



The days of Heaven on the Earth

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A/R ADPUNCO

God's Secret Order

The Rapture of the Twentieth Century Enochs.

Sermon by Wm. E. Booth-Clibborn



My subject to-night is "God's Secret Order of Enochs." We are living in a day of Secret Orders. Do you know that four out of every five American business men are affiliated with at least one secret society? The time has come when, unless you claim membership with some lodge, you are regarded as queer—not quite normal. Well—Praise God! we are peculiar enough to refuse to have anything to do with these "unfruitful works of darkness." Yet, think of it! the one thousand fraternal orders of the United States claim thirty million members! Here's a little clipping, a death notice of a prominent New Yorker, listing twenty-four orders to which he belonged and paid dues. It must have cost him a small fortune! A man running for Governor of West Virginia announces as one qualification for office, that he is a member of thirty-five secret organizations! Freemasonry, the aristocrat of fraternalism, and a hundred old established orders can hardly hold their own against a whole galaxy of new societies.

Scores have sprung up in the last ten years. Almost every trade has its order. Orders exclusively for women, for writers, for artists and what not. Religious secret orders abound; Knights of all kinds; Brotherhoods with or without the hood. The Bible, Mythology, History, Legend, Fairyland, Medievalism, Orientalism have been ransacked; a most amazing kaleidoscope of titles, ritual and make-believe is the result. Carnal in character, it is natural that these sensual institutions should name themselves after animals. We have Elks, Owls, Moose, Beaver, Deer, Orioles, Serpents, Roosters, Eagles, Bears and Lions, not to speak of many other wild beasts. They have claimed kinship to almost every inhabitant of the zoo, except per-

haps the skunk! Significant that we children of God, are followers of *The Lamb of God*—sure prey of most of these ferocious fraternal beasts. And we, the Sheep of His Flock, recognize in all these wild animals of fraternalism that spirit and purpose of Antichrist. What if they plot and counterplot against each other? What if their oaths are terrible? What if they fill the world with their machinations and intrigues, with their false gospel of humanitarianism and their loud claims of great good works? *God sees to it that none shall have the forest all to himself*—no wild beast of one kind shall over-run the woods. He permits them to exist side by side and to prey on one another thus nullifying each other's influence

and power, and balancing the scales more or less.

But this may not continue long. All this feverish organizing, this heated secretism is bound to lead up to something sinister and universal. Esoteric practices that have seemed entertaining and innocent enough, imposing absurdities of ritual and initiation, ridiculous blasphemies and pretensions may have disgusted or amused us, but let us not be deceived.

Though many orders are beneficial, protective and insuring, they all have dangerous aspects and possibilities. As in business the tendency is amalgamation, so in the world of rampant fraternalism. Who knows whether great combines of certain orders into one will and purpose may not be the means whereby Antichrist will subtly rise to Universal Power. These multiplied organizations are destined to take an important part in the final upheaval. They have always meddled in politics, but never so openly avowedly as of late. In Germany, if not Europe generally, these secret societies are political, and, to gain their ends, stop nothing short of violence, murder and revolution. In some countries they are so formidable as to constitute the invisible government. Other nations fear in-

WHAT OTHERS HAVE SAID

"Not without Enoch's faith, let us rest assured, shall we be deemed worthy of an Enoch-like translation. Not without Enoch's walk shall we be found among the wise and ready virgins. Not without Enoch's testimony concerning the coming of the King and Judge shall the precious promise to the Philadelphian Church (Rev. 3:10) be made good to us." (W. Maude).

"Enoch's translation was a testimony to the whole world of God's approval of his conduct." (J. Angel James).

"This translation was a proof of the divine love towards Enoch, by connecting it immediately with his pious and upright life." (John Calvin).

"In all ages, it is being universally acknowledged that no higher honor was ever publicly bestowed upon any man on earth than that bestowed on Enoch and Elijah. God remarkably honors those who are specially honoring to God." (Cornwall).

ternal strife or civil war from these contrary factions more than they fear their neighbor nations. The phenomenal rise of the Ku Klux Klan and its resulting power forebode what another society may yet do, and worse. The day of collapse, of frightful tribulation, of inconceivable confusion and strife is not far distant. Secretism is preparing under its gaudy pantomime the daggers that will make metropolitan cities' streets run with blood. Be not deceived!

The Lord Jesus, in the parable of the tares and wheat, may be giving us a clue as to the relation of Secretism to the final harvest. The field planted in wheat produced tares which the enemy had sown at night. The servants desired to pull them up, but the householder said "Nay; lest while ye gather up the tares, ye root up also the wheat with them." Matt. 13:29. The wheat stands for the true Christians; the tares, for the ungodly, but more specially those who but profess Christianity, or mere moral souls, the self-righteous. Now wheat and tares look very much alike before maturity. This particular tare was the Oriental darnell which can only be told from the wheat when ripe, for it gets black, whereas **the wheat is golden!** The wheat dies at the root and enlarges at the head, whilst the darnell is string-stalked, and lively at the root and withers at the head. Ripe darnell is stiff-headed, stubbornly upright, but ready wheat bows its head, praying. Hallelujah! we are dying to the things below, earthly, and living more unto God as the great day approaches. We bow our heads in expectant prayer. What a picture of the true and the false! But notice further: "In the time of harvest (that is, in our time), I will say to the reapers, Gather ye together *first* the tares, and *bind* them into *bundles* to burn them." Think of it, even before the reaping of the wheat, this tying together of the tares commences! And it is happening all around us. Satan's tares are being bound together in all sorts of combinations and associations, of which the fraternal are the most subtle, dangerous and numerous. These bundles abound. Are you being tied up into these fagots for the fire? Beware! Even Pentecostal ministers are being snared. There is hardly a superior officer in the U. S. A. Salvation Army who is not a Mason. Denominational churches have mostly drifted into binding Secretism. God will not throw the tares in stalk by stalk; that would be too slow. He wraps them ahead of time to pitch-fork them as fagots into the final conflagration. I would get out, if I were you,

for Jesus is coming soon. I collect lodge pins and emblems, and consider every one a trophy won in the battle for Christ. "*Come out from among them, and be ye separate!*"

What is God's answer to all these worldly secret orders? Our message is not merely negative. He does not ask you to leave them, and step into nothing. No! Praise God! He offers you instead initiation into the greatest Secret Order of all time: God's Secret Order of Enochs, a glorious company being sealed now for the Great Rapture. Here's mystery! Here's something hidden, concealed so well that the world does not even know of its existence. One condition of membership is that you must have broken away from everything else. Seclusive, exclusive! yes, only for the elite, the very elect! And Paul tells us the whole creation awaits the manifestation of this Order. Tens of thousands are being "sealed unto the day of redemption." Eph. 4:30. And it is a secret sealing, the world cannot understand it. Here is the picture in all its immensity—Satan binding his own ever closer together, all this to culminate in the Mark of the Beast and the seal of Antichrist; and God in the meantime pouring out His Holy Spirit all over the world, sealing His own for the moment of Rapture.

"Sealed unto the day of redemption." Two words stand out in that sentence: "*sealed*" and "*redemption*." We seal only that which is filled. Sealing brings to mind things that are ripe and ready. The housewife seals her fruit jars when full to the brim. In the world of merchandise, articles that are finished for the market are stamped and sealed. God is not only filling His people full and to overflowing, but sealing them. The word "redemption" comes from the Latin "*redemo*," and means "loosing away," or "buying back." It has that sense when we speak of "redeeming" something which was in pawn. We have loosed it from being lost to us. Now we have all been loosed from the power of Satan; our spirits have been set free and renewed; our souls have experienced salvation. But what about our bodies? Physically, Satan still holds us in pawn, but, blessed be God, when the trumpet shall sound, our bodies shall be loosed away from his hold. This is the goal, the purpose, the whole end of the present outpouring of God's Holy Spirit. Are you filled! Are you sealed! Do you belong to God's Twentieth Century order of Enochs?

But why the Order of Enochs? Why do we use his name as the name of God's present secret order? Enoch holds a unique place in divine

history. There are many things said of Enoch that cannot be said about any other man in the Bible. Among all the stars, he shines as the bright morning star with a singular message of hope for this world, the hope of a new day in which death, the great enemy, will have been conquered. By God's design, Enoch is the great prototype of rapture. We, who are looking forward to the superlative event of all time, have in Enoch a perfect example, a model extraordinary. His experience foreshadows that of all the saints of God who shall be found ready when the trumpet sounds "and the Lord Himself shall descend from heaven with a shout."

Elijah was an Israelite and he needed a chariot of fire to carry him to heaven. We shall rise without such assistance. Noah is a proper type of the Israel of today who will be in this world during the judgments of tribulation, and be protected. But Enoch like ourselves, was a Gentile: therefore, a proper type of the coming raptured hosts. Noah was preserved on earth during the flood, but Enoch departed the scenes before judgment set in. He walked, as it were, from the kitchen into the parlor. And this is exactly what will happen to us if we are faithful to God. We may be in the street, or on a train, or peaceably at home—then of a sudden, we'll mount in the air, transformed in a moment. Oh, glory to God! Enoch "*was not, for GOD TOOK HIM.*" (Gen. 5:24) Jesus, speaking of the Rapture, says: "One is TAKEN, and one is left. Watch therefore" (Matt. 24:41).

The fact of Enoch's translation proves to us the possibility of the final manifestation of the sons of God by a like catching away. The groanings of creation will not be in vain; our redemption draweth nigh! Enoch's deliverance was the first of its kind; ours will be the last in the history of the world. He rightly leads our order, being the first, and I believe when the millions of saints come marching in at the grand review, he will head the contingent of those who have overcome death through Rapture! Hallelujah! Again remember that it always pays to serve God. It paid Enoch well. Though the youngest among the patriarchs, yet he is nevertheless the oldest—over 5,000 years old to date, for he never died. Oh! venerable founder of our order! In Jude 14, the Holy Spirit draws our attention to the fact that he was *the seventh from Adam*. Now seven stands for completeness in the Scriptures, and speaks of fulness. We are a "fulness" people not alone because we believe in being filled, but, because we are partaking of the powers

of the seventh age (the millennium fullness) ahead of time! You know there are always some people who live ahead of their time; they are generally misunderstood and persecuted. Blessed be the name of God for every bit of persecution the true Christian receives. It proves him to be living ahead of his age. Don't live in the past; forget the things that are behind! Live in the future: in the aspirations, the message, the power of the coming Kingdom of God on earth—the Millennium! Live above the surrounding, universal sinning; live in the seventh day of Sabbath Rest that is about to dawn!

