



The Latter Rain Evangel

The days of Heaven on the Earth

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An International Monthly Magazine

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

HANFORD ILLINOIS

Christian Stewardship

Changing Earthly Currency for the Currency of Heaven

J. Narver Gortner in the Detroit Convention.



INVITE your attention tonight to the First Epistle of Peter, 4:10, "As every man hath received the gift, even so minister the same to another as good stewards of the manifold grace of God." Another text you will find in the First Epistle to the Corinthians, 4:2, "Moreover it is required in stewards, that a man be found faithful." Grace is an indefinable quantity; you will find a definition of grace in Webster's International Dictionary, in the Century Dictionary and in the Standard Dictionary, but I have never found a definition satisfactory to me. Grace cannot be defined. It is impossible for the human mind to measure the lengths and breadths, to fathom the depths or scale the heights of the grace of God. Grace in this respect is a good deal like electricity; we recognize the fact that there is such a thing as electricity; we see that the electric flow comes over the wire and it furnishes us with light and heat and power but we do not understand or cannot define electricity. The grace of God is a mightier factor than is steam or dynamite; a more potent element than is electricity. We recognize the fact that there is such a thing as the grace of God but we cannot fully understand it and it would be foolish for anyone to endeavor to adequately define it. "Ye know the grace of the Lord Jesus Christ that though He was rich yet He became poor that we through His poverty might become rich." It is through grace we are saved. It is through grace that we are sustained in the hour of temptation and in the hour of physical affliction; Paul had a thorn in the flesh and he besought the Lord three times that it might depart from him but the Lord said, "My grace is sufficient for thee." The grace of God is spoken of in one of my texts as "the manifold grace of God." It includes the forgiveness of our sins, it includes the regeneration of our hearts, our sanctification, the baptism of the Holy Ghost; the healing of our bodies and it includes the temporal blessings that we are the recipients of from day to day as we walk along the pathway of life. Everything that comes to us in this world is through the grace of God; we couldn't possibly get along without it. Even the worldly-

minded man is under obligations to God for in God he lives and moves and has his being; he is indebted to God for every breath that he draws, for every draught of water that he drinks, for every mouthful of food which he eats; he is indebted to God for his eyesight and his hearing, and for everything of a temporal nature that is worth while.

I have said that God's grace includes temporal benefits: we are stewards of the manifold grace of God, therefore we are under obligations to God to use that which He has given us for His glory. I said the other night in a message that if God has saved you, if God has healed you, if He has baptized you with the Holy Ghost, He has done this in order that He might make out of you a minister and a witness and I say tonight that if God has given you temporal blessings, if He has given you worldly riches, He has blessed you in this way in order that you might glorify Him. Nobody owns anything in this world. "Oh," you say, "I own a farm, I inherited it from my father"; or, "I worked and saved money and paid for it and the deed is recorded. The farm belongs to me." No, you don't own a farm, you never did and you never will. You say, "I own a house and lot; I paid for it with hard earned cash." The house and lot that you have in your possession do not belong to you; you are simply a tenant, and have it in your possession for a little while. All that you have is just a temporal lease and you do not know how soon that lease will expire; it may run out before the setting of the evening sun or the rising of tomorrow's sun. Those bonds and mortgages and the money you have deposited in the bank which is subject to your check—you tell me that it all belongs to you? No, it does not. You do not own a single dollar of it. It belongs to God and you are responsible to God for the way you make use of it. During the world war a great many people in this country found out that they did not own as much as they thought they owned. There was a man out in California who owned several car-loads of beans. He paid eight cents a pound for them and saw an opportunity to make some money by holding on to those beans till the market rose; so he invested in a warehouse and stored the beans

in it. The United States went into the war and we sent our boys over to the war zone. Uncle Sam started a search for beans to be sent over for our boys and one of the representatives from the Government went to California and called upon this man. He said to him, "I hear that you have a lot of beans stored in this warehouse." "Yes, sir, and I am going to keep those beans there for a while too." "What is your object in that?" "I am going to make some money on them, whenever beans come up to fifteen or twenty cents per pound I will sell them." "How much did you pay for the beans?" "It is none of your business what I paid for those beans." "Let me see your books." "Nobody is going to see my books." Then the representative of the United States Government pulled back the lapel of his coat and said, "Do you see this badge? I am authorized to examine your books if I want to do so. You bring your books out." It was found that he had paid eight cents a pound for them and as the Government always aims to do the right thing the representative said that they would pay him ten cents per pound, that the cars would be there the next afternoon on the sidetrack and he should please load the beans into the cars. This was done in due time. That man thought he owned the beans but he didn't; those beans belonged to Uncle Sam. Many others found out during the world war that they didn't own as much as they thought they did. I repeat what I said before, You don't own anything, your farm belongs to God and your house and lot belong to God; your bonds and mortgages and your money belong to God, for the Word of God says, that "The earth is the Lord's and the fullness thereof, the world and all that dwell therein, for He hath founded it upon the seas and established it upon the rocks." Your property belongs to God and you belong to God too. I well remember when I was a little boy, I had some things which I called my own; they didn't amount to very much but I valued them quite highly and I always kept them in a little box under my bed. My mother wanted something which was in that box one day and I said, "No, you can't have it, the things in this box belong to me." My mother just looked at me and I knew what she meant; she said, "You belong to me and everything that you have belongs to me too." We must recognize the fact that we belong to God and everything we have belongs to Him too. You say, "I thought only the tenth belonged to God." The tenth is the minimum

that anyone ought to lay at the feet of Jesus and when we lay the tenth down we lay it there in recognition of the fact that God owns the remaining nine-tenths and if He should ask for the entire nine-tenths the only thing for us to do is to be obedient.

"Ours not to reason why,
Ours not to make reply,
Ours but to do or die,"

"To obey is better than sacrifice."

I am speaking tonight on the subject of Christian Stewardship and I am speaking from the standpoint of the New Testament. If I were speaking from the standpoint of the Old Testament I might speak from these words of Jacob at Bethel, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set for a pillar shall be God's house and of all that Thou shalt give me I will surely give a tenth unto Thee"; or from that other familiar text, "Honor the Lord with thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." It is true we are under grace, but do you know that in these days some people try to excuse themselves from giving a tenth of their income by saying that they are not under the law but under grace? I want you to hear what I have to say this afternoon from the standpoint of the New Testament on the subject of Christian Stewardship. Turn to the sixteenth chapter of Luke. We have in the first place the parable of the unjust steward; in the second place we have our Lord's obligation and enforcement of the truth set forth in this parable and then the parable in which Jesus illustrates the sad consequences of the failure on the part of man to recognize God's ownership of everything and to conduct himself accordingly. This is a parable of "a certain rich man." Do you know that God is rich? He is not poor:

"My Father is rich in houses and lands
He holdeth the wealth of the world in His hands,
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold."

The wealth of the Goulds, of Carnegie and the Rothschilds will pale into insignificance when compared with the riches of God; there is a great deal of wealth in this world but it is infinitesimally small when compared with the great universe which God has made. Think of the solar system and then the sun! What a mighty

luminary the sun is! The wealth of this universe belongs to God. He is infinitely rich. And if He does not have worlds enough He can just speak the word and in an instant He can bring another hundred or million suns and their planets into existence; He spoke the word once and this world was formed; creative power belongs to God.

"There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods," not the steward's goods but the rich man's goods; the steward didn't have any goods to waste and you haven't any goods to waste. But you have some of God's goods. His master sent for him and said, "What is this I hear of thee? Give an account of thy stewardship." Do you know that God is likely to say that to you some day? "Give an account of thy stewardship, that thou mayest be no longer steward." This man said within himself, "What shall I do? for my lord taketh away from me my stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses." So he called every one of his lord's debtors and said unto the first one, "How much owest thou unto my lord?" He said, "An hundred measures of oil." And the steward said to him, "Take thy bill and sit down quickly and write fifty." Why did he do it? In order to encourage himself of his lord's debtors. He was making provision for the future in this world; his vision didn't extend beyond the grave. The vision of the unjust man, the vision of the worldly man, does not extend beyond this side of eternity. Then he called another of the lord's debtors and asked, "How much owest thou my lord?" And he answered, "An hundred measures of wheat." The steward told him to sit down and write fourscore. He discounted his bill four percent, so that the debtor would feel under obligation to him after a while. He was making provision for his future in this world and it is said that the Lord commended the unjust steward because he had done wisely; not, mind you, honestly. Man does not usually deal honestly in making provision for his future in this world; if the man is making provision for his future beyond the grave he is likely to deal honestly but if his vision does not extend beyond the grave, he is very likely to deal dishonestly. Now mark you what Jesus said, "The children of this world are in their generation wiser than the children of light." In what respect are they wise? They

make provision for their future here upon earth. If the children of light were as wise in their generation as are the children of darkness, they would make larger and more abundant provision for the great eternity which lies beyond the grave. You and I know that we are to stay in this world for a little while; then we are to leave this earth and we know that eternity is very, very long when compared with time.

"When I've been there ten thousand years,
Bright shining as the sun;
I've no less days to sing God's praise
Than when I first begun."

The children of darkness were wiser than the children of the light but Jesus wanted the latter to be as wise as the children of this world, so He said, "Lay up for yourselves treasures in heaven." And the Apostle Paul said, "Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches but in the living God." The literal rendering of the former is, "Laying up their bonds in the heavenly city"; not here upon earth but in the heavenly city that they may be held in eternal life.

