



The Latter Rain Evangel

The days of Heaven on the Earth

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

Seven Steps in the Spirit of God

Living in the Flesh vs. Walking in the Spirit.

Evan. John Gobin, in The Full Gospel Tabernacle, Wabansia and Mozart Sts.



WHENEVER God wants to take me a little further on, He always takes me down first. I want to speak to you tonight on the Seven Steps in the Spirit of God. In the eighth chapter of Romans we have Christian perfection, but as we read Romans from the first to the eighth chapter we get a good picture of the moral depravity of man; we notice how low man becomes because of sin; yet God can take men and women, take sin out of their lives, fill them with the Holy Spirit, and make them holy, giving them power to live overcoming lives and win souls. Wonderful, is it not? Living in the flesh we are helpless and powerless, but when we are filled with the power of the Holy Ghost, and made to drink deep of the Spirit of God, it is not us but Christ in us, the hope of glory. My whole desire is to make you so hungry for God and so sick of the flesh and the works of the flesh, that your very heart will cry out after God. If you will develop the spiritual part of your natures and crucify the flesh, the Holy Spirit stands ready to impart the divine nature of Jesus. If you hate somebody the best way to crucify the "old man" is to go and confess it to Him with all your heart; if you have been talking about somebody, confess it and ask forgiveness, and see if the Holy Spirit does not quicken your life at that moment. No matter what there may be in your life that the Word of God condemns, there is only one way to deal with sin, and that is confession; confess your need and shortcomings to God, and expect God by the power of the Holy Spirit to develop the spiritual part of your nature in such a way that you will not again commit the sins and the faults which hindered your spiritual growth.

In Romans 8:1 we read, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." I believe it is our privilege that we may not live in condemnation every day, but that the Holy Spirit as God's Executive will enable us to yield to His will, that our walk will be a holy one. Remember, the Holy Spirit is in your life to rule it, and to enable you to live out the Word of God, and we should always expect the Holy Spirit to be our Helper in the hour of need, in the hour of testing and trial. He is within us to guide us, and

Jesus tells us that when we are brought before rulers and governors and magistrates that we are not to worry about what we shall say, for the Holy Spirit will give us words in that hour. In other words, we should depend upon the abiding Comforter, who will direct our thoughts and our words.

Now the Holy Spirit is in our lives to keep them from condemnation. The Holy Spirit knows the will of God, He knows our hearts, and He is ever striving to keep us in perfect unity with the Lord Jesus Christ, He is ever striving to keep you drawing your life from Him. And when we live in that place, we will find the life which the Lord Jesus imparts is a satisfying portion. We are not looking to the world; we are not drawing from the world our joy, our pleasure, our happiness, but these attributes are imparted by the Holy Spirit because He has lifted us above condemnation, above the powers of our own nature and the world. In other words, He has made Jesus so real to us that the life we now live in the flesh, we live by faith in the Son of God. What do we understand by the "faith of the Son of God"? It is the power that wrought righteousness, subdued kingdoms, conquered the powers of the devil and the world, and it will bring about the same result in our lives. The faith of the Lord Jesus always was a faith that wrought faith, that imparted hope, and made that hope a reality in men's and women's lives. We hope to be in the likeness of Jesus, but hope is not faith. Hope only leads to faith, and as we hope, the Holy Spirit has an opportunity to impart that living faith in our hearts, and faith becomes a reality.

We notice in this eighth chapter of Romans we are not living in condemnation nor are we in the power of the world, but we are living in the power of the Holy Ghost, walking, not after the flesh, but after the Spirit. The flesh has been so purged and so wrought upon by the power of the Holy Spirit that the powers of the world have no hold upon us; the Holy Spirit has moved into our bodies, to live out in us the precious will of God, so that every day and every hour it is our privilege to walk in the Spirit. Paul tells us that if we walk in the Spirit we *do not fulfill the lusts of the flesh*. Why? I will tell you why. Every man and woman that is living in the Spirit of God is drinking in the deep things of God; they have a communion

that this world knows nothing of; they are drinking of the very nature of Jesus Christ. A prayer-meeting controlled by the Spirit of God is worth more than all the pleasure this world can afford. You can arise from your knees after being in touch with God and you can live in the strength of that prayer and the manifestation in your heart all the day long. It is so positive and so real it keeps you in the presence of God every moment and every hour.

In the next verse we read that "the law of the Spirit of life in Christ Jesus has made us free," has loosened us from the powers of sin and death. Once we were bound; now we are free. Once we were slaves; now we are loosed from the power of slavery. Once we were dead; now we are alive, and we should henceforth be living epistles, known and read of all men.

One of the things I want to impress upon your minds is that the blood of Jesus Christ has to do with the guilt of your sin. When God saved you, He took all the sin out of your life, and took you into His fellowship as though you had never committed sin. But you ask, "How am I to overcome sin?" There is only one way, and that is by the law of the Spirit of Life in Christ Jesus. You have victory in proportion as you appropriate the life of Jesus Christ in you, and that is this side of Calvary. If the Spirit of Him that raised Christ from the dead has come into our lives, it ought to loose us from every power of spiritual death and bring spiritual life in our bodies; loose us from the world, the flesh and the devil and give us victory over them every day we live.

People say, "I would like to live a Christian life, but it is a hard life." It is hard when you are half-hearted, but when you are whole-hearted it is not. The Lord Jesus makes us overcomers.

The third step is in the fifth verse, latter clause, "But they that are after the Spirit (do mind) the things of the Spirit." I can tell how a man lives by the company he keeps. If you walk in the Spirit and dwell in the Spirit you will love the fellowship of God's people more than anything else in the world, and you would rather lay down your life than to sow discord among the children of God. The Holy Spirit in any man's life only is satisfied as that man partakes of spiritual things. Another thought, "To be carnally minded is death, but to be spiritually minded is life and peace." Every act that is wrought by you first gets the consent of your mind before it happens. We can readily tell what spirit is dominating the lives of men and women by watching their actions. Every

man and woman who is led by the Spirit of God is spiritually minded; the Holy Spirit operating thru the mind of that person leaves His impress on heart and mind, but you harbor in your heart an evil thought against anybody, be it false or true, and let that thought be something that brings hatred or malice into your heart it will leave its impress upon your heart and life. An evil thought is dropped into the nature and soul of a man or woman, and as it germinates and grows you will find there hatred and malice, envy and strife, seditions and heresy, and all the things which God said were the works of the flesh. Why? Because it was received and found some soil in which to germinate and grow. What was at first only a suggestion has taken root and become a part of the very nature of your being. That smile that is on your brow is always in your soul before it comes on your face; that frown is an index of what is in your heart before it comes upon your brow.

Never let anything enter your heart or life which will produce and generate the works of the flesh. It will destroy your spiritual life, it will destroy your influence with men and women; it will bring into an assembly or a church a condition that God alone can remove. "But," you say, "It was ridiculous the way she talked about me." You let the Spirit of God implant within you His nature, and He will impart to you perfect peace regardless of what another has said. If we let the Holy Spirit impart the nature and mind of Christ, others can do what they will, He will garrison our hearts; we have a Watchman who knows every trick of the devil, who knows every seed that is sown, whether it is wheat or tares.

How many of us are quiet long enough to let God speak to our hearts? to have real fellowship and communion with God? Many people talk to God for hours, and when they get thru they do not wait for Him to talk to them. I learned the secret years ago of waiting upon the Lord, of getting upon my knees and shutting my eyes and ears to everything and everybody, and bringing my mind into subjection to the will of God. I would not make an utterance but wait on the Lord. The first half hour was so tiresome I could think of everything that happened in my former life, and could not get my mind on the Lord. The next day I said, "I will try an hour." When the hour was up it wasn't half as long as the day before. That night in the service the Spirit of God within me poured forth. The Lord had had a chance to talk to my soul, and oh the joy and the power

that flooded my life because of the touch of the Spirit of God upon me!

Now to be spiritually-minded means to impart life and peace, and there is no greater blessing in the Christian experience than the peace of God. Are you resting securely in that peace or are you disturbed? The Word tells us that they that are after the Spirit do mind the things of the Spirit. Nothing else satisfies them. Did you ever let your mind dwell on the glory and the majesty and the power of the Holy Ghost? We are begotten by the Spirit, in Christ. It is He that has begotten the Word of God in our hearts, and He knows every part of our nature. What manner of men ought we then to be. You say, "Brother Goblen, I'd like to have a good pattern of what Jesus Christ expects of me." I will give you a Pattern of one who was filled with the Holy Ghost, and that is the Lord Jesus Christ. Jesus was in the Spirit, the Spirit was in Him. He walked in the Spirit every day. If you want to see an example of the indwelling Holy Spirit, study the life of Jesus Christ, and then fashion your life after His.

Supposing some prominent people came to your home, and somebody came in and you did all the talking. How would they feel about it? How does the Lord Jesus feel? He is in your life and you are ignoring Him. How much are you introducing Jesus? How much are you telling men and women what He has wrought in your life? How wonderful He is in your soul, how you appreciate His company, His fellowship?

Someone said to me once, "Brother Goblen, why is it you are not very demonstrative. I feel like I could jump over the pulpit." I did that a few times in my life and when I came to myself I was so empty, my anointing had gone, and I wondered what was the matter. I found out afterwards it always paid to have oil in the vessel. I love to hear the shout, but I would rather see that power that gets hold of men and women and draws them to Him. God wants every word "seasoned with salt," every act seasoned with the Holy Ghost. Oh that we might have Jesus Christ so prominent in our lives that people will say, "I want Him in my life like that!"

The fifth step: "But ye are not in the flesh but in the Spirit, if so be the Spirit of God dwelleth in you." There is only one way to have victory over the flesh and that is to have the Spirit of God dwelling in you. Again in the thirteenth verse we read, "For if ye live after the flesh ye shall die; but if ye thru the Spirit do mortify

the deeds of the body, ye shall live." I love this verse because it helps me to see the power of the Holy Spirit in my life. If the Holy Spirit is in your life He will lead you not only to be identified with Christ on the cross of Calvary, but the Spirit of God mortifies the deeds of the body.

You will never appropriate the Holy Ghost for your life unless you are convicted of your need of Him. The reason people are living in sin today is because they have never felt the real conviction of sin. No man will repent of a thing of which he is not convicted; he will not quit sinning until he is convicted; that is the reason hundreds and thousands today have never quit sinning—they have never been convicted of sin. Holy Ghost conviction will lead anybody to appropriate Jesus Christ for his life, for it makes people see sin as it is.

