



The Latter Rain Kwangel

The days of Heaven on Earth

Our Walk Thru 1929

*“Let us walk softly, friend,
For strange paths lie before us, all untrod,
The New Year, spotless from the hand of God,
Is thine and mine, O friend.*

*Let us walk straightly, friend,
Forget the crooked paths behind us now,
Press on, with steadier purpose on our brow
To better deeds, O friend.*

*Let us walk kindly, friend,
We cannot tell how long this life shall last,
How soon these precious years be overpast,
Let love walk with us, friend.*

*Let us walk quickly, friend,
Work with our might while lasts our little stay.
And help some halting comrade on the way.
And may God guide us, friend.”*

*Let us walk wisely, friend,
Ere long His kingly steppings we may hear;
Redeem the time, our Lord shall soon appear.
Will you be ready, friend?*

Author Unknown.

Ask Ye of the LORD Rain in the Time of the Latter Rain

The Latter Rain Evangel

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The Latter Rain

WE TRUST our readers will like our new Cover Page. While it is quite similar to the old one, some things are much more distinctive. The design, the title, the Scriptures are all figurative of the spiritual Latter Rain that is falling today, as the Former Rain fell in the First Century.

We have often been asked the meaning of the Title, THE LATTER RAIN EVANGEL. Just as the literal early and latter rain was poured out upon Palestine, so upon the church of the First Century was poured out the spiritual early rain, and reserved for these days of Pentecostal Outpouring is the "latter rain."

Peter, in his memorable sermon on the Day of Pentecost, under a mighty anointing, links up the remarkable manifestations on that day with Joel's Prophecy:

"And it shall come to pass that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaidens will I pour out my Spirit."

On this subject we quote from a sermon by the founder of this paper, Wm. Hamner Piper, of sainted memory:

"Scholars tell us the thought of this prophecy is that the whole people are to be the vehicle thru which these highest spiritual utterances are

to be made, and as all barriers are then to be broken down, woman is named by the side of man; even those whom we might consider unfitted, "the old men and the children" are to share in the wonderful things of the Spirit in the days of the fulfilment of this prophecy. The Hebrew adds, "even," thus emphasizing some new thing, "even upon the servants and the handmaidens," not upon *my* servants and *my* handmaidens, as tho they were God's. It is the hitherto unheard of thing that *slaves, servants, the commonest people* are to be the vehicle of spiritual manifestations. Joel said *the servants*, but when the Septuagint version was made from which Peter quoted, the translators could not comprehend that the servants were to share in this wonderful prophecy, so they changed it to read *my* servants, as tho they were God's servants, but not so. Today we see the literal fulfilment of what Joel said, for all classes of people are dreaming dreams, seeing visions, prophesying, speaking in tongues, and so forth.

The same ear marks that characterized the Early Church launched on the Day of Pentecost, are manifested today throughout the whole world, and we are truly in the days of the "Latter Rain." THE LATTER RAIN EVANGEL carries the blessed Pentecostal message to every country on the globe.

For a full account of the Latter Rain Outpouring from 1900 to the present time, read "With Signs Following," the Story of the Pentecostal Revival, by Stanley H. Frodsham. It reads like chapters from the Acts of the Apostles.

The Tragedy of Losing One's Spiritual Senses

Every True Revival a Re-Discovery of Christ.

Pastor Donald Gee, Edinburgh, Scotland, in the Stone Church, Nov. 28, 1928



TONIGHT I want to tell you one of the most delightful stories in the Old Book, from the Third chapter of the I. Book of Samuel. I know in my heart why God has led me to this story tonight; it is because I feel it is one of the greatest messages we get from God, that is the message of a soul coming in living contact with God. I believe that this story is the very heart, center and pivot of all Samuel's great life and ministry in connection with the history of Israel. He had a wonderful life, rich in fruitfulness and ministry, but every part of it grew out of that wonderful night when Samuel met God in direct, personal contact. That is the greatest meeting that could happen with any of us tonight, to really meet with God personally. I am not talking about a mere experience; I am talking of a real meeting with God, and knowing that God and you have had a personal interview.

I would have you notice that there is something more needed than being constantly busy in the work of God. There is one verse in this chapter which strikes me, and that is, "Now Samuel did not know the Lord, neither was the word of the Lord yet revealed unto him." Think of it! And yet he was living in the temple; his whole time was devoted to the service of God, and yet he didn't know the Lord. I think most of us agree there is something more than being busy in religious work. Isn't it amazing how much you can do for God and still be only a church member? In Scotland everybody is a church member. It is respectable there, but there is something far more needful than church membership. It is possible to be on a Board of Elders or Deacons, it is possible to be a Sunday School teacher, it is possible even to be a preacher and not know God for yourself. Samuel did not yet know the Lord, and yet he was living in the temple and busy all the time in the service of God. It is enough to make us stop and think, and ask ourselves, "Do I know the Lord?" "Is God a reality to me, or am I simply busy in the Lord's work?"

There is something else. I want you to remember that Samuel was a child of consecration, pre-eminently so; one of the outstanding characters of the Bible that we would use as an example of consecration. He had been consecrated

from before his birth; his mother and father had prayed over him early in life. He was brought to the temple and presented to Eli, was consecrated through and through. But altho he had the blessing of a consecration from his parents—his very name meaning "Asked of God"—altho he was a child of prayer, we all know tonight that the prayers of others, and even the prayers of our dear ones, will not take the place of our own personal coming to the Lord. I thank God for a mother's prayers. I have a mother in London town tonight who I believe is praying for me. How blessed to have the prayers of mothers and fathers, and dear ones; wives may agonize in prayer for their husbands and husbands for their wives, parents for their children, and children for their parents, but that which is paramount is the soul's personal contact with God. Let us thank God tonight that we can know Him personally.

I will now consider with you this delightful story of how God revealed Himself to Samuel and how Samuel then knew the Lord. It says he knew Him, yet until then he did not know Him. I wonder in your Christian experience whether you have made advancement and after God has brought you up to higher ground you feel that all you had before was as nothing compared to what you have now. Have you ever experienced that? I remember the time God graciously baptized me in His Holy Spirit. My whole experience was new; the Bible was a new Book, prayer was new; fellowship was real, everything was different. I said, "I guess I was saved before but I almost wonder if I was, it all seems so wonderful." God can do as much for you but if we are a satisfied, finished article, He can do nothing for us. I am glad there is more for us, and as God gets us on to higher ground the blessings we had before seem small. I am looking forward to that wonderful meeting when we shall see Him face to face, and when I see Him I shall feel that what I knew of Him down here was as nothing to the splendor of His presence. Then I will say, "I thought I knew something of Your beauty, but I only saw thru a glass darkly. I thought I knew You then, but now I know even as I am known," because God has brought us into the fullness of the vision. How wonderful these steps thru the Christian life! I had a delightful thrill. I had been stay-

ing in the Central Bible Institute while at Springfield, Mo., and they are early risers. Every morning at six o'clock there is a brother who plays the cornet, and there is no more sleep for sleepy heads. Last Monday morning what should he play but,

"Lord, lift me up and let me stand,
By faith on heaven's table-land,
A higher plane than I have found,
Lord, plant my feet on higher ground."

It was in that quiet stillness before the dawn that the silvery notes rang out with that beautiful prayer to begin the day. It thrilled me.

Before we look at Samuel I want to be a bit of an artist tonight, if I might, and throw in a background. In pictures you always want a background to throw out the light, and in our music when we want to bring out the loudness we have the soft music to make the contrast. So I want to make a little contrast first of all. There is a character in this chapter that is one of the tragedies of the Bible, that is Eli. Now the tragedy of Eli is this: That God Almighty stooped down from heaven and spoke as clear as an evening bell in that room; so clear that a lad lying there asleep was aroused and thought it was the old priest who spoke, and that poor, cold, hardened heart of Eli heard not a sound. What a tragedy! Of all men in Israel he should have been the one who ought to have heard first of all. If anybody should have heard God's voice it ought to have been Eli. But oh the tragedy of it that God was speaking so loudly as to awaken a sleeping child and yet Eli heard not a sound. One of the tragedies in the Christian life is that we lose our sense of spiritual hearing. Is there a possibility that anyone in this meeting tonight has lost it? And if you have, may God quicken it again. I sometimes feel if ever I were to become so dead and cold spiritually that I could not hear God's voice speak to me I'd want Him to take me home. Oh God, give us Samuel's ear, the open ear, alive and quick to hear Thy Word; and like him to answer at Thy call! But the tragedy of people who have lost the Samuel hearing! You remember everyone of the seven letters to the seven churches finishes up with this: "He that hath an ear let him hear." There is a possibility of losing our sensitiveness to the touch of God. Is this Assembly sensitive to His touch? May God make it so. I have been in great evangelistic campaigns where I have seen God working in great power. I have been with my friend, Pastor Stephen Jeffries, in some of his campaigns, and have seen men seeking

for God, while others were absolutely unmoved. Then I have been in some conventions where we wanted to take the very shoes from off our feet, the ground seemed holy, yet others felt nothing at all. Sad indeed that we should lose our sensitiveness to the Spirit of the Lord!

How did Eli lose that sensitiveness to God's voice? In the 29th verse of the 2nd chapter we read that the Lord said to Eli, "Thou honorest thy sons above Me." As you read the story you find that Eli's sons had become unfaithful to their call. They acted in such a way that it says "men abhorred the offering of the Lord." What was the matter? Seemingly this, that Eli had lost his sense of the necessity of holiness, and of the necessity of a life free from sin. If you want to continue to hear God's voice your life must be clean.

But I do not want to dwell too long on the lapses of Eli. I would rather talk about Samuel. First of all he brought to God the clean heart of a child. Some of us would give everything to be back again where we had the purity of childhood, that innocency that we had then. That is the very Gospel we preach, that the Lord is able to give us back, thru the power of His precious blood the cleanliness of the heart of a child. Thank God that men and women who feel soiled and dirty spiritually by contact with the world and sin can be cleansed by the precious blood. For the vessel that has been broken, the great, Divine Potter can make another that seemeth good to Him. There is nothing too hard for Him. Somebody is saying, "God has ceased to be a reality in my life. He is only a theory." Then the message we bring to you tonight is that God is ready to step in and become a reality in your life; yea, in the heart of everyone in this meeting; then the life which has become deadened because of sin and contact with the world can be quickened again until it is made clean and sensitive and receptive, and is conscious that God is within.

