



*The days of Heaven on the Earth*

**Contents**

**Healings at a Modern Bethesda**..... 2  
 Casting out Demons ..... 2

**Two Kinds of Home Training**..... 4  
 Dire Results of Non-restraint..... 4

**Three Classes at the Border**..... 8  
 Brideship for the Ruths ..... 8

**Notes** ..... 12  
 A Pressing Need ..... 12  
 More about China ..... 12  
 The Lord's Doings Marvelous ..... 13

**The Fellowship of His Sufferings**..... 15

**The Boundless Love of God**..... 16  
 Its Constraining Power ..... 16

**The Purpose of the Spirit** ..... 18  
 Remarkable Growth in New Fields .... 18

**Two Phases of Missionary Work**..... 20  
 Beginning and Ending with God ..... 20

**From Our Letters**..... 22  
 On the Tibetan Border ..... 23

**An International Monthly Magazine**

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

## Jesus Healing at a Modern Bethesda

### Casting Out the Spirits with a Word

Miss Alice B. Garrigus, St. John's, Newfoundland



IT IS with deep gratitude to God that I send forth this testimony that Jesus Christ, as one has aptly said, "is not the Great I Was, but the Great I Am."

When the question of a name for the new Pentecostal Mission opened in St. John's April 16, 1911, arose, one and another suggested different names, but God spoke definitely to the writer, "Call it Bethesda." "Why, Lord, that was where so many sick people were healed," I said. "Yes," was the reply, "that is just what I want in My house." So from the beginning the precious truth of healing for the body as well as salvation for the soul, has gone forth. The thot that the devil and not God, was the author of disease was indeed a "hard saying" to many, but some believed the report and found deliverance from their divers diseases.

Among the first was a sister whose hands had been crippled for years with the rheumatism. She came to the assembly one Sunday morning almost crying from pain, and was scarcely able to hold the hymn-book. She stated her case and we all gathered around her and prayed. In her own words, "Prayers went up, the power came down, and I was healed."

One Friday night two women came to the prayer service. They had come to St. John's to enter the hospital, but were waiting for beds. One had a serious affliction in her side; the other was crippled. A bone had been set wrong and she had come to have it broken and reset. At the invitation for those who desired prayer to come forward, they both came. The cripple said to me, "You must excuse me from kneeling. I have not been able to kneel for years." A chair was placed for her and a few questions asked concerning her spiritual condition. She acknowledged she was not living as close to Jesus as in former days and asked the Lord to forgive her backslidings. Suddenly there was a commotion and instantly she was on her knees, then on her back, and then on her feet, walking up and down the platform praising God. The power fell on the other sister and together they marched around, rejoicing and weeping, saying, "They can keep their old beds. We have something better!"

A brother living in one of the outlying towns was given up to die. He had an attack of ap-

pendicitis; the appendix broke and the poison went all thru his system. Hearing of a people who prayed for the sick, he asked God to give him money and strength to come to Bethesda. His prayer was answered and he arrived, apparently in a dying condition. Prayer went up for him and he returned home, soon working in the lumber camps. The night he was prayed for, he brought in a request for his daughter who was in the last stages of consumption. One of the saints had a vision of Jesus standing by the sick girl and touching her, saying to the father, "It is all right. I have healed her." On returning home he found it to be true.

A young man who was unsaved, arrived at the hospital one Saturday night suffering from appendicitis. He was to undergo an operation on the following Monday. On Sunday the saints prayed and on Monday when they went to operate they found nothing the matter. He returned home Monday night and has been well ever since.

At my request the following testimony was given by one of the members of Bethesda, Bro. John Lidstone. I can vouch for its truthfulness.

"I hardly know how to put my testimony into words but I will endeavor to do so to help someone else who is afflicted and to glorify God for what He has done for me. It was in November, 1903, that I first became afflicted with stomach trouble, and all that winter I was expecting to breathe my last. God only knows how I suffered, sometimes able to be around and sometimes not. Each day I had attacks of partial blindness. Doctors and patent medicines would patch me up for awhile and then I would be seized with a fainting fit and I would be just as bad as ever. The last doctor I had told me I could take all the medicine that came into St. John's and it would do me no good. I was afraid to eat anything. In fact I gave up all hopes of life, but thanks be to God, in the month of September, 1921, God healed me, after being a sufferer for eighteen years. Many times before prayer had been offered for me, but it seemed I could not get faith to trust the Lord fully. About this time Bro. English announced two healing meetings. The second night I took the last box of pills out of my pocket and put them into the fire. Then I went to the meeting and God healed me. For the last six years I can eat anything and greatly enjoy my food. I work

at my trade of shoemaking day and night. To God be the glory!

"Many times the Lord has healed the loved ones in our home. One of our little boys was born with a twisted arm. The nurse said we would have to put him in the hospital and have his arm broken; *it hung useless by his side*. If placed upon his breast it would fall back lifeless. When three months old we took him to the Mission where he was anointed and prayed for. That night his little arm slowly came up from his side; gradually his hand turned and he is now eight years old, and as well and hearty a boy as you will see anywhere.

"Since we have been learning to trust the Lord for healing we had another little one who was taken very ill. We trusted God for a week but she did not recover at all, but when our faith seemed almost gone, God did the work. She awoke from a sleep and said, 'Mother, I saw a Man and He gave me lovely medicine and I am well.' So we praise God for the many times He has healed in the family; once of typhoid fever and of many other complaints.

"One of our little boys, six years old, was taken sick about a month ago with a high fever. Prayer was offered and God healed him. A friend called and said, 'Where is the boy that was sick?' He stepped forward and said, 'Jesus healed me. They beat Him on the back and we do not have to take any nasty medicine.' That was his interpretation of 'By His stripes we are healed.' Many books and tracts on healing have been written, and many sermons preached, but did you ever know of a better exposition of Isa. 53:5 than this 'They beat Him on the back and we do not have to take any nasty medicine'?"

\* \* \* \* \*

The healings have not been confined to the St. John's Assembly, but in the different assemblies scattered thruout the Island where the Full Gospel has gone forth, God has confirmed His Word with signs following. Many definite healings have taken place at Victoria, the town which had such a marvelous outpouring of the Spirit about three years ago.

A sister suffering from hemorrhages for two years, whose only hope seemed to be an operation, came to the mission and was instantly healed. There has not been a trace of the disease since, and that is over two years ago. Another woman had a goitre for three years. The doctor told her the only hope for her was the knife, and then he could not promise success. Prayer was offered for her and in three days the goitre

was gone. That was over a year ago. She had not been able to lift up her head to do any cleaning, but after the Lord healed her she cleaned and painted her ceilings.

A brother for years had frequent bleeding from the nose, so profuse that his strength would leave him. The doctor said he could stop it, but if he did it would cause an abscess on the brain. He was converted in the United Church and a night or two after came to the mission. That night he received his baptism and was instantly healed. That healing occurred over a year ago.

A little child of two years, who the doctor said had lung trouble and whose bowels were badly swollen, was wrapped up and brot to the mission. The power of God was very real there and as the saints laid their hands on the little one, the place was filled with the glory of God. Sinners were convicted in their seats. The parents took the child to a house across the road and unwrapped her. They found the swelling all gone and when they reached home she could run around the house. She is now the picture of health. Another child, three years old, suffering from convulsions and a complication of ailments, was given up to die. Prayer was offered for him and he began to amend from that time. He is now a healthy boy.

Not only have many been healed of divers diseases, but thru the Name of Jesus many have been delivered from demons. Calling one day, a mother opened her heart concerning her little child. She said she knew not what to do as the child screamed with fear whenever there was a knock at the door or anything out of the ordinary routine. She had to hold her all the time or she would nearly go into convulsions. Recognizing that it was a demon of fear that possessed the child, the wicked spirit was commanded to come out in the name of Jesus. From that day the child became normal.

Entering the poor wretched home of a drunkard, one day, I found a little child sitting on the floor, pounding its head against the bare boards, while the mother was about to beat the little one, thinking it was temper. She said they had done everything to endeavor to stop the child, but it continued to get worse. Assuring her that it was not the fault of the child but due to the presence of a wicked spirit, the word of command was given in Jesus' Name for the evil spirit to depart. Sometime afterwards, meeting the mother, she said that the child never beat its head again.

One of our members received word that his

brother-in-law was taken violently insane, and was being brot to St. John's to the asylum. The brother, who himself had been instantly healed of bleeding throat, told the sorrowing friends that he would ask the church to pray so that the man would not need to go to the asylum. Earnest prayers went up that night and an assurance of victory was given. At that time, the man in a strait-jacket, closely guarded, was being brot forty miles across the ice in a dog-team to the nearest railway station. In the middle of the night "he came to himself" and inquired why he was there, asking many questions showing that his mind was normal. He was examined by the doctor before taking the train and pronounced perfectly sane. Tho he came to St. John's he did not go to the asylum, but visited friends for a short time, then returned home with no trace of insanity.

One of the sisters of the Assembly was stricken with insanity and pronounced to be a hopeless case. She was taken to the asylum, leaving her husband and three little ones, one a babe of a few months. Again prayer was answered, and today she is ministering to her little family and testifying of the great things Jesus has done for her and her family, for her two little girls were healed of eczema when face, neck and hands were a mass of scabs.

I do not feel that I could close this article without giving a note of praise to God for healing me of angina pectoris, or heart spasms. About four years ago serious symptoms of heart trouble began to appear, which became more alarming till I could take only a few steps, even on the level, without stopping to rest. Not will-

ing to give up I continued holding services and making calls, but feeling that in the natural I "had the sentence of death in me." The crisis came one Friday night when about to give a Bible lesson, I had gone down one flight of stairs (there were three of them to the prayer room), when I sank down in a chair, siezed with a fearful spasm. Word was brot to the saints who were assembled that I was dying. All went to prayer and I received sufficient strength to go down and give the lesson, but during the night I was seized with another paroxysm worse than the first. From that time, for eight days, one spasm followed another in quick succession. The only encouragement I had was that when the spasm was at its height, the Spirit within me would rise up with a word of rebuke in another tongue and instantly all pain would cease, and my mouth would be filled with laughter.

Still the enemy was permitted to come again till there seemed to be no strength left in me. At this point four brethren declared they would not leave the house until I was delivered. They continued all night in prayer, and from that time I never had another spasm, and slowly came back to health and strength. With from seven to eight services a week for the past four months, household duties, and calls which cause me to climb some of the almost perpendicular hills on which St. John's is built, I can say I am constantly growing stronger, even in the face of the fact that I lack but one year of the three score years and ten allotted to man. With the Psalmist I can shout, "Who redeemeth thy life from destruction. . . . so that thy youth is renewed like the eagle's"!

