

# The Latter Rain Kvangel

The days of Heaven on Earth

## The Babe of Bethlehem

O HOLY Babe of Bethlehem,  
 How still we see Thee lie  
 Asleep in gentle Mary's arms—  
 The gift of God to die.  
 A little babe—how eloquent!  
 How deep the mystery  
 That hidden in Thy throbbing heart  
 Is power to set men free.

I see Thee stretch Thy little hands  
 Against Thy mother's breast.  
 Again they're stretched upon a tree,  
 And all the world is blest.  
 Thy tender, little feet are warm,  
 All wrapped in swaddling clothes.  
 How far they journeyed down to man,  
 And back to God—who knows?

Thy face reflects the love of God,  
 In light surpassing sweet,  
 But shadows fall when Thou dost hear  
 A little lambkin bleat.  
 The tragedy of Calvary  
 Is coming, well I know.  
 Today we love Thee as a babe,  
 Whose cries are soft and low.

God's gift to us in all our need,  
 Was not a man full grown.  
 A babe on Mary's breast we find  
 Most needed to be known.  
 O Holy Babe of Bethlehem,  
 Asleep on Mary's breast,  
 We softly gather at Thy feet;  
 We worship and are blest.

John Wright Follette.

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

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**If Christ Had not Come**

"There's a song in the air!  
 There's a star in the sky!  
 There's a mother's deep prayer,  
 And a Baby's low cry!  
 And the Star rains its fire  
 While the beautiful sing,  
 For the manger of Bethlehem cradles a King."

A few years ago a striking Christmas card was published, with the title, "If Christ had not come." It was founded upon our Savior's words, "If I had not come." The card represented a clergyman falling into a short sleep in his study on Christmas morning and dreaming of a world into which Jesus had never come.

In his dream he found himself looking thru his home but there were no little stockings in the chimney corner, no Christmas bells or wreaths of holly, and no Christ to comfort, gladden and save. He walked out on the public street but there was no church with its spire pointing to heaven. He came back and sat down in his library but every book about the Savior had disappeared.

A ring at the door-bell and a messenger asked him to visit a poor, dying mother. He hastened to the weeping child and as he reached the home he sat down and said, "I have something here that will comfort you." He opened his Bible to look for a familiar promise but it ended at Malachi and there was no Gospel and no promise of hope and salvation, and he could only bow

his head and weep with her in bitter despair. Two days afterward he stood beside her coffin and conducted the funeral service, but there was no message of consolation, no word of a glorious resurrection, no open heaven, but only "dust to dust, ashes to ashes," and one long eternal farewell. He realized that "He had not come" and burst into tears and bitter weeping in his sorrowful dream.

Suddenly he awoke with a start and a great shout of joy and praise burst from his lips as he heard his choir singing in his church close by:

"O come all ye faithful, joyful and triumphant,  
 O come ye, O come ye to Bethlehem;  
 Come and behold Him, born the King of Angels,  
 O come let us adore Him, Christ, the Lord."  
 —Streams in the Desert.

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From an appreciative reader we quote the following:

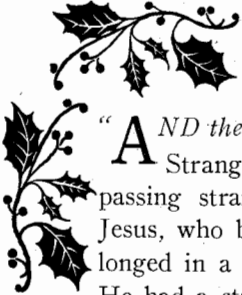
"I certainly do appreciate this best of all Pentecostal papers. I have read with interest every copy from cover to cover since the first number, October, 1908. I have never missed a copy since I first subscribed and oh it has given me so much comfort! From a real friend and brother, F. J. B."

\* \* \*

The Ministry—Gifts of Christ, a new book by Donald Gee. Heavy paper, 50c.

## They Found Him in a Manger

Rose Meyer



**A**ND they found the babe lying in a manger." Strange place for any babe to be born but passing strange for this Babe, the little Lord Jesus, who by virtue of His royalty, rightly belonged in a palace. But in place of the palace, He had a stall; instead of the purple, the swaddling clothes; not royalty, but shepherds were His visitors, and instead of the kingly crib—a manger of hay. Truly most unbecoming for a King and surely those in their quest for Him needed God's traffic guide, for without the Star to direct, these shepherds and wise men doubtless would have wended their ways towards the palatial quarters, the boulevards and the homes of the elite, instead of the lonely path to the lowly stall with its manger. How awesome and breath-taking it all was! So contrary to their expectations; so out of line with man's customs. But this King came,

"Not in pomp or power,  
Not in earthly pride"

for "*they found Him lying in a manger.*"

The manger scene with its King was enacted not only on that first Christmas Day 1900 years ago, but as in the yester-years so today, shepherds and wise men, the humble and the high, are still finding their King in a lowly manger—in that which seems insignificant, out of harmony with all their hopes and plans. Men have sought Him along life's boulevards of exalted ambitions, in the palaces of the wealthy—anywhere but in a manger. How often have they sought Him in the stately churches but alas! even as He was turned away from the inn of old, so has He been crowded out of many a steepled structure today, and those in their quest after the King have been sadly disappointed, until at last they were led by a guiding star to some little stall, and there midst the humblest circumstances and surroundings they too

"*found Him lying in a manger.*"

Yes, some lonely cottage, a group of peasant folk, or some back-alley mission, has often proved to be the *manger* which cradled the King of kings. Oh men may have heard of Him or learned many things concerning Him; they may have touched the fringe of His garments! but to meet Him personally and get on intimate terms with the King—that awaited them at the manger!

Saul of Tarsus never made a personal acquaintance with the Lord of glory while sitting at the feet of Gamaliel, or in the company of the Sanhedrin. That contact was made right in the street, a most unthought of meeting place. What philosopher or student of Paul's type, would have ever pre-arranged a meeting with a king in the middle of the road and yet the highest Potentate of heaven and of earth chose that seemingly unbecoming spot and it was there that Paul

"*found Him lying in a manger.*"

Saint Augustine, of whom it is said, "He directed the thinking of the Christian world for a thousand years," was another wise man who found the King in a manger. As a young man of thirty Augustine passionately sought the peace his heart longed for and we find this young philosopher groping blindly amongst the various religious cults of his day. Disappointed in his quest he later went to Rome, the then capital of the world, just when the city was in the height of all her glory; but again he failed to find, in the palaces of Rome, in the inns of her educated populace, Him for whom his soul longed. For years he had lost track of his guiding star—the faithful prayers of a sainted mother—and young Augustine searched in vain, for Rome with all her glittering attractions was a sore disappointment to him. Then, as now, everyone seemed bent on pleasure and gain and the Babe of Bethlehem had been turned out of every inn—every inn but one where worshipped a sect which Augustine despised. He was looking for his King in a palace and not in a lowly stall. Yes, he had searched thoroughly the writings of the philosophers and despised the simplicity of the authors of the Bible and yet, gradually, the light began to shine from the very source he had so despised; he became interested in the writings of Paul. And then one never-to-be forgotten day, he retired to a lonely spot in his garden, and there, 'neath the shelter of a fig tree, his quest was rewarded—he met the King of glory—not in his associations with the wise, not in the palaces of Rome, but he met the King in all His simplicity,

"*lying in a manger.*"

And down the pathway of the years the Star has guided men and women from all walks of life to humble manger scenes; not only the wise men, such as Saul of Tarsus and Augustine of Carthage, have been led there, but shepherds too have wended their steps over life's narrow paths and found Him where they least expected. The story is told of two travelers of the early sixties, who were making their way on horseback, over the early Iowa prairies. Failing to make their destination at the proper time, they were forced to take shelter for the night in an out-of-the-way farm-house. The four occupants of the poverty-stricken home made them as welcome as possible, but it was with great forebodings and many fears that the two guests ascended the rickety stairway to their assigned attic-room. Squalor and abject poverty were everywhere depicted and they felt anything but comfortable. Their ascent was soon followed by their descent for they decided it was safer to stay out in the field with their horses, away from danger of being robbed. They stretched their blankets on the ground and lying quietly in the field, watched the light in the window a quarter of a mile away. Then suddenly, as to the shepherds on Judea's hills,

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**"The Kings of the Earth are men of might,  
And cities are burned for their delight.  
And skies rain death in the silent night,  
And the hills belch death all day!**

**But the King of Heaven who made them all,  
Is fair and gentle, and very small;  
He lies in the straw, by the oxen's stall—  
Let them think of Him today."**

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the strains of singing reached their ears. With tense breath they listened, and lo! as the words,