Some people excuse sinners by saying, "This poor man had an accident. He is guilty, but I believe we ought to cover it up and let it pass by, and it will be all right." It will never be all right. A man will never quit a sin in his life when it is covered up. I exposed a man's sin one time. He was supposed to be a minister and had broken up a number of homes. He denied it at first, but I had it in black and white. Then he said, "Now brother, I will confess to you that I have done all that. Now get me out of it." I said, "You are like a yellow cur that puts his tail between his legs and slinks off." I have no sympathy for covered up sin. It will damn your soul. There is only one way to get rid of it and that is to confess it with all your heart. I said to this man, "Brother, quit the ministry and go to work." "Oh, God bless you, Bro. Goblen, God has called me to preach." Yes, God called Israel to follow Him, but when Miriam sinned, God said, "Put her outside." My sympathy goes out to any man or woman who is honest, but the hour is come when we need to have the boldness of Peter when Ananias and Sapphira lied about the sale of their land. Peter said, "Why hast Satan filled thine heart?" It is hard to confess sin, but unless people are convicted and made to quit sinning, we will never be the people God wants us to be.

Brother, if the Holy Ghost is in your life He will never co-operate with a selfish desire; you can never be light and frivolous and have the Holy Ghost abiding within.

Some one says, "Why brother, I thought the Holy Ghost was to anoint you for service." There are many people who actually think their "serv-

ice" consists in shouting or talking in tongues, or producing some fleshly manifestation. They say, "Brother Goben, just this morning while I was doing something, God blest me." That doesn't mean as much as you might think. "By their *fruits* ye shall know them," and as long as there is sin in your life God has no delight in sacrifice and offerings. The Holy Ghost has come to keep you pure and holy, and to mortify the deeds of the body; not only suppress them, but kill them out and help you to walk in the Spirit and live in the Spirit. Do you remember the time when you walked in the Spirit, the time you could pray and the heavens opened upon you? The Holy Spirit so dominated your life that every being and part of your soul was in contact with heaven, just as every one of these lights are in contact with the switch. The current goes thru the switch, and inside the globe there is a vacuum, and the contact brings the light. But let there be one little crack in that globe or one piece of that tiny wire severed and there is no illumination. There is a great Power House up yonder. All heaven stands ready to touch your need tonight. If our spiritual eyes could be opened we could see Heaven's batteries charged for our use. How is your connection? Are all the little wires of your soul in touch with the Spirit of God so that your mind and heart are illuminated by His Spirit? Is the channel clean and flawless?

Now the sixth step: "For as many as are led by the Spirit of God, they are the sons of God." Here comes the very nature of God in our lives. Led by the Spirit of God it will be our nature to be like God, our nature to be holy. The Spirit of God drives no man, but leads you right to the Father's table. He knows the way between your soul and heaven. He knows the way to Jesus. Jesus saves us by His blood, and the Holy Ghost brings us into the very presence of Jesus. Fellowship with Him changes your very life. It is changed by looking at Jesus, from glory to glory.

Now we are sons of God. No more strangers then are we; no more back door entrances to the house of God. The Porter, the Holy Ghost, admits you if you have the pass word. "Where are you going?" "I am going up to the House of God. He is my Father. I am His son." "Why are you His son?" "Because I have been washed in the blood of Jesus." Oh, we do not half appreciate salvation and appropriate it like we should!

The last step in the Spirit is in the fifteenth

verse: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." We have not received the spirit of bondage. What did the Lord loose you from, brother? He loosed you from the spirit of this world. That is what is keeping men and women in bondage, *following the spirit of this world*. You cannot follow the spirit of this world and follow the Holy Spirit. Either you are walking in the Spirit, keeping in contact with heaven, or you are slipping back. I want you to notice we are not only sons of God, but we have received the Spirit of adoption. What does that mean? It means, we are not only sons of God, born into the family, but we become full grown children. The Holy Ghost brings you up into the fullness of the stature there is in Christ Jesus. Then all of the graces and gifts, the power and glory and dominion are ours now. You know in olden days a child born in the kingdom is headed for kingship, but he is only a child under tutors and governesses. But the Holy Spirit makes a man of you instantly He subdues you to the will of God. You say, "Bro. Goben, I am only a babe in Christ; when I get advanced in the Christian life I am pretty sure I will be something for the Lord." I say to that brother, "You are in bondage. You are limiting God. You say to Him, 'When I make myself better, when I grow up to be forty or fifty years old, I think I will know pretty well what You want me to do.'" God doesn't want you to do at all. He wants to do in you. God wants the gifts restored in the church, but they will not be restored as long as *we* are trying to do something. When a person is adopted into the family he is made an equal heir with the children in that family, and when God's nature is wrought out in you by the Holy Ghost, you have as much right to all the fullness of God in Christ Jesus as the one who has been a Christian for fifty or sixty years. Praise God for the Holy Spirit and for what He is able to bring forth in our lives.

Healing of an Incurable Stricture

THE Blessed Holy Spirit is telling me this morning that I must lay aside my work and write for publication, what the Lord has done for me.

I have been afflicted with an incurable rectal stricture, following two operations in a Buffalo hospital five years ago. This stricture took four hours of my time out of every day to doctor myself so I could do my housework. I am thirty-

nine years old and have a husband and two children to work for, and I knew better than any one else that if I had a third operation there was no earthly lasting help for me. I have also been informed by specialists and doctors that there is no cure for a stricture.

I lived on tomato soup and bread more than six months, then I took over \$100 worth of chiropractic adjustments, of a Palmer graduate, and my stomach got better so I could eat some kinds of solid food and potato in moderation. But no meat, beef juice nor any kind of gravy or milk or sugar in anything, for all these four years I had the stricture. It is needless to try to tell how much we have paid to doctors and druggists. I could not tell how many gallons of witchhazel I have used. A friend gave me a tract, "Why I Believe in Divine Healing," by Mrs. E. L. Harvey. This and other tracts so increased my faith in the marvelous power of God that I was finally led through letters and prayers of Mrs. Woodworth Etter, of Indianapolis, Ind., a noted evangelist of the Pentecostal faith, to cast myself wholly on my Savior for healing and take my hands off, removing all earthly props that had kept me alive for over

four years. I stopped eating, drinking and doctoring on Monday, October 24, 1921. I was truly an awfully sick woman. I had a hard fight. I said I would accept death or healing, and yielded my body and life wholly to God, pleading the shed Blood on the Cross, for by His stripes we are healed as well as saved.

Glory be to God! I was given divine strength; I felt His divine touch on my body, unworthy as I am. Blessed Jesus, I received His resurrection power in my body and joy unspeakable in my soul, and the jump in my feet also all at once. I AM HEALED. Praise God and bless the holy name of Jesus. I am healed. The marvelous power of God's Holy Spirit came upon me Thursday, October 27, 1921, as I knelt in prayer.

I have never been so happy or known such unspeakable joy before, and have been in perfect health since then. Glory! Hallelujah! Print this testimony of mine that some poor sufferer may take a new lease of life and praise His Great and Holy Name forever. He is the same blessed Jesus He has ever been, and His day of miracles is not passed.—Mrs. Alma Chase Remington, Arcade, N. Y.

Will gladly answer any letters.

The Secret of a Successful Ministry

God Calls Men First to Seclusion, Then to Service.

Kelso R. Glover, in The Stone Church, (now Miami, Fla.)



HERE was a man sent from God whose name was John." (Jno. 1:6). This text is not chosen to introduce a message on the greatest of the prophets, John the Baptist, but to emphasize the need today of men being sent from God, thrust forth into the great harvest field of the world.

Jesus said, "Say not ye, There are yet four months, and then cometh harvest. . . . Lift up your eyes, and look on the fields; for they are white already to harvest." In our day it is surely nigh the end of that great harvest. The time for the harvest of souls is nearly past. The wheat fields are trodden down by the conflicts of ungodly men; they are blown down by the winds of this world's unbelief. The whitened harvest is being wasted, for the hands are few and feeble who reap. But God is able to send forth harvesters and reapers that can gather up even the drooping heads, but they must be *men sent from God*. Will you be such a man? We must have other Johns who are filled with the

Spirit from birth, and other Davids who as young men are anointed by the Spirit of the Lord. God must anoint the young men and young women with His impelling, inspiring Spirit before other forces thrust them into other fields that they may reap this harvest of wheat that is storm-swept. We are in the last days and Jesus Christ said, "The field is the world." We must go forth with a sharp sickle to reap this bending grain.

"There was a man sent from God whose name was John," and there is a people who have been baptized in the same Spirit that came upon him. We have received this Holy Spirit to enable us to follow the call of God. If you and I are to go forth to reap this harvest, we must hear the voice of God. But are you in the place where you can hear the voice of God? John the Baptist went away into the wilderness as a young man and abode there many days. There he received his training for the ministry. You and I are so busy today with our work, so busy even tho it is for the Lord, too busy to hear the voice of the Lord, too busy to get away in the quiet of the wilderness, but beloved, the man who does not

take time to go into the wilderness, away from the rush of the world, is the man who will fail to hear the voice of the Lord pushing him forth and sending him on to reap. Beware lest you miss your calling. "Ah," you say, "but I am not John the Baptist," "I am not Paul the Apostle," "I am not a missionary." But has not God sent the Holy Spirit upon men and women for this purpose? Men today are looking for great campaigns, they are making great plans, they are collecting millions of money to send the Gospel, they are forming great organizations for missionary work at home and abroad, but God is looking for that man who is "God sent." He is not blessing these schemes and plans of men, but He will bless men who are willing to abide in the wilderness till the day of their showing forth, till they shall be *sent from God*.

Dwight L. Moody of this city was wonderfully used over the whole world. When in England and talking to a man of God, this man said to him, "The world is waiting for a man who will let God have His whole way with him," and down in his heart Dwight L. Moody said, "I am going to be that man, by the grace of God." "Oh," you say, "Dwight L. Moody was a wonderful man." He was after he let God have the full possession of his life. Before that he was a shoe clerk, a man without any education, but feeling the pull of God in his soul he applied to his church for permission to exhort and do what he could. They listened to him once or twice and said, "You will never amount to anything, there is no use for you to try." They discouraged him, but he felt the call of God in his soul, and became a mighty man with God. God is ready to call out another shoe clerk. He is waiting to call out another man from behind the plow, another man who has been to the wilderness for power.

