



The days of Heaven on the Earth

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The Believer's Walk and Conduct

Christian, Watch Your Step

Pastor A. G. Ward, Springfield, Mo., in The Stone Church Convention



WHEN Andrew Carnegie purchased Skibo castle in Scotland, the question of the flag arose. He had grown fond of the Stars and Stripes—for beauty it is second to none in all the world—but he felt that to float the stars and stripes over Skibo Castle might not be so pleasing to the Scotch, and so he used a bit of diplomacy. He had a flag made, the Stars and Stripes on one side and the Union Jack on the other, which he floated over the castle.

I am not much of a diplomat. I am floating a flag but it is the same on either side. Mine is the Pentecostal flag, and you will find Pentecost on either side of it. I would rather be a Pentecostal preacher than President of this Republic. I told my students the other day I felt satisfied if I were to submit to an examination I would be found to have a Pentecostal heart. If my examiner should proceed he would find that both of my lungs were Pentecostal. He would also discover that I had a Pentecostal liver, that my brain and vocal organs were Pentecostal; that both my hands and my feet were Pentecostal; that I am Pentecostal from my head to my heels, and from center to circumference. Pentecost satisfies me. I do not mean the Pentecostal Movement in its present condition satisfies, but Pentecost as an experience satisfies me.

The Epistle to the Ephesians is certainly a very wonderful epistle. In your study of it I take it for granted that you have discovered the first three chapters to be doctrinal, and the latter three chapters practical, so an equal emphasis is laid upon doctrine and practice. Some folk tell us it matters not what you *do* so long as you *know*, while others take the opposite position and tell us that it doesn't matter what you know so long as you *do*. But I have discovered that there is an intimate and vital connection between knowledge and practice, between doctrine and conduct. By way of illustration I might say that these things stand in relation to one another as the foundation and super-structure. How foolish it would be to lay a foundation if you did not intend to build upon it! That is exactly the position that folk take who tell us that it matters not what you do so long as you know. But it would be equally foolish to try to hang a super-structure in mid-air without a foundation. Such

is the policy of those who say the great thing is to *do*; it does not matter whether or not you know. Both positions are wrong. Doctrine and practice must go together.

I have come before you this morning to discuss but one of these sides, and that briefly, speaking on the Believer's Walk and Conduct. If the believer's conduct is to be what it should be, then he must walk, first of all, in love. It may sound superfluous for me to say that one cannot walk in love and in lust at the same time, but I wish to say it. When I use the word "lust" I do not necessarily mean something that is very coarse and vulgar, altho I am aware of the fact that lust may develop into the coarse and vulgar; but as you may know this thing called "lust" may appear in different guises and forms. It may appear in the solid, it is true, or in the liquid, but it may also appear in gaseous form. In that form it is not nearly so coarse and vulgar in appearance as when it appears in the solid.

But I repeat, you cannot walk in love and in lust at the same time. You cannot give way to irregular or inordinate desires at any time and walk in love. Then this leads one to say that in order to walk in love, one must of necessity live in love. That raises the question, Is it possible for us to live in love? I am not now defining "love"; I am simply using the term. I believe with all my heart it is possible for us to live in love. Indeed, it is the home of the soul, and the soul will never feel at home, nor rightly understand the full content of the words, "Home sweet home" until he makes his home in the love of God.

That is a fine word that we have in the Gospel of John, 15:9, which reads literally like this: "I love you as much as my Father loves me. Make your home in my love." It is our privilege to make our home in the love of God, but we choose to make it elsewhere. We so often make it in our success; sometimes in our failures. Sometimes we make it in what the folk are saying about us; sometimes in one thing and sometimes in another, always feeling more or less restless until we settle down into the love of God, and when we make our home there we feel so happy, so satisfied.

But you ask me, "What is love?" I do not know. You would not expect me to define so big a work as "Love," would you? There are

folk who often dismiss love as a sentiment, and by sentiment they mean something more ineffective than the colored vapor of the rainbow. Now while I cannot properly define this word "love", due to the fact that it is an indefinable word, I know that it is something more than mere sentiment. Jowett has given us this definition, which I like fairly well: "Love is a power as real in the spiritual realm as any of the forces which move in the realm of matter. It is an outgrowing, friendly, affectionate ally moving round about my life, hungering to serve me."

But you say, "That is not properly defining it." Of course not. Did I not tell you it is an indefinable word? But why trouble about that matter. There are many other things which we cannot define, and we accept them as fact. Nineteen years ago and over, after we had waited patiently and prayerfully for the arrival of our first-born, the nurse placed in my arms what she said was a bundle of life. I had never had such a sensation before; it was the greatest bundle that I ever had in my arms, for it was our first-born, a fine, bouncing, baby boy, weighing nine or ten lbs. What was this? It was a bundle of life, which was part of myself and part of my wife; it was part of my father and part of my wife's father. It was part of my mother and part of my wife's mother, and so I might go on. In addition to all that, it was an entirely new bundle of life, a new personality different from any other personality that ever lived on the earth. Now I have not defined what I had in my arms. I could not define it because it was life, a bundle of life. The years have come and gone and the bundle of life has grown considerably. He is a bundle of life dedicated to God, but I cannot explain it. I cannot explain love, but I am satisfied that this thing called love is a real ally that waits patiently to help us thru life, and will prove to be a mighty, living force as real as any force in the world of matter, if we will but open our hearts to receive it.

Then I notice further that if the believer's conduct is to be what it ought to be, he must walk in the light. What is light? I do not know. I might offer a definition that would partially satisfy some folk but the person thinking beyond the ordinary individual would never be satisfied with any definition that I could give of light. Light is something that many folk dread. They seem afraid of it in the spiritual realm, and back away from it. Why be afraid of Pentecostal light? It is most foolish. Even tho by walking in it, the light may discover to us many imper-

fections we were not conscious of before, if we but keep in mind that the light which shows us our imperfections will lead us into victory, (if we walk in it) we will not be so afraid of the light. Light is a wonderful thing. It suggests the thought of warmth. Oh what warmth there is in the light that shines from heaven today! If some folk who feel they are almost on the verge of having a congestive chill, will walk in the light they will find life and warmth coming to them.

Then there is the thought of guidance in the word "light." If you wish to be guided properly you must walk in the light of God. I have found folk all over this country who are perplexed in the matter of divine guidance; they find it difficult to know the will of the Lord, and frequently have confessed to me they felt they were out of God's will. They did something, thinking for the moment it was right, but later felt they had made a mistake. Is there nothing better than this for us? May we not know for a certainty that we are in the will of God? Is divine guidance not promised to people? To be sure it is. We may know for a certainty that we are in His will if we walk in the light.

Walking in the light may mean of necessity a crucifixion of your fine parts, deeper than you have ever dreamed of before. But after all, the big business of life is to develop character, is it not? Have you ever stopped to think that character is the only thing we will be able to take with us when we leave this world? You may devote an entire life-time to amassing wealth, but when life is ended you leave it all behind. You may spend a life-time in seeking fame, but when you go you will leave it behind. If you develop character, you will take it with you. So since a strong, Christian character can only be developed by walking in the light, let us welcome the light and walk in it, even tho it may mean of necessity a deep interior crucifixion beyond that which we have ordinarily experienced.

I notice further that it will be necessary for the believer to walk circumspectly, if his conduct is to be what it should be. Eph. 5:15,16, "See then that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil." May I read it just a little differently, not taking away the meaning, but giving you the literal rendering: "Walk with scrupulous exactness, never relax your vigilance. Be careful where you put your feet, watch the next step." Some years ago, on many street cars, railway coaches and public buildings appeared these words, "Watch your step." I do not suppose those who

were responsible for putting them in public places had in mind the placing of scripture before the eyes of the people, but that is exactly what they did, for this word here means "*Watch your step*," or changing it a little, "Give attention to details." I am afraid that as a Movement we are not giving sufficient attention to details, and as a result our conduct is not always what it should be.

I think I told you on former occasions what a splendid wife I have. God bless her, she has been a great help to me in the past twenty-one years and has often made helpful suggestions; has had more courage than most folk would have, I think, for frequently she has taken me aside and told me my faults, pointed out my weaknesses and suggested where I might improve. One day she told me I gave too much attention to details. It is true, that I give a great deal of attention to details; I always have. Some folk overlook what would cause me considerable concern. If I make an appointment to meet someone at half-past ten I want to be there at that time, not a minute later, if possible. If someone makes an appointment with me for four o'clock I will expect him at four. If something ought to be done today, I want it done today, not tomorrow. This may be a very small matter, but life is made up of small things. Someone objected because Michael Angelo gave so much attention to trifles. He replied, "Trifles make perfection, and perfection is no trifle." Attention to details is one of the main factors which tend to success. It is the mortar that holds the bricks, nuts and screws which are indispensable in the machinery of the factory.

Now since my wife had often been right in her advice to me, I thought I had better inquire of the Lord, so I went before Him, "Lord, You have heard what my wife has said. What have You to say regarding the matter?" He assured me that for once my wife was mistaken. A woman is not often mistaken but the Lord said she was that time, so I have continued being careful of the little things.

Bobby Beach performed some wonderful feats in his day, such as walking on a tight rope over Niagara Falls, etc. But two or three years ago over in Australia, he slipped on an orange peel, and the result was that he had to have a limb amputated; from which amputation he died. If he had been watching his step perhaps he would be living today. Now how many of you have ever fallen over a beer-barrel? None, of course. How many have ever slipped over a banana peel? A great many. The devil has a banana skin awaiting you around the corner; you had better

watch your step. Watch out, he has an orange peel just ahead. Give a little more attention to details. There is scarcely any likelihood that we will fall over a beer-barrel; I do not anticipate any of you will go out and commit murder or become bank bandits, but you may slip on a banana skin, if you are not careful. Watch the little things. Watch your conduct in the home. Be careful about maintaining family worship. Do not forget to bow your head at table and return thanks. Take your children aside and give them the counsel and advice they need. Avoid desecration of the Sabbath day. Steer clear of gossip tale-bearing and slander. Keep away from all these things which in the beginning seem so small but which may bring about disastrous results. *Watch your step.*

I notice further that we must walk by faith. "Therefore we are always knowing that whilst we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight," and may I add, not by feeling nor by hearing, nor by reasoning—but by faith. I am not suggesting that this walk by faith is contrary to reason, but I am sure that often it is far above reason. Have you noticed that the foundation of everything has to be faith in God? Let me read from Jude, "But ye, beloved, building up yourselves"—on your feeling? No. On what you hear? No. "Building up yourselves *on your most holy faith.*" I have noticed that Paul seems especially concerned about this matter of faith. I. Thess. 3:1, he says, "Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone: and sent Timotheus, our brother, and minister of God, . . . to establish you and comfort you *"concerning your faith."* And again, "For this cause, when I could no longer forbear, I sent *to know your faith.*" "When Timotheus came from you to us and brought us good tidings of *your faith*"; "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking *in your faith.*" What an important thing faith is! Now if our conduct is to be what it ought to be as believers, we must walk in faith. What a worry killer faith is! Perhaps it is as natural as breathing for you to worry. Move over into the faith realm, and you will be rid of it. I believe that is the only real remedy, but thank God, there is a remedy for this thing which results in thousands of deaths each year. But the opposite is also true. While faith is a worry killer, worry is a faith killer, and so you must steer clear of worry because it will kill your faith. If your faith is destroyed your conduct will not be what it ought to be.