## Two Kinds of Home Training Among Christians

### The Dire Results of Non-restraint

Pastor Philip Wittich in The Stone Church, June 19, 1927



**I**N I. SAMUEL 2:11-26 we have a divine account of the lives of two homes. From this account I wish to emphasize the thought that there are two different home trainings among God's people, with two different results.

Let us look first into the house of the high priest, Eli. At the close of the rule of the Judges and very shortly before God gave Israel the first king, there was a high priest by the name of Eli, whose name means, my strong God. He attained the high age of 98 years. As high priest he was the chief mediator between Israel and God, the one who was to bring the

prayers and the offerings of the devout Israelites unto Jehovah. The high priest in the Old Testament is a type of our Lord Jesus Christ, who is not only our High Priest but our only Offering, the Offering of God, for "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." Through that gift of God, His only Son, we are able to reach the Father. God will not accept our prayers or offerings except they come through the mediation of the sacrificial death and His high-priestly ministry at the right hand of God the Father.

But Eli was not only the high priest. He was also the prophet. As the high priest he wore the

breast-plate, and between the twelve jewels he had the Urim and Thummim. While we do not know the type, we know the anti-type. Whenever the people of God wanted to know the voice of God they consulted the Urim and Thummim. What was the difference between a priest and a prophet? A priest brought the offerings of the people to God; a prophet brought the voice of God to the people. This is a ministry that God is beginning to restore in these days. He wants us to be priests, mediating, pointing the people to Jesus Christ, the only One who makes us acceptable. Prophecy is also being restored. I admit there is a great deal of confusion along this line. Many are prophesying in the flesh and others in the Spirit. God wants us always to prophesy in the Spirit. If we live in the flesh, even though the power of God comes on us in a meeting, we will prophesy in the flesh. You cannot call the prophecy a lie or Satanic but it is as Paul says, prophesying in the flesh. The utterance is your heart's own thoughts. If we would prophesy we must be under the control of the Holy Ghost, absolutely subject to the Word of God, spirit, soul and body

Then the words we speak are not of the flesh but of the Holy Ghost. Occasionally God would speak through Eli as a prophet. Also, he was a judge, and judges in those days took the place of kings for they had a kind of rulership. So Eli in a weak sense of the word, represented the Lord Jesus Christ. Jesus is our real Judge, for "we shall all appear before the judgment seat of Christ." He is the Prophet whose Spirit is telling us how to live and how not to live.

This priest, Eli, should have had a very sanctifying influence upon his family but that was not the case. There is very little said about the home life of Eli's family, but there is one verse that is very suggestive. Eli said to his sons who had grievously sinned against God, "Why do ye do such things?" That was a reproof of the father but not a restraint, and that was the sin of Eli. Beloved, do not think that we saints cannot sin. Yes we can, and many sins are committed right in the home circle. Eli as a father was bound by the Word of God, not only to reprove his boys when they were small but to restrain them from doing evil. This restraining must sometimes be done with words, and then again it has to be done with a rod, for we read in Hebrews that "we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?"

This was a sore spot in the home of Eli, the anointed of the Lord. It is often a sore spot in the homes of God's people, not only in the ministry but also among the deacons and elders as well as the laity. Eli's boys had outgrown his parental influence. He neglected training them when they were little. Oh the mistakes some parents make! "I want to raise my child in love," they say, "and not in severity." Severity and love go together. We must rule our homes in love and yet with severity; in severity and yet in love. Real love of a father or mother will not stand for sin, and therefore severe means have often to be applied; not the outflow of an angry father or mother, but of a loving parent who does not want his child to be lost. We, as parents, have certain responsibilities we cannot shirk. If we do, the lapses of the children will fall back on us, and their souls will be required of us. God has given us children to train in the fear of the Lord, and not to grow up like animals.

Just as Eli was punished for his neglect of his boys, so Christians today are punished because of the way they neglect to restrain their children. No good comes from scoldings; that is not the idea, for reproofing a sin committed is not scolding. As a parent you have a duty you owe to your child. The fact that Eli was not able to restrain his boys for crimes committed right in the court of the tabernacle, showed that he failed to train them when they were little. "As you bend the twig, so will be the tree." When it is young and tender you can bend it any way you wish, but when it is one or two feet in diameter you cannot do anything with it. The hearts of little children are very susceptible, far more susceptible to the Word of God than adults. Oh how happy they are when you talk to them about Jesus! If parents do their duty they will show them that when they commit a sin and are punished it is for the sake of bettering the children, leading them from paths of sin into those of righteousness and that punishment is not from fleshy passion but to remedy the evil. I know this from my own experience. While I received in my young days very severe punishment, and at the time thought my father too severe, yet I know it was for my good. The punishment did not take sin out of me, but it taught me to submit my will to my father's. When sinners come to the cross we find those who have bent their will to their earthly parents are much more willing to be obedient to their Heavenly Father. We have so many who have had no training at all, men and women

who have not been trained in Christian homes, and they do not know how to submit to the Spirit of God, or how to obey the Word. The result is we have a rebellious generation, even among those who have received the baptism of the Holy Spirit. I praise God for every punishment my father gave me. At first I used to think he was too strict, but now I praise God for a good father who did not spare the rod.

We have in these days parents who are trying to raise their children without correcting them. God is love, and we know that God in His love trains and punishes His children many times. Why is it that so many of the saints have such difficulty in submitting themselves to God so that the Spirit may take possession of them? Because they never learned to bend their will to their parents. Now it is hard to submit that will to God.

Eli committed the sin of failing to train his children when they were young, and this resulted in disaster when his sons were grown. And the punishment came back on his own head, for we read that a prophet arose that pronounced God's curse and punishment not only upon the sons but upon the unhappy father. Eli died in an unnatural way; he fell off a chair and broke his neck.

I will read a verse out of 1st Timothy 3rd chapter, speaking of the qualifications of a bishop, or elder. A bishop is an overseer, one who has power to oversee the church. It says he should be "one that ruleth well his own house, *having his children in subjection with all gravity.*" That was one of the requirements, Paul told Timothy, that he should lay upon the churches of Asia Minor. Today you find open rebellion in the homes of Christian parents. How can men rule a congregation when they cannot rule their own children? There is something radically wrong with such a condition. The Bible tells us that a man should not rule the church, unless his children are in subjection to him. That is not my law; it is God's. In the 12th verse we read, "Let the deacons be the husbands of one wife, ruling their children and their own houses well." God is a God of order. There is order in heaven, and if we expect to go to heaven we must get into divine order. If you train your children in the fear and admonition of the Lord they will some day come to the Lord Jesus Christ. God will honor the fact that you train your child aright, and bring him into the fold of Jesus Christ. He is bound to do it. Years ago when my girls were growing up from childhood to youth I realized

the great problem of training children in these days and I turned them over to the Lord. That doesn't mean that I allowed them to do as they pleased. I insisted on absolute obedience. The first authority that a child knows about is the authority of the family; then the authority of the church and then the authority of the state, for we are subject to the government. God says so. In Isa. 59:21 we have a wonderful promise, that the word of God shall not depart from parents, nor their children nor their grandchildren. If the parents receive the Word of God it shall be transmitted to their posterity. Let the fruit be seen in the home and it will be manifested on the outside. It is easy to pose a saint in the church, but if you do not live like one in the home, your testimony does not amount to much. You are only a stumbling block.

I remember how the Lord brought my youngest daughter to His feet. One day we had a prayer-meeting, just a small crowd. The mission was a small mission of about thirty-five members, and I was talking to them just the way I talk to you. I saw my daughter sitting close to the platform, weeping. In the natural you could not see a thing in my message to cause anybody to weep, but when a message is backed by God it will have its effect upon believers. That child cried and cried, and her sister said to me, "Papa, I think Hedwig has the toothache." I said, "No, it isn't the toothache." I took her upstairs and I said, "Well Hedwig isn't it a fact that the Lord is convicting you of your sins?" She said, "Yes, papa." So we went on our knees and I told her to pour out her heart to Jesus and He would cleanse her with His precious blood. She wept herself into the arms of Jesus. Parents, we have a sacred duty toward our family.

Eli's home lacked the divine training and we have seen the results in the lives of the sons. They sinned deeply against God. What was the first sin mentioned? They grasped a portion of the sacrifices given to God. We know that nearly all the sacrifices were to be given to God direct, but some portions were to be given to the priest; another portion, like the peace offering, was divided, so to speak between God and the giver. The one who received a share of it would sit down in the court with his friends and family, and there they would eat it. That peace offering speaks of the Lord Jesus Christ, who has communion not only with the Father but communion with us. Now the sons of Eli took a portion of what belonged

to God and appropriated it to themselves. Another sin they committed was that they took the fat. Now we read that the fat that was around the kidneys was to go to God. No worshipper was allowed to eat it. While the animal that was brot to the altar was a type of the Lord Jesus Christ, the inward parts, especially the fine fat around the kidneys, speak of the pure thots and holy desires that Jesus had which belong distinctly to God the Father. There were thots and meditations in that God-man Jesus Christ known only to God the Father. And I may say that every thot and every desire of Jesus centered upon the Father. His only purpose was to please His Father.

Now these wicked sons of Eli took the fat and stole it from the people. They went further than that; they took some of the meat that was to be offered. They appropriated the raw meat to themselves.

Again, they committed another sin, the sin of immorality. There were a number of holy women whom God had separated to do certain work that women alone could do about the temple. In the Bible you find the words, Jehovah Sabaoth, which is Jehovah of hosts. That word "hosts" is applied to the children of Israel, but here the feminine form is used of saints because they worshipped God in the sanctuary. Those poor women were degraded by the wicked lives of these men. We read in the Book of Judges that people committed gross sins, but never before was sin found in the sanctuary. It was a direct sin against God, and caused the people to stumble. Can you marvel that God pronounced judgment upon Eli and his sons? It is not our words that count but our lives. What did it avail for the people of Israel to know that Eli was a man of God, living a holy life, when his sons committed those horrible crimes? The immorality of the boys killed the last root of faith and reverence toward God in the heart of Israel. It is not your testimony that will have the greatest effect upon the people, but it is how you live. The Word says, "Ye are the salt of the earth!" Salt keeps things from decaying, and when Christ, the real salt, is in us we preserve others from dying. We are the light of the world, but when the light becomes darkness and the salt loses its savor, what can God do for the unsaved? Brethren, this is my admonition: Seek not to be a great talker or preacher, but let your life measure up to God's Word. If a father and mother live right before their children, those children cannot help but come under conviction,

and if we saints live right before the world our lives will tell more than our speech.