"Sweet hour of prayer, sweet hour of prayer,  
May I thy consolation share.  
Till from Mount Pisgah's lofty height,  
I view my home and take my flight"

reached them, it proved as in days of yore, a message of unspeakable peace. After the song, the father read from St. Matthew which was followed by a prayer of thanksgiving to God for His care over them. They heard him ask the Heavenly Father to bless the two young men under their roof. Strangely awed, they responded to the message of Good Tidings, slowly moved across the field and crept to their attic room. On the following morning, at family devotions, the father invited one of the guests to read a chapter in the Bible but he replied, "No, we are not worthy, but you read, and mention us in your prayer." Ah 'twas but another manger scene, for at that crude family altar in that lonely farm house, the two travelers along life's road

bowed in humble submission to the King of kings, for it was there, in that humble stall that these nineteenth century shepherds

*"found Him lying in a manger."*

That Bethlehem manger had no importance whatever attached to it before it became the birthplace of that wondrous Babe, but ever since, it has been the center of attraction to thousands upon thousands. And still today, many an insignificant detail cradles the King of glory and reveals Him to the hearts of men. A babe's lisp may be very unimportant but even that has been known to be another little manger bearing the Savior of the world. It was during the World War when England was in constant dread of air raids from the enemy's ranks. Especially terrifying were these attacks to the wounded and helpless lying in the countless hospitals of the war-torn country. One memorable night, the

warning had been flashed to all parts of the city of London that another raid was on and the order had come, "*Lights lowered.*" Then as the danger came nearer it was followed by "*Lights out.*" The very air seemed to crackle and buzz as the dread carriers of death soared about. In one particular hospital a fearful dread was upon

all as bombs in quick succession came closer and closer; the building rocked, the plaster crumbled and patients and nurses were under a momentary fear of instant death. The strain was indescribable—one or two "heart cases" were later discovered to have passed on—it was too much for them. Suddenly a terrible crash shook the building to its very foundations; a bomb had fallen right outside the building; the ripping woodwork and the splintering glass caused the hearts of all to fail them for fear. The occupant of a little crib in the corner was a tiny foundling who had been left on the steps of the hospital just a few nights previous—just a little scrap of humanity he was, deserted by all and left to the mercy of the world. But a kind nurse had taken little Georgie in and tenderly cared for him. Suddenly, at the tensest moment of this terrible scene, when even nurses were fainting and others almost petrified with fear, the lisp of a babe's

*(Continued on page 17)*

## The Fate of Those who Miss the Rapture

"In Such an Hour as Ye Think Not"

Wm. E. Booth-Clibborn in the Stone Church, Jan. 4, 1930



Y SUBJECT tonight is Left Behind, or The Fate of Those Who Miss the Rapture.

A fast New York Pullman train was sweeping through the night at 75 miles an hour; ten thousand tons of steel whirling at great speed through the darkness on high resistance tracks; the scintillating searchlight like a monster finger lighting up its path and a piercing shriek warning the traffic as it roars across the crossings. Take a glimpse within its well-appointed compartments, see how luxuriously it is furnished; the last word in travel comfort. Here are business men; everyone of them expecting something upon arrival. The trip has been long from the great sky scraper city and hearts are gladdened that the journey will soon end; conversation is lively and vital and some of the men are crowding in to listen while others merely shrug their shoulders with an air of indifference. A well dressed young man is keeping them all interested by his conversation and there is a strange light on his face. He seems peculiarly out of his setting, different, as from another world, and as he mentions the name of the Lord Jesus Christ some sneer and laugh, others linger around to encourage conversation and the place continues crowded. On into the night goes the express, faster and faster; it is not twelve o'clock yet; the train has been somewhat delayed but they hope to make the Chicago Union Station by that time or perhaps a little before. Some are shifting around and putting away their papers while others are simply interested in what is going on in the smoker. "It is true," says one, "there is no doubt that many in the world are warning us of a coming collapse, yet you must reckon with the intelligence of our age; given good opportunities, our scientists will solve every problem of the human family. This very cutting which I clipped from the newspaper only yesterday proves that. "A new cancer cure. A sure cure for humanity's greatest curse has been discovered." The young man shakes his head and with a winning smile says, "But humanity is utterly helpless to cure itself. Salvation must come from the outside. In very many ways we may also prove that even science has had a derogative influence upon the race. For instance, where does the curse of narcotics come

from? Did you know that there are now five thousand dope addicts and in spite of the fact that the Federal Government is lavishly spending vast sums of money to stamp out this curse, the number is ever increasing. These addicts claim that they formed the habit on the hospital cot."

"But," says another, "I see where there is a great forward movement of unity among the nations since the League of Nations has taken this new turn and we may hope for better understanding among the people of the earth." The young man answers very carefully and points to the fact that many of God's own people are returning to Palestine and that in the last two years they have laid claim to a nationality all their own; also that the Jewish flag is now flying in Palestine. And that since the dread persecution put upon them in Soviet Russia, two million have decided to leave the Russian Empire and go to the land of their forefathers. "We who know the Lord Jesus Christ know that the 'fig tree' (the Jew) is budding again and we know that these things are signs of the Lord's coming." The conversation grows in interest; the conductor comes around and listening intently catches a few sentences. The young man waxes bolder and informs them of what God is doing all over the world, telling of the great news of the outpouring of the Holy Spirit, etc.

The train has slowed down for no apparent reason whatever. A woman's voice is heard from one of the compartments crying, "Catherine, Catherine, where are you?" She rushes here and there and cannot find her sweet child of only twelve summers. She had been the admiration of all the passengers during the trip and had been bold to witness to everyone of her new-found joy in Jesus Christ. Everyone begins to hunt for Catherine; some of the men in the smoker have walked out for a moment to see why the train has stopped; then as they return they miss the stranger who has been the center of the conversation. They look him up and find his baggage and hat on the seat but he is not there. Some begin to walk up and down the track and wonder why the long delay. A beautiful young woman is looking at her watch and says, "I will miss my appointment because of this delay. I cannot afford to wait around." A young man encourages her by saying, "I think we will soon be off." He seeks to learn the reason for the delay and finds

that they are looking everywhere for the engineer. What has become of him? Someone says to the fireman, "Oh you know he was a queer fellow anyway! When he boarded the train he acted as if he were drunk." And the fireman replies, "Now that is a new one. I never knew the young fellow to take a drink. You know he was intensely religious." "Yes, but he has acted very strangely of late. I guess you better pull the train into the depot yourself." Others exclaim, "What! The engineer missing! Did he suddenly get sick and fall out? Did he have a stroke or what is the trouble?" The mother is still calling for her daughter; she cannot find her anywhere.

After about an hour's delay the fast train pulls into the depot in Chicago and a fine business man gets out. There is a general rush and tear everywhere and there are groups speaking about the latest news. Newsboys are crowding the auditoriums of the depot crying "Extra! Extra! Many people disappear!" A man who took issue on the train grabs one and rushes to a taxi; he puts on the light and reads, "Many people have disappeared! Business in Chicago confounded." From London, New York and every great city, from China and India, the wires have carried the same sort of news. The whole world is astonished; this is the event for which civilization has been watching. He cannot believe his eyes; he has often heard his wife speak of a mysterious event coming upon the world but he had only laughed and mocked. He was feeling well satisfied with his business trip; it had been very satisfactory and he reaches his beautiful domicile in a happy mood. He rings the door bell and has to wait quite a while and then the maid comes down and ushers him in, telling him that the butler is not to be accounted for. "He is not on the job. All day we have been missing him." "How is my wife?" "The last time I saw her she was upstairs in the reading room where she and her daughter were reading together," she said. Up the stairs he goes, feeling somewhat nervous. On the table in the reading room he finds the Bible opened at the I. Epistle of Thessalonians and the passage is marked in red and blue pencil. He glances at it. But his wife is not around; he calls up the pastor for he recalls that she was accustomed to attend the Wednesday night prayer-meeting. Oh this business of sitting in meeting all hours of the night! Another voice answers the 'phone and says, "Very sorry, sir, but the pastor is not here." "Have you had the usual pray-