The world in which Enoch lived and witnessed was a forecast of our own. Our Lord Himself says: "As it was in the days of Noah, so shall it be when the Son of Man cometh." The conditions of wickedness that culminated in Noah's day were already widespread at the time of Enoch. All that antedeluvian world pictures exactly our own consummation time, only today things are on a vaster scale. Enoch lived in a highly inventive time. Jabal had founded *commerce*; Tubal-Cain, *manufacture*; Jubal, *art and music*—and these three, in this materialistic day, reign supreme in our modern civilization. His age was one of increasing wickedness; so is ours, for wickedness means sinning against better light and understanding; and what age enjoyed more gospel light than this? The earth was becoming filled with violence; today in spite of all efforts for peace, we live in dread of a universal holocaust the more terrible and deadly because of one hundred new slaughter devices and ordnance innovations. There were but two sorts of people in the early world; the descendants of Seth, a peaceful, pastoral people which retained the oracles and testimony of God, and the descendants of Cain—assertive, restless, resourceful; an independent, ungodly people. At first, both civilizations developed on their own, but, as the widening circles touched, a mixture set in and distinctions were disregarded; intermarriage between Sethites and Cainites finally destroyed the testimony of truth. Look at conditions today. They are the same, only in a greater degree and in a larger way is the Church mixing with the World, the Christian making common cause with the unbeliever. The apostasy, the falling away engulfs the whole of Christendom.

Enoch lived upon the threshold of a judgment that was to deluge the whole earth, and we stand on the brink of the greatest catastrophe foretold—the Great Tribulation. Enoch's removal and escape make sure the escape from the impending

doom of all those who belong to his order, by secret rapture like his. Now, many earnest souls enquire whether they may know for sure that they are ready for Rapture. This is a practical question. My answer is invariably: "Study the rapture model—Enoch! Compare your life to his life. See whether you measure up to the standard which he set." That is the best, the most reliable test. Although God has chosen to keep secret the date of the Advent of Christ for His own, yet He has plainly revealed to us, through the life of the first of this order, the standard of holiness for rapture. The date unknown, we are forever to be on our guard, watchful and ready. The standard high—that we may always be found pressing on to perfection. Perhaps, God may choose to reveal to some living today that they shall not taste death but be preserved unto that day. But if this be their confidence, it were better to say nothing about it, tell no one of their

assurance. We have buried too many who have told us that this was their first revelation. Simeon of old knew that he would not die till he had seen the Saviour, and this was revealed to him by the Holy Spirit. I do not deny the possibility of God giving His saints this witness, but I would not tell God's secrets—too many have suffered from so doing. The only way is to watch and pray that we may be accounted worthy, as our Lord advises in Luke 21:36. "Take heed of yourselves in case your hearts get overpowered by dissipation and drunkenness and worldly anxieties, and so that day catches you suddenly as in a trap: from hour to hour, keep awake, praying that you may succeed in escaping all these dangers to come, and in standing before the Son of Man." (Scholastic translation.)

Part II of this timely article will appear in the December Evangel.

Are You Journeying to Mount Hor?

The Tragedy of God's Strippings

Mrs. Robert Brown, New York City, in the Stone Church, Oct. 28, 1928



IN THE Twentieth chapter of Numbers, verses 23-28, there is a very striking portion of Scripture. It contains the instructions of the Lord to Moses concerning Aaron the high priest, that he should be stripped of his priestly garments because of his disobedience and rebellion at the waters of Meribah. The 27th and 28th verses, make these significant statements: "And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there on the top of the mount."

Aaron, we remember, was the high priest, and had traveled with the children of Israel all that long journey thru the wilderness, and now when they were within a few months of entering the Promised Land, he was taken up on the mountain and stripped of his garments; they were taken away from him and put on another because of his disobedience, because he failed to sanctify the Lord God to the people in the great hour of testing. With this picture before us, may God search our hearts and see what lesson there is for us today. I shall never forget when God spoke to my heart in this portion of His Word. I had never seen the significance of it until the Spirit of the Lord brought it to me—

Aaron stripped of his garments, and they were put upon another. Aaron was one who had seen the wonderful power and glory of God. He had been the mouthpiece for Moses his brother as he had stretched out his rod and performed the wonderful miracles, time and again in Egypt to let them see that the Lord was God Almighty. He had walked with the children of Israel thru the Red Sea, saw the miracle of it separating and rolling up in great walls on either side and the children of Israel passing over on dry land. He had marched with them and sang the great song of victory.

As I saw this picture of Aaron being stripped I thought what an awful thing it was for one who had known and seen the glory of God to have such an experience. It was twenty-two years the 18th of October since God baptized me with His Holy Spirit and brought this wonderful message from the glory land into my heart, and if after all these years of walking with God, fellowshiping with Him, clothed in His priestly robes, what would it mean to me if I in real rebellion and disobedience to His holy Word would fail Him and be stripped of the garments that He put upon me? As we study the Word together let us ask ourselves if the anointing of the Spirit is still upon us as at the beginning. Do we still wear the priestly robes or are we stripped and is our ministry given to another? Aaron did not have just the anointing of the ordinary priests.

Their anointing was the sprinkling of the blood, but upon the high priest, Aaron, was the oil poured out. It was the crown upon his head, and was poured out until it ran all over his garments. Psalm 133.

Let us look for a little while at the high priestly garments of which Aaron was stripped, and as we consider these let us see how many of the garments are missing in our lives. We will first take *the garment of fine, twined linen*, of pure white, finely woven of much finer texture than that worn by the ordinary priests. This fine linen represents the righteousness of Christ. I wonder if some of us have not allowed the world to put some spots upon our linen garment. It is very easy to become spotted by the flesh. This high-priestly garment was so white that the least little soil would show, and I fear many of us would not need to look very closely upon our garment to find many spots and blemishes. Thank God there is the cleansing fountain, the precious blood to which we may come and be made white. Aaron was stripped even of this garment. I hope you have not been.

Then next to this garment of the high priest was *the ephod*, which was made of gold, blue, purple and scarlet; that is, it was a white garment but interwoven in it were threads of gold, blue, purple and scarlet. Gold stands for divinity. The weaving of the blue into this garment represents our heavenly calling; we have a high and holy calling, and our thoughts should be centered upon the things above. Paul tells us that if we have the mind of Christ our affections will be set on the things above and not on the things of earth. Then the purple represents our kingship, our position in Christ. God has made us kings and priests, but I wonder how much of the purple is still interwoven into our garment. Then we have the scarlet in this ephod which means suffering, trials, tests. Perhaps some of us have never been willing to have very much of this scarlet thread in our ephod, but our wonderful Pattern, Jesus, had the blue, the purple and the scarlet all perfected in His ephod.

Then upon this ephod for shoulder pieces were *two onyx stones*, in which were engraved the names of the twelve tribes of Israel, six names on each shoulder. The shoulder means strength and therefore the high priest who wore this ephod carried into the holy place on his shoulder the twelve tribes of Israel. Are you clothed in that part of your robe? or has it been stripped from you? It would mean to us who are wear-

ing the priestly robe, a spirit of prayer, taking the whole congregation, the whole body of Christ, in strength and power to the throne of God, bearing them up to Him, helping to lift their load because of our position in Jesus.

Then we find on the front of this ephod *the breast-plate*. The high priest carried all of Israel here, but in a different way than on his shoulders. Each tribe here had his own stone, was taken to the Lord individually; not as a whole but separately. Here they were on his breast, close to his heart. It is true they were brought to the Lord on his shoulder, but not in such close fellowship as on his breast, near his heart. What a beautiful picture for us! If only we could carry our brothers and sisters upon our hearts, what a different fellowship there would be in every assembly! What sweet union! What power would rest upon the people as we each one bore the breast-plate of all God's children upon our hearts. These tribes were all different. For your own edification you can look them up and you will find each tribe has its own characteristics. Everyone had a need different from the other, and yet all were in the same position close to the great heart of the high priest. They all had their needs supplied from the one source. Oh that God could bring us to this place where we could carry the burdens of others to the throne! Sometimes our own burdens are so great that we fail in wearing the breast plate into the holy place where the burden for all, individually, can be borne to the Lord.

How many of us today are wearing this breast-plate? or have we been stripped of this part of the holy garment? Has your prayer life waned? Have you lost that nearness to your High Priest? Have you lost that fervent love and compassion for your brother and sister? Their need may be different from yours, but they need a touch from God. Have you been praying for them, or have you lost the breast-plate? had it stripped from you? And so instead of praying for and carrying them into the holy place, you carry them to your neighbor. You talk about them, laying their faults and failures before others. That is what it means when we have been stripped of the breast-plate, when the shoulder pieces have been taken away. Ah when your ephod has been taken away, your prayer life ceases, your burdens have gone and you are in a barren place!

But there is another garment that the high priest wore, and that is *the robe of the ephod*, which was made, "all of blue." There was no seam in it. God's Word tells us that it was to

be made without a seam, and there was to be a hole made in the center. It was longer than the ephod and went down to the ankles. "And beneath upon the hem of it, thou shalt make pomegranates of blue, and of purple and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate," and so on.

The pomegranate is a type of fruitfulness, for it is full of seeds, nothing but seeds. The bell represents our testimony. If you have not a good testimony, you do not have a golden bell on the hem of your ephod. There are people who count their life as fruitful, have a show of pomegranates, but their bell is cracked. It has not the true ring. I am glad this bell was a golden one, for that means the divinity of Christ, Christlikeness. Therefore if we want the true ring in our lives we must have the character of Jesus. I heard someone say once that the tongue in the bell represented Pentecost, the Baptism of the Holy Spirit, for we know that the pattern from the beginning was that those who received the Holy Spirit had a golden tongue in their bell. How wonderful were the days when God poured out the "latter rain" and the golden bells were ringing, the golden tongue answering to its ring, heavenly music, heavenly choirs, and the out-poured Spirit! Have we the golden bell today without any cracks in it? Has your bell the real true ring as in the early days when God's Spirit was poured out? or have you lost from your garment the golden bell? Has the pomegranate vanished so that there is no fruit in your life? no hunger for lost souls, no eagerness to witness for Jesus? Day after day and week after week you are contented to sit and listen to a sermon but go out of a service as you came in, because of the deadness of your soul. When you have lost your testimony you have been stripped of the robe of ephod. I have found, after these many years in Pentecost, that perhaps the reason many have not had the real witness for Jesus, or their life is not a testimony for Him, is because their bell has been cracked. If there are any people in all the world that should have a true ring to their testimony it is the Pentecostal people, for the Holy Ghost, the anointing rests upon us, unless we are like Aaron on the top of Mount Hor, stripped of our garments.

