.”

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Fitting tributes were given to Sister Needham by Brother Kerr, Brother Moody and others, principally along the line of her deep spirituality and consecration to God. “Her devotion to the missionaries was very marked. Their burdens were her burdens; their perplexing problems became hers. She went to be with the Lord in the line of duty.”

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Speaking in behalf of our departed Brother Schoonmaker, Bro. John Coxe made a practical appeal that we would not forget his precious widow and six fatherless children in India. A number of times they have been nigh unto death, but the Father of the fatherless has raised them up. Bro. Coxe said, “Sister Schoonmaker is a missionary born and will labor with my daughter at Chupra. Let us link ourselves to them in our consecration that they shall suffer no burden as far as we can prevent it. Will you take her and her fatherless children upon your hearts? Not only here, but when you leave here. Let us carry them to the Father of all our children in our daily converse with the Lord.”

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Brother Flower spoke in behalf of the missionaries that had fallen at the front during the

past years, and gave a tribute to the spirit of the missionaries manifested in going back to their fields in the face of known dangers, quoting the sentiment of one missionary at the Council as an example of all the battle-scarred warriors, when she said, knowing the very serious conditions of India politically, “I would rather die in India than live in America.” “This,” said he, “is the spirit of our Pentecostal missionaries. They practically bury themselves when they go to a foreign field, but whatever it may mean, they know that God wants them there, and they are ready to lay down their lives if need be. I am glad I am numbered with these people who have laid down everything for Jesus and the Gospel. Brother Cook, who went out to North China, was on the field only a few weeks when he went home to be with the Lord. Sister Cook, a new missionary in a new country is left behind, but her face is set like a flint to go on. It meant a great deal to us to lose Sister Baugh. We were school-mates. I knew her and appreciated her. It brings a great shock and grief to our hearts to lose a missionary, but we have to commit all things to God..”

Loving tribute was paid to Sister H. E. Hansen of Peking, North China, who laid down her life during the recent famine siege, by Bro. Jamieson and others. Space forbids us giving these words of commendation and appreciation in full. We could not refrain from giving space to the precious lessons from the life of Brother Collins because of their helpfulness, but even these have been greatly curtailed.

## The Greatest Need of the Hour

God Has a Divine Blue-Print of Our Lives.

Joseph Tunmore, Pittsburg, Pa., at the General Council Meeting, Sept. 21, 1921



FEEL that prayer is the greatest need of the hour. I am here tonight in answer to prayer, for I would not be standing on this platform at this time were it not for the prayers of God's precious children. Last November I was taken with gall stones and acute indigestion, but I didn't know what it was at first. It came on me all of a sudden while Brother Brown and I were ministering in Syracuse. One attack after another came on, and anyone who has had anything of the kind, knows of the indescribable suffering that attends those attacks, but God was there. The brethren of the Eastern Council thought I would pass away, I had so lost in flesh, and they very kindly made it possible for me to go down South for a rest.

I went to Florida and while there I had one

attack after another. Almost as soon as I would eat anything I would have those terrible pains, until it was time to eat again. So there were days at a time in which I never ate at all. When I got to Atlanta, Ga., my brother who was living there, called in one of the best physicians, and he told me that unless I was immediately operated upon I would never reach home, except in a box. But just as soon as he got out of the room, I dropped down on my knees and said, “Oh Jesus, if ever I needed You, I need You now.” I came very near falling into the hands of the Philistines, but God delivered me. I pity any precious soul who falls into the hands of the Philistines. It is an awful thing to be surrounded by unbelief, and somehow or other I have learned to value the prayers of God's children as never before in my life. I frankly say to you that I believe with all my heart, not in

that attack but in an attack which came later, that had it not been for the prayers of God's children, my faith would have failed and I would have gone to the arm of flesh. I have been trusting the Lord for my body for many, many years, but some of us know very little about being perfect in faith, perfect in obedience, perfect in humility and perfect in love.

It is one thing to start out in this fight, beloved, but it is quite another thing to finish, and I do thank God for the faithful prayers of God's precious children. As soon as I heard what the physician said I telegraphed Brother Brown in New York, telling him what terrific pain I was in, and asking for prayer. In about two hours, just about time for the telegram to get there, God removed every bit of pain. I put on my robe, went down stairs and said, "Tell me what time the first train leaves for Washington." I wanted to get away from the Philistines, but the Lord showed me I was not to go quite so hurriedly because it was my brother's home and they were doing the best they knew. I went the following day, and when I arrived in Washington I had another attack, so they telegraphed my wife to come to my bedside, thinking I would pass away.

About the second week in May, God Almighty reached down from heaven and took that thing away from me as completely as though I never had it in my life, and I can sit down and eat everything and anything and lots of it. The operation was performed, but it was performed by the Lord Jesus Christ. It was like an old woman who had appendicitis and the doctor wanted her to have an operation, but she refused. "Now," said the doctor, "you have no Scripture for that, and you should have an operation immediately." The old lady knew not what to say at first, when God flashed this verse across her mind, "What God hath joined together, let not man put asunder."

God is faithful, but can we stand the test? Will we say "Yes" to God and mean it down in our hearts? We say it and we truly mean it, but when the test comes and the fiery trial that Peter writes about, there is nothing that will stand you in that day but the real faith of the Lord Jesus Christ. Your own faith does not amount to anything, neither does your own love and your own patience and humility. These things must be substituted by the very nature of God, and oh when God comes in and puts

His faith down in your heart, it is safe to trust Him. He will never fail you.

The devil comes along and scares us, and gets us to the place where we are about to die, as we think, but that is the very time we need to trust God. It was nothing but prayer that pulled me through, and I said at that time, "Jesus, just let me stay a little while longer. I want Thee to perfect my faith." Before God takes me I want my faith to be perfected. If my faith had been perfect I would never have thought of reaching out to the physician, but I am frank to tell you if it was not for the prayers of God's children I believe I would have done it. But He saved me that defeat through prayer. I am crying unto God to help me to sink into His divine will, that I may walk humbly in spirit before Him until He perfects that which concerns me. It is not over beyond the river where God perfects our faith, but here and now. And we do not want to shout the hallelujah louder than we *do* the hallelujah.

Prayer is simply an expression of your desires to God, and the means God has given us of reaching the throne. You remember when God touched you and saved your soul and put upon you His Spirit, how you loved to steal away and pour out your heart to Him because you loved Him so. Oh how the incense rose from your heart to heaven, and how the glory of God's presence was upon your countenance! God started you out to pray, but like the Galatian Christians who were born of the Spirit, some have failed to walk in the Spirit. I believe for this very hour there is nothing we need so much as prayer, real prayer. You can have all the sermons, all the meetings, all the singing you want, but without prayer, your services will be an absolute failure. The devil will connive to have you do everything else but pray. Just a little while ago as I was kneeling by my bedside, God gave me a little vision of how I had grieved the Father's heart, and the heart of Jesus my blessed Redeemer by not spending more time to talk with the Lord. I had been quite busy, but as He talked to me my heart was melted before Him and I cried out with tears streaming down my face, "Oh God, forgive me." Oh beloved, there is nothing that can take the place of God's Holy Spirit in our lives, that chides us when we step out of the way. What is there to do when we lose that sweetness, that beautiful fragrance out of our lives, but to repent and get it back?

Sometimes the sweetness goes out and legalism comes in, and we become harsh and censorious, and do not have victory in our lives; then the only remedy is a little talk with Jesus.

Now here is a little mistake many of us make. Many times when this is brought to our minds, and we see our lack, we say, "Now I am going to spend two hours in prayer," and so we religiously pray in the flesh and we become discouraged; we do not get anywhere and throw up our hands. We see our deficiency, feel it in our souls, so we put forth an effort and resolve, and try to get back in that place, but do not succeed.