Then there is something else so beautiful here; that is the infinite grace of Jehovah. You know there is something charming—I was almost going to say humorous—but there is something charming in the way that Samuel mistakes God for Eli, and there has to be a repeated message before God can get his ear. **God in His marvelous condescension comes down to get the ear of the lad.** And Samuel starts up and runs to Eli, "Here am I." Oh what a contrast between the divine voice of God and that of the old back-slidden priest who said, "I did not call you. Go

lie down again." I can quite believe he was a bit grumpy thru having been awakened out of his sleep. Samuel lies down, and the Voice calls again the second time, "Samuel!" And the third time He called, and as Samuel went to Eli the third time it began to dawn in the consciousness of the old priest that perhaps God was again revealing Himself in Shiloh, and he told Samuel that if the Voice came again he should say, "Speak Lord, for Thy servant heareth." Then God comes a fourth time.

The fourth time! Oh the grace of God! How many times did He come to some of you before you said, "Speak, Lord, for Thy servant heareth"? Did we all say "Yes" the first time He called us? I do not think we responded the first time God's Spirit strove with us. And then when we didn't respond He came again and again. And then this marvelous grace of God of which we delight to preach, He even came a fourth time. I do not know what *time* God is speaking to some here tonight. I cannot think it is the first time. Perhaps it is the second. It may be the third, but whatever it is, I beseech you to say, "Speak, Lord, for Thy servant heareth."

One of the lessons we learn from this is the patience of God, patience in our mistakes. I am always so happy to find that God is not angry with us when we make silly and innocent mistakes. He is grieved when we are willingly rebellious and when we err against light, but thank God, He is very lenient with people who make mistakes out of an innocent heart. Oh the patience of God!

And then the exceeding tenderness of the Lord. His personal touch! I love the emphasis of the Hebrew tongue. I suppose you know that in the Hebrew tongue when they wish to put emphasis on anything it is doubled. And so when God wants to emphasize the urgency and tenderness of His call to this lad, He says, "Samuel, Samuel!" I think of other places where He uses that same expression: "Abraham, Abraham!" and in speaking to Moses He said, "Moses, Moses!" Then I think of another outside the Damascus gate where one is struck down by a light above the mid-day sun, and a voice speaks in the Hebrew tongue, "Saul, Saul!"

Samuel had the personal touch. Have you ever felt you had God all to yourself? Oh it is a wonderful feeling when you are shut up alone with God, and God talks to you personally! Thank God for His personal touch in our lives! Sometimes His brightness fairly blinds us. I have just come back from a six or seven months'

trip in the Southern Hemisphere, and while our Northern sky is wonderful, the Southern sky is more glorious. Many a night in Australia and New Zealand I have been entranced as I have gazed under the clear, lucid skies at the Southern Cross, the Milky Way and all the wonderful constellations of the Southern sky; and my first thought as I looked at God's handiwork was, "What is man that Thou art mindful of Him!" You feel like such a tiny speck, but then we remember it is because He is so great that He made them all and holds them in their orbit; just because He is so infinite that He has time for everyone of us. It is the elixir of my life to talk about God. His grace is the subject of all my sermons. Sometimes I feel that the hymns are too much about ourselves, our testimonies and our desires, and I long to get back to those old hymns of worship, hymns in which I forget myself and get lost in God.

The exquisite, personal touch, and the knowledge that God is waiting to come down and lay His hand on every heart and life here, is very precious. I am glad that God knows where we live. I had a real treat one day reading the 10th chapter of Acts, where God wanted Cornelius to send to Joppa for Peter, and gave him explicit directions: "He lodgeth with one Simon a tanner, whose house is by the seaside." I said, "Lord, You know my address." I was in a peculiar corner of the world. My wife didn't know where I was, but God did.

Now I want to think of two things as we finish our talk about Samuel. The first is, that out of that wonderful night there came a true revival, for it says at the end of the chapter that "the Lord appeared again in Israel by the word of the Lord." Isn't that the kind of revival we want when the Lord appears. Somebody has very finely said in Early Church History, "Every true revival is a re-discovery of the Ever-living Christ." Do we not believe as one of the fundamentals of our faith that Jesus Christ is "the same yesterday, today and forever"? I am sure He is "ever-living" tonight. He has not altered one jot. Some criticize us because we expect Him to heal the sick. Why shouldn't we expect it? I consider it most illogical to believe that Jesus Christ is the same yesterday, today and forever, and then not expect Him to heal the sick today. And I have seen Him do it too. The revival we need is a re-discovery. To come back to the language of this grand old Book, "the Lord appeared again." He was there all the while. Even in the years of backsliding He

never left His chosen people. He was there, but oh when the living contact was made He appeared once more. Even when the church left her first love, God never left His people, but with the new touch He appeared again in all His glory.

When I was in New Zealand I was staying in the town of New Plymouth, and just yonder there is Mount Egmont, eight or nine thousand feet high; summer and winter it is eternally capped with snow. They told me it was a wonderful sight to see the sun shining on that mountain. It was a matter of faith with me for when I landed in New Plymouth it rained every day. I was in New Zealand six weeks and it rained every day but two. I was in New Plymouth only five days and the clouds hid the mountain from my sight. But the last morning I was there, at a quarter to six in the morning my host came running in in great excitement, saying, "Come along, Bro. Gee, the mountain is in full view." I got myself out of bed, put on my cloak and oh what a sight! It was worth getting up for, shining in the dazzling sun of the early morning, with the blue sky behind; it was a perfect cone, capped more than half way down with snow. As I looked at it the thought came to me, "That mountain has been there all the while, but now the clouds have rolled away and it has appeared."

I do not believe the Lord has anything new. I do not think He has anything different than He has revealed in His Word. The Lord Jesus whom we worship tonight is the same Savior we worshipped in the beginning. He was the same Jesus to Luther, Wesley, Finney and all the rest. He is "the same, yesterday, today and forever," but the clouds are rolling away. We are seeing Him once more as the "Sun of Righteousness" "with healing in His wings." We are seeing Him in His beauty and glory. It meant a revival in Israel because one lad made a new living contact with God. What could God do if only a little handful of us, if perhaps one of us got into living, vital touch with Him? The next revival will be better than the last. God has always something better.

My other last thought is concerning the delightful ministry of Samuel the prophet. It says here after this wonderful night, "All Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the Lord." What is this delightful gift of prophecy? Prophecy is inspired utterance, and a prophet of God is a man who knows what it is for the Spirit of God to speak thru him. Some of you have doubtless had that experience. Isn't that one of the preci-

ous truths God has given again, that He is right here to give us a real old-fashioned, Pentecostal experience where God gives us utterance in the Holy Ghost? God today is restoring the gifts of the Spirit. One of the dangers is, because of some mistakes in the past the pendulum has swung the other way, and because we have had some extravagances we are in danger of not allowing the Lord to have His way. I stand for God to be able to do all that is in His heart, and I believe He is bringing back these gracious gifts of His Spirit. Real utterance from the Holy Ghost can only spring out of a deep, deep heart-fellowship with the Lord our God. Samuel had been brought into living contact with God, and God was real to him from that night; and because God was a reality and Samuel's heart was in fellowship with God, what God was feeling above, Samuel was feeling below. He was overflowing with the fulness of God. If there is one in this meeting who has never had this personal contact with God, He is here to fill you with His fulness. To those of us who are looking for a revival, God is waiting to draw the curtain that we may see the Lord appearing again in all His fulness, in all His power, for He is "the same, yesterday, today and forever."

Uncle Ben Among the Prophets

E. M. Scurrah, Johannesburg, So. Africa



UNCLE Ben and Arthur Buxton had been friends years ago when they both drank from one bottle, but their ways drifted apart and in the meantime Arthur Buxton met the Savior, received the Holy Ghost and was a mightily changed man.

Recently they met again and Uncle Ben, curious at the change in Mr. Buxton decided one day he would take a trip with him in his car, to see what had happened to Arthur. So on Monday morning he climbed into the *Fiat* with Bros. Buxton and Green and they started out into the beautiful, open country.

When a good distance out Bro. Buxton gave a ride to two Dutch boys, cautioning them not to jump from the running board but to wait until the car stopped to let them off. But contrary to his word they unexpectedly jumped and one of the boys fell, the hind wheels of the heavy car passing over both his legs. All hands got out and the boy was found to be badly injured and could not be moved. He could not use his legs or rise to a sitting position. His cries touched their hearts. In the natural they would rush him

(Continued on page 22)

“Bring Me a Minstrel”

Is Your Wing of Praise Clipped?

Evan. Wm. E. Booth-Clibborn, in the Stone Church, April 19, 1928



MY subject to-night is “Bring me a Minstrel.” 2 Kings 3rd chapter. These words are in the fifteenth verse. But before we picture this scene we will have to spend a little time on the frame. The Israelitish nation was a backslidden nation at that time. You are acquainted with the history of what happened to the twelve tribes. They were split into two kingdoms: the southern, Judah; the northern, Israel. There was ruling over Israel a king whose name was Jehoram and the chapter starts by calling him “the son of Ahab.” That immediately tells you what a father he had, for if you want a word in the Bible that will express contempt it is that word, “Ahab”; if you want to express God’s contempt for a woman it is in his wife’s name, “Jezebel.” They were the worst couple that ever ruled in the kingdom of Israel. Ahab was a man who sacrificed his soul, his God and his kingdom for the lusts of the flesh. Of course, that was not novel since Adam also forsook his God for a woman, but probably from a different sense—a sense of duty, a sense of pity perhaps, led him to be a partaker of Eve’s folly. But Ahab deliberately courted a strange woman. She said, “I will marry you, but you will have to adopt my religion,” and she trotted down all the priests of Baal. At that time there was a man who hid fifty of the prophets in a cave, and if any other prophet called his soul his own, he was in danger of losing his head. At that time Elijah, the greatest prophet of God started his ministry and his first introduction in Scripture was a rebuke to Ahab, “As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word.” Then God had to hide him away and send him to a strange country to be sustained by a widow. Those times had passed but Elijah had founded the school of the prophets, little assemblies of young men who came together to read the Word of God and keep the flame of loyalty to the true religion of Jehovah alive. It was dangerous, precarious work and when Elijah went to heaven in a chariot of fire it fell upon Elisha to finish his work.

Jehoram was the son of Ahab; another scrip-

ture calls him “the son of a murderer.” Another king is brought into the picture which is Jehoshaphat. Jehoram stands for the type of the people of God wholly departed from God and yet God’s people. Jehoshaphat, a type of the people of God who not only profess but also possess, yet are backslidden in a sense. Here is a man, Jehoram, a professor who never had anything, and who wrought evil in the sight of the Lord, but not like his father and mother. And Jehoshaphat, a righteous king, yet he failed God in that he compromised.

Now comes the third party in the picture and he was an absolutely raw heathen. He stands typical of a man who doesn’t profess anything; had nothing and doesn’t want anything, the king of Edom. These three kings are going to fight. I wonder what the conclusion will be. One of the main requisites about going to fight is that you have a united platform. The power in war is to be united. God can never bless anything that is not united.