Now these garments were held about the high priest by a "curious girdle." This girdle was a band wrapped a few times around the body, the ends hanging down the skirt. The girdle on the

high priest's garment was different from that on the robe of the ordinary priest. It was embroidered in blue, purple and scarlet. There is a deep meaning in these wonderful colors woven into the high priest's robe, as we have already said. But here they seem to stand out—not underneath as in the ephod, covered now by the robe of the ephod. It was good to have underneath these beautiful colors, even out of sight, the blue, the heavenly character, the purple the kingship, and the scarlet the suffering. If we have gone thru some special trial, some suffering, some hard place, these are inwrought into our natures and if we have grown in grace and God's glory and beauty have rested upon us, the inwrought graces are shown outwardly. Thank God that which is worn underneath, the heavenly character and the suffering has been worked in, and He sees that it is worked out. So we find first these beautiful colors inwrought in blue, purple and scarlet, underneath, on the ephod, and then as we climb up the golden ladder, mature in our Christian experience, others can see that our lives have the heavenly character, that our affections are heavenward; that we have lost all the desires for the world and have let Christ reign as King in our lives. How many lives have you met perhaps not so many but a few, who have suffered and gone thru, and you can tell as you take their hands, as you look into their faces, there is something about them that shows you they have gone thru deep waters. I often think of our dear missionaries; they could tell stories of suffering, and yet they do not need to; you can tell by their faces what they have passed thru, not places of ease, but of hardship for Jesus. Oh that God, somehow might wrap about us this curious girdle until there is inwrought in us the likeness of Jesus our Pattern! I look for it to be so wrought in me, the character, the kingliness and the suffering of our blessed Lord.

For twenty-two years I have known His indwelling Presence, rested under the power of His anointing, but there have been times when I too have felt I was going to Mount Hor to be stripped of my priestly robe, and for the same cause that Aaron was stripped of his. You know he was stripped of his garments because he failed to sanctify the Lord God in the hearts of the people, and if we today will not move in obedience to His precious will and walk in the light that He has given, we too will be marching to Mount Hor. God is gracious and the mercy seat still has the precious blood of the sacrifice sprinkled upon it, for which I thank God. He

has baptized us with His Holy Spirit, anointed us with the holy oil and sent us forth to be His true witnesses in these last days. But apostasy is rife, and even God's children are falling in the ranks. How many times my heart has been crushed when I have seen a falling off in our ranks of those who once had the anointing upon them but who under tests and trials, misunderstandings and the cares of this life have turned aside! They have laid down their armor, forgetting that they were called to this high and holy calling, priests unto God, once clothed in the beautiful priestly garments, living witnesses for Jesus with a tongue of gold in a bell of gold, sounding forth the imminent coming of our Lord.

Where are you today? Are you journeying to Mount Hor, or are you upon it today, a disobedient disciple, waiting to be stripped? But perhaps there are some here who have not gone to Mount Hor and yet some of the garments have been taken from them. One time in my life when there seemed to be a lack of prayer, not that fervency of intercession I had known, I opened to the Word to ask the Lord to speak to me. There was before me that portion of Scripture of Elijah on Mt. Carmel. You remember the incident when he proved who was the true God—the God that answered by fire, and how with that holy boldness of a true prophet he slew the prophets of Baal and brought upon him the wrath of Jezebel. Fear takes hold of Elijah and he flees. After several days' journey he sat down and God's love was so great in His tenderness to His prophet that He feeds him. He Himself bakes him a cake. Oh the tenderness of God! Elijah goes to Mount Horeb and there God speaks to him, not thru the thunder and the lightning, but by the still small voice. We do not know what He said, but Elijah wraps his face in the mantle, which means deep humility. Then God said, "Elijah, I want you to go and anoint Elisha to be prophet in your chamber." What a message! Elijah the wonderful prophet, the mighty intercessor, now to give his room to another! As I read those words I felt God speaking to my own heart, and that as I had failed in the life of intercession for which He had anointed me, that now He was about to anoint an Elisha in my chamber. Oh how my heart cried out to God to give me just another chance! I didn't want anyone to take my place, take my crown. There is no place which brings such blessing to the individual life as the prayer chamber, and yet no place where the enemy tries harder to keep one out of. I always thanked

God for that warning He gave me that I was unconsciously slipping away from that place of intercession.

This is an awful hour. The clouds of tribulation hang low and hold a power over our minds. There was one thing about the clothing of the high priest that we overlooked and that was the mitre, the turban, a part of the priestly covering so needed today, the covering for the mind, to bring "into captivity every thought to the obedience of Christ."

The *mitre* or turban, was "a twisted band of linen coiled into a cap, with a gold plate in front fastened to a blue band (which went around the mitre) and engraved with 'Holiness to the Lord.'" The high priest wore this turban when he went into the holy of holies. The fine twisted linen, the spotless righteousness of God, how it needs to cover our head! May God cover us today with His righteousness, His holiness and give us a mind that is pure, a mind that is holy. The many thoughts that sweep thru the mind, put there by the enemy, thoughts of jealousy, envy, pride—a multitude of thoughts will sweep thru except our mind be covered by the righteousness of Jesus. God help us not to be stripped of this part of our priestly covering!

If there are any today within the sound of my voice who have been stripped of any part of this priestly garment, if your life of intercession is a thing of the past and you are barren and fruitless, if you have been stripped of the robe of the ephod, that heavenly character, the fruitful life of the pomegranate and the golden bell of testimony, come today and seek the face of Jesus until He will again impart to you that of which you have been stripped. If the linen robe has been spotted by the flesh, if unholy desires and ambitions have crept in, if wealth and prosperity have proved a hindrance instead of a blessing, come back to God thru the mercy seat. How often I have seen God's baptized saints lose their deep heart hunger thru material prosperity. They have gotten a little home, then an automobile, then a radio and many other things, right in their place, but wrongly used when they make us indifferent to the things of God and careless in our attendance in God's house. God's Word tells us to assemble ourselves together, so much the more as we see the day approaching. The day is fast approaching and we need to be found clothed in our priestly garments, wearing the robe of righteousness, bearing the fruit of the Spirit in our lives, and having upon our lips the testimony of Jesus' soon coming. With the

power of the Holy Ghost, the anointing oil upon us that takes us into our closet, we will carry upon our hearts the individuals that are needy, and bear upon our shoulders in strength and power the assembly, the body of Christ for we are a royal priesthood, chosen to show forth the praises of our great High Priest.

Help the Children

“**S**AVE THE CHILDREN” is a slogan which one often sees in pleas for help for poor children in the great cities of America. It was this desire to save children of China that led L. M. Anglin to found the Home of Onesiphorus. He was a Baptist missionary but with the coming of Pentecost into his life there came a great compassion for the orphans, the homeless and the outcast, that he might train them for God, and that from that Home might go young men and women to establish Christian homes, and to open up self-supporting mission stations.

The present number in the home, including helpers, is about 800, he tells us, and these are partly supported by free-will offerings. He has a large Industrial Department where the children are trained to work and taught a trade, besides receiving a schooling.

The great need of this Orphanage and Industrial Home is a good well. They have had shallow wells, but in time of drought they always have a famine of water, as the wells run dry. This causes unsanitary conditions and results in sickness and death. Eight hundred people in a

caused much concern. The Chinese world is looking on, and while the Home of Onesiphorus has won the respect of the leading officials of Taianfu, to have a scourge of sickness brings reproach upon the work.

Brother Anglin estimates that a well and water storage tank, with piping facilities to install water in the different buildings will cost about \$4,000, and he suggests that if each one of our readers would give only \$1.25 toward this well



Little babies are cared for by faithful women who are not their mothers

and water equipment they would have sufficient for the entire installation. We can hardly hope to hear from all our readers, so if some will give more, it will bring the amount up to the required need. Those who feel led to contribute to this pressing need will please state that it is for the water supply.

Revival at Bethel Temple

A very blessed Revival Campaign has just closed at Bethel Temple, where Pastor S. R. Fostekew has been having such a successful ministry. They had Miss Hattie Hammond of Williamsport, Md., the nineteen-year old Evangelist. Miss Hammond is deeply consecrated and has been used of God as a successful soul-winner. In the twenty-one days there were about one hundred saved, and twenty baptized in the Holy Spirit; also some healings. The revival spirit was on at the beginning of the campaign. Pastor Fostekew and his splendid corps of workers had been zealously sowing the seed, and God gave a precious harvest.



FIRST GRADUATING CLASS

Ten years of training in the Home have produced fine young Christian men and women

compound with insufficient water is a calamity, and they have suffered this past summer because of this lack of water. They have had serious sickness in their midst and some deaths, which

VICTORY SONGS NO. 4, The Supreme Hymnal used in all the Booth-Clibborn campaigns. 100 new unusual melodies. Richest music and harmony. For all purposes. Limp or stiff board. Limp single, 40c ea. Doz. \$4.20, Hundred \$32. Cloth, 55c ea., Doz. \$5.25, Hundred \$40. Carriage not prepaid on 100 lots.

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Notes

Thanksgiving

DEAR Lord, accept our humble prayer
Of thanks for all Thy watchful care,
For yield of field and vine and tree
Our hearts give gratitude to Thee;
Now lies the frost upon the vine,
We see another year decline,
But through the pain and strife and woe
Thy blessings manifestly show.

Dear Lord, for laughter and for song
Which have been ours; for righted wrong,
For steps of progress we have made,
For all the works of art and trade,
For science which has conquered pain
And given hope where hope seemed vain;
For all that helps mankind to live
This day to Thee our thanks we give.