Shame on us for worrying as we do! The most sensible thing in all the world is to believe God. Then I observe that faith is a great joy-producer. The word "joy" suggests the thought of *religious excitement*. You ask me if I believe in religious excitement. Yes, and no. There are different kinds of religious excitement. One kind I believe in and always encourage, but there are other kinds in which I do not believe, and always discourage. There is a religious excitement which is not so much the product of faith, or direct contact with God, as of imagination. Some folk have an experience built up largely on imagination, and the same is true of some assemblies. They have a great deal of religious excitement and at times it produces the most beautiful sentiment and gives the individual the desire to put into practice these ideas that are thus created, but that is about as far as it goes. But religious excitement which is the product of our contact with God, is to be encouraged. How are we to distinguish this from the religious excitement which is the product of imagination? "Religious excitement originated by direct contact with God will always enlarge and exalt our conception of God's greatness and will deepen our sense of dependence on Him. On the other hand, religious excitement created by the imagination, though it may fill us with devout and beautiful sentiment, though it may suggest lofty ideas of moral and spiritual perfection, and inspires a vehement and chivalrous desire to translate these ideas into conduct, will leave us with a new sense of our own greatness rather than with a new sense of the greatness of God."

We are to walk honestly. Listen: "And that ye study to be quiet." I take it that many of you are good students. Have you ever applied yourself to this study—"Study to be quiet?" What does it mean literally? "Be ambitious to be unambitious" in the world's abused meaning of "ambitious." "Do your own business." While there are a great many people, and some in Pentecost, who seem so eager to look after the other fellow's business, the Word says, "Attend to your own business. Work with your own hands." A man over in Canada arose one time in testimony meeting and said he had been saved, and as a result he was delivered from the desire for work. He said he had never been very fond of work, but now he was entirely free from the desire. We are told here to walk honestly toward them that are without. Now it means something for us as believers to walk honestly toward the people about us. Our business in this world, if I am not mistaken, is to set Jesus Christ off to

advantage among the people; so to represent Him that the world will get just as true a conception of Him as though He were here and they were looking at Him. May the Lord help us to consider the profession of religion a serious matter, and when we announce to the world that we are representatives of Jesus Christ to devote ourselves entirely to the business of setting Him off to advantage, so that He may be made more glorious in their eyes.

Then we must walk consistently. Paul says in Eph. 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love. "I think these the most amazing words ever written by human pen. What is the vocation? We are called to be sons of God, called to represent Jesus Christ in this world, and we are called to walk worthy of that vocation. But then what about the future? Has the curtain never been pulled aside just a little? Have you never had a glimpse of the future and what it holds for you? There have been times when I have had just a little glimpse of what the future holds for me, but that little glimpse has made me feel more than once like flinging mortality aside and coming immediately into the presence of my Lord that I might enter into the reward.

Never say "No" to God. There is a joy in always saying "Yes" that is indescribable. If God's commands were grievous there might be some excuse for our sometimes saying "no," but since they are not, since, as someone has said, "God's commands are always His enablings" once you form the habit of saying "yes" it will never occur to you to say "no" again.

Years ago I settled it once and forever that no matter what it might mean I would never say "no" to God, and when I said that I ended my life of failure and defeat and began one of victory which has continued up to the present moment. If the believer will walk in love; if he will walk in the light and circumspectly; if he will walk by faith, honestly and consistently and as God has commanded, it will be his privilege to walk through all eternity with Jesus. Think of walking with Him! I have appreciated the privilege of associating with some of God's saints here in this world. I have walked to and fro in different places with some rare Christians, but some of these days I shall see the King in His beauty. I shall behold my loving Lord and walk with Him on the gold-paved streets of the New Jerusalem.

Is Another John the Baptist Due?

Prophetical Significance of the Pentecostal Outpouring

Sermon by Evangelist Wm. E. Booth-Clibborn, Eden Rest, Clackamas, Org.



If, at His first coming, Christ needed a herald to prepare His way, how much more must not another John the Baptist appear to prepare the hearts of His people for His Second Coming. The reason that John came to prepare the way of the Lord was because Israel as a nation, was not

ready, and could in no wise have received their Messiah's message and ministry. A great work had to be accomplished in their hearts through the preaching of John the Baptist. The second coming of the Lord approaches, and He is about to come for His own. Who can undertake the tremendous task of preparing Christian hearts for the event of rapture? This is the vital question today.

The Lord Jesus Christ's two advents are different. The first time, He came in a physical body: "A body hast Thou prepared Me." "... Lo, I come!" The second time, He will come in a glorified body: "In the glory of the Father!" The first coming was the beginning of the church program, whereas the second will be its wind-up. The first time, He came in outward manifestation. All could see Him; all could hear Him. The second time, He will come secretly. He will descend with a shout to call His people home in an invisible manifestation of the Son of God. The first time He came, His ministry was limited to the children of Israel. But when He shall come again, His call is to all the church of Christ to meet Him in the air. The first was a natural appearance; the second, a spiritual. These, in short, are the main differences between the first and second advents.

If the advents are different, then it follows that their heralds must also be different. John, the Baptist, was "a great and a shining light."

"Among those born of women," Christ said, none was greater than he. He had a tremendous task, and he performed it admirably. But he was only a natural messenger sent to prepare the way of Christ by outward means—through outward confession of sin and baptism in water. The second coming is superior to the first in a sense of consummation so much more sudden, so much more important and climactic that God must needs send a spiritual messenger whose ministry must be world-wide to reach all Christians, to make it known to all His people and to prepare their hearts. Consequently, we are told to watch and pray and to be ready for the summons. To prepare for the first coming, one man could easily cover the whole land of Palestine; but it is quite

a different thing to make ready simultaneously the hundreds of thousands of God's people in all parts of the world who are looking for His appearing. Jesus could not begin His work in Israel until the prophecy had been fulfilled, "Behold, I send My messenger before Thy Face, which shall prepare Thy way before Thee." The same applies to the second coming. The Lord cannot come to an unprepared people. Another forerunner must prepare

His way before His Face, for rapture will be selective, and God will take only those who are ready. Over thirty-nine Scriptures in the four gospels speak in the same tone, though various wording; "Be ye therefore ready, for in such an hour as ye think not, the Son of Man cometh." These Scriptures are not addressed to the world, for the world cares nothing about His coming; it knows Him not. Therefore, they must be specifically addressed to believers prospectively looking forward to the time of the end: "And every man that hath this hope in him, purifieth himself even as He is pure." But who shall undertake to accomplish this stupendous work? to arouse, to rebuke, to convert, to purify, to

Two John the Baptists
 Two Elijah Forerunners
 The First for the First Advent
 The Second for His Coming Again
 No greater Prophet than John
 No greater Messenger than this Present
 Outpouring of the Holy Spirit
 No greater Gift to Israel than John
 No greater today than Pentecost
 Of John they said, "He hath a devil."
 They say this Visitation is from below
 John was Apostate Israel's hope
 The Hope of Apostate Christendom is
 The Gift and Fullness of the Holy Ghost
 John's Ministry was suddenly cut off
 As the Holy Ghost descended at Pentecost
 Will He suddenly ascend at the Rapture.

exhort, to prepare the vast multitudes of Christians today?

All the history of Israel was typical of the church, and as John the Baptist has a place in the Israelitish program, he may be typical of a great messenger who must perform an equivalent work in the hearts of God's people today. John Alexander Dowie, the founder of the movement known as the Christian Catholic Apostolic Church in Zion, whom God used in spite of many shortcomings to restore the truth of Divine Healing, and who received answers to prayer for the healing of thousands of people, claimed, during the latter part of his ministry, that he was that "messenger" who was to prepare the church for the advent in these last days. This blunder in judgment, as well as interpretation, was no doubt the culmination of many eccentricities which began to obsess him as he lost intimate touch with God. He had become vindictive and heaped abuse upon his enemies, answering them with the same vituperation with which they attacked him, thus losing the anointing. On a certain day before a great concourse of people in the large Chicago Auditorium he declared himself to be Elijah, in that capacity to Christianity that John the Baptist served Israel. The vast congregation arose and accepted his claim. Success had turned his head as it does many leaders today. One misapplication of Scripture led to another, until his reputation as a prophetic leader was gone. Until the day of his death he was deceived and obsessed with the idea of his greatness.

Before we answer the question as to who this second John the Baptist is, and his appearance, let us picture what happened at the preaching of the first John the Baptist. Can you see him standing there with bare feet, dressed in camel's hair, on a jagged rock rising from the muddy waters of Jordan? There is an air about him that breathes of the wilds, the desert freedom and lonesome vastness of the wilderness. To stand in his presence is to sense the very presence of God. He owed his age nothing; had never sat at the feet of Gamaliel, nor received teaching from the learned rabbis. This man dared to withstand the religious system of his day, fighting single-handed the hypocrisies and traditions of his time. Anointed and called before he had received the breath of life, separated to a distinct work of God, well could he proclaim, "A man can receive nothing, except it be given him from heaven." Stand with me in the crush of humanity that blankets both sides

of Jordan, and let us listen with bated breath to the thrilling "Voice" crying in a spiritual wilderness. Now stand on tiptoe, and crane your neck this way and that, and watch the hundreds that are filing into the water, confessing their sins, to be baptized of him of whom Christ said, "Among those that are born of women there is not a greater prophet than John the Baptist."

Now we well understand why the Pharisees, scribes and priests fell into a jealous rage. Every road that led to the great river was crowded with streaming multitudes; not only from Jerusalem, but from Decapolis and Samaria, from all over Judea the people came, the surrounding town emptying their populations to hear this "reed" blown by the wind; yea, to stand all day long without thought of rest or food, and to hear the blessed words, "There cometh One mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose"; "Prepare ye the way of the Lord, make His paths straight"; "And all flesh shall see the salvation of God." The religious rulers stormed in vain. The synagogues were becoming empty; the rabbis were losing their pupils! Oh, praise God! When His Word goes forth how gladly the common people hear it! Having suffered the loss of their congregations, the religious bodies sent an investigation committee to wait on the Baptizer. But he promptly turned about and called them a generation of vipers, bade them repent and bring forth fruit that would prove their penitence to be genuine. His mission was outlined by Malachi, the prophet. His it was to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. In other words, to restore primitive faith and simple trust in God as characterized the founders of their religion.