Now listen to our Lord's enforcement of the truth in this parable: "I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Worldly-minded men, you will notice are called the "mammon of unrighteousness" and Jesus said to use your money so that you would make to yourselves friends who could take you in when you failed. You are going to fail some day if Jesus tarries, and if we are the people of God there are the everlasting habitations on beyond waiting for us. I thank God for the city that lieth four square, I am glad that there will be "fifty miles of elbow room" as we are sweeping through the gates, washed in the blood of the Lamb, but when I pass through those gates I want to be able to take with me some treasures, or better still, have some treasures up there waiting for me to arrive. If I have treasures down here I shall have to leave them all behind. There was a millionaire once who was a railroad director and he died very suddenly. The other railroad directors met and one of them said, "Have you heard that Mr. So-and-so died last night?" "Is it true?" "Yes, it is true." "How much did he leave?" The reply was that he left it all and sure enough he did. He left his all. When you accumulate money in this world, when you die you will surely leave it all but if you lay up

treasures in heaven you will become the possessor of eternal possessions throughout all the ages of eternity. There was a man of means who dreamed that he died. Though he was a Christian he had lived a very selfish life, and he came up to the gates of heaven with his arms full of bank notes. An angel met him at the gate and said, "Have you the pass-word?" He took out a little slip of paper on which was written the simple name of "Jesus." Yes, he had the pass-word all right but the angel said to him, "You cannot enter with all that in your arms; you will have to leave that rubbish out." The man replied, "This is not rubbish, these are bank notes." "Well, I am sorry, but they are of no value in this place. When you were down on the earth you should have exchanged them for the currency of heaven. You had abundant opportunity before you left the earth to make the exchange." "Oh, please let me bring them in with me." "They are of no value here, you may come in but you cannot bring that rubbish with you." So in his dream he had to put that money on the dump heap and went into heaven without it. When he awoke he said, "The voice of God has been speaking to my soul and I am going to exchange some of this currency of earth for the currency of heaven so that I will have some treasures when I pass through the gates."

I wouldn't like to miss my inheritance in that beautiful city. Jesus tells us that the foundations thereof are garnished with all manner of precious stones. "The first foundation was jasper, the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." He tells us that every gate was one great pearl, and the street was pure gold, as it were, transparent glass. He says that it had no need of the sun for the glory of God did lighten it and the Lamb was the light thereof. The kings of the earth will bring their glory and honor into it, and there shall in no wise enter into it anything that defileth, but they which are written in the Lamb's Book of Life.

"Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." "He that is faithful in the least is faithful also in much and he that is unjust in the least is unjust also in much." Somebody has said, "If I only had a million dollars to be used for the glory of

God." Have you been using the thousands? Have you been using your hundreds and your tens? If you wouldn't use the thousand dollars, or the hundred dollars or the ten dollars for the glory of God you wouldn't use the millions. It is wicked for you to be wishing for a million dollars to use for the glory of God if you don't use the thousand or the hundred you have now. If you have not been faithful in the least you will not be faithful over much.

Now I want you to notice the manner in which this teaching was received by the Pharisees and how Jesus answered their unkind criticisms. "And the Pharisees also, who were covetous, heard all these things and they derided him"—the literal rendering is, "they blew their noses at him." And why did they do it? Because they were covetous. Now don't forget that the Pharisees were tithers, they were exceedingly scrupulous about the law of tithing, but the Scriptures say that they were covetous, and Jesus was teaching stewardship from His standpoint. Jesus said to them, "Ye are they which justify yourselves before men." Some folks justify themselves before men by giving the mere tenth when they ought to give a good bit more. And then He added, "But God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." What is highly esteemed among men in these days? Accumulating riches here below, doing what some folks call, laying aside something for the rainy day. Now it is all right to lay aside something for the rainy day but most people are laying aside a good bit more than they will need when the rainy day comes. They may fail one of these days and leave behind them all that they have accumulated and if they get into heaven at all, they will be poverty stricken, as it were, throughout all eternity; they will have to put all their riches on the dump heap before they can pass into that celestial city. Jesus said, "Ye are they which justify yourselves before men, but God knoweth your hearts"; and then I can hear one of those poor Pharisees saying, "I want you to understand that I am a tither, I always give a tenth of my income." But Jesus said, "The Law and the Prophets were until John: since that time the kingdom of God is preached." That is what I am preaching tonight. Then Jesus said, "Who-soever putteth away his wife and marrieth another, committeth adultery." I used to say, "What in the world did Jesus introduce that subject then and there for?" He was not introducing

a new subject at all; He was simply introducing an illustration. He had just said that it was easier for heaven and earth to fail than for the law to fail, and then He said in substance, "If you put away this truth, if you put away this teaching of the Law and the Prophets and join yourselves to a theory of your own and give merely the tenth when God designated from the very beginning that you should realize Him as the Owner of all; if you marry a theory of your own you are an adulterer in the sight of God." Do you know that in the Word of God covetousness is classed with fornication and adultery? Now I want you to notice the manner in which Jesus illustrates the sad consequences of the failure on the part of man to recognize God as the owner of everything and to conduct himself accordingly. There was a certain rich man who was clothed in purple and fine linen. I wonder who this certain rich man was. There is a tradition which says that this was the same rich man who came to Jesus and said, "Good Master, what shall I do to inherit eternal life?" Jesus said, "If thou wilt be perfect go and sell that which thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The record says that "he went away sorrowful: for he had great possessions." He wanted to lay his treasures up here on earth and was not willing to lay them up in heaven; he had not looked beyond the grave into the great eternity. He was rich in the eyes of the world; he clothed himself in purple and fine linen and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at the rich man's gate. His body was covered with sores and the dogs came and licked the sores and he desired to be fed the crumbs which came from the rich man's table. Undoubtedly he was supplied with the crumbs from day to day. Possibly some of the servants of the rich man said, "It is a wonder that he does not call an officer and have that man taken away from his gate; it shows what an interest he has in the poor people. What a philanthropist he is!" But one day this beggar died and he was carried by the angels to Abraham's bosom. The angels are ministering spirits sent forth to minister to them which are heirs of salvation. The rich man died also and was buried. I suppose they got a prominent preacher to preach a great sermon at the funeral, who told them how industrious this rich man had been; how he had accumulated a great fortune and probably mentioned the fact

that a poor beggar had been laid every day at his gate and had been fed with the crumbs which fell from his table. Maybe the preacher said, "The rich man, the good man has gone to his reward." But Jesus said, and Jesus knew, "In hell he lifted up his eyes, being in torments." Some folks in these days tell us that there is no hell but there is. There is a heaven and there is a hell. Now why was Dives sent to hell? Not because he was a murderer, not because he was a thief, not because he was a blasphemer but because he failed to recognize God's ownership of all things; he failed to recognize himself as steward and to conduct himself accordingly. He had his opportunity; God entrusted him with wealth; God brought the opportunity right to his gate; the beggar was there but he gave to him only the crumbs. He should have supplied all his needs but he did not. He clothed himself in purple and fine linen and he said to himself, "I have earned this money and it belongs to me, this wealth is mine and I have a right to have a good time; I have a right to invest in bank stock, I have a right to buy stock on the market, I have a right to keep these possessions for myself while I live and will them to my wife and children when I come to die. This money belongs to me." We have reason to believe that from the standpoint of the world he was a moral man but he did not recognize God's ownership of his goods; he did not respond to the needs of the beggar; he laid up no treasures in heaven and when he died there was nobody there to receive him into everlasting habitation so there was nothing else for him to do but to sink into the depths of hell. We are God's stewards. Shall we recognize that fact? The needs of this old world are many; the world is appealing to us today for the Gospel of Jesus Christ. Don't do as Dives did; don't give the crumbs when you can give something of a more substantial nature. Recognize the fact that your possessions belong to God and some day He will say to you, "Give an account of your stewardship." Recognize the fact that you have an opportunity now to lay up bonds in the celestial city and give, and give abundantly.

A few months ago I noticed in the "Literary Digest" this statement: "We will have to acknowledge that in the last fifteen years no sect in the religious world has made any spiritual progress excepting the Holy Rollers." This was in the "Literary Digest"; they have to acknowledge that no denomination has made any spiritual progress but the Pentecostal people.—*L. V. Roberts in the Detroit Convention.*

Burdened for the Souls of India

The Price She Paid

Miss Jennie Kirkland, Missionary from India, in the Detroit Convention.



MY HEART is truly full of praises today as I think of His wonderful works. I praise Him because He can give a vision of lost souls, a vision of those in the regions beyond whom you may not have seen, for God does in a marvelous way let each one see the needs. Jesus said, "Other sheep I have which are not of this fold and them also *must* I bring." Surely He has put it into our hearts to help Him bring them in and I know that all we do for the benighted heathen will mean jewels in Jesus' crown; it will mean gems from that dark land of India where heathenism is so rife. But I am sure that while we do have a vision, God wants to deepen it today. I shall never forget the first large gathering I saw in India, a religious gathering. We took the train as far as we could, taking a lunch with us and when we got to the *mela* I was interested in everything I saw. As we sat down to eat our little lunch the people gathered around us and my Bible woman whispered to me, "Don't let them see we have meat." This was because they worship animals. I quickly picked the meat out of my bread. We went on a little farther. Our load was rather heavy as we were carrying Gospel portions and as we went on I saw the crude gods which they had erected or made of thin paper and little pieces of wood. I looked at that great multitude of people gathered there; at first they were to me simply a mass of people but suddenly the Spirit of God flashed into my heart. "Souls!" My eyes riveted on that great crowd and the thought of "souls" filled my being. Everyone in that crowd had a lost soul, a soul that must meet God. I gripped my books a little closer to me and went a little faster and tried a little harder to get the Word of God into the hearts of those people. Somehow, from that day God put a love into my heart for souls that I never had before.

I am sure that as we think of India and its lost condition we can never conceive of how it really is, but I want to bring you a few little thoughts that may help you to understand something of the darkness. One day I picked up a newspaper and read a clipping about a child being offered to a goddess. Can you conceive of such a thing? that a parent in cold blood would deliberately take his little babe that was sleeping,

carry that child in his arms to the idol and let the child's blood run before the idol to appease the wrath of this god? While these idols are made only of wood and stone, yet it would seem that the evil spirits that the priests implore enter right into the gods. It takes something besides the natural to make a father sacrifice his baby. There is a text which says that the false prophet will have power to make the image speak. If the false prophet can do this what cannot the priests of India do? They give themselves wholly to the devil and are under his control. India is sunken in idolatry.

"I know of a land that is sunk in shame
Where hearts oft faint and tire.
But I know of a Name, a Name, a Name
That can set that land on fire.