John the Baptist came with this message: "I am just a Voice." The Pharisees recognizing that God was in him, sent to him and said, "Art thou the Messiah? Art thou He for whom we are looking? Art thou Elijah?" He said, "I am the Voice of one crying in the wilderness, Prepare ye the way of the Lord. Make His paths straight." And that is the voice that should be crying in you and me today. John said, "The One coming after me, whom I am announcing, He must increase, but I must decrease." I believe the reason God has lifted His power from Pentecost is in this answer. We have increased and Christ has decreased in our midst. Let us

ask ourselves if we are the humble people we were in the beginning. We are able to build as big churches as any other denomination. We are no longer in the wilderness, no longer despised. In many places we are just as reputable as the denominations and we are fast becoming ceremonious.

If you want the secret of being a God-sent person, you must learn to decrease. A God-sent man is an important person, yet he does not know it. There never was a more important person than John the Baptist. Jesus said that of all the prophets there was none greater than John, but John himself didn't know who he was. After he was in prison, Jesus said of him, "This is Elijah that was to come." He occupied the very position the Prophet Malachi said he should occupy. But when this prophetic form emerged from the wilderness he was unconscious of the power that rested upon him, unconscious that he had a prophetic ministry. He said, "I am just a voice." That is where God wants us today, just to be a mouth piece for Him. But when men and women who have once had the baptism of the Holy Ghost become filled with their importance and increase of power, they rob God of His glory, and soon He can no longer send them. "How can a preacher preach except he be sent?" asks Paul. "Sent from God," is the secret of power.

Will we then go back into the wilderness for a re-filling from God? When Jesus had received the baptism of the Holy Spirit He was led of the Spirit into the wilderness, led out there to be tempted by the very devil himself for forty long days and forty nights. If you would be able to help others, be willing to go into the wilderness of nothingness, into the wilderness of persecution from the enemy.

When Saul the King of Israel was small in his own eyes, God used him to deliver Israel, but when he became inflated with success, when he became careless and disobedient regarding God's commands, God lifted from him His Spirit and put it upon another. Mark you, just the moment that Samuel poured the oil on the head of David, the Spirit of God left Saul and came upon David, and from that time on, an evil spirit troubled Saul. Beloved, do you want the Holy Spirit in His might and sweetness to rest upon you again? He may have anointed some one else to take your place because you have gotten big in your own sight, but if you are willing to humble yourself, God will meet you

again. But alas, many have a disposition to be like Saul wanting honor from man, and lacking true penitence, throwing fiercely the javelin of jealousy and criticism at those who retain God's blessing. Let us humble ourselves that we may come forth from the wilderness of humility and say, "Lord, here am I, send me." It is necessary to die that we be sent. It is important to die that God should choose one and send one as He sent John the Baptist. It is important, then, that there be a prophet in our midst. It is important because we face the return of the Lord Jesus Christ and a great harvest is awaiting us in these coming days. He needs us all, so that there shall be not only one man sent from God as was John, but a great multitude to go with their sickles and reap the harvest. The end draweth nigh. The time of the harvest is the end of the age. The end of the age is at hand. God Almighty is looking down upon us. He is looking over the city of Chicago, looking over the world, steeped in sin and degradation, the storms of this world destroying the grain, and the devil's own trampling it in the mire. He sees among His children men and women upon whom He has put His power, and He is saying, "Who will go for us? Whom shall I send?" We meet together and enjoy the fellowship of the Spirit, but our eyes are shut to the conditions around us. We meet together and we are consumed with our own needs, our own importance, but we are not consumed with the condition of men around about us. I pray God that He will take us into the wilderness long enough to show us the need, that He will awaken us not only to the importance of the need about us, but to the power that He has to give us. If we will humble ourselves, wait before Him in solitude, being willing to be despised, being willing that our names shall be cast out as evil, being willing even that our church should not have a reputation among other churches, but where men should pray and meet God; where there is no backbiting, no gossiping, but the love of God reigns because we have betaken ourselves to the wilderness and received a fresh enduement. Will you hide away?

But if we are dressed in our fine robes, love to make long prayers to be heard for our much speaking in public places, and love the salutation of our brethren in the churches, we shall have these things as our reward. But may God grant us as a people to go back to our girdle of camel's skin, and the simplicity of wild locust

and honey, that our souls shall delight only in hidden riches that we may receive the reward, "Well done" when the harvest is over.

Let us go to the wilderness, go outside the camp bearing the reproach of our Christ, and we shall not be among those who have lost their power. Men will not consider our outward appearance, but they will come to us to hear the preaching of the Lord Jesus Christ in the power of the Holy Ghost that has come upon us. If we are tempted to be recognized among the churches, to take our position among the religious people of the world, may God drive us back to the wilderness. I am not speaking about being driven into fanaticism, about people who live unholy lives even though they still talk in tongues; I am talking about being taken back to the purity of Pentecost, to holiness of living, a life of self-abnegation, to the very life of Jesus Christ who said, "If any man would follow me, let him deny himself, take up his cross and follow me." "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." If we expect as a church to have a place in the world, to be recognized among other bodies of people, we are going to lose our grip on the very Spirit that sent Jesus to the mountain wastes, sent John to the wilderness and Paul to the deserts of Arabia. The greatest of the prophets, the Master of teachers, the chiefest of the apostles each learned obedience to the Spirit of God through the things they suffered, through oblivion, rejection—the wilderness. They were men sent of God. God is calling today for hearts willing for rejection as well as service. He calls for men who may be sent from God. Does your heart hear the call? Here am I, send me oh God!

A Spurious Bible Story Book

THE foes of the Bible are at work on a new line. There has just been issued a "Story of the Bible" for young folks full of the higher criticism that is broadcasting the land today. The author of this book, Hendrik Willem van Loon, Ph. D., according to the *S. S. Times*, treats the Bible as a natural book, man-made, ignores all divine inspiration, and looks upon it as more fallible than a carefully written history of today. It will deceive many, for it is not coming out openly as rejecting the miraculous and the historic Christian faith, but the author purports to be a lover of the Bible, and writes, he says, "as he would like to tell it to his own boys."

Writing on the life of Jesus Christ, he says, "I shall give you a very simple account of his life as I see it; nothing more, nothing less," but he does away with every particle of the deity of Christ, of His miracles and His atoning death. What is there in the Bible for children if you rob it of the miraculous?

The ignorance of the author is amazing, almost incredible. He says, speaking of Old Testament characters, "When the Jewish historians looked back upon those ancient days, they tried to place their own ancestors in the best possible light. Nowadays we do the same thing." Anyone with only a superficial knowledge of the Bible knows that nothing could be farther from the truth. The outstanding feature of Bible history is that it differs from all other histories in that it portrays the weaknesses, the sins, the failures and the cowardices of its greatest heroes. In this it stands alone. There does not seem to be any attempt at truthfulness; the author speaks of "the apostles Matthew, Mark, Luke and John."

There is a lightness and flippancy in his descriptions that is sickening. Most Bible story books have a sacredness about them which has a very wholesome effect on the child's mind, but this author's style is cheap and almost trashy in some places.

The following are some extracts from this Story Book:

"The stories of the creation which we find in the Old Testament are written more than a thousand years after the death of Moses." The Bible says that Moses wrote Genesis.

Speaking of Joseph in prison he says: "Joseph now made a virtue of his old cleverness. When the baker and the steward came and told him their visions, he readily agreed to explain them.

Joseph thought a moment and then he answered: "That is very simple. Within three days you shall be set free and reinstated in your old office.'" Not a hint in the entire story of Joseph that the hand of the Lord was on his life,

and made everything he did to prosper.

An example of flippancy is in the account of the story of Cain and Abel:

"Cain worked in the fields and Abel tended his father's sheep. Of course they quarreled as brothers are apt to quarrel.

"One day they both brought offerings to Jehovah. Abel had killed a lamb, and Cain had placed some grain upon the rude stone altar which they had built as a place for worship.

"Children are apt to be jealous of each other, and they like to brag about their own virtues. The wood on Abel's altar was burning merrily, but Cain had trouble with his flint.

"Cain thought that Abel was laughing at him. Abel said no, he was just standing by and looking on. Cain asked him to go away. Abel said no, why should he? Then Cain hit Abel. But he hit him much too hard, and Abel fell down dead. Cain was terribly frightened and ran away."

But his setting aside the person and mission of the Lord Jesus Christ, as Savior of the world, the "Lamb of God," is the worst portion of the whole book. It says He died as a simple, kindly, uneducated Galilee peasant who came to bring us merely "a great idea" which was that all men ought to love each other.

"And not a syllable," says the *S. S. Times*, "in this anaemic book about the resurrection!"

Parents and teachers cannot pick up books at random these days, and think they are safe for their children to read. They must learn to discriminate, or purchase their books thru publishers who handle only strictly orthodox literature. How important it is to implant the truth in the plastic mind of the child! The best Bible story book on the market is by that sainted man, Jesse L. Hurlbut. It has a sacredness and reverence in its style that will produce a marked impression on the child's life, and even older folks love his beautiful descriptions and delineation of Bible characters. We shall be glad to fill orders for this Story of the Bible by Hurlbut. It is profusely illustrated. Price \$2.10 by mail.

How I Learned of Christ's Coming

Christabel Pankhurst, the Ci-devant Suffragette of England, now Touring the U. S. for Souls.



will bring the blind by a way that they knew not; . . . I will make darkness light before them" (Isa. 42: 16).

This faith, that Jesus will soon come again, first dawned upon me in 1918. When the acute danger of the earlier months of that year were

over, with the Allied Armies on the way to victory, one could review the experience of the War, and, in the light of it, envisage the future.

Like so many others, I had lived in an atmosphere of illusion, thinking that once certain obstacles were removed, especially the disfranchisement of women, it would be full-steam

ahead for the ideal social and international order. I had even thought that, after its tragic interruption by the War, the march of progress would, if the Allies were victorious, proceed according to pre-war programme. But when, in 1918, I really faced the facts, I saw that the War was not "a war to end war," but was, despite our coming victory, a beginning of sorrows.

Considering the issues, the events, and the currents and cross-currents of the War, and relating to it, also, the history of times past, and having regard to the way things go and ever have gone, even in times of peace, this is what I realised as I never had realised it before: It is not laws, nor institutions, nor any national or international machinery that are at fault, but human nature itself.