There is a little story told by Mr. Murray that will help you. A lady came to him when he was pastor in a certain city and told how she had lost her ability to bring souls to Christ. She had such success when she was first saved and though she had tried everything she knew to get back in that place she could not do it. The pastor said to her, "Will you relate the story of your salvation?" "Well," she said, "when I began to seek the Lord and saw my need, I tried everything I could think of; but the Lord showed me I had to stop my trying and believe the Lord Jesus Christ." He said to her, "Do that again and you will get back in the same place." She did and that was the very thing she needed.

God has a divine blue print of your life, and all you have to do is to get into the secret place and fight it out, and then sing it out. You do not need to carry the work of God on your shoulder. His yoke is easy and His burden is light. Oh, how many of God's dear children come to the place where they get under their own burdens, and under a human strain. All God has for you to do is to sing your little song. It will sing itself if you keep in the secret place. God doesn't want us to carry the burden on our shoulders. The government is on His shoulder.

Beloved, this very Movement we are in today was born in prayer. Some of God's precious children know how God put the burden of prayer upon many over the whole earth. They had heard about the revival in Wales, and one body of Christians got out cards, "Lord, send a revival and let it begin in me," but they were like a lady who went over to Wales. She said to a brother, "Where is the revival?" He said, "It is right in my heart, lady." She did not recognize it when it came. We prayed and prayed and prayed, and the result of that praying was that God poured out His Holy Spirit and sent us the wonderful truth of Pentecost. When I

was in Philadelphia I remember the last night of the service how God wonderfully saved a whole family of Catholics, baptized and healed them, every one but an absent sister. This has been the greatest revival, beloved, that has come to the church since the days of the apostles, and I believe down in my heart it is the last revival before Jesus comes. Look at the wave of healing coming over the country just at this time. God healing the leper, giving sight to the blind, cancers, tumors, all diseases healed in answer to prayer. We do not realize today that prayer is the power which God has put in our hands. It is a power the strength of which the church has yet to realize; the power that God has deposited in the hands of His church to bring about the results that are in His heart.

Take for instance the power of electricity. Men knew little about it years ago, but today man has harnessed it, and makes it his servant. It lights his city, lights his home, cooks his food, runs great railway lines and great power plants, and many things I cannot mention here. Prayer is a thousand times more powerful than electricity. It moves the arm of God. Would that we might realize the power that He puts in our hands. It is the power that solves the missionary problem; it is the power that solves every problem that concerns the kingdom of God. Oh that He would raise up more men who could use its power! It is a false notion some people have in their minds that God has favorites. There are no favorites with God when it comes to His willingness to answer prayer. You know that James tried to disabuse the Jews of that, for the Jews thought Elijah was a man specially favored of God, but James told them that Elijah was a man just like other men. He had learned how to pray and how to utilize prayer.

I just want to throw in a little thought here, that before we utilize the power of prayer we will have to begin to form the habit. That dear old man of God, George Mueller, who raised millions of dollars and never told a soul his needs, said when he started to pray that he made up his mind to get up in the morning at four o'clock and that he was determined not to let the devil get the best of him. He got a tub of water and every time the old devil would put him asleep he would douse his head in that tub of water. If some of you young people will jump out of bed in the morning and wait on God in the early hours, you would find heights in God that would surprise you, and when you

get that habit of prayer, God will give you a spirit of prayer, and your life will be a prayer everywhere you go. It will be like the incense which went up to God in the temple; the incense represented prayer, and it was continually going up to God. God has a purpose in the lives of all you dear young people, but you never will find it out until you begin to pray. Then God will reveal to you just where you ought to be and put you into the place that He has designed for you. How many people are out of place because they do not pray! If you get into place you will feel you are right in heaven because you are working in the will of God.

I know a dear missionary whom many of you know. Years ago when that young man was thrown across my path I saw how he fought the battles in his life by prayer, giving up this and that, and one of the last battles he fought was giving up a young lady to whom he was engaged. God made him to know he could be released honorably and the way was opened, and then he walked with God and said, "Lord, You shall have Your way in my life," and he made a compact with the Lord that he would not marry at all. One day a sister in the C. M. A. in India was praying, and she was startled by a vision of Jesus. She turned around and saw a young man a little distance off, and God said to her, "He is to be your husband." She was startled again, but said nothing about it. God always works at both ends of a vision if it is from Him. After sixteen months he was talking to the Lord about it and said, "Now, Lord, You know I said I would not marry." The Lord said, "I did not tell you to make that vow. You can do better work for me if you get married." So the Lord showed him this young woman and he thought he would go about it in a business-like way, so he opened his heart to her and said, "I do not want anything else but the will of God in this matter," and she looked up into his face and said, "I have been expecting this for sixteen months." God blessed their union and gave them a precious family. I often think about that young man, how sad it would have been if he had married that other young woman, for it was not God's choice. How blessed it is for you and me to be in the will of God. His great heart of love is reaching out to us today, and if we have gotten out of that place of prayer, that place of victory where God's smile has been upon us, let us repent of it and get back to the Lord Jesus Christ. Not

work at it in the flesh, but let Him pour out the spirit of supplication and prayer. When you feel helpless at the feet of Jesus, you feel the same blessed, divine Holy Spirit taking hold in you and breathing again, with groanings that cannot be uttered. I never knew anything about those groanings until Pentecost. Oh beloved, the Holy Spirit will come and take hold of you and bring you back to the place of prayer if you give yourself to Him for that purpose. Oh it is awful when you stop praying! I know just how it is. I have had plenty of experiences on this line. Preachers have their experiences as well as other people, and many times God gives them a grindstone, gives them a nice wife who is good to them and sharpens them every day. You do not have to go outside the door for it. Beloved, you cannot escape this grinding by going out and slamming the door. You cannot do that. She knows the difference between Jesus and you. She wants to see Christ in you. I remember one day my precious wife said to me, "What is the matter with you, Joey?" I said I didn't know what was the matter. She said, "You look different." I went to the glass and looked at myself, and I looked just as blue as could be. Some things were crowding in upon my mind and they portrayed themselves in my face, and I didn't give attention to what she was saying. I asked her to forgive me and the thing was out of the way immediately. You cannot turn your wife away with a sharp answer and be a Christian. And your children too want to see you have the real thing. It works right at Jerusalem. I could not say a little thing that was out of the way and look my wife in the face. If I did, I would have to look up at the wall-paper instead. And I would have to set it right before I could preach. We have to get the channel clean, and if you break, your wife will break too, and she will throw her arms around your neck and give you a kiss and it will all be over.

God will help us in this little thought if we will just get back to Him in prayer. I have seen Him sweep through. I was in a convention down in Cumberland some years ago, and had the strangest experience in my life. I was still before God for a whole month; didn't even pray, but just knelt down from nine in the morning until four in the afternoon. In this condition I went to the convention, and one woman got up and said, "It is not of the Lord for you ministers to be inactive in these meetings." I asked them to pray for me for I did

not know what was the matter. Just about the third day as I knelt down and said, "Lord, I do not know what to do," somebody fell off his seat and got baptized in the Holy Ghost, and soon one after another all over the house was being baptized in the Holy Ghost. There is nothing but prayer will satisfy your heart. Preaching will not do it. There are three kinds of food and you have need of the three kinds. There is one kind that will satisfy the requirements of your body; another that you can get from lectures, that will settle the food for your reason, but there is a kind of food for the spirit that comes down from heaven. It is only the Spirit of God that can reach your spirit. We need to become strong in the Lord and in the power of His might, and the place to get that is on our knees. If you have not the victory this will bring it. It will bring a larger vision of the Lord Jesus Christ. That is what we need at this time. Oh what a wonderful Christ we have! He is larger than all our troubles, larger than all our difficulties.

### Council Findings

"Let us sing our way out of our difficulties, and not grumble it out."

