



The Latter Rain Evangel

The days of Heaven on the Earth

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An International Monthly Magazine

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

The Obedience of Faith

We Defeat the Enemy by the Way of Death.

Evangelist R. E. Sternall, Brantford, Ontario, in The Stone Church, Jan. 24, 1928



IT WAS disobedience as a result of unbelief that first separated man from his place of strength, the will of God. Man believed the serpent's lie, disbelieved God and as a result he disobeyed. Thus man is cursed with the awful sin of disobedience as a result of unbelief. Because of lack of faith or confidence in the good will of God, disobedience and sin came, and it must needs be that salvation and true obedience to God return to us as we believe in His love. Confidence in His love alone is the basis of our salvation, and this confidence or faith brings spontaneous obedience. God would restore us not because we are good, but because He is good. "Therefore it is by faith, that it might be by grace" or by divine favor. He would produce a love in our hearts inspired by faith alone in His love. John says, "We have known and believed the love that God hath to us," and "Herein is our love made perfect, that we may have boldness in the day of judgment." Then, inspired by faith in His love to us, our love to Him becomes our motive or power of obedience. However, it must be obedience to faith alone in the God of love, to renew the love union between God and man.

The power or energy of our faith depends on obedience, that is, the obedience of faith. The works of the law, or obedience under the law has failed, and the only way to real obedience is by the obedience of faith, as Paul says, "He that worketh miracles among you, doeth he it by the obedience (works) of the law, or by the obedience (hearing) of faith?"

In Hebrews 11:4-6 we have God's plan as the only way to obedience. It is said of Enoch before his translation that he had this testimony, that he pleased God. We all must have this testimony or declaration of faith especially against the devil's onslaught of unbelief. God gives us a clear understanding regarding this faith in the preceding verses. Here we have two men, Cain and Abel, both sinners. Neither could please God in person; they must needs do it by sacrifice. Cain offered the best that man could bring to God. He came with his arms full, but man's best could not please God. Abel came to God with empty arms, as a sinner and by faith ap-

propriated the sacrifice of the Lamb of God. By faith he received God's love and the pleasure of God was upon him. We too must do the same, but let us offer God the proper sacrifice, the Lamb of God; then as we offer Him and His blood we overcome the devil, especially his lie against the good will of God. We overcome him by the blood of the Lamb, and the word of our testimony, or by our persistent stand of faith in the efficacy of the Lord's Lamb. Oh, let us with Enoch please God and be ready for translation, seeing the Lamb without blemish as our sufficiency!

I wish to speak just a little while in regard to this obedience in the sphere of our motives. The Word tells us, How can you believe, who receive honor one of another. When people receive honor one from the other they receive vain-glory; they seek to draw attention to themselves. God wants to glorify us but in harmony with His will. When people seek glory in their own way it is vain-glory and it hinders their faith. Everywhere wrong motives are undermining the work of God and hindering our lives. What the Lord is seeking for is that you and I shall have an overwhelming love for the good will of God. God is so kind and so loving and longs to bless us if we would only come with open arms and receive His blessing by faith. We hinder God by continually wanting our own way. Even in religious work people get heady and stubborn, pulling here and there. What are all the religious wars and quarrels but failing to have a vision of the good will of God.

In regard to a sinner coming to God for salvation, if a man gets real Bible salvation he will have to go further than simply trying to escape hell. He will have to say to God, "I want to be saved because I want to do Your will. I have had my own way long enough. I believe Your will is better." That is the reason sinners sometimes have to pray so long before they get saved. They have to pray through their wrong motives, and then they can believe. Real faith brings real salvation.

The same is true in regard to the blessed anointing of the Holy Spirit. Many seek the baptism of the Spirit with wrong motives. Some because they want to be ready for the coming of the Lord. That is good, but unless you and

I go further than that we fall short of God's purpose. Others seek the baptism because they want to be happy. They see others overflowing with joy and they want the same blessing, but needless to say that is not a sufficient motive. God gives the Holy Spirit to them that obey Him, and to receive the Spirit means that another Person moves in, to become Lord of our Life. Sooner or later we must hand the reins over to Him. Some people jerk the reins out of His hands afterwards and that is the reason there is no real peace. Another trouble is there is no real thirst. A real divine thirst for the will of God is a desire to pour out your life. That is the desire that Jesus had. He came into this world and received the baptism of the Holy Spirit that He might better be able to pour out His life. It was a matter of sacrifice with Him.

People have wrong motives in regard to Divine Healing. They want to get healed because they do not want pain; that is natural, of course, but that should not be the highest motive. The real motive that will bring power into our faith is to want to be healed because it is God's will. Surely God doesn't want us to carry a disease around. We should desire to be healed because it will bring glory to God, not simply because we want to get out of pain.

When you and I realize how precious the will of God is, how sweet it will become! How tremendously great! Then every other desire will fade away into insignificance. Even in regard to the coming of the Lord—Why should we have that longing in our hearts for His coming? Well, this is a foreign country to us. Here we are pilgrims and strangers, and we want to get away. But there is a higher reason than that. We want Jesus to come because we want His will to be done on earth as it is done in heaven. We are tired of this vale of sin, and we long to get to the place where His loving will shall be accomplished.

People have wrong motives in their prayer life; consequently they have no power in their faith. A sister wants to see her husband saved, possibly because there is contention and friction in the home. The Lord surely is pleased to have harmony in the home, but we must go further and see that that individual is trampling on the blood of Jesus by resisting the will of God. If you and I realized the awfulness of sin and how men and women are grieving the heart of God by resisting Him, our motives would change, and with a heart of compassion we would weep over

them day and night, and cry from the depths of our souls, "Lord, save these rebels." But to do this we must have a vision of the lost as God sees them.

Our motives are often wrong even in testifying. We live so much in the natural that unconsciously we seek vain-glory. We are very self-conscious, manifest a consciousness independent of God, an indication that we like our own way and seek to draw attention to ourselves. When we get a real vision of the Lord and become God-conscious, we will lose all abnormal self-consciousness. Some people are deceived into thinking that it is humility when they are so self-conscious they cannot speak. It is a false humility. When they launch out into the obedience of faith they lose sight of themselves and are conscious of the power and presence of an Omnipotent God.

Just a few thoughts in regard to the sphere of this obedience, that is, the place where faith operates. God takes the things which are not to bring to naught the things which are. The difficulty is not to get the Lord to pour in the glory, but for us to be out of the way, as Paul says, "Not I but Christ!" The Lord created the worlds by faith. He began with nothing that He might be glorified. If you want him to be glorified in your life let Him begin with nothing in you. That is where faith lives. And the reason there is not more faith and more power to accomplish greater results in His will is because we are too big. If Gideon had gone with a big army to defeat the enemy they would have met defeat because of self-confidence, but when the army was cut down to three hundred they knew that God did it. In the coming glory, the people who will have a big place over there will be those who take the smallest place over here.

The place of power with God begins with death. When Israel came to the Red Sea, the place of extremity, they faced death, and by faith they passed over. So when you and I get to the place of extremity, the hosts of evil behind, great mountains on either side and the Red Sea before, that is where faith operates, in human extremity. Israel went through the Red Sea and sang the Song of Redemption, but Pharaoh, a type of the devil, was left to be swallowed up. He had no living faith because of disobedience. Through death we overcome the devil. We are hedged in from the devil if we take the way of death, the way of the cross. Beloved, defeat the devil by taking the way of the cross, the way of death.

Give him a death blow and you will come forth singing the song of redemption, a song which the angels cannot sing.

Paul and Silas were in the place of extremity when they were in the prison cell in the Philipian jail, their backs lacerated, their feet fastened in the stocks, and they didn't know but what their heads would come off the next day. But in that hour of extremity Paul's faith rose up, and he said, "Now is the time to sing and to pray." There was power in that song, in that prayer, and it brought down the walls at midnight and opened the gates.

When Israel's armies walked around the walls of Jericho they were in the place where all human reason had died, and when they exercised the obedience of faith down came the walls. When Jonah was in the whale, a type of the death and resurrection of our Lord Jesus Christ, he said he was in the depths; the weeds were wrapped about his head, and the devil taunted him, saying, "You miserable, back-slidden preacher, the Lord has forsaken you." But Jonah remembered the Lord, and he cried, "They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with a voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." There his living faith had power, and when he offered the sacrifice of praise, the Lord delivered him. Even so our Lord, by the power of faith, was obedient unto death, by which power He rose from the grave.

Real obedience of faith makes you and me love the revealed will of God, and if we love the revealed will of God we will have the prayer of importunity; and as the woman pressed her way through the crowd and touched the hem of Christ's garment, so we will elbow our way through wrong motives, difficulties and obstacles of every kind in order to touch Him. Everything outside the good will of God for our lives is a calamity. Oh that we might have a passion for the will of God, not only for our own interest, but for His interest, which will bring the prayer of importunity for others!

You remember the story of the man who went to borrow three loaves of bread of his neighbor. A friend of his had come and he had nothing to set before him. So he began to knock at his neighbor's house for bread. The neighbor said, "We are all in bed and I cannot get up and give it to you." But the man had come for bread and he would not go away without it. Bread he would have and bread he got. That kind of pray-

ing is not as prevalent as it should be. Jesus said of the last days, "Shall I find faith on the earth?" He spoke of that kind of faith when He said, "Men ought always to pray and not to faint." When you start to pray for something that you know is the will of God—pray through and do not faint, or you will not get the answer. Did you ever start to pray and give up? Why did you give up? Was it because you became disheartened and indifferent to the will of God? We might succumb to discouragement or indifference, but that is not surrendering to the will of God. The will of God is for us to plow through and not faint. "Shall not God avenge His own elect which cry unto Him day and night. I tell you He will avenge them speedily." There are people crippled in their spiritual life. They pray up to a certain point and then they faint and never recover from the faint. For example, if you weaken in regard to Divine Healing it will weaken your entire Christian life, because your faith is not so much in the Word as in the One who spoke the Word. So the only thing we can do is to go back where we fainted and press through with importunity and determination to be in the full will of God.