King Jehoram numbered all Israel, he wanted to see how strong he was. That is always the way of the flesh, leaning on numbers. God doesn’t care anything about numbers. He can bring victory thru one man. Jehoram went to Jehoshaphat and said, “Moab hath rebelled against me: Wilt thou go with me against Moab to battle?” And Jehoshaphat said, “I will go with thee. I am as thou art, my people are as thine art, there is no difference.”

Now the eighth verse says, “Which way shall we go up?” Jehoshaphat is the best of these three and instead of taking the initiative, he asks the worst of the kings to take the leadership. “Jehoshaphat, you are far more righteous, you should take the lead. Jehoram, son of a murderer. Do not ask him to make out the plans of the campaign.” “Which way shall we go up?” And he answered, “The way through the wilderness of Edom.” I wonder why he wanted to go this round about way. The flesh always goes round about. God believes in direct action. There is nothing underhanded about God. Do not go a long way around but take a straight course through. Do you think the British Navy after practicing scores of years, having its personnel disciplined to the very last notch, with its enormous flotillas, spends any time in round-about encounters? No indeed. The ships are ordered

by wireless and every gun is turned upon the enemy. There is no wasting time with them, and nothing is left but the tell-tale smoke to mark the scene of the battle. The round-about way is always the clumsy way. "We will go round by the way of Edom." So the king of Israel and the king of Judah and the king of Edom fetched a compass of seven days' journey; and there was no water for the host. No water in the army! It is bad enough to run out of food if you are walking the sands of a wasting wilderness, but desperate indeed to be without water. Now water stands for the blessing of God, especially the water from heaven. No water — no blessing. "They fetched a compass of seven days' journey. Brain against brain human intellect against human intellect and what is the result? No water. All the teaching in the world, with the finest explanation of truth will not convert people. You need the power of God. You can give the most marvelous explanation of scripture, the most voluminous texts, but you will not convert anybody by a manifestation of scriptural knowledge. It takes water, the Holy Spirit. Seven days' journey. Can you see them walking with their tongues hanging out of their mouths? Can you see the accouterments, the implements of warfare, the trappings, the plumes, the fine chariots and all their regalia? Picture them, if you will, in the wilderness. The king of Israel said "Alas!" He was the one who made the plans. You notice Jehoshaphat did not say anything. The king of Israel said, "Alas, that the Lord has called these three kings together to be delivered into the hand of Moab." You will notice that the flesh always blames the Lord. Jehoram is already defeated in faith and in courage, but Jehoshaphat said, "Is there not here a prophet of the Lord?" That sounds like a man who once knew the Lord—like one who had at least something left. It is strange how they inquire of the Lord at the tail end of everything. Why didn't they inquire of Him before they started? Some people never inquire of the Lord until trouble comes.

One of the kings' servants told them of Elisha. When kings get into a fix they had better listen to the servants. I learned a lesson along that line. I have a farm out at Clackamas, Oregon, and the summer I bought the farm there was a bumper crop of apples. Those apple trees were loaded down with fruit and I saw, within a month of harvest that most of the branches would be broken if I did not get some supports. So the worker, Jack, went out into the orchard and propped up every branch. It took us three days

to do it so the trees would not be ruined. After we got through I said, "Lord what is the meaning of this?" and He said, "The fruitful tree is you. If you are not willing to be propped up you will not be used, because trees that bear too much fruit become over balanced and break." Sometimes we get too big to listen to someone else and God has to relieve us or the branch would break.

What happened? This soldier said, "Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah." And Jehoshaphat said, "The Word of the Lord is with him." Here is one preacher who didn't advertise himself and didn't let it be known that he was in the camp. He was calmly sitting in the tent, probably occupied with inspired writings; the king of Israel, Jehoshaphat and the king of Edom went down to his tent. That is once that kings went down. Before you can hear the Word of God, you must come down. Can you see the three of them as they come into his tent? They are in desperate need. Think of the soldiers perishing for the want of water! Think of the cattle and that enormous expedition in a howling desert! Of course, they are very much dejected to see their wonderful campaign coming to such a disastrous end. Elisha said to the king of Israel, "What have I to do with thee. Get thee to the prophets of thy father, and to the prophets of thy mother?" In other words, "Why are you coming into my tent. Why don't you call upon Baal? Maybe you will hear from him? What have I to do with thee?" God never compromises. And then he said, "Were it not that I regard Jehoshaphat, the king of Judah, I would not look to thee nor see thee." The only redeeming feature about that congregation was that one man Jehoshaphat.

But Elisha could not get the word of the Lord to come upon him. He could not speak. Why couldn't he preach? Preaching is the most foolish thing in the world. Have you ever noticed that if a business man goes into bankruptcy he closes shop, but a preacher can go on forever. A business man would not have the courage to keep a shop open, but you could not convince a preacher of bankruptcy, because he does not deal in dollars and cents. There are many preachers who get little money and yet there is nothing so marvelous in heaven or earth as the calling of a preacher. I believe the true preacher is God's masterpiece, a prophet of God. I can well understand what Jesus said about John the Baptist. What a prince he was! It takes more than I can express to be really led by the Spirit of God; to

have the words dictated and inspired by His Spirit. If ever there was a man in which this was exemplified it was John the Baptist. As He stood there by Jordan's water, dressed in camel's hair, drawing all the population of Judea and Jerusalem to him, he was a striking prophetic figure.

Elisha was also a prophet but he could do nothing without the Spirit of God. Even preachers get stuck and they ought to get stuck. Then is the time to change methods. He mused, "If I try to prophesy, it will not amount to anything." The soldiers were dying. Dragging one foot after another all were in despair, and death was staring them in the face. Now he calls for somebody else. He says, "Bring me a minstrel." I have learned a great deal and find that you cannot preach when people do not praise. Praises precede preaching. When you tie down the people's praises and prayers, the preaching will die. It is easy to preach when people are rejoicing and praising God. Sometimes I have gone into a place where I had a very hard time to preach. But when people were in an ecstasy and the joy of the Lord was there it was easy to preach. You may not always feel like praising God, but praise Him anyway. It is right to praise Him at all times. You ask, "Praise him when you are backslidden?" Yes, for "He maketh the wrath of men to praise Him." "Let everything that hath breath praise the Lord." If you praise Him long enough you will get converted over again.

There are two wings for the Christian to use; one is "praise" and one is "prayer". Some people try to fly by using just one wing. They pray and pray and pray; are always begging God and never getting anywhere. But the other wing is called "praise" and if you use both you will surely get that for which you ask. You will soar. Paul says, "With prayer and thanksgiving let your requests be made known to God." That *praise* that God alone can put in the soul is the power that makes the prayer go through. Prayer rises on the wing of praise, both working together. Many people have dry-eyed Christianity. They have no intense emotion that thrills the heart of God. But if you use the two wings you will rise on those pinions of prayer and praise until finally the earth will become very small—all Christians are supposed to be birds but some have their wings clipped. The devil watches you that your wings never get too big. He clips them if he can and sees that you cannot do much damage to his kingdom. Are your wings clipped tonight?

"Bring me a minstrel." Who was this minstrel? There was a certain crowd of young men in Israel even in its degenerate condition that still clung to the ministry of music. These belonged to the school that some students believe was founded by David; they would carry a kind of primitive harp on their backs and setting it down on the street corner would begin to chant the Psalms of David. They were a poor, happy-go-lucky lot, these men, and they belonged to the school of the prophets. Some had taken this form of livelihood just because of the open and attractive life. These minstrels would fill the rooms and sing and they would soon master the Psalms of David which they knew by heart. Here is something undiscovered, something new and charming popping out of a page of Scripture. "Bring me a minstrel". There must have been some young men in the camp who were engaged in that sort of thing. Often times I do not feel inspired to preach and I get Wesley's poems and kindle the fire in my soul. No sooner have I done so than the spark within me bursts as a flaming fire. The living flame is kindled within me and as the incense of prayer begins to rise my words are touched by the power of God. But praises come first. That is why we start our services with a song.

The young man is brought in. He takes the harp off his back. The soldiers are crowding all around and want to know what is about to happen. His fingers wander up and down the harp. Everything is in readiness. The prophet is watching him. He has not heard from God. Despair and death are facing the army. The atmosphere which has been tense, changes as melodious strains float on the air. The Spirit of God is moving. Angelic hosts are occupied in making praises. That is one reason why I want to go to heaven. I want to hear the ten thousand angelic voices singing, of which the poet writes. They talk about oratorios down here. I will never be satisfied until I get to heaven and hear them there.

I remember in the early days of Pentecost when the Latter Rain was falling here and there. We were so anointed, so charmed with the heavenly music given by the Spirit of God; perfectly transfixed in our soul. The tears would run down our cheeks and we would not even get a handkerchief to wipe them off, God was so near. If we could only become children again and be lifted up in an abandonment to God what a difference in our meeting!

When one is lifted up in the spirit of praise,

every other voice is lifted up, every heart beats in unison. Lips that have been closed are set afire anew, and tongues that the Holy Spirit touched break forth in singing. I proved that in school. I'd sing praises all the way through the geography lesson. I would have to say to my own heart, "keep still," it would be voicing praises all night long. Live in praise, live in adoration, in worship. Every drop of blood is filled with praise. When you say "Glory to God!" it is the overflow of your heart and everybody around you gets blest, for out of the fulness of the heart the mouth speaks. Music even helps the coalers in Japan. You go to the Orient and you see the heathen women pass the baskets of coal. A long line on one side passes down the empty baskets and on the other side the loaded ones. When the ones who carry the coal become weary they change places with those who pass the empty baskets. The steamships have been able to coal their ships with native help in this way, and to hurry up matters they have a band strike up a lively tune, to which the natives try to keep step.

God is wise too, and He knows how to make the biggest burdens roll away, by putting a song in our hearts: "Oh sing unto the Lord a new song, Bless His name; show forth His salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great and greatly to be praised". He is praising the Lord in the beauty of holiness. "Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved." Probably he sang the 106th Psalm. At any rate I believe he sang a song that brought to mind the glory of God in the face of mighty exploits and the deliverance of the children of Israel from oppression and bondage.