The Name of Jesus can set that land on fire and every other land which we have been hearing about in the regions beyond where this Name is not known. His name can set that land on fire through prayer. It is marvelous to me that distance is nothing to God; that as you get down on your faces before God in your closet, He can answer prayer in foreign lands. I just want to speak of one instance where God answered prayer. We were praying for a family who were coming to the morning meetings every day. We prayed for about three months for this family and our hearts were longing that they might come into the truth of the Gospel. They belonged to a caste which was considered a good one but not high enough for the women to be put into *pardah*. The husband came every day and sometimes the wife would come and sometimes the daughter. The latter was a very bad girl and I had to stop her from talking with our Bible woman, because of her influence. One day I saw a wonderful change in her; God wonderfully worked in her heart; her hair had been matted but suddenly we noticed a change in her—she combed her hair and washed her face. We realized that God had done something in her life. One day we heard a great commotion outside and went out to see what it was all about. I found that this girl had taken a glass of water and drank it, thereby breaking her caste. Her husband came in and with deep emotion said, "She is not my wife any more, she has broken her caste." Her mother and father came into the yard and tried to take her away. I could do

nothing, I was helpless because I didn't dare let them think that I was trying to hold the girl. I whispered to her, "Be true to God." The mother took off all her jewelry and tried very hard to get the girl to go home with them. They said, "We will re-instate you in the caste," but she refused and said that Jesus had come into her heart and she couldn't go on with God in her heathen home. The father and mother put the curses on her, using the names of the vilest gods. We knelt before God and pleaded that this girl might be saved from her heathen life. We stormed the gates of heaven, as it were, and had the assurance that God was working. Finally toward evening the father came back alone and in his native way, clasped his hands and said, "If you forgive me for the actions of today and take the girl away at once you can have her." We put her in school and she was there for a year. She had her tests and trials and didn't get on as she might have, but she prayed for her husband daily. One day she came and said she wanted to go and see her mother, so we made plans for her to go; had someone accompany her in a closed carriage. Her father hearing of her arrival, came out. She was told her mother was sick. A great crowd gathered around and they said, "Why have you come back here to stir up trouble? You are dead and we have had your funeral." The poor child wept and the people thought she might see her mother but the mother has refused to see her child even to this time. Pray for this girl that she may have more faith

for her mother and father as well as herself. We often compare the awful caste system of India to the banyan tree which is a native of that country. It has not only its own roots but also has many aerial roots which drop from the branches. I saw one of these trees and it had 562 roots, many of them were very large and we had to search a long time before we could find the center of the tree. The caste system has been likened to that; it has not only the root that centers in the ground and holds it firm but it has aerial roots that make stronger and stronger the life that it is living until it is very difficult to strike at the real root. There is only one power that can change the lives of the heathen and praise God, that is the name of Jesus; the power in that Name is sufficient.

Often as we go into the homes of the people we are asked how long we have known this Jesus and how long we have loved Him and when we tell them they say, "How is it that we have never heard before?" I shall never forget one woman as she said to me, "I am too old, don't tell me about the straight and the narrow way. I don't know where I am. Don't tell me. My mind is all confused; tell it to the younger ones, they will understand." I ask you to stand even more firmly in prayer for the workers on the field. Just now is the time of the cool season and there are great opportunities of giving the Gospel to the people so we need your prayers that God will undertake. Just pray that God's Word will run and be glorified.

Bride!

George E. Smith.



MAN'S PRIDE shall bring him low; but honor shall uphold the humble in spirit." Prov. 29:23.

"He that is down need fear no fall
He that is low no pride,
He that is humble ever shall
Have God to be his Guide."

Pride is without a doubt chiefest of iniquities. It is the torch that kindled hell and set the world on fire.

Pride is a sin that is not only daring but actually God defying. It dares to arraign divine justice as did Cain; it challenges Jehovah to combat when it reigns in the heart of a Pharaoh; it would make self into God as did Nebuchadnezzar; Yea, it would murder God if it could, that it might occupy His throne.

It is first to come and last to go. The scrip-

tures state that "the last enemy to be destroyed is death"—methinks that next to the last is pride, for, should Jesus tarry, we will find it in attendance at our deathbed. It is said that John Knox in his last moments had a sharp conflict with this enemy in the form of self-righteousness, even though he had during his entire ministry preached against it and had contended earnestly that "Salvation is of the Lord"—alone.

Many others of the Lord's valiant warriors have been assailed by this crafty foe which shoots the shaft of destruction feathered by flatteries. Our hearts are "deceitful above all things and desperately wicked" and are in no matter less to be trusted than in the matter of pride. Even as in our closet we breathe out our souls to God, pride will attempt to puff us up. Yes, beloved, though we be saved and baptized in the Holy

Spirit and are being used of God, we are in danger of pride; possibly we are even now victims of it. Let us watch lest perchance it may be ruining us *without our knowing it*, as the unseen rust cankers the hidden treasure or the moth secretly destroys the delicate fabric.

Spurgeon says that to die to pride and self, one would need to die himself. Pride is so natural to fallen men that it springs up like weeds in a watered garden; like rushes by the flowing brook. It is as hard to get rid of as the blight or the Canadian thistle. If killed it revives; if buried it bursts the tomb. You may hunt down this fox and think you have destroyed it only to discover that your very exultation is pride.

None have more pride than those who think they have none. You may labour against vain-glory until you conceive that you are humble when lo, the fond conceit of your humility will prove to be pride in full bloom. Pride is a sin with a thousand lives; it seems impossible to kill it, it flourishes on that which should be its poison, glorying in its shame. It is a sin with a thousand shapes; by perpetual change it escapes capture. It seems impossible to hold it; the vapoury imp slips from you only to appear in another form and mock your fruitless pursuit.

Pride was man's first sin; it will be his last. In the first sin that man committed there was certainly a large admixture of pride, for he imagined that he knew better than his Maker and even dreamed that his Maker feared that man might grow too great.

Let pride lodge where it may, it does its entertainer great mischief, for it bars out the favor of God—"God resisteth the proud." It must be sent adrift ere God can visit us with favor for no grace comes to the proud "but He giveth grace to the humble."

Humility is a grace that attracts more grace. As money makes more money so humility increases humility and with it every other spiritual gift. If you would have much grace have much humility. God has assistance for the humble but resistance for the proud. You know how He fought Pharaoh. What blows He struck at the haughty monarch! He would have him down from the pinnacle of defiance one way or another and make him learn in bitterness the answer to his own insolent question, "Who is the Lord?"

Remember how Nebuchadnezzar had to eat grass like the ox because he spoke with a haughty tongue.

Wherever God sees pride lifting itself on high He resolves to level it with the dust. He draws His bow, fits the arrow to the string and pride is the mark at which He shoots.

Pride is never so hateful to God as when He sees it in His own people. If you see disease in a stranger, you are sorry, but if you discover its symptoms in your own child your grief is much more deep. A viper is loathesome anywhere, but how it would make you start if you saw the head of one of those creatures peeping out from the bosom of a beloved friend! So pride is detestable anywhere but it is worse in those whom the Lord loves best.

If God sees pride in a David, He will subdue him till he ceases from his high thoughts; or if it be in a Hezekiah, He will abase him, and let us be sure that if the Lord sees pride in us He will smite us; aye, smite us again and again until we are humbled at His feet.

The Trumpet Call

We see in this country especially in the Spring and Fall what we call migratory birds. When the frost and the cool breezes come in the Fall we see these birds begin to get restless, and flutter around here and there. They do not need to read the calendar to show them that it is time to leave the country. Take for instance the great cranes that come from a far off country; it is said that these cranes, when it is time for them to go to a warmer climate, give a peculiar trumpet call and crouch down to the ground, so that the smaller birds which come from all parts in answer to this trumpet call, may get on their wings. Then these great cranes lift up their burden and fly away. Sometimes they have been known to fly thousands of miles and the smaller birds have been perfectly safe. The Church of the living God, God's people, have been almost frozen out, we can feel the chill of winter coming on, the awful winter—the days of the Antichrist. But some of these days, not far off, we will hear the trumpet call. He will come down and stretch out His wings so that we can all get on and be carried to His eternal glory. I don't want to miss that trumpet call. Do you? I don't want to be hidden away among any damnable heresy when this great trumpet call sounds.—*J. R. Evans in Detroit Convention.*

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Notes

Unto Us a Savior

FOR unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

*"Glory to God in the highest,
And on earth peace,
Good-will toward men."*

"The angel did not simply say, 'Christ is born,' but, 'To you is born.' Nor did he merely say, 'I bring glad tidings,' but, 'To you I bring glad tidings.'" * * *

A missionary walking along the streets of Bethlehem a few years ago saw a mother sitting by the side of a stable. As he took in the situation, the thought dropped into his heart, "Aren't you glad your children were not born in a stable?" For a moment a feeling of satisfaction and pride welled up within him, and then a wave of contrition and shame overwhelmed him as he contrasted the transcendent humility of the Son of God.

*"A stable rude and a manger bed,
And years of toil for His daily bread,
When the King came long ago.
No place for His blessed head to lie,
Tho' the little birds all nestward fly
And the foxes' caves are warm and dry,
When the King came long ago."*

He left the glory light of heaven to be born in "a stable rude and a manger bed." He left the Father's immeasurable love for the scorn and jeers of a God-defying, sinning world; He left the adoration and worship of angels and arch-angels for the kiss of a Judas, the death-sweat of Gethsemane, the bitter cup; He laid down the crown of glory, the royal robes, for the crown of thorns, the cross, the tomb.

Think you He shrank from those thirty-three years of suffering, heart-aches too deep for words, the burden of a world's sin, the cruel nails, the Father's hidden face? Hear His words as He was within a few hours of the cross: "Now is the Son of man glorified." He saw glory in what seemed to be Satan's crowning triumph, because He looked, not at the thorns and the cross, but at the things invisible. For the joy that was set before Him—the joy of redeeming us—Paul says He endured the cross and despised the shame.