Dear Lord, despite its pain and strife
We thank Thee for our richer life;
This is a better world for man
Than when this closing year began;
We who have suffered still can find
Proof of Thy love and mercy kind;
In all our works Thy hand we see
And bow in gratitude to Thee.

From The Light of Faith.

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Edgar A. Guest.

Prayer Brings Pastor

AT THE close of our Spring Convention, Evangelist Ben Hardin who was in the city a few days between evangelistic campaigns, was asked to take charge of our services, which he promised to do until his next meeting. The Lord blessed, the attendance increased and souls were saved. He had a campaign booked for August and was urged to return, but while in Kansas he wrote asking us to look elsewhere for a pastor as he felt called to evangelistic work.

The church prayed. What greater field for evangelistic work than Chicago with its nearly four million people!

On Bro. Hardin's return he was again pressed to accept the pastorate of the Stone Church. Holding the matter before the Lord, he agreed to do so if he might be free occasionally for evangelistic work. At a recent meeting of the congregation he was duly elected pastor with the understanding that Mrs. Hardin was to take his place when he was away. Mrs. Hardin had charge of the Full Gospel Tabernacle at Mozart Street, this city, for a number of months last year, and was used in tiding them over a critical time.

There is a revival spirit on in The Stone Church, the spiritual tide is rising and God is working. From Nov. 21st to Dec. 9th The Shearer Evangelistic Party who have been so used of God in a campaign in Gary, Ind., will be with us. Some of the company are accomplished musicians who once played and sang in the cabarets and theatres, but are now using their talents for Jesus. Our expectation is from God that He will give us a real revival.

Coming Campaign

Evangelist Wm. E. Booth-Clibborn (Field Editor and Representative of The Latter Rain Evangel) will hold an Evangelistic Campaign in Glad Tidings Tabernacle, 325 W. 33rd St., New York City, (Robt. A. Brown, Pastor), Nov. 16-Dec. 2nd inclusive.

Glad Tidings Tabernacle, which has a seating capacity of 1500 has been the scene of many revivals. Mrs. Brown, who recently spent a Sunday in the Stone Church, says that in special revival meetings their place is almost too small to hold the crowds. The Sunday afternoon services will be broadcasted as usual at 3 P. M. over Station WODA, Paterson, N. J., 294 meters. Will our readers pray that there will be a large ingathering of souls in this campaign, and that the anointing of the Lord may be upon messenger and message? Bro. Booth-Clibborn is expected to go to England about the last of the year. He has recently held campaigns in Seattle, Wash., and Eureka, Calif.

Do you want to have your Christmas gift remembered thruout 1929? Then send your friends a year's subscription to THE LATTER RAIN EVANGEL. Twelve spiritual feasts from the King's table. A beautiful Christmas card will be sent to notify your friends of your gift.

Two Months' Report

(Oct. and Nov.)

L. M. Anglin, for orphanage, China.....	\$ 48.00
Miss Almyra Aston, India.....	10.00
J. W. Bovyer, China.....	26.00
J. H. Boyce, India.....	10.00
Miss Mattie Brann, for famine, China.....	42.50
Miss Grace Brown, India.....	10.00
Miss Marguerite Flint, India.....	17.00
Miss Ada Gollan, West Africa.....	5.00
Mrs. Esther Harvey, India.....	15.40
Miss Anna Hockelman, China.....	81.50
Cecil Jackson, Singapore.....	25.00
Miss Esther Johnson, So. China.....	15.00
C. F. Juergenson, Japan.....	40.00
John Juergenson, Japan.....	5.00
Miss Katherine M. Kirsch, West Africa.....	30.00
Miss Berenice Lee, India.....	460.00
J. O. Lehman, for Africa.....	22.00
Mrs. M. McKay, for China.....	50.00
Missionary Rest Home, Chicago.....	41.00
Mrs. M. Neeley, West Africa.....	10.00
Miss Lydia Nelson, India.....	10.00
Nicholas Nickoloff, Bulgaria.....	10.00
Frank Nicodem, India.....	69.00
Miss Sophie Nygaard, West Africa.....	15.00
Miss L. H. Parker, India.....	15.00
Chas. C. Personcus, Alaska.....	15.00
V. G. Plymire, Tibetan border.....	101.00
Miss Laura Radford, Jerusalem.....	20.00
Mrs. Anna Sanders, Mexico.....	10.00
Gustav Schmidt, Poland.....	10.00
Mrs. Violetta Schoonmaker, India.....	20.00
Ira G. Shakely, West Africa.....	5.00
Wm. E. Simpson, China.....	44.00
W. W. Simpson, China (\$200 famine).....	244.00
Mrs. Fannie Spiese, Africa.....	5.00
Miss Alice Stewart, China.....	20.00
Thomas Stoddart, India.....	55.65
Miss Lillian Trasher, Egypt.....	16.00
J. E. Voronaeff, Russia.....	10.00
N. Vetter, Venezuela.....	15.00
George Waggoner, India.....	10.00
Harry Waggoner, India.....	10.00
Miss Jessie Wengler, Japan.....	15.00
Total	\$1,708.05

Gary Revival

Pastor James D. Menzie of the Gary Gospel Tabernacle sends us the following report of their special revival services:

The Shearer Evangelistic party, conducted a three weeks' campaign in the Gospel Tabernacle, Gary, Ind., ending Oct. 28. The Lord blessed wonderfully in every service. From the very first meeting souls were definitely saved. Large crowds attended throughout the campaign taxing our building (seating 400) to its capacity. On Sunday evenings the place was filled and people standing half an hour before the service commenced.

The music rendered by the Keith Trio and Bro. H. A. Young was a great attraction. Many letters and telephone calls of appreciation were received commending their splendid music broadcasted over station WJKS.

The results of the meeting were very gratify-

ing. Many testified to definite healings and conversions. One elderly lady threw her crutches away and literally ran around the tabernacle praising God. A young married man with three children came to us one morning very despondent asking us to assist him in making application from the government for help to support his family. During the war he had injured his knee joint, and walked with great difficulty, suffering intense pain constantly. He came to the evening service and when prayed for was instantly delivered. He returned to work the following day and has worked every day since. A lady who had been troubled with gall stones for two years testified to complete deliverance. Another with bladder trouble said that she had been unable to scrub her floor for years and since she was prayed for she had been able to do it with ease. In fact, when she first came to the altar she couldn't kneel down.

About one hundred and fifty came to the altar seeking salvation.

"The Lord has done great things for us whereof we are glad."

Book Review

"Let us make our own literature and ask God to raise up writers from our midst and send forth the blessed latter rain truths," said some of the leaders in the Pentecostal Movement in Council assembled. So pen and brains have been busy setting down the rich truths and experiences that have been the result of years of walking in the Spirit.

A new book just issued is entitled, "The Spirit which is from God," by Frank Lindblad, a well-known minister in the Pentecostal Movement, especially in the Northwest. The author thoroughly covers the Word in the work of the Holy Spirit, presenting scriptural teaching regarding the Person; work, manifestations, gifts, and operations of the Holy Spirit; also dealing with the demon spirits. The book is illuminating, practical and helpful. It has a chapter summary which will enable the minister to turn at once to the subject matter he wishes light upon.

A few of the twenty-two chapters are, "Try the Spirits," "Is it Scriptural to Seek for More," "Why the Power Is Necessary," "Prophecy," "Miracles and Powers," "The Gift of Discernment," etc. The book contains an amazing array of Scriptural knowledge. Not only will every pastor and Christian worker find this book indispensable, but children of God everywhere will find it most enlightening, gripping, and convincing. It is a large book of 271 pages. Cloth bound, price \$1.00.

The Ministry of Angels

A FRIEND from Portland, Ore., sends us these interesting accounts of what God is doing among His children:

"A little girl who lives in South Africa was out playing in the road when a heavy woman on a bicycle came riding down the hill. She ran over the child, cutting a hole in the head from her eye around her scalp, clear to the bone, and making her unconscious. The parents were praying people and at the news of the accident the father came home from work. They took the child, laid her on the bed, closed the door and the father and mother knelt down and began to pray. They prayed for a long time, unconscious of all around them. The people stood outside. Evening shadows came on and still the parents continued to pray. There was no light in the house but those on the outside saw the room lit up brightly. Presently they saw angels, a dozen or more, enter the room and walk around the bed. Each angel as it passed the child reached out and touched her. The crowd outside grew larger and larger. One of the police present sent for the Chief, but he, a hard-headed and hard-boiled Scotchman suggested that the policeman on duty take care of the situation. The policeman insisted that the situation was very peculiar and he had better come. He came and afterwards told the story of what he saw, as it is now being related, together with the testimony of the other on-lookers. Meanwhile the parents were lost to the world and knew nothing of what was going on. After quite awhile the angels left, the light gradually vanished and the little girl sat up. Then the people on the outside could wait no longer and came in. The parents were still lost in prayer but the child was healed.

* * *

At the close of a service in which this story was related, an elderly woman, Mrs. Smith, asked to give her testimony. She said that a few months previously she had a broken shoulder. She was staying with some of her relatives who were unbelievers. Early in the morning she saw two angels enter the room and move toward her bed. She heard them talking and felt them touch her shoulder. When she went down stairs to breakfast she told her son that she would be all right now, the angels had been there. And she was healed.

Seven Incurables Healed

Another instance of healing which occurred

here in Portland a few weeks ago was this: There is an Austrian woman named Lena, who doesn't know much of anything but the Lord. She was raised a Catholic but became converted and received the baptism of the Holy Spirit. It came to pass that some weeks ago she was taken with something that caused her great agony, so that she would scream all night. She was taken to the hospital, not having anybody to care for her. The doctors did not know what was the matter or what to do for her so they put her in the Incurable Ward. She expected to die and wanted to die, but felt she did not want to die alone, so she sent for her pastor. He came and prayed for her healing and the pain left. The second time he came she was up and around and soon became perfectly well. It was a great puzzle to the doctors and they wanted to find out what happened. They called up the pastor who had prayed and asked to have a talk with him, to which he consented. They were about to start a Psychological Department in the hospital and thought they might get some helpful information, but were not able to understand the system by which Lena was healed. And not only was Lena healed, but six others of the incurables in that ward walked out of the hospital healed. For these Lena had prayed.