Some years ago while I was attending Bible School I heard of Pentecost. That day, about eighteen years ago, I heard so much that I kept my distance, but God was working in my heart. I had gone to school for four years, had been seeking the Lord, more or less, but didn't know what I needed. But I determined I would hear from heaven. I was praying in my room, and there was a longing down in my heart to have the will of God in my life. I saw one more dead preacher was ready to step out, and I said, "This thing has to be settled right here. Rather than go out into the ministry with no spiritual life I prefer to go back and take the plow-handles again." I moved back into my chair and said, "Lord, there will either be a corpse here or a blest man. I will not stop praying until you answer me from heaven." Do you think God answered me? He certainly did. I meant it, and God knew I meant it. A wonderful time followed. I had no particular feeling, but I deliberately said, "I will have the will of God for my life." God spoke from heaven and brought me into the experience of the baptism of the Holy Spirit.

This half-hearted way of praying, praying up to a certain point and then dropping back again is simply an indication of a lack of faith in the will of God. God is not satisfied with this half-

hearted praying. Nine months ago the Lord brought me to a crisis in my life in regard to Divine Healing. He showed me that He wanted to heal my body and that it would please God only as I received His will in the matter. I saw that the only way to please God was to plow through experimentally and get the experience into my life. It meant a long fight against the powers of hell and demons on every side, but I believed God would heal me if I stepped out fully on His Word. As I took His promise with empty arms,

He began to pour in His power and I felt the life of God flooding my body and soul. If you will get to the place where you are determined to have the revealed will of God in your life, then "ye shall ask what ye will, and it shall be done unto you." It is a matter of pressing through with importunity, and as we determine to have the will of God in our lives, His glory will fill our souls and mellow our lives with a divine compassion for God and man, inspired alone by faith in the good will of God.

Exalting Him Who Is Mighty to Save

The Way to Prove Christianity Is to Live It.

Pastor T. B. Barratt, Christiania, Norway, in The Full Gospel Tabernacle, Chicago, Jan. 7, 1928



IN Isaiah 63:1, we read, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save." The phrase that impressed me today is one of the most beautiful sentences in the Bible, "*mighty to save.*" It is the Messiah that is speaking, and we notice that under the imagery of the destruction of Edom He depicts the destruction of God's foes and the foes of His people in the day of His vengeance. That day is still in the future, when Christ comes and treads His enemies under His feet, scatters the powers of darkness, and ushers in the millennium. That it is very fast approaching, I verily believe. There are some battles to be fought yet, and the darkness will be moving out, enshrouding millions, but the time is surely coming when Christ our King will reign on the earth, and those who believe on Him will reign with Him a thousand years, as the Bible says.

But there is another side to this question. It is the spiritual side which shows very plainly that there is a great need of a Savior in the world. We have merely to look around to know that this is true. I dropped into the office of the American Bible Society the other day and spoke to the General Secretary. He said that more than half of the world have Bibleless homes, and we know that more than half of the world is in the thrall of heathendom today. It is a fact that after all the preaching, after all the praying, after all the struggles to get the Gospel to the nations, the greater part of mankind is in darkness today. They have not the Bible and know nothing about Christ. Every hour three thou-

sand heathen souls are ushered into eternity. Whilst we are here this evening six thousand souls will have entered eternity without even having heard of Christ. It is an awful thought. If you love your fellow-man, if you love those around you, then surely you will almost be staggered at the thought, but it is true nevertheless.

And what about the masses and the millions in our so-called Christian countries? What about them? Look at our papers! You know what your dailies are like here in America. You will find enough evidence there to prove that the great masses even in this Christian country, are living in spiritual darkness. It is hard to say it, but it is true. And we know that when we speak of the necessity of sending missionaries to India, for example, or to Africa, the liberal theologians say, "What is the good? They are no better at home." "The morals of the people are not more elevated in the United States than they are in India." In fact there are many of the Theosophists, Annie Basant's adherents in this country. She contends quite a little that the heathen are living a better moral life than people in Christian countries, but of course they mix things up, thinking that everybody living in a Christian country is a Christian. We know better. I know in countries where we have a state church, as in Norway, everybody is supposed to be a Christian because he is baptized and belongs to a state church, but we know he is not a Christian unless he is born again. One day I was walking along the market place and I met a young soldier belonging to the American Navy. They just dropped in at the harbor at Oslo and as I met him on the street I said to him, "Are you a Christian?" He looked me up and down and wondered what I meant. Then he said, "Why yes, I am a Christian." Then I asked "When

did you get saved?" "Why," he said, "I belong to the church." Then I pointed out that people can belong to church without having a change of heart, tho they may be nominal Christians. Of course if the liberal theologians and others say that everybody they meet in America, or England or France or Germany, are Christians because of these so-called Christian countries, things are in an awful state, and Christianity has not done very much, they will say; and what is the good then of sending missionaries across the ocean to convert the heathen.

But thank God we are not obliged to look on the dark side. There is a bright side, and it is a fact that there are millions of souls living a Christian life. I believe there are people in all denominations whose chief desire is to live for and serve God. Nevertheless, this world has need of a Savior, and those who are saved know that Christ met them one day and thru His marvelous grace they became saved. And it is His power that is sustaining them and giving them strength and grace to live a Christian life. I have been made to stagger at times as I have seen the effect of sin, even in this city the short time I have been here. I have been heart-sick and felt to cry, "Oh God, send a revival to Chicago! Grant that the Savior may step into the lives of these lost ones, that they may turn to the old cross." They are looking for that to which they have not attained. You will find them reaching out amongst the millions of New York and Chicago, as well as those who are down on the last rung of society. People amongst all classes are seeking for salvation. Some are seeking outside of Christianity, some by speculative theology seeking to attain salvation outside of the old Gospel. They turn aside the glorious truth of Christ as a Redeemer and Savior of the world, accepting of course, His Sermon on the Mount and the morals He laid down as a measuring conduct for all our lives, but not accepting Him as their Savior. I believe if we took one of those young men aside who is living a debauched life, and spoke to him earnestly we would find that somewhere in his heart there is a longing after God. He will probably remember his mother's prayers, his father's kindness, some little thought that has dropped into his heart along the line of life, and sometimes it crops up in the midst of his sin and debauchment and he is longing for salvation. I have met that class of people numbers of times. Spurgeon said, Moses came along one day knocking at the door of his heart. He drew the bolts in front and locked the door and the

hammering went on. He built up a little fort behind the door forbidding Moses to enter in. By and by Moses stopped, and he heard another hand, the nail-pierced hand, knocking mildly, sweetly at the door of his heart. He took away every piece of furniture he laid up against the door, everything preventing the entrance of Moses, unlocked the door and swung it open on its hinges, bidding Him enter in. The blessed Savior is here, knocking at the door of your heart. He is mighty to save. He is the Savior we need, the One who is able to redeem us from our sins and to remove condemnation from our conscience, He is the Redeemer who is able to build as it were a road from earth to heaven.

Moody relates in one of his sermons that on one occasion as he went toward the hall where the crowds were assembled he saw a young man driving by in a wagon with an old lady sitting by his side. He asked his companion, "Do you know that young fellow?" "Yes," was the reply, "I know him very well. Do you see that meadow over there with a house on it?" "Yes." "Well his father owned that property, but he took to drink and lost the property. Finally he died as a drunkard and his poor wife was sent to the poor house. When the son grew up he knew that property had been his father's and ought to be his. He knew his mother was in the poor-house, so he went in for honest, hard work, and he was enabled at last to raise funds sufficient to buy the property and take his mother from the poor-house, and now they are driving to church." "Now," said Moody, "that is what Jesus did. The first Adam sold us in sin, and the Second Adam bought us by His precious blood. The first Adam sent us to the poor-house. The Second Adam, mighty to save, delivered us. In Heb. 7:26 we read, "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins and then for the peoples: for this He did once, when He offered up Himself." That is our Savior, and He is here in this meeting tonight, this perfect Redeemer, able to save to the uttermost all who put their trust and confidence in Him. Millions can testify to the truth of this.

Some years ago a lawyer attended a meeting in a small town, and that night fifty persons rose to their feet and testified to the fact that they were saved. When they had finished the lawyer stepped to the front and asked permission to

He said, "Well friends, you all know me (he was a man of renown) and I know a good many of you who have testified to the efficacy and the power of the blood of Christ. I am sure if your testimonies were given in court, they would be accepted. Pray for me that I may be saved." And the lawyer went to his knees and gave his heart to God. He was saved then and there, and not long after went out to preach the Gospel. Jesus is mighty to save!

I have seen people who have been in the claws of the devil, turned from beautiful homes, broken spiritually, physically and temporally, when Christ came to their broken lives and today they are standing a perfect witness of the power of God to save from sin. Haven't you seen loved ones just before they dropped into eternity, how their eyes radiated with the glories of heaven and a smile of joyous assurance flitted across their faces? They knew they were on their way home. Oh there is a wonderful power in Christianity! We can discuss it *pro* and *con*, but the best way to prove Christianity is to live it, and let people see you have something. And when you do that they will begin to hunger for this perfect salvation that Christ brings.

A little girl called Mary used to attend Sunday School. Her father wasn't saved, but Mary became beautifully saved and she wanted to get her father to go to church, but he would not go. He hated the minister and hated the church and would have nothing to do with Christianity. Mary continually pleaded with her father to come and hear the Gospel. She became sick and when very near death the pastor came to see her. She said to him, "Oh Pastor, I am dying!" "Do you really believe you will die?" he asked. "Yes," she answered, "I am going to die." "Would you not like to live?" he asked. "Well," she said, "ever since I have been saved I have tried to get father to church, and he never would go, but he will have to attend my funeral and will have to listen to the Gospel. I would be willing to die six times to have my father hear the Gospel. Mary died, but the pastor became sick and could not attend the funeral. One day a knock came at the door and a rough-looking fellow stood there. He said, "You do not know me?" "No," said the pastor, "I do not." "Well," said the man, "I am the father of Mary, the Mary who said she would be willing to die six times if her father could hear the Gospel and be saved. It almost crushed my heart, and I have come here to ask you if you will put my name down. I want to belong to the inquiry class." The father got saved.