er-meeting tonight?" "Yes, we did, and your wife was there." "Where is she now? Tell her I have just returned from New York and am waiting for her." "Very sorry, sir, but she is no longer on earth; she has gone to be with her Lord." "Was Elizabeth there?" "Yes, and she has gone also. Some terrible things have taken place tonight. In all there were five hundred in the prayer-meeting and one hundred and fifty suddenly disappeared. I am afraid the Great Tribulation is upon us. We must be faithful. Your wife has gone and my husband has gone." He puts up the receiver and goes up to the room and looks into the open Bible where he reads the familiar Scripture. And then he sits down all spent. Everything is confused in his mind. He picks up the newspaper and reads the same news from India, from China and from the uttermost parts of the earth. It seems the wireless and the radio were invented for this one event. That vast system, those wonderful nerve springs have centralized and they were brought to the nth degree of perfection to announce to the world the startling event. Here is the news to confirm it; from Calcutta he reads how many missionaries have disappeared. He hears the voices of the newsboys shouting, "Extra! Extra!" He calls the maid again, "Are you sure she went to the meeting?" "Yes sir, but she left a message for you on the table." He finds it and tears it open, "Dear, I shall be right back. If possible I shall be at the depot to meet you." He sits back and recalls other days when, in the woodland path he begged her hand in marriage, and how she turned away and looking into the future, said, "Charles, you are not a man of God; you have never been born again." "Oh but Dorothy, I care not what you do about that! it will never come between us. I will never stand in your way. I cannot live without you. Will you be mine?" That whole picture passes before him and then just as he thinks of their days together and what a precious wife she has been, with tears in his eyes he recalls her grave warnings and how she had prayed for his salvation; and he remembers how brutal he had been at times; how he had slammed the door, the bitter words he had used and how sometimes he had even threatened to leave her. She had pleaded and pleaded in vain. The old man sits on his bed as the whole past looms up before him and now he can hear but one voice, "Lost! Lost! Lost! Too late! Too late!"

To you who are listening it may seem as though we have colored the picture too vividly,

but not a bit. This man had had a witness, yet he had turned away the proffers of God's love and steeled his heart to the message of the Gospel till the door of grace had slammed in his face.

Too long we have lived in a stupor. If the Scripture says that "in the twinkling of an eye" the saints disappear that is the most stupendous statement ever given. The scripture, which the man read, asserts "*For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.*" This is the most up-to-date statement in the Bible, He is nigh, even at the doors. Tonight the event may occur before you return to your several homes and then it will be too late to repent. I say this in all humility: as far as I understand the Scripture, the rapture is only for those who are ready and who love His appearing and who have purified their lives even as He is pure; it is only for those who have washed their robes in the blood of the Lamb and have their lamps trimmed and burning and filled with oil. The shock upon modern civilization will be nothing short of stupendous; no upheaval of the nations will have the effect of this event. The clouds of revolution will gather and cover the whole of humanity's garb and there will at once be a breaking out of such forces of evil as have been held in restraint by the power of prayer emanating from the truly sanctified lips of the children of God. Lawlessness will break out with a new license and liberty, and demons will arise from the pit of hell; most of the world will suffer from demon possession. Men will hunt for death and will not be able to find it; modern civilization will totter to its final collapse and ruin.

These things are sure to come to pass. We have not believed cunningly devised fables but we have put our confidence in the sure word of prophecy. Some people hold to the view that during the time of trouble that will break upon the world after the rapture, a great work will be accomplished, but the inference of Scripture is to the contrary, for the Bible says, "Work while it is day, for the night cometh when no man can work." That day of trial and tribulation, that day in which the nations will see a time as they have never seen before, will be such that it will be impossible to hold many

evangelistic meetings; it will be impossible to hold religious conventions; the churches will have been sold out to anti-christian propaganda and it will be impossible to resuscitate them. The Holy Spirit which descended on the Day of Pentecost will have ascended back with its work accomplished on earth for the New Testament age, and the world will be left without that special sense of God's presence, without that special liberty, without that special blessing and boldness, without the special distribution of prayer. The Holy Spirit which descended on the Day of Pentecost will ascend back to God on the day of the rapture and the same dove that was sent from the Noahic hand from the ark of heaven will have returned to the ark but not without the token of the great deliverance, not without an olive leaf company in its beak; the company of those who have accepted death and have been worthy to escape these terrible things that shall thereupon come upon the earth at the last day.

Then we come to you with the thought, But what is the fate of those who are left behind? I need not continue my story and let my mind run into the labyrinths of the future and give an expression of what will follow. It stands to reason that every church will be jammed to the doors the Sunday following the rapture. I think the entire population will turn out in every large city and in every farming community, to hear what the preacher has to say and how he will explain the stupendous incident that has held all the world breathless. The radio will work overtime. Will they broadcast concerts or jazz? No, the announcers will have no time for jazz; the one thing that will be tip-top news in every newspaper and on every radio program will be the disappearance of God's people. Every sort of explanation will be submitted to the public; all sorts of reporters will consult the wise and the learned of the world and those who are leaders in politics and finance, as to their opinions. Ten thousand explanations will be offered. The wives of godly men, Christians, even baptized saints who can remember when God baptized them with the Holy Ghost, will stand amazed. Yes, they probably will have an opportunity to witness to the world but their witnessing will not be for long for the forces of revolution will get the upper hand and before long the world will be in the throes of a chaotic whirlpool. What contradictions this will create! The people will be breathless to hear what the minister has to say

and the man of God will have to get up and do the best he can. I have often pictured myself preaching at such a time. I have wondered what Pentecostal ministers would say were they left to preach on the Sunday after the rapture. There will be heavy hearts; there will be remorse and groanings and sorrow. Some who have been foolish and haphazard in their Christian lives will not want to see anyone; others will spend the night prostrate on the floor in a dilemma of sorrow. There will come to our understanding the worthlessness of the pilfering things of time which made us stumble—these things that prevented us in running the race and which we should long ago have cast aside, the sins which so easily beset us, the circumstances and cursed environments which have affected our spiritual condition, and many, in a new abandonment to God, will cry out, "Oh God, I care not what it will cost! I have missed the rapture and life for me holds nothing more. Wife, children, houses—these things that so engrossed me are but vanity of vanities. I have missed the opportunity of being caught up with the myriads who have gone to meet Thee in the air and the hosts that have arisen from their graves. Now give me grace to endure to the end. If I may seal the testimony of truth with my own blood I am willing and ready." There will be much reconsecration and a tremendous shaking and overturning of all Christians who were left behind. It will be one of two courses for them—they will either have to apostatize or else reconsecrate themselves to God, grit their teeth and go through at any cost. But one thing is sure, that the tragedy of the rapture will awaken many of those who are now living as in a dream, who are living in a foolish attitude.

I have found that when the Lord Jesus Christ warned us of the Second Coming He was not speaking of two worldings when He said, "Then shall two be in the field; the one shall be taken and the other left." I have found that He was speaking of Christians for the scripture especially regarding such things is never addressed to the unconverted, but always to those who know God. And then it seems that the implication is that they had like tastes and were thrown into each other's company, and I cannot but believe that the one who was selected for rapture because of his separation, witnessed to the other one whoever he was. I cannot but believe that the two were Christians and the warning is to the believing world, to those who are born again. Else what would be the sense of twenty-

nine scriptures coupled up in the four Gospels that everywhere have the same meaning, such as the one in Matthew 4:44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Surely the world would not be warned to be ready nor would the professing Christian world, which has not been born again, have such words addressed to it. The world could not be ready if it tried. I never heard of a dead man doing anything but lay in his coffin and the world is dead in trespasses and sin. The warnings are addressed to you and to me and those who are living in the last days, that we might purify ourselves.

Another remarkable thing about the Scripture is that the Lord Jesus proves that the earth is round hundreds of years before man found it out. If the rapture is to be simultaneous all over the world it certainly must take in all times of the day and also the night. Christ said, "Two shall be in a bed; the one shall be taken and the other left. Two shall be working in the field; one shall be taken and the other left. Two shall be grinding at the mill; the one shall be taken and the other left." The women of Palestine always grind their meal at evening time when they get the supper ready for their men. Here we have the proof that the rapture will be simultaneous all over the world and we also have the proof that the world is round, which Christ knew before any scientist discovered it. He teaches the simultaneous event happening in the twinkling of an eye and catching humanity at three different times of the day; two in the bed implies night; two working in the field implies the morning for in Palestine they work in the morning because of the sun getting too hot in the afternoon; grinding at the mill speaks of the evening time, and this all shows that people will be raptured in the night, in the morning and in the evening time.