Now let us look at another home, the home of Elkanah and Hannah, who became the parents of the high priest who really pleased God. In the opening of the book we read that Samuel was given to God from his birth. It is blessed when parents dedicate their children even before they are born, and that is as it ought to be. If we say, "Lord, this child belongs to Thee, do with him as Thou wilt," we will find God will keep that child no matter how the devil may rage. God will accept such a dedication. Samuel was first of all dedicated to God, then as a child he ministered unto God before Eli. As a little boy he began to worship God, but not alone; "Before Eli." No one could give him a better training as to how to worship God according to the Jewish scriptures than the high priest. Isn't this needed in our days? So few are willing to be trained in the real worship of God. Samuel worshipped God under the training of Eli, and today we need a certain spiritual training in the Word of God so that we may know how to worship Him in spirit and in truth.

Samuel received an ephod of white linen, which speaks of him being trained in the service of the high priest. When the high priest on the great day of atonement had to sacrifice twenty-one animals, he didn't come into the temple in his beautiful garments; he went in his white ephod, which speaks of Jesus Christ on Calvary. He didn't come in all the glory of His Godhead, but He went to Calvary in the purity of His manhood. He went to die as a man, a man whose thots were centered on God, whose spirit was controlled by the Spirit of God.

Little Samuel received the *meil* from his mother once a year. Here is a touching thot—that mother sewed a little garment for her boy every year. Jewish boys were weaned when three years old, so he was a lad between three and four when he came to the temple, and every stitch that Jewish mother had made in that little garment was wrought in prayer: "Oh God, keep my little Samuel! I have given him to Thee." Many a time her tears and prayers were sewed into that little garment for that boy. People say that children are too young to understand the things of God, but they are not. They understand spiritual matters more quickly than adults. Grown people are so filled with worldly affairs, but the children are simple and trustful and more open to God. Would to God that we had in these days more little Sam-

uels. Would to God that our mothers and fathers of Pentecostal boys and girls would, so to speak, weave garments of prayer for their children, garments of absolute surrender. That mother surrendered her boy and yet there was such a sweet fellowship. She was always in touch with her boy and the boy in touch with his mother. Some people become estranged from their families when they serve the Lord, but if you have the Divine love in your heart you will love your own folks. There was a precious tie between the little boy and his mother, and every year that mother brought a new garment to replace the old one that was threadbare; every year she would caress that little boy and praise God for him. Is there a greater joy for a father or mother than to see a child out and out for God? That mother made a full surrender. You cannot dedicate a child to God and keep your hand upon him. You must surrender him fully to God. The record says that "Samuel grew before the Lord." In Luke, second chapter, there is a statement of an incident in the life of the child Jesus that corresponds almost word for word with what is said of little Samuel. Little Samuel was a Nazarite. So was Jesus. In Luke 2:52 we read, "And Jesus advanced in wisdom and stature, and in favor with God and man." Jesus not only grew in stature physically, but increased in wisdom and spiritual life.

Now after this study of the two families of

God, for Eli was a man of God even tho he was lax in the training of his boys,—after this description of the two families you can see that there are the two classes among God's people: one altogether serving the Lord, another partly serving God and partly serving self. Eli was not out and out for God or he would not have tolerated conditions in his home as he did. His boys knew outwardly of God but they never knew Him thru a change of heart. We have these two classes in the church today; saints like Elkanah and Hannah who rear their children in a godly home. On the other hand we have saints whose children are without restraint. They can cite the scriptures and talk well but they have never been born again. The "old man" can be very religious; he can shout and sing nicely and even shed tears. I know a man who whenever called upon to pray always cries, but do not ask me how he lives at home. While he outwardly worships God, his heart is far from Him. There is a difference between knowing about God, and knowing God. A religious man knows of God; the Spirit-filled man *knows* God. He is also known of God.

Let these instances recorded in I. Samuel, second chapter, be a warning to us in Pentecost. Do not let us become shallow and make a show of the gifts. Let us go deep into the Word of God so that our lives at home will be circumspect; that we may know how to conduct ourselves in the house of God and also before sinners. In other words, let Christ take full possession of us.

## Three Classes of People at the Border

### Brideship for the Ruths

Miss Beulah Argue at the Full Gospel Assembly, Chicago, July 17, 1927



WILL speak tonight from the Book of Ruth, reading from the first chapter. As we look into this story we see that because food was scarce in the land of Israel, this mother and father said, "We will go down to the land of Moab." They left behind the land of the Living God; they left behind the land where they worshipped Jehovah and served Him only and stepped across the border into a land where idols were worshipped, where the Lord God Jehovah was not lifted up. This mother and father and two boys went down into the land of Moab, but as soon as they reached there, trouble came knocking at the door. It wasn't long until the father was laid away on the hillside. They continued in the land of Moab, the

boys had married, and again trouble came knocking at the door. One of the boys was laid beside his father, and still they remained in the land of Moab. For the third time the death angel came to their home down in the land of Moab.

Perhaps it is true in your life that once you worshipped the Lord Jehovah. He was first in your life, first in your home, first in your daily walk, but along came trouble, along came a little adversity and down you went into the land of Moab. You left your first love and went among those who didn't worship the true God. But isn't it true that once you went down into the land of Moab, sin and sorrow knocked at your door? I was speaking recently to two young girls who had wandered away from God. I said, "Are you happy?" "No," they said. "Aren't you miserable?" I asked again. "We certainly are," they

replied. They were down in the land of Moab where God is forgotten and where idols are worshipped—perhaps not idols of gold and silver, but idols of pleasure, idols of ease, idols of ambition and worldly gain. You will never find real joy and pleasure in the land of Moab; you will never find peace and happiness outside of Jesus Christ.

Naomi and her family were down in the land of Moab and trouble came as it will come to your door. But every little trial that comes into your daily life is a knock saying, "Turn again to the land of Jehovah. Turn again to your first love." Every little knock is like a cord of God's love being drawn around your heart, tighter and tighter, drawing you back again, back from the land of Moab. Naomi, are you here tonight? You say, "But the famine came!" You can always touch the Lord Jehovah. You say, "Circumstances came and it seemed I could not continue walking in the Christian way." "Naomi, you have heard the voice of Jesus, 'Come and love me as in the days gone by!'" Maybe Jesus has permitted trouble to come to bring you back. Will you not come back to the land of the Lord God Jehovah?" Not until trouble had come three times did Naomi turn back to God's land. If you have slipped back tonight do not wait until God chastens you. Arise like Naomi and set your face toward heaven.

Ruth and Orpha had never yet learned what the land of Jehovah was like. They were born in the land of Moab, and had never stepped across the border, never taken a step that brot them into God's country. They were still in the land wherein they were born. How many tonight all over this room are still in the land of sin wherein they were born? They have never yet taken a first step toward their Creator. Some like Naomi have slipped back into Moab. Maybe you are worshipping other gods in your heart, but if you are in that class, do like Naomi. It says of her, "Then she arose and her daughters-in-law with her that they might return."

Some folks say, "Yes, I do believe I will be a Christian. I believe I will start going to church." And we all rejoice, "Orpha is about to be a Christian," but then they come face to face with a little step that means to surrender their all to God; they come to the place where they take their feet off the land of sin and put them on God's country, come to the border that divides the land of sin from the land of peace and righteousness, and draw back. As long as Orpha could have her

name on the church roll without having real salvation, as long as she could belong to church without making an effort, Orpha trailed along behind, just as enthusiastic as Ruth, perhaps, but you bring her over to the border line—Orpha, are you here tonight? You remember what Orpha did. She kissed her mother-in-law and went back to Moab. How many folks would like to be a Christian just so long as they need not have a change of heart! But these are not the kind of Christians who get inside the pearly gates. The Orpha Christians will be heard of no more. Giving your heart to Christ is a definite transaction. You do not do it in your sleep. You will come to a time in your life when you will either stay in the land of Moab or step over the border.

Some folks do not know when they step over. Do you think for one moment I could cross from the United States into Canada and not notice the American customs? It cannot be done physically, neither can it be done in the spiritual realm. When we come to the border line the inspector comes forward and examines our baggage and if he finds anything there we ought not to have he takes it out. So when you come to the border line of your life you open your hearts for heavenly inspection, and if you have anything there that mars or destroys, the Heavenly Inspector will take it out, and you can go into God's country with a clean slate.

When I came to the States last year I had such trouble getting in, that I decided to get matters fixed up so I could come in and stay as long as I needed to. I had to get my picture taken, show my birth certificate, and worst of all I had to give \$20, and finally after two weeks all was arranged and they gave me the proper papers and I could come into the States as often as I liked. If you want to cross the border into God's country it doesn't take two whole weeks for God to fix you up, but folks, there is no slipping across the border line tonight, or no parking on the border. Some say, "I am not exactly a sinner, but I cannot say that I am a saint!" You are either one or the other. There is no middle ground. Several years ago I took a little holiday. I went to Rock Lake, Manitoba, on the border of the United States. Some friends asked me one day, "Would you like to go down to the border line?" I thot that would be fine, so we rode down to the border, about eight miles. There was a post and on one side it said, "The United States of America," and on the other side, "The Dominion of Canada." For about a hundred feet there was nothing on the land. This space was called "no

man's land." If I attempted to build a house there the governments would say, "You will have to build either in the United States or in Canada." There is no parking on the border. So in the spiritual life; you are either on the side of sin or living on the heavenly side.

They came to the border line: Naomi the backslider, Ruth the earnest heart seeking the best, and Orpha the careless church member. And there Ruth made that memorable speech, so choice in the sight of God that He placed it in the Book that shall never be destroyed. Ruth said, "Entreat me not to leave thee, nor to return from following after thee; for wither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Ruth had a bit of what you call "Pentecostal pep" and she wanted to go and glean in the field. When you step over the border into God's land you are so free your burdens are all behind you; you are so happy that Jesus saved you, you want to glean in the Master's harvest field. Ruth wanted to work. So we read, "And Naomi had a kinsman, a mighty man of wealth, of the family of Elimelech; and his name was Boaz." Friends, do you feel a little lonesome tonight, a little pressed by circumstances? Come over the border line. Over here we have a Kinsman, our Elder Brother, and He is a mighty man of wealth. In His city the streets are paved with gold.

Ruth went and gleaned in the field from morning until evening. And Boaz said, "Have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Friends, are you working for Jesus tonight? He offers you His protection. He says, "I have given my angels charge over thee to keep thee." Are you working for your Elder Brother? He will give you to drink of the wells of salvation. Boaz didn't only offer her protection, didn't only offer her water to drink, but he said, "At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar . . . and he reached her parched corn, and she did eat." I am glad I am working for Jesus tonight. He gives me protection, He satisfies my thirsty soul and feeds me with the Bread of Life. You who are back on the other side of the border, He is saying to you, "Come thou hither." Over on the side with Jesus you will have protection, you will have the Water of Life and the Bread of Life, for He said, "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Boaz said to his young men, "Let her glean even among the sheaves, and reproach her not: and let fall also some handfuls of purpose for her, and leave them that she may glean them." Did you ever feel a little discouraged, and find Jesus letting fall a few handfuls of purpose for your hungry hearts? Then Boaz measured six measures of barley and gave it to her and she went into the city. Have you been longing for the Holy Spirit to come into your life? Bear an empty vessel to your Elder Brother, your Kinsman, and He will pour you out six measures of blessing to fill your hungry soul. But this abundance is not for those who are over in the land of sin. You must come over into the goodly land and He will be your Elder Brother too.