Now, the question faces us: Who is the second John the Baptist? We have seen that he must be spiritual since Christ's second coming is spiritual; that his power must be universal since Christians are scattered all over the world today; that he cannot be a human being because the second advent of Christ is not a human affair at all.

I BELIEVE THAT THE SECOND JOHN THE BAPTIST is none other than the outpouring and the manifestation of the Holy Ghost in the Latter Rain Movement, and that the purpose of this general Pentecostal world-wide visitation is none other but to prepare God's people for the catching away. There are many things that prove this to me, but here is one of the most self-evident. In twenty years of active work in this blessed movement, I have seen thousands of people receive

the Baptism of the Holy Ghost; as many as 255 in six weeks, and 38 in one night. The great majority, when filled to overflowing and having spoken in tongues to their heart's content, almost invariably testified, "Jesus is coming soon!" in prophetic utterance or as an interpretation of what they had spoken in the inspired language. It has given me the conviction that there is an indissoluble connection between the Baptism of the Holy Ghost, as being received today, and the second coming of Christ; not only by the words but the tone, the reverence, the very depth of conviction with which almost everyone has proclaimed, "*Jesus is coming soon,*" and that right after being filled; this has impressed me that the greater Precursor is at work, and before the Second Coming, the spiritual courier is preparing the way of the Lord in His people's hearts.

Now, for a moment let us compare John the Baptist, the type, with the Holy Spirit's function as Messenger and Herald today. John the Baptist, when asked who he was, answered, a "Voice." Significant! The Holy Spirit is indeed the Voice of God, crying in a spiritual wilderness today. When questioned more closely as to his identity, he exclaimed emphatically, "I am not the Christ." Thus today the Spirit of God draws no attention to Himself, but takes the things of God and shows them unto us. John the Baptist was sent from God; and the Pentecostal Movement is sent from God for this end time. John the Baptist, baptized in water, preceded by a confession of sin; we today are baptized with the Holy Ghost and fire, and this is preceded by much humbling. John the Baptist pointed out One who stood in the midst. So the Holy Spirit points to Christ. John decreased that Another might increase. Thus the Spirit of God testifieth not of Himself but of Another.

Now compare the two messages. The Scriptures do not presume to give us all the words of John the Baptist. Indeed, in Luke 3:18, we read: "And many other things in his exhortation preached he unto the people." But what is given in the text is wonderfully applicable to our age and day. 1. He warned of the Kingdom of Heaven being at hand. The Spirit of God warns of a great change coming upon the earth today followed by a visible kingdom on earth—the Millennium. 2. He stressed repentance; and no one will be ready for Jesus' coming who refuses to repent and to seek His Face in this day of abominable compromise and falling away. 3. As Isaiah renders it, "Prepare ye the way of the Lord; make straight in the desert a highway for our

God." This is the special work of the Holy Ghost, the peculiar preparation, this making of a highway in the hearts of God's people. The emphasis is that it must be a *straight highway*. Oh, the crookedness that must be confessed! 4. He said, "Every valley shall be exalted." The valleys are the depressions in the landscape, and symbolize the lack in Christian life. The precious outpouring of God's Holy Spirit in these last days is to fill up that lack: the lack of prayer, the lack of earnestness, the lack of devotion and loyalty, of sobriety, of interest and zeal, lack of boldness in testimony, lack of humility and love for the Word of God. 5. "And every mountain and hill shall be made low." This is analogous to the mountains of pride, of self-seeking, self-esteem and selfishness. The Holy Spirit will not fall upon those who refuse to tear down the hills that obstruct the thoroughfare of God's highway. Hills? Yea, mountains of unbelief, of love of the world, of love of money. Oh, when I see some people seeking God for the Baptism of the Holy Ghost, who are guilty of deceit, of jealousy and envy, of carnality and lewdness, I am amazed that they should expect the Holy Ghost to fill the temple of their bodies! He is not a *common* ghost. He is a *Holy* Ghost; and "without holiness no man shall see the Lord." 6. "And the crooked shall be made straight." Restitution? Yes. When Christians sin, they doubly transgress. When they defraud, when they keep back God's portion from the money which He has granted them, when they devour one another—all that crookedness must be made straight. Thank God! the Holy Spirit is at this great task. Human beings could not undertake such a stupendous enterprise. The Holy Spirit that knoweth the heart and searcheth all things is the only One who is equal to the situation. 7. "And the rough places made plain." "Rough!" Oh the roughness! the rough words, the rough faces, the rough demeanor, the coarse behavior, unseemly in future princes of the courts of glory! Oh the lack of tenderness, gentleness, sympathy, compassion, sensitiveness to sin, deference to others' rights! There is such a riding rough-shod, such an overlooking of the little things that go to make up perfection.

It is significant that John the Baptist emphasized the Baptism of the Holy Ghost. And that is also what the second John the Baptist is emphasizing. This is a remarkable parallel. Here is another: "Behold the Lamb of God that taketh away the sin of the world." All the emphasis of the Spirit of God today, is upon the Blood that

was shed when the Lamb was slain. It is plain that the Spirit of God is doing the same work, though in a larger sense, as what John the Baptist did in his day. John encouraged his disciples to follow Christ. Thus the Holy Spirit converts us not to be His own disciples but those of Christ, effacing Himself and His personality in that of our Lord and Savior.

Again, another parallel: John the Baptist's ministry was only to God's children after the flesh, and not to strangers. Thus, the Holy Spirit's sealing and preparing work can be only among those who know their sins forgiven.

Many people ask if those who have not received the Baptism of the Holy Spirit will go up in the rapture. There is a Scripture which throws light upon this question. In Luke's Gospel, the seventh chapter, verses 29 and 30, we read: "And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." By reject-

ing John's message they were unprepared for Christ's. *He who rejects the message of the forerunner will not be ready for the coming of the One he heralds.* Thus today if we harden our hearts against the Pentecostal message and outpouring, which is God's preparer of the way, we will not be ready when Jesus comes. The publicans and the sinners justified God. They hearkened to the voice of His messenger. They were ready for the next thing on the spiritual program. Oh I beg of you, reject not God's present-day visitation! There is no other means provided whereby we may be prepared except by receiving the fullness of the Holy Spirit.

And lastly, not sufficient is it only to receive our Pentecost and to have experienced Matt. 3:11. Let us not forget Matt. 3:12 which properly follows it. There is a fan which must blow; there is a floor which must be purged. There is the chaff, hay and stubble that must be threshed loose from the true wheat and be burned with unquenchable flame. Then and then only shall we be ready.

Trans Jordan and the Borders of Arabia

Prophecies Concerning This Land Near Fulfillment

Miss Laura Radford, Box 216, Jerusalem, Palestine



TRANS JORDAN. Yes, I want you to see it, to know it, and to love it, even as I do. So take your map and follow the Road as we leave Jerusalem from the Damascus Gate, and out the Jericho Road past St. Stevens Gate and Gethsemane; then up the Hill and on to the left through the village of Bethany, the home of Mary and Martha and Lazarus. Then on up through the Judean Hills and in half an hour we pass the Samaritan's Inn, which was wrecked by the earthquake last year. Soon we reach a point in that beautiful Road where a row of stones blocks the way and a sign board reads, "Road closed." The earthquake had so injured the embankments on the lower part of the Jericho Road that when an unusually hard rain fell last October the roadbed gave way in many places and the traffic was diverted to the old road along Wady Kelt.

Then on up through that wonderful gorge that overlooks the Brook Cherith where Elijah proved God's faithfulness for so many days. The climb is a steep one but at length a turn in the road reveals the banana groves around the old city of Jericho, and a rapid descent brings us down below sea level. Every house in Jericho

was injured by the earthquake, and the Palace Hotel collapsed, killing several persons. A few of the larger houses have been restored, but most of the smaller ones remain as the earthquake left them, adding to the general uninviting appearance of the town. Then there is the quick run of fifteen minutes over a level road across the Jordan Valley, and through the sandy salt dunes that stretch out on our right down towards the Dead Sea.

At the Allenby Bridge we must stop and register our names. The trappings of the police and soldiers on duty, the tidy appearance of their office and barrack room (although the earthquake broke down their building and they had to live in tents for many months) make us know that we are yet in a land policed by the English, a marked contrast with what meets us on the other side of the bridge. As we cross the bridge the Jordan River below looks small and muddy, but the overhanging trees and bushes are a restful contrast with the barren stony hills through which we have just passed. Again we stop to give our names to another group of police on the other side of the Bridge, and both their dress and manner tell us we are now in Trans-Jordan. An indefinable consciousness comes over us as to the meaning of Jacob's words to his son Esau,

"By thy sword thou shalt live, and thou shalt serve thy brother," for many of the people of Trans-Jordan are doubtless the descendants of Esau. On this side of the Allenby Bridge we may be kept waiting until the soldier on duty has finished his breakfast or his cigarette, but when we have breathed Trans-Jordan air long enough to forget the throbbing pressure of Western life we come to know that these delays are by no means always a show of disrespect, and sooner or later we will hear his hearty "*Ma salaami*" (Go in safety), and off we start across the plain on the east side of the Jordan. We soon pass through the uninteresting little village of Shunit near which is the winter camping ground for the Trans-Jordan frontier force, a section of the Palestine gendamerie. When I visited their camp a year ago one of our young men told me that they did not lack for amusement, for each night through their radio they "listened in" to the concerts and dances in London. An "Arab" in "the wilderness beyond the Jordan" listening each night to music in London! I gasped as he told me, and my heart cried out, "What might not have happened in that lonely training camp if each night a Gospel message had been broadcast!" There, beside this village of Shunit, runs a beautiful little stream of water, one of many such brooks in Trans-Jordan, though I have not seen any such in Palestine. The road follows this stream for some distance, and I wish I could describe the grandeur and beauty of the next few miles. A flock of sheep quietly resting by the water's edge, cattle standing midstream and lifting their heads leisurely to gaze at our car as we whizz by; here and there a group of weary pilgrims who have stopped to rest; pilgrims who, perchance, have come from some far distant land to visit Jerusalem enroute to their holy shrine of Mecca. Walking is the usual mode of transit for such pilgrims, for does it not save money as well as lay up merit for them? And time is not a matter of any consequence on such a pilgrimage. In some places the overhanging cliffs seem like series of connected cathedrals, and in the spring and early summer the birds and wild flowers allure one to linger by the way. The chauffeurs are usually intent upon their journey's end and seldom linger by the wayside, however alluring the spot may be, and so onward we must go. Soon the road leads us through gardens of apricot, fig, and pomegranate trees, and a sudden turn reveals Salt before us, built up on the east and north slopes of three mountain spurs, with a higher moun-

tain just opposite and a narrow valley between just wide enough for a good motor road now in the process of construction, which will enable tourists to visit Jebel Osha, Hoshea, without the troublesome one hour's donkey ride of time immemorial. From here at a height of 3595 ft. one may have a magnificent view of a considerable part of Palestine; the Jordan Valley, the Dead Sea, and the Mt. of Olives, all to the south and west; Mt. Ebal and Mt. Gerim directly opposite; and Mt. Tabor, and the mountains around the Sea of Galilee to the north, with the Great Hermon in the far distant north. The Prophet Hoshea belonged to the Northern Kingdom of which the land of Gilead was a part during his lifetime, and perhaps he was born in the midst of those hills. At any rate this mountain bears his name, and here the Bedouins have for centuries offered their sacrifices of sheep in his name, Moslems and Christians uniting in honouring the old Israelitish prophet.