\* \* \*

"Form must always be the servant of life. Organizations like fire and water, are good servants but bad masters. It is not the mechanical side of anything that can ever help us; it is the life side. I have seen today the beautiful spirit of worship, people getting down before the Lord in such a degree that it settled so beautifully a question which had become critical. I praise His name for this, because we know on what rocks all organized bodies of Christians have gone up to the present. There is prayer going on that this mighty Pentecostal Movement will not go on the rocks, but that the spirit of brotherly love and submission will always be uppermost."—A. S. BOOTH-CLIBBORN.

\* \* \*

"God could take the brothers of Joseph and carry out His policy even with all their jealousy, and so we can trust Him to take our brothers and sisters whose hearts and souls are set to the things of His kingdom and somehow weave their lives into His great plan of the work."—HAROLD NEEDHAM.

"I want to tell you of a scene I saw in San Jose, where the McPherson Campaign was going on. There came to the meeting a Hebrew who did not believe in the Lord Jesus Christ. He was looking on intently and seeing one after another of the suffering ones being healed, was a very keen observer, and instantly the conviction seized him that this Jesus whom the churches were preaching about as the Son of God, who had been crucified, and who had been raised from the dead, must be alive, for here were the miracles, here were the signs. He said to himself, 'Elijah did miracles, Elisha wrought miracles, but Elijah and Elisha both died and the miracles died with them, but here the same miracles we read about in the New Testament are being wrought, demons cast out, the deaf hear, the blind eyes are opened, the lame walk,' and he was converted and received the Lord Jesus Christ as his Messiah. He said, 'Why that belongs to us Jews. I am just coming into my own. Of course salvation is of the Jews. Jesus the Messiah belonged to me all the time, only I have not recognized Him.' The Jews have a peculiar right to Jesus which we Gentiles do not have. We come in, of course, on the basis of faith in the Lord Jesus Christ, by grace alone, but the Jews have a covenant right which we do not have."—D. W. KERR.

\* \* \*

Are we going through the tribulation? Jack Saunders says "No," and submits this fact, as an evidence in his belief. "Second Corinthians 5:20 says that we are ambassadors for Christ. Now an ambassador is a government's representative in a foreign country and the Bible declares that we are strangers and pilgrims in this world. When war is declared by one country against another, before hostilities commence the ambassador is called home and not a shot is fired until the ambassador is safely out of the enemy's country and in his own. Now this is another explanation of God's dealings with man or taking the things of the natural and using them as spiritual lessons. God has declared war against wickedness, but He will not fire one shot of judgment upon this sin cursed world until His ambassadors are safely out of the country and Home.

"Everyone that hath this hope (the hope of our coming Lord) in him purifieth himself even as He is pure."

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**Notes**

**When He Comes!**

"HE is coming soon," they say,  
"Oh, 'twill be a glorious day,  
And He'll find me preaching Jesus  
When He comes!  
From the woes of tribulation,  
He will bear His Bride away,  
And He'll find me preaching Jesus  
When He comes!

When He comes! When He comes!  
Oh the joy of seeing Jesus  
When He comes!  
His disciples scorned, neglected  
Will receive from Him their pay,  
And we'll mount on angel pinions,  
When He comes!

Oh I'm sure 'twill not be long,  
Help me sing the glorious song,  
And He'll find me preaching Jesus,  
When He comes!  
Saints and angels will be with Him,  
It will be a blessed throng,  
And He'll find me preaching Jesus,  
When He comes!

When He comes! When He comes!  
It would be a wondrous blessing  
Could we only eat the crumbs,  
When He comes!  
But we'll sit down at the wedding,  
With the great and mighty King,  
And we'll feast at Jesus' table,  
When He comes!

J. Narver Gortner.

\* \* \*

A woman walking along Bathurst Street, Toronto, saw a little booklet lying on the street. It was raining and she walked on, though prompted to pick up the booklet. Three times she felt prompted to turn back and finally did so. As she opened it and read a few pages on

the street, the power of God shot through her, and she was healed of an affliction from which she had suffered much, right there in the rain. The booklet was on healing. God's Word will bear fruit if you will send it forth. Be a tract distributor and sow beside all waters. The printed page is a silent but mighty preacher of the Gospel.

\* \* \*

Some needs of the missionaries weigh heavily upon us. We know financial conditions press on every side, we know the army of the unemployed, but we also know that we have a great God, and that He can make a way where there is no way if we trust Him. Prayer is the weapon that will untie the purse-strings and supply these deep needs of outgoing missionaries and our faithful co-workers on the field. An extract from a letter just received speaks for itself:

"I called at the home of the missionaries — and found that they were in very poor circumstances. They had to let out all of the house but one room. He himself slept on the floor, while his wife slept on a small couch. He made no complaint but his wife said they had chosen the hard way by taking a certain course. They could have had it easier, but rather chose to go through with Jesus. It has been up before me for some time, so I am writing to you as a succorer of needy saints."

We ask our readers to pray for these dear young workers that their faith be not too sorely tried.

**Pentecost Among the Baptists**

During the recent McPherson campaign in San Jose, California, more than one thousand professed conversion; one hundred and fifty candidates were immersed in water, and over a thousand sick people were prayed for.

The First Baptist Church, which had charge of the campaign, accepted her message in its entirety. The pastor, deacons, Sunday School teachers, choir and a score of members received the baptism of the Holy Spirit. In fact about one hundred received the baptism of the Spirit as on the Day of Pentecost inside of two weeks.

The Baptist pastor at Redding, Calif., also received the baptism of the Spirit in this same meeting.

\* \* \*

The Detroit Pentecostal Assembly of Detroit, Mich., will hold its Seventh Annual Convention from Nov. 3-13 inclusive, at the chapel cor. Brainard and National Aves. Workers expected: Pastor J. Narver Gortner, Missionaries, Wm. H. Johnson, J. Wilbur Taylor and Mrs. Taylor from Africa. Room and board provided to all invited workers. Good rooms and restaurants near by. For full particulars address the Pastor, J. R. Kline, 1589 Brainard St., Detroit, Mich.

## Ninth General Council Meeting

**T**HE Ninth General Council of the Assemblies of God convened at St. Louis, Mo., Sept. 21-28, in the Salem M. E. Church of that city. While this coming together of ministers, missionaries and Christian workers, was largely to discuss ways and means of carrying on God's work more effectively and aggressively, spiritual meetings were sandwiched in between conferences on every occasion, and it seemed more like a big convention than a business council meeting. If a spiritual meeting was in progress and encroached on the hour set aside for business, it was always given the pre-eminence and never considered out of order. Brother E. N. Bell, who presided at the meetings, often made the remark that while business matters were important, yet they could always give way to the spiritual. An urgent prayer request took precedence of everything else, and the spiritual atmosphere was such that one could turn his mind and heart at any time to God in behalf of suffering ones.

Even so prosaic a matter as election of officers was carried on with such a touch of the Spirit upon it, that it called forth wonderment from those present. No wire-pulling, no struggling for the pre-eminence or place. An election, a song, another time of voting, a chorus, casting more ballots, another chorus of praise, until many were made to exclaim, "How wonderful!" Two brethren in the same city nominated each other for the Presbytery, unselfishly obeying the injunction, "In honor preferring one another." Missionaries home on furlough who had looked askance at the Council and felt it was a legislative body looked on in surprise at the spirit of unity, fellowship and co-operation and realized that only the best interests of the work of God were being considered.