"Blessed Master, why didst Thou leave the courts of glory?" says a questioning disciple. And we hear His simple answer, "I came that ye might have life;" "that where I am there ye may be also." To share heaven with us, He was willing to be born in a stable; willing to endure the cross. And what does it mean for us? Paul could not describe the vision he had of that place which is being prepared for us. He was content by saying:

*"Eye hath not seen,
Nor ear heard,
Neither hath it entered into the heart of man,
What God hath prepared for them that love Him."*

* * *

Bethel Pentecostal Society, 4th and Dickerson Sts., Newark, N. J., will hold their Pentecostal Convention Dec. 26 to Jan. 2. Missionary service and offering, Sunday afternoon, Jan. 2nd, 1921. Special Divine Healing meetings Dec. 29th, Dec. 31st, 2:30. For information and accommodation write Pastor Ernest Hooper, 61 Fourth St., Newark, N. J.

* * *

A sister who lives in an isolated place in this country, as far as fellowship is concerned, writes of how God blesses them financially because they are faithful to Him. (They send their tithes to the mission field.) She says that during the month of Oct. they took in \$206.45 on eggs and butter, though they had only two cows and 350 hens, while their neighbors with over a thousand

hens had very little above their expenses; some even less. One ranch in their vicinity, with 1500 hens and pullets, averaged only forty-two eggs a day, while their average with just 350 hens brought them seventy-two eggs a day.

She says it is all because of the Lord's blessing upon them, and writes, "We can well afford to tithe." They honor Him with their substance and He makes good His word, "So shall thy barns be filled with plenty."

The Detroit Convention

"AND the Lord was in the midst!" Surely this was true of the Convention held in Detroit, Mich., conducted by Pastor J. R. Kline. It was a time not soon to be forgotten, for the presence of the Lord oft filled the place as the praises welled up from the hearts of the redeemed to Him who is worthy.

While not permitted to be present at the beginning, from the testimonies which rolled forth, and the happy, expectant company which nightly crowded the house to the door, it was evident that every day was filled with good things.

The speakers and missionaries were widely representative: W. E. Opie, Fresno, Calif.; J. Narver Gortner and J. R. Evans, Cleveland, O.; L. V. Roberts, Indianapolis, Ind. Mr. and Mrs. V. G. Plymire, from the "top of the world" Tibet; Miss Jennie Kirkland, North India; and Miss Adah Winger, from South America.

At the first meeting the writer attended, the Pastor said, "The tide is rising. I can hear a sound in the mulberry trees every morning, afternoon and evening." No doubt he heard it far into the night (living next door to the church) for many a time the altar services did not close until one or two in the morning. God worked, saving souls and pouring out His Spirit upon the hungry ones. Deep conviction rested on a number who were seeking His face, causing them to clean up their lives so that He could do a deep work. One young lady, with tears in her eyes, said, "Everytime I seek the baptism the Lord shows me something I have to do. Today He told me to give some money to a missionary which I was planning to spend on myself."

The Sunday School Supt. received a most wonderful baptism. In giving his testimony he told of how he had been seeking God for a long time and didn't make much progress but Brother Gortner drew an illustration which set him to digging, as he told how in a certain part of the country they were digging for oil. The first vein

they struck supplied just enough to keep it going, but when they struck the rock a great stream gushed forth. This spurred the Superintendent on to strike the Rock and the power of the Holy Ghost was shed forth in his life. About ten altogether received the baptism in the Holy Spirit, and a number were saved.

The Thursday night service was a memorable one, the seating capacity of the building being taxed to its utmost. Children and young men sat on the floor of the platform and large numbers of people stood in the rear of the room. The need for a larger building was strikingly evident, and most opportune was the message by Brother Gortner on Christian Stewardship, published in this issue. How could we ever forget the stirrings in our hearts as we were made to realize the importance of laying up treasures in heaven! The appeal for funds for the new building was timely. Hearts and purses were open to this great need and to the amount already subscribed there was added a very substantial sum in pledges. They hope to have the new building ready for occupancy next Fall and are already making arrangements to begin construction. A suitable site has been bought, and from the readiness with which the pledges came in, it was evident that the people were more than willing to exchange "earthly currency for the currency of heaven." There were many \$100 pledges, several of \$500 each and one of \$1,000, as well as smaller amounts, some coming from children who were giving their "all." Shouts of praises filled the room as the total amount subscribed passed the \$18,000 mark.

The Pastor said from a full heart, "We asked God for the best Convention we ever had, and He is giving it to us. We asked Him to save and baptize souls and He is doing that. We asked Him to heal sick bodies and He has answered that request." Several remarkable healings occurred. It was precious to witness the scene of one sister receiving her eye-sight in answer to prayer. After the prayer of faith had been offered, a printed card was shown her, and as Brother Roberts passed his finger under the words, she slowly read them aloud. She could scarcely contain herself when she realized that God had restored her eye-sight.

During one of the meetings a brother gave a striking testimony to a marvelous healing of cancer. The joy of the Lord shone from his face as he told of God's goodness to him: "It is about five weeks since I was sick with cancer. Some of the best surgeons and physicians in the country did all they could for me but considered

me hopeless. I was very, very low, but praise God, when He got on the job He did the work right. Brother Kline and one or two others came on a Saturday afternoon for prayer, and I was so low a half hour before they came that it took two people to raise me up to give me a drink of water, but about thirty minutes after prayer I sat up in bed, got into my clothes and walked to the kitchen. I tell you, it is wonderful, truly wonderful what the Lord has done for me! I praise Him that He is giving me strength day after day. I never will forget Brother Kline's prayer. He said, 'Oh Lord, rebuke this damnable thing. Wither it up like You did the fig tree,' and praise the Lord He has done that very thing." There were also a number of other answers to prayer for healing.

The Sunday afternoon service, the great Annual Missionary meeting, was also the Seventh Anniversary of the Assembly. The Missionary Report for the year, Dec. 1919—Nov. 1920, was read. The progress made along missionary lines was truly phenomenal. The Pastor told of the missionary offerings in the beginning being about \$25 which they considered quite a sum at that time. Now their Report showed an average of from \$350 to \$450 every month. The total for the year, including the offering taken that afternoon (\$790) was \$5,421.62.

The messages by the missionaries were soul-stirring, and we believe that a number caught the vision and lifted up their eyes to the fields. One young man especially felt the burden of the neglected country of Tibet, as Brother Plymire told of the dense darkness and the great need of soldiers of the cross. As he closed his appeal this young man wept, and with his heart fairly bursting for expression he cried out, "I will Lord. Yes, I will." India was represented by Miss Kirkland, and South America by Miss Winger. A great need, a greater need, the greatest need can be met by prayer, more prayer much prayer, and this was the appeal for all the fields. Prayer! Will you respond?

It has been a blessed privilege to visit this splendid assembly. They have a solid work, and as a people are zealous for God and His cause. The spirit of earnestness and consecration was very manifest, and the united labor of pastor and people is bringing in a precious harvest of souls, both at home and abroad.

The altar services proved the direct spiritual results, and the deep interest in mission fields

showed they had caught the vision of a lost world.

Rose Meyer.

Our Next-Door Neighbors

LOVERS of missionary work little realize the great door of opportunity that is open to us on our southern boundary. The response of the Mexican people to the Gospel is very encouraging to those who are laboring in our "Samaria." At the Springfield Conference, the Mexican missionaries, Brother and Sister Ball, M. M. Pinson and R. T. Baker told us of the most blessed work that is now being carried on along the Border. Our near neighbors have been woefully neglected in the past, but from the reports received the possibilities are as great, if not greater than any foreign field. Sixteen million people right at our door without the Gospel, and the denominational missions doing but little to evangelize them. With an enthusiastic band of consecrated, Spirit-filled workers, willing to endure the hardness that comes with pioneering, the Pentecostal movement has a future among this simple-hearted people that can not be estimated.

Brother Ball told how he was desirous of going to China as a missionary; then when he heard a missionary from Africa his heart went out to that needy people and he wanted to go there, but when he received the baptism of the Holy Spirit the Lord called him to the Mexicans.

A native Mexican evangelist, burning with love for his own people, told of how God had prepared him for his life's work. Saved in San Francisco, he was trained for the ministry in the Moody Bible Institute, but found a hunger in his heart that was unsatisfied until he received the baptism of the Holy Spirit. In picturing the need of his people he said, "You never have had a sight of what the condition of Mexico is!" He was brought up and educated in the Roman Catholic church but never knew anything about real Christianity until he got out from under its influence. He is now engaged in evangelistic work in the city of El Paso, Texas.

Brother Welch told of how the Lord granted him the privilege of visiting the Mexican missions in Texas during the summer, and said he came away with a tremendous enthusiasm for the Mexican situation. He said, "I am satisfied that lying right at our doors is one of the most fruitful fields of the world. Even this side the border there is a tremendous work to do and

wonderful opportunities. I would like to enlist the sympathies of every man and woman in the Pentecostal work. I saw as bright a company of young men as you would find anywhere who are giving their lives for their people. I found them a clean-spirited, affectionate people, and saw what salvation was doing for them and was more than satisfied and pleased with the result of my visit. I have a personal interest in the work of Mexican missions, and use my funds as far as they go and will help others to see the need of pushing this Mexican work. *It pays.* I saw the difference in Mexican homes before and after the Gospel entered those homes. I met and talked with them through an interpreter, and found the same response from them I feel from other Pentecostal saints. They are our brothers and sisters, and God made it clear to me I could use no distinction. I heard the same note of praise

from them, saw the same illuminated faces, the same tender hearts. I was down on the border and out under the old tree where the first brush arbor was built under which the power of God fell among the Mexicans. Let us not overlook that God is giving us a wonderful opportunity just at hand. We must not forget, however, that the field is the world. I believe I am as much a missionary in spirit as if I had been to the ends of the earth. I have been to the end of all my possibilities, the end of my consecration, and the end of offering up my life in the service of God, for the Holy Ghost is the missionary Spirit, and we have Him in our life and are abiding in Christ, who in Person has gone to the ends of the earth. Thank God for the work among the Mexicans as well as the other fields. I would not have one take the place of the other."