And I can see Elisha listening attentively as he thinks how merciful God had been in the past in spite of Israel's rebellion. Suddenly he said,

"Stop and hear the Word of the Lord. Fill this valley with ditches for the Lord is about to send water." Praises always bring water. "Oh," you say, "it was what he preached." No, it was not. What had been sung brought the anointing of the Lord upon Elisha and then he was ready for the Word of the Lord. That shows you the prominent position of praises in the work of the Lord. If there was one thing distinguished the Welsh Revival it was the spirit of praise. They would sing a chorus over a hundred times. My father took me to hear Evan Roberts. I saw one thousand converts of the revival lift their hands and sing. No trouble about preaching after that. It was the joy of the Lord. They filled the valley with ditches, and in the morning every soldier that dug a ditch had it full of water. The man who dug the deepest had the most water. I defy even a sinner to praise God long enough and not get saved. I once said to a sinner, "Just give up and praise God. Lift up your hands and praise God with me," and before long he was weeping and getting converted. You cannot praise God with the devil inside. Out he goes. If anyone curses you, praise God for His wonderful salvation. I have tried it in trains and everywhere. God wants His praises sung everywhere we go. I have seen three thousand Pentecostal people lift up their hands and praise God in one meeting in Germany, for two hours at a time, tears running down many faces. You say, "There was nothing accomplished thru it." Yes there was. Sinners in that audience were converted. It is the atmosphere of a meeting that converts people, not our preaching. We often put too much emphasis on what we do. It is what we are that counts. When praise predominates in the heart it is not hard to get an answer to prayer. The sin of the church today is that she fails in giving praises to God.

Practical Result of Carrying a Bible

WE ARE children of the King. We do not need to be ashamed of what we believe, or tuck our Bibles under our coats. We do not see many people carry a Bible openly these days. They generally have it in a case, one made out of leather. We do not need to be ashamed of this precious Word of God. It is a "lamp to our feet and a light unto our pathway". The entrance of this Word gives light. An interesting incident of what God can do thru carrying a Bible is told by Mrs. Robt. Cummings, whom I met in Hartford, Conn., this last summer. She

and her husband sailed for India on Nov 10th with Paul Rader's company. They had been out under the Presbyterian Board for eight years, and as they tarried before the Lord He baptized them in the Holy Ghost, and of course He did with them as with others, spoke thru them in other tongues, away over there in India, with the United Presbyterians who never knew anything about it. They were not seeking manifestations, they were just seeking God, and He came and filled them with the Holy Ghost. Mrs. Cummings' mother was touring and she went to see

them while in India. She said to her daughter, "If I had known you were having such meetings as these I would never have come to India. It is shocking to come clear to India and get into a Pentecostal meeting. I refuse to go." Her daughter said, "Mama, you do not have to go. What were we to do? We felt the powers of darkness settled down all around us, and we were so incompetent to cope with them without a special enduement, so we got together and prayed. We prayed day after day and night after night, and this is what happened. What shall we do? This is what God gave us." "Well," said the mother, "I will cut my visit short and go back." So she got ready to sail. The night before she was to sail she said to her daughter, "You won't go to that meeting tonight, will you?" "Mother," she said, "I just can't stay away. It seems hard when you are sailing tomorrow. You come and go with me?" "Well," the mother said, "I do not like to go, and yet I do not like to stay away, either." She went and that night she received the baptism of the Spirit. And then she was sorry she had booked her passage. When Mr. Cummings came home he went to college to finish for his degree. He is a beautiful player on the violin. When their furlough closed they wanted to go back, but the Board said, "We cannot send you back unless you drop that speaking in tongues." "Oh," they said, "we cannot go back

unless we take it with us, because God gave it to us. We were just as innocent as babes, and I feel the enduement of power on my life for service as I never have had it before in my whole life. The missionary interest burns in my heart as never before. I am sorry I cannot drop that." "Then we will have to drop you," they said. But I meant to give this incident about Mrs. Cummings. She was riding in a street car in Hartford, Conn., and she had her Bible on her lap. Across the car was a young lady from Scotland, who was a governess in a wealthy home, a refined lady of beautiful character. She saw this Bible laying on Mrs. Cummings' lap, and after some hesitation she rose up from her seat and said, "Lady, pardon me, but where do you go to church?" Mrs. Cummings said that for a moment she hesitated to say. She had come out of a great big church, and now she was going out to a little Pentecostal Church on the last street in town. I do not know why the Pentecostal people build on the edge of town. "Why," she said, "I go to Bethany Pentecostal Church." "Pardon me," said the young lady, "are you on your way there?" "Yes," she said. "Will you pardon me once more. May I go with you?" From that day on, she has been a regular attendant at Bethany Church, the result of one woman not being ashamed to carry her Bible openly. *R. M. Shearer in the Stone Church.*

Perfect Peace—the Result of Spiritual Mathematics

Mrs. Ben Hardin in the Stone Church, Nov. 18, 1928



IN THE third verse of Isaiah 26, we read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in Thee."

If there is one thing that we need more than anything else in the world, it is peace. International relations are at swords points, ready to break at any moment; financial affairs in the world are anything but peaceful, as has recently been demonstrated; in affairs in our city there is strife and confusion, and in the domestic relations, the home life of the people in this country of ours, alas, how lacking in peace! Even in the homes of God's children, it would be hard sometimes to find peace with a searchlight. On every hand there is turmoil, strife and contention. In the heart of the natural man there is no peace. Everyone is reaching out for peace, yet how few there are who find it.

So I want to speak on something of which there

is great need, yet very little in the world, and that is peace. Isaiah tells how the child of God may have peace. The Christian has a peace that the world cannot give or take away, yet often there is unrest in the heart, perplexity, something that is causing a disturbance in his life. But Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

There are certain laws in nature and science that bring about certain results. If you put certain parts of hydrogen and oxygen together you will get water. In mathematics, two and two make four. In spiritual mathematics, if you will get the heart of a child of God plus trust in God, you will have peace. The only reason that people do not have peace, is because they do not put the two together.

It isn't always the thing that looks peaceful, that is the most peaceful. You remember the story of the prize they offered for the person who would make a picture of Peace, that would

most accurately portray it. They received a great many pictures. One was that of a beautiful grove, you have seen them in the summer time; the trees and flowers were beautiful. In the midst of the grove was a stream flowing, and it was so peaceful you could feel it. But that picture did not get the prize. Another painted a picture of a rock-bound coast, the ocean dashing up against the shore and the waves breaking; they dashed up against the rocks and fell back again. Away up in the cleft of the rock sat a bird with her little ones, in a nest. She was just as quiet and calm as a May morning. Down below were waves and rocks, and storm-swept billows, but up in the cleft the mother-bird was peacefulness itself. That picture won the prize. It is easy to be peaceful when there is naught to disturb one, but it takes a child of God with a real trust in his heart to be peaceful and undisturbed when all around the waves are roaring and lashing in fury. It is a place of rest when one can truthfully say, "I trust God and believe that no matter what comes into my life, all is for my good, and will work out for His glory."

There are so many things which disturb the child of God. A mother with unsaved children, cries, "Oh, I do wish God would save my children. I believe He will, but it seems to take so long." In circumstances like this I have often heard mothers say to me, "Sister Hardin, just look at that girl! She is not saved. Don't you think she ought to be? She runs out to dances at night and when she gets home she is so tired. She will not give her heart to God"—and she goes on nagging the poor child, most embarrassing to me and twice as embarrassing to the young lady. The whole reason that girl isn't saved is because her mother is trying to nag her into salvation. You cannot do that with anyone, whether it be a son or daughter, a husband or wife. Mothers and fathers, unless you put your children upon the altar and leave them there, and trust them with God, you will never have peace in your heart regarding them. Those who have laid on the altar their unsaved families need to keep their faith steadfast. If they look at the circumstances as they are, they would have much to discourage them, but with their eyes fixed on God and a trust in His promises, they will have a peace that is undisturbed. By this I do not mean we should be careless about our loved ones. We should have a deep concern, but great wisdom and tact are needed in dealing with the unsaved, and above everything else, do not try to push them into the kingdom.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in Thee." There is only one condition by which we can trust God, and that is through the path of obedience. The man who doesn't obey God, has not the heart to look into His face and say, "Lord, I trust You for my unsaved family." Only the obedient heart can look to God and believe for the salvation of his household. It is not an easy path; it has its times of perplexity and testing. Sometimes our faith would almost fail, and we know not what to do. The poet says in this beautiful little verse,

"There is a peace in sacrifice secluded,
A life from will and passion free,
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane."

Many times it makes me think of two pictures of Peace. Here we have God coming down in the cool of the evening walking and talking with a man called Adam. He had a beautiful home, everything that man could wish; everything that God could give him in that Garden of Eden. He gave him Eve, the animals, the fruit of the field, and everything that would make for peace was in that Garden. But underneath that peaceful scene was an undercurrent which began to ripple, an undercurrent of unbelief. "Hath God said so and so?" "And if He said it, did He really mean it?" Finally the undercurrent of doubt came to the top, a great wave of unbelief, and God had to turn Adam and Eve out of the Garden, away from the presence of the Lord. He put a flaming Cherubim at the gate, and man was never again allowed in that beautiful Garden. I see another picture this morning, not as beautiful outwardly, as the Garden of Eden, not so well kept. Here I see a Man prostrated on the ground. He is alone. A little distance away are the three who were near to His heart. A little farther away are the eight, and away out in the city the one who betrayed Him. Anything but peaceful that scene; swords were flashing, everything in readiness for the final performance. This Man, alone with the burden of the world's sin, is sweating, as it were, great drops of blood. He is agonizing in prayer and the waves of sin are dashing against His soul. And as He looks forward to Calvary and sees what it means, He cries, "Oh God, if it be possible, let this cup pass from me. Nevertheless, not My will but Thine be done." Then came Peace. When you and I as children of God can look away from the perplexities and problems of life and say from the

depths of our souls, "Not my will but Thine be done," we too have reached a place of Peace. In the will of God we have a Peace that passeth understanding. I was reading in Dr. Gregory Mantle's book, "The Way of the Cross." In it he was telling about a noted scientist who was giving a lecture on Flame. He contended that in the center of every flame was an empty space, no fire there, and in order to bear out his statement he took a small explosive, covered it carefully and put it in the center of a flame; then carefully took the covering off and the explosive remained intact. Even so, in the center of great turmoil and strife there is a place of quietness, a place of stillness which nothing can disturb. The scientist carefully covered the explosive again and took it out. Then he made the same experiment the second time. By an oversight the center of the flame was moved a little, and immediately there was a great explosion. In the midst of testings and trials in the heart of the child of God there is the Peace of God, the peace that passeth all understanding. Many walk around in the flame and have never found the place of quietness, the place of peace which is found in the center of God's will for their lives; there they will find peace and rest.

If we had our will about life, some of us would like to live in a mansion with a retinue of servants, ride around in a Rolls Royce, but God knows many people would not get along unless they had to do a hard day's work and go home and go to bed. Then there are others who would like to travel but unless they are in a place where they are strapped down tight they would never be any account for God. The important thing for all of us is to find the will of God for our lives and then settle down in that will. You cannot please your family, you may not be able to please your neighbor, and you may not be able to please your own heart, but the man and woman who are able to take the will of God for their lives be that as it may, will find that they can dare to trust God through any circumstances, under any conditions—they have peace.