### Exhortation to Humility

The following advice from the Chairman was a fitting prelude to the conference meetings:

If we as a humble people, such as we count ourselves to be, should take an egotistical attitude, and consider ourselves far above what we are, how tremendously out of place we would be. There is nothing, I believe, more plain in God's precious Word, if we are to receive the help it is our privilege to have from God, and which we need, than that we must maintain a humble spirit before the Lord. Therefore, brethren, I exhort you in the precious name of Jesus, that we put

on a special effort to keep a humble spirit during these Council meetings; that we never consider we know it all or are somebody great, but are a simple, little people, dependent upon God's wisdom, God's grace, and God's light. Humbling ourselves before the Lord it shall be our gracious privilege to receive from God that which we have not of ourselves. If we ever receive the wisdom from God we need in this session, it will only be as we are humble enough to hear Him speak. When the voice of God is louder and stronger and more to us than our own thoughts, we can say humbly before Him, "Speak, Lord, for Thy servant heareth." Let us all pray for one another that a mighty spirit of humility shall take possession of the whole council. Counting ourselves to be nothing we shall never get out of place, but be in the place where God can bless us and give us His wisdom and guidance.

I am not discouraged because we are a humble people. I recall that every new movement God has ever started in the world has had its start in some humble people. To illustrate: When Jesus Christ the Son of God came on the most important mission that anybody ever came under heaven, there were plenty of wise people in the world; there were learned Greeks and mighty Romans, Pharisees and scribes, educated in all the things concerning the law, but God could not use any of them, so Jesus passed all of these by and found some humble fishermen by the Sea of Galilee, who considered themselves so unworthy of being great leaders that they were willing to do anything the Lord asked of them. I imagine He said, "I think I can use these men. They have not much to start on, and they will be willing to take My teaching, and God will get glory out of it," and so He chose the humble fishermen ultimately to be God's leaders in the earth to do His will. If we keep that humble spirit I shall not worry about resources; if we keep that spirit the resources of heaven will be at our feet. While we have no resources of our own, let us keep our place and have contact with Him who is all wisdom and all power, and He can work out through us that which will glorify His name on the earth.

The evening meetings were evangelistic, and large numbers of hungry souls came forward for spiritual help at the close of the service. A number of times there were at least fifty in the prayer-room seeking the baptism of the Holy Spirit. The evangelistic talks were preceded by missionary addresses from different fields. About twenty missionaries were present representing every continent:

Africa—Wm. H. Johnson, Mrs. Julia C. Richardson, Mr. and Mrs. J. Wilbur Taylor, Miss Bernice Pottorf.

India—Miss Bernice C. Lee, Miss Anna Helmbrecht, Miss Jennie Kirkland, Mrs. Mary C. Chapman, Mrs. Anna Ellertsen, Miss Hattie Hacker.

China—Miss Bertha Meyer, Miss Carrie Anderson, Miss Willa B. Lowther.

South America—Dr. Willis C. Hoover, Miss Fannie VanDyke.

Japan—Mr. and Mrs. B. S. Moore.

How to meet the growing needs of the mission fields was the problem of the hour, and there was much discussion of the future missionary policy. The supporting of mission stations rather than missionaries is one of the future goals at which the Council is aiming. Greater co-operation and more confidence in one another, were two great essentials emphasized by Brother Needham, fresh from his world visitation.

"Give God a chance," said Brother Welch, in regard to raising of funds, and illustrated how it brought results from their congregation at Springfield. A congregation that has the world vision delights to give, and when God has a chance to burden the home field with the needs abroad, hands and hearts respond generously.

Two little words of Scripture, "without partiality," Brother Frodsham felt needed special emphasis. He said, "There has been too much giving to friends, or those whom we have specially liked, while other missionaries have suffered a lack." In discouraging this discrimination, it was not intended to affect those to whom one might be burdened of the Lord to minister in financial matters. There is nothing so precious as to be used of God in answering someone's prayers, but giving to favorites should certainly be discouraged.

Brother Jamieson gave a very practical solution to the problem of maintaining God's work both at home and abroad, which cannot be over-emphasized: He said:

"I believe if we all paid our tithes there would be plenty of money. There are quite a number of pastors who are afraid to take offerings for foreign missions for fear they will get less. If you want God to prosper your home work begin to give to foreign missions. I proved that when I was in Tulsa, Oklahoma."

Mrs. Robert Brown, New York City, who is 100 per cent missionary, said they had never in any way enlarged their borders that God did not

enlarge them, and that every Pentecostal Assembly, no matter how small, could support at least one missionary if they took it upon themselves to do it, and some could support six. She said, "It is a wonderful privilege to take up a missionary offering once a week, and no pastor ever loses by it, but his salary will increase."

### **The Key-Stone Day**

The high peak of spiritual blessing was on the Lord's Day. It seemed like the key-stone of the week, for truly we were on the mount with God. The morning address by Brother Gortner on The World Vision, was preceded by a glimpse into missionary life by Mrs. Mary C. Chapman of South India and Mrs. Julia Richardson from the Congo, two senior missionaries who the Chairman said were doing men's jobs on the field. At the great missionary service in the afternoon, Miss Bernice Lee represented the great Empire of India, Miss Willa Lowther spoke in behalf of China's four hundred million, and J. Wilbur Taylor represented the great continent of Africa, speaking more particularly for the two million unevangelized Mossi people in the French Soudan, which he and other Pentecostal missionaries now on the field look upon as their particular parish.

### **Giving God a Chance**

As these precious missionaries brought to us the great possibilities of evangelization of those who had never heard the Gospel, we were deeply stirred, and every one was doing business with God. "How much can I give the coming year that the heathen may have the Gospel?" was the query of many hearts. With the vision vividly before us of the unprecedented opportunity of evangelizing the two million pagan in one tribe alone, the spirit of sacrifice gripped many, and in spite of financial stringency which many were feeling, owing to world-wide conditions, hearts moved up in their consecration and pledged to their utmost. Pastor after pastor arose in the audience, and pledged in behalf of his assembly what he felt they could do under God for the coming year. The highest amount pledged by one assembly was \$8,000 for the year.

After the offering, both cash and pledges, was made, a pastor of an assembly arose and said that in behalf of his assembly he would pledge to be one of fifteen to lift the remaining mortgage of \$1,500 on the Chicago Missionary Rest Home.

Within ten minutes the entire amount was pledged with the same readiness that the pledges were made for the foreign field. We gave God a chance and it was wonderful to see Him work. The entire offering for the field including that pledged for the Missionary Rest Home was over \$23,000. One of the striking features of the drive for missions was the radiance on the faces of those who had anticipated in the giving. The general rejoicing on every hand was good to see. We never realized so forcibly the blessedness of giving as we heard the expressions of joy from every lip.

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The St. Louis Assembly who invited the Council to meet in that city, is a live, spiritual assembly of about two hundred, a large number of whom have come into the light of Pentecost and healing through the McPherson campaign which stirred the city last Spring. Since that time there has been a continual revival in their midst under the charge of Pastor Fred Lohman, and circumstances could not have been more favorable for a spiritual Council meeting. A brother who has been a visitor in their midst for the last four months said he never was in an assembly where they "so loved one another."

For many years St. Louis has been spiritually dead, and nothing of a spiritual nature has been able to get a foot-hold, but through the faithful sowing of the Word of God under the anointing of the Spirit, a deep hunger has been awakened in the churches. They have been asking Brother Lohman to preach to their people, and while the Council meeting was in progress he spoke Sunday morning and evening in different churches in the city. Some of the pastors are moving with their people in the spiritual awakening that is gripping the city.