The "Unseen Hand" thro Days and Nights of Peril Civil War in South China



OME of our readers may already have heard of the Civil War that is raging in South China. Words cannot tell the devastation and death that has been wrought and our Pentecostal missionaries are right in the midst of it. So far they have been miraculously protected by the "unseen Hand" which held back the arm that was raised to fire upon those who put their trust in Him.

The thrilling story of the escape of two missionaries from the burning and pillaged city is told in a letter sent to us from Bro. J. R. Spence, Sai Nam, who with Brother Kelley went on a rescuing tour:

Early yesterday morning (Oct. 15th) Brother Kelley got word to proceed to Sam Shui right away. It was a lovely morning. We left at six o'clock and when we got to Mr. Sheldon's he showed us a note from Miss Holmes, telling of the awful happenings at Chong Kong, a suburb of Sz Ooi, and begging for immediate help as they were hiding for their lives. Fortunately, the British Vice Consul was there and a big English gun boat, so he commandeered the Standard Oil Co.'s launch and Mr. Kelley and I, with a Mr. Willis, went off to hunt them up and bring them back. The Lord guided wonderfully. We went unarmed and got through too without any mishap. How well it pays to trust the Lord. Of course, on the way up we were speculating as to where they would be hiding, but again God undertook and when about fifteen minutes' sail from Sz Ooi, we met them, a junk full of Christians fleeing for their lives.

Up until Monday everything was fairly peaceful but before I proceed further, you must know there are three parties fighting—Kwong Sai who are at present in possession, the Tuk Kwan thieves, and Kwong Tung troops who are in revolt and are driving the Kwong Sai out of this Province. Monday the Tuk Kwan attacked Chong Kong, but were driven off by the Kwong Sai in possession. The latter hoisted the white flag of surrender, but on Tuesday morning at 6:30 a. m., the Tuk Kwan began firing and the Mission there was right in the line of fire. The girls crouched in the kitchen, the only safe place, there being two brick walls on that side, while the bullets were flying, and this continued with a few lulls until 4 p. m. The Tuk Kwan evidently again retreated and at 4:30 p. m., the Kwong Sai set fire to the town. There was no time to get anything and the girls just had to run to save their lives. When they got outside the people who were attempting to escape were either shot or driven back into the fire and it is estimated four hundred lost their lives this way, either shot or burned to death. Meantime, the soldiers did nothing to help the girls, but one of their Christians, Mr. Wong, may the Lord bless him, at the risk of his own life came down from his own house, got a boat and got the girls into it. The poor people clung to Miss Holmes asking her to save them, but of course she could not; it would only have meant the swamping of the boat, and they had to go back to the soldiers and the fire. This way the girls drifted down stream. Once a soldier raised his rifle and took deliberate aim, but an unseen hand restrained him and he dropped his gun. Ere they got out of sight, the Mission was a heap of ruins.

They managed to get to the Baptist Mission at Sz Ooi where Tuesday night thirty refugees lay huddled up. There was no sleep for tired bodies or racked nerves that night. Wednesday came and passed and no way of escape! Another night passed, awful in its terrors unseen, yet so real. Wednesday word came that the Kwong Sai, who were supposed to be protecting the city were going to set fire to it that night. There seemed no way of escape, so the girls with the few Christians who escaped, consecrated their lives to God anew, and awaited the end. But they had managed to get this letter through and for some reason the firing of the city was postponed another day. Oh the mighty power of that unseen Hand! This was their salvation as they, with some Baptist Chinese Christians and their own household, helped by an official, got the Chinese boat we met and now they are safely here. One cannot understand the meaning in all this but the Lord knows and will work it out for His own glory. We do not know how many of the Christians are alive, but the preacher, Bible-women and cook escaped with the girls.

Now this burning of an American Mission, it looks almost as if the foreign countries were going to be involved, which would cause no end of trouble. The wireless from the British gun boat at Sam Shui is "going hot" with messages to the Consulates, British and American, at Canton and Hong Kong.

No one seems to know what is going to happen next. The Kwong Sai with twenty thousand soldiers hold Canton with its two and one-half million people, and are threatening to set fire to it. The results will be unspeakable, the narrow streets all lending themselves to destruction of life and property. The Chinese Navy is all lined up ready for anything, and meantime bands of thieves are touring the country robbing and plundering, burning and taking for ransom men and women, without let or hindrance. Poor China is torn from within and one-half of the people hardly know what it is all about; only this, that any day a robber band may come to their village, steal all worth stealing, including wives and daughters, and then diabolically set fire to their homes. Truly it is not much, often only straw and mud, but to them it is "home" and for them there is no redress only to start over again. Oh, the pity and the pathos of it all! Who is to blame? Some will tell you one thing and some another; some will mention one man, some another; others go so far as to mention a certain nation, but the Christian goes deeper and the answer is, sin and its instigator, the devil. This is what we missionaries are fighting out here, sin and the devil, but we are so few. Will you who read this pray, really pray and do business with God on your knees that this may not hinder the Gospel but rather be a means of drawing them to see the uselessness of it all without Jesus Christ. The devil often oversteps himself, the crowds on Sunday were extra large and atten-

tive. Who knows and who can tell God's mighty working, the how and why, when and whereof? May He use all this to glorify His Name and may He be glorified by the salvation of precious souls.

Other letters from South China tell of imminent danger to life and property, and all are beseeching us to pray for them. Brother Kelley writes that just three miles from Sai Nam a village was plundered and the people taken for ransom. The South China Missionary Home has indeed been a refuge at this time. Brother Kelley writes:

"We have six refugee missionaries here and a number of Chinese. The stories in connection with these would make a book. The missionaries are feeling that this Home is a 'God send' at this time. Could you see them having a good, quiet room, enjoying a bath and the many little comforts here as they do not have on the stations, you would not regret a penny given in this direction. Praise the Lord for the China 'Peniel' that is a real refuge for those of our number who are in need."

The Wrath of Man Praising God

The following paragraphs will show how God is over-ruling and is making the wrath of man to praise Him:

"Strange to say, the present condition of things seem to have had a favorable effect upon the mission work here rather than otherwise. We have larger crowds in attendance and more opportunities in the house to house visitation work. Really, there seems to be no limit to that work in Sainam at present. The Bible women take the whole day, five days in the week, rain or shine, visiting the homes in company with Mrs. Kelley, and others of the missionaries, and there are more calls than can be answered for visitation. There is no such thing as having a door slammed in one's face now. They have even kept the children from school to hear the Gospel because Mrs. Kelley had promised that they would call there the next day.

"What do you think happened to the boys who were converted in the jail? When the invaders came here they let every one out of their earthly hell, and every one is now free. Think of those boys who were in for life-time, now set free! Those who are saved say it was God's providence for them. I am to examine four of them for baptism and this will be the final examination. One of them told me that he intended accepting the Lord and confessing Him openly if he had to beg for a living for so doing.

Hear that Passes Understanding

Miss Blanche Appleby, holding the fort alone in LoPau while Miss Meyer is on furlough,

writes of the dangerous situation there. Her life and that of her native workers are in daily peril, and while friends and officials have urged her to leave, she has felt held because of the native Christians who are looking to her in their imminent danger. Torn with conflicting emotions, on the one hand leaving the little flock over which she has prayed and wept, and for whom she has poured out her strength, and on the other hand, urged by friends to retreat to a place of safety, she went to her knees. Her "wireless to the King's headquarters was operating, and the reply from the Royal Manager" assured her she was in His will in staying there.

It has not been safe to go out on the streets because of the presence of soldiers who jeopardize the lives of the Christians. When obliged to go out, accompanied by her servant, two soldiers followed them, remarking insolently, "We ought to kill all the church devils."

In spite of hourly peril, this brave soldier of the cross writes to Miss Meyer: "I cannot tell you, amid the pressure and strain of LoPau perhaps being the scene of bloodshed any moment, of the peace and calm that fills my soul. It is God! If I were to define it, or give a reason for it, I could not, except that it is divine, supernatural, separate and distinct from my own nature. Oh! glory be to the risen Christ! 'My peace I give unto you.' Peace in the midst of war! Who ever heard of it? Calm in the midst of storm? Quietude in the midst of turmoil? Yes. Sometimes the enemy brings some fearful reports, and for a wee while I will plan how to get the pupils home, etc., and can see us workers fleeing from burning buildings like Sz Ooi, etc., and then Jesus steps in and says, 'Peace be still.'"

It has often been said that Christians partake of the spirit of their leaders. This is manifestly true in the words of the teacher of her Boys' School, speaking of the danger: "If we live, we live together. If we die, we die together."

For the Gospel's Sake

The center of God's will gives peace and safety in the midst of greatest peril. How blessed that state! Alone in danger! Alone in perils of war! Alone with fever! These seem to be the experiences our missionaries are being called to go through these days. One day's mail is freighted with stories of heart-aches, loneliness, peril, yet undaunted courage and trust. The letters of two more lone missionaries, one in Africa

and the other in Central America, lie before us, and we are constrained to quote from them. Mrs. J. H. Finney writes from Esteli, Nicaragua, Central America; Oct. 25, 1920:

"I am just a lonely missionary at the above place. I came here from Leon to work with Sister Seymour in connection with the work at Matagalpa. I came Aug. 7th and on Aug. 31st Sister Seymour passed away to be with Jesus after a sickness of eight days with fever. I was left alone, the only white woman, and only two other people here that could speak the English language. I am seventy-two miles from the nearest missionaries, and in my loneliness as I read the back numbers of The Latter Rain Evangel, telling of the trials and victories of the other missionaries, God made them a blessing and comfort to my soul.

"I came from Los Angeles last February. I wish it were in my power to put before the people in the homeland the needs of this country. Only three Pentecostal missionaries in Nicaragua. Central America has five republics, four million people and sixteen Pentecostal missions, or 25,000 to each worker, while in the homeland one minister to every seven hundred. Is it right? There is a darkness in this country that is indescribable, but because it is Catholic it is considered Christian. The situation is much the same in South America, only worse. Nicaragua is the most benighted of all the Central American republics. Can you not do something to wake up the people to the needs of Nicaragua and all Central America? Time is short. Jesus is coming soon. 'Come over and help us.' In Jesus' name we entreat you."