Then beside all this we read that Boaz said, "Ruth the Moabitess, have I purchased to be my wife." I like to read it this way, putting it in my own name, "Moreover, Beulah the sinner, have I purchased to be the bride of Christ." Sinner friend, you can slip your name in there tonight. Jesus has purchased your salvation with His life's blood, that you may be in His bride. Perhaps you never before have stepped over into God's country. If you have never before tasted of the good things in this land, step over the border tonight. Satan has been robbing you of your peace, robbing you of joy and happiness, and hindering you from stepping over the border.

In Paris, France, some time ago a large musical competition was staged. The plan was that everybody who entered should compose his own piece of music, and then in the Auditorium play his composition. A poor young man who lived outside the city with his widowed mother entered the competition. There was also a young man from one of the wealthiest homes, an only child, who listed his name. As the time drew near, the poor young man rented a room in one of the poorest districts of Paris, and there he practiced on his violin, day after day.

It chanced that the wealthy young man had occasion to pass thru that district. He hurried through as the poverty and dirty streets were repulsive to him, but as he hurried along he caught the strains of a violin coming from the third floor of a tenement house. He listened, and said, "There is somebody who knows how to play the violin. I hope he isn't planning to enter this competition. If he is there would not be much hope for me." He went to the front door and asked the little woman who came, "Have you any rooms to rent?" "Oh yes," she said, "I have some."

She showed him several, and finally one right underneath the one on the third floor. He heard the young man playing above and asked about it. She told him he was intending to enter the competition. He said he liked music and would rent that room. Every day he brot his violin and listened to the music from upstairs and caught the strains on his violin. He thot, "I never could compose a piece to equal that. I will have to find out where he comes in the program." He found that his own name came among the first players and the poor boy was at the end of the list. So every day as the boy played upstairs he would write the music down, note for note, and finally he could play the entire composition almost as good as the boy above. The time came for the competition.

Into the concert hall came the little old mother, plain, but neatly dressed, to hear her son. The young man who had practiced on the third floor of the tenement house came in and took his seat among the competitors. Then a beautiful car stopped out in front. The wealthy young man entered and as he sat down friends recognized him. His father and mother had the best seats that money could buy. He was dressed in the very latest. The first and second players were called, and then came this rich young man. He walked up to the stage, waited a few minutes until he heard the tinkle of the judges' bell, then lifting the violin to his shoulder he drew his bow across the strings. The young man in front listened. The cord was the same as the opening cord of his. Then a little trill, and the notes began to come one right after another. The young man played on, seemingly unconscious of the heart that was being broken, seemingly unconscious of the mother up in the gallery. The tears coursed down the face of the young composer as he said to himself, "I know I composed that piece," and the mother in the gallery knew it was her son's composition. The audience applauded and a whisper ran thru that he would get the prize. Finally they called out the name of the young man in the front row who was almost paralyzed; he knew not whether to remain or leave. He walked slowly up to the platform, and as the mother looked down from the gallery she could hardly see him for her tears. He stood there for a moment and the judges called down from the box seats, "What is the name of your composition?" He seemed stunned. He looked up at them as if he didn't know what to say. Finally he said, "It is just 'The Sobs of a Broken Heart'." As he drew the bow across the strings,

the cord was new to his ears and to the ears of his mother. It was just the sobbing of what he felt in his heart. He sobbed again and he went on. You could hear his crushed heart crying out thru the strains of the music. The tears rolled down the face of his mother, and it seemed they streamed off the very violin itself. The cheeks of the audience were bathed in tears as thru his violin he sobbed out his broken heart. They got a picture of a broken heart crushed to the very depths of sorrow. With one last sob he finished and laid down his violin and bow. At first the audience was very quiet, but when they realized he had finished the room rang with applause. When the judges came back from a conference they awarded the prize to the composer of "The Sobs of a Broken Heart."

Friends, tonight you are standing at the border line, Day after day the enemy of your soul is stealing from your heart sunshine; he is stealing from your heart the music of heaven, robbing you of peace. You are crushed when you think of what you have been robbed, but the sobs of a broken and a contrite heart God will not despise. Tonight, Satan is robbing you, but there is One in our midst who is stronger than all the powers of evil, and the sobs of a broken and contrite heart will bring Him to your side. He wants to be your Savior tonight. Some day He will be your Judge. Orpha, standing at the border line, come over; Naomi, return to your first love. Ruth, take a step across the border. Leave behind your idols of sin, leave behind all that has hindered you, and Jesus Christ will give you blessings that will surpass everything you have left behind. Step over the border line. The sobs of a broken heart will bring victory to your soul, bring to you the music of heaven and set the joy bells ringing, and you will be able to sing.

"In my heart there rings a melody,  
Of heaven's harmony,  
In my heart there rings a melody,  
Rings a melody of love."

\* \* \*

A very precious revival campaign was held at the Stone Church in conjunction with the Full Gospel Assembly, Mozart and Wabansia Streets, on the northwest side, from July 17-31. The Argue Sisters from Winnipeg and Bro. C. A. McKinney of Akron, Ohio, were the speakers. Special music was rendered by these gifted evangelists and others, and God worked in the altar services. It was a time of blessing and refreshing in both assemblies.

## The Latter Rain Evangel

Published Monthly on the Fifteenth by  
The Evangel Publishing House  
18 W. 74th St., Chicago

### Subscription Price

TO ANY PART \$1.25 (5/6s) per year in advance  
OF THE WORLD 65c (3s) six months in advance

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

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

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

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

## Notes

### A Pressing Need

**B**EGINNING October of this year, THE LATTER RAIN EVANGEL passes its twentieth milestone. As we look back over the nineteen years of service in sending out the precious message of a Full Gospel, we can trace the hand of God in blessing and guidance. Our files are filled to overflowing with words of gratitude and appreciation for blessing received thru the paper. Many a weary pilgrim *enroute* to the celestial city, has had his burden lifted thru some inspired message. We remember several years ago a minister wrote us that when he was passing thru a crisis and ready to give up preaching, some article in THE EVANGEL put new courage into his heart and helped him to buckle on the armor a little tighter. He has since had a fruitful ministry. And so we could tell of others whom God has made winners of souls thru its influence.

But the paper is at this time passing thru a crisis, and unless we receive some real substantial help in the way of subscriptions or offerings, we will be obliged to make some radical change. We have always had a slump in the summer time, but previously have had a surplus from the winter season to tide us over. The Spring of 1927 found us without this surplus, which is the cause of our facing a deficit at this time.

Several months ago one of our appreciative readers asked us to publish a few words from her, asking for a "love offering" for the editor. We never felt we could ask for anything for ourselves and could not get the consent of our heart to publish the letter, but we feel free to ask for help to keep the paper going, for it is

the Lord's work. We do ask prayer that God will help us over this crisis. We understand that a crisis is on in the business world and that we are not the only ones who are feeling the strain of carrying on. Business men tell us that a panic is long overdue, but we would like to continue to be a light in this dark world, as the Lord wills, and if our appreciative readers will help us share the burdens we will be able to continue. If there ever is a time when the message of an uttermost salvation needs to enter the homes of saint and sinner, it is when "men's hearts fail them for fear" and the tribulation casts its shadow upon us. Teachers of prophecy tell us we are in "the beginning of sorrows," and we trust that God will enable us to send forth the Everlasting Gospel while it is day, and ere the night closes down on this sinful world when no man can work.

Will you, dear reader, ask God what He would have you do for us in this time of deep need? If you could get the friends in your assembly or community interested and get up a club of ten subscriptions for ten dollars it would help us very materially. If you cannot do this, send us an offering that the ministry of the paper will not be cut off.

Unless we receive some very substantial help during the next few weeks we will be obliged to drop the paper for September and combine Sept. and Oct. in one issue. We will deeply regret this, as it will be the first time in nineteen years that we have failed to get out twelve issues a year, but we do not feel we can go into debt even in a good cause; so unless there is a decided response this will be our only alternative.

We are doing our best to keep our eyes on Jesus, and mean, by His help, to be faithful to our high calling, but printers' bills must be met and we believe God will help our readers to share these burdens with us.

### More About China

**B**RO. J. PERDUE, now in the port of Hong Kong, sends us some interesting data regarding the missionary situation in South China, dated June 28, 1927. According to statistics, approximately 5,000 missionaries from all the denominations have left China. Out of 8,000 missionaries working in China in normal times, there are only 500 left in the interior stations: 1,500 are in Shanghai, 1,000 in other ports including Japan and Korea, and 5,000 have come home.

The Wesleyan Missionary Committee, owing to the uncertain state of affairs, is considering the advisability of transferring twenty-one mis-

sionaries to the home work or to other mission fields. "Two of them will take up work in India; one or two will be sent to other countries, and it is proposed to transfer the other seventeen to home circuits. It is hoped that several of them will be able to return to China in the Autumn of 1928. The latest news from the country stations is that the work is being carried on by Chinese Christians, but in face of increasing difficulty."

It has been a year of trial for all the Boards. R. A. Jaffray in the report of the South China Conference of the C. & M. A. for 1927, says, "Local conditions in South China are quieter than they have been for some years, and we are earnestly hoping and praying for a sufficient measure of peace and prosperity to enable our workers to continue unmolested in the service of the Lord. Political conditions in China generally however, are more critical than they have been, and the future seems to contain possibilities of international complication and extreme danger to all foreign residents."

"The year has been an eventful one in the history of China. It is just a quarter of a century and a year, since the great Boxer anti-foreign uprising. The Bolsheviks of Russia having firmly entrenched themselves in Canton, and having for fifteen months carried on a program of mob rule, strike and boycott against foreigners generally and the British in particular, finally called this all off, so far as the South was concerned, and led forth the Cantonese army they had trained in an expedition to fight the Chinese military war lords of Central and Northern China.

"The Cantonese National Government had easily succeeded in bringing our province of Kwangsi under their control. Next came Hunan, Kiangsi, and further north into Hupeh, making Hankow the center of their Government for the entire Yangtze Valley. Later, the province of Fukien and Chekiang were also conquered. So great has been their triumph since moving their capital to Hankow that their influence has spread to the upper reaches of the Yangtze and down to Shanghai. Thus the storm center which has been located in South China for some years, has been shifted to Central China, to Hankow and the Yangtze Valley. What we in the South have been passing thru for some years, now becomes the experience of our brethren in Central China. While, as we have said, things in South China are temporarily quieter than they have been, yet we know not what a day may bring forth. We know not what political move in Central China, in Hankow, Shanghai, or Peking may again set

South China ablaze with anti-foreign and anti-Christian activity. We feel as tho we are living on the brink of an active volcano.