Although some deny the statement made by Eusebius that Ramoth Gilead, the old Priest City of Refuge, was on the hills now occupied by Salt, yet I know of no city in all the world that answers so perfectly to all the requirements of a place of refuge for the manslayer. The entrance to the town is through a narrow defile, hence it is a place easily guarded, and the mountains stand round like sentinels. As we enter the town our first thought is that it looks like a large dove cote, for the houses rise, tier upon tier, the roof of one being the dooryard of the one above, so closely are they built together up over the sides of the mountains. It is said that Salt was the seat of an early Christian Bishop, but that the town had no political importance until the time of the Crusaders, when Saladin took up his abode in Trans Jordan and built there a strong fortress. The remains of an old Roman fort are yet in view on the hill just above our part of the town.

Our people live in the north part of Salt and in their midst we have rented a tiny Mission Bungalow, and other rooms near by for the Mission Hall and Schools. The people are rugged, hospitable, fiery, with large ambitions, but often moved by childish whims and fancies; we love them and thank God for the confidence they have in us, and their willingness to gather several times each week to be taught the Word of God. They often describe their present changed condition by saying, "Since we received the Light," and the men who have been born of the Spirit say, "Now that I am free;" just this morning a

man said, "We were in darkness, but now we are moving out from under the shadow that has been so long upon all of us in TransJordan."

Amman, the capital of TransJordan, is an hour's drive from Salt, and the new part of the town is being built upon the slopes of a mountain, but the old town lies below on the level land along the Brook Jabbok. This town has had a remarkable growth, its population having increased in a few years from 8,000 or less, to nearly 25,000. It is the residence of the British Representative, the seat of the TransJordan Government, and the market center between Damascus and Arabia. Many pilgrims to Mecca, traders and merchantmen to and from all parts of Arabia, pass through Amman annually. When made the capital it was just a village like many others on the border between TransJordan and Arabia, but today it is a busy commercial center with many imported supplies, and with frequent visitors from Western lands, and thus even the fanatical Moslem on his way to Mecca is brought face to face with Western influences that help to break down his prejudices against Christianity. The remarkable grain fields around and beyond Salt and Amman compare favorably with the fields of America; but the vineyards, particularly in the neighborhood of Salt, are unequalled in all the world. Even Isaiah spoke of the vine, the vintage, and the raisin cakes of Moab, and there is also an old Arabic saying amongst the Bedouins, "Thou canst not find a country like the Belka." As the neighborhood of Salt is famous for its vineyards, and the land west and south of Amman is famous for its grain fields, so Bashan, the present Hauran, as is described in the Scriptures, is rich in its fatlings, herds, and rams.

Long centuries ago a young man, in company with his father, left his ancestral home in Ur of the Caldeas to go into the land of Canaan. The Arabian Desert, that vast waterless ocean of burning sand, then as now, lay between Caldea and Canaan, hence the long journey to the north into the land of Padan Aram, where they tarried at Haran. There Terah, the father, died, and then Abraham freed himself from the idols of his ancestors, and moved forward in simple, obedient faith and, doubtless crossing the northern part of TransJordan, came into the land of Canaan, to receive the Abrahamic Covenant from the Almighty God, the El Shadai. Gen. 15-18-21. "Unto thy seed have I given this land, from the River of Egypt unto the great river, the river Euphrates: the Keninites, and the Kenizites, and the Kadmonites, and the Hittites, etc." It is

evident that this promise includes all of Syria, all of TransJordan, a considerable portion of Arabia, and the portion of Egypt east of the Nile River, as well as all of the Palestine of the present which is called "The Promised Land," regardless of the fact that it is but a small part of the land so clearly demarcated in the Covenant the Lord gave to Abraham and which is recorded for our instruction and encouragement today.

As we continue this study it is necessary to keep in mind the injunction of Paul who was the Jewish Apostle sent to the Gentiles, for he says in Rom. 9:6, "For they are not all Israel, that are Israel." Therefore it is evident from the Scriptures that "the seed of Abraham" is more than just an earthly Hebrew nation, and that the territory outlined in that Covenant has been set apart for more than just a National Home for the Jewish people. Read again the past history of that land and notice the many prophetic statements about its future, all of which must be fulfilled. The land across the Jordan mentioned in that Covenant was that of the Hittites to the far north, which is now a part of Syria and is ruled by the French; the Ammonites along the eastern border adjoining the Arabian Desert; the Kadmonites whose land was afterwards known as Bashan; and the Rephains on the south, who were the giants, or people of large stature, but who were conquered and absorbed by the Moabites, evidently by Divine command, for in Deut. 2:9 we read, "I have given Ar unto Lot (Moab) for a possession." But the part of that land conquered by Moses and allotted to the two and a half tribes had been previously taken from the Moabites by the Amorites whom God had commanded the children of Israel to destroy.

To the south of Moab was Mt. Seir, or Edom, the land given "unto Esau for a possession." It extended from the Dead Sea to the Gulf of Akaba and includes those famous ruins of Petra, one of the places which the Wahabites are today demanding be returned to the territory of the Hejaz, instead of being included within the TransJordan boundary. Esau was Jacob's brother and we read, Rom. 9:13, "Jacob have I loved, but Esau have I hated." God was a God of peace, but the thing in Esau that God hated was what brought forth the prophetic words from Isaac, his father, "By the sword shalt thou live." Gen. 27:40. In Is. 34:5 Jehovah declares, "My sword hath drunk its fill with blood; behold it shall come down upon Edom, and upon the people of My curse, in judgment" v. 6. "Jehovah

(Continued on page 17)

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Notes

We are climbing. Three hundred and one names have been added to the subscription list of The Latter Rain Evangel in the month of May. For ten dollars we will send the paper to ten names. Let us hear from you.

Stone Church Convention

THE Nineteenth Annual Convention of the Stone Church was a time of blessing to many hearts. Pastor A. G. Ward of Springfield, Mo., had charge of the meetings, and under his precious ministry the lives of many were enriched.

Pastor Ward was accompanied by two young men from the Central Bible Institute; his son, Morse, and Clifford Miller. These young men had charge of the music.

The missionaries and ministers present who contributed toward Convention blessings were Mr. and Mrs. Wm. Kay, Orange, Australia; Mr. and Mrs. Vernon Morrison, Mill Roche, Ontario, formerly of Liberia; Mr. and Mrs. Williamson, Zion, Ill.; Miss L. H. Parker, India; Jas. A. Heston, B. W. Indies, and Mr. and Mrs. Edgar Pettenger, South Africa. Evan. Wm. E. Booth-Clibborn, passing through the city, spoke at the Friday evening service, June 1st.

A unique service was held on Friday night, May 25th, when the students present from the Central Bible Institute, Springfield, Mo., ten in all, had the service. The most of them had calls to the mission field, and showed by their consecration the genuineness of their call. It was inspiring indeed to see these young lives laid down at the Master's feet. May God keep them

true to their purpose.

Bro. Vernon Morrison, who is now filling a pastorate at Mille Roche, Ontario, said that they came eight hundred miles to the Convention, but felt well repaid for coming. One of the trustees voiced the sentiment of others when he said at the close, "I have been in many Stone Church Conventions but I do not think I have ever received such an uplift as in this one." Another, a newcomer, said enthusiastically on the closing day, "If nobody has been blessed but me, it has well paid the church to have this Convention." This brother received healing from a serious affliction which the doctors pronounced incurable; no wonder his heart was full to overflowing.

God used Bro. Ward and his two young helpers. It was at a critical time and we were built up in faith and love, and inspired to march on to victory and "never call retreat." Mr. Morse Ward showed he was made of the same spiritual timber as his father, when on the closing night he said:

"Years ago I made my choice. I could have chosen business or a profession, but I made my choice to work for God. My father and mother always helped me all they could, with a little bit of the rod mixed in. When I needed correcting they prayed and then they used the rod. I am thankful for it tonight.

"Do not follow the crowd. It never pays to go the way of the crowd. It is the few who make their mark. You can see that in the business world, and it is also true of the religious world. Have a few convictions in your heart, just a few because they are costly. But hold to them, and some day you will be at the top, away from the crowd.

"Set your affections on Jesus Christ. Read the Word of God; let other literature be secondary. You will find everything you need in the Word of God. I thank God I am on the good old way, and I am determined to go on. You fathers and mothers take time to talk to your children. Tell them the things they ought to know. Do not let them find out on the street what you ought to tell them. That is why some young people go wrong, because their parents are every night in a meeting instead of spending some time with their children at home. The young people ought to be the active force of an assembly. It is theirs to work, and the place of the older ones to stand by in prayer and in experience. That will constitute an assembly to be admired."

Young Clifford Miller from the Battle Creek Assembly has a call to the mission field, and is receiving training and development this summer as he accompanies Bro. Ward. Already he has some fruit to lay at the Master's feet, for, like Andrew of old, when he found Jesus he went and told his brother, and finally brought his whole family to the Lord:

"When I got saved," he said, "I wanted to tell everybody what God had done for me. God came upon me in such a supernatural way my face shone with His glory. I was so blessed that I went back every night to the old mission, and one night my eldest brother who was sick and ready to die, crept in and sat at the back. He knew there was something in this salvation because I was so changed. He crept up to the altar, and all of a sudden jumped and cried out, 'The Lord has healed me! I am a saved man,' with the tears streaming down his face. My mother had been a staunch Presbyterian and had God in her heart, but she came to the meetings and got acquainted with Him in the Pentecostal way. Then my younger sister came and God saved her. After that He started to work in the hearts of my other three sisters, and praise God He saved everyone of them. Whereas once there was confusion, strife and trouble in our home, now, thank God, all is peace and rest."