Jesus is mighty to save. There are no real hindrances to the way of salvation only such as you may make yourself. The devil cannot hinder you; people cannot hinder you. Christ has opened the door. He has said once for all the work is finished. No one can add to that blessed work of His. The battle on Calvary has been fought. He was all alone when He fought the battle. He said, "I looked, and there was none to help; and I wondered that there was none to uphold." But then He cries, "Mine own arm brought salvation unto me." In that great, stupendous struggle on the cross when all the forces of hell were allied against Him, He conquered. He paid your debt and my debt, and now it is only by a simple act of faith that we step into this full and perfect salvation. Whilst I am preaching to you, this very moment you may become a child of God.

I have been surprised at a good many people how they have been struggling and trying to obtain salvation in their own strength, trusting their tears, trusting their struggles, but they will never find it along those lines. It is by faith. Luther thought he was on the right track when he crawled up those holy stairs struggling, weeping, praying. "Surely I shall obtain some blessing by doing this," he thought, when the light broke in on his soul. I saw those stairs when I was in Rome. When he reached the middle of the stairs he heard a voice saying, "The righteous shall live by faith." He jumped up, "Here I am hoping that by the exercise of my own physical powers and my soulish strength I shall build up a Christian character, and this "voice" says I am to be saved by faith." He began to examine his Bible and found out that we are justified by faith. He turned away from the holy stairs in Rome and began to ascend the holy stairs of heaven, and you know the result of his mighty work.

John Wesley, ordained in the Methodist Church, had all the education the University of Oxford could give him; sent out as a missionary, he thought if there is any man able to convince those Indians of the necessity of salvation I am the man. But after spending two years among the Indians it began to dawn upon him that if anyone needed conversion, it was himself. So he came back to England. He would not continue a hypocrite as many others did who have been ordained and are full of politics. They know in their hearts that they are not saved. But Wesley was honest enough to leave the Indians and go back, and of course the doors were open. I read it myself in his journal how he says he was invited here and there to preach.

He preached, but says after all was said and done, he himself wasn't sure of salvation. So he could not count himself among the Christians. And when he preached in that way they closed the doors against him. They would not have a man who said there was nothing in the ordination by the church. Such a man was not allowed to fill their pulpit. When the darkness of that great struggle surrounded him, and he came down on his knees before God, he opened up on Luther's Preface to Romans and began to read. Suddenly his heart was enlightened that he could believe that he was saved by the blood of Christ, and that moment he was a saved man. Then he began to preach that he was a Christian, and then they closed the doors against him. Isn't that remarkable? When he said he wasn't saved they wouldn't have him, and when he was saved they would not have him, so he had to ride on horseback thru England, preaching the Gospel and having for his motto, "*The world is my parish.*"

We have to go back to this naked truth. If you are to be saved it will be by getting in line with Christ, by faith alone, and accept it by faith. The moment you believe the finished work of Christ on Calvary, something happens within; life springs up within your heart by the power of the Holy Ghost. You become a regenerated man or woman and from that moment you are a Christian in reality and not merely a nominal Christian. Have you experienced anything like that? When I was down in Chinatown the other day I attended a Night Mission, and there was an old man who got up who was over ninety. He said he had been saved fifteen years, seventeen hours, and so many minutes. The old man knew exactly the moment when Christ stepped into his life. You may depend upon it, when you get saved you know about it, because the work that Christ does is a perfect work. You become changed in your innermost being. "Oh!" you say, "I do not believe it is possible to be saved from sin." Then why did Christ die if He didn't die to save from sin? It was to get all that is sinful, all that is of the flesh, all that is of the world out of us—that is why He died. It is not merely for you to believe the historical fact that Christ died on the cross, but you must receive and accept this salvation, and know of a certainty that something has taken place in your life. Jesus is mighty to save no matter what a free-thinking world says, no matter what a rationalistic world says, no matter what the nominal Christian says. There is power in Christ to save from sin and from the dominion of sin. He will cleanse it out of our hearts.

John say, "The blood of Jesus Christ His Son cleanseth us from all sin." How much is there left? If you enter in for the full salvation you will get it. You will get it by faith, by opening your heart and accepting this blessing. Have you entered into it? If not, you may. It is prepared for you. Jesus is mighty to save you from that awful dominion that is on the point of crushing you down at times, when you think of death. You do not dare to think of death. You wish if possible to keep that fear away. But when Christ has filled you with His Holy Spirit you are no more afraid of death. I may drop dead whilst I am standing here on this platform, but I am not afraid. I know the angels will take my spirit home. I am not afraid of death. When I lay my tired head down on the pillow, tired with the struggles of the work, I know if I never awake anymore in this world, I shall awake in Paradise. Oh how sweet! that our lives are hid with Christ in God.

The ungodly are constantly fearful of the day of judgment. They dare not think of it. They fear what is coming. But it is not so with those who have been saved.

I have been surprised to see how some who call themselves Christians cling to old habits, smoking, and attending movies, etc. The Lord wants us to be clean. That is why the leper was to be touched by the blood on his right ear, on his right hand and on his right foot. From that very moment he was to listen to the Word of God; he was to act in accordance with the will of God, and walk in the ways of the Lord. The blood is the atonement, the oil stands for the Holy Spirit. If we are to live this pure life we must not merely be touched by the blood but we must experience the power of the Holy Spirit, and the more you get the better. The Lord has for us not only life, but overflowing life. There are some Christians who are just kept alive, but when the Holy Spirit enters He fills the soul with heavenly power and heavenly glory. When the heavenly fire goes thru you, all that is not in complete harmony with God becomes a heap of ashes; the breath of the Divine Spirit will sweep the impurities away and make you pure and clean that you may reflect the life of the Redeemer. And He will keep us, as we trust Him, and present us before God in glory.

Michael Angelo went one day with a friend of his to get a piece of marble. He had in his mind an angel, and he wanted to chisel that angel out of marble. He came to a piece that was dirty and rough-looking, and his friend said,

"I do not think that will suit your purpose. Come along I will get you something better." But the great sculptor had seen the angel in it and he insisted on having that piece. You may be deformed as far as your spiritual life is concerned, filled with sin, and friends will say, "There is

no use praying for him any longer," but the Lord sees the angel underneath the rough exterior, and with the blood that flowed from Calvary He cleanses, and chisels off the rough places and will "present you faultless before the presence of His glory with exceeding joy."

What's Out Ahead?

By Evangelist Eva E. Morton of the Morton Sisters



AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."—Luke 21:23-26.

What's out ahead for the nations of this old world?—for the Church? for the School? for the Home? for the Individual?

When the seaman hears the roar of "breakers" ahead, he takes soundings with line and plummet, that he may determine how near he is to the rocks upon which he may wreck. Do you hear the roar of breakers ahead? Let us study the Scriptures. Do you hear the terrifying roar of increasing wars, famines, pestilence, earthquakes, plagues, thrones toppling, lawlessness, lewdness, suicide, murder, insanity, drunkenness, thuggery, embezzlement, strikes, labor troubles, graft, unrest, false religious systems, apostacy, falling from grace, storm and tempest, destruction of crops, fear and failure? These are every day experiences of the nations and of the peoples of the earth. That sin has gone to seed is evident, and the harvest is not promising. Only God can give peace to souls and restore stability to our social, political and religious life. It is surely time for humiliation and prayer. Individuals and nations often set sail, as did the Titanic—with wonderful prospects, perfect equipment, beautiful surroundings—banners flying! Bands playing! People laughing and dancing! Many at ease in Zion! Suddenly there is a crash! The lights are off! Sailors running to and fro in the darkness—the boat is on the rocks! The waves dashing the boat to pieces! Lives going down! To the rescue!

According to the signs of the times—this old world without God is headed for the Rocks! Hastening to its doom!

What is out ahead for our own America—the

land of the free and the home of the brave! Shall we follow Germany's route to evolution? Or Russia's course to anarchy? But the tragic crisis which came to Russia brought many to cry to God, and now some millions have received salvation, and Russia is said to be the *revival* field of the world at the present day, with multitudes seeking God in homes and church where there is not a missionary, an evangelist or minister. And the ugly scarlet-colored beast which showed its head out of the sea is submerged only by the Prince of Peace.

What's out ahead for England—the Lion, with internal and labor troubles? Revival or revolution? Tens of thousands are being saved in all of the British Isles. And, as a result of the recent revivals, revolution in poor, distracted Ireland has been settled by the outpouring of the Spirit of the Lord upon the troubled waters. Hallelujah!

What's out ahead for France—with war debts weighing on the heads of the once sunny people and sins weighing on their hearts. One time a revival saved the day for France. Pray, that it may be saved again.

What's out ahead for Italy? Ah, the eyes of the world are upon Italy!

What's out ahead for Turkey—the sick man of Europe, and Asia? When we visited ten countries around the Mediterranean, the question asked by civilian and soldier, sailor and tourist was, *not* "If there will be another world war, but when?"

What's out ahead for Egypt—the fascinating land of the Pharaohs—the Mother of civilization—a land that was old before the rest of the world began to live? Egypt, that has sat in the dust for centuries is now being brooded over by the Spirit of God. What more could we ask?

What's out ahead for the sons of Israel? Many are on the march to their own land, some are returning in unbelief; but many are looking for their Messiah. Let us pray that they may not go on the rocks of unbelief.

What's out ahead for China? See your daily newspapers, and look! India is as a smouldering,

volcano of unrest. Japan, little Japan—ah, her power has not been fully tested. For Greece? One of the first nations to be blest with the showers of the early Pentecostal rain, and one of the last to come under the showers of the latter rain. Our hearts yearned over Greece, for there was a hunger for the Gospel in the very atmosphere which we breathed. Of course, Greece will play her part well on the last great stage of events. But didn't Nineveh's doom in forty days die in her instant repentance? God is pouring out of His spirit upon all flesh, upon Australia, New Zealand, etc. His warning to the world! *We* are at the parting of the *ways*—Which way shall *we* take?

What's out ahead for the Church? Ministers, missionaries, pastors, evangelists, Sunday School teachers, laymen—can't you hear the sound of breakers ahead? The rocks of modernism, higher criticism, infidelity, falling away; many have lost their moorings! Only those who are wilfully blind and deaf because of unbelief in God's Word refuse to hear the terrifying roar! But all "who wait for their Lord" see a Lighthouse and heed the cry of, "Breakers ahead! breakers ahead!" Turn your craft toward the Rock of Ages and to the Harbor of Peace. Jesus gives a Passport to the eternal shore; and He gives us a chart—His Word. We may have the protection of the heavenly radio; and the Pilot of our souls will come out to meet us when we get to the end of our journey.