* * *

Last Sunday I heard the testimony of a woman who was afflicted with a very large fibroid tumor. It became so large that it weighed thirty pounds. She believed that God was the Healer and so did her husband but she was not healed. At last her mother, a substantial Old German woman came to see her and seeing her condition, said, "What are you doing about it?" The woman said, "I am trusting the Lord." The mother said, "Trusting the Lord? What is that? I am going to the hospital and make arrangements for you to go and have an operation," and off she started.

The afflicted woman thought, "Something will have to be doing now. The ambulance will soon be here." Her husband was a tall, husky man, over six feet, and she knew he would not stand for any interference. So she called on God in great desperation to heal her, and He did. She felt the tumor begin to twist and tear loose. The pain was so excruciating that she said, "Oh Lord, not that way! Not that way!" But the Lord didn't stop, and in a short time that tumor completely passed away.

L. L. H.

Notes from the Harvest Hands

MISS Margaret Flint, Bettiah, India, writes under date of Sept. 20th, giving sidelights of their work:

"One of our young colporteurs, Joseph, had an exciting experience, but the Lord gave us a glorious victory. Joseph is a bright convert from Mohammedanism, and is married to one of our Bettiah orphan girls; they have two darling little daughters and a very happy Christian home. Joseph's people are all strict Mohammedans and have never been reconciled to his becoming a Christian. Last week he received a letter that his mother had suddenly died and his little sister and a younger brother were left alone—would he come and take them? I felt uneasy about his going alone and suggested that he take another Christian man along with him, but he thought that would not do, so left us Thursday by the noon train. We heard nothing of Joseph for a week—he has just returned and reports a very rough time. His mother was very much alive; it was only a plot of the Mohammedans to get the lad in their hands to force him to become a Moslem again. The men of the village met him in a very angry mood and told him if he would not return to the "true faith" they would tie him hand and foot with ropes and drag him over the stones to the mosques until he yielded or died.

"Joseph knew they intended to do it and he felt helpless in their hands, but the Spirit kept him calm and steady, and the Lord put His own words in his mouth. He told them to go ahead, he loved his Lord enough to die for Him. They might bind him with ropes, but they could never bind him again with the fetters of sin and darkness, the Lord had broken those fetters forever! They threatened, he preached. It went on for days and nights, but the Lord never permitted one to lay a hand on him. They at last told him to leave, and he believes through this experience his younger brother has been won to Christ and will come out soon.

"I walked into the chicken house Saturday evening and found a huge, seven-foot black cobra snake curled up in the corner! Our men killed it after a stiff fight. The Lord continues to keep our family well, for which we praise Him!"

A Fruitful Tent Meeting

The Juergensons have again had a tent meeting in Tokyo, Japan, with blessed results. At first they had difficulty in securing a place for the tent because it was to be a Christian meeting. Finally after traveling in the heat for days and after much prayer, they turned their feet in a new direction as their last hope and secured a place in the district of Ikebukuro, a thickly populated district surrounded by hungry people. The atmosphere was splendid, not one word or sign of opposition during the whole campaign.

Miss Marie Juergenson writes:

"Our hearts seemed to be refreshed as by a cool drink in a great desert to see the manifest hunger among the people we had come to minister to in this new district. From the first night the tent was filled and every night they listened to the Gospel message, often coming long before it was time to begin. Every night souls were saved. At times it nearly took our breath away to see how wonderfully He worked. At one altar call sixty new ones came and knelt at the altar! It was blessed to hear the volume of prayer that arose from that number.

"We continued some special meetings in our Takinogawa church and about thirty new ones came to testify of His love. It seemed so good to see these dear people who only a few weeks before were sitting in heathen darkness now praising God with us. An elderly man told how twenty years ago his brother in America had sent him a Bible, telling him to read it and go to some place where this Book was taught. After a time he found it was the Christian's Bible and had several times walked up and down in front of some church wanting to go in but not having the courage. Then one day a Christian meeting came right to his door, as it were, and it seemed so easy to walk in. His wife was also saved and how glad we were to see the whole family come. He still carries the old Bible sent to him by his brother.

"One night after a message on sin and its results, also the blessedness of sins forgiven, at the altar service a tall, broad-shouldered young man broke down weeping violently. Such brokenness over sin was blessed to see. He went home with peace in his heart; later he called at the church and told of his joy in salvation, bringing a friend with him.

"A band of Christians and their pastor from our Fujimai Station held a street meeting near the station. At the close two young men came with them to the hall desiring salvation. One man confessed he had been on his way to commit suicide when he passed the street meeting and on hearing came to the hall to see if one like him might be saved. After prayer he tore up three letters which he intended to leave behind him after he was dead."

China's Famine

Mrs. W. W. Simpson, Minchow, China, writes that the famine in Kansu Province is becoming worse. She says, "Many people have already died from starvation and hundreds even from Minchow have fled from their homes in search of food. At the same time there are thousands and thousands of refugees from the districts stricken by the Mohammedan Rebellion, who are roaming about like wild, hunted

animals with nothing to eat and nowhere to sleep. It is not so bad in warm weather, but what will they do when it becomes cold and they can find no place of shelter and not even grass roots for nourishment? They come to our doors daily, but we are not able at present to do anything for them. We know that if we gave to one there would soon be thousands, so we dare not give to them now as we have no money, and have to care for our big family of girls (over thirty now) and other helpers on the compound. Besides there are seventy workers and teachers, most of whom have families, to be supported, as well as the regular upkeep of thirty-five stations. But we are hoping that the Lord will soon provide the means for us to buy up what grain we possibly can to feed the starving people, at least our Christians. I have never seen a famine, but my husband says that this will no doubt be one of the worst that has ever come to any land, so our hearts are very sad for our stricken people.

"The Mohammedan Rebellion is becoming more and more serious than any of us at first dreamed possible. It has really become a war of extermination. In many places the Moslems have first passed through and massacred all of the Chinese, after which the Chinese army would come and slaughter all the Mohammedan inhabitants. There is one town in the Hochow district which has always been noted for the good fruit grown there, but this year after all of the people had been massacred there was such a stench in the place that even the fruit could not be eaten. The Rebellion spread very rapidly for a time and the Mohammedans were very, very cruel everywhere they went. I shudder when I think of the terrible things that have been done. I am glad to say that today (Aug. 30) we have a report that they are being defeated, and are fleeing from some of the places which they had entered.

"Our hearts have been made very sad over the execution of one of our promising evangelists. Many of the charges against him were absolutely false, and the minor charges, which may have been true, for he was backslidden for a little time, were not sufficient to take his life. But he had no opportunity to clear himself, and before anyone had an opportunity to intercede he was taken out and shot. This is the justice our poor Chinese people receive at the hands of the officials. Although he was backslidden for a time, a few months before his execution he was fully restored and again taken on as a worker and used by the Lord everywhere he went. While confined in the prison awaiting execution he preached Christ to the other prisoners and many of them accepted Him. When he was sentenced to death he bore witness to all present of his faith in Jesus, and on the way to death he sang hymns. When he passed our gate he called

out in a loud voice, 'Brothers and sisters, you tarry awhile. I go before.' Arriving at the execution ground he spoke of his faith in Christ and of his fearless expectation of going to be with Him. Requesting the executioner to allow him to pray, he knelt down and had just spoken the name of Jesus when the fatal shot was fired.

"Recently a terrible hailstorm covered a strip of country over sixteen miles long and three miles wide, passing through parts of two counties. The hailstones were so large and came so thick that many people, as well as hundreds of horses and cattle were killed. They destroyed what remained of the crops after the long drought of several months. After seven days much of it had not melted even in the hot weather. We have been told of one of the Christians in that district, who several days before had received a revelation from the Lord, that a hailstorm was coming and he should gather in his crops very quickly. So he hired men to help him and they gathered in all the harvest, immediately after which the terrible storm came and he was the only person who saved his crops. Please pray for us that we may keep hidden in God during these perilous times."

* * *

From Hamadan, Persia, comes a letter from Bro. John G. Warton, dated Sept. 17th:

"It is now four years since the Lord brought us to Persia, and what a great change has been wrought! When we first arrived here we could scarcely get a place to live in. Everything seemed discouraging as there was not a soul to stand with us. The first prayer meeting only two women came, but gradually the number increased until today we have a nice work in Hamadan and branches in other places. Those who were once afraid of us and thought we were deceivers are now welcoming us to preach to them. We praise God for the souls He has saved and baptized in the Holy Spirit, and thank Him because the doors are open for the Pentecostal truth. Although there is a three-fold opposition to us, namely, heathen darkness, teaching of modern missionaries and lack of finances, we know that our God is able for all these things.

"Recently God has been pouring out His Spirit in some of our stations and baptizing souls. We have also had some water baptisms. At one station sixteen were baptized, at another eight, and at another five. There is a great opportunity for Pentecostal missionaries in Persia. There are other missionaries here but they do not teach nor preach even the doctrine of salvation. I am sorry to say they are teaching Modernism and a social gospel, but the Persians are a religious people and do not care about these things. If they have nothing offered them that is better than they have they prefer to remain Mohammedans. When they become acquainted with our workers they say, 'That is just what we want.'

"The Lord has helped us to build three chapels, each one in a different town. Most of the work was done by the dear native Christians, but as

we had material and other necessary things to buy we are in great need of funds to cover the cost of same. Will you take this matter on your heart and ask the Lord to supply it?"

* * *

Bro. C. W. Doney, Cairo, Egypt, writes that they received a blessed welcome when they reached Cairo. About fifty met them at the station and his meeting hall was packed all day Sunday. He writes:

"On Sept. 3rd, according to agreement, I was able to make my first payment, one-half the price, \$9,500, and take over the property. We could never expect to secure a better place as to location, for it is most ideal, and we are informed by business men that in one year or less it will double its present value. We are truly grateful for this and trust you will hold with us in prayer that the Lord will supply the further payments and the money for repairs so that we can move in on November 1st. We have opened our School for another year. We have two of our school girls, who have been with us practically from the opening of the school, six years ago, teaching for us in the School this year."