"Of two things, however, we feel quite sure. First, the spirit of our enemies, anti-foreign and anti-Christian agitators, has not changed. They have simply shifted their locality. They could not operate successfully in Central and South China at the same time; hence the temporary lull in the South. Second, the spirit of the people among whom we are working, generally speaking, is as friendly as ever. It has not changed. But under the influence of strong, paid agitators who can hire ruffians of the baser sort for mobs and bring on riots, the people generally are extremely cautious in their friendship toward us.

"The present complication resolves itself into a keen contest in diplomatic manoeuvres concerning China, between the most unprincipled, and unscrupulous of nations, Bolshevik, Soviet Russia, on the one hand, and those nations who, with all their sins, still retain a strong sense of right and truth and fair play. The year has been one of persecution and trial. In fact for the past five years, these have been the outstanding features of our work. No less than seven of our chapels, including two missionary residences, have been attacked by angry mobs, who broke into our buildings and vented their rage and hatred by madly destroying and looting everything in sight. In April, Miss P. R. Seely and Miss L. F. Marsh had a remarkable deliverance from the wild mob. They were saved by the brave and prompt action of our Chinese leaders. The ladies lay hidden in a loft for three hours and could hear the wild yells of the raging rabble as furniture in the chapel was smashed to pieces."

### The Lord's Doings Marvelous

**B**UT God is working in China in spite of political upheavals and anti-Christian agitation. The missionaries in South China have been given the privilege to go into the interior at their own risk, and Mrs. G. M. Kelley sends us the following splendid report of the workings of God:

"Mr. Kelley has been up country for ten days. Last Sunday at SaiNam he baptized some converts, among them an old man over sixty years of age. After faithfully worshipping idols for more than half a century, he has at last found Christ and is so happy. He felt so honored that he could be baptized and said, 'Already I have told my wife that she would have to get someone else to buy the jos-sticks for her to worship her gods with.'

The Evangelistic Band is busy now in Hoi Kin District. Daily they are preaching in the villages where no one has gone before with the Glad Tidings of full salvation. God is with them and they send back glowing reports. At one place a great number of sick were waiting for them, waiting to be healed as in the days of old at the Pool of Bethesda. These men go afoot carrying a supply of Gospels and tracts. They have a tambourine and a dinner bell to help them gather the crowd. They sing, preach, pray for the sick, and instruct those who are ready to burn their idols and want to worship the true God. The greater per cent of the 75,000 souls in Hoi Kin district live in the villages; so we plan to evangelize each village.

"I cannot tell you how happy we are, for in spite of the many discouragements connected with work in China at this time God is giving us many answers to prayer. Church after church in Canton is being opened up for Mr. Kelley. Two denominational churches have just this week invited him for meetings. But the one thing that we are so thankful for is that whether we go or stay God is raising up a corps of native workers who will preach the Gospel with our distinctive Pentecostal testimony, even if they have to die for it.

"Some workers from our Canton mission felt led to go to San Tau, in the Hakka district. No place was open to them, but they stopped at an Inn and began witnessing from house to house. God began to work, twelve churches opened their doors to them, and the fire fell. A number of young people came back to Canton with these workers to further seek God, and He has baptized them with the Holy Ghost. One young girl nineteen years old, came and the Lord baptized her the third day. She is from a wealthy family, dresses in rich, beautiful silks, and was planning on going to Japan to study medicine, but now she will remain in Mrs. Lum's Bible School and prepare to work for God. Sixteen young girls are coming from San Tau to study the Bible. These dear ones are not coming into the work for financial gain, but they are leaving wealthy homes and going the humble way of the cross.

"Three weeks ago, Lum Sam-Koo and Sz Sham (the Bible woman) came to Hong Kong saying that God had sent them; that He had work for them to do here. There is a small native Pentecostal chapel in Kowloon and one in Hong Kong also, but God opened a Baptist church to them and they began meetings. The church was crowded and the people stood away out in the streets.

Mrs. Lum is wonderfully anointed to preach and she fearlessly declares the truths of Pentecost. Sz Sham prays every day for the sick and many have been healed. Then they were invited to the Church of England where the crowd followed them. I wish you could have seen the pastors, elders, deacons and church leaders come forward last Sunday and kneel asking this poor, ignorant but Spirit-filled Bible woman to lay her hands on them and pray for them to be filled with the fulness of the Spirit. This week they are in a large church in Hong Kong. Well, it is the Lord's doings and it is marvelous in our eyes.

"For years we have prayed and tried to get a Bible School on foot. A year ago God baptized this Lum Sam-Koo in the Holy Spirit and she has a school for women—teaches them the Bible and practical work. It is run by faith and there are now about forty students. God supplies the need as they trust Him. Is not this the beginning of great things? Who can work like God?

A man, "Smiles," whom the mission hired to preach last year, is working this year without a salary. And they say his preaching is with power in the villages. Another answer to prayer: A man who teaches in the Baptist Academy, Canton, educated in the U. S. and getting a salary of \$120 per month, writes Mr. Kelley that he is giving up his present position and from now on he must wholly follow the Lord. He feels definitely called to preach the Gospel and do translation work. What an addition he will make to our Pentecostal ranks! We can offer him no salary, but how glad we were to witness how God has supplied our needs thru seventeen years since we stepped out by faith to answer the call to China.

"Pray for the Evangelistic band. They have had guns drawn on them and threats to kill them if they go on preaching, but they go on. A Mr. Bass, Pentecostal missionary from Yunnan Province, arrived in Hong Kong recently and reported that during five and a half years 1900 families had burned their idols and turned to the living God under his ministry. What a wonderful testimony! Surely God is working thruout the length and breadth of this dark, needy land. Pray for China as you have never prayed. By the grace of God we will do our best to make His Name known to those who sit in darkness.

We are pleased to announce the wedding of Miss Elsie Flarey to Adolph Blattner, in Barquisimelo, Venezuela, on June 24, 1927. May God bless these dear missionaries in their new union.

### The Fellowship of His Sufferings

A VERY unique church program has just fallen into our hands. The program is several years old, and is from the First Presbyterian Church of Seattle, Washington, of which Dr. M. A. Matthews is pastor. The first page of the program contains the name of the Pastor, Asst. Pastors, Branches, home and foreign missionaries. Then the order of service, program for the current week and church notices. On the back page is a letter from one of their missionaries, Dr. Adelaide Woodward, Fatehgarh, U. P. India. We quote the letter, and know it will be of deep interest to our readers:

"Dear Dr. Matthews:

"I wish I could talk to you instead of trying to put on paper what cannot be written. I want you more than anyone else to understand, and I think you will be sympathetic. I think I have written you about our prayer meetings and how even we Miss Sahibs have been praying for a closer walk with the Master. How hungry we have been for more peace and more power.

Last year, two women of a Pentecostal Band came here for a time. From the first I was interested but did not really see things as they did regarding tongues. I said if I could speak in Hindustani so that I could win these people, I would consider the matter. Last spring Miss Lovett went to a conference and while there received the baptism of the Holy Spirit and came back radiantly happy. During the summer Miss Foreman was baptized and spoke in tongues while in the hills. She came back so changed and so full of joy that I began to think there was something in it, but was too busy to think much about it. We had some more meetings here last fall, but I did not attend many of them, and when I did go was so tired I fell asleep, tho many were baptized and many greatly helped. Sunday before Christmas I had worked hard all day up to four o'clock. When I came to my room there was still no rest, so I decided to go over to Rakha, the Girls' School, three miles away, where Miss Foreman and Miss Lovett are in charge. They were very glad to see me and we had tea and talked over the deeper things. Then we went to the sitting room to pray for the evening meeting. Dr. and Mrs. Slocum were there having some special meetings. We five were quietly praying for the others; I was praying especially for some friends who were in great trouble.

I had come to the stage in my thinking where I was willing to speak in tongues if the Lord wanted me to, but could not see the necessity. I had refused an invitation to a conference, saying, "I am in such a rush that I hardly find time to pray, so how can I expect a blessing?" I was praying for the others and I cannot say how it came about, but I had a vision. I saw the Savior

on the cross, so plainly. And oh how awful it was! I was not unconscious, but I was keenly conscious of His suffering. So much so that my hands and feet pained and everything was dark. The suffering was worse than anything I have ever borne. My mouth was very bitter and my tongue was stiff. I cried with the awfulness of it, and yet I felt it was so little compared to the suffering that He bore for me. I left the sitting room and lay on Miss Foreman's bed for some time. The others came for the meeting, and Miss Lovett and Mrs. Slocum came in to pray with me, but this awful suffering did not cease. I know this may sound to you like hysterics but I assure you it is the most real thing that has ever come to me. I was anxious about the others and did not want them to stay up, for this continued for more than six hours. Then, I cannot say how it came about, but I was lifted up and flooded with joy, and wanted to sing and praise Him. I did not see Christ in glory but was simply immersed in peace and wonderful joy. I heard myself say some strange words and asked if I had been speaking in tongues. They said, not only speaking but singing beautifully in tongues; and I cannot sing a note in my own tongue. After a time this passed. I never knew one could experience so much happiness. Louisa and Sarah have not received their baptism but they have enough of a blessing to make them very happy, and are waiting for theirs.

I do not want you to think this means sinless perfection, nor freedom from temptation. Old Satan is just as busy as before, but the Bible is real, Christ's suffering on the cross is real, and His love for a lost world is most real. And this baptism of the Holy Spirit is more real than anything that has ever come to me. I praise His Name that He has done so much for me. I do not know why He should have blessed me in this marvelous way. Of course I know there are greater blessings in store for those who truly seek.

"I expect you will be perplexed and maybe critical of all this, and I can understand how that will be. I felt the same way only a short time ago. Now I believe this is "the latter rain" that has been promised. No one that I know is seeking tongues. It is God Himself, and if the tongues are a manifestation of the baptism then they are not to be despised. I do hope you will be sympathetic and try to see this as I do.

Yours most sincerely,

"(Signed) ADELAIDE WOODWARD."

\* \* \*

A woman who was miraculously healed when the Bosworth Brothers were in DuBois, Pa., was at the same time given the prayer of faith to pray for the sick and afflicted. Shortly after her healing she went to an insane asylum and was instrumental in delivering eighteen people from insanity. She devotes her entire time to preaching and visiting the sick.

## The Boundless Love of God

### Its Constraining Power Sends Us to the Heathen

Pastor Harold McKinney of Full Gospel Assembly, in Stone Church June 1, 1927



WILL read from Ephesians 3:17-19, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." I rejoice tonight that we do not have to tell about a historic Christ, one who did something years ago, but one who will do something today as well as then. I am well satisfied to be in Pentecost. I have been in it a year and a half and have seen more souls saved in that time than in all the six years before.