What's out ahead for the School? Morals or crime? Civilization or heathenism? Solid rock or shifting sand?

What's out ahead for the Home? The preserving of the hearthstone; the laws of nature, of God and of man kept? Parents honored and children loved? Or, broken homes and broken hearts?

Righteousness exalteth a nation!

What's out ahead for the Individual? Sister, where is your faith? Brother, does your anchor hold? Young man, steer shy of the rocks of infidelity! Girlie, trust in your mother's God! Life is like a sea—changeable, uncertain, sometimes cruel! One moment sunshine, smiling, calm and peaceful; the next hour passing through a "squall"; the storm clouds thicken, and the wind shrieks and howls; streaks of lightning rend the darkened sky, and the waves slash and beat the boat on the rocks! And each of our lives is like a ship—christened at birth, and set sail on the ocean of life. Ah, *what kind* of a ship

are we? An *ocean liner*, well equipped for the voyage; lifting others as we go? A *freight boat*, loaded with cares and burdens that retard our progress? A *tug boat*, so busy with life that you have no time for your soul? Are you a *warship*, protecting others from the enemy, or a *pirate craft*, bringing trouble and distress—war and robbery to a smaller craft? Or a *pleasure craft*, saying: "The sun will always shine; there will be no storm; let me alone, I'll take the chance." Or are we a *Life boat*, keeping our ears and eyes open for the "Save O Save" call? And hastening to the rescue with life line, food, blankets and shelter?

What's out ahead for the world? See that no cross-current interferes with the voice of the Spirit. Clearly the stage is already set for the *full-fulfillment* of Daniel's dream image. Did we not see the Great "Ship of State" shiver from stem to stern in the storm of 1914 to 1918, then, under the guidance of the League of Nations, the Old Ship backed off the rocks into—but so much for our line and plummet soundings!

Prayer changes things!

On an Atlantic steamer one time, our old captain announced to us at the supper table: "We have a radiogram from the ship ahead of us, saying that they are in the worst storm of the season. By midnight *we* will be in the midst of the storm. I will don my woolens and stay on the bridge this night." We spent the hours in our cabin in prayer, for the boat was reeling to and fro like a drunken man, mounting up to the heavens and going down again to the depth. Our souls were melted because of trouble. As we cried unto the Lord, He brought us out of our distress, and made the storm a calm, so that the waves thereof were stilled.

When the captain came to the breakfast table he said to four missionaries: "The strangest thing has happened that I have known in my forty-eight years at sea. Last night we were scheduled for the worst storm of the season; at midnight the stars came out—and the sun rose clear."

The white-haired captain, who sails the seven seas on an "around-the-world" boat, is on land only a few days out of the whole year, and who is seldom privileged to attend church with his wife, said to us: "Often Providence has brought me through the dark places. When I am far out on the Pacific I love to hear Mrs. McPherson preach by radio."

(Praise the Lord for the radio!)

Yes, prayer changes things!

One time God saw this old world as a wreck, and He sent His Son to the rescue—Jesus the Pilot of Galilee. From Calvary's Hill the crimson life line flows to all the world. That life line drew me in—it was in the storm of 1907—then God poured out of His Spirit upon my troubled soul.

Who will come under the Blood with me? Who will anchor their soul in the haven of rest? Who will volunteer for life boat service, 'till Jesus comes, walking on the waves, and saying to this old world, "Peace be still?"

Portentous Signs

THE revival of the Roman Empire under the leadership of Mussolini is now no idle dream. Measures still more drastic have been used for the safeguarding of Fascism. Mussolini is himself the recognized head and executive of Italy. No living man holds the power that is now his. The handshake is giving place to the ancient Roman salute. Newspapers have been reduced to six pages, and no sports, social functions, crimes, or foreign news can be published. All except Fascist papers have been banned entirely. A dispatch by the Associated Press reads as follows: "Twelve million dollars annually has been voted by a cabinet as the government's contribution to the city of Rome to be used in the work of restoring the ancient grandeur of the capital in accordance with Mussolini's plans."

It will be remembered that the Antichrist is to change times. According to new Fascist ruling, the calendar, we are told, is to be changed in Italy with the 28th day of October, 1927. That day begins the fifth year of fascism and all official documents, instead of being dated according to the year of our Lord, will bear the date of the year five.

With the consent of the Vatican, Mgr. Gaggia, the Bishop of Brescia, publicly read from his cathedral pulpit the Fascist Creed and Catechism, taught in the Belilla, or infant training centers organized throughout Italy by Signor Mussolini. The Creed consists of these twelve articles:

1. I believe in Rome Eternal, the mother of my Fatherland;
2. And in Italy, her firstborn;
3. Who was born of her virgin womb;
4. Who suffered under the barbarian invader, was crucified, slain, buried;
5. Who descended into the sepulcher and rose again from the dead in the nineteenth century;
6. Who ascended to heaven in her glory in 1918

and in 1922 (by the March on Rome);

7. Who is seated at the right hand of Mother Rome;

8. Who will come hence to judge the quick and the dead;

8. I believe in the genius of Mussolini;

10. In our Holy Father Fascism and in the communion of its martyrs;

11. In the conversion of the Italians; and

12. In the resurrection of the Empire. Amen!

Recently the newspapers carried the following startling report: "Dictator Mussolini's two and a half hour speech, in which he pictured the Italy of ten years from now, overflowing with humanity, armed with the most perfect weapons of modern science and capable of throwing five million men on the battlefield between 1935 and 1940, is one of the most remarkable statements ever uttered by a statesman.

"History records no similar instance of a head of a government predicting and apparently inviting conflicts within fixed dates.

"The duce's eldest child, the high-spirited seventeen-year-old Edda, fashionably dressed, sat in a box and listened while her father spread in panorama the future in which he would be the supreme figure.

"The Italians had expected something unusual, but nothing so breath-taking as what they got. The duce was applauded for five minutes, while he stood sniffing his inevitable sniffles. He raised his hand occasionally for silence, before a table covered with carefully arranged notes and memoranda. All felt that he would announce the future of the nation, but they were struck dumb when they realized he was preparing for a decisive trial of strength within ten years."

Mussolini considers that destiny has appointed him as the man to purify the soul of Italy. This he declared he will accomplish the following way: "Within a short time I shall ask the Parliament to pass a set of laws. Every paragraph of these laws shall be obeyed. No newspaper will be permitted to publish items that a devout, self-respecting man (or woman) of pure soul would hesitate to read to his children from the first paragraph to the last. Any newspaper that fails to come up to my standard will be destroyed. Any editor or writer who attempts to violate the spirit of this dictum will be severely punished. If fine or imprisonment fails to bring immoral or seditious editors to their senses my Blackshirts will revive that remedy which cured Socialists of their frothings."—*The Bible Standard*.

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.

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Notes

The Silent Messenger

WE are grateful to God and wish to thank our appreciative readers for the kind assistance given us during the holiday season in sending *The Evangel* to their friends and relatives. We know that God's blessing will accompany the visits of this silent messenger. We believe with the sainted Charles Wesley,

"Lord, if at Thy command,
The Word of Life we sow,
Watered by Thy Almighty Hand,
The seed shall surely grow."

If you have a sick friend suffering from an incurable disease, send him *The Evangel*. It will be a solace to him and quicken his faith. It is said that sixty-five per cent of what a person learns is taken in thru the eye-gate. We hear a truth and it is forgotten, but the printed word may be read over and over again until it grips the heart and becomes part of us. A sister wrote us recently that her husband had been deaf a number of years, and while she read to him the account of a healing of blindness in the *January Evangel*, his ears opened and he said, "Praise the Lord! I can hear all you are reading." Another, a man who had chronic stomach trouble was reading of some marked healings in one of the monthly papers, and as he read, the truth that healing was for him burst upon his soul. He said, "If these people can get healed, so can I," and at once the power of God touched him and he was healed.

A sister who had known the Lord very intimately became cold and indifferent, stumbling at inconsistent Christians. Her husband was a sub-

scriber to *The Latter Rain Evangel*, and as it lay on the table she would be drawn to pick it up, but Satan hindered. Finally she yielded to the drawing power of the Holy Spirit and became a regular reader of the paper. When we asked her how she came back to God she said, "It was thru a tract and reading *The Latter Rain Evangel*."

Do not be discouraged if your loved ones are slow in coming back to God. Faith and prayer will avail, and the silent witness is often more effective than much talking.

* * *

In sending us subscriptions for others it will facilitate matters in the office if our friends will tell us if *they* are paying for the paper, or if it is being paid for by the party to whom they are sending it. Sometimes friends send us a number of subscriptions and unless they tell us we do not know if they are paying for them or if they have solicited them. Just a word about this will help us.

Another matter is quite an item to us. We receive a large number of personal checks on which we are obliged to pay exchange. Every check for \$1.25 costs us at least 5c to collect, which makes the subscription net us only \$1.20. We will appreciate it if those who send personal checks will add at least 5c. While it is a small matter to individual subscribers, it amounts to quite an item on a hundred checks. Our bill for collection on checks amounts to four and five dollars a month, which could be saved with a little forethought of our subscribers.

An Encouragement to the Andrews

PASTOR T. B. BARRATT, of Christiania, Norway, whose address is on page 5 of this issue, has been holding meetings in this and other cities in the United States. He paid a memorable visit to this country in 1906. In the fall of that year, as he was just about to embark for Norway from New York, he visited a little mission on Fourteenth Street, where God was just beginning to pour out His Spirit as on the Day of Pentecost. He tarried with others and received the baptism of the Holy Spirit, taking the blessed truth back to Norway where the fire kindled into a flame in many hearts.

The same brother who led him to this mission was also instrumental in leading Bro. Robt. Brown, to the same mission. It was afterwards known as Glad Tidings Hall, of which Bro. Brown later became the pastor. It was very fitting that Pastor Barratt's first evangelistic campaign in this country on this recent occasion was

held in Pastor Brown's church, now a spacious auditorium known as Glad Tidings Tabernacle. It may be said of the Norwegian brother, a Mr. Vingren, who brot them to the little mission hall, and who has since gone to glory, that "his works do follow him." When the rewards are meted out, this brother who was used in bringing them into a larger and fuller ministry will have a share in the fruit of their labors. Little did he realize as he said, "come and see," how they would be used in bringing many into the precious experience of the baptism of the Holy Spirit.