* * *

At a meeting of the Japan District Council, the imperative need of Miss Mae Straub going on a furlough because of her health, was brought before the missionaries, and it was decided that Miss Jessie Wengler, who has had charge of the work at Hachioji and out stations, take over the Children's Home at Kawaragi Mura, during Miss Straub's absence. Miss Wengler took up her new responsibility on November 1st.

She still has the financial responsibility of the Hachioji work, the rents of the four buildings, native workers' support, and fuel and lights, but Miss Agnes Juergenson will supervise the work in Miss Wengler's absence. Miss Wengler has done a most blessed work for God. Besides the work at Hachioji they have a large and splendid Sunday School at Nishi-Nakano, a nearby village. It is from this village that her worker, Sakamoto-san came, who has been with Miss Wengler four years. She graduated from the Bible School last Spring. God blesses her ministry at Hachioji and outstations. At Moto-Hachioji, Miss Wengler rents a building for Evangelistic meetings and also has a Sunday School; this is among the outcasts. They have had fruit in this place. Miss Wengler's new address will be, 240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken, Japan.

Striking Results in Brazil

From the great neglected continent, Paul Aenis writes:

"Little over six years ago I arrived here in the far interior of South America, near and on the border of Bolivia to do pioneer work. By the

help of God I was able to open a number of stations. The work is growing very fast and today I am in dire need of more workers to take charge of some of the stations, also enter the many open doors. I am at my wits ends where to get these native workers. Pray earnestly for laborers for this needy field. If you could see the conditions, hear the earnest requests for pastors in the various places, also the many places where the natives are waiting for an evangelist to come and explain the Word, you could not but feel the great need.

"One of the native converts who was neither pastor nor evangelist, went to a place up the Amazon river near Peru, where he testified and through him a large number were saved. The new converts raised enough money between them to send one of their number down the river to the coast where our headquarters are located, to bring back with him a pastor; they sent enough money to pay for his passage, but we had none to send to this open door.

"God is blessing the work in the far interior. At one of the stations called Bom Futuro, two years ago the natives built a nice little church, and many souls were since converted, so that they had to enlarge the church. Today there is not an unbeliever living within a distance of over a day's journey up the river from this church and two hours down the river—some of our bitterest enemies, who were very much against the Gospel, are today Christians. Praise God for what He has done!"

The Lord's Healing

In September of 1925 I was thrown from a buggy. My back and one leg were badly wrenched and the other leg was broken. From the wrench in my back I was bent almost double and could not straighten myself. I was confined to my bed for months. As winter came on the Lord showed me that though my faith was small, if I would put my whole trust in Him He would enable me to work. The doctors had said that there was no help for me, that I could never walk again. But I looked to the Lord and after several attempts I was able to arise with help. I received an anointed cloth from a friend saying that prayer had been offered for me in The Stone Church, Chicago, and from that time on I gradually improved.

Later on prayers were offered again and from that time on I was able to get up alone, dress myself and walk with a cane. Now I can stand straight and do all my housework. In the summer I made my garden, and tho I walk with a little limp, I am getting along fine. I am sixty-seven years old and thank Jesus for healing me. I do not believe I would ever have walked again had not He healed me, praise His dear Name! Honor, Mich. Mrs. Elizabeth Edwards.

Is It Becoming Harder to Win Souls?

The Proof of Greater Revivals Yet to Come.

Evangelist Wm. E. Booth-Clibborn, Eden Rest, Clackamas, Oreg.



INCREASINGLY, we hear in the work of God today that it is becoming harder to get people soundly and genuinely converted to God. We might lightly pass over the statement were it not becoming so frequent. It may be that our attitude regarding this question, has a great deal more to do with our success or failure than we think. We cannot help but say something about this notion which is getting altogether too common, for those who hold this view, number legion. Moreover, they claim that if the sermons preached by John Wesley were delivered today, they would have little or no effect, and that the messages that have been given to us of God in these last days, if preached in the beginning of the eighteenth century, would have carried everything before them. They endeavor to remind us that the preaching of the earlier reformers and the great evangelists of the Nineteenth Century, met with far greater response from the public, and resulted in a larger reaping of souls. They point to the general wickedness of the world, the popularity of the modern theatre, the running after pleasure and amusements, the great increase in crime, the growth of infidelity and of false teaching, to say nothing of the spreading of the theory and poison of Evolution, the independence and godlessness of the youth, the universal corruption of morals, and the sad condition of professing Christianity. All of these, a student of the signs of the times will readily admit to be true.

But the question is: "Do these conditions affect the success or failure of the preaching of the Gospel in this age?" In other words, because these things are so, does it necessarily follow that we are to see a lesser result day by day in our efforts in bringing the masses to Christ, as we draw nearer and nearer to the close of the age and the coming of the Lord?

The World is Harder. There is no denying this fact; but to say that it is harder to reach the world with the Gospel of the Lord Jesus Christ, remains to be proven.

It is true that because of the great abundance of iniquity, the love of many is waxing cold, as the scripture asserts, and on the whole, the human heart is hardening through the increase of sin and godlessness. The masses that pour

in and out of the theatres all over the land, that crowd into places of amusement and popular sport, that indulge in all manner of dissipation and extravagances, that are contaminated by all kinds of depraved influences such as are met with in the modern dance, in the colleges and in the fast life of our crowded cities, and through immoral literature that is all the vogue and fashion today, are certainly more hardened in the ways of sin than the people of past centuries who did not have these present existing evils with which to contend.

Then there is the professing Christian church which, according to prophecy, is Laodicean in character, full of compromise and worldliness, proud and rich in goods, grossly impertinent, lukewarm, indifferent, carnal. The church no doubt influences the world to hardness. (Hypocrites always do. It does not take long for a sinner to see through a Pharisee.) It is no wonder that our modern youth is turning away from the church in disgust; too soon it sees the sham of mere profession, the outward cloak of religion it recognizes as a pretense and an empty farce. But not alone the professing church in its backslidden condition; and not alone the thousand-and-one evils of this modern world, but there are special unseen forces, powers of darkness, demons at work corrupting humanity and spreading unbelief and infidelity everywhere. No, there is no denying it: we are facing a harder world, a skeptical world full of doubts and deep-rooted unbelief. The world is harder to reach than it was. But I contend that it is easier to get people saved today than it ever was in the history of the world, and I shall endeavor to prove it.

A Trick of Satan. Our adversary is very clever. In more ways than one he preys upon the sympathies and opinions of God's people. He continually seeks to fill our minds with doubts and unbeliefs, and paralyzes our hearts with fear. He essays his thousand arts to deceive us. By spreading this lie (that it is harder to get people saved today than ever), he has succeeded in getting many to labor under a false impression. He is a liar and the father of lies. He knows that whatever will destroy faith, will retard and hinder the purposes and work of God, and that those who are called of God to redeem the lost, are the most serious enemies of his kingdom. If

he cannot succeed in hardening the hearts of those who hearken to the preaching of the Gospel as it is believed in these days with power and with the Holy Ghost anointing, if he fears that they may give in and surrender, and that he cannot keep them from doing it he will change his tactics, and, instead of trying to harden them against it, he will endeavor to destroy our faith in the power and efficacy of our own message; and in this he has often succeeded.

Though a thing be untrue, if we constantly repeat it and believe it to be so—it will be so. Not only according to our faith, but also *according to our unbelief, it will be done unto us*. So, if we believe it is harder, it will be harder. Personally, I believe that anyone who believes it is harder to get souls saved than it used to be, is destroying his own usefulness. To use a rougher expression—he is “cutting his own throat.” By constantly harboring such a lie, faith dies within him, and every difficulty is enlarged and, in his eyes, every little hardship, the least disturbance or opposition, the most insignificant hindrance becomes a mountain in his way. Not only will this affect the individual, but if this opinion is generally held, it is bound to react strongly, sooner or later, upon the whole work. The Scripture states that we are not ignorant of the devil’s wiles; and here is a clever one where he has greatly succeeded, these days, in destroying the effectiveness of evangelistic work.

It Is Harder for Some. Let us examine, for a moment, the views of those who have denounced and sought to turn away the multitudes from the Pentecostal Outpouring—I mean the church evangelical crowd, i. e., the most spiritual among the churches, those who have not completely surrendered to the modern drift of worldliness and unbelief. I refer especially to the Fundamentalists—to that class of Evangelists who are responsible for keeping going what fire there is in our denominational churches. I include also everything that is not absolutely out under the “Pentecostal flag”—make bold to say that it is *harder for them* to get souls saved today than it ever was. You see, they have turned their backs upon the thing which makes it easier to reach the masses today, in spite of the fact that the world is harder. God knew the world would become harder about this time; that is why He sent the Pentecostal Outpouring; that is why He caused the Latter Rain to fall.

Those who are endeavoring to get the masses

to Christ, and who in their preaching are falling short of the message, are sooner or later going to find out that they will have thousands of converts all over the land in an unstable condition. Salvation, alone, that is, in the sense of full assurance of sins forgiven, and the real deep thorough conversion of the heart, is not sufficient *these days to keep young believers in a victorious experience*. It takes a Spirit-baptized, a Spirit-filled, a Spirit-kept and a Spirit-led life to stand against a world as steeped in iniquity as is ours at the present time. Pregnant with ten thousand evil influences that have never before characterized it, the world is certainly what Paul called it—“this present evil world.” Our world is a mighty complex thing, compared to the simple world of the Apostle Paul’s day. The roots of the world-tree are the same—the principles of evil that are its foundation; but the tree has grown enormously and has added hundreds of branches, offshoots and twigs, since the days of the early church. We might call it a world of many worlds, or many worlds in one world, some of which never existed in the Apostolic days; for instance, the railroad world, the newspaper world, the world of literature, the world of finance and banking, the theatrical world (only in Rome and the larger cities of the Roman Empire was there as much as a stage. Consider today the motion picture industry and hundreds and thousands of theatres all over the world), the military world (It was child’s play in St. Paul’s day), the college and university world. They had the political, legal, commercial, industrial, economical and philanthropic worlds. These were extant in the day of Christ—but look to what enormous proportions they have developed today! Think of the strides that have been made in the world of medicine, astronomy, chemistry, invention, exploration, etc., etc. Things are certainly complicated nowadays. Whereas they had one evil world in Palestine, we have a hundred, each of which engrosses, if not entirely captivates, and enslaves its own portion of humanity. It commands, affects and preoccupies their minds, and, as in music and art, may become a god and damn their souls.