When you read these lines, will you pray a little harder that the Lord of the harvest will send forth laborers? Will you give more so that it will be possible for the called ones to go?

Lights and Shadows in Congo

Mrs. Julia Richardson, Congo, writing to us from a bed of sickness, tells of her great need which requires no comment from us:

"I had so hoped I had no fever in my system, but now I know that before going to Koni I went through one siege on my feet, thinking I was only 'dead tired.' This time, I do not know how long, I was going about with fever. I'd get home at noon feeling, 'Dear Lord, I am so tired,' and in the evening sinking into my deck chair just so tired until I discovered I had fever—then ten days in bed! The convalescing has been so slow, some times now I feel that the work is too much for me! But courage to go on has returned, and strength is coming back, praise His Name!

"I do hope Miss A. is coming. If this is malaria, then, naturally speaking, I'm not fit to be alone during this coming rainy season and the

many mosquitoes. But He knows and cares. Brother Salter and party of six came and stayed from Saturday to Tuesday. We had a blessed Lord's Day. At first, all Brother Salter could say regarding the work here, was, "It's not right! 'It's too hard!' But when I told him of the Lord's blessing and the privilege I'd found this time of being absolutely thrust upon God, he had nothing more to say.

"The dear Lord is working. One evening just as I was retiring, Kingamadi came, brought by a new man, Bernard, telling me a snake had bitten him on the right foot. It was too late for any local treatment, the poison had already passed into the blood. I told them it was a case for the Lord only. Soon the whole body was in pain. Bernard carried him to the boys' house, and presently a boy came telling me that it had reached his eyes. I went down and found him in much pain. I asked him if he was trusting Jesus only, and he said, 'Yes,' and that he was not afraid. The chief's young son and several boys were in the room. I laid my hands upon him again and prayed, then came away. In the morning he was much better and now is entirely well. On Lord's Day he spoke humbly and with feeling before the chief and the people gathered in front of the chief's house. They listened with interest. I felt the Lord had also spoken to

Kingamadi through his nearness to death and deliverance.

"God is good, but unless He undertakes in my body I cannot stay on much longer. I trust for such a restoring that I can stay on for a good term of service, to see this work thoroughly established."

* * *

Miss Mae Mayo, who has been working in China for a number of years, asked the Lord to give her a place where no one else was preaching the Gospel, and He has done it. She is six miles from any foreigner, with her native preacher and his wife, never hears English spoken excepting when she goes to Nanking. Giang Pu Shien is a county seat with several thousand people, largely given over to gambling and opium-smoking. They think the missionaries take the eyes out of children and hearts out of people and send them to America. But the light is breaking upon their darkened hearts. On a Sunday afternoon twenty men and boys came to the platform and stayed to pray. Deep conviction was written on their faces and the Holy Spirit was working on their hearts.

Three Hundred Fifty Million scarcely Touched by the Gospel A Messenger from the "Top of the World"

V. G. Plymire, Missionary from Tibet, in the Detroit Convention.



WE READ in the Word of God that we are to lift up our eyes and look on the fields, many of which are white unto harvest. I trust that God will not let us rest any longer but stir us up to look out and see the great need that lies beyond. There are other fields which may not be so white unto harvest but God is calling us to look upon the fields that are still neglected, and right up on the roof of the world is one of them.

The little country of Tibet with its three hundred and fifty million people has an area of about seven thousand square miles. These poor people have their worship times and their feasts when the priests and some of the people give themselves so wholly to the demons that the demons enter right into them. Under this influence it takes strong men to hold them down, sometimes as many as six, or the demons will pick them up and cast them down, dashing them to pieces. These priests enter into their dark rooms in a corner of the temple and spend much time in constant communion with the evil spirits. If you should ever go into these places you would feel as though you were dropping right down

into the bowels of the earth; yea into the very pit itself. Oh, the awful power of darkness! Some of you who have been baptized in the Holy Ghost and have felt God's power coming down know how it grips you, and to a great extent this is just how the power of the devil comes upon one out there. If it were not that He that is in us is greater than he that is without we would never be able to stand. Praise God, He keeps us. One day I took my teacher's grandson out for a walk and suddenly something came upon him. I didn't know what was the matter but after a while he straightened up and walked along. Not long after, the same thing came upon him again and it dawned on me that the devil had control of that little boy. I got down on my knees and in the name of the Lord Jesus Christ commanded that the demon get out of him and he straightened up at once and smiled.

These people are very zealous in their worship. I have seen them prostrate themselves before their idols for days at a time. They have built a road around the place where the Lama resides which is about six miles in circumference, and some of the people prostrate themselves the

entire length of this road. It is said that some of them make as many as forty thousand prostrations in a lifetime. I have seen them go around that monastery five abreast making a line with their fingers; and friends, I never saw one of these people putting their toes over the line or trying to steal even a half inch. They are honest when it comes down to some of these minor details in connection with their worship, but they are groping in dense darkness. They say that their religion will cease about 1935; that the Mohammedans are looking for a great person to come about that time and it was written many years ago in their classics that there was one coming in 1935 whose name is Love. They say, "Our religion is going out and another is coming in." I wonder what kind will come in. I tell you friends that the Mohammedans are going far into the interior with their doctrine and where are we? Shall we let the false get ahead of the true? We have the best thing on earth. Will we sit here in comfort and keep it for ourselves? May God save us from that and help us not only to lift up our eyes and look on the fields beyond, but to give them the Gospel, the glorious light of Jesus Christ.

Our work among these people is pioneer work and this is not easy. We have no good roads as you have here, no strong bridges; we have to cross streams as best we can; sometimes we ford them on our horses but when they fall we go down with them. I tell you we hold our breath many times as we cross these places. The people live a nomadic life, dwelling in tents all their lives; some never see a house and if you want to reach them with the Gospel you have to live just like they do. Sleeping in these places is not very comfortable; they have a little bed dug down in the ground made of mud and a few sticks, and the beds are never longer than four or five feet. There are no conveniences of any kind but we are willing to do without these in order to get the Gospel to them.

Tibet has many monasteries with thousands of priests in them. About ten years ago a man went to one of these monasteries with Gospel portions. He had to escape during the night and the Gospels were gathered together and burned in the public square. The people were threatened that if they were ever seen with Gospels or anything from this man their eyes would be bored out, and for ten long years the missionaries stayed away. Then the Lord burdened a young man and myself for this place and we went.

Before we got to the monastery a great herd of priests came down telling us that if we went any further they would harm us. The brother with me said, "Let us go and let them stone us and we will come back and report them." I demurred. I believed that as we went slowly in this matter and yet did all in our power that God would help us. We went home and in another week I was asked to go again so I went. The priests met us the same way. But I learned of a man being there who had been good to us and who was on good terms with the priests; so we sent word to him that we were there and that they wanted us to leave. When he got to us I said, "Now if you are my friend you will take hold of these fellows here and allow us to get in." He succeeded in getting us in and during the three days we were there we sold over two thousand portions of the Gospel and tracts. That literature went far into the interior of Tibet and Mongolia and I ask you to pray that God will speak to the hearts of those men as they read it.

I have never found a woman who has been able to read. We cannot go out into the streets there and preach to crowds but have to find one here and one there. If you went into their little towns and attempted to preach, the people would send their dogs out to tear you to pieces and they would stand by and look on. So we go into the districts where we have business and sometimes they will let us stay in their homes, and then when they come back to us we try to be good to them and in that way reach them with the Gospel.

If you are looking for a place where you can do pioneer work you can find plenty to do out there on the roof of the world. This whole central part of China (pointing to the map) is without a single Pentecostal missionary. That is something to think about. The very heart of China without a Pentecostal missionary! There is a large district where you can travel for twelve days and you will not find one missionary, Pentecostal or otherwise. There is one town there that seems to be cut off from all the outside world and the Lord has put it on our hearts to go there. It is a Chinese town but is really on Tibetan soil and thousands of Tibetans come there every year to trade.

We pray and ask the Lord to speed His coming but sometimes I wonder how we would feel if He did come. There is the neglected country in the south, Nepal, and on the west is Balu-

chestan and there is Tibet. There are other countries which have not wholly heard the Gospel but these are the neglected countries. They need the Gospel and if we want to hasten the coming back of the King we will have to give the Gospel to the whole world. Down on the Coast you will find the different mission stations, where they are improving their buildings and have their classes and that is all well and good, but think of this vast interior where there is nothing. We go there and are willing to live in tents, though we have to deny ourselves of the fellowship of the saints. Sometimes we seem cut off from all the world for we do not get mail for six months at a time.

God wants us to advance and we are willing to go forward but do not forget one thing: that you must stand back of us in prayer. What would you have thought if Uncle Sam had sent his boys over to France and never supplied them with any ammunition? Beloved, this is just how many people are today; they have no idea of how necessary it is for them to do their part in sending up ammunition; if you will not back up the missionaries in prayer you cannot expect great returns. We are willing to go forward no matter what the hardships are; these will all fade away when Jesus comes, and the glory we have in

working with Him far exceeds any hardships. The soldiers who went to France put many a soldier of the Cross to shame. There was a young man who had been given a message which he had to carry to another part of the army which was in danger. He took this message and went on his way through the trenches and finally came to an open part of the country. Right there he found a group of other men with messages but they were afraid to go farther as they knew the moment they ventured the Germans would see them and cut them off. This man came and they began to talk about it. He said, "I must go; if I don't, these armies will be in terrible danger and might be cut off." He started to go but looked around to his comrades and said, "Fellows, promise me one thing. I am going but if I am shot down, don't let my message and my body lay there." One said, "I will not let the message drop," and with that promise the young fellow went on though he got only a little ways when he dropped dead. Another man delivered the message to the other side and saved the men. Oh friends! soldiers are dropping out of the ranks of God, the message is undelivered while souls are perishing. Will you and I take it, whether it is life or death, mud huts or tents? Pray for those who are willing to go.