On Missionary Sunday the Missionary Secretary reported that the Church had received and disbursed to the foreign field for the past year (June, 1927-May, 1928) fourteen thousand dollars. Pledges were taken for the ten missionaries we are supporting.

We give below brief talks from some of the missionaries, who brought messages from the lands of their labors.

Loosing the Prisoners

BRO. W. R. WILLIAMSON, who, during his enforced furlough is pastor of the Christian Assembly at Zion, Ill., gave a most inspiring message on how the Gospel had transformed lives on his station at Waitsap, South China. He said in part:

I have never found a man out and out for God who has not a vision of the lost world. If he has the vision he is satisfied only when he sees the prisoners losing their chains and being set free. A call came to us one day for prayer. A man who had been a murderer and a very wicked man, had been wonderfully saved in Mr. Kelley's mission. He was so hot hearted for God he wanted to go back home to witness to his people. He knew it might mean his death as the government had put a price on his head, but the love of God was so burning within him that he felt he must go back and testify to what God had done. He had not gotten very far when the hand of the government was put upon him. He was bound in heavy chains and cast into prison. Word reached the Mission Station at Sainam that the man was to be shot. They did everything in their power but to no avail. A day of fasting and prayer was set and all the missionaries were asked to pray. Mrs. Williamson and I were ten days' journey from the rest of the missionaries but as we prayed the presence of the Lord was with us; He told us to read Psalm 79:11, "Let

the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." When I read that verse I knew that God had answered prayer. It took only time for news to reach us to tell that the man had been liberated. He had been sentenced to death but God stretched forth His hand. When we have a vision of these people who sit in darkness and understand something of the awful blackness, it will cause us to have such a burden of prayer that we will pull the heavens down and the answer will come.

One of the men in Waitsap had accepted Christianity in his head, but not in his heart. One day his wife took very ill. She was his second wife and he felt he could not lose her, for it costs \$500 to buy a wife in China. This man was given one of the Gospel portions. He read it occasionally, but was little interested until his wife became ill. Then when he read how Jesus healed when on earth, he prayed, "Lord, if Jesus healed like that book talks about, over in the mission, heal my wife." God heard the prayer of that man just coming out of heathenism and his wife was healed instantly. It was the means of himself and his household becoming fully saved.

I will never forget Sze Pau, the fourth in a large family, who came to the mission to be healed. She was so ill I thought she would die before the truth entered her heart, but we told her the simple story over and over, and prayed with her. It was beautiful to see the light come into her darkened soul and when she realized that Jesus was her Savior and Healer, He healed her in an instant of time.

I feel I should tell you how God saved Pak Foo who was keeper of the idol temple. He gave up his life in the temple and all the money that went with it, and made his living by selling peanuts on the streets. It was quite a downward step but his consecration was equal to it. The way up is the way down. His wife drove him out of his home but he stayed true to his consecration. When he was old and ready to die, his wife sent for him to come home. The Chinese have a superstition about one dying away from home. He sent word he would come if he would be permitted to tear down the idols, and she received him. He was then an old man seventy years of age; he tottered over to the side of the wall and tore down the paper idols. The old woman was quite incensed and said, "If the idols are true I hope they will eat you." He said he was trusting in Jesus' blood, and down they came. This led to the salvation of his whole house.

"He is counting on you, the story to tell,
His scheme of redemption for man,
He is counting on you, He is counting on me,
The Master has no other plan."

Having the Missionary Vision

MRS. EDGAR PETTENGER, South Africa, spoke of the comfort of the Holy Ghost in times of oppression and darkness; sometimes

when most discouraged the Holy Ghost would preach the most wonderful sermons and lift them up. She said:

I have often found comfort in reading the life of David Livingstone. It is said that he spent thirty years in Africa without seeing one soul come to Christ. He traveled 30,000 miles through the bush, knowing that someone had to open the doors of Africa. There were millions of souls sitting in darkness and someone had to blaze the way. When he came back to England they discouraged him in going back. "Why waste your talents?" they said. "Why waste your energy in Africa? But they could not hold him. He had the vision. When Stanley tried to discourage him he went farther into the interior, and alone at Ilala he laid down his life. When the natives came in the morning they found him on his knees in death—praying with his latest breath for dark Africa. He saw the open sore of Africa, the slave trade, and was not disobedient to the heavenly vision. People said, "It is of no use. Those black people have no souls," but England woke up and the station of Livingstone is one of the best in Africa. Did David Livingstone think that his life was wasted? No indeed, and the door is still open in Africa.

Sometimes we think this missionary task is a great undertaking. Yes, it is to us, but to God it is an easy matter. All that He needs is empty channels. It was often discouraging to us on the gold fields. When we would think we were making progress with the natives they would come to us and say, "My time is up in the mines and I am to go back home." But they have carried the Gospel back with them. Missionaries who went to Portugese East Africa have told us they found a man here and there who returned from the mines preaching the Gospel on their own initiative. Livingstone never knew the great work he established in the center of Africa, and so we little know how God blesses the seed sown in their hearts. But when we get up yonder we shall know.

When we passed through London we saw the crown jewels. They were set with many beautiful diamonds, but not diamonds alone. There among the diamonds were the ruby, the sapphire, the topaz, and all the precious stones to offset the diamonds. When we get up yonder would we be satisfied if the Lord Jesus gave us a crown with just white stones? It takes the colored stones to offset the diamonds. Some one asks, "Why should we want a reward?" There is only one reason why I want a crown; that I may lay it at my Savior's feet.

I remember reading that in the Indian Ocean at certain times of the year, men go out to fish for pearls, embedded in oysters. The divers have a rope tied around their waist and the men who hold the ropes stand on the boat, one man for each diver. Into the water the man lowers the diver, who uses one hand to close his nose. Tied to his loins he has a bag and as he goes to

the bottom he gathers as many oysters as he can in one or two minutes. Then he gives the rope a jerk and the man in the boat pulls him up. Again and again he goes down until they have gathered as many of the shells as they possibly can. If while in the water they are in danger from a shark or otherwise, they give a jerk of the rope and are pulled up. That is how we fish when on the mission field. Sometimes we are in hard places and we just give the prayer-rope a jerk and God lays us on somebody's heart. When the boat comes to shore the divers and those who hold the rope share alike in the rewards. Dear ones, when we get up to heaven you and I will share equally if we have been faithful. Those who have held the ropes while others have gone down into the darkness and have felt the jerks when someone was in need, and pulled on the rope of prayer, will have their part in the rewards that are meted out.

Which Is Your Church?

MISS LEANOR H. PARKER, spoke with a full heart, not only for India, the land of her adoption, but in behalf of the great heathen world:

As I was waiting on the Lord He gave me a lesson from the parable of the Good Samaritan. I saw the way of holiness, the way of the Christian, and in the center of the way I saw the Son of God with a staff in His hand. At the right of Him I saw the Christian Church, the evangelized nations of the world. Like a moving picture there passed before me the United States, Canada and Europe. Then I saw dark Africa, and I heard the groaning of 150,000,000, enslaved by Satan. Then there passed before my vision, India with her population of 320,000,000, Afghanistan and Beluchistan, without a missionary, Nepal with her millions and no missionary. I looked over China with one-fourth of the population of the earth, 420,000,000 war-ridden and bleeding. I saw Tibet and Mongolia, with their 3,000,000 each; Japan with her 60,000,000, all in gross darkness. The Son of God did not look toward the Christian nations of the earth; He was looking toward the heathen world, lying bleeding and wounded at the door of the Christian church.

I saw Africa stretching out her hands to the priest who was in the way by chance. He looked and saw the oppressed heathen, but thought the task too tremendous, and engrossed with his own affairs he passed on. I was reminded of a meeting I attended where I was to make a missionary address. There were about three hundred present and I spoke three-quarters of an hour. The Spirit moved upon the congregation and they were touched, but at the close the brother in charge arose and said, "My what a great need there is in India! What a lot of work the Christian church has to accomplish! We have a tremendous task before us. I must confess

we have not been doing very much for missions, but we will do more. Arise and let us be dismissed." That was a picture of the priest who passed by; he looked, he saw the need, but he went on.

A Levite came along. He was not ignorant of the down-trodden millions without God, but I seemed to hear him say, "I am very busy building up the home work. When more people come into the church we will have more money for the foreign field, but at the present time I cannot do much for the heathen." We find people today making excuses like the Levite. When they pay for their churches they will give to the heathen; when they pay for their homes, they will have more to give. Alas! by that time they have crushed out the spirit of giving, and the heathen that might have been saved have gone to their doom. While we are making excuses the heathen are passing into eternity, one soul with every tick of the clock.

The Good Samaritan came down the highway of holiness, and as he looked upon the nine hundred million of heathen, bruised and bleeding at the door of the Christian Church, his heart was

touched with compassion; doubtless he wept bitter tears as he saw the suffering of the multitudes. As a whole-hearted pilgrim that journeys in this Christian way, he binds up the broken hearts of the great heathen world. Not only does he do this, but he pours in the oil and wine (soothing and stimulating); he lifts the wounded up in the arms of faith and prayer to the Burden Bearer, the Lord Jesus Christ, who carries them over to the Inn, the resting place in the Lord.

I saw myself as a little bottle, sent by the Samaritan Church to pour in the oil and wine to the suffering multitudes of India. Not only does the Samaritan Church supply the oil and wine to soothe and gladden the wounded heathen, but she provides for the morrow. Just as the good Samaritan took the last cent from his pocket, gave it to the host and said, "Take care of him, and whatsoever thou spendest more, when I come I will repay thee," so the Samaritan Church does all she can and promises more. The missionary is just a little bottle that carries the oil and wine to bind up the bleeding hearts and gladden the millions lying at the door of the church.

Modern Nakedness

A Sign of the Times and Condition of the Church

Excerpts of a Message by Wm. E. Booth-Clibborn



OD believes in clothing, else no grass would carpet the earth, there would be no leaves on the trees, and no flowers of ten thousand varieties. Eminent mountains would not be dressed with ever vernal forests, nor their foothills with a Paradise of plant life.

God has provided a covering for the majestic domes of even His highest mountains, a wondrous white shawl with which He envelopes their rugged and jagged tops, so that these towering pinnacles glisten and sparkle with everlasting snows. Thus, their loftiness becomes to us a thing both fascinating and beautiful. That is why no poet sings the charms of any big bald-headed hill.