But God has provided us superior armaments for this superior, modern, advanced and difficult warfare; and I pity the poor Fundamentalists, the church evangelists, those who are satisfied with the old order of things and have failed to move on with God—they have certainly got a hard time of it. I pity any man who is attacking

the evil forces of this age without the full armor of God upon him. It is true, yes, it is true: that it is very much harder for the church evangelicals to get people saved today. Let no one deny it. But is it harder for us? That is the question we are studying; and I assert that it is not, according to Scripture.

What Saith the Scriptures? The Scripture says that in the last days God will do a quick work. Does that sound like "harder?" It also says that God will "cut it short." Does that sound as though it will be dragged out, difficult, tedious and hard? It moreover says that God will cut His work short *in righteousness and in power*. Now this seems evident enough that God well knew that we would have to do a hurry-up work in the last days; that we would have to be dressed and clothed with the Spirit of God; that we would need for the battle every spare piece of ammunition and artillery with which Heaven could provide us; and here God Himself asserts that He will help us by cutting the work short in righteousness and in power. Power is promised us—extra power and strength.

But this is not all; it is said that in the last days, it will become so easy to get saved that "whosoever calleth on the name of the Lord shall be saved"—just whosoever cries out, or calls—salvation will come to him just as suddenly as it came to Paul on the way to Damascus. Again the Scripture says: "At even time there shall be light," and we are certainly in the "evening time." We should not be groping about in the darkness. Oh! glory to God! let us cast away these hideous doubts and fears—we are living in the days of the Latter Rain, though the church evangelicals, and all the other movements deny that Pentecost can and is being repeated individually.

The return of a cycle answers to the beginning of a cycle. If the cycle of the Church Age began with a mighty revival in which thousands upon thousands were brought to God, then the end of the cycle must be the same. In the beginning of the church it was not hard; they had a great time, a glorious time! Multitudes tumbled into the Kingdom of God because there was much power, much glory, much fire! One sermon converted three thousand—nowadays, it would take almost three thousand of those cut-and-dried sermons to convert one! Oh, I would not be a denier of Pentecost and of the Latter Rain for anything in the world! If I were they I

would expect to have a hard time getting people right with God in this closing time.

We are living on the threshold of the greatest revival time the world has ever seen. It may mean only five or six years, or perhaps ten. It may be less, but the time does not count any more now. God said that He would cut it short and that He would do a quick work. In other words, one sermon will do the work that thirty used to do; one prayer meeting will break through, whereas it used to take a dozen. The very first meeting in a series will see results, whereas formerly one had to wait until the second week.

Besides, God said that He would give the Former Rain moderately, but the Latter Rain abundantly; so we are seeing only the beginning of great things. God is yet to pour out the greater showers—the best is yet to come!

Two Opposing Currents. "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." (Rev. 22:11). This is spoken of the last days. The meaning is that there is coming a great separation of all into only two classes: Those who lose out and those who having some, press on to get more. ("Filthy still" and "holy still" may be translated to "filthier still" and "holier still.")

Now, there are two currents of Scriptures that run side by side concerning the signs of the last days in the Church, and are in accord with this last Scripture quoted. One current promises a great restoration of the faith—the other promises the opposite. Some Scriptures promise a great period of blessing; others promise a great period of dearth. Mark you, two opposite currents running side by side in prophetic Scriptures that speak of the signs of Jesus' coming as seen in the professing Church. Here are two Scriptures that will illustrate what I mean. On one side of the line the Scripture states that many shall "depart from the faith." The Bible here is talking about professing Christians—they never had very much in the first place, and the Scripture says, "whosoever hath not (or has very little), from him shall be taken away even that he hath." (Matt. 13:12, 1. c.) On the other side the opposite truth is spoken, that faith in the last days will be increased, and that God will restore the gifts to His Church. In Luke 18, we read of the widow who kept on pleading with the unjust judge until he gave her what her adversary had taken away from her. Satan is the

adversary; the widow is the Church. Her cries are the cries of the saints for 2,000 years, which God says He will avenge quickly. And as the unjust judge gave back everything to the widow, even so, God will, in answer to the prayers of His saints throughout the Church Age, restore all that Satan, the adversary of the Church, has been able to take away from her. The parable closes with the statement: "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" This is a challenge. It remains to be seen whether the true faith will be there or not. But, praise God! He will find faith, for the parable's meaning is plain—everything was restored to the widow!

Now what is the trouble with those who believe that it is harder to get people saved today? Here it is: The evangelical church crowd see only the one group of Scriptures, the group which prophesies "a falling away," the gloomy side; that which describes the departing from the faith, and that because sin shall abound, the love of many shall wax cold; and that many shall give heed to seducing spirits—in other words, the Laodicean character of the professing church in the last days. But we, we see the other side—the "restoration" of the faith and all the lost gifts to the Church; the Latter Rain abundantly; the quick work of God and the cutting short in righteousness; the end of the cycle corresponding to its beginning; the preparation of the Church for the Rapture; the purifying of the saints "even as He is pure." (I John 3:31).

My sympathies to those who think it is getting harder. It is certainly getting hard for them.

Many are being filled with the Holy Ghost today while they are struggling with a cold, dead church. They are surely having a hard time, and it will become harder for them as the days go by. God help them! But I want to say that with those who are faithful, the power will increase as we near the Second Coming of Christ. The revivals, the fire, the glory, the miracles, will grow and spread until all Heaven will send us regiments of angels to clear the path and scatter the powers of darkness. Granted that this old world is harder—we have more with which to attack it. We are privileged to enjoy a greater anointing than former preachers. There is acquired a far more extensive, general knowledge of the Bible at present than was the case in Reformation times. As to the matter of our preaching, recent world history backs us up a hundred-fold. It is beginning to look even to the worldling as if things were going from bad to worse. The World War has convicted the wisest unbeliever with a sinister fear as to the possibilities of another one, should it soon break out. Today, one hundred prophecies have been fulfilled—dynamite matter for as many Second Coming sermons! In this time, it will pay us to stand firmer than ever before, for our redemption is nearer—hence a greater incentive for our converts to keep true!

It is not for us who have tasted of the glorious outpouring of the Holy Ghost to take the same view as those who have resisted it! Let us put on the whole armour of God, and, believing His Word, step out upon His promises. Let us not believe a lie!

The Rewards of Bearing the Cross

How She Lost Her Crown.

Evan. Ben Hardin in the Stone Church, Sept. 23, 1928



I WISH to call your attention to Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." This is Paul speaking. Paul had reason to glory in a few other things as far as the world was concerned. He was a very learned man, having "sat at the feet of Gamaliel." The value of our degrees depends entirely upon the reputation of the school or institution of learning where we receive them. The school is back of the degree. Very often when you read about people the magazines tell

from what school they have their degrees. The very mention of the school gives them prestige before the people.

Paul could have boasted that he sat at the feet of Gamaliel. He might have gloried in the fact that he was a member of the Sanhedrin. He had many reasons from a worldly standpoint to have boasted, but he comes down to this last chapter of Galatians and says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

You may remember when the children of Israel moved thru the Red Sea, the Presence of the Lord which had gone before them removed

and went behind. That Presence of God behind them let the light shine on the pathway of the children of Israel but became darkness to the Egyptians that were pursuing them. I often think of the cross in this connection. If we are near the cross it is light; there is a glory in the cross, a beauty and a radiance but only to the people of God. The same cross that causes light to shine upon our path is darkness, a stumbling stone and a rock of offense to sinners. Praise God this morning for the cross! God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." The world was again Jesus and it is against Jesus today, just as much as ever. The Antichristian spirit is working in the land and you can see it on every hand. We were visiting in the East and were in Johnstown in the Dime Store; there they had a song, "Hallelujah I'm a Bum" written to the old tune of "Revive Us Again." What a mockery to take hymns inspired by the Holy Ghost and make a parody! That is the spirit of the Antichrist already abroad in the land.

When you identify yourself with Jesus you must identify yourself with the cross. There are not many people who are willing to stand by the cross. When Jesus was on earth there were hundreds and thousands who were fed by His generous hand. At one time He fed five thousand men besides women and children; at another time four thousand. Ah how many had been fed at the hands of Jesus! Many had been lying on beds of fever, beds of affliction. Jesus came by and spoke the word and they were made perfectly whole; even those who had been dead were raised by the word of Jesus Christ. Barabbas had been released from prison and the penalty of death because Jesus as a Substitute had taken the center cross and died in his stead. And yet when He the Son of God died there were only a few who were willing to identify themselves with the cross. That is true this morning; there are only a few who are willing to take the rugged way of the cross, but it is the cross that brings the power, the blessing and the victory.

There are crosses that go with the Christ life. Some are hard to bear, but you can always tell the individual who is really taking the way of the cross in his life. All thru the Word of God you can see the value of bearing the cross. Take for instance, Abraham and Lot. Who took the way of the cross when they started out?

Abraham. Lot chose the well-watered plains of the Jordan. If it had not been for the prayers of Abraham who took the cross and shouldered it, Lot would have perished in Sodom. Abraham held on to God in prayer, and it is the man who takes the way of the cross who knows how to pray. The man who chooses the best in life, the well-watered plains of the Jordan, knows little of the value of prayer; little of the glory, the power and the victory there is in the cross. Abraham had taken the rough way, the despised way, the narrow way of the cross. He knew how to pray and God knew how to answer, and because Lot chose the well-watered plains of the Jordan and took the easy way he drifted into the filth and sin of Sodom, and was only plucked as a brand from the burning.

Take the story of Naaman the leper; he was healed because a little maid shouldered the cross—a little captive maid brought out of the land of Israel to serve Naaman's wife, but while she was a servant she didn't hesitate to represent boldly the living God. One day while she was working she soliloquized, "Though it means death to me I will tell them of the living God." Then she said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Because of that little maid who shouldered the cross Naaman came back from the Jordan healed. It was God revealed in the testimony of that maid, and he said, "Now I know that there is no God in all the earth, but in Israel." There is no way to reveal God and the power of God outside the cross. That little maid revealed God to Naaman by her simple testimony, shouldering the cross. She was a slave; supposing they had killed her because of her testimony. What mattered it to her? While she worked in the kitchen and didn't have a chance to preach, wasn't a noted evangelist, didn't write any epistles or Gospels, yet there are a few lines accorded that little maid that mean a great deal. She no doubt said, "Even tho I am in the kitchen I can still represent the God of Israel."