There are other ministers today, handicapped because of lack of divine equipment, who are just as open to God's truth as these two strong leaders, but they have had no one to reveal the truth to them. Reader, if you know of a minister who needs the greater illumination of God's Word and a revelation of God's precious gift for him, send him a subscription to *The Latter Rain Evangel* with a prayer that God will put within him such a hunger for the Holy Spirit that nothing else will satisfy. Then you too will share in the rewards of his larger ministry.

* * *

Bro. R. E. Sternall of Brantford, Ontario, has just held a two weeks' meeting at The Stone Church. He spoke to a crowded house and was used of God in bringing blessing to saint and sinner.

Appreciation

The Committee in charge of the Missionary Rest Home, 1848 Berenice Ave., are very grateful for the substantial help rendered by the friends of the Home thruout the United States. A few have pledged to send in one dollar a month toward the running expenses of the Home, and others have sent in occasional offerings. This hearty co-operation will help lift the burden and we heartily thank the donors. God has blessedly answered prayer by giving us a very helpful assistant to the Matron, and it is a constant source of gratitude to see how He continually undertakes in the affairs of the Home. We invite the Chicago friends to attend the monthly meeting at the Home, the first Wednesday evening in each month. These fellowship meetings where friends attend from different assemblies have been seasons of great blessing in the past.

Blaming God for Our Failures

A young Japanese girl living in Vancouver, B. C. got a copy of "Christ the Healer" from the Public Library and read it. She wrote to the author that she thot she was a Christian before,

but now found she wasn't; that she was one of those Christians who prayed, "If it be Thy will," but found that it was only an excuse, because we could then say it was not His will when our prayers were not answered, instead of blaming our lack of faith. How true! And how many of us have hidden our failure under that very expression.

Jesus Christ came to do the will of the Father. It is clearly revealed in His Word, and if it is not God's will to heal all who come to Him, then Jesus in healing all who came would have been undoing His Father's will.

An Old-Fashioned Revival

Pastor J. R. Kline, Detroit, Mich., sends us the following report of a recent Revival campaign:

We are praising God for the revival meetings at Berea Tabernacle, Detroit, Michigan, held during the months of November and December and which continued for a little over four weeks. The revival was conducted by Evangelist James F. Le Brocq of Montreal, Quebec.

We had been praying that God would send an old fashioned Pentecostal revival of the kind that Charles G. Finney used to have; attended by strong conviction for sin with the people crying out to God for mercy and humbling themselves under the mighty hand of God. God surely answered our prayer.

Brother LeBrocq proved to be the answer to this prayer—there was nothing spectacular, nothing calculated to exalt the Evangelist, or any other man except "the man Christ Jesus," no commercializing the Gospel, but just the sincere, plain but powerful presentation of the message of God to the hearts of the people with the power of the Holy Ghost sent down from heaven. Much emphasis was placed all through the revival on the need of prayer and the saints seemed to get down to real business on this line.

The altars were filled with seekers and there were may conversions and many received the Baptism of the Holy Spirit. We feel that God opened the eyes of all to the true need of the Church of today and we are pressing on to the mark for the prize of the high calling of God in Christ Jesus. We can heartily recommend our Brother and Sister LeBrocq as being humble servants of God of a type that is rare in these days. They are out and out for God and God honors their ministry. We are hoping to have them with us again in the near future. We ask the Evangel family to unite with us in praying that God will have His way with us in Detroit

and that indeed we may see a turning to God and a return to the old paths thru-out the earth.

A New Way of Testifying

The Pentecostal people have the reputation of being very noisy, and are true to their reputation in many cases. An instance where God used the noise to the salvation of a wicked man has recently come to us:

"The Glad Tidings Mission on First Street, Portland, Oregon, is on the second floor, and they made so much noise with their feet one night that a man playing cards in the room below inquired what was going on upstairs. He was told they were a peculiar kind of people, up

there, and he said, 'I am going up to see.' Up he came and God saved him that night. The pastor remarked, 'You see you can testify with your feet.' This man had come to Portland to kill a man who had run off with his wife. It is wonderful to see the difference in him now. He comes to meeting every night and his face is so changed. The marks of dissipation are smoothing out and his eyes are looking brighter. He was a dope-user too, but that is gone. Yesterday he saw the man that he had planned to kill and put out his hand to shake hands with him. When the other man saw who it was, he dropped his head in shame. The man who was saved is bringing in other men to the meetings."

Chicago's Visitation of Miracles of Healing



HY do we not see such healings in Chicago?" has often been asked by those who have read the stirring accounts of miraculous healings in different evangelistic campaigns throughout the country.

One might almost call Chicago the cradle of the truth of Divine Healing in this country, as from this center in the early nineties went forth the Word with power, accompanied by miracles of healing and marked deliverances from disease. From the days of "the Little Wooden Hut" of Dr. Dowie's day until the present, an increasing number of witnesses have testified loudly to an apostate church and an unbelieving world that the compassionate Savior who, in the days of His flesh, touched sightless eyes, delivered the demoniac and broke the shackles of disease, is today manifesting His same power.

For the past month (Jan. 4-Feb. 5) Evangelist F. F. Bosworth has conducted an evangelistic campaign at the Chicago Gospel Tabernacle (Paul Rader, pastor), emphasizing the great neglected truth of Divine Healing. The good news that Christ heals today as of yore, brought large crowds. The sick and afflicted, the blind, the deaf and the lame came from everywhere, many from out of the city, to see and hear the wonderful works of God. Never before had such scenes been enacted in the Chicago Gospel Tabernacle. It was a common occurrence to see four or five deaf people receive their hearing in one evening. People got healed in their seats, some after they went home at night. As in days of old, "as they went they were healed."

It was not a new truth, but God's illumination

of an old truth that came to Brother Bosworth seven years ago, when the Lord so definitely led him out into a fuller ministry of Divine Healing. He had known for years that God healed the sick; in fact, many had been healed through His instrumentality. Every passage in the Bible on the subject was familiar to him, and he used them fluently, but looking at the human failures to appropriate the truth, he became lukewarm and vacillating concerning healing for all.

Suddenly, at the beginning of a campaign in Lima, Ohio, seven years ago, God gave him a new vision of the compassionate Christ's longing to heal pain-racked bodies as well as sin-sick souls. For two weeks God's Spirit dealt with him, day and night, opening up the Scriptures and proving beyond the shadow of a doubt that the Gospel of Healing is for *all* who are afflicted; that this same Jesus who in the days of His flesh "healed *all* who were oppressed of the devil" promised that "even greater works (more works) than these shall ye do, because I go to the Father."

"But Lord," he cried, "if I invite the sick to come for prayer and they are not healed, what then?" More light on the Sacred Word, and with boldness he cried, "Lord, I will pray for the sick as long as I live, even though they die as fast as I pray for them. You have told us to pray and the responsibility of their healing is with You." So they drove through the streets of Lima, blowing their horns and announcing on every hand that the sick and afflicted would be prayed for. Those of us who read the account of that marvelous meeting know what a landslide of Divine Power was manifested, and of the

mighty miracles wrought in the name of the Holy Child Jesus.

From that day until the present, Brother Bosworth emphasized the truth of Divine Healing as strongly as that of Salvation, believing that they have been inseparably linked together in the atonement of our Lord Jesus Christ on Calvary. (Isa. 53:4, 5; Matt. 8:16, 17.)

But the minister who dares to come out boldly for the truth of Divine Healing is subject to a fusilade of attacks from the theologians of today, who preach a restricted Gospel and contend that God has changed. Today, the Church of Jesus Christ is in the throes of an apostasy awful to behold. Preachers boldly and blatantly broadcast their atheistic teachings, tearing down the bulwarks of faith that our godly fathers and mothers labored so zealously to implant. As an example of the silly, nonsensical statements of some of these ungodly preachers, one recently said over the air that "when an atheist knocked at the pearly gates they would swing wide open to receive him, and the Lord Jesus would commend him for his progressive mind." The Bible calls such men "wolves in sheep's clothing." They pose as ministers of the Gospel and kill every bit of spiritual life in their flock. The statement is so wickedly absurd that it needs no comment.

To combat the rising tide of apostasy and the encroaches of atheism, God is today restoring the gifts of the Holy Spirit and, by mighty signs and wonders, proving that the Bible is true.

There is another class of ministers, and these call themselves Fundamentalists. They contend vehemently for the Divine Inspiration of the Word of God and for the miracles of the Bible, but they do not believe in the miracles of today. They deny that the gifts of the Spirit are for this age, contending that Christ healed the sick to prove His Divinity. If it was necessary when Jesus was on earth to work miracles and heal the sick to prove His Divinity, it is equally necessary in this materialistic age to prove to an unbelieving church and an atheistic world that Jesus Christ is the Son of God by working miracles in His Name. What does it profit us to meditate on how Jesus healed the sick nineteen centuries ago if He does not heal us today? And if He has changed and does not heal today, how can we be sure that He has not changed in regard to salvation?

"*I am the Lord, I change not,*" rings down through the ages, and this same unchangeable Christ is today stretching out His hands of com-

passion to the suffering multitudes. Today

"The healing of His seamless dress
Is by all beds of pain,
We touch Him in life's throng and press,
And we are whole again."

It is the multitudes who suffer because of the wilful blindness of the ministers. A poor woman lying in a hospital was dying of two external cancers, and one internal; she was paralyzed from her hips down, a symptom of cancer in the last stages. A woman who heard of her indirectly became burdened for her healing and begged for someone to go to see her. As two sisters entered the ward where she was lying and told her of the compassionate Jesus, she burst out weeping and cried, "Oh, why did our ministers not tell us of this! It is so hard to grasp it all at once, especially in my weakened condition."

Praise God, He is moving upon the hearts of many ministers to teach this neglected truth, and hundreds today are telling their flock of the double cure. The ministry of Mr. Hickson, a layman in the Episcopal Church, has done much to open the eyes of the Episcopal clergymen. The following statements from a few of them show how they are being enlightened:

Bishop James F. Gailor, president of the National Council and Bishop of Tennessee, says, "I am in favor of a revival of the ministry of healing, and would like very much to have a service in the prayer book for the anointing of the sick."