Jesus used to visit at the home of Mary and Martha. Mary came in when the Master visited them and sat at His feet, and her sister Martha was busied about the cares of the house. I fear many of us women are Marthas, especially in this big city. I remember the first time I came to this city, a friend and I started to get on a street car. I got on, by the grace of God, but she jumped on while it was going. Everyone is in a hurry. It is a wonder how anyone can be

anything but nervous outside of God. But our Lord said to Martha, "Martha, Martha, thou art troubled about many things. Forget all about them today. Mary has chosen that good part." Now I would not tell you not to be a good housekeeper, but there are times when you can leave the dishes go and take a little time with God in prayer. It would save many a time of friction in the home. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

"*Whose mind is stayed on Thee!*" How few of us as God's children have come to the place where we can keep our minds stayed on Him! It was only as Peter kept his gaze on Jesus that he was able to keep above the water, and only as we keep the upward gaze can we press on to victory over things of this life. The enemy is using many things in this wonderful age in which we are living to divert our attention and keep us from having that single eye which looks only to Him. How hard it is even in our devotional life, many times, to practice His presence—to see Jesus only. But only the child of God who has learned to keep his mind stayed on Jesus has found this peace which the prophet has said is perfect.

David has put it so beautifully in the 119th Psalm when he said, "Great peace have they who love thy law; and nothing shall offend them," or as the margin says, "they shall have no stumbling block." I am sure the cause of unrest in many hearts is because they have let others become stumbling blocks to them. Shall not we, as those who love Him, ask Him for a greater love for His Word, and to see less of the failures of others; more of the beauty and wonders of His own dear self.

We are told that below a certain depth in the ocean there is never a ripple that reaches it. The surface of the water may be rough and storm-tossed, but down in the depths there is perfect peace. Let us ask Him to take us into the depths of His love where the vexations and trials which would toss us to and fro on the sea of life will not touch us. There in the depths of His love we will have the peace that passeth all understanding.

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“Lord, What Wilt Thou Have Me to Do?”

Abide Steadfastly.

Pastor S. R. Fostekew in the Stone Church



IN THE sixth verse of the ninth chapter of Acts we read these words, “Lord, what wilt Thou have me to do?” I find that many of us as God’s redeemed children do not ask the Lord what He would have us to do. Usually we are more concerned in asking God what the other person ought to do and what he ought not to do. And I find that in my own experience and no doubt in the experience of others of God’s children, there are times of resolution, times of making pledges and vows before God, or promises, and yet when we make those vows how many times have we first of all asked, “*Lord, what wilt Thou have me to do?*”

Here we have Paul who was an earnest, devout Pharisee, Paul who thought he was doing his best to further God’s cause, on the way to Damascus breathing out threatenings against those who were following Jesus. He had vowed a vow unto God that every one he could get hold of he would bring in chains to Jerusalem; but Paul, with all of his zeal, with all of his knowledge of the old Scriptures, with all of his training, neglected to find the will of the Lord concerning his attitude toward the disciples of Christ. So it was time to check up on Paul and bring him to a halt, make him to realize that he was acting in the knowledge of the flesh, with plenty of zeal but with no knowledge of the Spirit of the Living God.

And so as Paul was on his way, breathing out threatenings, God caused the light from heaven to flash, and we find him who a few moments before was riding along proudly, now groveling in the dust, saying, “Lord, what wilt Thou have me to do?” What a difference those few words made in Paul and in his ministry! What a difference those few words made to the little church of Jesus Christ! “Lord, what wilt Thou have me to do?” And back from heaven comes the answer, “Arise, Paul. . . . and it shall be told thee what thou shalt do.” Not long after that we hear this same Paul who had breathed threatenings saying, “For I am not ashamed of the Gospel of Christ.” What had wrought the difference in his life? What completely revolutionized the life of the Apostle Paul? Simply this:

In the dust, in humility he sought and found the will of God concerning his life.

And now, beloved, we, like the Apostle Paul, who as a full Gospel Church profess to know so much of the things of God, we who believe in the whole Bible and enjoy the mighty anointings of the Holy Spirit, we have been going on, as it were, making our vows unto God, we have been zealous for the cause we espouse, but I believe the time has come when we need to get on our faces before God and like Paul say, “Lord, what wilt Thou have me to do?” And when we collectively as a church will do that, we shall hear the voice of God saying, “Arise and go into the city and it shall be told thee what thou shalt do.” There are thousands of unsaved in Chicago, thousands who have never known the love of Jesus, but there are enough children of the Lord who profess the baptism of the Holy Spirit to take Chicago by storm. But we cannot get down before God collectively until we individually seek the face of Jesus Christ. Then He promises, “I will pour out My Spirit upon all flesh.”

In Acts 2:42,43, we read, “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.” In these days we need to abide steadfastly in the apostles’ doctrine, and if we do this the same signs and wonders, the same results will follow as were manifest in the days of the apostles. We must “abide steadfastly in the apostles’ doctrine.” When we go outside the plain truth of the Word of God for our doctrines we get on dangerous ground. We can find all the doctrine we need in this blessed Book. We do not need a key to the Scriptures apart from the key which God gives, the Holy Spirit. We do not need doctrines of men, Eddyism, Russellism, spiritualism, etc. These cults claim to get ninety-five per cent of their adherents from the church of the Living God. Why? Because the church did not abide steadfastly in the apostles’ doctrine. And in the Pentecostal ranks you will find some *isms*, some side issues branching off from the main road. But if you abide steadfastly in the apostles’ doctrine you will not be swept off your feet.

It reminds me somewhat of a football player who was practicing the "kick." He didn't have any ball but he was just practicing, and presently he came hobbling in. "What has happened?" some one asked. He said, "I sprained my ankle." He sprained his ankle kicking at nothing. There are some Christians who sprain their spiritual ankles kicking at nothing.

A dear old minister of the Gospel sat in our service in Bethel on Sunday night, and at the close of the service he came to me and said, "Brother, I do not know just why your people go to the altar and pray. I do not see any need of it. If I went to the altar I am afraid people would think I was a sinner and wanted to be saved." That would be too bad, wouldn't it? He went on, "In my church I like things calm and quiet. My people pray very quietly and no one but sinners gather at the altar." I asked him, "Tell me brother, how many sinners have gathered at the altar in your church during the past year?" That was a question he did not answer. I do not believe in the manifestations of the flesh. I am opposed to that upon the authority of God's Word, for we are told to hate the very garments that are spotted with the flesh, but when we abide steadfastly in the apostles' doctrine, we will see the manifestation of the Spirit of the Living God, and like Peter of old will see men and women at the altar crying out for salvation. I said to this man, "Brother, do you forget that the church of which you claim to be a part was born on the Day of Pentecost? And when it was born I read 'there was a sound of a mighty, rushing wind and it filled all the house, and there appeared on each one tongues of fire, and they began to speak with other tongues as the Spirit gave them utterance.' And all the city heard the noise. Quiet? I do not imagine there was much calmness that day."

They abode steadfastly in fellowship. There were 120 in that Upper Room with the experience of Pentecost, and they abode steadfastly. If you are a member of an Assembly, be true to that Assembly. Abide steadfastly in fellowship with the saints of God. That doesn't mean that I am opposed to your visiting another assembly occasionally, but when we are faithful to our church we will be faithful to one another, and there will be a blanket of love and unity that will cover the membership, bind us by the Spirit of the Living God and our fellowship shall be one that is precious in the sight of Jesus Christ.

A little over a year ago there were floating

around in the high seas 900 derelicts. Now a derelict, as you know, has no cargo, but it runs wild upon the waves, hither and thither, a danger to other vessels. Finally the nations of the world decided to hunt these derelicts and sink everyone of them, because they were a menace to other vessels. If the Lord Jesus Christ began to sink some of the derelicts in the Christian church what would happen? There are derelicts, religious tramps who run hither and thither. They do not grow any grass, neither do they grow any fellowship and love. The apostle says, "Abide in fellowship," and "*Abide steadfastly,*" which means, Stay put.

I was one of twelve in our family, and there were always four or five at home at the same time. I remember how mother would get us ready. She would wash our hands and face, put on a clean waist and then set us up on a chair and say, "Now stay put." Then she would get the next one ready and give that one orders to "stay put." If we didn't obey, we wished we had. Mother didn't hesitate to punish us if we did not obey. Oh that we might get this truth that God is trying to impress in our hearts of abiding in fellowship one with another! If you are not in fellowship with your brother or sister, can you be a help to either of them?

I am reminded of a little boy who with his father was watching the sports and in the course of the sports there was a tug of war. Men were lined up on one side and on the other, and in the middle of the enclosure there was a ribbon tied and a line drawn on the ground. The starter said, "1, 2, 3, go," and they ran. They pulled this way and that, and the little ribbon moved back and forth. The little boy stood there watching and said, "Daddy, what are those men trying to do?" His father said, "They are trying to get that ribbon over that line." "Well," he said, "daddy why don't they all get on the one end? Then they would soon get it over." Beloved, if we would all get on one end of this tug of war with Satan we would soon have a revival in the city of Chicago.

Abide steadfastly in prayer. The time has come when the Church of the Living God needs to fast and pray instead of feast and play. We are more given to feasting and playing, than to fasting and praying, I fear. When the disciples came to Jesus regarding a certain hard case, He said, "This kind cometh not out but by prayer and fasting." A great many things might be gotten out of our midst and out of

our churches if there would be more fasting and praying. If there had been more fasting and praying false doctrines and errors would not have crept into the church. There were 120 in the Upper Room, abiding steadfastly in fellowship and prayer. And when Peter prayed a little loud I do not think John said, "Peter, you are making too much noise." Neither do I think when John was praying silently, Peter said, "John why do you not pray?" They were not concerned about each other, but about their own condition. So when the power of God fell and Peter stepped out and began to preach they all stood and prayed, and as a result three thousand converts were added to the church in one service. When the church abides steadfastly in fasting and in prayer you will see souls weeping their way to Calvary.