It proves also that there will be separation among the people of God at that time. No doubt there will be many an extra paper those days and some will describe the scenes at the cemeteries as thousands and thousands will go there to see the tombs which have been overthrown. There will be a great commotion in Rome when eight million Christians, who were buried in the catacombs will hear the trump of God and will arise to meet the Lord in the air. Oh it will be a great event! Millions upon millions of the saints are waiting for the call.

Their spirits are with God and their bodies,

(Continued on page 16)



## The Divine and Human Side of Sanctification

By the Blood, by the Word and by the Spirit

Mr. Donald Gee, Edinburgh, Scotland, in the Stone Church, Oct. 5, 1930



THE Scripture for this morning's message is found in I. Corinthians 6:11, 12, 19 and 20. I want to have a talk with you on the subject of Sanctification and I trust you are glad to hear it. I find that Sanctification is one of the words which we use most frequently and understand least of all. What is sanctification? There are most hazy and conflicting ideas amongst God's people as to its meaning, and yet there is a great hunger today for real sanctification, which is one of our deepest necessities. I do not believe any words could express too strongly the urgent need of a deeper sanctification amongst the ranks of those baptized in the Holy Ghost for our greatest enemies today are not from the outside but from within. I am not bothering much what they are saying or writing against Pentecost. This thing is of God and you cannot overthrow it—they might just as well try to stop Niagara as to stem the tide of Pentecost. So I am not worrying about the outside but I am concerned that this movement of God be kept pure.

First of all, what is sanctification? Many of you know that the literal and primary meaning is, something set apart. To sanctify anything or anybody is to set that thing or person apart, and sanctification is the act of setting apart. Dr. Moffat translates it, *consecration*. The best illustration comes to me from my boyhood days in the old home in London where mother had a special tea service. Don't I remember that special tea service! It was of good china and delicately hand-painted with lovely ribbons and flowers and if there was anything in our home which was sanctified it was that tea set; it was set apart. Ordinarily it was kept most carefully shut up in the cupboard, and only on special occasions such as Christmas day and on birthdays was it brought out. It was sanctified. You may smile at such an illustration but that tea service was surely set apart. But let me give you an illustration from the Word of God. I suppose the finest illustration of what it is to be sanctified will be found in connection with the holy vessels which were used in the service of the temple; they must not be used for ordinary purposes or by man for man. They were sanctified vessels, set apart for one

thing only and that was the service of the worship of Jehovah. You remember that Belshazzar, the king, filled up his cup of iniquity and settled his doom on the night, when in a drunken feast he said, "Bring out the vessels which my father took from Jerusalem." They brought them out and it says that he and his wives, his nobles and princes, drank wine out of the sanctified vessels, and in that hour, the hand-writing appeared on the wall, and that same night Belshazzar the king was slain. He had touched the sacred and sanctified vessels. Oh, sanctification is a solemn thing!

Now there is a secondary thought in the word sanctification and that is, *cleansing*. When we talk about being sanctified we usually mean being cleansed. That is true but that is the secondary thought and not the primary. If a thing is set apart for Jehovah's use, then it follows as certain as night follows day, that it must be clean, because He is holy. He says, "Be ye holy for I am holy." Let me give you another illustration. You know we, over in England, are old fashioned enough to have a king and queen and for them we keep a special royal train. I have seen it many times bringing them to Edinburgh, and in a very special sense that royal train is a sanctified train; the rest of us never use it. When it is not being used by the king and queen it is carefully kept in the sheds. Now you will see at once that because it is a royal train it must be kept scrupulously clean, for who would think of bringing it out and having the king and queen find that inside it was all smothered with dirt and cob-webs; the fact that it is set apart for royalty necessitates that it be kept clean. I believe you see the force now—set apart for God, and because set apart for God, holy, clean and pure.

If I wanted final proof that the primary meaning is not cleansing, but rather consecration, we have it in the use of the word in the record of Jesus where it says, "*The Father sanctifies His Son.*" God did not clean up His Son. And then the Lord Jesus Himself said, "For their sakes I sanctify myself." But the Lord Jesus did not cleanse Himself for our sakes. I thank God that He had nothing from which to cleanse Himself. One of our supreme beliefs is that our blessed Redeemer was eternally and essentially sinless and spotless; the Lamb slain for redemp-

tion was a spotless Lamb and yet Jesus said, "I sanctify myself." It simply means that He consecrated Himself; He set Himself apart.

Now having a grip on the real meaning I want you to consider with me the two aspects of sanctification. If we can get our balance we will get the truth, but the great trouble today on every hand is the lack of balance. The great passion of my heart is to keep in the center of the road because on either side is a ditch and once you get in, it is a job to get out.

First I want you to look with me at the divine side and then at the human side, and in the balancing of the two we have the great secret of Sanctification. I shall begin at the very top—with Jesus Christ. Let us look at the divine side as revealed in the Son of God as given in John 10:36, "Say ye of him whom the Father hath sanctified, and sent into the world . . ." Here is our first great revelation of divine sanctification—the Father taking His Son, sanctifying Him and sending Him out into the world. Not purifying Him for there was nothing impure in Him, but *consecrating* Him and sending Him forth into the world. Immediately we are lifted into that glorious place that is beyond human conception, that wonderful time away in the Counsels of Eternity when God was longing to send a redeemer to redeem us from our sin, and, sweeping His eye—as we try to imagine with holy reverence—over the assembled armies of heaven, He gazes at that arch-angel and this angel and He says, "Whom shall I send?" And as He looked at that holy, glittering company He found there was none good enough. There was only One who was good enough to pay the price of sin; only One who was able to unlock the gates of heaven to let us in. Looking around at that holy company He knew that His only Son was the One to send and God separated, set apart His Son, God sanctified Him and sent Him into the world. "For God so loved the world that He gave His only begotten Son." He sanctified the dearest treasure of His heart.

Next I want you to consider with me how God has sanctified to Himself chosen vessels, and I would take you first of all to the Old Testament. Turn with me to Jeremiah 1:5 where you will see again the primary meaning of sanctification. God says to Jeremiah, "Before thou wast born I sanctified thee." The Lord didn't have to purify Jeremiah for he had done nothing wrong; he didn't have to be cleansed for he had not had time to get soiled.

Then let me take you to a New Testament case that is indeed famous. Turn to the Epistle to the Galatians 1:15, "But when it pleased God, who separated me from my mother's womb." Here the Apostle Paul declares that he was sanctified from his very birth; indeed, during all those years when Paul was so rebellious, all those years when he was persecuting the church of Christ; in the divine primary sense of the word, he was sanctified even then, for God had set him apart "from his mother's womb." All that time God had a hook in Paul; on that day when he watched the stones crushing the life out of Stephen, God had His hook in him, and on that never-to-be-forgotten day near the gate of Damascus, God landed His fish. I don't wonder God said to him, "Paul, it is hard for thee to kick." If anyone here is kicking against the same mighty Lord, take my advice, and give up today. If you do not you are just laying up trouble for yourself. So you see in the illustrations from both the Old and New Testaments the primary thought of sanctification; God sanctifying even from the very day of birth—"I have chosen thee. I have ordained thee. Thou art mine." And the strong confidence of my soul in these days when men's hearts are failing them for fear, is that if God needs a man He will get the right one. I believe in every age, when God has wanted a man, He has had one and He will not lack for the right man today. Thank God for the glorious comfort of this vision of a divine setting apart!

And now we must needs turn to ourselves. Are you ready for yourself? Turn with me to I. Corinthians 1:2, "Unto the church of God which is at Corinth, *to them that are sanctified in Christ Jesus*, called to be saints;" and then in the sixth chapter we read, "But *ye are washed, but ye are sanctified, but ye are justified.*" Now a moment's reading of the First Epistle to the Corinthians will prove instantly that those people were not without spot or blemish, not by a long way, and yet the apostle said, "Ye are sanctified." A finished work! Oh can it be that they were sanctified? Yes, they were, but oh the spots, and blemishes and wrinkles and such things as I would hardly like to name in this meeting marred the testimony of the saints at Corinth, and yet the one who knew them through and through wrote to them and said, "Ye are sanctified." What does it mean? I think of all the definitions of sanctification I have found, the best is that given by Dr. Massey: "Separated in princi-

ple from sin to God through union with Christ." I do pray that God may help us to see more clearly than ever before the true separation of the Christian from the world. As soon as you are born again you are separated from those who are not born again; as a child of the light you are separated from the children of darkness; as soon as you are in the church you are separated from those who are outside the real church. We all know that the church simply means those who are called out. "Come out from among them and be ye separate," sanctified in Christ Jesus unto Christ Jesus; set apart. I am so happy that Christ has separated me. As truly as the children of Israel, who had the blood sprinkled on the door posts, were separated; as truly as the light shone in the houses of the children of Israel when inky blackness was on all the land, so I am separated from the world. *If you don't want to be separated from the world in its pleasure, you have no right to expect to be separated from the world's woe.* Many want to be separated from the world when it plunges into tribulation but they want a part in its pleasures and that is not possible.