James E. Freeman, Bishop of Washington, says, "I am confident we have undervalued the healing ministry, which was evidently ordained by Christ and practiced in the early church."

The Bishop of London said, before a Convocation at Canterbury, "I have had a conversation with Mr. Hickson, who has just returned from a tour around the world, and I feel that the House should not ignore the extraordinary scenes which have occurred on that tour. Naturally, the country wants to know what the bishops have to say about the matter. . . . This is not a new Gospel. It is the old Gospel, part of which has not been taught."

The following are some extracts from a pastoral letter, signed by four archbishops and sixteen bishops of the Anglican communion in Australia, which letter is the direct outcome of a series of public healing missions conducted by Mr. Hickson. They say:

"We, the undersigned, Bishops of the Church of England in Australia, who have had personal experience of the Christian Healing Missions in our own diocese, desire to communicate to the whole body of the faith our impressions of the

result of that mission, and our recommendations with regard to the ministry of healing to which the Mission seems clearly to point and lead,"—and then he proceeds to bear witness to the facts observed in Mr. Hickson's ministry. "These facts considered together are, in our judgment, quite incapable of explanation on any merely physical or mental basis. We are convinced that they point to spiritual forces at work—the response of a loving Father to the prayer of His children, the healing power of a personal Savior and renewing influence of the Holy Spirit upon spirit, mind and body. We think it quite fair to ask men of science and observers of phenomena to endeavor to do justice to the facts of this movement as they stand. Many sufferers apparently uncured, instead of being 'utterly disappointed' and 'alienated from the faith which had failed them,' as we were warned they would be, are conscious of new life within them and new outlook on all lines, and their spirits have been healed of sluggishness.

Eye-Sight Restored

One of the first healings at the Tabernacle was that of Mr. Edward Kline, 640 Barry Avenue, who in 1920 contracted sleeping sickness, which left him with defective eyesight, so that his eyes could not focus. It was impossible for him to read consecutively, and because of his inability to focus, his vision jumped from one place to another. Sometimes the print would blur, and everything would turn black before him. He had this defective vision for seven years, the doctors finding it impossible to fit him with glasses owing to the fact that this condition in his eyes was the result of sleeping sickness. After prayer he was instantly healed, went home and read "Christ the Healer" from cover to cover, finishing it in two days.

Two Nurses Divinely Healed

Lying in a sanitarium, fifty miles from Chicago, was a trained nurse, seriously ill with *streptococci* and *staphylococci*, a very serious infection of the throat, which affects other parts of the body and often proves fatal. The physician who examined her felt it would mean at least a complete loss of her voice. Hearing that special meetings on Divine Healing were being held at the Tabernacle, she sent a long-distance message for prayer on a Thursday evening, and within an hour after prayer was offered she was completely healed. She insisted on leaving the hospital the next morning, but the physician who had predicted she would have to remain from four to six weeks, would not consent to her leaving at once, though an examination showed her throat to be in perfect condition and the stetho-

scope revealed a sound chest. However, within three days she left the sanitarium, traveled fifty miles and arrived at the Tabernacle in time to attend the Sunday evening service. Since then she has been bringing others for healing. Her name is Miss Anna DeHart, and she lives at 5601 North Crawford Avenue, this city.

Another nurse, Miss Orpha Gould, living at 1812 West Jackson Boulevard, gives a most remarkable testimony of healing. For three years and a half she had suffered from that aggravating disease, eczema, on her hands. At one time she took regular X-Ray treatments for this, and it cleared up somewhat, but as soon as she discontinued the treatments the disease returned in full force. Since that time her hands have been covered with water blisters, and there was a continuous discharge of pus with the horrible itching known only to those who have suffered with the same disease.

The first Sunday of the campaign she attended the afternoon service and heard the message on "Christ the Healer." As she listened, faith gripped her heart and she determined to praise God for the healing of the eczema. She attended the instruction service that followed, but was unable to be present at other meetings because of her confining duties as a nurse. Although she was hindered from coming to the meetings to be anointed, she was sure the Lord would heal her, and continually praised God for His healing power.

Rooming with this nurse is a young Chinese girl, also a graduate nurse. After returning from the meeting Miss Gould at once began witnessing to her about the healing power of Christ, and said to her, "I am going to praise God for the healing of this eczema." She was a very worldly girl and took no interest in the things of Christ, but three days later, noticing the great improvement in her hands, she remarked, "Your hands are certainly very much better." The Lord had immediately undertaken, and from the very first day the discharge ceased and the water blisters gradually dried up until there remained only the scabs showing the marks of the former disease.

The best of the story is yet to be told. The young Chinese girl was so impressed with this healing that she went with the nurse to the Tabernacle the following Sunday night, and was gloriously saved. She is expecting to return to her country in June, and will carry with her this most blessed news that salvation and healing are found in the five bleeding wounds of Jesus.

Healed of Convulsions

Words cannot portray the suffering endured by Mrs. Florence Harris, now living at 5012 Dorchester Avenue, this city, who for sixteen years was afflicted with uremic convulsions. These spasmodic convulsions, the result of severe kidney trouble, began every morning at 4 o'clock and continued at intervals thruout the day. Doctors and treatments at hospitals were powerless to relieve her. Some physicians felt she had T. B. of the kidneys, which she thot possible as her voice was very weak, and she sometimes lost it altogether. When she had these convulsions her body would draw up and become rigid, locking as if it were in a vise. She also had a breaking out on her body; her kidneys not acting properly the poison came out thru her skin.

She bought "Christ the Healer" at the close of a meeting, and going home read it and her Bible alternately until one A. M. As she read, she knew she was being healed, and the next morning her kidneys functioned normally. She found herself completely healed. It has now been two weeks and she has not had a sign of the old trouble.

Suffered Thirty Years: Healed

For thirty years Mrs. Addie Thompson, 2939 Belmont Ave., has suffered from stomach trouble. Able only to do a little work because of her suffering and often with little or no sleep, life was a burden to her. She could not eat only certain kinds of foods, and suffered so acutely at times she thought she would die. About two weeks ago she heard and received the truth that the Lord is our Healer today and faith came into her heart. The first morning after being anointed she had pan-cakes and syrup for breakfast, two things it was impossible for her to eat. Her husband looked at her in amazement, and she said, "I feel I am just beginning to live again." After thirty years of suffering she is rejoicing in complete deliverance, and in being able to eat everything. A new vision of God has come with the healing.

The Chicago Campaign which was scheduled to close on Feb. 5th is continuing indefinitely because of the marvelous manner in which God is working in saving souls and healing the sick. The great auditorium has been crowded to its utmost, and Chicago is in the grip of a mighty visitation of divine power.

The Four-Fold Gospel Restored

A Sermon by Evan P. C. Nelson, Pres. Southwestern Bible School

Enid, Okla., at the Dedication of the Church of the Four-Fold Gospel, Battle Greek, Mich., Jan. 1, 1928



Y TEXT and theme are identical and may be found in Paul's Letter to the Philippians, the first chapter, and part of the seventeenth verse: "*I am set for the defense of the gospel.*"

The Apostle was in prison at Rome. Twenty-nine years had slipped into eternity since he met our Lord on the road to Damascus. He was still so full of fiery zeal for the Gospel that even in his chains and imprisonment he "ceased not to warn every one night and day with tears," as he had done at Ephesus (Acts 20:31). His earnestness and faithfulness stirred some who had been half-hearted, to preach the Gospel with more fervor, and some, wishing to add to Paul's afflictions, were stirred up to tell the glad gospel story in mockery and insincerity. For they knew that he was "*set for the defense of the gospel.*" But Paul rejoiced to have the story told, whether in sincerity or in pretense and mockery.

As Paul was set for the defense of the Gospel, so we also are set for the defense of this same Gospel. Millions in our great country have dem-

onstrated that they were willing to die for the defense of our country, and the principles dear to every true American's heart. Should the followers of Christ be less willing to suffer and sacrifice, and even to die for the defense of the Gospel, the most precious heritage ever committed to man?

Since those letters of gold were placed on the front of this beautiful temple: "Church of the Four-fold Gospel," many sincere inquiries have been made. Many are asking, "What is the Four-fold Gospel? What kind of religion is this?" Let me try to answer these inquiries, and let all the people know the truth for which this church stands.

But before I attempt to elucidate the fundamental doctrines of this church, let me say that this church organization, while independent of all outside authority, and managing its own affairs, responsible only to Christ, the great Head of the Church Universal, holds doctrines identical with thousands of other bodies scattered all over this country, and in fact all over the world. These churches bear many different names, but always and everywhere put the main emphasis on the

four great outstanding doctrines that I am to explain. For six years Pastor A. L. Branch has preached the same message in this city. It is the message I had the privilege of preaching for five weeks in the "Four-fold Gospel Convention" in the Masonic Temple of this city, two years ago last summer.

We are not antagonistic to other churches, neither do we think we are the only true Christians in the world. We are glad there are so many other Christians who love the same Christ and the same Bible, and hold many of the same doctrines in common with us. But we believe that this church has a testimony that is needed in this city, and stands courageously for essential truths not held or emphasized by other churches.

Let me remark that the beautiful New Testament teaching all too soon began to be obscured and then in part forgotten, and during the Dark Ages was practically lost to the world. At fearful cost these soul-saving doctrines have gradually been brought back to bless mankind. John Huss in Bohemia and John Wycliffe in England died at the stake for bringing back some of these forgotten truths. Later came Martin Luther and his associates, bringing back the lost doctrine of justification by faith, while Zwingli and Calvin in Switzerland spread abroad the blessed light. Then came the Moravians and the Huguenots in Europe, followed by John Wesley and his associates in England, emphasizing the forgotten doctrines of the work of the Holy Spirit in regenerating and sanctifying power. This revival spread over the world and became a blessing to all churches, giving us the Methodist church, which in the beginning was a flame of sacred fire. Then came Charles G. Finney, and later Moody and Booth and other God-sent leaders.

In the beginning of this century another forward step was taken to save true apostolic Christianity from sinking beneath the waves of worldliness and apostasy from the true faith, so common in these days of rampant "Modernism" in its worst and most subtle forms. This new revival movement springing up in different parts of the world about the same time, is a reaction against the apostasy of our times, and a return to New Testament teaching, emphasizing the work of Christ in the hearts of believers, and the work of the Holy Spirit.