Miracles Wrought on the Tibetan Border

Mrs. V. G. Plymire in the Detroit Convention.



I am so glad that I have the privilege of being a co-worker with Jesus Christ in the regions beyond and want to connect a few of my thoughts this evening with the paragraph in the sixth chapter of Mark. Jesus said to His disciples as He looked upon the multitude, "Give ye them to eat." His disciples would have sent the multitude away, but Jesus fed them. He commanded them to be seated and brake the bread and fishes until all were filled. Jesus does not send away the weary but says, "Come unto me."

We had a man come to one of the compounds and when he got there he wanted to give a present which is the custom of the Chinese. He was seeking salvation but the missionaries thought he was just doing this to have them help him with some business matter so he was sent away with his present. He went over to another city and also took his present to the missionaries in this new place and said he wanted to be saved. They

didn't quite believe him and sent him away from there also. Then he went down to another compound, with his present and presented it to the missionaries. They too were very doubtful about his motives and didn't want anything to do with him. But he was determined and left his present and got saved. This man was demon-possessed and as he went out of the door the demon left him and entered into another member of the family. The man who was so persistent afterward went into a school and today is preaching the Gospel of Jesus Christ. He was sent away three times but that didn't phase him a bit. We do praise God that while we look upon the natives as superficial in their way of doing things, yet when His Spirit works in their lives they turn out satisfactorily. We had two Tibetan women who came a four days' journey to our compound during the Mohammedan rebellion. We had heard rumors of this rebellion and the Mohammedans had attacked a city where some of our missionaries were stationed, so we had

our things packed to be in readiness were we warned to flee. These two women walked all this long journey during this rebellion to offer their homes to us if we had to flee for refuge. You see what God does through these natives when we feed them the Bread of Life. They help us in the time of need. We do praise God how He works in the hearts of these natives, for it just proves the wonderful, wonderful power in Jesus Christ.

One time we had a man come to our station to do medical work and people came from far and wide to inquire about their condition and state their needs. During this time we had special meetings so that every man and woman who came to register for the doctor's aid first had to listen to the Gospel which gave us many privileges of telling them about Jesus Christ. A boy was brought who had been carried about twenty miles on a door which they had taken from a house for this purpose. He had been tending his father's cattle and evidently did something wrong; perhaps his father's cattle got into another man's grain. At any rate the neighbors became very angry and one man took a sickle and sliced the boy's throat from end to end. This boy was in this condition for ten days and we knew nothing about it. They brought him to our compound and of course he was the very first one to receive the attention of the doctor as he was in such a desperate condition. As he was brought in the doctor shook his head. Of course we were looking to God for his deliverance but had to go to the father of the boy and ask him to release us from all responsibility if the boy should die on our compound. This is a precaution we often have to take. There was very little hope for the boy but the doctor said he would operate on him and sew up the boy's throat, which he did. But it was just a few hours until the stitches broke open; the doctor sewed it up again and again it broke open. He sewed it up three times and it broke open every time. Then the doctor came to us and said that as far as he was concerned he had done all that medical aid could do for this boy. Our only hope now was Jesus Christ. We got down on our knees and cried to God for deliverance. I think it was about three days after that, when the boy was able to drink a little milk, and his throat began to grow together. During this time we preached unto him Jesus and God marvelously saved the boy who went back to witness to his own people of the power of God unto salvation. This is the way we have been feeding the multitude.

Then we had a crippled woman who came pleading to have something done for her limb; she was helpless from her waist down. I had talked to her about Jesus, but as she wanted to see the doctor I told her she must await her turn. She did so and when she finally got to see the doctor he shook his head and said he couldn't do anything for her; that she was beyond his help. She came out with a very sad face but I told her that Jesus was able to heal her. God had put a very deep burden on my heart for her and I decided I would go week after week into her home to visit her. I inquired where she lived and she told me and one day my Bible woman and I went to her home. We found her sitting on her bed. We had given her some literature when she had been on our compound and her husband had read the literature to her. I preached to her a little while and then the native Bible woman took up the story where I left off. We told her that Jesus was able to heal her sin sick soul and after He had saved her soul, He would heal her body. Finally the light of God seemed to dawn on her heart and she got down and cried to God, who we believed, forgave her. We went week after week and taught her to read, her husband helping us. She grew in grace and we have heard since coming home that she has gone to be with Jesus. This is the way we have fed the multitudes.

Then we had another case which came to us after the doctor had left the compound; we had a messenger sent to us one day and he said, "Come over to a certain place and see a man who is very ill." Mr. Diehl started quickly and found that the man had terrible boils on the back of his head. They were filled with corruption so that one could hardly bear to look upon him, and there was such an offensive odor it was almost impossible for one to stay in his presence for more than three minutes. He was lying there with his head propped up and of course wanted us to do something for him. We found he was a Confucian scholar. The people in the house said, "Well, we have heard that you have done such wonderful things in this district that we thought perhaps you could do something for this man." We washed his boils in carbolic water and all this time were preaching Jesus Christ to him. When he was able to hold up his head Mr. Diehl presented him with a Gospel which he read and re-read, and finally said, "Isn't there some more of this Book?" "Yes, there is more of this Book," we told him. "Well," he said, "I would like to have it." He then began to study the Old

Testament, and said to us, "I believe that Jesus is the Son of God and that He can save me from my sins." He came to every meeting to inquire more about Jesus Christ and I believe he is still coming to learn about Him. You see if we had not attended to this man's boils we could not have gotten the Gospel to him because he was stiff-necked and hard-hearted. He was perfectly willing to settle down and die in that condition as a Confucian scholar but God knew how to deal with him so He let the boils come upon him. Sometimes I have to thank God for the hard things that God sends upon the Chinese in order that He may bring them to Himself.

Then we have the babies. Oftentimes the babies are left upon mud beds for hours while the mothers go out in the field to work. These mud beds are kept warm by burning wood under them and sometimes they get so hot that the babies have actually been burned on their bodies. The mothers will then bring them to our com-

pound and ask us to do something for them. Oftentimes we are able to talk to them about Jesus Christ, and we have had the privilege of telling these heathen mothers that Jesus is able to heal their babies. Through these little visits we have been invited to their homes to meet other members of the family and bring the Gospel to them. They have often taken tracts home with them and their husbands have been brought to the Lord through their visit to the compound with their babies. We have proved that when we are faithful in giving out the word, God is faithful in doing His part.

We are expecting to go back very soon to work among the Chinese and I wish you would take us on your heart as we are going into a hard field. Remember that the greatest thing we can do is to pray for one another. I do covet your prayers for unless you pray we will not be able to feed the multitude.

Making Known the Riches of Glory

Light Afflictions, our Servants

L. V. Roberts, Indianapolis, Ind., in the Detroit Convention.



WILL read from the ninth chapter of Paul's letter to the Romans, verses 22-24: "What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted for destruction: and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles." We have something here for the Gentiles. Many times when I preach on Glory I refer back to the Old Testament, especially to the sixtieth chapter of Isaiah. Many try to tell us that that was for the Jews only, but this text says, "not of the Jews only, but also of the Gentiles. God was willing to show His wrath and to make His power known and He tells us how He did it; by enduring with much longsuffering the vessels of wrath fitted for our destruction, that He might make known the riches of His glory.

One class of these vessels has been fitted or prepared for destruction, and the other class are vessels of mercy which He has already prepared for glory. He is willing to show His wrath and to make His power known but He can only do it

by making known the riches of His glory unto vessels of mercy. When God wanted a tabernacle built for the children of Israel to worship in, the Shekinah of God was to have a place where He could manifest His glory; they had the great outer courts of the temple and inside was the tabernacle which consisted of the sanctuary and the holy of holies, which had everything that was needed for the priest; the table of shew-bread, the golden candlestick, the altar and the incense; the ark of the covenant, the mercy seat and the cherubim. But the most important thing was that God desired to manifest His glory to the people. This was not possible in the outer court even though they brought their sacrifices of animals there; they couldn't behold the glory of the Lord there, neither could the priests in the sanctuary during the services of God. This was reserved for the high priest alone when he went into the holy of holies to offer up sacrifices for himself and for the elders of the people. Then God met them and the Shekinah glory of God came down in a cloud over the mercy seat.

None but the high priest was able to behold it but God desired to draw a little nearer unto His people and when Solomon's temple, a permanent place where God could meet them, was

built, they made preparations for a dedication. They gathered together their priests and singers, and instruments of music and began to praise the Lord; and as they were all as one in making praises unto the Lord, right there the house of the Lord was filled with His glory so that the priest was not able to stand because of the power of God. This was a case where more than just the high priest could behold the glory, and we find that even back when the law was given, Moses saw the cloud come down over Mount Sinai and it stayed there for six days. Then darkness came down and it got black and everything began to shake and tremble. It was then that God spoke to Moses to come up into the Mount. Moses went up and was in the very presence of God. The glory of God came upon him until his very face shone so that when he came down he had to cover it because the children of Israel could not steadfastly look upon him.

That glory was to fade away but later on we find that God had a plan by which He was to come right into His people and thereby to make known the riches of His glory upon the vessels of mercy. On the Day of Pentecost the power didn't stop in a cloud over the mercy seat, but it came with a rushing mighty wind and they were all filled. The glory of the Lord had now come into the very vessels of mercy that had been prepared beforehand for this purpose. Paul, having seen the glory which had come, began to make a comparison. He speaks of the glory that came with the giving of the law, which, he says, was not to be compared with the glory which was to be given with the ministration of the Spirit. Although the ministration of death was *glorious* yet the ministration of the Spirit was to far exceed it in glory. Paul had experienced it and said, "Seeing we have such a hope we use great plainness of speech." I tell you, we have a hope of glory which far exceeds that which was given with the ministration of the law. "We shall behold as in a glass the glory of the Lord and are changed into the same image from glory to glory by the Spirit of the Lord." We have this treasure in earthen vessels." "We are troubled on every side yet not distressed." Show me a people today who are persecuted and troubled on every side, and I will show you a people that have this treasure. We have this treasure in these vessels that the excellency of the power might be seen to come from God and not to originate in ourselves. It takes something these days to let people know that God is dwell-

ing in these temples of ours. Isaiah said, "Arise and shine for thy light has come and the glory of the Lord is risen upon thee." God is calling us to shine as lights in this dark world; He is getting us ready not only to manifest His glory through our lives but also for that great day when He shall change us from glory into glory and we be made like unto His own glorious body.