I believe the best illustration of the Divine side of sanctification is given us in the picture of one going down into the market place. I have seen those Eastern market places with all their junk and rubbish. The picture is of one who has gone there and seen some old vessel perhaps of brass or silver; it is dirty and covered with slime and rust and thrown away, but the connoisseur says, "There is intrinsic value in it." He sees that it could be made a thing of beauty and although it is in the rubbish heap it does not belong there. He finds out the price of the article and pays for it; then it is his, and it is sanctified; it is separated from the rubbish. That is what God did for me when He saved my soul. He came along and took me out of the rubbish heap, and He has done that for every redeemed sinner. I tell you we were sorry spectacles when He found us and although we may have looked good to ourselves on the outside we were unclean on the inside. One came my way and One came yours and when He saw us He loved us; He saw that we were worth buying but oh, the price He paid! "Not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." I praise God for the day that He put me on His shoulder and took me home rejoicing, and I said "goodbye" to the rubbish heap; I was separated and set apart.

Let us go back to our picture: here is our friend coming home from the marketplace with the vessel under His arm. What does he do as soon as he gets home? He begins to scrape it and clean it, and to hammer out some of the dents. After a time it looks so different and when He has finished it is shining and beautiful and he puts it in a place of prominence—a thing of beauty. There you have the secondary thought of sanctification. I praise God that after He bought me with the precious blood He started to work on me and began rubbing and cleaning me. Have you had any corners knocked off this week? It is all right; you are being sanctified.

As you study the Word of God you will find there are three divine agencies which God uses to sanctify His people. The first of these three agencies is the blood; we receive the sanctification of the blood by faith. As the sinner plunges beneath the cleansing fountain by faith the blood washes him whiter than the snow. The second divine agency is the Word. Christ loved the church, as we read in Ephesians 5:26, and gave Himself for it that He might sanctify it with the washing of water and the Word. In John 17:17 we read, "Sanctify them through thy truth: thy word is truth." I am sorry to say that there are many people who can sing and clap and jump about the blood but when you start talking to them about sanctification by the Word they bring out their watch and are ready to go home. Many Pentecostal saints are not sanctified by the Word although they are by the blood. God baptized saints in the Holy Ghost because they were willing to be sanctified by the blood, but since then they have refused to be sanctified by the Word, and that is the root of most of the trouble in Pentecost today. The blood sanctifies us by faith but the Word by patience.

The third divine agency is the Spirit. When we start out to obey the Word we find we have a job that is far too big for us but what I cannot do, God comes and does for me, and while I walk in the fulness of the Spirit I obey the Word from my heart; but the trouble with so many is that they have lost the fulness of the Spirit. They have had the baptism and love to talk about when the fire fell but now they have lost the fulness and because of that they have lost the victory and therefore they are no longer being sanctified by the Word because they cannot obey it in their own strength. We need all three forms of sanctification. Have you them all? Have you a conscience void of offense because you plunged beneath the blood? Are you

obeying the Word and are you filled with the Holy Ghost this morning and walking in the Spirit? If so, you are being sanctified and I congratulate you. Just remember that divine sanctification means a setting apart in principle from sin unto God through union with Christ, and when God has set you apart He proceeds to clean you up and for that He has three divine agencies: the blood, the Word and the Spirit.

Now I have finished speaking on God sanctifying you and I want to speak on you sanctifying yourself, the human end of sanctification. It is two-fold. First of all we will begin where we began before—with the Lord Jesus Christ. In John 17:19 we saw that God sanctified Him but that was not sufficient; God could have sanctified Him and yet the scheme of redemption might have failed but Jesus said, "I sanctify (set apart) myself." The two worked together and because of that hell is defeated and I am saved. All Jesus' earthly life was a continual sanctifying of Himself to do the Father's will. Again and again the devil tried to make Him swerve from the path of obedience but right through the Garden of Gethsemane and on through Calvary He sanctified Himself. "The cup which my Father hath given me to drink, shall I not drink it?" Yes, He drank it to the last dregs and because of my Savior's consecration, I am saved this morning.

But I must proceed. You will see that our second line of thought is that man sanctifies himself. Let us study this a while. First of all I am speaking to myself, and then I want to include my precious brethren on the platform, and then all in the congregation. We are all called to be kings and priests. Ministers need to sanctify themselves. It is not enough that God has laid His hand upon us. When I was in San Francisco I came to the school one morning to have my breakfast and I found all the young men, seventy or more, singing lustily in the full strength of their voices the chorus, "I know the Lord has laid His hand on me." It was grand and the next time I lectured to them I mentioned how I had enjoyed their singing but I reminded them that if the Lord had laid His hand upon them, there was something else needed and that was that they should lay their hands upon themselves. Was I right? Many a man today has failed in the ministry, not because God didn't lay His hand upon him but because that man failed to lay his hand upon himself. That is the reason the crash came. It is not enough

for God to sanctify me; there can be failure even after that. Jeremiah and Paul might have been failures had they not sanctified themselves, and the horror of it was always before them. Oh that we might grip this truth!

Let me take you to the familiar story of the priest sanctifying himself, II. Chronicles 29:5, verse 15, "Hear me, ye Levites; sanctify now yourselves." And then let us read verse 34: "But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests." May God save some of us in the ministry today from having to hide our faces in shame because some of the brethren who are not in the ministry are more sanctified than we have been. What a picture this is! God had sanctified the whole tribe of Levi, saying, "You shall not have any inheritance of the land. I am your possession." But the Levites had to sanctify *themselves*, and out of this tribe God had separated the house of Aaron and the house of Aaron had to sanctify themselves.

If God has sanctified you how urgent it is that you sanctify yourself. In I. Cor. 9:25, Paul, who was sanctified from his birth, says, "And every man that striveth for the mastery is temperate in all things." And then speaking of the race of life he goes on to say, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." That is Paul sanctifying himself. And that I might finish it I want you to remember his words to his son in the Gospel: II. Tim. 2:21, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." And verse 22: "Flee therefore youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Many times I hear people praying, "Oh God, purge me, cleanse me!" and I sometimes think we need the strong words of Paul, "*Purge yourself.*" We are asking God to do many things which He tells us to do for ourselves.

Always remember that there are two ends to sanctification. God's end is a finished work; I receive it this morning in all its entirety but God says, "*Sanctify yourself.*" I realize that as a minister of the Gospel I must have this worked

out in my life before I can instruct others. The Grecian athletes had ten months of rigid training, but we have rigid training until we see Him face to face. Let me stop sanctifying myself for a week and the anointing begins to leave my ministry; let me lay down on any line and my ministry becomes poor and lifeless. May God help us who are ministers to sanctify ourselves. I know the Lord has laid His hand on me and I thank God that He separated me for the Gospel. When I gave up my business in London some of my friends said, "You are mistaken; God never called you to be a minister but a business man." But I knew He had called me and today I know I am in the center of God's will, and that He has given me a message for the Pentecostal people for it is burning in my soul. But it is not sufficient to have a message burning in your soul. I can still preach to others and I myself become a cast-away unless I respond to God's call to sanctify myself.

But I want to apply the truth to everyone here, not only to the minister. Let me say again, that if you are a believer God has sanctified you; He has washed you, but now you have to sanctify yourself. Are you ready to do this? I bring you back to I. Cor. 6:19, 20. If Paul had been around and heard some things I have heard coming into Christian homes over the air he would have thundered this out more than ever: "What! know ye not that your body is the temple of the Holy Ghost which is in you?" That old teaching that we are free from the law, is showing its head again. Yes, I am free from the law written on tables of stone, but I am not free from the law of God written in my heart. The fact that God has sanctified me is a supreme reason why I must sanctify myself. The apostle says, "Ye are washed, ye are sanctified" and then he further says, "Therefore, glorify God in your body and in your spirit which is God's," and because God has sanctified me I have a solemn responsibility to sanctify myself.