When winter comes and the cold winds disrobe creation and strip the woods of all their leaves and when all the verdure shrivels up under their chilling blasts, God suffers not the earth to lie there in dearth and despair, but sends from heaven the blankets of snow to *hide it's nakedness*; puts it to bed and sends it to sleep until Spring comes again to awaken it in the many-colored garment of resurrection.

God hates nakedness. That there are vast expanses of this earth utterly useless to man or beast devoid of all vegetation, is the silent testimony of creation to the fact of the curse, to

which it was made subject through the fall of man. In the millennium it will experience a rebirth when the deserts and all howling wastes shall blossom as the rose. There is nothing so dispiriting to the traveler as the unending sameness of the naked dunes of a withering wilderness. Take the Sahara desert as an example of *Nature in Undress*, with its everlasting stretches of blistering sands. What can have a more distressing effect upon the mind? What could sap the strength and spend the vigor of the journeying caravan more than the unspeakable void and desolation of this barren land of death? The same may be said of a panorama of volcanic rocks and lava crags. There is nothing lovely about nudity. One is soon convinced of this wandering among the thousands of water-killed trees in a mammoth swamp or roaming among the black, bleak ghosts left by the raging of a Western forest fire, as sentinels shot dead, stark and stiff after the fury of the battle has passed on. All that nakedness is simply appalling.

Who does not enjoy walking through the spacious, well cultivated gardens of the rich in Summertime? Is not the mind refreshed and the heart inspired by the extravagant hue of the flower, the lavish dress of the shrub? Even where the ground wears rougher clothing in the wild forest or along the winding stream, there is nothing like the universal appeal of the out-of-doors.

in all of its beautiful tints and shades.

Now the God who knows how to dress creation and "clothes the grass of the field" teaches us thus through the Created World, as well as through the written Word that He abhors nakedness. Jesus said, "Consider the lilies of the field;" "Even Solomon in all his glory was not arrayed (or lit. dressed) like one of these." The Lord God, the Maker of heaven and earth, who fills the skies with soft fleecy clouds, the canyons with foaming torrents, and paints His landscapes, who gives to nature all its covering, still curses the Hams who make sport of nakedness and blesses the Shems and Japhets who cover it.

Contrary to the opinion of many, Adam and Eve were not really naked in the Garden of Eden. For the Lord God their Creator Himself "is clothed with strength" . . . "is clothed with majesty." (Ps. 93:1). He "covers Himself with light as with a garment." Therefore, He could not have created them in His own image, made them like unto Himself, and have created them naked? The Glory of the Lord covered them as a garment and as long as they walked and communed with their Maker, they were clothed. It was only when they had sinned that "the eyes of them both were opened, and they knew that they were naked." (Gen. 3:7). Thus it was that God took it upon Himself to clothe them and tearing away the fig leaves that Eve had sewn together, He dressed them, presumably, in sheep skins: *therefore, God is the Originator OF CLOTHING.* Hundreds of years later from the top of angry Sinai's Mountain came the more explicit law and plenty was said concerning dress and many of the curses that would visit those who would expose nakedness. God characterized this as an abomination and an evil custom which the heathen nations practised and which He threatened He would cast out from before the children of Israel. The warning was, "that the land spew not you also, when ye defile it, as it spewed out the nations that were before you." (Lev. 18:28).

Now, this running around naked, this uncovering of nakedness, this love of undress, was a Canaanitish characteristic. The nations that God cast out from before Israel were so depraved, immoral and sexually perverted that it was a great mercy that they should be absolutely extinguished, since they threatened to contaminate all peoples that would have to do with them. And look about you today wherever heathenism holds sway; nakedness is practically universal, from the tribes of nude pygmies that roam the forests of Africa to the millions that roam India with lit-

tle more than a loin cloth; from the disgusting dances of the Dervishes of Patagonia to the frenzied warring Kaffirs of Basutoland. Wherever Christianity spreads, it clothes, for the command is, "Clothe the naked," as well as "Feed the poor." The missionary attests the fact that as soon as conversion is consummated, the barbarian adds to his wardrobe.

In the last fifty years, there has come all over the civilized world an increasing exposing of nakedness and with it a marked decline in social morals. We have cause to fear that the same judgments as fell upon the Canaanitish tribes are to be visited upon our modern nations. We cannot but be convinced that, as people depart from the fear of the Lord, the restraint of His commands and the teachings of His Word, they break away from the established customs of centuries and return to heathenism in this respect. There is a marked increase of nakedness and lewd lasciviousness to be noted since the end of the war. What of this whole new crop of libidinous pictorial leaflets exhibiting the male and female forms in the nude, that are flooding our news stands? What of this novel taste for the indecent displaying of nakedness? I refer not only to the tens of thousands of young women who run around in all forms and degrees of undress, but to the thousands of bathing beaches where the physical form of both sexes is displayed without shame or fear in the most disgusting and offensive manner. Look at the score of Health and Beauty Culture institutions championing yet *less* clothing, and the loudly advertised beauty contests so commonly featured in the daily press! And what of these many publications and magazines that denounce so-called prudery and repeatedly assert that shamefacedness and natural modesty are old fashioned! The tendency is so marked, the fad so widespread, as to have become an actual sign of the times. In all ages there have been extreme beach parties "a la naturel," or some theatrical production exposing women "in the altogether." The early Spartans made prospective couples view each other naked. The Greeks, in sculpture and in natural life, practised nakedness, but as Christianity spread, a certain standard, a conscience was created in the secular world, though since the close of the Victorian Age, this is rapidly changing for the worse.

Recently, I was talking about these things to a Methodist minister near Bend, Oregon. We were looking from a high bridge down upon an extensive river dotted with a few water fowl. He told me that on this spot a few days previously

he had asked a boy what kind of birds these were. The boy explained that they were two kinds and they were generally found together—mud hens and hell divers. The minister said to me, "This illustrates what we have been discussing about the decline in morals; when the women become mud hens men become hell divers."

I cannot now touch on the impurity and the sin of such undress as we see it even in our churches. Suffice for me to say that it is wrong and that women have no more right to expose their underwear than men, and that the human body should be well covered. But let me pass on to the fact that this increase in nakedness especially in womankind is a sign of the times.

Woman has always been a type of the church. I fervently believe we are in the Laodicean age, the time of *the naked church*. A church that has lost its glory and covering, that is without the beauty of holiness and the power of God, a church that has departed from Holy Ghost means and methods to carry on its work, that has substituted in their stead human strength, natural eloquence, carnal intelligence and display, and has used the world to serve her ends irrespective of God's warning against mixture, IS A NAKED CHURCH. Here is the proof: To the angel of the church of Laodicea the message rang, "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and NAKED: I counsel thee to buy of Me . . . RAIMENT, that thou mayest be CLOTHED, and that the shame of thy *nakedness* do not appear."

Universal signs in the natural world often point to their supernatural counterparts. A naked church belongs to the age of naked women. And just as womankind runs about today unashamed, brazen, independent and masculine, so these characteristics are those of the church that has fallen away from the Lordship of her heavenly Husband. Refusing to humble herself, stubborn, haughty and proud, she runs about naked, exhibiting the marks of her fornication with the world. If she seeks to cover herself, it is not with His Spirit, but by some worldly wisdom.

And now, just one word more. Of all the people on the face of God's green footstool, we Pentecostal people should be careful not to expose our bareness, but remain clothed with the power and Spirit of our God. It is useless for us to substitute the works of the flesh, carnal endeavor and accomplishment for the anointing

of the Holy Spirit, for we cannot make a success of it. Nothing is gained by pointing our fingers at the denominations for they have not been baptized, or made to taste of the powers of the kingdom to come—nor have they been covered by the cloud of His glory, hence they cannot be blamed. But double condemnation will come upon the ten thousand of us who have started in the Spirit and are going about devoid, stripped of the power of God, trying to be made perfect in the flesh. Too soon can our nakedness be seen. How our locks of strength lie all over the floor, cut by this Delilah world! And like Sampson of old, we brag and boast, "I will go out as at other times before and shake myself"—"*And he wist not that the Lord was departed from him.*" No, we cannot fall back upon a program, and have recourse to one hundred means and measures as the Laodicean churches about us: intricate, institutional machinery cannot run our work. We were not shapen in that groove; we were not born in that mold, for the moment the glory of God departs from us we are of all people the most helpless, the most miserable, *the most naked*.

Like the bush of old in the back of the wilderness, that burned with the Holy Fire—an old gnarly, scraggy, withered scrub,—what mattered it, as long as it was *on fire!* No one could see its deformities, for it was clothed with the divine flame: so are we when the fire burns. It is then our incompatibility, our unsightliness, our nakedness, cannot be seen. To this world we are a standing wonder, an amazing phenomena, a *blaze* and a flame hidden away in the Fire of God.

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(Continued from page 11)

hath a sacrifice in Bozrah, and a great slaughter in the land of Edom"; v. 8. "Jehovah hath a day of vengeance and the streams of Edom shall be turned into pitch, and the dust thereof into burning pitch." These and other prophecies seem to indicate that God's judgments will fall heavily upon the land south of the present TransJordan. During the time of Christ Edom was yet occupied by those wanderers of the Desert, but in the Sixth Century when the descendants of Ishmael in Arabia embraced the teachings of Mohammed, Edom easily fell a prey to his sword, and up to the present day *the land of Edom as well as all of the Arabian Peninsula*, with the exception of two points on the southern coast, is closed to the Gospel. In that land there are not only the descendants of Esau, but also of Ishmael; in fact many Moslems claim they are the direct descendants of Ishmael, of whom God said to Hagar, his mother, "He shall be as a wild ass among men;

his hand shall be against every man." Gen. 16:12. And these words are still true as is evident by the present unrest amongst the Moslems in these Eastern lands, an unrest that is expressing itself in very harsh terms against all Protestant missionary effort.

But is there no hope expressed in the Word of God for these peoples? Parallel with God's declarations of His judgments there are words that fill our heart with a large hope. In Is. 21:11 we read, "One calleth unto me out of Seir, Watchman what of the night; Watchman what of the night? (What hour is it? what hour is it?) This is the picture of the camel trains that have been forced to camp for a few hours rest in the night, and in their eagerness to reach the end of their desert journey, they are asking if the dawn is near at hand that they may rise and renew their journey. And the answer they receive expresses two parallel truths. Days of awful tribulation are before the world, before these very lands from which this picture is taken, "the night cometh," a dark, dark night; but oh, the glorious hope that has also been given us. "*The morning cometh,*" for "The Sun of Righteousness shall arise with healing in His wings."