I want to speak about the love of God. Is it any wonder when folks get the love of God in their hearts that they start to shout? There are no boundaries to God's love. It is limitless, and when one gets a revelation of that love in giving Jesus Christ to this sinful world, one cannot help but shout. You have all heard how an old preacher had a lot of trouble with a woman who disturbed his meeting with her shouting. He had some notes and he would lose his place every time she shouted. He went to her and said that if she would stop shouting he would give her two woolen blankets. She was a poor woman and those blankets looked fine, but the man took the wrong subject to keep her quiet. He preached on the love of God, and as he was preaching the glory of God settled down upon her, and she became filled with His presence, and when he uttered those words about our sins, "He will remember them against us no more forever," she cried, "Blankets or no blankets, praise the Lord!" It was too much. I go out and look at the ocean where there are no boundaries just a great expanse of water; that is a type of the love of God. But as the poet says, His love is greater than the ocean, wider than the sea. We cannot help but praise God for what He does for us day by day. When somebody rescues a child from drowning, how the mother is filled with gratitude to the person who rescued her boy! Some of us have loved ones who have been snatched from the eternal burnings. Do you wonder we are happy when we see what God has done?

There are heights and depths; there are lengths

and breadths to the love of God revealed in Jesus Christ that cannot be fathomed or measured. My little boy four and a half years old, said to me one day, "You can't tell how much I love you. I love you as big as Mary's school." That was my sister's school—the biggest thing he knew about. God's love is as high as heaven; it comes from the throne of God.

We marvel often at love manifested here on earth, the love of friend for friend, a dog for his master, the love of Jonathan and David, the love of a mother for a son, but the love revealed by Jesus Christ on Calvary thru those five bleeding wounds is a greater love than any human love. It comes from the throne of God, from a great character. It takes a great character for a great love. You cannot get much love out of a mean, shrivelled-up soul. The reason God loves like He does is because of His wondrous character. There is no blemish there. Cherubim and seraphim bow before His holiness. But God puts His great love into the hearts of men. Paul was filled with the love of God. He loved souls more than he loved his life. It was the love of God that changed him and made him a great character—made him to partake of the character of God. The same is true of William Booth, John Wesley, John Knox and the saintly men of old. You have to have a character before you can love the souls of men. Because God's character is pure and spotless, He loves us with an everlasting love.

There is another way to measure love and that is the amount of self-sacrifice connected with it. It is one thing for a little child to come up to its mother and say, "I love you, mother," and another thing for the child to pick up the blocks and play things when you tell him. That is the way we can test the love of God, by self sacrifice. Jesus was willing to go all the way from Calvary's cross to this old world; willing to come down and suffer when He could have gone to the throne of the Caesars. He could even have come to the luxurious apartments of the high priest, but He didn't. He came to the manger. When we think of how He suffered in Gethsemane, shedding as it were, drops of blood, for you and me, how He was willing to go to the cruel cross—that is the way to measure love, by the amount of sacrifice connected with it. It is one thing to say, "I love you," but another thing to show that love by

sacrifice. That is the way love is tested. If you have a child you know something of your heart's love for that child. To me it has always been amazing, to think that God gave His only begotten Sons to die for this world. Oh, the heights and the depths of God's love! Since it comes from the heights there is force to it. Anything that comes from the heights has force. Armies have learned that by rushing down a hill at the enemy they would have extra force. That is the reason there is such force to Niagara. They take that force and generate it into electricity and power. God's love comes from the heights of glory. There is force to it and power back of it. The devil cannot withstand it. He has tried everything he could to combat it but he has never succeeded. The Jews tried with all their power to stamp out God's love to lost humanity, but they could not do it. They tried to stamp it out on the day of Pentecost, but the fire was kindled and the sparks flew everywhere. The enemy tried to stamp out that love with the armies of Rome, throwing the Christians to the lions, but he could not do it. They burned them with fire and tied them to the chariots, but above all they could hear the shouts of victory and the music of heaven.

Do you know what God has done in these last days? He has sent the baptism of the Holy Spirit in order that there may be new force and power in our message, and to combat the onslaught of the enemy. It is God's answer to atheism, scepticism, Russelism, and all the other false cults that are abroad in the earth today. God is showing thru the Pentecostal Movement that Jesus Christ is the same yesterday, today and forever.

It is said that those who have dangerous occupations insist on having loved ones around them. There was one steeple jack who worked on crosses, and he never allowed anyone to touch the ropes excepting his wife. He knew she loved him. In England they saw birds flying out from the cliffs, and they asked a boy if he would go down there and get the eggs. He looked up into his father's face and said, "I will if you will hold the ropes." He knew he could count on his father's love. That is the reason why missionaries are willing to go to China and Africa and work in the awful climates there. They know their loving Heavenly Father holds the ropes. When we know something about the heights of God's love we are willing to risk our lives for lost souls. A mother is willing to go to the penitentiary where her boy is, because of her love for

him. God manifested the height and the depth of His love when He sent Jesus to this old sin-cursed world. They say that Edward the Seventh once had a very unusual banquet. He invited the poor instead of the rich; he had all London's poor at his table. It was a sight never to be forgotten for them to dine with princes, princesses, dukes and generals from the war. An old man and woman had sold their things in order to live a little longer, and thought they would have to go to the poor house, and as they were being served by an Australian officer they leaned over and said to each other, "Oh doesn't he look like our son?" Then as he came again they said, "You look like our Ned. His name was Edward Bard; he left thirty years ago for Australia." Then the officer said, "Father's name was Edward Bard. He died and sent me over here to find you. I have looked over all England to try and find you." The old man was sad as he said, "I guess we will have to go to the poorhouse." "No," said the young man, "you must go with me to my hotel. I will take you to the home that father has prepared for you." The Son of God has come down to take us out of this old world and take us to a home that His Father has provided for us, a home where we shall live throughout all eternity."

There are not only heights to the love of God but breadths. "There's a wideness in God's mercy like the wideness of the sea." It is boundless. The reason God's love spreads out over this whole world, there is so much of it. It extends to every creature—the last command Christ gave was, "Go ye into all the world and preach the Gospel to every creature—no matter whether you live in a mansion or a cellar; whether you own a bank or sweep the streets. Some one has said, "As all the stars are in heaven, so all of God's children are in the heaven of his love." Whatever your need is, God's love is enough to cover it. The breadth of the love of God is the very spirit of missions. God's love covers the whole world. Jesus said, "Go" and when the real love of God comes into your heart, you will have the same "go." It will not be only a map of a little corner of the earth, but the whole world for which your heart throbs and prays. Do you think the missionaries like to go to the dirty, filthy heathen? The stench of their bodies and the loathsomeness of their minds almost stagger them. People naturally revolt from such surroundings; they may be able to go for a week or two, but to stay for years, only the love of God can help them to do that.

I know a girl, wonderfully trained in instrumental and vocal music, who went to Africa. She would visit in the villages, vile-smelling and filthy, because of the love of God in her heart for those benighted souls. If we have the love of God shed abroad by the Holy Ghost, we will have that love that takes us to the uttermost parts of the earth.

There are depths to the love of my God, depths that go down to the lowest. The Pharisees were willing to stone the woman taken in sin, but Christ came to save her. In His love and compassion He stoops down to the lowest and raises them up. He gives them new hearts and makes new creatures out of them. I knew a gambler who lost his property and lost his wife's property through gambling. My father was holding meet-

ings on the outskirts of Akron and they were both saved. God made a missionary out of him and sent him to China. Now the love of God constrains him to reach down into the depths and bring up the lost.

God not only loves your souls, but your bodies. The people who leave out Divine Healing have only a part of the Gospel. I want to say that God's love will take in your body and its needs.

Then I would like to say that there is a length to God's love. It is as long as eternity. The source of love is God, and God is eternal. Jesus said "Lo I am with you always even unto the end of the world." His love will go to any length to save a soul.

## The Inward, Outward and Upward Purpose of the Spirit Remarkable Growth in New Fields

Miss Zelma Argue in Stone Church May 31, 1927



I CANNOT but remember tonight the services in our home assembly in Winnipeg in the early days in what we used to call old Langside Hall, when just to come into the room you felt you were breathing the very air of heaven. Tonight I feel a little of that old-time fellowship as I think of the blessings that have rested upon the Stone Church in former days. My father received the blessed Holy Spirit in the old North Avenue Mission, this city, twenty years ago last month. Then in 1913 father was here in the old Stone Church helping in that great revival. So altogether I feel a precious bond of fellowship here. Some of you know that as the children in our family have grown up they have entered the evangelistic field, my sister Beulah, my brother Watson and my brother Wilbur. There is great gratitude in my heart as I think of the godly father and mother who reared us in a spiritual atmosphere. And then again as I think of that prophecy "Upon your sons and your daughters will I pour out My Spirit," and see the sons and the daughters starting out in the evangelistic field in all the wealth of youth, in the ardor and devotion of their young lives laying all at the feet of Jesus, I feel it is about the last of the last times. For myself I am almost leaving that class, for it is seven years since I first joined my father. When I finished High School and the Lord called me out, He called me with these words "Jesus is coming soon," the words that ushered in the "latter rain." I had other plans,

but the Lord said, "The time is short. If you ever want to serve Me you will have to do it now." Although it isn't so very long considering what the veterans have given of their lives I am glad I have given seven years to God in service.

I look upon the Stone Church as one of the mother churches in this continent for it was one of the scenes of the early outpouring, but I want to bring you good news tonight from some of the "babes," some of the young works. I have just recently finished a campaign in Quincy, Ill. Several years ago a couple by the name of Carmichael went there with a strong call of the Lord. This Pentecostal message had never been carried there, and there was no work in that town, but this young couple went in with a tent and I have had the privilege of holding two meetings there, one this month and one a year ago. There is a fine assembly there now of one hundred and fifty Spirit-filled saints, thirty of whom came through this last time.

Then you are all familiar with the work in the southern part of the state, Granite City. About five years ago my father and I received our first call to Alton, then a comparatively small assembly. But they asked us to wait until they secured a tent as the church they felt, was too small. They said, "Would you go to Granite City until we get our tent?" Brother O'Guinn and his wife had opened the work there taking at first a little building that had been used as a saloon. One sister had given a thousand dollars to build a frame tabernacle, and into that rough, unfinished building we went, just a handful of praying saints. The

first week of that little meeting there about five received the Holy Spirit; the second week there were thirteen, and the third week the power fell and there were sixty. By the time the meeting concluded there were over one hundred and thirty had come through into the Pentecostal baptism. Now in Granite City there is a real spiritual work. We have been back several times.