I had a sharp and terrible vision of the fact that the same passions, greeds, ambitions, that caused past Wars, including that of 1914, would continue to rend and tear the nations. The lust for power, especially for world-power, would, I saw, be a continuing curse—world-empire being desired and contended for by one claimant after another, whether by some class, some nation, or some race, and whether led by an individual or prompted by a collective will-to-power.

That a fully victorious Germany would have reduced the Allies to the sternest subjection is fully understood, and this made one realise the awful possibility, even in this Twentieth Century, of a ruthless economic, political, and still worse, spiritual domination by a future successful aspirant to world-power.

The German thrust for world-power, though thwarted in the late War, would be resumed, if not by Germany, then by some other power. The War would end, not in a peace, but only in a truce, and a troublous one at that.

Dark, dark was the future as I looked into a vista of new warfare, with intervals of strain, of stress, of international intrigue, of horrible preparations and inventions for slaughter—times of so-called peace, that would be hardly less terrible, and no less demoralising than actual war—not to speak of all sorts of accompanying economic troubles, and social and political decadence!

Just then, by what seemed a chance discovery in a bookshop, I came across writings on Prophecy, which pointed out that in the Bible there are oracles foretelling and diagnosing the world's ills, and promising that they shall be cured. Until that day I had taken the prophecies

of the Bible no more seriously than a great many other people still do take them. I had simply ignored them, never thinking that they had any bearing whatever upon the world-problems of our time. But now I eagerly followed up the clue which this bookshop discovery had given me. What did I read? That God foreknew, and has foretold in the Bible, the evils of this Age, and their gathering and darkening as the Age draws to its close—above all, that He has promised the return of Jesus Christ, to whom He has reserved the Imperial Sceptre of the world. Thus, world-power will cease to be the cause of fratricidal human strife, for it will be exercised in Divine love and wisdom by the Son of God.

"Ah! that is the solution!" My heart stirred to it. My practical political eye saw that this Divine Programme is absolutely the only one that can solve the international, social, political or moral problems of the world.

The only trouble was, that it seemed too good to be true. As yet I believed not for very joy. The mourning disciples could not for joy believe they saw their risen Lord, and I for the same cause feared to believe that "this same Jesus" will really come to break the vicious circle of history, put an end to human failure, and begin an entirely new dispensation. Too good to be true! Too good to be true! I can apply to myself the reproach earned by the disciples: "O fools, and slow of heart to believe all that the prophets have spoken" concerning Him.

Then the routine of life and work went on, for the War continued, with the duties it involved. Later came the Armistice, and after-war problems at Versailles and in Britain. But the hope of the promised return of Jesus as King of kings and Lord of lords was there as a refuge from the concerns and cares of the world. It was a hope too often, I am ashamed to say, submerged in the minor concerns of life. How apt the warning of Jesus, who said, in foretelling His return: "Take heed to yourselves lest at any time your hearts be overcharged with the cares of this life, and so that day come upon you unawares." Many times I should have been caught unawares, had He come at that stage.

For a long time, too, mine seemed too fragile a flower of belief to speak of, and expose to the cold wind of other people's possible scepticism. I felt that I must go slowly, study more and make quite sure, or, at any rate, become better qualified to defend the faith that was in me. More

and more I left behind the activities and pre-occupations of the past, travelled, and thus could observe from a new vantage-point the world-events that every day are moving more rapidly toward the fulfilment of prophecy. Above all, as I studied more profoundly what the Bible has to say, then my faith reached all its completeness.

Thus I write on no hasty impulse, but after steady and prolonged consideration. I affirm my conviction that Jesus Christ is coming again, in accordance with God's revealed purpose, to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 1:10).

After nineteen hundred years "all things on earth" are still very far from being "gathered together in Christ." Millions do not own His name. Even in so-called Christendom, multitudes reject Him. The world's ways are not according to His will. This Age is largely a Christ-defying Age. When Moses "delayed to come down out of the mount," the people demanded "other gods," saying: "As for this Moses, we wot not what is become of him." There are many, many who are thinking thus of the world's Redeemer while He remains still absent from our sight.

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Peter 8, 9).

Humanity as a whole is not moving to that. "Except I shall see—I will not believe," said doubting Thomas, and he has, and will have, his innumerable successors as long as the Saviour remains away.

"Blessed are they that have not seen and yet have believed," said Jesus; but He showed the nail-prints all the same.

The world, the Thomases, will not, until it sees, hail Him, as we who know Him by faith already hail him: MY LORD AND MY GOD.

One's life should surely teach one some outstanding lesson. The lesson of my own life, of the history of our time, is this: Our personal need of Jesus Christ, and the world's need of Him. "For other foundation can no man lay than that is laid, which is Jesus Christ."

The world is in this evil, troubled condition because He is still away who alone can give it wise, just, and righteous governance. How true His word!—true for one and for all, for the in-

dividual and for the nations: "Without Me ye can do nothing."—*Prophetic Voice*.

Answered Prayer

"WHAT shall we have for breakfast, Captain? There isn't a crumb in the house."

"Put the kettle on to boil, put on the table cloth and set the table and God will provide the breakfast," said the Captain to her Lieutenant, who had not been so long on the way and didn't have the faith in God the Captain had.

The Lieutenant did as she was told, and when everything was ready for breakfast except the food, they knelt down and prayed. While they were praying they were disturbed by loud knocking. They opened the door and there stood a farmer loaded with food of every sort. He had bacon and eggs and butter and bread, milk, cheese, chickens, flour, apples, potatoes, cabbages and other food supplies in abundance.

"What's the matter, girls?" said the good-natured farmer. "Haven't you anything to eat? I haven't been able to sleep all night for the feeling that you girls were hungry and I can't understand it."

When the wagonload which he had brought had been all stored away the farmer sat down and the Captain told him her story.

The officers before them had brought the Army into disgrace and the soldiers had all left; very few came to the meetings. The crowds at open-air were small and the collections were smaller. People avoided them as if they were lepers and they had been sorely tempted to ask their Divisional officer to close the corps and take them away.

They had, however, held on in spite of it all until the last cent was spent and the last piece of bread was eaten and they were praying for their breakfast when God sent the farmer along.

The good farmer wept tears of joy and they all fell on their knees and finished the interrupted prayer with praise and thanksgiving. Then the farmer left, the odor of bacon and eggs and toast and tea filled the kitchen, and, as they ate their first full meal for days, the Lieutenant confessed her lack of faith and the Captain said that God had treated them even better than she had expected. This is just one of many experiences I have had of remarkable answers to prayer.—*Selected*.

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Notes

On Christmas Day

WHEN Jesus came to Bethlehem,
Far off across the sea,
And there began His earthly life.
I know it was for me.

In heaven He was best beloved,
And O, how could it be
That He should leave the glory there,
And come to earth for me!

Here He'd not where to lay His head;
A man of sorrows He;
They hated Him without a cause;
And all this was for me!

And when, amid the mocking crowd,
They nailed Him to the tree,
He bore the awful agony,
Because it was for me.

God raised Him up, and now He's gone
With Him in heaven to be,
And there He's watching o'er His own—
He still is loving me!

But best of all, some glad sweet day,
Caught up in clouds I'll be
To meet my Jesus in the air—
He's coming back to me!

And now you know why this wee babe,
Born far across the sea
One winter's night, long, long ago,
Is so very dear to me!

—Mabel Johnston Camp.

Our Aim for 1924

We thank our readers for their prayers and hearty co-operation in helping us increase the circulation of *The Evangel*. Here and there an appreciative reader has sent in an extra subscription. Our aim is to double our subscription list for 1924, and we ask our readers to enter into partnership with us to this end. If everyone who enjoys the paper and is blest will send us a subscription, it will be done. If you cannot afford to send us this extra subscription, interest a friend

and get him to subscribe. Just a little effort on the part of each one will double our list and enable us to meet the advanced cost of printing without undue anxiety. We will give special rates to assemblies in clubs of ten or more at \$1.00 each.

To those who may think they cannot afford \$1.25 a year, we would say that it is doubtful if they can duplicate for ten cents a month, twenty-four pages of such spiritual and uplifting material as has come from some of the most spiritual people in the land. As we write these notes, our eyes fall on a portion of a letter from a brother expressing his appreciation in these words: "The very physical appearance of the paper, so immaculate, seems to breathe forth purity, while no one but God Himself will ever know till Jesus comes, the rich fruitage of its strong, helpful, inspiring articles." Such words are encouraging when the burdens are heavy.

Could you better use 10 cents a month than by spreading the Gospel in this way? While the price is \$1.25 a year, it is the same price the world over, and the only paper of its kind that does not make an extra charge for foreign lands.

In this connection we would say that our most appreciative readers are the missionaries who are isolated and have not the privilege of meeting together and hearing the best speakers. "I just feel that I am in the homeland attending one of your meetings when the paper comes," writes a lonely missionary, "and I read it thru without stopping." Whenever a missionary writes, "Send me your paper," we immediately put that person's name on the list, and altho this free list is growing, God has always put it in the heart of somebody to help us send the paper to these worthy ones. "We feel that is a service we together are rendering to our co-workers in the regions beyond. Help to build them up in their spiritual lives and strengthen their faith. Many a one has been saved from despair by a message of encouragement thru the printed page.

A Call to Prayer

AT a meeting of the Pentecostal ministers of Chicago and vicinity, held in Waukegan, Ill., Nov. 12th, it was unanimously agreed to issue a call to prayer for the Watch Night service, Dec. 31, 1923. This call is made in view of the present world unrest, and evidence of coming national crises. Special call is made for world rulers and especially for our beloved President of the United States. (See I. Tim. 2:1, 2.) We quote from the copy sent us for publication:

"May we not dare to believe that judgments which might and would otherwise overtake us, can and will be averted thru prayer? God has done so for others. Why not for us? May we not trust the Lord to make our country an asylum, a place of refuge, for the afflicted of His people?"

"God alone is able to avert calamities which might overtake us by entanglement with the nations of Europe in this hour of distress and unrest. Lloyd George, former Prime Minister of Great Britain, in his very recent visit to the U. S., warned us of the possibility of another World War, the horrors of which we dread to contemplate. I therefore entreat that all children of God will pray that needed wisdom, discretion and judgment may be given to all rulers and particularly to President Coolidge and the members of his cabinet."