You will remember how when God wanted to speak to the children of Israel from Mount Sinai, He said to Moses, "On the third day I shall speak to the children of Israel. Tell them to sanctify themselves," and they did. There was a great cleaning up in the camp and on the third day God drew near and spoke to sanctified people who sanctified themselves. Again and again as I travel around the world, people say to me, "Brother Gee, God doesn't speak to me, I don't see things in the Bible like some people do." I sometimes wonder if the reason for this is that

they haven't been sanctifying themselves. I don't expect God to speak to a man from the Bible when that man spends hours and hours reading the newspapers and five minutes in reading the Word. I have been in Pentecostal homes where they will listen to all sorts of things over the radio and then they wonder why they do not hear God speak to them. You cannot hear God speaking for the radio. I do not wish to speak against the radio for it can be a means of great blessing, but it is like everything else; you have to have it tremendously sanctified. I am not against a motor-car but the motor-car has to be sanctified. I am not against recreation; we absolutely need it. Nevertheless, recreation needs to be sanctified. May the Lord help us to *sanctify ourselves* and if anyone is complaining because they haven't heard God speak for a long while, let me suggest that the failure might be right there. If you sanctify yourself for three days you may hear His voice again and perhaps He will not keep you waiting that long. You may even hear Him today.

There was another time when they sanctified themselves. God said to Joshua, "Sanctify the people for I shall do wonders amongst them." Isn't that what we want God to do? We long to have God work wonders amongst us. Today people say, "Let us get this famous evangelist," and they think perhaps he will bring the wonders in his suit-case. I believe the greatest necessity in order to have Pentecost revived, is sanctification. Remember that before God did signs and wonders they had to sanctify themselves. May God help us to be in deep earnest about this blessed truth.

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The Evangel Temple, Bond & Dundas Sts., Toronto, Canada, are again Broadcasting over CFRB, 960 Kilocycles, 312 meters, each Sunday Night from 11:15 P. M. to 12 o'clock, Eastern Standard Time. The purpose of the Pastor and his wife, Mr. and Mrs. Willard C. Pierce, is to bring the Gospel of Salvation to the attention of thousands who never go to Church. This Home Missionary project is very commendable and deserves support. The Evangel Radio Club consists of those who are giving a dollar a month or more to carry on this work. The Old-time Gospel in song and sermonette, requests for songs you love form the basis of every Broadcast. Station CFRB will be broadcasting on increased power by Dec. 1st, so that it should be heard in all parts of the U. S. and Canada without difficulty. Address requests, comments, suggestions and donations, to The Evangel Temple, Radio Dept., Bond & Dundas Sts., Toronto, Can.

## Rest, the Christian's Heritage

Roy Smuland in the Stone Church, Nov. 16, 1930



IN HEBREWS 4:9 we read, "There remaineth therefore a rest to the people of God." My subject is Rest. It is a marvelous word when we think of all that it implies, and more marvelous when this rest becomes experimental in our lives. It takes only a glance over the world to see the great unrest that fills it. It seems like the ocean driven by the wind, the waves of trouble rolling high, disturbances and revolutions everywhere. In religious circles there is the friction between the real and the unreal, and the same is equally true in the political realm. No matter what party is in power they are uncertain how long they will remain, and they try to get out of it all they can for their own pocket so that when they are thrown out they will have something to live on.

But though there is great unrest on every hand we read, "There remaineth therefore a rest for the people of God." When you and I were without God, condemnation on our souls, life was all uncertain before us, but when we came to Jesus, He spoke peace to our souls, took away the burden of sin, and there came a rest into our hearts.

Unrest comes from *unbelief*. When the Children of Israel journeyed through the wilderness how their murmuring and unbelief threw them into unrest! You remember the time they were without water. Oh the unrest in the camp! They said, "We will die in this wilderness with nothing to drink." But the Lord said to Moses, "There is water here only they do not know it. They have forgotten my promise that I would supply their needs. Now Moses you take the rod and smite the rock and water shall gush out." He did so and it happened just as God had said. Their bodies were refreshed and their souls at rest.

There is another word in Isaiah 28 where it says God had promised a rest and refreshing to his people: "*This is the rest wherewith ye may cause the weary to rest; and this is the refreshing.*" You remember how after you were saved there was in your innermost being a thirst, an unsatisfied feeling. Oh how I used to question my pastor about a deeper experience! I believed there must be something more for me. I said to him, "Will I have to go on this past experience all my life? If so, it is miserable." "Yes," he

said "the disciples were filled with the Holy Ghost, but since then it has never fallen." I will never forget the disappointment that came into my heart when he said that, but I did not give up, and one day I heard that God was pouring out His Spirit. I was half backslidden but my heart leaped for joy, and I cried out, "That is what I want." No preacher, friends, nor anyone could stop me. I took a train four hundred miles to where the fire was falling. You did not hesitate to go any distance those days to get the real thing. Today it is sometimes hard to get folks to come to the altar from the back of the church. At that time I received a rest and a refreshing in my soul that I have never forgotten. It lingers with me still. This afternoon as I know my own heart and look into the Word of God I still feel, "there remaineth a rest for the people of God." God's rest is promised through full redemption. We will become full partakers and full possessors of that *rest* through Calvary.

God wanted the Children of Israel to enter Canaan, drive out the enemies, and have rest in the land, and His blessing was to be upon them as long as they lived under His Shadow. But they never attained to their privileges. The Word says that to them was the Gospel preached like unto us, the Gospel of deliverance out of Egypt. The Gospel Abraham believed in was none other than the Gospel we have today. It was through faith and through the merits of Calvary. But as they failed to enter into that "rest" He had for them they never received the full benefits of His promises. Their failure was not because they committed some terrible crime, but because of *unbelief*. They entered not into their possessions because of unbelief. If we today will stop and examine our lives and try to find out what is hindering us from getting what God absolutely has promised, we must say it is unbelief. Friends, what we get through the Lord Jesus Christ comes by faith and nothing else. It is the finished work of Calvary for the human race. This is what God has provided by Christ our Lord.

We have an example of what this *rest* would mean and how it is exemplified. The Word says that after God created the heavens and the earth, and all life He rested the seventh day. When everything was accomplished and perfect harmony and order reigned, then He relaxed and

said, "It is finished." That is what it will mean to us when we will let God do in us what He purposes to do. We will get a rest that we have never had before.

"They entered not in because of unbelief." You know, and I know that when sickness or some serious problem crosses our pathway and there comes a doubt and unrest in our hearts we will never get deliverance. In order to get victory we must have absolute confidence in the merits of Calvary. Then, no matter how the storm blows and how things appear, you will be fully relaxed, and restful in Him, and say, "It is all right, Jesus." And as you are restful in His promises there will come the evidence of your faith into your body, into your circumstance, because God is true to His Word.

You remember when they stopped at the Red Sea and fear gripped their hearts, as long as there was fear they made no progress. But when they took courage and knew God would make a way where there was no way, they marched forward and the Sea divided. I believe that God is tired of our vascillating back and forth like a door on its hinges. One moment we feel like going on, and the next moment we are looking back. One day we are happy and the next we are sad, according to our circumstances. If you and I could believe, in spite of problems, in spite of adversities, in spite of afflictions, that God doesn't let anything come our way but what is for our good and that He will see us through, one way or another, by His mighty power, we would say, "Thank you, Jesus. All is well." It is true, there remains a rest, and he that has entered into his rest, he also has ceased from his own works as God did from His.

If God's children could get a full view of the length and breadth, of the height and depth of the love of Christ, they would never let the devil torment them by bringing up old sins that were

forgiven years ago. That is his business to bring up confessed sins to cause unrest in the Christian's heart, but when Christ forgives, He forgives forever, and never brings them up again. Remember that the devil never brings up an unconfessed sin, but if he can torment us with sins that have been put under the blood, he will do that. When Martin Luther had that conflict with the devil, he showed him pages of sins which he had committed. When Satan was through, Martin Luther asked, "Is that all?" "Yes," Satan had to admit. "Then," said Martin Luther, "write across them, 'The Blood of Jesus Christ cleanseth from all sin.'" Then the devil left him and Martin Luther had rest, and so will everyone who forsakes sin.