\* \* \*

Doubtless different people viewed the Council Meeting from different aspects, but to us, the two prominent features of the Conference were on the line of opening up and development of new home fields, and men and money for the foreign work. New assemblies at home in which a missionary spirit would be fostered and encouraged, was emphasized as a remedy for shortage of funds for the foreign work. In other words, evangelization at home will mean greater evangelization abroad. The need for the coming year on the foreign field to supply and support the missionaries already on the field, has been

estimated at \$300,000. "From whence will this money be forthcoming?" asks Brother Jamieson. "From the home field. Consequently, the more strong assemblies we have, the more missionary money will we have to disburse." Brother Jamieson gave the following personal testimony to what God did along this line: "A hundred dollars in the hands of a good evangelist with God's blessing, will start a Holy Ghost revival and be the means of establishing an assembly which will be able to send monthly offerings to the field. When I was chairman of the work in Oklahoma, a brother wrote me he would like to go to C—, a town of eight thousand people, and start a work. He said, 'I have not a dollar to go on.' I told him that if he would go I would be responsible for the rent of the hall for one month, the rent of his home, and food for his family for a month. He went to work, and today we have a good, strong assembly there. They own their building, and are able to send to the field a good missionary offering every month. It took about \$70 to start the work there, and there are many other towns in the state of Oklahoma in the same condition. If a man had a few dollars to start the work, it would be only a short time when there would be strong assemblies in these different places. I have received over a dozen letters, saying, 'Can you not help us with \$100 or \$200 that we may get established?'"

Another brother said that he and five others opened up a work in Texas, and in five weeks one hundred and fifty souls were saved, and one hundred received the baptism of the Spirit.

Brother Lowe said he started in a new field with \$50, and though he had quite a large family, that \$50 kept them until they were able to break through and establish an assembly. Out of that work, one brother has started another work, and from there another work has been opened up. Brother Ritchie said the assembly at Houston had been able to aid the work at Pasadena, Texas, twelve miles east of Houston, where they have built a beautiful little church, and they have also been able to help the work at Corpus Christi.

Several of the brethren spoke of how God evened up home and foreign mission work. Some wanted to send all their offerings to the foreign field, and others were strictly interested in the building up of the home work, but in the end neither would suffer if we gave God a chance.

There is no limit to the possibilities in new fields. Several young men went to Bucklin, Mo., from Chicago last year, and held tent meetings. At least a hundred were saved during the summer months and about thirty baptized in the Holy Spirit. In the fall they built a church and today they have a splendid assembly. These same young men went to Brookfield, a town not twenty miles from Bucklin, and opened meetings on the fifteenth of July. Since that time one hundred and twenty-five souls have been saved and they have had as high as one hundred and nineteen in the Sunday School; also a number of remarkable healings.

Every assembly established on the right basis will mean a monthly offering to the foreign field, and *new assemblies* are the best solution to the "top-heavy" situation we have before us—that is, more workers on the foreign field than are *well* supported. From the field the cry is continually coming, "Send us more workers." Every letter that comes to a missionary on furlough says, "Bring some workers with you." There are those on the field who have to return on furlough, but need workers to take their places, but the brethren of the Council feel they cannot send forth new workers when those on the field are receiving insufficient for their actual needs, unless the new missionary has an assembly standing behind him; so new assemblies with a missionary spirit will go a long way towards supplying the great need on the field, not to speak of the immortal souls that will be gathered in, which, of course, transcends every other interest. One hundred souls saved during a summer's campaign are worth more than a hundred worlds, according to God's standard.

### Plain and Practical

Brother Harold Needham in giving his report of his visit to the mission fields said he felt one of the fundamental principles God would have us to get into our very souls, was that we must have confidence in one another. The missionary must have confidence in the home committee and *vice versa*. Confidence and co-operation were two most vital principles upon which our missionary work must be carried on. Brother Needham said that although he was young and limited in his experience, he had conferred with older missionaries on the field, and his convictions came from conferences with them. His talk along practical lines gives food for thought. He said in part:

"If there is a shortage of finances, is there not a difficulty somewhere? Is there not a possible waste of money that is contributed to the Lord's work? And if there is a waste, wherein can we find the source of it? I believe in the first place, we have to start in the home field, and get into that spirit of co-operation and confidence with the body of God's children who are waiting before God, asking for wisdom concerning the direction of His work, and if they feel that a certain brother or sister is not qualified, or it is not God's time to send them forth to the field, that they will agree to the decision that the brethren have made. Many times we hear the expression, "Yes, but God has told me to go, and I am going." Somehow I have confidence that even though a committee may make a mistake sometimes, if God has called me, He can take hold of the situation and change their mind, and get me out there some way without my going against those who are in authority over His work. I believe that will solve one side of the situation. Today there are missionaries on the field who have been out there for a number of years, and yet, some way they do not just seem to fit into God's plan. I know it is hard for us where we have that love, one for another, to rise up and express our convictions, but a business man who has an employee in his concern who is not producing the goods, when there are dollars at stake in the business, will not continue to pay that man a salary when he is not getting results. Putting it on a mere basis of dollars and cents, God has not only entrusted a business proposition but a soul proposition to us. There are immortal souls at stake in regard to the decisions we make, and if there is some child of God on the field who is not proving efficient in the work of God, can we not as His children counsel together and get God's mind? We believe that would eliminate one phase of the waste.

Again, you have been so eager when a person has gone to the field, to hear his reports and see what is going on that the missionary who is depending upon you for support, has had to let you know that something is happening on the mission field; if he cannot tell you what is going on, you lose interest and he loses support; consequently, the young missionary has to go out into the work more quickly than he ought and there are many resultant hindrances and failures. I believe the language is a definite barrier between our impetuosity and the heathen. We have the chance of having two years to adapt ourselves to the lives and customs of the people we are endeavoring to bring to the Lord. Many times work has been attempted through an interpreter, a native speaking English and interpreting to his own people, but while the Lord has blessed it as far as He can, and in some cases there are blessed results, yet ultimately there is a reaction comes from that process. If we expect to reach the heathen, we must meet them in their own language.

In sending them forth in the future, let us commission them as they go to devote themselves to the study of the language, and if they cannot get it, send them the money to come back home. If we have made a mistake let us be willing to admit it. The farmer in the days of the old scythe would take time to sharpen up his scythe before he went out to the field. Now, even in the days of the soon-coming of the Lord, I believe God would have us take time to get the preparation for the field.

## The Fire That Consumes

## The Fire That Speaks

## The Fire That Lingers

Wm. L. Brant, at Elim Pentecostal Assembly, 66th and Normal Blvd., Aug. 28, 1921



YOU will find my text in Luke 3:16: "John answered, saying unto them all. I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with

fire."

I have before me a copy of the Salvation Army card, which has in one corner of it their emblem and around this emblem you will find inscribed their motto consisting of three words, "Blood and Fire." When I first saw that motto, I was rather scandalized as I was a Congregationalist; it suggested nothing religious to me, but when I was saved I learned something of what that precious blood meant, the blood of the Lord Jesus Christ. Then I realized the meaning of the first part of that motto, but later on when I received the Baptism of the Holy Spirit I came in contact with the fire of the Holy Ghost and so I now realize the full meaning of the motto. Some time ago I was to speak in a Vesper service of the Young Men's Christian Association and the Lord gave me a message in connection with these three words. I found that John 3:16 could be used as a text for the first part of the message and then I was able to give them a bit of the truth as found in Luke 3:16 for the latter part of that motto. But this afternoon I want to talk to you a little about the fire.

John had been preaching by the river Jordan, and you will find that "blood and fire" was the theme of his message. God had told him how he was to recognize Christ and as John saw Him coming from a distance he knew Him to be the Saviour of the world. Immediately John stopped his preaching and pointing to Him said,

I believe those who go to the mission field should first prove themselves here in this land, both through schooling and by practical work. But someone says, "God has called me to the mission field. He has not called me to home work." Well if God has called you to the mission field He has called you to a hard place, and if one cannot prove himself say for a period of a year and devote himself to work here in this land, how will he stand out on the mission field?

"Behold the Lamb of God who taketh away the sin of the world. He shall baptize you with the Holy Ghost and fire." I do not want to enter into any doctrinal aspect on this subject; suffice it to say that you can find all that you ever need to know about it in Acts 2. My purpose this afternoon is to bring before you three instances, two we find in the Old Testament and one in the New, which show us some mighty results of the fire of this Baptism.