We have also held two or three meetings at Alton and have seen the work grow from a small assembly to one that is a mighty power for God in that city. Once in awhile we have gone there and have had a little share in its growth. I praise God for the new works and the young works, and today I rejoice that I am living in the days of the latter rain, and in the time when God is pouring out His Spirit.

I wish now to leave three little thoughts with you about the Purpose of the Spirit—the Inward Purpose, the Outward Purpose and the Upward Purpose. In Eph. 1:14 we find it speaks of the Holy Spirit being an earnest of our inheritance. I love to think of this verse as picturing the inward purpose. I heard of an illustration possibly familiar to you, that in the Bible days when a man took over a piece of property, as a seal that the whole piece of property was his, a small quantity of the earth from that land was taken and put into an earthen vessel and wherever he went he could carry with him the papers of the transaction and this small quantity of the whole. Wherever he went that little bit in the vessel was called the “earnest” of the whole inheritance, and that is a picture that St. Paul gives us of the Holy Spirit. When we are saved we own a little piece of property up in heaven, perhaps a corner lot or a lot in the middle of the block where Jesus is preparing our mansion. He cannot give us our lot to carry with us wherever we go, but we can carry the “earnest.” I do not know what that property is made of—the streets they tell us are made of pure gold, and I think the land must be a kind of glory of God land, because when we receive the Holy Spirit we are given, Paul says, the earnest of our inheritance; that is a little piece of the material of which our lot in heaven is made is taken and put into this earthen vessel of ours, and wherever we go, up and down the streets of the cities or over the country we can carry a little bit of the glory of God with us. And as people see the shine upon our faces, they say “What does that sister have?” “What does that brother have?” It is the earnest of our inheritance, and this Spirit of the Lord

within us shines out as we are on our trip to heaven.

When the Holy Spirit comes, He comes with a two-fold ministry. The first day the Spirit fell on me, it was in weeping and intercession. I did not realize that day that I had become the temple of the Holy Spirit, it was only one little word the Spirit spoke through me, but I went back the next day and the Spirit fell upon me, not in weeping and intercession but in a flood of praises and holy laughter and joy that has been overflowing ever since. I have found that this two-fold ministry of the Spirit within us has always characterized the work of the Spirit in my own heart. Sometimes the glory comes down with such wonderful joy we want to shout and dance; we enjoy His goodness like little children. But then He comes with weeping, sighs and tears, and groanings that cannot be uttered, and as I look upon the greatest outpourings of the Spirit I believe we can trace it back to some unknown man, some unknown woman who in intercession has bombarded the heavens until the clouds fell. Joy in praise and power in intercession!

Then the outward purpose of the Holy Spirit—we are all familiar with that. You remember when Jesus stood upon the Mount of Olives when they were questioning about certain things in connection with the Roman Empire, He seemed to say “You haven’t caught the idea at all.” Then He said, “Ye shall receive power after that the Holy Ghost is come upon you.” Those were the last words of Jesus before He was caught away. Methinks as He said it those blessed nail-pierced feet were already lifted from the earth; the cloud had already settled down and was enveloping that precious form, as He continued, “Ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Then He was gone. There we have “power” and “witnessing” linked together. Oh I see it more and more that He doesn’t give us power to have a good time alone, or He doesn’t expect us to go out and work for Him without the anointing, but in the will of God the “power” and the “witnessing” are always linked together!

I was praying one night in the city of Ottawa, kneeling at my bedside, and I said, “Lord, make me an instrument in Thy hands that Thou canst use”—then the Lord called a halt, and He brought before my mind my own instrument, the trombone. He said to me, “Suppose you want to use your instrument, what is the first thing you see

to?" I mused, "The first thing is to see that it is clean, cleansed within and without." The Lord continued to question, "Yes, that comes first. Is that all?" I was caught by surprise in this little colloquy between my Lord and me, but I answered, "No, that is not all. If I began to play when just cleansed it would bring wear and tear and friction on the instrument." "What then?" He said. "After it is cleansed," I answered, "I pour in the oil." "That is it," He replied. "After the heart has been cleansed there must come the oil. Then the wear and tear on the instrument will be saved." Just a touch from the hand of the great Player and we, His instruments, will do His will; first cleansed and then filled with the anointing oil—the outward purpose of the Holy Spirit.

One more thought—the upward purpose of the Holy Spirit coming upon us. In Eph. 4:30 we read these words, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

My mother required a rest recently and my sister and I stayed home and took charge of the household affairs. It was in the fall of the year and we got the different kinds of fruit, went to the basement and got up the little jars and sterilized them, put up the fruit in clean jars and made jellies and poured them into clean jelly-glasses. Then we heated some parafine and poured it over the top of the jellies, and when it had formed a perfectly white covering we set them away on shelves in the basement. Then we scattered to different parts of the country. My brother, Watson, and I went down to Alabama, Wilbur went to another part of the country, and so we toiled and labored all looking forward to the time when we would all be gathered home for

Christmas. It was a happy time of service. I'd rather be working for Jesus than anyone else. When I was sick with a fever some time ago I said to the Lord, "Lord if You should take me home now the only thing I shall miss at all is the work I have done for You." We were looking forward to the time when we would be gathered home, and that happy day came. The little family feast was spread, father at one end and mother at the other, and then mother said "Go down into the basement and bring up a jar of jelly." We went and there we found the fruit with the little white seals on it and as we lifted the seal it was just as pure and clean as when we put it up. We put it on the table and how we all enjoyed it together. How like when the Lord cleanses these vessels and pours in the fruits of the Holy Spirit! Then He puts on the pure white seal, the white dove of the Holy Spirit. Then He says, "Wait a little. My seal is upon that son, that daughter." So we toil and labor for Jesus, and all the time our hearts are beating fast as we think of being united to the family from Africa, from China, from Chicago and from California. From all over the country and the ends of the earth, all the members will be gathered home around Fathers' table for the marriage supper of the Lamb. Then the precious fruit of the earth will be brought forth and the seal of the Holy Spirit will be found to have kept us pure and sweet until the day we all meet there. Oh I am glad for the Holy Spirit that will keep us untainted from the world! I treasure Him more today than when I first received His abiding presence. Inward to give us joy! Outward to give us power for service. Upward to keep us sweet and pure and clean, filled with the magnetic power of the Holy Ghost until He come.

## The Two Important Phases of Missionary Work

### Beginning and Ending the Day with God in the Congo

Mrs. Fred G. Leader in the Stone Church Convention



HERE is no place of greater happiness than being in the will of God. I do not say this in regard to temporal things, the inconveniences and the hardships, but in spite of these things.

This afternoon I want to speak generally of the two phases of missionary work, evangelization and the station work. Both phases are needed. Some missionaries say, "I do not believe in station work. What the heathen need is the Lord Jesus Christ." To this I would say, "They get a saving knowledge of Him on the station." Others say, "I do not believe in evangelization,

for the heathen do not often hear about the Lord; perhaps only a few times a year. With God's help I shall speak on these two phases. What I say may not be true of other fields, but the missionaries in our part of Africa are endeavoring to reach the Africans before civilization reaches them with the civilized works of Satan. If civilization reaches them first, they do not so readily respond to the Gospel.

We do not believe in civilizing the native. He has been used from the very first, to sleeping on a mat. A spring bed would be very comfortable, but that doesn't bring salvation. They have

been used to eating sitting on the ground, the men first, then the little boys and then the women and little girls. They eat without spoons or dishes, or table. Why bring in such things? We are out there for souls and do not have time to teach them to use these things. We do, however, teach them cleanliness, but I do not think many will receive their B. A. or any other degree along that line.

The missionary travels from one village to another. Sometimes he is able to visit a village two or three times a year, and sometimes every two or three months. It all depends on the size of the territory allotted. When he leaves the village there is no one there who can read, and they do not know any songs excepting their old, heathen dance songs. When an evangelist travels in this country, he rides in a nice, comfortable train. Friends meet him and take him to a Christian home where he has prayerful cooperation. When we travel over there we do not meet any friends and we do not have the convenience of traveling as you do here. We use a long piece of canvas fastened to two long poles in the shape of a chair. There are two black men at the front and two at the back, and they change off as they get tired. Sometimes we have to travel in the pouring rain; other times in the scorching sun, but these things are nothing compared to what our Lord suffered for us. Sometimes when we have to endure hardships, we realize a little of what He has done for us. I remember one Sunday morning we were going to a village. We had a hard rain the day before, and just as my carriers got me in the middle of a big puddle they dropped me. Of course my clothes and face were splashed with mud. Then they like to sing their dance song as they go, keeping step with the music, hopping up and down instead of walking, and almost knock you off your seat.

The evangelist reaches various classes of people that could not be reached at the station. He reaches the old people who cannot travel. Perhaps they are put off in a little hut in the forest. No one brings them food. Africa is a place where the old are discarded, so in traveling from one village to another we often come across the old. Then the sick and the lame cannot come to the station and the evangelist tells of how the Lord heals the sick, and causes the lame to walk. Then he reaches the people who do not care to come to the station. You know we have that kind too at home, but when they hear the Gospel they are sometimes brought in. The evangelists also reach the chief and his wives which range all the way from twenty-five to one hundred, and the

head men. They also reach the stranger traveling from one village to another. Perhaps he is of a different tribe, and when he gets back he tells his village what he has heard about the Gospel, and that is an entering wedge.

Station work is an evangelization of a different kind. Some people, when you speak of station work, see only school and industrial work. At Gombari we have our school and industrial work, but only what is needed for the entrance of the Gospel. There is work for a large number of people at Gombari. The workmen come to us with their families, bring their wives and their children. They come under two month's contract, in which time they hear the Word of God; they return, but often want to come back. There is something about a mission station and the Word of God that grips them, just like missionary work takes hold of us. We go out once, and the trials and the hardships make us feel we will never go back, but we cannot help it. God puts the "go" into us. And so it is with the heathen. The next time the government calls for men they come to the administrator and say, "I'd like to go up to the Mission." We have had the same workmen come back to the mission time and time again because they requested it, and so instead of two months they have sometimes heard the Word of God for six months, and then when they go back they tell the story of Jesus. They do not tell it with the thought of evangelizing, but His Word will not return void.

There are three classes of people on a station, the boys, the workmen and the *tirabai*. The *tirabai* are workmen also but they come under contract of two years. They say, "We love to come up to the station. We feel a peace and a rest here. Down the coast it is all fighting, one talking against the other, but up here we feel a peace and a restful atmosphere." As to the boys, if they are small boys, we could not apply to the government to have them work, but we apply to have them in school, and in that way we get them for training. If they stayed in the village they would not learn to read the Bible, but on the station we train them to read God's Word. The *tirabai* we often find to be splendid people to train into evangelists, and they prove to be very trustworthy. We have several evangelists on the station now who go out on Sundays whom we have taken from our *tirabai*.