Canaan is a type of the finished work of Calvary, and when God promised to lead us into rest and subdue all our enemies, He meant it. The reason there are so many fail to overcome is because of unbelief. It is unbelief that you do not overcome a bad habit. You do not believe that God is able to deliver you. Some are like the children of Israel who did not have rest because they made treaties with the enemies in the land. And how they were again and again brought into bondage to the enemy whom they were supposed to have conquered! The world is no friend to grace, and if we make friends with the world we will come under its bondage.

The reason that the Israelites were partakers of the good of the land was because rain from heaven was promised upon the land, and it became fruitful. The Lord wants us to be fruitful Christians, to enjoy the fruit of the land, the blessings. There is one unceasing longing in the saints' hearts these days, and that is to see fruit. But we need the rain from heaven to make us bear fruit, showers of latter rain. If we keep separated from the world, and keep ourselves pure, God will never cease to send the rain and give us a bountiful harvest of souls.

### The Song, the Sinner, the Savior

ON CHRISTMAS EVE, 1875, the Gospel singer, Ira D. Sankey, who traveled with D. L. Moody in his great meetings, and whose sweet singing played such an important part in the revivals of 1873-1876, was traveling by boat up the Delaware River. The stars shone brightly and many passengers were gathered on deck. Mr. Sankey was asked to sing, and looking up into the starlit night he thought of the star of Bethlehem which shone so brightly 1900 years

ago. Fitting the occasion, he desired to sing a Christmas song, but after raising his heart to God in prayer he felt strangely impelled, against his will, to sing the Shepherd Song:

"Savior, like a Shepherd lead us,  
 Much we need Thy tenderest care;  
 In Thy pleasant pastures feed us  
 For our use Thy folds prepare:

Blessed Jesus,  
 Thou hast bought us, Thine we are.

We are Thine, do Thou befriend us,  
Be the Guardian of our way;  
Keep Thy flock, from sin defend us,  
Seek us when we go astray:

Blessed Jesus,  
Hear, oh hear us when we pray.

Thou hast promised to receive us,  
Poor and sinful tho we be;  
Thou hast mercy to relieve us,  
Grace to cleanse and power to free;

Blessed Jesus,  
We will early turn to Thee."

A deep stillness was over all as words and melody, welling forth from the singer's soul floated out over the deck and the quiet river. Every listener was touched. When the song had ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said:

"Did you ever serve in the Union Army?"

"Yes," answered Mr. Sankey, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright, moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So was I," said the stranger, "but I was in the Confederate Army. When I saw you standing at your post I thought to myself: 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially a song, has always had a wonderful power over me, and I took my finger off the trigger.

"'Let him sing his song to the end,' I said to myself. I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.' But the song you sang then was the same song you sang just now. I heard the words perfectly:

'We are Thine, do Thou befriend us,  
Be the Guardian of our way.'

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would no doubt have been different.

"When you had finished your song it was impossible for me to take aim at you again. I thought: 'The Lord who is able to save that man from certain death must surely be great and mighty'—and my arm of its own accord

dropped limp at my side. Since that time I have wandered about far and wide; but when I just now saw you stand there praying just as on that occasion, I recognized you. Then my heart was wounded by your song; now I wish that you might help me to find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the war had been his enemy. And this Christmas Eve the two went together to the manger in Bethlehem. The stranger found Him who was their Savior, the Good Shepherd, who seeks for the lost sheep until He finds it. And when He has found it, He lays it on His shoulders rejoicing.—*Sel.*

### His First Christmas in Heaven

Dr. A. C. Dixon told in one of his sermons how his home had been darkened by the death of his first-born son, a lad of nine years. As the first Christmas after that approached he felt like leaving home for it was the lad that had added so much to the Christmas occasion. There was a feeling that his absence would cast a pall over the family. But they had three smaller children so he and Mrs. Dixon decided to give the children all the pleasure they could even at the expense of their own feelings.

On Christmas morning as they sat at the breakfast table, each one was sad and silent, for they were thinking of the one that was absent. But the silence was broken by a tot on Dr. Dixon's right who said, "This is Howard's first Christmas in heaven." Another tot on his left said, "I would like to know if it is not Christmas every day in heaven." Their sadness was turned into joy and the silence gave way to cheerful conversation.

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(Continued from page 8)

patterned and fashioned after His own glorious body, will arise, and we which are alive, shall with them be caught up to meet the Lord in the air. We will march a triumphant company and we will set all heaven ringing with the melodies of the victorious church. Oh that we may be worthy to be in that company as they sweep in, regiment after regiment, host after host, from all the ages of the world! The prophets and the patriarchs will be there,—those who suffered and died at the stake, those who withered away in the stinking, filthy dungeons, and those who were torn and devoured by the lions—they will all be there. What a company it will be! What a



tremendous procession! All the ages will be represented. That day is right at hand. No more shall we remember the night of sorrow, no more this vale of tears. Let nothing hinder you from being ready when Jesus comes. There is a marvelous secret in the fact that we do not know the hour of His coming. If the Lord had told us many would forget all about Him until the time that He should come. It was the supreme part of divine wisdom to withhold from us the exact time. The day nor the hour knoweth no man, no not the Son but the Father.

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(Continued from page 4)

sweet and tender voice trickled through the wards as little Georgie sang,

"Desus, tender S'pherd, hear me,  
B'ess D'y little lamb tonight.  
Foo de darkness be D'ou near me,  
Keep me safe till morning' light."

Only a babe's lisp it was and yet somehow fears were quelled and one by one joined in singing that little childhood prayer. As in centuries long passed, once again a babe's lisp stilled the tumult in the hearts of men and women; fear subsided and gradually the danger passed on; the Tender

Shepherd had answered little Georgie's prayer, and kept them all "safe till morning light." When peace again reigned it was found that two occupants, hard-hearted men who had been in the depths of sin, men who had refused submission to any earthly power, had been brought to the Babe of Bethlehem through the lisp of little Georgie's prayer and in that insignificant little lisp they found their King

*"lying in a manger."*

On and on the footprints of the wise men and the shepherds, in every age and every clime, may be traced down the paths of time, to some rough, crude manger scene. Seldom do the tracks lead us to the palaces along the world's Fifth Avenue or Main Street and they that seek Him there are all too often disappointed. But what though it be a manger in the valley of humiliation; a manger found at the end of the road of bitter disappointment; a manger crude and homely or one built of the rough boards of suffering—if it but cradles the King of glory, what matters the unlovely exterior! Ever and anon the ascent to heaven's heights was achieved when

*"they found Him lying in a manger."*

## The Strangers within our Gates

Miss Alice E. Luce



WHEN our Lord was ascending to heaven His last words to His disciples were: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." Does there not seem to be a definite *order* here in which the Master intended His followers to carry on their work of witnessing? First they were to testify in Jerusalem—their home town. Next in order came Judaea, which to us may represent our own country; then Samaria, their next door neighbor, the country which lay contiguous to their own borders. Surely for us in the United States this represents Latin-America, the vast, needy, neglected field lying to the south of us, which we can reach by rail without even going on the ocean, with a population of *one hundred millions* lying for the most part in darkness and superstition as great as that of any heathen country. If our "Samaria" is to be evangelized before we proceed to the "uttermost parts of the earth"—that is if our Master intended this to be the order of our missionary work—how great will be the condemnation of the church in

this country for not obeying, for neglecting this field so close at home.

The great size of this field makes missionary work in it more difficult than in countries where the people live closer together. South America is twice the size of Europe, thrice the size of China, four times the size of India and sixty times the size of Japan. What has the Christian church done for its evangelization during almost two thousand years since the Master gave the command? Counting the workers of all Protestant societies, Japan has one preacher to every one hundred thousand of her population, India one to every one hundred and forty thousand, Africa one to every one hundred and sixty thousand, but South America, with her vast extent of territory, necessitating so much travel to reach the scattered inhabitants, has only one preacher to every *two hundred and twenty-seven thousand souls*.

Not only are there these great unevangelized fields at our very doors, but we have also much land to be possessed within our own borders. It is estimated that there are some three millions of the Latin-American peoples now resident in the United States, and it is for these "strangers

within our gates" that I am pleading today, praying that the Lord may lay a burden of prayer for them upon every reader of these lines. For years there has been a steady influx of Mexicans, Central and South Americans, Spaniards, Portoricans and Cubans into this country, not only to work on the fruit ranches and in the cotton-fields but to take part in many of the industries of the more Northern States and to become permanent residents of our country. The largest numbers are found in the border States of Texas, California, Arizona and New Mexico; but there are also many thousands resident in Colorado, Kansas, Oklahoma, Illinois, Missouri and New York. The cities with the largest Latin populations are San Antonio, Los Angeles and El Paso, in the order named. There are at least half a million in the State of California.