The first of these is the fire that consumes. We know that these Old Testament experiences are typical of those in the Holy Ghost dispensation. You will remember that at the time of Elijah there was a very weak King reigning on the throne of Israel. Elijah was a sort of peculiar man; a good deal of weakness in his character, too, but he possessed the mighty power of the living God. He had heard God saying to Him, "Now Elijah you will have to go and speak to Ahab," and Elijah obeyed. He comes into the presence of King Ahab and we all know the story of how they decided that Ahab's people should set up an altar and Elijah's flock should do the same. Elijah was not prepared to do the fighting but he wanted God to come down and vindicate Himself so he and his people got the battlefield ready for the Lord to fight. He said, "Let the prophets of Baal come and we will have the test out on this battlefield." So one morning we find that all Israel had gathered on Mount Carmel. They had decided that both sides should build an altar and then they would offer a sacrifice. Elijah said, "Then we will ask God to send the fire to consume the sacrifice and the God that answers by fire, let Him be recognized as God."

You know the story of how the prophets of Baal built the altar and laid the sacrifice upon it, but they didn't put any fire under it. They

prayed from morning till noon and when night came they were still praying and no answer had come, so Elijah sort of made fun of them and said, "I guess your god must be asleep." I am so glad that our God neither slumbers nor sleeps. They began to get very much excited and jumped up and down and cut themselves with knives, but Baal didn't answer by fire.

At the time of the evening sacrifice Elijah called his people to draw near. First of all he took twelve stones, one for each tribe of the children of Israel. If the fire has gone out in your life you take the twelve stones and build the old altar again; turn back to the place you were when you lost the fire. After Elijah had laid the body of the bullock on the altar, he said, "Now dig the trenches around the altar and then take three barrels of water and throw it over the altar." He commanded them to do this a second time and they saturated the body of the bullock and everything with water until there was no possible danger of trickery, and then he prayed.

I want you to notice how calmly and how deliberately and with what few words Elijah prayed. Do you know why he did not have to pray a long while to bring down the fire? It was because he was prayed up. Sometimes we have to have a tremendous prayer meeting before we can have a revival and then we do not get much because we are not prayed up. "Hear me O Lord and show them that thou art the God of Israel." When he had prayed thus the fire came down and consumed the sacrifice on the altar, consumed even the stones. It was that kind of a fire, God's miraculous fire. When the people saw that this fire had consumed everything they fell on their faces and said, "The Lord, He is God."

God's fire consumes. Friends, there are in the hearts of men and women, yea in the hearts of God's own children, those things which have to be consumed; they have to have the mighty fire of God come and burn them out. There should be kindling in every saint, in every preacher and in every assembly, the mighty fire that consumes, the fire of God. We often sing:

"Oh, fire of God, burn on, burn on,  
Till all my dross is burned away  
And I can stand the testing day."

I am not talking about the fiery furnaces through which we have to pass sometimes; I am not speaking about the hard places and tests but of the fire that will come into your soul and

cleanse you. You will never hate anyone if you will let the fire of God consume your old hatred, and you will never be jealous of anyone if that fire comes in and consumes that spirit of jealousy. I used to believe that there was a time when God came down in a day and took out the old root of sin entirely but I must say I have never seen a man or woman who had this experience. I find that there has to be a mighty fire that can come into our souls, that will burn on and on, the consuming fire that will keep on burning until some day the dross will be all gone and we can see with a clear vision the living God that reigns above us. The consuming fire does not always have glory in it; it doesn't always manifest itself in the way we would like to have it manifested; sometimes it burns and the burning process is not very soothing; it cuts very closely.

I find there are three degrees of burns; the first degree is a superficial burn that is just on the surface; the second degree goes a little deeper and hurts a great deal, but the third degree burn hurts scarcely at all but the person dies from it. Sometimes there comes a bit of burning which scares you because there is agony with it, but after a while you get to that place where you can say, "Let the mighty fire come, I care little whether it hurts or not for my determination is to die." That will be the third degree burn. You will not feel it so much because you will be a little dead but it will go right down to the very bottom of your soul, and as we find in the story of Elijah, that fire will consume.

The second instance of fire which I wish to bring before you is found in the New Testament and it is the fire that speaks. The fire that consumes has to come first; the fire that speaks will never come until after the consuming fire has done its work. This is the story of a company of people who got into one accord and that is the only time the fire that "speaks" will come. We all know the story of how the rushing mighty wind came and how "cloven tongues, like as of fire," sat upon each of them and they spoke with other tongues. It is just as remarkable that they began to speak at all as it is that they spoke in other tongues. If you will study the history of those people at that time you will see that it was a miracle that could only come about by a divine visitation that they spoke in any language. It is the fire that comes with mighty Pentecostal power, that opens your mouth and makes you to speak as the oracle of God; it comes when

you abandon yourself to God, this fire that speaks.

When I was a young preacher I had to take a course of study which included not only studies such as homiletics but a number of books, among which was a book each student had to read if he expected to be ordained, called, "The Tongue of Fire." I found much blessing in reading it and I was led to see that the preacher's tongue is as dumb until it is touched, until it is aroused and inspired by the mighty fire of the living God. I remember well an experience about the tongue of fire. I was then working in connection with Dr. Bell of the Midnight Mission and we used to go out with a band of workers and hold street meetings. Sometimes we kept these up for over eight hours, but we used to take turns with the Moody Bible Institute students who came over in their Gospel wagon. I noticed that as soon as we turned the crowd over to these students it would fall off and then we would have to gather it together again. One night they came and we had turned over to them a very large crowd and as I sat by my window looking out, I said to myself, "My this is a tremendous crowd!" as a great number of people had gathered. I wondered who their speaker could be as I watched the crowd increase and listen intently. Finally I decided to go down and see, and as I drew near the crowd I began to feel that spiritual electricity that comes when the Spirit of God is working. As I got nearer the edge of the crowd I could see, standing on the edge of that old Gospel wagon, a young fellow who looked as if he had come from a farm. I instinctively knew that God was there. I looked on the faces of the people around who were listening very closely and I drew nearer to see what he was saying. He made no attempt at any kind of order in his story, from a preacher's standpoint, but he was telling in very poor English how he was converted, what a bad boy he had been, how God spoke to his heart in a revival meeting and when he went up to the altar to seek the Lord how God came down and saved him and how happy he was then. He was just as simple as he could be but in his simplicity a flood of tremendous anointing had come upon him and he truly had the "tongue of fire," the fire that speaks. God wants people through whom He can speak. If you want the fire that speaks to be in you, you will have to keep silent sometimes. I have gotten into much more trouble through talking than I have through keeping

silent; God must have control of us.

The last one is the fire that lingers. We know the wonderful story of the burning bush that was growing on the back side of the desert. I am glad that God didn't pick out a strong oak tree for then I would be discouraged and think that I could never have that fire linger in me, because I could not be as strong as that oak tree. I am also glad that He did not pick out a beautiful rose-bush for we would have said we could never be as beautiful as a rose-bush. But He picked out, no doubt, the most unlovely bush that He could find and if He picked out as unlovely a thing as the sage bush on the back side of the desert I am sure there is a chance for me and you.

I can imagine as Moses drew near that bush and saw that fire, he said, "I wonder how that fire got into that bush." Then after a while he said, "Why, that is the queerest fire I have ever seen." The bush was burning but it never burned to the ground; the fire in the bush lingered and the bush burned with fire but it was not consumed. Now I find in this last story the elements of the other two which I have just given you. If I know anything about the fire of God I will grant you that everything that did not belong in that bush, any foreign substance, any dirt, burned away. Then the "fire that speaks" was also there for we read that God spoke to Moses out of that burning bush.