Let me now take up the four main points of doctrine for which this church stands.

First and foremost, *real salvation from the penalty, power and pollution of sin*, by faith in

a crucified and risen Savior, who with His own blood purchased eternal salvation for every sinful man who will repent of his sins, accept Christ, believe on Him, and follow in His footsteps. (Luke 13:3; John 1:12). "We have redemption *through His blood*, the forgiveness of sins" (Eph. 1:7; Col. 1:14). This glorious truth we regard as fundamental in the gospel, and it is sad indeed to see it gradually fading from the vision of some who at one time stood firm for it. We take our place by the side of every minister and church willing to stand for this essential truth, and rejoice in the fellowship of all of God's dear children everywhere who are loyal to His Word, though they do not see eye to eye with us on other doctrines. We believe it absolutely necessary for souls to be regenerated by the Holy Spirit if they are ever to be admitted to God's Kingdom (John 3:1-8).

Second. We believe in *the Baptism in the Holy Spirit as in New Testament times*.

John the Baptist said, "I indeed have baptized you in water; but He shall baptize you in the Holy Spirit"—so reads the Greek in Mark 1:8. Jesus said, just before He ascended to heaven, "John indeed baptized in water, but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5, A. R.). Even the apostles had not been baptized in the Spirit when Jesus ascended to heaven, but "when the day of Pentecost was fully come . . . they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance" (see Acts 2:1-5).

Some say that the baptism in the Spirit was only for the apostles. But the record says there were about a hundred and twenty, and all were filled with the Spirit. Hence, over one hundred who were not apostles were filled when the Spirit first fell. Others say that it was only for the early days of the church, but Peter says, "it is for you and your children, and for "all that are afar off, even as many as the Lord our God shall call" (Acts 2:38,39). Again, we hear that it was only for the Jews, but Peter was called to preach to the household of Cornelius, and while he spoke the Holy Spirit fell on all those who heard the Word. The Jews who were with him were astonished, because on the Gentiles also was poured out the gift of the Holy Spirit. The apostles at Jerusalem called Peter to answer for going in among Gentiles, but he defended himself by explaining the vision he had at Joppa, and the way the Spirit "fell on them as on us at the

beginning," saying that the Lord gave them the like gift as He gave the hundred and twenty. What was the sign, "For they heard them speak with tongues and magnify God" (see Acts, 10 and 11).

Some teach that all who are converted are at the same time baptized in the Holy Spirit. It was not so in New Testament times. At Samaria men and women were healed, believed the word preached by Philip, were baptized, and were rejoicing in the Lord, but it was still necessary for them to receive the Holy Spirit, "for as yet He (the Spirit) had fallen on none of them" (Acts 8:1-17). At Ephesus Paul met twelve disciples and asked them, "Have ye received the Holy Spirit since ye believed?" or, as some would render the Greek, "Did you receive the Holy Spirit when you believed?" Whichever way you render it, it would be a foolish question if every one received the Holy Spirit at the time he believed. It is possible to receive the baptism at the time of conversion, and I have seen it so a number of times, but it is more common for persons to receive it later.

Jesus said, "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49). Before He ascended He said, "Ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses unto Me" (Acts 1:8). He promised to send the disciples another Comforter (Advocate is a more correct translation); that this Advocate should abide with them forever, and that He should teach them all things.

This Assembly believes in the baptism in the Holy Spirit, as possible for us now, and evidenced just as in New Testament times. I was a Baptist minister for thirty-one years before I received this light, and received the Holy Spirit seven years ago, while pastor of a Baptist Church in Detroit. How can I praise the Lord as I should for His unspeakable gift!

Third. This Church believes in *Divine Healing*, and holds that it is available for us now. This truth was originally part and parcel of the Gospel. As Dr. C. I. Scofield says, in his note on Romans 1:16, "The Hebrew and Greek words for salvation imply the ideas of *deliverance, safety, preservation, healing, and soundness.*" He says further, "Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes, as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification and glorification." With this scholarly statement we agree. How great a salvation! (Heb. 2:3). What a contrast between this and

the little shriveled-up conceptions many have of salvation! There is enough for spirit, soul and body. We believed that our Lord suffered to set us free from sin and sickness, as Isaiah 53:4, when rightly translated, declares. Also Matt. 8:17. According to Mark's Gospel, the last words that fell from the lips of Jesus before He ascended to glory were these: "They (believers) shall lay hands on the sick and they shall recover" (16:18). The specific directions in James for the healing of the sick have never been revoked, and no ecclesiastical body on earth has the authority to countermand them.

Seven years ago, in the city of Detroit, where I was then pastor, I was lying near death's door. On October 23, 1920, I was anointed and prayed for, according to James 5:14-15. The Lord raised me up that Saturday night, and I was out calling and in my pulpit the next day. Monday morning following I gave my testimony before the Baptist Ministerial Association, of which I was a member. Since then I have anointed over forty thousand in United States and Canada. I have seen the mighty power of God in giving sight to many who were blind, and even to a few who were born blind; hearing to many who were deaf, and several who were deaf mutes. Cancers have withered and fallen off, and some have dissolved. Tuberculosis, paralysis, rheumatism, heart, stomach, liver and kidney troubles have been perfectly healed by the Great Physician. I know what I am talking about, and, like Peter before the council, I can say, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

It remains for me to speak of the fourth great pillar of this beautiful Gospel Temple. We believe in *the soon, visible, personal Coming of Jesus* back to earth to overthrow Satan, bind him and cast him into the pit; to subdue all His enemies, and establish His righteous dominion over the whole earth. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Mat. 13:43). This is the theme most frequently referred to in the New Testament, and much of the Old Testament is prophecy of the glory of the kingdom of God soon to be set up on this earth. Christ never sat on the throne of His father David, but the crowning day is approaching when all enemies shall be put under His feet, and when every knee shall bow and acknowledge Him to be Lord to the glory of God the Father. We look for our Lord to come for His bride, as promised in I. Thess. 4:14-17, and other scriptures. Then comes the world's night of woe,

the revelation of the Antichrist, the final battle which will be the most bloody in the history of this earth, and then the visible coming of the Lord, with ten thousands of His saints (Matt. 24:30; Jude 14, 15; Rev. 1:7). Glorious consummation! Then shall the Golden Age dawn upon this tear-dimmed, blood-stained world, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

Oh, gladsome day, we hail thee from afar! Speed thy dawning! Hasten thy coming, Lord Jesus! Let earth's long night give way to the dawning of the great day for which all other days were made, when Christ shall be all and in all. EVEN SO COME, LORD JESUS.

This place is opened for the promulgation of these glorious fundamental truths which stand out like mountain peaks in God's holy Word against the dark clouds of sin and sickness, despair and misery, which hang like a pall over this earth. We bring a message of real salvation

for soul and body through our Lord Jesus Christ—comfort to the sorrowing, courage to the faint-hearted, strength to the weak and hope to the despairing ones. It is not a message of gloom, but of holy light and life. It will lift the sinner out of the pit of sin, and restore the erring one. It will inspire the faint and faltering wanderer on eternity's highway. It is a message of good will to men, and of glory to God in the highest. With this wondrous message may this pulpit ever ring out. May the poor as well as the rich find cheer and comfort here. May this temple prove to be to the multitudes of this city a place where their souls can be saved, believers can be filled with the Holy Spirit, the afflicted healed of their bodily infirmities, and God's children prepared for the coming of the Lord. May the presence of the Lord be so manifest, that with Jacob of old one may say,

"SURELY THE LORD IS IN THIS PLACE.

THIS IS NONE OTHER THAN THE HOUSE OF GOD,
AND THIS IS THE GATE OF HEAVEN."

A Monument to the Faith of Christian Chinese

How the Bandits Protected Missionary Interests.

Miss Mattie Brann, in The Stone Church, Nov. 20, 1927



OUR work in China was organized in 1903. A dear little Swedish sister, Selma Moberg, stood alone at Wei Hsien, in the southwestern part of Chihli, North China. God in His own time led me out to join her, after He had prepared me for a number of years. The word comes to me tonight, "He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." Those words were precious to me in my life as a young Christian. How many answers to prayer I had! God was so gracious and kind, even when I was living half in the world and half in Him, before He graciously poured out on me the baptism of the Holy Ghost. But after He cleansed me and the Holy Ghost came in, these words were made doubly precious to me, "He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." Couple this Scripture, if you will, with these words in II. Cor. 1:20, "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God." Does it stop there? No, "by us." And so I want to bring you a few instances in which God has worked in China, above all we could ask or think.

When I came home on my first furlough, in 1919, having spent almost seven years on the field, I passed through Shanghai, and met some of the leading men on the Famine Committee, whom I had known for several years. They assured me there would be funds forthcoming for the famine need; statistics had already been taken. Miss Moberg was worn, having gone through a siege of cholera during the heat, taking care of one cholera case after another, and claiming the promise for herself, "No plague shall come night thy dwelling." One poor old beggar woman fell on the street at our door. Our Bible woman went out to help her, claiming the promise. The merchants made fun of the Bible woman, saying, "The woman has dropped dead, how do you expect her to come to life?" We went out and took her in; Miss Moberg nursed her day and night for three weeks, and today she is one of the workers in Brother Anglin's Mission at Tianfu.

When I reached the field the letters came from Peking from the Famine Committee, saying, "We cannot give you any funds. We have only a million dollars, and those who are dying in your section today are two millions. We cannot give you anything." Our little church came together for prayer, asking God to give us funds. We

were some sixty people, two evangelists, one Bible woman, our gate man, and Miss Moberg and myself, but we claimed the promise. Before the letters could get home, Chinese churches in central China started sending in contributions. They didn't want them to go through the Peking Committee, saying they would rather have the funds go through some missionary whom they knew. God's children from all denominations started to send us money. It was in November, and the snow was coming down. We had been giving them cold bread, and it was frozen. We said, "Lord, give us more faith, so we can get grain to give them hot mush." We got grain and fed over 200 people. When we had fed them they asked, "Shall we come tomorrow?" "Yes," we said, "come tomorrow." We said it on naked faith, as we did not have the grain. We were two women, a lot of zeal, and not much knowledge. So we asked the Lord to give us simple, child-like faith. When we got into the house we looked at each other in wonderment. That was the first day. The first forty dollars came from a little Chinese Christian church.