There is also that wonderful promise in Num. 24:17. "There shall come forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite through the corners of Moab, and shall break down all the sons of tumult. And Edom shall be His possession who were His enemies." Yes, God has spoken of Edom as the people of His curse but He has also declared that that land shall become His possession. How? The answer is given in Is. 63:1. "Who is this that cometh from Edom with dyed crimsoned garments?" and the wondering prophet asked, "Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine vat?" His answer to the prophet is His word of assurance to us today. "I have trodden the wine-press alone; Their life blood is sprinkled on My garments. The day of My vengeance is come and the year of My redeemed is come. My own arm brought salvation." Edom, as well as Gilead, was included in what was wrought by the blood shed in Gethsemane and on the Cross, and though, through the centuries they have been closed to the Gospel, yet the printed Word is now being distributed in some parts of the land, and there is hope that ere the new workers now in training have finished their two years study of the Arabic language every closed door will be opened, and God's promise to Arabia will have

been fulfilled, "To him that was thirsty they brought water." Is. 21:13.

When in deep concern about his son Ishmael, Abraham cried to God, "Oh that Ishmael might live before Thee," Gen. 17:18. God's reply was, "As for Ishmael, I have heard thee; behold I have blessed him." The blessing of salvation is thus secured for Arabia also, and so we do not look at the "things which are seen," but away to Christ "seated at the right hand of God," and in faith we move forward as He opens the way. Praise God that the land of Gilead (Trans Jordan) *has opened wide her doors to the Gospel,* and on every side is the urgent cry for teachers and preachers. God has revealed in Dan. 11:41, that "Edom, Moab, and the chief of the children of Ammon shall be delivered out of the hand" of the Antichrist; and Ishmael (Arabia) has also been mentioned by name as included in the blessing. These lands are included by name in His revealed Word, and we stand fully assured that we are in the center of His will in sending forth His Word into these Regions Beyond. "In the morning sow thy seed, and in the evening withhold not thy hand." These lands have been redeemed. It is our commission to make known to them their inheritance in Christ.

Thru Ice and Snow

OUR readers will be interested in reading a letter written by Brother Virgil Plymire, written from Machoi Observatory Station, Zoji Mountain, Ladak-Kashmir Boundary, March 23, 1928. He writes:

"Before completing half of my stage yesterday, and even before I could reach this hut, I was overtaken by a terrible snow-storm and forced to turn in, as we could no longer find the road. The storm continued all thru the night and now is still very strong at three P. M. today. When it ceases I shall try to go on and get over the pass if possible.

"For some seven days now I have been walking over snow, and for the past four days I have been ascending the Zoji mountain, walking over or thru the snow which is from five to fifteen feet deep. I have to jump many deep gaps in the snow and climb over many great avalanches which continue to come down from the mountain sides, completely crossing the valley at many places.

"We are still five miles below the Zoji Pass. Many traders have perished in the snow storms thru which we passed, but praise God we came thru safely.

"It is now over ten months since I started out

from Tangar. Had I known then what I know now, I doubt if I would ever have undertaken the long and difficult journey thru the long and severe winter. But I am not sorry I worked my way across Tibet. The route I took kept me in the populated part nearly all the way. I am the only missionary who has accomplished this task—all others who wanted to go even to Central Tibet have been turned back to their starting place, or sent out by the nearest route east. No one is allowed to place even a foot across the border from this side. Therefore I am exceedingly glad I crossed the country and gave the Gospel to thousands who never heard it before.

"From *Neg chu kha* I had to speak thru my Tibetan boy who speaks the Lhasa dialect, by which dialect we were understood even to Leh in Ladak on the West side of the Ladak-Tibetan border. No doubt there will be a harvest of precious souls from among the Tibetans from the seed sown on this trip.

"I am sore in many parts of my body; so much so that the slightest touch hurts and I may suffer for years to come from the awful exposure. But that is nothing compared to the joy I already have, to say nothing of the coming glory. Oh such joy, such peace in my innermost being, tho nearly every part of my body aches! I am glad I continued until the Gospel crossed Tibet. We passed thru one district of 22,000 tents, the chief of which was very friendly; another of 14,000, and still another of 12,000 tents and many smaller districts. I hope to reach Srinagar, Kashmir, in about seven more days, from which I expect to go to Calcutta and Shanghai. If there is peace in China I expect to return to my station in Tangar; there is no one doing any work among them. I am hoping and praying for help, but will it come? Nearly everyone called to Tibet sees only the hard, difficult field and turns back. But what will they answer the Lord who called them, in that day?"

Some Things Which Cause the Spirit to Sorrow

Practical Lessons from Ephesians

Evan. A. E. Stuernagel, Sacramento, Calif., in The Stone Church, May 15, 1928

"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption."—Eph. 4:30.



HERE are three very important expressions in the Epistle of Paul to the Ephesians. The first of these is found in chapter 1, verse 13, and reads: "Having heard the word of truth, the Gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise." The authorized version reads, "after that ye believed." That is an unfortunate translation, one of those loose translations that crept in when the sense was not quite clear to the translators. The original reading is, "upon believing ye were sealed," which does not permit of one moment to intervene between the believing and the sealing.

You will also notice that the believer is sealed upon believing, not the Gospel of our practical sanctification, or "second blessing," or the filling, but "the Gospel of our salvation." Whenever the Gospel of salvation is preached and believed, the believer is sealed. No one can believe the Gospel of the finished work of Christ on Calvary and not be sealed. The Holy Spirit is in every believer as the seal of his redemption, the witness of his sonship, the source of life and liberty, of peace and power over all sin and self,

and the foretaste of coming inheritance. We would be badly off if we had merely forgiveness and justification without the indwelling Holy Spirit and all that it involves. But when one realizes that the Triune God dwells within, through the Holy Spirit, he has learned an important lesson, and should be encouraged to press on until filled with all the fulness of God, until the Spirit dwelling within will manifest Himself in the fruit of the Spirit and in unlimited power for service.

The next important expression is found in chapter 4, verse 30: "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." The fact that the Holy Spirit can be grieved is one of the strongest proofs that He is a Person. It is impossible to conceive of grieving an emanation, an influence, a principle or a force. Only conscious, sensitive, tender, loving personalities can suffer grief. The Holy Spirit is a real, living, loving and extremely sensitive personality and therefore is easily grieved.

The word for "grieve" in this passage means "to make sorrowful." It is worthy of note that the Spirit is nowhere spoken of in the Bible as being angry. In one passage in the Authorized Version He is said to be "vexed," but the Revised Version correctly translates it "grieved." The blessed Spirit is pleased when God is glori-

fied and the Savior honored; but sorrows when we dishonor Christ and allow self to manifest itself in manifold forms.

Because the Spirit is essentially "holy" He is greatly grieved at everything unholy. Immaculate in His nature, He abhors sin in all its forms. So sympathetic is He toward us that He sorrows over our faults, our short-comings, selfishness, uncleanness and carnality. He sorrows over us because all sin limits His control over our lives and dishonors the Christ who bought us with His precious blood.

The Holy Spirit also sorrows over us because of the injury our disobedience will cause us, just as a mother grieves over a wandering son, not only because of her loss, but because of the suffering that his disobedience will bring upon himself, and the darkness into which it will plunge him. All disobedience breaks communion and brings one under the chastening hand of the Lord.

A third important text is found in chapter 5, verse 18: "And be not drunken with wine, wherein is riot, but be filled with the Spirit." Comparing these three texts you will readily notice the progression in thought and their relation one to another. It is one thing to have the Spirit, implied in the sealing, and a vastly different thing to be filled with the Spirit. When Paul assumes that every believer has the Holy Spirit and therefore is not to grieve Him but to be filled with the Spirit, he infers that if we put out of our lives everything that grieves the Holy Spirit we will be filled.

In chapters four and five we have a number of things that grieve the Spirit of God. They are so plain, pointed and searching that one hesitates to speak of them. The first that Paul mentions is "falsehood." "Putting away falsehood, speak ye truth each one with his neighbor" (Eph. 4:25). But you ask, "Do Christians actually tell falsehoods?" I wish I could answer that in the negative, but, sorry to say, Christians do sometimes fall into that trap of the enemy. Some persons have been so accustomed to telling falsehoods in one way or another, that when they become saved the old habit still clings to them, and quite unconsciously they continue. One of the most common ways of telling untruths is by exaggeration. Some one will relate something interesting, and then to make it even more interesting it is enlarged upon until it becomes a glaring falsehood. The first relation of great enterprises, accidents, hazards and extraordinary events is usually colored and overstated.

Some people tell a falsehood when they get

into a tight place; they lie their way out. For instance, a woman comes to your door on a Saturday morning and you receive her with a "I am very glad to see you, Mrs. So-and-so. Come in!" Then you happen to think of something you have on the stove, and you are saying all the time to yourself, "My, I wish she would go!" After a while she rises and starts to leave, but you say, "Oh, do not be in such a hurry. You have not been here for so long!" So she sits down and makes herself comfortable for a while longer. When she finally does go there is a sigh of relief and a complaint, "I wish callers would not come at such an hour as this, when one is getting ready for Sunday."

Some years ago a holiness woman who made a very high profession came to visit us. She told us at length how she had come to believe that we should keep Saturday instead of Sunday. I spent not a little time in trying to deliver her from the error, but she did not receive it kindly. A few days later my wife was going down town. As the street car approached she saw our friend through the car window, and upon entering walked up and addressed her. But she replied, "Oh, are you here?" "Why, yes," said my wife, "didn't you see me?" "No, I did not," she answered. Several days after there came a phone call, "I am Mrs. So-and-so; I have a confession to make." "Oh, is that so?" said my wife, "and what is it?" "I lied to you," she said, "when I said I did not see you; I saw you through the car window, but was not feeling very kindly towards you because of what happened the other day." There she was in Satan's trap, caught lying. A half-truth is a lie. Silence, in order to deceive, when one ought to speak, is a lie. But if one would make progress in a holy life, falsehood in all its varied forms must be put away. There should be a settled determination to tell "the truth, the whole truth, and nothing but the truth," if it kills us.

In the next place we read, "Be ye angry and sin not: let not the sun go down upon your wrath, neither give place to the devil" (Eph. 4:26). This is the sin of temper and it also greatly grieves the Spirit of God. It is possible to be angry without sinning. Christ burned with righteous indignation when He saw the works of the enemy, for He "loved righteousness and hated iniquity." It is not a good sign when Christians can look with complacency upon sin and worldliness. Just in so far as we love righteousness will we hate iniquity and in that propor-

tion will the anointing of the blessed Spirit rest upon us (Heb. 1:9).

But what might be righteous anger becomes sin when the self element enters and we ourselves are affected rather than the Spirit of God in us. People who would spurn being guilty of falsehood think nothing of having an ill temper. In fact they even think it commendable and manly. But this is not excusable. The Holy Spirit in us will keep us sweet and well poised under the most trying circumstances, giving the assurance, "My grace is sufficient for thee."