Then the sick around the station come to be prayed for, and those who have sores. You see children covered with sores; in fact you seldom see any without sores. They come to us to have them washed and cleansed, and we pray for them.

The natives see the home life of the missionary and it is an object lesson to them of what a home should be. Boys from different tribes come to the station. Among these different tribes there is warfare, and they bring that spirit on the station, but we tell them that Mr. Leader and I are of different tribes, he English and I American, and we never have any bad words back and forth, why can they not live like that? We tell them they will if they get Jesus in their hearts. We could not get in close touch with the native boys if we did not have them in school. They come to us for help in their trials and difficulties and temptations, and we learn the depths of the native heart by our close contact with them. One work is of as much importance as the other.

At 5:30 a. m. a native blows a bugle and we all arise. At six o'clock you see the black people sitting there, the workmen, the school boys, the *tirabai* and their wives, and we have worship. It is wonderful to begin the day with God. Haven't you found when you have neglected having a little time with God in the morning, that things go wrong that day? Indeed they do, and we find natives have the same experience, so we have prayers every morning. You hear them during the day singing the songs about their work. Then the bugle blows for the school boys to form in line to take up their studies. Sometimes we have to examine their hands for the protection of our books, and send them out to wash. In school we have scripture verses for a half hour, and these we never fail to expound to them, so they will get their import. The school work is very limited, teaching merely the three Rs, but for the teachers we have work that is a little more advanced. Imagine, if you can, a little boy coming from a native village, not knowing one letter, and in about twenty weeks he can read the Bible. Is it not wonderful? Then they learn the hymns. Then at the close of the session they march out and spend the rest of the day in work. At the close of the day the boys have evening prayers, and the missionaries meet for a service among themselves. What is the result of all this? This is not the end, it is just the beginning. The result of all this is that Satan is losing his hold. When the witch doctor and the chief give their hearts to the Lord it means that hundreds will follow in their steps. And when individuals here and there give their hearts to the Lord and travel from village to village, they are glad to let everyone know what they know. They are not afraid like some of us, to talk; they let everyone know what they

know, and God is getting for Himself a people for His Name. If the Lord Jesus should come before we return, we would see in that company some dear souls from the Congo. There are some there who are ready for Him. God turns their ashes into beauty, their curses into blessings, witchcraft into God. He turns their filth into cleanliness, their fear into security and faith. What He does for us, He does for the people of Africa. He turns eternal damnation into eternal life and the presence of the Lord Jesus Christ. They too overcome "by the word of their testimony and through the blood of the Lamb."

### From Our Letters

**B**RO. Jno. Norton writes from Dhond, India, that one of their Indian workers at Orai, visited them at Dhond and gave a most interesting testimony that he had made several visits to his own people, many miles away, and as a result over six hundred had accepted Christ. This brot on persecution and some wanted to turn back, but others said, "No matter what persecution we have, we will be true to Christ."

He also testified to having an ulcerated foot. He tried many remedies but it only became worse, and finally the doctor said it would have to be amputated. The thot of losing his foot made him and his wife cry unto the Lord, who heard and answered prayer. His foot is entirely healed. This is very encouraging to the missionary, to have one of his workers pray thru to victory.

\* \* \*

Bro. Stoddart writes from Poona, India, of praying for a Norwegian missionary in the hospital, suffering from a large tumor. When hands were being laid on her in prayer, the power of God fell on her and the Holy Spirit began praying thru her in the unknown tongue. Her husband said he had never seen her do that before. She received the baptism of the Spirit and healing all at one time. The tumor left from that time, and she is back on her station in Kandesh. The young men in the hospital are also being healed, as well as saved. One wrote back from Singapore that he had gotten saved and healed while in India thru the ministry of our brother. Another wrote from the Afghan frontier that while in the hospital in Poona he was praying to get saved and along came the missionary and preached and he became converted. Now he is praying that Bro. Stoddart will be used in the conversion of others.

### On the Tibetan Border

Bro. Plymire writing from the Tibetan Border prior to taking a trip into the interior, says: "It will be many months before you will hear from me again. My yak have all started early this morning, all loaded heavily with food supplies for the long trip. I also carry many New Testaments and portions of the O. T. to give to the Tibetans we may meet. I plan to cross Northern Tibet and come out at Leh Ladak, if possible. The first part of this trip will be across inhabited country where I am positive of reaching many natives with the Gospel. I may get into uninhabited country for some weeks but after that I will be among natives for a long time. By far the greatest number of people will get the Gospel on this trip. I hope to reach many tribes on this side the divide. It may be the last chance anyone will have to carry the Gospel to these unevangelized tribes. All Britishers have been ordered out of the province. This trip is very expensive but if I can get the Gospel to these untouched tribes, who can reckon in dollars and cents? My account is now on the wrong side by a very large sum."

\* \* \*

Bro. W. W. Simpson, Minchow, China, writes that on visiting Labrang (where his son, William is located) he found missionaries and Chinese workers somewhat discouraged because of the great difficulties and many hindrances in the work among the Tibetans. "The Spirit worked mightily in the meetings giving visions and messages. One man saw a light over the meeting place with no hand to hold it, and the Spirit spoke the message, 'Be not discouraged. Press onward!' This assured us the Lord had set us in Labrang as a light to the Tibetans and that it must not be moved. Another saw the Lord Himself standing among us with hands pointing toward the surrounding Tibetan country, and simultaneously cried out, 'Preach, preach, preach everywhere!' How this thrilled our hearts with the assurance that the Tibetan work is the will of the Lord and carried on at His express command.

"While in Hochow the Lord spoke to me very definitely that I should open a work in Lanchow, the capital of Kansu Province. We had a work there formerly but gave it up last year because of high rent, and because we had no suitable workers. But the Lord assured us He would provide all that was needed, so I must go forward fearlessly. It is a city of 120,000, the largest in Kansu, the seat of the provincial government and

the commercial center of the Province. From Lanchow it will be easier to oversee the new work in N. W. Kansu and Sinkiang (Chinese Turkistan) as well as start new work in N. E. Kansu and *enroute* to Shensi. The government is now making motor roads from Lanchow to all parts of the Province.

"Since last September I have traveled 700 miles afoot and on horseback thru Central Kansu and Western Shensi, holding two Conventions, spending one Sunday in the Assembly at Tsingchow and opening three new stations; also passing thru six other cities destitute of the true Gospel, where we shall open work just as soon as the Lord provides the workers and the funds. The condition of these millions of people who inhabit the country thru which I traveled is pitiable indeed! The scourge of war had just passed over them and left them on the verge of starvation, their houses looted, their crops commandeered, and their cattle and horses taken into army transport service. In many places armed brigands were terrorizing the country people and preventing travel on the roads. Three times we just missed these lawless, merciless marauders, kept from all harm because we were preaching peace thru the blood of God's Lamb. But the poor people were entirely at their mercy. If they only knew of Jesus, His mercy, love and salvation, they could endure their sufferings, but who is there to tell them of Him? We need six more preachers and their wives and \$60 per month in order to open these six cities (\$10 for each preacher) and give the Gospel to their inhabitants."

\* \* \*

### CHRIST—THE HEALER

By F. F. Bosworth

The book contains five sermons-chapters that answer the most important questions on Divine Healing, such as "Healing in the Atonement," "Is Healing for all?" "Is it God's Will to Heal Me?" "How May I Appropriate Divine Healing?" "What was Paul's Thorn?" Also authentic testimonies of the healed.

Cloth, price, \$1.10

Scores of people testify to having been healed by the Lord through reading this instructive and helpful book. Send a copy to a sick friend.

\* \* \*

### LIVING GOSPEL SONGS AND CHORUSES.

This is the book for your special meetings and prayer meetings. 99 Hymns of the best in Tabernacle Hymns No. 2. A marvel of cheapness: Manila, 15c each, \$10.00 per hundred; carriage not prepaid. Send for sample and

1927 Graduating Class, Berean Bible Institute, San Diego, California.



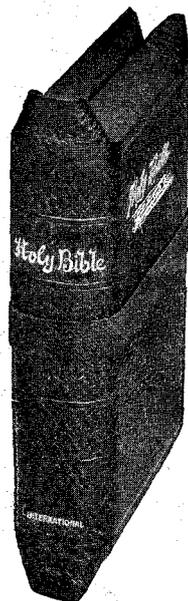
Standing, left to right: Dixie Neff, Alvina Schurman, Ruth Wetter, Ebba Victorson, Bertha Gallup, Flora Hogan, Eltha Neff.  
 Sitting: Alice Phair, Alvin Wetter, Mildred Jacobs, Harold Drake, Katherine Drake, Clarence Godon, Iduella Martin.  
 Inset, Doris Waters.

As you look upon the faces of these consecrated workers, ready to follow and labor for the Master wherever He leads, unite with us in prayer that they may be mightily used to win souls for His Kingdom.

Commencing next term, and as long as the Lord leads, no fees will be charged in the School for tuition or registration. Students will understand their privilege to support the work of the school as the Lord enables them, but no burden will be placed on those who cannot afford to give. The Spanish Dept. will continue on the same basis as before.

Gifts of land and money have begun to come in toward building dormitories for the students, but until these are built students will secure their own room and board as before.

Prospective students for next term write early for application form to: Berean Bible Institute, 1920 Sixth St., San Diego, Calif. For the Spanish School to Miss A. E. Luce, Manhattan Beach, Calif.  
 W. R. G. Phair, Dean.



SPECIAL PREMIUM OFFER FOR NEW SUBSCRIPTIONS

From Aug. 15 to Sept. 15, we will give a Winston "International" Teachers' Bible for six yearly subscriptions to THE LATTER RAIN EVANGEL at \$1.25 each. This Reference Bible is self-pronouncing, black face type, contains Bible Encyclopedia and Concordance under one alphabetical arrangement. Bold-face type in concordance, Flexible kraft leather, divinity cir., red under gold edges, No. 8182, size 5x7<sup>3</sup>/<sub>4</sub>x1<sup>1</sup>/<sub>4</sub> inches thick. A splendid value.

OTHER PREMIUM OFFERS

"Far Above Rubies" Heart Stories of Bible Women. Beautifully bound and illustrated for *four new subscriptions*.

"Autobiography of Madam Guyon," a classic on the Interior Life. *Free for three new subscriptions.*

"Mountain Peaks of Prophecy and Sacred History." Through the Bible on prophetic events, fulfilled and unfulfilled. Each chapter brought down to present-day conditions. *Free for two new subscriptions.*

The Stone Church, 70th Street and Stewart Avenue, Sundays 11:00, 3 and 7:45; Tues., Prayer Service, 7:45; Thurs., Divine Healing, 2:30; Evening Service, 7:45; Young People's, Friday, 7:45.  
 Tel. Vincennes 8362 Philip Wittich, Pastor  
 7102 Stewart Ave.