Brother Brooks, who sends us the above appeal, writes that he and the members of his household, have been praying for several months past for the President, and wrote him to that effect, thinking it might be encouraging to him to know that some were really praying on his behalf. He received a reply of appreciation, and permission to publish his letter. The letter to the President was as follows:

Zion, Ill., Oct. 16, 1923.

Hon. Calvin Coolidge,
President, United States,
Washington, D. C.

Hon. Sir: Being conscious of the grave responsibility resting upon you as the Chief Executive of this nation, especially in these trying times, and realizing your need of wisdom such as God alone can give, a band of us are praying daily that you may be directed in all things to the glory of God and for the protection of our country. We are sending this with the hope that it may, in some degree strengthen your hands and encourage your heart.

I am sir, most humbly and respectfully yours,
EUGENE BROOKS.

To this the following reply was received:

White House, Washington, Oct. 19, 1923.

My dear Mr. Brooks:

The President has asked me to make appreciative acknowledgment of your letter of Oct. 16th. He is more than grateful to you and all concerned for your prayers.

Sincerely yours,

C. B. SLEMP,
Secretary to the President.

* * *

Let us not forget at this season of prayer, to ask God also to send us a world-wide revival, especially in heathen lands where the consecrated heralds of the cross have so faithfully sown the Gospel seed and waited for the harvest. Pray earnestly for the missionaries some of whom are passing thru greater trials today than have ever before been known. Pray that the Spirit of God may be poured out on all flesh regardless of church affiliation or creed and that during the

coming year large numbers will be saved and filled with His Spirit.

Do You Make Others Hungry

A commercial traveler, one of the few so named who is "born again" and fellowships with the despised Pentecostal folk, was passing through Philadelphia recently accompanied by his wife. They took dinner at the Y. M. C. A. and as their custom was, silently returned thanks before eating. After they had finished a lady on the opposite side of the room came over to them and said, "It certainly seems good to see someone saying grace in public," Mrs. L. said, "We have always made it a practice. Don't you do it?" "We used to do it while my mother was living, but haven't done it since then," she replied "Well, you see there are some people still doing it," said Mrs. L. You have seen us tonight and there are many others."

In the little conversation that followed, the woman told them that she was a member of the Presbyterian church, and asked them where they attended church. They told her that while in Philadelphia they went to the Highway Mission (Pentecostal) and said, "Perhaps you would like to go with us tonight." "Yes, I would," she replied, for she felt the drawing power of the Spirit and wanted to prolong the fellowship. She felt they had something that would satisfy her hungry soul, for her heart burned within her as they talked by the way. She went with them and was gloriously saved that night, and when they left Philadelphia she was earnestly seeking the baptism of the Holy Spirit.

Would you like to get a soul saved as easily as that? Let your light shine in the dark places. Be true to your convictions and do not be ashamed to let the world know you are a Christian. When we lift up Jesus in our lives it will prove the blessed words, "And I, if I be lifted up, will draw all men unto Me." It is not our much speaking but our actions that draw or repel. Consistent Christian living speaks loudly to the sinner, puts him under conviction and creates within him a hunger for the indwelling Christ who gives power to live an overcoming life.

* * *

When Miss Bernice Lee was crossing the Indian Ocean enroute to India on her second term, she had for her cabin-mate a Methodist missionary. In their state-room they had many precious prayer-times together, and the heavenly fragrance that emanated from the Spirit-filled life of Miss Lee created in the heart of this mission-

ary a hunger for this same abiding Presence, and at vacation time she came to Landour to wait upon God for the Holy Spirit. Miss Lee who was there at the time, writes:

"Oh my little cabin-mate, what a precious "trophy" she is! Since receiving the baptism up at Childer's Lodge she is the most transformed being and oh her life is simply on fire for God! I am so happy, and it was so good of God to let me have this dear child to help lead on."

Would that we all might be so used of God, and that Christ might so shine forth from within that people would say, "I want what you have."

* * *

Two Christian workers went into a little town to hold meetings. The place was filled night after night with sinners and these dear workers preached the Gospel faithfully but with no results. They became disturbed at the hardness and unresponsiveness of the audience. Their words came back as empty sounds. One wanted to go somewhere else where hearts would be

open to the truth, but the other felt so definitely led to that place, and decided to set aside a day to pray to find out the hindrance. As they waited before God in prayer, He said to her, "Why don't you preach what I bid you?" She was amazed. She had been preaching salvation as best she knew. She said, "Why Lord, they are all sinners here. I've been trying to get them converted." She saw she had been putting up her judgment against the Lord's in deciding what to preach. She had planned to get them converted first and then lead them into the experience of the baptism of the Holy Spirit. When she saw what the Lord was wanting her to do she readily obeyed, and the first night she preached on the baptism of the Holy Spirit souls came crying to the altar, church members and sinners. "I want to get saved so I can get what you have," cried a sinner, and that was the expression of a number. It was the beginning of a revival in that place. Are you living in such victory that sinners want what you have?

Discerning of Spirits



WHEN I read your paper I believe the Pentecostal teaching, but when I go to some of the Pentecostal meetings I don't want the experience I see manifested in some of the people." This is a statement that has often been made, and many of us can understand how some would shrink from seeking an experience which the enemy has so often imitated.

A study of the Word of God reveals the fact that Satan tries to imitate everything that God does along the line of the supernatural, but that is no reason why we should reject God's gifts. In the commercial world we do not refuse the real products because of imitations that are foisted upon an unsuspecting public; we do not discard U. S. currency because there are counterfeit bills in circulation. So let us not turn away from the precious gifts of God because Satan has produced the spurious. Did Moses and Aaron become discouraged and refuse to obey God when Jannes and Jambres, the magicians, imitated the supernatural? Not at all. On the contrary, the rod of Aaron swallowed up the rods of the Egyptian sorcerers. And if there is enough power of God in a meeting, when Satan comes in the midst, it will dispel the power of the enemy.

Some people would ignore the devil's work, but the Bible does not do this. It does not hesitate

to call things by their right names, and when an evil spirit enters into a person and uses him, it says so. The Word of God is all-inclusive in its scope, and no experience can come to us in our spiritual life that has not its counterpart in the Word. It was written for our instruction, for warning, for reproof, for correction, "that the man of God may be perfect, thoroughly furnished unto all good works," and that the way-faring man, though a fool, may not err therein.

We read in Job that when the sons of God came together, Satan came also in their midst, and that is not an uncommon experience today. Some years ago when the "latter rain" first began to fall, an altar service was in progress at the Stone Church. The Lord was working around the altar, but Satan was working also. The Christian worker who has discernment can distinguish between the false and the true, just as a musician's ear is keen to hear a discordant note. In the back of the room sat a man who had dabbled in spiritualism, and he began to speak in "tongues." The pastor, now of sainted memory, whose ear was ever keen to discern between the false and the true, at once detected the uncanny utterance, and cast out the evil spirit. Immediately the man was delivered and burst forth in praise to God. The atmosphere of the room was completely changed, the hindrance was gone, and the Holy Spirit fell upon waiting

souls who burst out spontaneously in new tongues given by the Holy Ghost.

In the twenty-second chapter of I. Kings we have an example of where "a lying spirit" was in the mouth of all the prophets, "four hundred men" and they gave King Ahab a prophecy that he should go up against the Syrians to battle at Ramoth-Gilead, and that he would be successful. There was just one man, Micaiah, who gave a reverse prophecy, saying that he saw all Israel had lost their master, and for that he was imprisoned.

The Word says that this was a lying spirit that entered into the mouths of these four hundred prophets, and the outcome was that King Ahab was slain in battle because he followed the leading of the false prophecy.

Sometimes the false has a semblance of the true, and the untaught would be misled. In the sixteenth of Acts we read that as Paul and Silas "went to prayer" a damsel who possessed a spirit of divination met them, and followed them, proclaiming that they were "servants of the Most High God which show us the way of salvation." "Oh," says the onlooker, "that is the voice of the Lord speaking. What she is telling is the truth." It is true, these men were servants of the Most High God, and they were showing to the Philipians the way of salvation. What then was the matter? She brought a reproach upon the work by continually reiterating the statement, and Paul recognized that the spirit was not of God, even though the utterance was true. She was a fortune-teller, and it grieved Paul to be thus advertised. He cast out the evil spirit even though it meant imprisonment for him and Silas. A casual observer might have criticized him because she spoke the truth, but Paul discerned that the spirit was not of God. Any spirit that would cast a reflection on the work of God and bring it into reproach, is not the Holy Spirit.

Just as in the prophetic utterance, so there are three sources for the speaking in tongues: the Holy Spirit, an evil spirit, and the flesh, or the psychical (soul-life).

A Christian worker was holding a meeting in a Western state, and when the power of God fell, amongst those who received the baptism of the Holy Spirit were three young women who were bubbling over from the "rivers of living water" which poured forth from their innermost being. They had intercession for heathen lands and such a burden for souls that they all felt they had a call to the foreign field. To them it was such a new and wonderful experi-

ence that they spoke in tongues continuously in the meeting, but to others in the meeting it was disconcerting and confusing. The leader felt it was not edifying and sought the guidance of the Lord how to deal with the matter. As she inquired of Him, He said to her, "Deal with each one separately." She saw that to say anything publicly would grieve them and defeat the object she had in mind. So she took them aside privately and in a spirit of love showed them that their ecstatic indulgences, however exhilarating to them, were not edifying to the congregation, and quoted the Word which says, "If the whole church come together and all speak with tongues and there come in those who are unlearned or unbelievers, will they not say that ye are mad?"

They were teachable and profited by the exhortation and later realized that they were mistaken in thinking they had calls to the foreign field. A burden for souls and for the heathen does not necessarily mean a call to the field, but the spirit of prayer and intercession is one of the marks of a spirit-filled life.

Today we have in many places a repetition of the Corinthian Church which needed correction. In I. Cor. 12:7 we read, "But the manifestation of the Spirit is given to every man to profit withal," which means that the manifestation is given to profit the whole company of believers and that no gift of God is given for any private glorification or selfish use. Neander, who is recognized as the father of modern Church history, says, "The Corinthians, having turned aside from the plain, practical Christianity, were employing the gifts of the Spirit without regard to Church edification, putting the greatest value on their most striking features, and prizing most such as were best calculated to impress the senses. Hence Paul felt constrained to instruct them against confounding a genuine inspiration with fanatical excitement."