The success of the church depends upon its two arms, Prayer and Personal Work. When prayer dies out of a church you may well expect the spirit of the Lord to die out also. "Lord, what wilt Thou have me to do?" and again we hear God say, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Would to God that we would catch that vision tonight, and seek God first of all, before the trivial things of earth. If you seek God and His righteousness first of all, every need of the church will be met and you will not have to resort to questionable means of raising money. "Lord, what wilt Thou have me to do?" "Come out from among them and be ye separate, saith the Lord. Touch not the unclean thing and I will receive you." Again we read in I. Thess. 5:22, "Abstain from all appearance of evil." "Lord, what wilt Thou have me to do?" Keep yourself from the very appearance of evil. Let us not be stumbling blocks to the weaker ones. Satan is very subtle these days. He comes as an angel of light, in a beautiful garb, and is hard to detect sometimes but if we keep ourselves unspotted from the world, God will keep us. You can notice the smallest particle of dirt on a white dress when it is clean, but let a woman wear a white dress from one year to another without having it washed and you wouldn't notice a big splash of mud. Spiritually this is true. When you and I are separated to the Lord Jesus Christ, separated from everything that pertains to evil and sin, the least smirch of sin is plainly seen, but when our garments are repeatedly soiled and blotched by contact with wickedness and iniquity there is no striking contrast.

When I was a Sunday School teacher in the Methodist Church before I was saved I used to

take my class to the theatre at least once a month. I thought I was doing them a good turn taking them to the movies, but there came a time when we were going to have a missionary offering, so I told the boys that the next week they were to be sure and save up their pennies and not go to the show. When Sunday came around our offering was increased. Most of the boys gave well but one boy didn't have anything. I remember him to this day. I said to him, "Johnnie didn't you have any money this week?" "Yes," he said, "I had a dime." "What did you do with it?" "I went to the show." "Didn't I ask you not to go to the show but to save the money for the missionaries this week?" He said, "I saw you there." Beloved, I never forgot that. I wasn't saved then, was just a church member, but it left an indelible impression upon me, and since being washed in the blood of the Lamb I have endeavored to abstain from everything that even smells of evil lest I be a stumbling block to the weaker Christian. I am glad to say that Johnnie afterwards accepted the Lord Jesus Christ and is going on with the Lord in the full Gospel way.

"Lord, what wilt Thou have me to do?" "Bring ye all the tithes into the storehouse and prove Me now, herewith, saith the Lord. If I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." I am reminded again of a little fellow who had a dime given him for the missionary offering. He was told to put it into the collection but on the way to Sunday School he passed a drug store, and with the dime burning in his pocket he decided he would go in and buy an ice-cream soda. After he had drunk the soda he said to the clerk, "This dime was for the missionary offering but I wanted ice cream. You put it in the offering." There are many today who do everything imaginable with God's tithe, but that is not according to the Word. What God wants is not so much your works, but you yourself. When He gets you fully He knows you will do His will. Then we shall hear His voice, saying, "Abide steadfastly in doctrine, in fellowship, in the breaking of bread, in prayer." May God help us. We are aiming for that in Bethel Temple, and I believe the same for you at the Stone Church, for we are one in spirit; we are one in doctrine, one in fellowship, one in prayer. We are a part of that great Body of whom our blessed Lord is the Head. Let each one ask, "Lord, what wilt Thou have me to do?"

Two Kinds of Wine

Evangelist Wm. E. Booth-Clibborn, Clackamas, Ore.



JUST two kinds of wine—only two kinds!—you must drink one or the other. Which will it be? “The wine of the wrath of God which is poured out without mixture into the cup of His indignation.”—of which the wicked, the backsliders and apostates, will ultimately drink, or—the wine of which Wisdom saith “Come . . . and drink of the wine which I have mingled.” Prov. 9:5.

UNIVERSAL INTOXICATION

is bound to come. Either with one kind of wine or the other shall all be intoxicated in the last days. God offers the wine of His joy; if man refuses it he must drink the wine of His anger. To those who wilfully shut the ear to Wisdom's gentle invitation, during this day of salvation, God will serve “The cup of the wine of the fierceness of His wrath.” But what of the new wine of the Kingdom which descended upon the day of Pentecost—have you tasted of it my friend? Don't despise it as the world does, but drink your fill ere it is too late. There are only two kinds. Which shall it be? *You must face this question!*

Tremendous days—we live in. Having eyes we should see in all that transpires the signs of the end. Blinded this world rushes on, “but the wise understand.”

PROHIBITION—A SIGN

“In a dry and thirsty land”—we truly live today. Spiritually true—this has always been; but now that the U. S. A. authorities have prohibited both the general use and abuse of strong drinks and wines it is *doubly* true . . . *But this has been in fulfillment of prophecy.* The 24th chapter of Isaiah is a perfect picture of our day. Verse one pictures the devastations and deportations witnessed in the late war, whilst verse two announces the great democratic principle that prevails now. In the 5th verse Isaiah foretells the immorality, lawlessness and anarchy prevalent everywhere and then asserts that “The new wine mourneth, the wine languisheth” and that “They shall not drink wine with a song; strong drink shall be bitter to them that drink it.” Thus prohibition becomes a sign of the last times.

THE WINE OF FORNICATION

Entirely blinded to the *Fact* that there is a drinking of abominable wine far more to be dreaded than all the material intoxicating bev-

erages—the *nominal Christian world* for years has strained at the gnat and is now swallowing the camel. By strenuous campaign efforts and finally by legislation they have at last in certain countries succeeded in abolishing a material evil altogether trivial in comparison with the fatal imbibing of “the wine of fornication.” The deceiver, Satan, thus has misled the whole of Christendom blindfold athwart God's purpose and Word. Keeping them busy for decades fighting with carnal weapons, outward evils, he—the father of lies and arch-deceiver—has positively seen to it that whilst they bent every power and strained every energy to deprive the sinner of his drink they should themselves the meanwhile drink—Yes! *drink and heavily too* of the wine of adultery and compromise with the world. “They have erred through wine and through strong drink are out of the way—(the true way of salvation) — “the priest and the prophet have erred . . they are swallowed up of wine” . . . they *err in vision*, they *stumble in judgment*. “For all tables”—(or pulpits)—“are full of vomit and filthiness, so that there is no place clean.” It's almost come to that today. Believer! open your eyes, rouse yourself and look around; everywhere the churches have renounced faith in the supernatural—the miraculous; they have swung the doors open on the hinges of worldly wisdom and easy tolerance. The ministers preach evolution instead of revolution; natural generation instead of supernatural regeneration; the working out of human life instead of the descent upon us and the coming in of eternal divine life. They are *drinking* and they are getting *drunk* with this kind of wine; *soon* they'll throw off their outward suave and genteel disposition and then will their *madness become violent*.

ANTICHRIST BELSHAZZAR

Call to mind Belshazzar's ill-fated feast. With a thousand of his lords he drank wine. To this God had no objection. But watch the account:—“Belshazzar, *while he tasted the wine*”—got so beyond himself with pride and effrontery—that he “commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem,” that he and his concourse might drink in them. And they drank in them wine, and praised the gods of gold and of silver, of brass, of iron, of wood and of stone.” *This scene is in progression today before our very eyes on an immense scale.* Thousands of churches, temples and edi-

fices erected to the glory of God and dedicated to the preaching and proclamation of the true gospel in the heat of early revivals, and with the prayers and by the efforts of earnest real Christians—long since dead—have now *already* been rudely taken captive by the powers of *Satan*; who here stands for Nebuchadnezzar, whilst the latter's son—Belshazzar—is a type of the son of perdition soon to arise—even Antichrist—who will *compel all* Christian institutions which may be still resisting the current, to be filled with his abominable teachings and to serve out the wine that will only blind and intoxicate the people of the world into false security whilst the impending cataclysm is at their very doors. The winds of infidelity and error are sweeping everything before them. Even today just a very few churches here and there withstand the trend of the modern drift. Generally speaking, all are *captive* and *many already* are diligently serving out the devil's broth. Political speeches substitute the gospel of our Lord Jesus Christ. Women's fables have supplanted the sword of the Spirit. The gods of gold, of iron and stone, etc., in other words man's inventions, edifices, accomplishments and arts are glorified continually whilst the Lord God Jehovah our Saviour, is unexalted, and not worshipped. Instead of hearing the "good news," millions are daily drinking the wine of false doctrine, self-righteousness and self-betterment.

THE REASON WHY BABYLON FALLS

Sad indeed to see so many sacred vessels degraded to so unholy a use; but not so serious as *God being robbed of His glory. They drank wine in and from these holy vessels, and it worked; and loud were the acclamations and plaudits given the gods "which see not, nor hear, nor know."* Suddenly all changes. "*In the same hour came forth the fingers of a man's hand*" and *wrote on the wall.* Ere Daniel interprets God's ultimatum he speaks to the king and Babylon—and his voice travels down the ages and *fits the case at present*—"thou hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee and thou and thine . . . have drunk wine in them; and thou hast praised the gods of silver and gold, etc., and the God in whose hand thy breath is . . . *hast thou not glorified.*" Then he gives the flaming words their terrible meaning:—God hath numbered thy kingdom and finished it, etc., whilst that immense banqueting and feasting multitude stands paralyzed with astonishment and fear. In the meantime tens of thousands of Mede and Persian soldiers, who had circled the city having like magic furiously dug a

complete new channel for the Euphrates and having changed its entire course, were now silently marching into Babylon upon the original river bed which they had dried.

Apostate Christendom is modern Babylon, the mother of harlots with all her daughters. She stands condemned for the *same reasons exactly.* The Book of Daniel is to the Old what Revelation is to the New Testament. Daniel condemned a material city the type of the mighty Gentile religious-political world-system which John condemns, and which is doomed to fall for desecrating, misusing and defiling God's vessels and *for failing to glorify Him.* "Babylon is fallen . . . *because she made all nations drink the wine of her fornication;*" that is, *leaving the gospel it has taught* damnable concoctions of human traditions, errors and false teaching. Fornication is a sin against *one's own body* — but she not content merely in being misled by her own delusions, evil lusts and falsehoods have made the nations drink her wine of fornication and the prophet says "the nations have drunken of her wine; therefore the nations are mad."

THE WINE WORKS AND INFLAMES

Fallen Christendom now drags the nations into her adulterous bed *Captive* nevertheless *active.* No more the dispenser of the New Wine of the kingdom of God she dispenses to the distant heathen people as well as to the modern nations her wine of corruption and heresy. Never was this so manifested as it is today. Especially during the late absorbing war the *decline of spirituality*—I dare say in 10,000 churches of the Western world, was 50 per cent. And, in every nation, *foremost* in agitating and inflaming hatred and revenge were those whom men call reverends and pastors. Dozens of Christian institutions offered their services to help their respective favorite power in the abominable fray. Coffee, novels, pantomime, chewing gum, cigarettes, fudge, socks and doughnuts were served the doomed soldiers but not the gospel of our Lord Jesus Christ. Broth of human morality and self-righteousness was preached and served everywhere, and swelled with natural pride they went as sheep to the slaughter. And *after* the war was over they *went* from bad to worse. There's no revival!—no repentance!—but on!—Gramophone preachers are demanded; 3,000 churches already employ regular moving picture films; a shorter Bible has appeared;—while we hear it announced that 60 per cent of the ministry throughout the U. S. A. are secret society men. Who can extricate? Who can disentangle? *No one!* Hence

hear the warning:—"Flee out of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense."