Now I want to give some plain spoken truths. I am afraid that some of our dear people in Pentecost are letting the fire go out. Our Pentecostal Assemblies are not aflame as they were several years ago. I have been in some Pentecostal Assemblies where I would not have known the difference from a denominational church. If the fire has gone out it is not God's fault because God's plan is that it should linger. All through the darkness of the Middle Ages and during the long period through which the church had to go, its successive stages beginning from the time of Luther down to John Wesley, and on down till the mighty outpouring came fourteen years ago, the fire lingered in some hearts. God took a long time to rekindle that fire. It would be sad indeed if it should go out. Have we let down on our consecration? Have we wanted a king like other nations? Perhaps we are not willing to be the despised and rejected. The fire will not linger unless we let it. The saddest picture I can think of is a man who has let the fire die out in his life.

Have you the fire that consumes? Have you yielded your life to Him to have all the dross burned out? Have you the tongue of fire? One thing which is essential to keep a fire burning in the assembly is that they have a love for souls so that they will be praying and seeking for the lost. You take me to any church where the fire is burning and I will guarantee that it is an evangelistic church. If I were allowed to ask about four questions of that church I am sure we should prove that it was so. The fire of God makes us *yearn* for souls, go out and seek after the lost. The fire of God in the Baptism of the Holy Ghost gets you to a place where you cannot rest until you see men and women getting through to God. The fire ought to burn so brightly in us that we will not rest satisfied or be content or that we will not feel we have gotten any farther on until the fire burns so hot

and so tremendously that it can be seen outside. I long to see our altars filled with sinners seeking God, and saints seeking the baptism. Let us examine ourselves. Have we allowed the fire to consume all of our dross? Have we been willing that the Lord should have His way? Have we been filled with the fire that speaks or have we failed to yield ourselves? The Lord pulls me up with a short rope every once in a while. If you know anything about the country, you know how the farmer goes out and drives a stake and ties his calf to it. Then when the calf tries to run away he cannot go any farther than the rope will allow him. The Lord does that to us in His goodness sometimes, and when He does it to you next time, open up your whole being to Him and let Him fill you with His fire. If the fire is not burning in you today, abandon yourself to Him to do His will.

### From those at the Battle Front

Telling of Pioneer Days at the General Council Meeting.

**G**OD'S promises to me have never failed. When He led me forth this last time, after I had come home and met God in this precious way He led me to take my stand to hold myself free as to finances and guidance. When the testing times have come, I have looked only to God, and I have had no one to blame. When the needs have increased, the funds have increased. If I come into your assemblies I come with the understanding that money is not my object, but I have a sincere desire that the young men and young women may catch the world vision. Oh that young men who have physical strength might have Jesus Christ constraining them with that Calvary love! If they would consecrate themselves to go forth to the unevangelized portions, God would raise up a mighty host.

Because my husband and I came into Pentecost, the Society we had been working with, laid down rules that we must not preach or practice the teaching of the Pentecostal Movement, to which we could not agree. My husband and a party laid the plan of invading the Congo. We had parted in Chicago, and he went on ahead. That was the last time I ever saw him. He passed away on that trip. From July until October I never heard a word, but at the very time when my husband was needing prayer, I had a great burden upon me; another sister who is here today had the same burden. I believe I

prayed through to victory, and while I cannot understand the result, I believe we will find out in the glory that the Lord Jesus was very real and very present to my husband in those last hours. I was in British East Africa at the time, and the Lord took me through in such a way that from the different stations round about, sixteen missionaries marveled at the victory God gave, and I was able to give a real testimony of His great grace.

My whole desire was to go over into the Congo, and be in every sense of the word a pioneer missionary. I had the joy of opening up a work there. Then this last term I had the joy of opening up a station by myself. You say, "That is not a woman's work." I knew I was facing the impossible, but there was no man to take the place. As I went out two days from Bukama I met the Commissioner of the native force for the whole of Katanga, and he pointed out this district. He was interested in it from the natural standpoint; I told him I was interested because of souls, and when I saw the great need I believed the Lord would have me stay. For three weeks I lived in a little government tent near the chief's harem (where he kept his women), and then I lived in a store until I got permission to build. Friends, it means something to build in Africa, because of the indolence of the African natives, but with five or six native men, some children and women, the Lord enabled me by His grace, first to be carried, and

sometimes to walk those two miles to superintend the building. In a little over a month I was there in a little mud house, and then the following year I was in a house of sun-dried brick. Many a time I would drop down on my knees and cry to God, "Oh God, I will never get through!" but He always helped me. I remember once when throat trouble came on I thought of my husband who had nursed me through two of those attacks, and then there came such a sweet sense of God's presence with the words, "Thou alone makest me to dwell in safety." He was the All-sufficient One.

One of the strains upon the spiritual is to have these people to deal with in pioneering. In the natural they are lazy, degraded and low, and we are not out there because of any good in them, but because Jesus Christ died for them. Young people who go out into these hard fields lose out spiritually if you do not pray much for them, because of the awful strain on their physical of trying to get something done in that hot sun and combatting with that sin of lying and deceit. This is where we need to pray for the missionaries who are out in pioneer work.

If we could get back to early church methods and pray until we knew the will of the Holy Spirit in opening up stations and placing missionaries there would not be so much trouble. We are inclined, sometimes, not to wait until the Holy Ghost says, "Separate me Barnabas and Paul for the work whereunto I have called them." When we are fully walking with Him I believe the Holy Ghost will sometimes say to us, "Tarry not at this place because there are not many souls here."

The Lord gave us souls in that district, and there is now a little band of Christians there. My nearest missionary friends to the west are 340 miles away, the Methodists. The nearest missionary to the northeast is eight or nine days' travel. I had no white neighbors but a few ungodly men upon whom I would not call if I could. I have had such joy in opening up this station, if I just had the years before me I would delight to go out to these unoccupied fields. If the men do not go forth God will raise up a band of women to confound the mighty through weakness. How often I have thought of that Moravian mother on the Continent of Europe, when the Holy Ghost was working so mightily among that humble band. This mother had seven sons, one after another went out to the

foreign field and laid down their lives. Then she only regretted that she had not seven more sons to go forth. When that spirit takes possession of us, there will be no end of workers and no end of funds.—*Mrs. Julia Richardson.*

### The Need of Divine Love

**B**ELOVED friends, you and I know that it will take more than a natural love to reach around the world. The natural love can never reach the heathen, but hallelujah, He pours His infinite love into our hearts enough to go to China, to Africa and to India, and to be happy there. I have a precious missionary friend over in India who made to me this remark, "I feel sorry for anybody who is not a missionary," and I feel a little bit that way myself, today. Many times people say to me, "I suppose you are glad to be back in God's country again," but to tell you the truth I am not so glad as you might think.

I feel like telling of how we do need the divine love of God in our hearts to work in heathen lands. One day there came upon our compound a man of the low caste. Tied to his back with a filthy rag was a wee bit of a babe; not a sweet pretty babe as we are accustomed to at home, but a little being that scarcely looked like a child. The mother had died and the father not knowing how to take care of it, wanted to sell it. We told him we did not buy babies, but were willing to take it, give it a home and care for it. After a little delay he consented. For three days and three nights, every five minutes that babe gave a most awful scream for opium. It had been fed opium to keep it quiet, and because it had none after it came to us, it screamed. You would have been amazed to see the frown on that baby's face. After we had the baby one week she gave us her first smile. As we fed her and took care of her, it was very precious to see her develop. But I am sure none of you could have any conception of what it means to take one of these little things in your arms. They seem not like babies. It took us weeks to get the babe cleaned up, working a little every day, but she got clean and well.

I remember another instance of where a little one was brought to our door; when I saw it, I turned my head away, but that little one became a beautiful child.