I look away back to the first chapter of Genesis where God said, "Let there be light and there was light;" but I find it was three days and three nights before there were any sun, moon or stars. The New Testament says that Jesus is the Light of the world. There is to be light after the sun, moon and stars have all passed away. He who was the Light of the world back there, will be the Light when He comes again. He is preparing a place for this light to shine in and it is called the New Jerusalem. But I thank God that He ever flashed into my heart the truth that there was something to be received even down here after we knew that we were vessels of mercy that are beforehand prepared for glory. Glory is something we cannot explain but I know this; it can be felt. Jesus said, "The glory that Thou hast given me I have given them that they might be one." This is the way we will be able to tell one another; by the glory shining upon our faces. There is something about this glory that will blend God's children together. Now Peter tells us where he got his glory; He says: "When we were with Him in the Holy Mount." It was there they beheld His glory that came from the more excellent glory. It seems as though they knew there was more glory where the first came from; it was enough to transform the very face and clothing of the Lord Jesus Christ. Peter, James and John fell on their faces and a cloud came down and overshadowed them. Peter wanted to build tabernacles right away; he wanted a place where the glory of God could come, but it was not to return that way. God prepared vessels of mercy for His glory and it came on the day of Pentecost, when He began to manifest His power in marvelous healings, miracles, and signs and wonders. In these days He is pouring out His glory upon the Gentiles, even us whom He has called.

"That ye might know what is the power of His glory and what is the richness of the glory of His inheritance in His saints and what is the exceeding greatness of His power to usward who believe." Until we know something about the

exceeding greatness of the riches we shall never be able to know the full meaning of the greatness of His power. I praise God that He is getting us ready for the great change that is to come; I wouldn't miss that for anything since I see our privileges. We have a hope in these earthen vessels that will glorify God, and make us able to go through the persecutions and trials that are on every hand and keep us shouting the victory. When you get this glory you can rejoice in tribulation for you have something right in the flesh which will cause you to rejoice. God is causing His glory to come down in a marvelous way in these last days and when we are persecuted we are not to count the sufferings of this present time even worthy to be compared with the glories that shall be revealed later. That time is soon coming when the glory of the Lord shall cover the earth. While the old outward man is perishing we can say with Paul, that our "light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." Our light afflictions are our servants; they are working for us. Some of you thought you were having sore trials and afflictions; you thought these were things that made it hard for you, but my Bible says, "Our light afflictions which are but for a moment *worketh* for us." What are they working out for us? "An eternal weight of glory," but if you ever expect your light afflictions to work for you an eternal weight of glory, you will have to look at the things which are not seen. It was when Stephen was being martyred that he saw the glory of God. While they were throwing their stones at him, he was preaching to them a real Holy Ghost sermon. The Bible doesn't say that he looked at one of those stones but it does say, "He looking up, saw the glory of God and Jesus standing at the right hand." He saw something that couldn't be seen and the marvelous part about it was that while he was looking up, beholding the glory of God he was being changed into the same image from glory to glory and his face was shining like that of an angel. I wonder how many of our faces would shine like the face of an angel if we were being stoned to death. I wonder if we would think of looking up and seeing the glory that Stephen saw. If we did, it would work for us such an exceeding weight of glory that we wouldn't want to stay down here anymore.

But think of the sad part: "Willing to show His wrath." God is long-suffering but the day of the Lord will come and there is a time when the

Lord will be revealed in a flaming fire upon those who obey not His commands. I expect to know more about the glory of His power when He comes. He will change us and we will be caught up to meet the Lord. "There is one glory of the sun, another glory of the moon and as one star differeth from another star in glory so shall also the resurrection be." I wonder what you will shine like. Do you want to shine like one of those dim stars? I would rather shine like the sun, right in the daytime. Those who will turn many to righteousness shall shine as the stars forever and ever. The Lord is looking down and He knows how willing you are to shine for Jesus.

"God is willing to show His wrath and He is ready to make his power known." You ought to be crying out for mercy if you are a vessel of wrath fitted for destruction. You can be changed now; the blood of Jesus can change you. He will wash you and fill you with His glory. This glory fades away. We feel it when we lie down, but we go to sleep and in the morning perhaps we won't feel it, but when the chief Shepherd shall appear we shall receive a "crown of glory that *fadeth not away*." It fades away now and we have just a remembrance of those seasons when the glory came down, but *then* we will receive the crown of glory that will never fade away. We will rise up in glory and then into more glory until we are changed and have a glorified body. When the trumpet sounds He will bring so much glory down with Him that we will all be changed in the twinkling of an eye.

One good thing I have in my soul is to know that during the thousand years I will have a glorified body while others down here are in their human bodies; one moment I can be here and the next moment I can be in California and I will not have to pay even half fare then. After I get my glorified body I will never live in a body like this. We can go into a house when the door is shut and barred just as Jesus did. It is worth going after; it is worth seeking and working for. I shall have a good talk with Jesus about His experience at the well and with Enoch about his good time when he went up with the Lord. That will be a blessed time. The words of Malachi are true: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon His name. And they shall be mine, saith the Lord

of hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." I am just waiting for that day to come when He will make up His jewels and then I will come back with Him and reign with Him upon this earth as a king and priest unto God.

The Lord's Healing

Some years ago I fell down stairs in Findlay, Ohio, and broke my ankle. It was broken and turned around. When they prayed for me I felt my mind was more on the pain than on the Lord. When they took my shoe off, my foot turned back. Dr. Harrison, a practicing physician, said, "We will come back in the morning." They set the bone, put it in a plaster of paris cast and kept it on from five to six weeks. The doctor said, "I am afraid your foot will always be stiff. I went back to Chicago hobbling on my crutches to the train. I should have had my foot elevated, but letting it hang down it began to puff and turn purple. In this condition I went to the Mission at North Ave., and every time the minister would say "Amen" or "Glory to God" and brought down his foot he would jar my ankle so that I would nearly faint with the pain. After the meeting I went to my room suffering intensely, but the Lord spoke to me: "You wrap up your other shoe and take it with you over to Brother Durham's and ask him to pray for you, and I will heal you." The suffering was excruciating, the foot was swollen and black, but the Lord spoke a second and third time, and I could not doubt it, so I took my shoe and hobbled to the pastor's house. My crutch slipped through a hole on the side-walk but I clung to the railing and got to the door. A sister came to the door and said, "Sister Aimee, what is the matter with you?" I said, "The Lord has told me to come over and I would be healed." They put me on a chair. "Are you sure the Lord sent you?" "Sure." In a moment the pastor came to where I was sitting and prayed, "In the name of the Lord Jesus be thou made whole." I felt the power of God like a shock of electricity. "Give me a scissors quickly." "Oh, you will spoil a scissors. Here is a knife." Bro. Durham's brother, who was an infidel said, "Don't you take it off." I said, "I am healed." "Well, if you are healed, you had better be careful." I cut that cast off, put on my stocking and the shoe which had always been a tight shoe went on easily. I danced on that foot and praised the Lord.

When I went out I left my crutches and cast and went down the stairs, perfectly healed.—"Mrs. A. S. McPherson at Springfield, Mo.

A Strong Work in Canton

Miss Bertha Milligan, Canton, writes that another Mission has amalgamated with theirs and they now have a strong, united work.. The church that has joined its forces with theirs was the scene of latter rain showers when Pentecost first fell, but differences arose in government and there was division. Later those who stood for the Pentecostal testimony withdrew and asked Brother Kelley to shepherd them, which he did, and the work prospered. Miss Milligan writes: "Counting both churches we have over one hundred members. Some of them are indeed lively stones in the church of God.. The Lord is with us and it does our hearts good to see so many earnest Chinese worship the Lord in the Spirit. We have two preachers now and two Bible women, two school teachers and two missionaries, also a station in the country with a colporteur in charge.

"Yesterday was indeed a good day, though Canton has lost perhaps half of its population on account of the war, yet we had the Mission well filled in the morning with Christians and as we all knelt before the Lord it seemed that the power of God was in all parts of the room. Yes, there are times in our missionary experiences when we forget that there were ever any trials. What matter the problems or difficulties of the language when in the midst of this heathen city is a church full of people worshipping God with the Holy Ghost sent down from heaven!

"Truly God has blessed the work since we moved on this side of the street. It reminds me of the hidden rose-bush. Since moving, the plant has been growing and blooming until our hearts are filled with gratitude. In order to make room for the church and other workers I moved out and into a cellar-like room. The need for a permanent place is several times greater than it was a year ago. Surely that door will open for us."

"Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to everyone He will say, 'Where hast thou left the souls of these heathen? With the devil?' Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."—Pastor Gossner to his missionaries.

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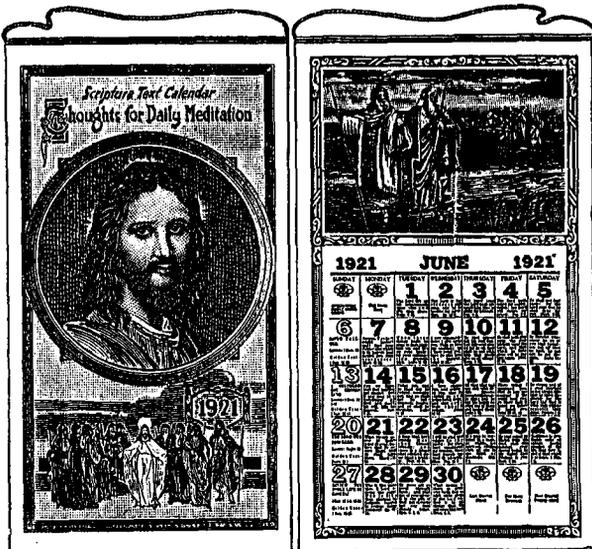
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