But now the secular powers and authorities, in their turn, are but too glad to enlist and use up in their carnal interests all that bears the name Christian. Realizing the value of employing everything for the furtherance of their schemes, intrigues and wars, of late they are more arrogant than ever and soon will dictate what shall be the subject of each pastor's sermon within their dominion. They will tell Christians what to say and do. Like Belshazzar, Antichrist will completely monopolize all, everything that may still be reluctant will be commandeered; then the wine will work fiercer than ever, the retrograde accelerate and the unholy alliance be complete. Blinded by the effect of the damnable drink, blasphemy, revelry,—Oh! add anything—for all that's wicked in men will come to its climax. And do we not see much of it now already?

"That they all might be damned because they received not the love of the truth, that they might be saved; God shall send them strong delusion, that they should believe a lie: . . . who believed not the truth, but had pleasure in unrighteousness." "Babylon came in remembrance before God to give unto her the cup of wine of the fierceness of His wrath." Here we see God sends them strong delusion, He gives them more wine. Can we try—miserable atoms that we are—to stay the tide. No! all we can do is flee. Separate ourselves from this unclean "habitation of devils, and hold of every foul spirit" and obey the call of God "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Not on the wall but upon the heavens, will the handwriting be this time for there "shall be signs in the sun and in the moon and in the stars. . . . Men's hearts failing them for fear."

There are two wines, and the degenerate church becoming a dissolute harlot serves out the wine of damnation, whilst the multitudes are crying and thirsting for the wine of salvation. But Babylon will be judged, she cannot escape it. The cause of all the evils that have in the past twenty centuries devastated and cursed the religious world is apostate Christianity. One glimpse into the history of Europe will plainly convince anyone, that the bloodiest wars, massacres and persecutions have been in the name of apostate Christianity.

THE OUTPOURING OF THE HOLY GHOST

Is God doing nothing to relieve the situation? God cannot and will not heal Babylon nor can individual Christians however hard and earnestly they attempt. This is foreseen in prophecy. "We would have healed Babylon, but she is not healed: forsake her . . . for her judgment reacheth unto heaven, and is lifted up even to the skies." Paul admonishes us to turn away from those "having a form of godliness, but denying the power thereof." We are to forsake and leave to her fate apostate Christendom who devoid of spiritual power to overcome sin, cast out devils, heal the sick and generally perform signs and wonders as marked the true apostolic Church, has substituted a legion of compromising teachings and a pyramid of forms and ceremonies instead of the living word and mighty power of God. God is doing something and something that the learned of this world indeed cannot understand; He is pouring out His Spirit upon hundreds and thousands who will meet the conditions and humble themselves.

It is estimated that in the last twenty years close to a million and a half have received the Baptism of the Holy Ghost and fire as on the initial day of the true church of God almost 2,000 years ago. The movement has penetrated every nation on the globe and thousands daily are being swept into the kingdom and receiving their Pentecost. God is raising unto Himself a special peculiar purified people from which will come the final overcomers—the manifested sons of God—the rapture throng.

THE GOOD WINE

At the marriage feast at Cana where Jesus turned the water into wine the governor of the feast was astonished that the best wine was kept to the last for it was customary always to serve it first. But saith he to the Bridegroom, "Thou hast kept the good wine until now." Even so God who from the very beginning poured out His Holy Spirit, and throughout even the dark Middle Ages gave of the fulness to the few souls here and there who were faithful and believed the promise, has reserved for these last days in which we live the best quality as well as the greatest quantity. This great present outpouring of which we are witnesses is known in scripture as the latter rain and is promised to be more abundant than the former rain which fell from the day of Pentecost on to about 300 A. D. Hear the prophecy, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:" This is being fulfilled at present. All flesh—whether rich or poor, alien or native,

ignorant or wise—every one willing to repent and seek God with his whole heart is receiving *the New Wine of the Kingdom of God*.

On the day of Pentecost, when the church of God began, about three thousand one hundred and twenty men and women were filled with the Holy Ghost. There it was that the wine of the Kingdom of God *was first tasted*. And since that day it has been the God-given privilege of every one to be filled with this glorious New Wine. "For," said Peter, 'the promise is unto you, and unto your children, and to all *that are afar off*, even as many as the Lord our God shall call.' Now the reason the world was shaken by the early church was because they were heavy drinkers of the wine of the Kingdom of Heaven which kept them continually intoxicated so that with mighty signs and wonders and with great boldness and power they proclaimed the gospel everywhere. But the trouble with thousands of Christians today is their unwillingness to go all the way with God and receive the fulness of His power in their lives. Jeremiah prophesies, "Every bottle shall be filled with wine." Every bottle means every man; there's no alternative; every one is to be filled finally brimful of either the

wine of fornication or that of God's joy. To be baptized ultimately with the Spirit of God or with the spirit of Antichrist *is the issue today*. Which shall it be?

Listen to God's invitation, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, *buy wine* . . . without money and without price." Isa. 55:1.

Jesus said, "If any man thirst, let him come unto Me, and drink." Wisdom (Christ) saith, "Come, eat of my bread, and drink of the *wine* which I have mingled."

Out of the Song of Solomon we cull, "I have drunk my wine . . . drink, yea, drink abundantly, O beloved." "He brought me to the wine house, and his banner over me was love. Stay me with flagons." This is truly the good advice of God for the bride—the true church—in these last days to *drink abundantly of the wine*. Just as the world is more heavily drinking of the wine of fornication so God is pouring out of His spirit and thousands are drinking and should continue more and more till emboldened by the power of God a mighty army will be gathered who will do exploits in His Name.

From Our Harvest Field

The Christians in Soviet Russia endure persecution similar to that which Daniel and the three Hebrew children suffered in Babylon, writes Bro. J. E. Voronaeff, from Odessa. In spite of all the obstacles and hindrances to the Gospel, he writes that since he has gone to Russia seven years ago, they have in the Union of S. S. R. over four hundred assemblies, with over twenty thousand children of God baptized in the Holy Ghost; sixty-two permanent workers who labor unceasingly for God, and suffer great privations in material things. If you have never prayed for these missionaries in Russia put them on your prayer list from now on. Only God can keep them in that country that is ruled by atheists.

Miss Mattie Brann, Wei Hsien, North China, writes of very blessed meetings in the different stations since her return, with real results. She tells of a remarkable healing of a Mrs. Hu, who had been a sufferer from T. B. and running sores in many parts of her body, having lost some joints in her hands and arms became stiff. "She had tried many demon cults but continually grew worse, so she decided she would come to church and 'try' the Lord. I admit as she came

to my room for prayer I had little faith for her healing, but Mrs. Cole and I prayed for her daily. One day as I was reading a verse from the Bible, the demons in her called out, 'Don't read that. Stop, stop!' We continued to read, all the Christians repeating it in unison until the screams grew louder. One of the elders walked over to her and commanded the evil spirit to come out. The battle was fierce for a few minutes, but she was wonderfully delivered. Then as we all prayed for her healing, she slowly raised that stiff arm, up, up to her head. From that day she was able to raise her hand to her head, which she had not been able to do for two years.

"In that large district of over one million souls, statistics show that seven-tenths are now starving, and because they have been eating such poor food there is an epidemic of serious bowel trouble. Day after day as they asked prayer for this the Lord healed many for His glory.

Nov. 26—"Different bands of brigands have been all about us, keeping the whole country in turmoil and doing unspeakable crimes, yet the Lord has enabled us to keep every engagement thus far. For the last tour the Lord worked wonderfully. The town in which we planned to hold

a ten days' conference, had been surrounded by some 2,000 brigands, well armed, for many weeks and had entrenched themselves for the winter. We sent two of the evangelists before us and they gathered the Christians for prayer daily, asking the Lord to scatter these outlaws. The Bible woman said she was not afraid and we started out on the day appointed, Deacon Djang going with us. He always goes with me on dangerous trips. As we drew near the town all was so quiet we wondered where the people were. On reaching the church the whole Assembly came out to greet us, their faces shining, saying, 'Praise the Lord, He has heard our prayer. All the outlaws packed up bag and baggage last night and went to the northeast miles away.' The whole town knows it was the Lord whom we worship who sent them away.

"I had a thief to visit my room while on this trip, the first in all my years in China. He took my suitcase with American clothing, mostly winter underwear, heavy hose, two sweaters, etc. After leaving the compound he opened the suitcase and left books papers, etc., which were returned by a neighbor. Alas! my passport was wrapped in cloth, which he did not take time to open or he would have left it. My Bible woman lost more than I did."

Miss Brann also writes that the postal authorities state that several bags of mail were destroyed by fire, and if any have written to her or Mrs. J. Rutan Cole, Wei Hsien, Chihli Prov., North China, during the month of October, sending money, and have not had a reply if they will get a duplicate draft or check, they will appreciate it.

Breaking the Walls of Caste

Bro. Boyce, Siswa Bazar, India, writes they have just baptized a mother and son who have renounced Hindooism. For nine years they have prayed for these and they have great joy in realizing that prayer is not in vain. They report having baptized more adults this last year than in any previous year. But dear Mrs. Boyce has been very ill with malarial fever, sick almost to death, also their youngest daughter with the same disease, and they are still suffering from it. It seems imperative that they come home in the spring. This last five years have been years of much trial through sickness, largely through the dampness of their old house. But they are praising God that they now have a new mission house, although it is not yet free from indebted-

ness. We ask our readers to pray that the needed funds will come in for their fares.

* * *

Mrs. Julia McClary Richardson writes from Rutchuru, Kivu Dist., Congo Belge, that she has visited the station at Machumbi, which God helped her and others to open up, and which is now being superintended by a fine band of Swedish missionaries. There is a good work going on and she was much pleased to see the fine station, the result of many prayers and much hard labor. She writes that two have recently received the baptism of the Holy Spirit, one being her former boy, Kyohi.

Mrs. Richardson is making application for a concession north of Lake Kivu, which seems to her a very strategic center as she says the Gospel is not preached in that vicinity. May God guide and give her favor with the officials for the opening which will glorify Him.