The Church today needs teaching along these lines; hence God set in the church pastors and teachers that they might instruct the flock and guard them from the onslaught of the evil one, for he comes to the spiritual child of God as an "angel of light." An unteachable spirit is one of the unmistakable signs of harboring a wrong spirit. The Holy Spirit is gentle, and when He resides within He causes the person to be easily entreated. In the spiritual life there is nothing more difficult to deal with than an unteachable spirit.

Aside from the enemy, we learn from the

Scriptures and experience that it is not always the Holy Spirit which speaks in the unknown tongue. It is often our own spirit, but the Holy Spirit gives us the utterance. Paul makes this plain when he says, "If I pray in an unknown tongue, *my spirit prayeth*." He does not say it is the Lord. We have often heard a testimony of praise given first in the unknown tongue and then interpreted. As the interpretation came forth praising God for His blessing, it was very plain that while God was empowering the utterance yet the person himself was giving expression to the praises that welled up in his soul. The same is true in regard to praying.

Simply because a message is given in the unknown tongue, does not necessarily make it the infallible Word of God, though when it is a warning or exhortation, the inspiration to give it often comes from God.

A minister standing at the sacred desk may be giving forth blessed and helpful truths, when suddenly the Spirit of God will come upon him and pour through him a prophetic utterance, and all will realize that God is speaking. He may have been anointed for the entire message but the special utterance by the Spirit of God makes it stand forth as an illumination from God. Even so in the unknown tongue. When the Spirit of God rests upon a person, it is easy to give forth a message in confirmation of the sermon. Then there are times when the Spirit of God comes suddenly upon one and gives a message which is direct from the throne, a trumpet with no uncertain sound.

The Word tells us to "try the spirits," and this is our privilege. Exhortations, warnings, are always blessed when given under the anointing of the Spirit of God, but the use of tongues

for guidance or direction, to confirm our interpretation of Scripture or to bring forth a doctrine, is not scriptural, and we have the injunction then to "try the spirits."

There is a middle ground for us to hold in all these matters of spiritual import. Satan would drive us to extremes; if he cannot prevent a movement of God, he will seek to ride it, and make it ridiculous in the eyes of earnest seekers after God, so that they will draw back. If he cannot make us drift into formalism and deadness, he will seek to drive us into fanaticism and wild-fire, and make our testimony of non-effect.

A Baptist missionary in India has just received a most precious baptism in the Holy Spirit while in the "hills" on a vacation. She had seen something of the Pentecostal work while in America several years before but was repulsed by fanaticism, and went back to India with an unsatisfied longing in her soul. As time went on she felt her lack of power and during this last summer traveled from Assam to Landour and spent several months in the Missionary Rest Home in the Mussoorie Hills conducted by Miss Barber and Miss King, and received the glorious gift of the Holy Spirit.

Oh that we might in our services and in our lives so magnify Jesus and show to the world that the incoming Holy Ghost does transform and give us power over sin and over the works of the flesh! If this could be accomplished, there would be a great ingathering for God. Many in the churches are reaching out for God, but the mixed experiences, the over-zealous efforts of some, and the inconsistent lives of many professors in Pentecost have repulsed the honest seeker after God.

Notes from the Harvest Field

Miss Antoinette Moomaw, who is sailing for China Dec. 1st from San Francisco, sends thru the pages of *The Latter Rain Evangel* words of appreciation for the kindness, co-operation and fellowship of many of the dear saints of God who received her into their homes and missions during her furlough. She is rejoicing that at last she is returning to the land where God has given her many precious trophies to lay at the feet of her Lord. May God use her more and more for His glory.

* * *

Bro. Schmidt, working in Poland, writes that the Lord is continuing to work in that land. He and Mrs. Schmidt are constantly traveling and

holding meetings, and "many souls come to Christ." He has been privileged to baptize in water more than a hundred new believers recently. "Whole villages are breaking loose from the Lutheran Church, coming together into private houses for prayer and meetings. The pastors are much alarmed and opposing the revival, but the more they oppose, the more the people get saved."

* * *

Mrs. Robt. Cook, writing from Kottarakara, Travancore, India, says that her husband was much encouraged with the results of his twelve days' tour. "Many Hindus were saved, eighty-seven were baptized in water, all Hindus excepting

two. Amongst these were three witch-doctors who openly renounced their practice. A number were healed and devils cast out in the name of Jesus. A Syrian boy who was demon-possessed and in his frenzy attacked Mr. Cook, was set free thru the mighty name of Jesus. When the people saw the deliverance wrought, they were amazed at the miracle."

Consecration of an African

When a missionary spends his nights pouring out his soul to God for the salvation of those within reach of the Gospel, his heart can scarcely retain the joy of seeing them not only saved, but used in the salvation of others. A young man preparing for the field was so overjoyed when used in the conversion of a deep-dyed sinner that he could scarcely sleep upon retiring. Brother Perkins, Liberia, sends us a very striking testimony of one of their young men who was wonderfully saved and baptized in the Holy Spirit nearly a year ago. He speaks in broken English. He is burdened for his own people and often remains for hours at a time in earnest prayer; sometimes spends a night or a day in prayer, not realizing that the time has passed. He thought he was a big man before he got saved, but after God saved him and filled him with the Holy Spirit, it took all the "big" out of him. "Jesus is big Man" for him now. The Spirit of God has taught him many deep spiritual truths and given him a happy, contented spirit. His testimony is remarkable:

"God way be good. I truly see John Baptist fashion for Holy Ghost. I beg you let me tell you about our Lord. I bow down this time to worship God. About seven moon now I hear plenty voice from my Lord. He told me to pull strong and work hard so I may be ready when He comes, and worship Him good. I beg of you that you must worship my Lord too. If you hear any voice from heaven, let me know.

"First time my fashion be too bad. I do all wicked thing, but this time my fashion change. The first time I bow down evening to worship God, when I pray my Lord come and catch my heart. The time He catch my heart all my fashion change. My Lord make me to have plenty word to say to people. He put three language in my mouth and make me to have plenty song and prayer. My Lord truly, truly catch my heart. Today I am very poor. I get all my help from God.

"First time when I working for myself, I think my body be my own, but today I know God got my body. When I want to wake up I ask my Lord. When I want to do anything, see any-

thing, speak anything, I ask my Lord. God make our eye see good thing, our feet to walk good way, our hand to do good thing. Only way of John Baptist be proper humble way, proper God way. God no like proud man.

"First time I used tobacco, drink rum, liked to fight and do all wicked thing, but God truly change my heart. I see the way of wicked man be too bad. This time my Lord tell me I must not let my heart be trouble. First time I think devil doctor be God people, but this time I know their fashion be different. They have no God's Spirit. I love God's Bible too much. He very sweet to me. I love my Lord plenty. He do many great thing for me."

* * *

Mrs. Nettie D. Nichols, writing from Ningpo, China, says that their family numbers over 100, about half of whom are under six years of age. They have a daily class for Bible study so that they have a thorough training in the Word of God, for this is their chief object in conducting the Home. She says, "This year for the first time in the history of the Home we have been compelled to refuse new children because of the great falling off in offerings, bringing a heavy financial pressure on us, but we believe God will soon undertake for this needed relief so that the door can again be open for those He saves from the fields of sin and suffering. Will you not join us in faith for a real, Holy Ghost revival in this place? This is the one great burden of my heart, and oh the need is so great. Another urgent need is that of our buildings. We have some small buildings on our new land, but there is still a lack of money to finish paying for these, and we need at least one more building so we can all be again in one place. We are so thankful for these small buildings for our wee ones, for it has relieved our dreadfully crowded condition and the health of the little ones is much improved."

* * *

Miss L. H. Parker, Cawnpore, India, writes of a blessed time the North Indian Assemblies had in a Hindustani Convention held recently. She says, "From the time I put my foot on the floor of the meeting hall I felt the power of God, and throughout the whole time the Lord blessed. Two received baptism of the Holy Spirit, and some who were in a backslidden condition got back to the Lord. One Hindu was so full that he danced for joy; he really didn't know how to let the glory out. I met him three days later and he was still filled with the Spirit and praising the Lord. Not only our own people were blessed

but two or three young men students from the Methodist College in Lucknow came and joined us, also the preachers of the Methodist Church in Bara Banki. They greatly enjoyed the services and invited Brother Thomsen to their conference in November. We were between fifty and sixty, not counting the children."

* * *

Brother and Sister Turner, Shanghai, China, write us that because of the healing of a young bride of tuberculosis of the bone through faith in Jesus, her mother-in-law has persecuted her for three years, but recently the old mother-in-law sent for the missionaries to come and pray for her. She gave them her idols to be destroyed and called on Jesus to save her soul. As the flame arose from the burning idols, the country people who stood looking on said, "Oh come to us and pray." Quite a contrast to the early scenes in missionary annals of China when a crowd would look angrily on a scene like that and threaten the life of the missionary. Truly the prayers and intercession that are arising for China and other heathen lands are bringing forth fruit.

They also write of a healing of a young man of paralysis. His hand and limb were completely useless and drawn, but God saved and healed him and he is now able to work and support his mother. They ask prayer that God will pour out His Spirit upon the poor, down-trodden coolie people with whom they work. "Winter is almost upon us, and there is a greater need here than ever before for the very poor children. Nearly a hundred of them come in every morning from homes of vile darkness, and although mistreated by wicked and unbelieving parents they rush with their sorrow and pain to the "Jesus school" and are watered by the dew-drops of His precious love.

* * *

Brother Kennedy, who while on his second term in China, was robbed and beaten until he was left for dead, and who is now out for his third term after an interim of some years, is struck with the difference in the Chinese regarding the Gospel. He writes:

"One cannot mingle freely with these people for three months without sensing the awakening that China is everywhere experiencing. This is the day of Gospel opportunity. I make bold to say: *This is harvest-time in China.* I do not declare this on the testimony of others merely, nor do I conclude it from what I have simply seen and heard. From the hill-top behind the

country chapel at Pokwan, the village where I had my headquarters, one could look out over the towns and villages that dot the plain as far as the eye could see. In the evening, in the solitude of those hills where I went often for prayer, I have dealt deeply with God over this multitude of countless souls that swarm everywhere. Day by day as I looked over this scene, the Spirit wrought within me the certain conviction that, *if we will have it so, this is harvest time for this land.*

"Other men labored and ye are entered into their labors."

"I sent you to reap that whereon ye bestowed no labor."

"Look on the fields, for they are white already to harvest."