But the missionary's heart has to go out to more than the babes. Sometimes the old, old people, bent, leaning upon a staff, come to our

homes to beg. Their condition touches one's heart indeed, and there are many such in India who have been cast away from their homes. I remember when God said to me about an old woman who came to our door, "Take her in and treat her as you would your mother." Friends, it takes divine love for these things.

We have such precious opportunities of talking with the women when we are riding on the trains. Since I have been home I heard the remark made by some that they were sorry for the missionary who was obliged to travel without a sleeper, but to us a chair car is wonderful. The filthiness of the little zenana trains is indescribable, but I have never had more joy and more anointing than I had riding third class, singing,

"Is not this the land of Beulah,  
Blessed, blessed land of light,  
Where the flowers bloom forever,  
And the sun is always bright?"

It is on these trains that we have the opportunity of talking with the women, telling them the sweet old story of Jesus and His love. They love the singing so, you do not need to be a singer to work in India. I remember a dear old soul whom I sat beside; she was very ignorant and very old, and I began to sing to her about Jesus. Then I told her who He was and all about Him and that He loved her. After I had finished I saw her lips moving and she kept whispering His Name to herself. After a while she said, "Tell it to me again." She came to her station, and as she got off the train I said, "Do not forget the Name." Friends, if we will have the same love God had when He sent Jesus, I am not afraid but there will be a number who will come from Africa, from China, from Japan and from India.—*Bernice C. Lee.*

### The Great Contrast

In the ninth chapter of Isaiah we read, "The government shall be upon His shoulder." It doesn't say, "upon His shoulders," but *upon His shoulder*. Here we see an ancient custom. We remember the story of Isaac and Rebecca; when Rebecca was coming through the field she saw Isaac, and she alighted, and was taken to Sarah's room. In those days the groom always took the veil from the bride, and as he did so he would say, "From henceforth I take the government of this life upon my shoulder." So it is with our Jesus. He takes the government of our lives upon His shoulder, and also the gov-

ernment of our work. As we go forth to heathen lands, to those who are sitting in the shadow of death, we realize the responsibility is with Him.

I wish that I might portray tonight a picture of the real conditions and the needs over there. Before I could do that I would have to erase from your minds all thought of civilization. You would have to lay aside all thought of conditions in this country before you would be able to realize the need over there. Can you think of a country with 315,000,000 heathen souls; of a country of over 147 languages, and not one of those languages able to convey the word "home"? The nearest they come to it is the word "house." When we speak of home, you have all the home-life in this country as parents and children gather around the fireside, of the altar where they are kneeling together. We have been so glad we could, in the name of Jesus, bring to those who are saved, a real home life, and they could set up before the heathen a real Christian home. In the heathen families, the father and their sons sit down together on the floor and eat their food with their fingers. After they have finished the women of the house can come and eat, and after that the widow, who gets only one meal a day.

If you would really understand conditions over there, you would have to hear tonight the wails of the child-widow; you would have to sit down in one of the little zenanas where the women are closed away and listen to the story of the little girl wife, to thoroughly understand the story of heathenism. The missionaries feel a great weakness in being able to portray things as they are. It is impossible to tell of the sin and sorrow of the dark land of India, but I praise God for the privilege of laboring among those who have never before heard the Name of Jesus. That was uppermost in my heart when I first received the call.

Their gods are put to sleep and they are fed and bathed. They have one word by which they address their gods, and that is, *Jago*, "Wake up." As I have listened to this word, there has been a cry in my heart that this cry to "wake up" might reach the dear ones in this land that you might pray more earnestly than you have ever done before and move the arm of the great God of heaven. Oh I am sure we would take more time to wait upon God if we could realize the value of it all, and the worth of a soul.

I expect to leave the middle of next month, and I do so feel the need of prayer as I again face a heathen world. There is nothing in the natural to take us there, only the vision of lost souls. That picture is before us continually. In the night time we can hear the very wails of the people; in the day time we see them worshipping snakes and everything conceivable. We see them standing in the water with their hands full of water, holding it up to the sun in worship. Oh that the Christians at home might be burdened for these benighted souls!

The Lord very graciously helped us to open up three stations near the border of Nepal, a closed state, where we reach the people who come down on their pilgrimages. Our native worker meets several trains daily and gives out the written Word. The last report was that he had given out 1,500 Bible portions, and as many more leaflets and tracts. So the Lord is getting His Word into that closed land, and it will surely mean souls for God. It must be the breaking of the day for Nepal.—*Jennie E. Kirkland.*

### Our Near Neighbors

Mexico needs missionaries and we want hundreds of them, but we want those who do not criticize the way the Mexicans act, and the way the Mexicans live, but who come to suffer with the Mexicans, and die for them if necessary. If we have that kind of missionaries for Mexico, then Mexico will soon come to the Lord Jesus Christ. Brother Ball down on the Mexican border commenced to preach the Gospel among the Mexicans when he was fifteen years old. He had learned the language and was better able to speak it than his own language. That brother has consecrated his whole life to the Lord and has prepared workers that are preaching and witnessing for the Lord Jesus Christ. We have fifteen or more assemblies organized there. In the city of El Paso, Texas, there has recently been built a theological school to train Mexicans. The churches are beginning to realize that a native Mexican can do the work of two or three missionaries and it will cost just half as much to be maintained; they know their own people and their customs. If we had teachers to teach these natives the Bible and they went out with the love and fire of God in their souls, Mexico would soon have a saving knowledge of the Lord Jesus.

In one of the most fanatical states of Mexico

a native worker got the light of the Gospel through a missionary, and consecrated himself to the Lord. There was no one to teach him, but he was so anxious to bring souls to Christ that he studied the Bible alone, and now he says thousands of Mexicans in that state are eager for the Gospel and he is pleading for workers. They have learned there is no power in the Catholic Church to save them from sin. They are now coming in great numbers to this man and thousands are laying down their idols and asking him to tell them more about Jesus. They have suffered; they have been in superstition, in the most awful condition spiritually, morally, socially, and the Lord Jesus is now hearing the cry of thousands in that country.—*F. OLAZABEL.*

\* \* \*

When General Allenby marched up to take Jerusalem, two hours before he entered, he wired to England to Lloyd George, and asked the question, "Shall I fire upon the city?" There were certain things very precious to the Mohammedans and he feared if they were destroyed it might cause trouble. Allenby is said to be God's man in God's time. Lloyd George wired back, "Do what you think is best." Allenby was not satisfied, and he wired to King George, "Shall I turn the guns on this city?" King George said, "You had better pray." They knelt down and prayed to God and in a little while some of the Mohammedan officers came marching forward with a white flag. It is very significant that prophecy is being fulfilled with lightning rapidity. God is turning His attention toward the Jews, and when He begins it is time for the Gentiles to wake up. God withdraws Himself from one as He turns to the other.—*A. H. Argue.*

### New York Convention

The Fourteenth Annual Convention of Glad Tidings Assembly will be held in their new church building, "Glad Tidings Tabernacle," 325-9 W. 33rd Street, New York City, beginning November 11th, and continuing for seventeen days. The church is located in the center of the city, opposite the new Post Office and Pennsylvania Station, 33rd St. and 8th Ave. The interborough subway station is in Penn. Depot, one-half block from the Tabernacle. The Hudson Tunnel, the B. R. T. and Elevated Railroads stop at 33rd St. and 6th Ave. two blocks away; 9th Ave. Elevated at 34th St., and surface cars stop at corner of street.

Glad Tidings Assembly are expecting this to be the best Convention they have ever had. For years they have not been able to accommodate Convention crowds in their Assembly room, but their new church has a large seating capacity and there will be ample room. Special services will be set apart for Divine healing; also foreign missions.

For further information write the Pastor, Robt. A. Brown, 337 W. 14th Street, New York City, N. Y.

## Good Books

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