Missionary Disbursements

(Nov. and Dec., 1928)

Paul Aenis, Brazil	\$ 50.00
L. M. Anglin, China	70.00
Anglin Water Supply	147.00
Almyra Aston, India	20.00
Mrs. Fred. Baltau, China.....	10.00
Mrs. A. Blattner, Venezuela	10.00
J. W. Bovyer, China (\$47.50 famine)	53.40
Miss Mattie Brann, China (famine).....	170.50
Paul Derr, India	15.00
Miss Marguerite Flint, India	15.00
Thos. Hindle, on furlough	13.00
Miss Anna Hockelman, China	70.00
Mrs. Esther Harvey, India	25.00
Cecil Jackson, Singapore	10.00
C. F. Juergenson, Japan	25.00
John Juergensen, Japan	10.00
Otto Keller, East Africa	25.00
Miss Ethel King	10.00
J. O. Lehman, for Africa	10.00
Miss Bernice Lee, India	10.00
D. S. Mahaffey, India	10.00
Missionary Rest Home, Chicago	33.00
Frank Nicodem, India (Boys' Building)	102.70
John Norton, on furlough	15.00
Miss Sophie Nygard, Liberia	10.00
Mr. & Mrs. John Perdue, China	25.00
C. C. Personcus, Alaska	10.00
V. G. Plymire, Tibetan Border	30.00
Miss Laura Radford, Palestine	10.00
B. A. Schoeneich, Cent. America	20.00
E. M. Scurrah, Africa	10.00
Wm. E. Simpson, Tibetan Border	10.75
W. W. Simpson, China	43.00
Thos. Stoddart	52.85
Miss Alice Stewart, China	10.00
B. F. Surtees, China	55.00
Miss Lillian Trasher, Egypt, Orphanage	58.00
Nicholas Vetter, Venezuela	15.00
Harry Waggoner, India	5.00
Jessie Wengler, Japan	15.75
John G. Wharton, Persia	25.00
Miss Jennie Williams, China	10.00
Total	\$1,344.95

At the close of our calendar year, one of our young men, Bro. H. E. Bruce Armstrong, audited

our mission books for 1928, and appends the following note to the recapitulation of Receipts and Disbursements:

"I have this day (Jan. 1, 1929) audited the missionary books and accounts of The Evangel Publishing House, showing receipts and disbursements of all monies for the missionaries, and have found them to be correct."

The amount sent out for the year 1928 was \$5,922.66.

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(Continued from page 6)

off to the nearest doctor, but Bro. Buxton turned to Bro. Green and said, "Let us pray!"

During the few words of prayer the Spirit was pleased to speak in "Sesuto," a language known to Uncle Ben but unknown to the one who uttered it. This arrested Uncle Ben's attention and a big question formed itself in his mind, but the winds gave no answer. Turning his head sharply here and there as if looking for someone, the boy rose up to a sitting position and looked excitedly at the men. "How do you feel now, my boy?" asked Mr. Buxton. The lad in an animated manner said, "*Die pijn's weg!*" (The pain is gone!) He took the boy's hand and said, "Rise in Jesus' Name," and he arose. "Now walk." He walked and his joy was complete.

"Now my boy," said Bro. Buxton, "take these tracts to your mother and tell her you met with an accident but Jesus healed you. Goodbye."

It was a wonderful lesson to Uncle Ben who, being an eye-witness to the miracle and hearing Sesuto spoken fluently by one who did not know the language at all, was quite amazed. Then when a man dying with cancer of the stomach was prayed for and God healed him on the spot, Uncle Ben broke loose and began to witness right and left to what he had seen with his own eyes. And truly Uncle Ben was found among the prophets.

On the way home Bro. Buxton said, "I want Uncle Ben to hear Bro. Scurrah's testimony about how he left Canada with three shillings to come to Africa, so we will call at his home on the way." And in the process of time a knock that meant business was registered at my door. "Come in," I said to Brother Buxton who smiled his thanks and turned to introduce Uncle Ben to me.

The testimony began and Uncle Ben, whether from fright or some other cause, looked like an iceberg. But we went on and Uncle Ben began to thaw out. A smile crept on that weather-beaten face and I knew something had hooked. After

all was over his face was a picture of smiles, and taking my hand he said, "Well thank God for sending a man like you over to Africa!" The motor car once more hummed away toward town after the last door had banged shut. Turning to Bro. Buxton on the driver's seat Uncle Ben said, "Thank God for sending a man like that here—but that is not all, for do you know that *I was healed* while I sat in my chair listening to his testimony? I have had a nasty thing in my ear for years which has caused me much trouble—catarrh of the ear, and while the man was speaking something began batting away on the outside of my ear (like a bird's wing); then a peculiarly delightful feeling came to the inside, accompanied by warmth, and the old affliction passed away." "Well praise God!" shouted Bro. Buxton. Another miracle has been witnessed and another stone knocked out of the devil's wall around Uncle Ben.

Wives, husbands, do not despair! God answers prayer. Uncle Ben's wife has stood alone for years; yet not alone for God has stood with her, and now He is answering her prayers. It is wonderful how He works to bring souls home to Him. This seems to us to be an illustration of some of the methods our God is using as a last call to the unconverted.

Lays Down Her Life in Japan

Our readers will be deeply grieved to read of the untimely death of Mrs. Esther Kelchner Juergensen, wife of John Juergensen, at the age of 29, the first Pentecostal missionary to lay down her life for souls in Japan. Her sister-in-law, Marie Juergensen, writes a precious tribute to the one who has gone before:

It is hard to take my pen and write you the sad news of the home going of our precious and beloved sister Esther who went to be with her Lord on Dec. 6th at 12:30 a. m. from Nagoya, Japan.

Very suddenly she had a severe break down; the nerves of her whole body seemed to go to pieces all at once. Our native Christians as well as all of our missionaries held on to God in prayer for her deliverance, calling a day of fasting and prayer. God touched her in answer to our cry and we were all sure He would raise her up for His glory. She was put in a hospital where she could be kept quieter and be given better care than in their little Japanese house and just when she seemed to be improving, though very weak, her heart gave way and she slipped away to be with Him. Her going is a shock to us all. It is hard to understand why one so splendid and

capable and so much needed should be taken. Oh, what a loss it is to our ranks in the battle here! But we bow to His perfect will—He doeth all things well! And we shall understand it better by and by. Our loss is her gain, she is now rejoicing in the presence of Him she so loved and so faithfully served!

Twenty years ago, when my sister Agnes was very sick and evidently wasting away for she could take no food—dear mother very worried and sad over her little one's condition, through God's leading stumbled into a little church in Cleveland, O., where Mr. Kelchner, our Esther's father, was pastor. It was he who came and prayed for both Agnes and Father Juergensen, whom God graciously touched and restored to perfect health. In this way our family were brought into the deeper teaching and light of salvation and divine healing. It was in that little church where the fire of Pentecost fell and we as children sat side by side.

Then for years we lost track of one another until one day when in Japan I received a letter from Esther who had seen in some paper that we were now in far-away Japan. Our hearts rejoiced at this reunion but we little dreamed of the way He was to lead her. Soon after she entered Beulah Heights Bible Training School in North Bergen, N. J., and during her first year there received a wonderful call to Dark Japan. It was there after all these years that she met my brother John W. Juergensen again, to whom she was united in marriage after graduation, May 21st, 1919.

After a few months she arrived in Japan and to this needy field and its people she has given the very best of her life—nine years—seven and a half years of untiring labor. How she loved these people and how she prayed for them! They and their needs were always first in her thoughts. Truly she lived for others. A life of sacrifice! Sacrifice in so many ways. One wonders why our missionaries are called to so much sacrifice of even necessary things that they may be able to do something in bringing the gospel to the people unto whom God has called them. It is because we are here not just to "live," but to bring the message of His love and if it means sacrifice to do it—it is done without a murmur—as in the life of our precious departed one.

Pulling at a flannel dress and a little jacket her baby had on, their native worker's wife with tears in her eyes said, "This she made for me,—working until late one night, because it was getting cold." This precious young wife is one of Esther's jewels. At the age of fourteen she lost her mother and Esther took her into her home and has been more than a mother to her; when a few months later her three brothers and sisters had nowhere to go, Esther took them in too, although their little Japanese house was too small as it was. (Later they were able to go to Miss Straub's orphanage). Five years later she gave

her to be the wife of one of the native workers they had trained.

What an unselfish, godly life she has lived among us! Truly she walked with God. Whether in her home or in the Bible study room with the workers, at street meetings or indoor meetings, her ministry was always a great blessing. The Japanese respected and loved her very much. How we shall miss her sweet calm ways and wonderful trust in the Lord!

She never spoke an unnecessary word and we have often heard her pray, "Lord, help us to keep under subjection every word and thought today, that we may say and do only the things that please thee!" Whenever a difficulty and problem would arise in the work and things looked discouraging she would say, "God will not fail us; He will undertake!" Her faith and trust in God were wonderful!

Two new Stations were opened in Nagoya during the six months of her labor there. The place they had rented for a meeting place was very, very filthy, and it was she who worked for days, calcimining, cleaning, etc. This she did just a few weeks before she passed away. She was not able to have a servant and in order to do her housework she got up at 5 o'clock in the morning; because of her intense devotion to her Bible she would often stay up until twelve at night. It seems she overdid—hence the breakdown. Our hearts are grieved at our loss. My brother's loss is great, also that of the dear little daughter, Grace Marie. Pray for them!

But "We sorrow not as others without hope,
The streaks of golden dawn begin to creep;
The glorious Sun of Righteousness shall rise
And kiss awake our loved one from her sleep;
His risen saints in glory He shall bring
And death forever more shall lose its sting."

Campaign at Flint, Mich.

The Shearer Evangelistic Party held a campaign over the holidays in Flint, Mich., where Bro. J. P. Kolenda is in charge. Bro. Shearer writes:

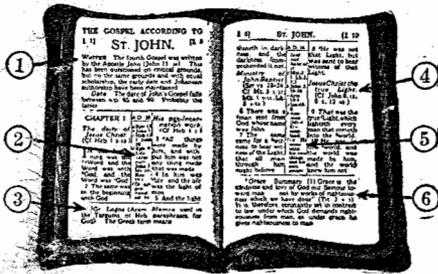
"Our services are in a large tabernacle seating about 1500 people. The place is well-filled on Sunday evenings, with people hungry to hear the full Gospel message. In spite of the Flu which is raging, and the Yuletide season taking many out of the city, we have had an average of five hundred a night. On Christmas night about twelve hundred were present at a Special Service when Jesus was represented as the "Light of the World." New Year's Eve more than one thousand gathered at 8:30 and stayed through until 1929 was born. At that hour when hearts are strangely moved many kneeling around the altar were born into the family of God.

"Each noon we have shop meetings in the Chevrolet and Buick plants, when many hands are lifted for prayer.

"We are to remain here until the 13th, after which we begin meetings in Warren, O., in the Armory seating 1500, where we will be (D.V.) until Feb. 15th."

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