God sent Elijah the prophet to Zarephath, saying, "I have caused a widow to sustain thee." Elijah went down to the home of this widow and said, "Bake me a cake." "Why," she said, "how can I bake you a cake when I have just a little meal for myself and son?" But this widow began to balance the thing up and she saw the benefits of giving. She saw that it paid to give until it hurt. Giving sometimes becomes a cross and she

shouldered the cross, baked a cake and brought it to the man of God. I believe she was carrying a cross when she baked that cake, and I believe that the man of God bore a cross when he took that cake from the widow. If you do not believe that go out and preach the Gospel and have some one with hands gnarled and twisted after being manicured over the washboard all week, come and hand you twenty-five cents. But the prophet took it, and the widow looking in the barrel said, "I did not get all the meal out." She began to scrape the barrel, and said, "Son, there is still enough for a little cake," and after baking that cake there was still meal in the barrel. Some people have read that scripture and have said, "Isn't that wonderful? I wish God would perform a miracle on our meal barrel, that every time we go and look there would be meal there" God will do that for you if you carry the cross and bake the cake and put it into God's hand. The trouble with folks is they want the cake and the meal too. They want the blessings of serving the Lord without carrying the cross. There are many Pentecostal people who love the blessings of Pentecost but they do not want to carry the cross and bear the stigma. They do not like people to turn up their noses and say, "You belong to the tongues people." They want the blessings of Pentecost but would like to worship in some nice church. So they lay the cross down and say, "I can get the benefits and the blessing and the freedom without carrying the cross." If you do that, some day you will look into the barrel and see that it is empty. But if you make your cake and present it to the Lord, when you come back and look into the barrel there will be meal there. It is wonderful how God makes the finances of the Pentecostal church reach. Sometimes you feel it will be hard to pull thru but God is always on hand and there is always meal in the barrel.

This widow at Zarephath knew something about the cross of sacrifice. Have you ever given your last? When you ask about giving instantly some people's minds revert to tithes, and they say, "Yes, I made \$200 this week and I gave \$20 of it to the Lord. That is what the preacher is preaching about, isn't it? I gave \$20 of that, what more would you expect? Isn't that the standard?" No, that is not much of a cross to give \$20 out of \$200. I have seen folks when they give put their hand down in their pocket, get out their pocket-book and put their hand on a five dollar bill; then they waited a minute and took out a dollar bill and put it in the basket. Then on the way home they said,

"There was a voice told me to put in the five. Now if I had thought that was the Lord I would have done it, but it might have been the devil." Friends, the devil never tells you to put five dollars in the offering. He never tells you to give, but says, "I would not give too much. Be careful." I have never known anyone to hurt himself in giving, but I know this that if you are faithful to God He will take care of you three hundred and sixty-five days in the year. They can lay people off all around you, but God will see that you have work.

The cross of the little Jewish maid was her testimony. Naaman shouldered his cross to get the healing. His cross was the Jordan. He said, "I'd hate to go into that muddy Jordan. The waters of Abana and Pharpar, rivers in my own country are clear. May I not wash in them and be clean?" But his cross was the Jordan; he shouldered it and was healed.

The rich young ruler said, "I'd like to follow Jesus. What lack I?" And Jesus beholding him loved him, and said, "Rich young ruler, take up thy cross and follow Me." What did the cross mean? For the rich young ruler it meant, "Sell what thou hast and give to the poor. Your god is your money." Did he do it? He went away "very sorrowful." He would have liked to have had the need of his life met without carrying the cross, but he was not willing to bear his cross.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." God has permitted some of us to carry certain crosses that others do not have to bear. I have known people whose cross was *poverty*. That seemed to be their lot in life. They were very generous but never had anything to give. God kept them carrying the cross of poverty. With some it is the cross of *obscurity*. Their lives are hidden; they never come into a place of prominence. I know very good preachers who are filling little places when others, not nearly so able, are preaching in large churches. I know an evangelist who can scarcely make a living out in evangelistic work. His meetings are very small but they are very blessed. God calls some to places of obscurity and tho they struggle and strive, that seems to be their lot.

Perhaps your cross is your work. You feel if you had other kind of work it would be easy for you; that if you had a different environment it would be better. Listen! I believe God has you just where He wants you. We had a woman, a

member of our church back in Pennsylvania whose husband fought her very bitterly. He would beat and abuse her shamefully because of her profession. He would say, "If you go to that meeting tonight I will beat you." But she came and God would bless her; she would shout and rejoice because of the glory of God upon her, and go home and get a beating. But before she got the beating she got something which helped her bear her cross. I remember one time she took her husband's trousers and hung them out at the end of the yard, so he would not come after her. Then when she returned from the meeting she brought the trousers into the house. But she chafed under this cross, and said, "Lord, I am tired of this. No one else goes thru such suffering. Other women's husbands go with them to church, and they bring the children and help to mind them, or stay at home with them, and I have to take this abuse and slander. It doesn't seem fair." And she murmured and complained, and one night her husband came home, fell down stairs and broke his neck. They buried him, and she could go to church now and stay as long as she pleased; could go every night in the week. It seemed a joy to have that awful yoke lifted. She was the last one to go home at night. After awhile she dropped out, and drifted back into the world where she could not live and serve God and carry the cross. But she could not live without the cross. She was in better spiritual condition when her husband was abusing her than when he was taken out of the way. Have you ever thought if things were different it would be better for you? Listen! You are better off today just the way you are than if your circumstances were more pleasant. "God forbid that I should glory save in the cross of Christ my Lord, by whom the world is crucified unto me and I unto the world."

The cross for some of you is *testimony*, and you never carry it. Just because it is a cross you will go along week after week and never speak a word for Jesus. It is a cross for you to speak to your neighbor and you do not do it, but that is a cross that you should bear. For others, the cross is *prayer*. The hardest thing on earth for you to do is to pray in public. You have been serving God for ten or fifteen years, and still haven't reached the place where you can pray before others. What have you been doing all these years, shirking your cross? This may be bitter medicine for you but do not make a face. In every church in the country there are about a dozen people that if you would take

them out you would have to close the church doors. That dozen people are under the burden of the church; by prayer and their support they are the backbone of the church. What are the rest doing? They are just coming occasionally and taking it easy. That dozen are carrying the cross. They are always at the prayer meeting, praying that God will keep His blessing upon the church, and doing everything for the spiritual welfare of the church. You can depend on them. There are people in this church, when I come into the pulpit if you are not in your seats, the thought flashes thru my mind, "I wonder where they are!" Others I would never miss; they are here so seldom. They stay at home on the slightest provocation, "Well it wasn't convenient this morning; we were having company and stayed at home to prepare dinner"; "No we cannot go this afternoon, we are going out." And so they make excuses, but are unwilling to carry their cross.

The first church I ever preached in was in a little mining town in Pennsylvania. We had about ten people in the congregation as members. I was still working. I went to my church on Sunday afternoon and then went over to this mining town at night. I took a street car for about five miles and then walked six miles up the railroad track, preached and sang, and worked at the altar. Then I walked six miles back to the car line and rode five miles on the street car, and got home at one and two in the morning. I could not eat any meal in the evening because I had to hurry, so I wouldn't get anything to eat from noon on Sunday till the next morning, and there were only about a dozen people there. Sometimes the devil said to me, "If I were going to walk twelve miles to and from service I'd want more people to speak to." As I told you it was in a mining camp and they would spit all over the floor. We tried to clean it up but the hall was used for another meeting on Saturday night, so it was hard to keep it clean, and was the only one we could get. But in spite of all this, I was never at a place since I am preaching where God so blest me as He did in that little mining camp. Sometimes as I walked those railroad ties I would feel my hat lifting and I'd take it off and carry it; I'd feel myself being lifted off the ground, and I'd say to myself, "Am I going to be translated? No, I guess I am going to stay here!" I would be praying all those six miles and had a wonderful time. The folks used to say, "I wish you would give up that church. They have murdered people over there times without number, and if anybody murdered you you would lay

there for days and nobody would know it." But I kept walking the old railroad tracks and often I would say, "I believe I am going up!" I felt so light. God blessed me because it was a cross to walk twelve miles to preach to a handful of people. I tried to get folks to go with me. They asked, "How do you go?" "I walk," I said. "Is there no way to ride?" "You can go to Pittsburg on the train but it takes so long to get thru." The different ones I invited said, "You couldn't get me to walk twelve miles. I couldn't stand it." The reason they didn't go, they didn't know the kind of pay they would get. I can testify to the glory of God that those were the shortest twelve miles I ever walked in my life. In the natural it was hard to walk because it was on the railroad track and I had to step on the ties, but there were times I reached there so soon I could scarcely believe it. I walked along and every once in a while I would let out a shout, "Glory to God!" Oh it pays to carry the cross!

I want you to take this scripture home with you, "God forbid that I should glory save in the cross of our Lord Jesus Christ." I had a Sunday School class to which a little Catholic girl belonged. Her father forbid her to come, saying, "If you go to that church once more I will whip you terribly." This little girl was very weak and undernourished, but they just received

light on Pentecost and her face would beam as she listened. Once she came with her eye all black and blue. She came one Sunday and when she went home her father said, "Where were you?" She said, "I was at Sunday School." He said, "Didn't I tell you never to go there again?" She said, "Papa it is so wonderful I cannot stay away." He beat her, knocking her over in a corner. When she fell down the blood ran out of her nose and ears. Then he took a bucket of water and threw it on her and kicked her in a heap in the corner. The next Sunday, all battered and bruised, she was back. I said to her, "Doesn't your father abuse you for coming?" "He does," she answered, "but I love to be here and hear them pray and sing." I said, "Shall I mark you down as a regular member?" "Yes," she said. I remember when her brother was baptized, the father met him on the shore as he came out of the water, beat him and dragged him off home. That father was never able to turn them away from the church. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

An Entering Wedge

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What a noble purpose! Reader, would you like to go out of your way that some one might have eternal life? That some afflicted one might be healed? Humanity rushes madly after pleasure, but if we would get people to seek God we must go out after them. Presenting a Scripture

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