God intends to keep us from all outbursts of unholy passion. But when wrong has been done and somebody has been injured, are we to foster resentment in our hearts and thus aggravate the injury that has been created? No. Paul says, "Let not the sun go down upon your wrath." If a brother has been injured in any way, go to him at once, letting not even a day pass without making acknowledgement and asking forgiveness, so that the wound that has been made may be quickly healed. We have won a great victory when we get to the place where we are sufficiently humble to ask forgiveness when necessary.

During the years of my ministry I have had persons in my church who had such unyielding dispositions that no matter what wrong had been done they would not ask for forgiveness. God cannot bless that kind of a man no matter who he is. I was in a church not long ago where the S. S. superintendent arose at the close of the Sunday School session and said, "Friends, I have a confession to make. I said something a week ago that was a reflection upon a certain sister. I was wrong and I am sorry. I wish to make this public acknowledgement and ask her forgiveness." The minister rose and said, "I am very sure that the brother has taken the right attitude, and he is freely and fully forgiven. We think all the more of him for his confession."

The next thing here mentioned as grieving the Spirit of God is theft. "Let him that stole steal no more." Oh Lord help us! Do Christians really steal? Well, it seems to be within the realm of possibility to do anything in the catalog, if they drop down low enough, and come under the power of the flesh. Yes, Christians steal when they do not give adequate labor for wages received. They steal when they contract debts and do not pay them when due. Whenever there is an old-fashioned revival you will find people paying up. They ought to do that before the revival comes and so help to bring it about.

One can steal another's reputation by slander. Sometimes a person will meet you with his head down as though he had stolen something. Perhaps he has stolen your good name, which is a serious matter. I am becoming more guarded about talking too freely of others' faults, especially public persons. Not knowing all the facts we are often liable to do great injury and seriously grieve the Spirit of God.

You can steal from another by misrepresentation in business. Have you ever known a Christian who had the reputation of being greedy and grasping, and of putting through unfair deals? Men who have that reputation are a great stumbling block to the cause of Christ. In all our business relationships we ought to consider the interests of the kingdom, willing rather to be the losers than to take advantage and create feelings that will be harmful to the individual and the cause of Christ generally. In a hundred ways we may become guilty of stealing. And when we indulge in this sin the Holy Spirit is bound to sorrow and withdraw His gracious influence. On the other hand if we are honest and honorable in all our dealings with men the Holy Spirit will greatly bless and prosper us.

I am reminded of a little circumstance that happened in New York City a year and a half ago. We were being entertained by a friend who wanted to sell her house. One day she came to us and said, "Brother Stuernagel, I want to sell my house, and would like you and your wife to pray that I may get a buyer. If you get a buyer for me I will give you a commission." I told her that I was not in the business of selling homes, but if anyone came I would show them the house, and speak a good word for it. I asked, "How much do you want for it?" She said, "\$14,000." I thought it was rather high but said nothing till I had interviewed some real estate dealers, and then told her she ought to lower the price to a certain amount. But she replied, "That is the way they do business here in New York. They put the price up and then gradually come down." I said to her, "By the time you come down to a reasonable price all prospective buyers will have been here and gone, and you will have your house on your hands. Find out the right price and trust God to send the buyer." She finally agreed on a fair price, and we prayed; in a week's time a buyer came and bought the house on the spot. The people who bought wanted to buy some of the furniture, but were hard pressed, so I said to her, "Give them a few things and make them feel happy." When it was all over

this sister said, "Think of it! I have not only sold my home to a good buyer, but I have made friends, besides."

Perhaps you will pardon me if I relate a little personal experience of several years ago along this line. I was leaving my pastorate and so was offering my automobile for sale. I asked a man what he thought I should ask and he told me. People came and looked at it, and said, "A preacher's auto, in good condition, very good." But when I named the price they looked a little puzzled and quietly went away. So I said to my wife, "I would hate very much to think that I was asking an exorbitant price for my auto." Not finding a buyer I took it with me on my evangelistic trip. I got as far as Santa Ana, Calif., and found that I had to sell it in a very few days for I was going to make a long jump away up into Oregon. This time I inquired of dealers as to a fair price. When satisfied, I told the minister about it. That same evening he came to me and said, "Brother Stuernagel, I believe your automobile is sold." "How is that?" I asked. He said, "Well, it is like this. I went to visit a family on the outskirts of the city who had not been coming to the services. They told me that in moving out of the city they were so far from the car line; that they expected to buy an auto but had not yet found what they were looking for. When I asked them what kind of an auto they hoped to buy they began to describe yours. I told them that you had just such an auto for sale and they asked that you drive around and see them tomorrow." I went the next evening and in ten minutes the auto was sold and the money in my pocket. When you do business honestly and honorably, you can expect God to hear prayer and bless.

People can rob God by withholding tithes and offerings that rightly belong to Him. "Ye have robbed me," He says, "in tithes and offerings." There is no need of dickering about the tenth. God says we should give as He has prospered us. Proportionate giving is clearly taught in the New Testament in I Cor. 16:1-2. And when it comes to determining the proportion we surely do not want to drop down to a lower level than that which the Israelites sustained. Since we are under grace we should rise to a higher plane in the matter of giving than the Old Testament saints. No doubt the reason the Lord did not mention the tithe in the New Testament is because He expected the people to do more than that. And I believe as time goes on and the Lord's coming approaches the Full Gospel people

will learn to give as they have never done before. That is one way in which the coming revival will be brought about.

The next thing Paul mentions as grieving the Holy Spirit is corrupt speaking. "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4:29). "Corrupt speech" is not only immoral speaking, but the term includes all kinds of speaking that does not edify and bless. It includes common gossip, criticism, murmuring, back-biting, foolish talking, jesting, and such impure speech as is often heard in business places and social clubs.

Even too much talking is a grievance to the Spirit of God. I have been in the presence of some people who have grieved the Spirit of God because they were just running over at the mouth all the time, chatter, chatter, chatter. When we come to know God and realize that the Spirit of God dwells in us, hears and knows all we say, it will make us feel that our words should be wise and chaste, uplifting and few in number. It used to be said when one was seeking the fulness of the Spirit, "If you want to go through and get the victory do not talk too much." That is an old-fashioned idea, but there is much truth in it. If people would be filled with the Spirit they must not seek ten minutes on their knees and then spend forty-five minutes in talking. There are some people who become greatly blessed in ten minutes, but in a half an hour the blessing has all leaked out through their frivolous talking.

You have noticed the difference in the realm of social intercourse; one person will come to your home and gossip about all sorts of things. A vitiated atmosphere is created and when that person leaves you feel like washing yourself, metaphorically speaking. You have gotten out of touch with God and suffered real loss. But another person will come with whom you will have blessed fellowship. Whatever he says ministers life and health and encouragement. Jesus becomes more real to you every minute and the Spirit of God refreshes and blesses. At the close of a visit like that you feel like praying and praising the Lord. And when he has gone you say, "Wasn't that a blessed visit? How we were helped as we communed together in the Lord!" All our conversation should be "always with grace, seasoned with salt."

Sins of the sex life are also a common cause of grieving the Holy Spirit. "But fornication, and all uncleanness, or covetousness, let it not

be even named among you, as becometh saints" (Eph. 5: 3, 4). The reference here is to secret vice, illicit relationship, overindulgence in the marriage relationship which is sometimes nothing more nor less than legalized adultery. Everything that is unclean in thought, in conversation or in deed must be put far from us, that our lives may be perfectly free from all defilement or unholy desire.

Commenting on this passage, Chas. Haddon Spurgeon said, "Let a Christian fall into the habit of talking in a loose, unchaste style, let him delight in things that are indecorous, even if he shall not plunge into the commission of outward uncleanness, and the Spirit of God will not be pleased with him. The Holy Spirit descended upon our Lord as a dove and a dove delights in the pure rivers of water, but shuns all kinds of filthiness. In Noah's day, the dove found no resting place amid that which was impure and corrupting. The dove is the symbol of purity; and will only be at home where the life is pure and holy."

Covetousness is mentioned next. It is closely related to fornication. The one is lusting after the gratification of the sex life and the other lusting after wealth. With many, business takes the foremost place in all their thinking and daily activities. They give their best effort, strength and time to the amassing of a fortune, allowing their business duties to rob them of fellowship with God and His people, and having little time for Bible study, prayer or the house of God. Verse 5 shows that to be covetous is essentially the same as being an idolator. The thing for which we sacrifice practically our all, quite unconsciously becomes the object of our worship—our idol.

The great lesson to be learned from this section is to separate from everything that would cause the Holy Spirit to sorrow over us, remove everything that would clog the channel through which the grace of the Spirit flows and He will flood and overflow our beings with rivers of living water. The Spirit has been given. He is poured forth, and we are able to receive Him through grace, but as long as the channel is clogged His influence over our lives is impossible.

This is well illustrated by Dr. Dolman in his recent book entitled, "Talks on the Holy Spirit." "A little village had been getting its water from a lake in the mountains. There had always been abundance for man and animals and also to furnish power for the various manufactories. All

that was needed was to turn on the tap and there was an abundance of water for every need. But one day when the inhabitants went to draw water as usual, there was only a diminishing trickle instead of the usual flow. And in a few days there was no water at all. Before the cause could be discovered there was great suffering. Factories were all closed and people began to move away. But after examining carefully the lake and all the different water mains the real cause of the water stoppage was finally discovered. A tramp, in order to take revenge upon the village for refusing him assistance, had stuffed an old, tattered coat into the mouth of the main receiving pipe at the lake. As soon as this was removed the water flowed freely again, and there was great rejoicing in the little village."

Now does not this illustrate how that the believer cannot be filled with the Holy Spirit while there are things that clog the channel of his life through which the Holy Spirit must flow? How inclined we are to place all the responsibility upon God when our lives are fruitless and powerless! But God has done all He can in furnishing an abundance of the supply of the Holy Spirit. It only remains for us to confess and renounce everything that grieves the Holy Spirit and thus keep the channel fully open and we will not only be filled with the Spirit, but out of our innermost being will flow "rivers of living water" to bless a needy world.

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29 And ô'phir, and Háv'i-lah, | B. C. 2347 | from thence did the LORD scatter
and Jô'bâb: all these were the | | them abroad upon the face of all
sons of Jôk'tan. | 1 Chr. 1. 4. | the earth.

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multitudes marvelled, saying, It | The kingdom of hea
was never so seen in Is'ra-él. | hand.

34 But the Phâr'i-sees said, He | 8 Heal the sick, ck

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2 A'brá-hám begat Y'saac; and | teen generations.
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