"These are our Master's words—words that sound in our ears as His challenge to our lagging faith. I have pondered them long, and more and more they are becoming the voice of the Spirit to my heart. *Sent to reap!* However humanly impossible, yet *sent to reap.* If we humble ourselves low enough, and persevere in prayer with a purpose to prevail with God, we shall see the fires of revival kindled in Ningpo. Mighty prevailing prayer is the one and only secret of the revivals that this or any other land has seen. I write that you may know how greatly a little group of prayer-burdened hearts in Ningpo need your prayer fellowship. Pray for revival."

* * *

Little Zaida Harvey is early giving evidence of stepping into the footsteps of her father in his passion for the heathen world. She always prayed for India but didn't know about the other mission fields until at the Council Meeting. When she heard about China and Liberia she began to pray for them. Then later she heard of Africa and added that to her list. When she heard of the great trouble in Japan she began praying for that country and said to her mother, "When I think about Japan I feel like crying."

She sang a little song one night at the Cleveland Convention and some one gave her a dollar. She was so pleased and said to her mother, "Mammie, I don't know whether the lady gave it to me for the collection or for myself." Friends assured her it was for herself and she began to think of the many things she would like to buy with it. She finally decided to buy a little rocking-chair to take back to India; she has wanted one so much.

She cried in her sleep that night for she dreamed she had lost her dollar. The next morning she awoke so happy and said, "Mammie, I am going to send my dollar to India." Her mother asked her how she would send it, and she said, "In a letter." Her mother sent it off, and she never said another word about the rocking-chair. She settled it that she would give the dollar to Jesus for India and do without the rocking-chair.

May she always have that self-sacrificing spirit that so characterized her sainted father.

* * *

We are pleased to announce the marriage of Miss Lavada R. Leonard, at the close of her furlough, to J. Clifford Morrison, Nov. 17, 1923. They sailed for China on the Empress of Asia, Nov. 29th. The missionaries of South China will rejoice in this addition to their forces, as they have been earnestly praying for more men for that field. One missionary writes, "I have a strong conviction that all extra funds, as far as possible, should be used in sending forth men to the foreign field. I believe that where men

and women both apply and there are not funds to send both, men should be given the preference. I cannot begin to tell you the appalling need. I truly wish I could say, 'Send me less and take the money and send men to South China.' Imagine one station having only five days of special meetings in one whole year! Do, for Jesus' sake, take this on your heart and send more laborers to this white harvest field, for the time ere Jesus comes is surely short."

We cannot add anything to the above appeal except to exhort to prayer that our young men will be willing to heed God's call to labor in His harvest fields. We cannot believe that God calls women in preference to men, and the natural conclusion to arrive at is that there is a reservation in surrender on the part of the men, a lack of yieldedness to God. Prayer changes things.

* * *

The announcement has also been received of the marriage of J. J. Mueller of Laheria Sarai, to Miss Jennie Kirkland of Bettiah, India, on Nov. 20, 1923. May God bless these two as they enter into their new relationship, and make them a greater blessing than ever.

What to Lay Aside—What to Desire

The Faithfulness of God.

Mrs. Frank Nicodem, in The Stone Church, Nov. 11, 1923.



AS I looked over the audience tonight for a moment I felt the Lord must have made a mistake. He has been laying a message on my heart; in fact, woke me up in the night and gave to me a certain verse of Scripture which I hadn't thought of for a long time. I asked Him what He meant by this and He showed me that was what He wanted me to bring to you tonight. The verse He laid on my heart is found in I. Peter 2:2, but we will also take note of the first verse—"Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

I believe God would have us get back to the simplicity of the Gospel in these days; we know that great men of education, men with D. D. and Ph. D., following their names, are adding to the Word of God and taking from it to suit their own minds, but Jesus wants us to be simple like a child. When we read the lives of the disciples we see it was the simplicity of the Word that was lived out through them and I firmly believe the Lord would have us get back to that place. "But,"

you say, "you are reading about babes, and Pentecostal people are not babies." Yes, we have been in the way for a long time; the Lord saved us and gave us the precious Baptism, but newborn babes, as we read in the first verse, are supposed to have done away with all malice, all guile and all evil speaking and I am afraid if we will search our lives, we will see some of these things still clinging to us. "Oh, I have no malice," you say. As I looked this word up in the dictionary I found the definition of malice to be "A disposition or intent to injure another." How many of us have been guilty of that? Perhaps we may not always do it by actually saying something evil about a person, but we hear someone else doing it and we join in and say, "Yes, I heard that, too." "Yes, they are good people—but you know"—with a significant shake of the head. That is malice. If you cannot say anything good about a person, don't say anything at all. I believe the Christians ought to make that their motto. We are too apt to think things about our brother who may have slighted us or said something about us. So if we examine our hearts we may find some root of malice there.

Then we come to guile and hypocrisy. Peter

says as babes we are to have all these laid aside. When we come to Jesus these things are put under the blood and He forgives the past, but it means living continually in that close contact with Him, and when we see these things come up we can ask the Lord to put them out of our hearts. What a temptation it is to want other people to think more of us than we really are! We are so slow to admit that we have done any wrong for we want others to think we are about perfect. How hard it is for us to ask forgiveness of another and how often we are tempted to use a little guile to cover our sins! We hide them and say, "What does it matter?"

I remember an experience I had when I was just a small child shortly after I had been saved. The Lord dealt with me about making things right. I knew He had forgiven me, but I couldn't seem to get the victory until I was willing to retrace my steps and go to those whom I had wronged. There was one little experience which may seem very trivial to some, but I couldn't get any rest till I had made that right. I had been to a little ice cream social out in the country where we were supposed to get one dish of ice cream free and for each extra one we had to pay ten cents. We lived far up in the country and hardly ever got ice cream and I remember how my father gave a dime with which to buy something. I took my second dish of ice cream but found that it was more than I could eat, so I thought, "Now I didn't eat this and I don't think I ought to pay for it," and I somehow slipped out without giving that money. Months after that when I got saved the Lord pointed right back to that incident, but I was unwilling and thought I could never go back to that man and give that money. Night after night I couldn't sleep and I would get up out of bed and kneel down to ask the Lord to forgive me; I realized He was more than willing, but it was up to me to be willing to do my part. One night I heard my father and mother talking down stairs and although it was real late, I decided I would go down and tell them all about it and make a clean sweep of the thing. But the enemy will fight us till the last inch, and when they heard me they asked what I was doing up that time of the night. I got rather frightened about telling my story and said I had come down for a drink of water. I got my drink and stood at the foot of the stairs thinking to myself, "How can I ever tell them? I can't do it." Finally my father saw that something was wrong and said, "What is the matter?" I went to them and

made a clean breast of the whole thing. I believe they were tempted to laugh at me, but they didn't; they got down and prayed with me till I promised to go back to the man and make it right. The first thing in the morning we hitched up the horse and my father and I made the trip. The man was surprised and laughed, insisted on not taking it, but I was determined to get rid of it. I can never tell you what a victory I got! On the way home it seemed the whole earth had changed and I had no more sleepless nights. I had tried my best to hide that little sin, but the Lord led me back to it every time until I made it right.

We must be clean and above board in all our dealings, for the world is watching us and pointing the finger at us if we do something wrong and we are classed as being no better than themselves. We are epistles, "known and read of all men." I believe we should be simple enough to ask the question when we come up against things, "What would Jesus do?" Many times matters come up in my life and I stop and ask myself that question. If we made a practice of that I believe the world would look at us and see Christ-men and Christ-women.

Then we come to evil speaking. We all feel we are above these things, but if there be any evil speaking among us let us pray till it is taken away and we be made clean vessels. You mothers have all seen the babies and know how innocent and pure they are. None of these things are found in a new born babe—no malice, no guile, no evil speaking. You say, "But I don't want to be a babe all the time, I want to be a full grown man." I feel the same way, but I do believe there are many times when the Lord wants to give us the milk of the Word and we are not simple enough to take it.

What is the milk of the Word of God? I believe it is the simplicity of the Gospel of Jesus Christ. You know as well as I do that it would be folly to give anything but milk to a new born babe and the milk must be pure. In these days so much of the Gospel is not pure. Men are adding to it and taking away from it, but let us insist on having our Gospel pure.

Any Indian missionary can tell you what a great trial they go through in getting pure milk. It is very hard for a white man to buy a cow as it is considered sacred by the Hindu, so we have to buy our milk from the man of the village. Speaking of the difficulty of buying a cow, I will just say that at one time we had one of the water buffaloes, but it was bitten by a mad dog and my

husband was obliged to shoot the animal. This was about the last thing the Indian people would think of doing as they worship the cow above all other animals. One of their greatest desires is that in the next life they will become a cow. Just as you and I look forward to heaven, so the Indians are longing to become cows. They believe that all cows living are inhabited by the spirits of their ancestors, so the killing of this buffalo was a great calamity. They were almost ready to raid us out of the city, but the Lord undertook and protected us. My husband tried to explain his reason for killing it, but he failed to make them understand. After that no one in the whole city dared sell us a cow. We went to the villages around, but everywhere we were met with refusals; they would shake their heads at us as if to remind us of our awful offense. So we had to depend upon the people of the village for our milk and they would come and ask us if we wanted ripe or unripe milk, real or something that is not real milk. Of course we would tell them we wanted the real milk, but we got discouraged many times when we saw what they brought us. I remember the last summer we were in India when my husband was very ill and the doctor wouldn't allow him to have anything but milk we had a dreadful time. I used to think if I could only get some real milk like they have in the States it would do him so much good. We almost had to get on our knees and beg for good milk for they had all sorts of excuses to offer if it wasn't just right. If it rained hard that day they would tell us that the cow gave watery milk because of the heavy rain. At last my husband got a small apparatus by which we could test the milk to see how much water it contained, and we decided that if they wouldn't bring us good milk we would cut the price. Every day it would show that the milk contained water, but the man would say to us, "Well, that thing must surely lie because I don't."

Dear ones, as I was reading this passage in the Word I thought, are you and I as Pentecostal people taking the pure milk of the Word of God, the unadulterated milk that we might grow thereby? Or are we feeding on that which impoverishes. We want that which strengthens and builds us up every day. Not something that is so elevated and beautiful that we cannot understand. Let us demand a Gospel that is simple and pure, and will build us up into spiritual beings.