We went for our portion of grain the next day. The official said, "We will have a stampede. The laws are that certain portions of grain shall be left in these walled cities in case of a riot, or in case the city gates are closed." But God gave us favor in their eyes, and even in the eyes of the bandits. We were fifty miles from the bandits. Most of the men had left the famine district, leaving helpless women and children at home, but we found a few men who were able to wheel a few bags of grain. So Miss Moberg dictated a letter to the Bandit Chief, telling him we were going to do famine work and, going through their territory, would they protect us? He replied, "Most Honorable Lady: Your message has been received and we wish to assure you that if your carts pass through with a certain amount of money or grain, or girls, you will not be molested, and more than that, we will protect you from the petty thieves. If all the people in China were like you and your church we would not have our profession." So God started out saving the physical lives just because we believed that He would. We called on Him and He glorified Himself through us. He didn't glorify us, but He glorified Himself through us. He just wants people to be simple enough to take Him at His Word.

During the famine we saved hundreds and hundreds of boys and girls who otherwise would have starved to death or been sold into houses of shame. But we didn't have an established orphan-

age then, neither did we think we could have one. Honest confession is good for the soul, so I want to confess to you that my faith didn't reach that far; neither did Miss Moberg's. But we had three brethren who had faith. One is an elder and two are deacons, and these three made a covenant to pray that the Lord would send funds that we might establish a permanent orphanage at our station, in order to conserve the work that God had so graciously given into our hands. We had made arrangements with Bro. Bovyer and Bro. Anglin, to take some of the children, and also with Bro. Ma in Nanking. Miss Moberg left with 270 children, to take them to these stations, and we had still one hundred left.

The brethren had been telling me for weeks that they were asking God for funds to open an orphanage of our own. The one hundred we had we took into our own quarters, and we asked the villagers to take them back and be responsible for them. Our faith only reached to June, 1921, but the brothers' faith reached beyond. They would say, "Well, teacher, we are still praying that the Lord will give us money to open an orphanage, and I continued to pour cold water on their faith, telling them they could not go out and preach as before, and that it would mean hundreds of dollars a month to support these children. They said, "The same God who heard our prayer to feed the children all these months will continue to do the same." "That is true," I said, "but you must remember all the newspapers in America have been having big headlines, but when the famine is over the money will cease to come." Nevertheless, the three brethren continued to pray. Miss Moberg was on the way with the children, and I was trying to send away the ninety boys. The men said, "We cannot send them away. You will have to do it." Those boys lined up and I gave them a nice speech: "Now boys, we have to give the premises up to the official tomorrow and you will have to go. We have no room for you." "Where are we going?" they asked. "You will have to go to your village elder and he will make some provision for you," I said. "He doesn't care for us," they said. "It is you who care for us." Well, I did care, but my faith didn't reach out. I'd send them out the big gate, and they came back through the side gate. I put them out the side gate and they would come back through the large gate. I stayed in the yard nearly all day, and in the evening mail came a letter from a sister in California containing \$500. She said, "Dear Miss Brann: I am sending you this money to start a permanent

orphanage in North China." I had to call the brethren in to confess my lack of faith. It was through their prayers, so recently saved from heathensim, one especially from the deepest-dyed demon cult, but they believed, and in that way our permanent orphanage was started. The dear sister in California was impressed to go speak in the churches, and she raised a thousand dollars. In glory we will know it was because of the prayers of the brethren in China, who, when they prayed, believed. Some of the Christians opened their homes and took the boys in until the land was purchased and the buildings erected, three miles out of the city.

I asked the Lord to give me twenty-five new comforts. Days went by. Letters came from America, but nothing for the children's comforts. Day by day I stood on His promises which I had tested many years, but no comforts came. We had a young man who had been marvelously delivered from opium whom we kept on our premises; we made work for him, because we didn't want him to go out into the villages. We were testing him out, and every morning and evening we sent him to the post office to get our mail. This particular morning was the last morning we could buy the material. We have markets on certain days in which people sell or exchange what they have. Mr. Feng went to the post office and he brought back a letter from America, but there was no money inside. I went to my room and said, "Lord, I do not understand it." He said to me, "You go and buy the comforts. The money is here." I found Mr. Feng and my secretary in my office, talking it over. They said, "It is strange. This is the first time God has not answered prayer. Perhaps we have not been carrying the burden enough, but have been taking it for granted." But when I stepped into the door and said, "Go out and buy," they looked at me as if they thought I had lost my mind. Mr. Feng went out and met the postman, who said, "Oh, by the way, I forgot to give you this registered letter." I opened it, and a lady in Peking wrote: "My dear Miss Brann: I feel impressed that you are praying for a special need, and I am sending you this \$50 to use for that special need." That was just what I needed for the comforts. So God heard and answered prayer.

When we had such a wonderful outpouring of the Spirit for three or four years, I used to look back on the years prayer had gone up when nothing moved, only a convert here and there. Dear Miss Moberg stood through the long test asking God that she might live to see an outpouring of

the Holy Ghost as on the day of Pentecost.

In 1920 and 1921 we were busy saving lives, and yet day by day the Gospel went forth. And we made the requirement that the people whom we helped had to be under religious instruction, so everybody heard the Gospel two hours each day. At the end of 1921 the Holy Spirit began to fall and people cried to God. We had a song hung on the wall, and a soldier came in, and, seeing it, ran out into one of the men's arms, saying, "I am afraid. I read those words and I felt a stirring in my heart. I am a sinner and have come to confess my sins." The Holy Spirit convicted people of sin and many were slain under the power of God.

One soldier, a great big six-foot fellow from Honan, came day after day. He was a lieutenant, confessed his sins from babyhood up, and finally Bro. Ma, the Chinese leader, said, "You can confess your sins forever and never get anywhere. You must believe." But little we knew what was underneath. So this day the young man came into one of the worker's rooms and said, "I have a confession to make which I know will mean my life, but I have to say it. Be sure the doors are locked." They assured him that no one was listening. Then he confessed how the soldiers would sell the cartridges to the bandits. We had always felt the bandits got their ammunition from the soldiers, but never had proof of it before. He said, "My superior officer is very exacting and unmerciful. I will have to tell him to clear my conscience, but I know what it will mean. In a few hours you will find my body outside the West Gate, but my spirit will be with my Savior who died for me." We went to prayer. Our dear deacons took hold of God. They said, "Lord, put such a holy fear on that officer that he cannot hurt the dear boy." They believed as they prayed. He went and confessed the sin, and the superior officer said, "Why haven't you told me this before?" "How could I?" he said. "I hadn't heard the Gospel of the Lord Jesus Christ before, but now I have confessed all my sins and the blood of Jesus Christ cleanses me from all sin. Now do with me as you will." The officer trembled and turned away. He could not speak, because prayer had been offered in behalf of the young convert. A few hours later he came bounding back, saying, "My superior officer didn't say a word, but, 'Where are those cartridges?' I had some I had not sold, and I went to my tent and took them to him. He took them quietly."

In the meeting that night, after we had sung the first hymn, our dear soldier fell between the two

benches. He had a vision of Christ on the cross, and heard Him say, "My blood has cleansed you." In a few minutes he was praising God in a new tongue.

The war was on, and he said, "If I resign now they will think I am a coward and do not love my country." We told him we could only pray. He was ordered to the front with his regiment, but the Sunday before he left we buried him in baptism. Before he was baptized some came to the compound saying, "Come quick, Mr. Djong has gone crazy." Our workers went over, and there he had six or eight soldiers to whom he was talking. He said, "Confess your sins and you will get what I have." They heard a Mohammedan say, "I cannot confess my sins, I am a Mohammedan." He replied, "I do not care what you are. You are a sinner. Confess your sins and you will get happy, like I am, full of the joy of the Lord." They gave their hearts to God, and when he was baptized they were baptized with him. We asked the Lord that he might not be compelled to take life, and the Lord took him to Himself. He was sick a few days and was not allowed to take up arms again. We had a letter saying that as he went into the presence of God he was saying, "Praise You, Jesus!"

Last January one of our evangelists came in, saying, "I have a most blessed story to tell you about our station twenty-five miles north of us." When we open these stations we first have a church in a house, as Paul did, until the church itself makes a contribution to get the land and puts up a building. That is the way we have worked for years past. As fast as possible we put the work in the hands of the native church, ourselves standing back. Our work has been established in this way, the Chinese from the beginning feeling the church is their own, and carrying the responsibility as much as possible. This Brother Wang who has a church in his house is a man of faith and prayer, and he was put to the test by a dear old lady almost eighty. This particular day Brother Wang was having the service and he was reading where the blind man was healed; when he washed away the clay he came seeing. The old lady said, "Who is that man you are reading about?" "He is the Savior of the world, the Son of God," answered Wang. And he explained to the old soul how the Lord Jesus took upon Himself flesh and dwelt among men, healing the sick and the blind. "Well," she said, "is that good Man dead?" "He died," said Wang, "and He rose again because He is

God." "Well, then," she answered, "if he died and rose again and you say He is God, He can heal my eyes, can't He?" "Yes, He can," said Mr. Wang. "Well, then, if He is God, He will," she said. "Now what did He do, did you say?" "He put mud on his eyes," said Wang. "Well, you do what He did, and I will come seeing, will I not?" she said. He hadn't been put to just such a test before, and he said, "Well, we are in the room now and this is a brick floor. Let us move out into the yard." The congregation moved out to the yard, he put clay on her eyes, and the old lady said, "What next?" Mr. Wang said, "Jesus said, 'Go wash,' but I think we will get down and pray first." Then they brought her a pan of water and she began to wash, and she said, "Oh, I see the wall!" The people clapped their hands and Brother Wang said, "I think we had better pray again," and she could see. She had her sight when the evangelist came in to tell us about it.

So we find the Lord works just the same today as when He was in visible form, and "he that cometh to God must believe that *He is* and that He is a Rewarder of them that diligently seek Him."

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"Christ was a Sunday School missionary when He opened up the Scriptures to men."

"Christ was a children's missionary when He took them in His arms and blessed them."

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