I feel the Lord must weary many times when

we come to Him with so many words. Take a little child; if he wants something when he is hungry he doesn't come with a great long story, but simply tells what he wants and if the mother knows it is for his good she will see that he gets it. Many times I catch myself when praying, and I say, "Lord I do not have to say all these words. You know just what I want. I will thank you for it and expect it." Then too many times I find myself praying for something and I really do not expect to get an answer. Oh that we would pray in faith! Let us not give up if we do not get the answer right away. You know a little child will tease and tease till we think he will never stop, but he usually gets what he is after. Many times we have to keep on asking, but let us not allow our faith to waver for in His own good time we will get that for which we are asking.

I would like to tell you an incident along the line of faith which took place in India. It was when my husband was so ill with typhoid fever. We were in the hills and passing through hard straits, physically and financially. We were living in a house with another family, a man and wife and a small child, and six of us were in those three rooms, but we fixed up the veranda and made sleeping quarters there and tried to get along the best we could. It seemed the Lord was blessing and then my husband took sick and it wasn't very long before the other man was taken down. I cannot tell you what a time of trial that was to us. Typhoid fever is hard enough to have in America, but it is doubly hard on the mission field. It seems they were becoming worse and worse, and as we could get no one to help us, we were completely worn out and the burden was almost too great. The other sister was not very strong and at times her husband suffered so that he would call and scream for help. So it went on for weeks until we felt we must have help in prayer, so we cabled home. Just at this time the Lord permitted us to be tested financially and to make things worse, the family who was with us had been in India for three months and had not received one penny, so we had to share what little we got with them. The doctor said we should not give the men anything but milk and eggs and it takes money to buy these in India. As they began to get better we were told to give them crackers to eat, but for one pound of soda crackers we would have to pay over a dollar, which we did not have. How my heart went up to God to undertake! I knew the devil was after us because God had called us to His work.

We had an old Indian woman with us, a dear old baptized Indian woman who knew how to pray. She believed the simple Gospel, but knew nothing about doctrines, nothing about divisions in churches over heresies. She believed in the Lord Jesus Christ, and that He saved and baptized her. She didn't even know her own name, but she knew the Lord, and was so faithful in prayer. I can remember when we first arrived in India I could hear her praying and knew she was reaching God and it seemed like a sweet savour. We could hear the devil dances and the beating of drums on the one hand, but on the other we could hear this woman praying, lifting up her voice to God, and I had come to lean upon her as a real helper and warrior in prayer. So when the men were ill, sometimes we didn't have time to pray, she used to spend her nights in prayer, for during the day she was busy helping us. Many times she would come down in the morning, her face showing that she had not slept all night. We finally, I believe in answer to prayer, were able to secure another woman to help us, and it was such a relief. One morning she came to me and said, "Sister Ruby, who is it that does so much praying around here? Last night as I went out on the veranda I saw someone walking in the yard with a lantern in her hand and looking up to the sky. What was she doing?" "Oh," I said, "that was Monai; she was talking to God." Although both sisters were such a help and encouragement, yet things seemed to get darker and darker. The other brother had laid unconscious for days with mouth open and eyes set and it was impossible to leave him. We had prayed so long and I began to wonder if the Lord would ever do anything.

One morning in the midst of this terrible blackness this dear Indian woman came to me and put her arm around me and said, "My dear, you are not to fear anymore; you are not to weep anymore and not to go about sorrowful, because last night as I prayed, the Lord came and stood beside me and said two sentences to me and they were, 'Fear not. I will surely deliver.'" With tears streaming down her face and the light of heaven shining in her eyes, she said, "Now you do not need to worry anymore, because the Lord has answered. I have prayed for many days and nights." I could not but believe in spite of the fact that all seemed against it, but I went in to my husband and told him not to worry anymore for the answer had come. It seemed the Lord permitted us still to be tested for they didn't begin to amend right away, but in a few days the change

came and they both began to get better. It was wonderful how the Lord raised them up. I know people were praying everywhere and I do not discredit their prayers, but I know, too, that God had a faithful old warrior in India who knew how to ask simply, to believe simply and God simply answered. He will do the same for you. He loves the people of India, but He loves us in America, too.

I love to think of that dear Indian sister over there still praying for us and I assure you it is a real encouragement. I know when I first left my home to go to India I thought it was hard to part from my mother and go so far away, but the Lord has promised us a hundred-fold here in this life if we leave all to follow Him, and I feel I found one of those "hundred-fold" when I found dear Monai. When I left India to come home on furlough it seemed to me it was harder to leave her than it was to leave some of my own people here. He is faithful to fulfill every promise He has made and He means just what He says. The last thing this dear Indian mother said to me as we left was, "I don't know whether I will be here when you come back, but if not, we will meet up there with Jesus."

I am glad there are some who believe in a God who answers prayer; who believe not only in praying but getting an answer. God wants simplicity in our daily lives. As we read the lives of the apostles and men in the Bible we see how simple their faith was. Jesus just said to Matthew, "Follow Me," and Matthew was simple enough to get up and follow Jesus. You and I might have asked questions. We might have said, "But we cannot leave just now, just wait a few days."

Let us look at Jesus when He was here on earth. See Him up on the mountain when He fed the multitude with the loaves and fishes. Jesus said, "Sit the people down and I will feed them." You and I would have questioned and argued that there wasn't anything to give them even as the disciples did, and yet they obeyed the Lord. They were simple enough to believe that He was able to do it. We miss so many opportunities of giving out the Word and of doing kind deeds to others and the world looking on fails to see Jesus in us. Worldly people today do not read the Bible, but they are watching you and me and read us like a book. Let us be obedient. As new born babes let us desire the sincere milk of the Word that we may grow thereby. If you and I would be men and women in God and be able to stand, let us get back to Bible lines, to Bible simplicity. Even

though people are grown up they still like milk and I believe you and I should never get to the place where we do not like the sincere milk of the Word of God.

The Tragedy of Tragedies

“COME, my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast.” This verse from the blessed Book came so forcibly to the Juergensens in Japan as they realized how they had been hid away in the mountains during the awful earthquake and fire that wiped Yokohama out of existence and destroyed a large part of Tokyo and surrounding towns. Out of the several hundred Board missionaries in the mountains, only one was killed, as far as is known, and of the Pentecostal Christians, only two or three lost their lives, though many lost all their property and everything they had.

We must urge our readers to continue to pray for our missionaries there. The strain because of the continued shocks which occur daily, the work of rebuilding their missions, and the burden of giving the Gospel to the frantic, distracted and sorrowing Japanese who are bereft of their loved ones is all too heavy without God's great grace and His Everlasting Arms to uphold. Mrs. Jno. Juergensen writes that many Japanese have lost their minds because of the disaster. Some are more ready to listen to the Gospel, others more hardened, blaming God for the calamity. They are holding street meetings in the day-time and the police help them to preserve order.

* * *

The tragedy of tragedies in connection with the earthquake, and one which stands without a parallel in the history of calamities, is the roasting alive of 34,000 people in Honjo Park, Tokyo, where the poor, unfortunate souls took refuge, thinking that in the open space they would be safe. A Tokyo paper gives the following account of this awful scene:

“The grandfather has in every age left it a golden precept that the best refuge in the time of a great earthquake is next to a bamboo grove or in a large, open space, the peculiarly strong ramifications of the roots of the plant never allowing the ground to crack into gaping chasms, and in a large open place, there will be no danger of being struck by falling tiles or bricks, or crushed under a tumbling wall. At noon, September 1st, all Tokyo observed this advice, and

every vacant lot of any size throughout the city became instantaneously crowded with a concourse of fear-stricken people.

“In Honjo there is about twenty acres of ground, formerly occupied by the army clothing depot, but now left vacant, the buildings having since been torn down. This stretch of ground made an ideal retreat for the people, and thither they began to pour in immediately after the first shocks of the quake had scared them out of their homes. As the terrestrial vibrations continued with nerve-trying incessancy, the swarming safety seekers had grown to thousands, but there was still plenty of room for more on the grounds. Presently there arose a new danger in addition to the earthquake-fright, in the form of quickly spreading fires. But the clothing depot, as the vacant lot is still called, offered also an ideal haven of security against this new peril, and it received fresh contingents of refugees, every one of whom brought with him or her, the heaviest household effects that could be carried on the back, many of them coming from long distances. The pioneer occupants of the ground from the near neighborhood now went back to their houses and returned with bedding and even furniture, to say nothing of smaller things of value, making repeated trips.

“In about two hours after the earthquake, the fires that were sweeping other parts of the city, all merged into one, and finally began to consume the houses on the park side of the river where these thousands had taken refuge in this vacant lot. This spacious lot had now become one solid mass of humanity and heaps and stacks of household goods—a raging sea of dense, scorching smoke and fire was now bearing down upon this oasis of refuge, not from three, but from every side. And there were *thirty-four thousand* men, women and children jammed and entrapped in that ground. Escape was impossible; a cordon of fire had closed the way in every direction. The heat increased as houses in the neighborhood caught fire, and it was as if the whole ground was turned into one great incinerator. People on the outskirts were singeing, and frantic cries for help and prayers in frenzy now came from tens of thousands of throats, making a tremendous din that could be heard even above the cracks of combustion and roar of fiery tempest, but alas! all in vain. Fire had now seized the nearest buildings, and simultaneously there arose, says a survivor, a terrific cyclone from amidst those burning buildings, raining live cinders as it swept over the ground.

Then all of a sudden, all the accumulated goods began to burn, causing a scene that defies imagination—the horror of it was beyond all human imagination, nor has a sight been seen so hellish in this country, nor perhaps in all the world, for, thirty-four thousand human beings were being cremated alive—no mercy, no quarter, but steady burning until the soul in unfathomable agony left the half-roasted body. Out of the thirty-four thousand, a few hundred escaped by nothing short of the miraculous, giving the details of the foregoing.”

A banker who was just sitting down to his dinner downtown, got into his auto and rushing to get his family motored to this fated twenty acres of ground. When the cyclone came along it picked up one of his little boys and carried him outside the fire, dropping him in the ditch, while the rest of the family were burned to death. Mrs. Juergensen writes of the strange phenomenon of a pillar of fire, or fire geyser, which was seen shooting skyward carrying a man in its center, and then disappearing in the clouds.

Such descriptions as these read like portions from the Book of Revelation. Not strange that a missionary writes questioning if we are in the opening of the seals; or the pouring out of the vials of wrath upon the earth. These are solemn days. Our missionaries literally experienced the truth of the prophecy, “A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee.” Oh what a strong tower is our God! “The righteous runneth into it and are safe.”

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