In 1915 Brother H. C. Ball, then a lad in High School, began a Pentecostal work in Spanish on his mother's ranch in Ricardo, Texas. For months he worked on faithfully, getting in a few converts but not seeing any of them baptized in the Holy Spirit. On July 4th of that year he immersed fifteen in water and they met afterwards in the school house for a service. There the power of the Lord fell and nine of the new converts were baptized in the Holy Spirit that very day. From this small beginning the work has grown and spread, the testimony being carried by the converts themselves from ranch to ranch, from one oil-field to another, and wherever they have wandered in search of work, until we have now over one hundred and twenty assemblies in our Latin-American District Council on this side of the border, with a large number down in Mexico itself, and by far the greater number of the converts have received the Baptism of the Holy Spirit.

The first church, built by Bro. Ball in Ricardo, was destroyed by a cyclone, and the Mission was then moved to Kingsville, where most of the Mexicans were then residing. The church that we built there is now our oldest, and at this date no less than thirty of our Mexican assemblies in the U. S. own their own church buildings, many of them having been put up by the converts themselves without any outside help. Brother Ball began to issue a monthly paper entitled "*La Luz Apostolica*" (Apostolic Light) with 35 subscribers; and from that small beginning it has grown to a circulation of over 1500. He has worked, prayed and struggled through the past fifteen years to build up a Publishing House (located in San Antonio, Texas) and to scatter the

Full Gospel in the Spanish language through the 25 countries where it is spoken.

Have you ever thought, beloved, that Spanish is the most widely-spoken language in the world next to English? This fact makes us realize what a wide field we have when we send out Gospel literature in Spanish, and how important is this work. We have already printed books on Divine Healing, Homiletics, short Notes on Bible Study, a Sunday School Quarterly and two Song Books. We also have Bible School Courses printed in all subjects used by our four Bible Schools (San Diego, San Antonio, Mexico City and Barquisimeto), and a Correspondence Course which is being studied by over seventy students in various parts of the U. S., Mexico, Porto Rico, Peru, Argentina, Venezuela, Panama, Chili and the Canal Zone. Will you take this Publication *Work* very specially on your hearts praying that the Lord may supply all its needs and use the printed page in all parts of the earth to His own glory?

Let me close by giving you the story of just one Mexican family which I met recently, as an illustration of how the Lord is working among these dark, neglected people in hidden, out-of-the-way corners. The parents were both living for sin and the world, wandering farther and farther away from God. At last the mother left her home and went off into a life of even deeper degradation. The father too went from bad to worse, until his health broke down and he was told by the doctor that there was no hope for his life. The four children—girls aged 13, 10, 8 and 4—were growing up as you can well imagine, more like animals than human beings, uncared for, wild and incorrigible.

Two Mexican sisters who had recently received the Baptism of the Spirit went to see the father, who up to then had been the terror of the neighborhood, but was now confined to bed with no hope for his life. They urged him to try their Doctor, and he told them they could pray for him if they liked. They did so and the Lord instantly healed him. The next day he went to be examined by his doctor who could find no traces of the disease left. This resulted in his being also saved and baptized in the Holy Spirit, and he began to pray for the return of his wife.

After some weeks she came back, humbled and penitent; and they found that the very day they had begun to pray in faith for her return God had begun to deal with her soul, making her dissatisfied with her life of sin and convicting

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## When Jesus Comes

### Events Related to the Time of the End, Part II

J. N. Hoover, Santa Cruz, Calif., in the Stone Church, May, 1930



THE second coming of Christ relates itself to the Jewish people, who shall according to Rom. 11: 26 be saved "for the Lord will not cast off His people." The second coming of Christ relates itself to the church. Indeed the hope of the church is in the return of Christ. Out of this wicked world the church will ascend in the glory of her Savior, at which time will occur the marriage supper of the Lamb. The second coming of Christ relates itself to nations, for at the coming of Christ to the earth, the nations shall become the kingdom of our Lord and Savior Jesus Christ. Then and not until then, "shall the sword be beaten into plowshares and spears into pruning hooks."

There are several doctrines associated with the subject under consideration, which I desire to present at this time for your careful investigation. We must not conclude that death is the second coming of Christ, for such a doctrine is unscriptural. The things which are to take place at the Second Coming of Christ do not occur at death. This natural or physical body does not become like Christ until the resurrection; indeed, we do not come into full possession of the finished work of Christ at conversion, nor at death, but when Jesus comes, and these bodies are raised incorruptible. Death is not the Second Coming of Christ, for this corruptible must put on incorruption, and this does not take place at death, but when Jesus comes.

There is no general resurrection, for all the dead are not raised at the same time. The scriptures declare there are two resurrections. According to 1 Thess. 4: 13-17, the first resurrection occurs at the appearing of Christ in the air for the Bride, which is the church. The second resurrection, according to Rev. 20: 5, comes at the close of the millennium. The first is the resurrection of the righteous, or those who are His by faith, and the second is the resurrection of the wicked or unbelieving.

In the light of incorruptibility, immortality and eternal life, death loses its terror. Life has no end. The grave is not the terminal. The resurrected body of the redeemed will not depend upon mere animal functions for it has become a Spirit-filled body, and is not subject to any of

the former evils, for it is delivered absolutely from the power of Satan.

There is no general judgment. It is true, we shall all appear before the judgment seat of Christ, but not in one grand procession.

It is well that Bible teachers refrain from fixing dates for the coming of Christ, lest their prophecy be an evidence of their lack of knowledge. The second coming of Christ though one grand event is in two parts.

First: He comes in the air to receive the church (1 Thess. 4: 13-17), and second, He comes to the earth to reign (Matt. 25: 31-34.) First He comes for His saints (John 14: 2,3) and second He comes with His saints. (2 Thess. 1: 10).

Take your Bible and let us study the coming events in the history of the church and the world. We are now living in the dispensation of the Holy Spirit (John 14:26), the Gentile age (Luke 21-24). The appearing of Christ in the air and the ascension of all believers together with those of the first resurrection (1 Thess. 4: 13-17; Rev. 20: 5) will bring the Gentile age to a close (Rom. 11: 25). Following the ascension of the church will come the days of tribulation (2 Thess. 2: 3,4; Rev. 13: 15-17; Matt. 25: 21-22), but the sudden and public coming of Christ to the earth (1 Thess. 5: 2,3) will bring the days of tribulation to a close (2 Thess. 2: 8), at which time He will judge the nations (Matt. 25: 31-34), cast Satan into the pit (Rev. 20: 3) and perfect His kingdom which is the millennium (Rev. 11: 15; Rev. 20: 4). At the close of this thousand years of peace, Satan appears only to be defeated and cast into hell (Rev. 20: 7-10). Then comes the great white throne (Rev. 20: 11) the second resurrection and the final judgment, (Rev. 20: 12-15), the changing earth (2 Pet. 3: 9, 14), the abode of the righteous and the wicked, (Matt. 25: 46).

As the appearing of Christ in the air is the coming event in the history of the church, so is His coming to the earth to reign, the coming event in the history of the world. The appearing of Christ in the air is not the end of the world, for between His appearing in the air and His coming to the earth is

#### THE GREAT TRIBULATION

The ascension of the church, which is the body of true believers in Christ, makes possible the

great tribulation. This tribulation of perhaps three years and a half, (Rev. 13: 5) is, according to the words of the Lord Jesus unequalled (Matt. 24: 21-22). Jesus in the book of Luke (21: 36) tells us how we may "escape all these things that shall come to pass." What things? Read Revelation, 13th chapter.

This tribulation is also a period of salvation, for "whosoever shall call upon the name of the Lord shall be saved," includes all ages and people. Many of the innumerable number who turn to the Lord during this tribulation will lose their life, because of the reign of the beast, and are believed to be those who "came out of great tribulation." (Rev. 7:14.)

It is during this tribulation, God renews his dealings with Israel, and Israel as a nation shall be reclaimed (Rom. 11: 26). The Jews during this tribulation will turn to Christ as their only protection from the cruel and powerful reign of the beast who is the

#### ANTICHRIST

Some would have us believe Antichrist, according to 1 John 4: 3, is only a spirit, but a spirit is the evidence of a person. We speak of the Spirit of God, and it is written "God is a Spirit," a Person whose creative power is everywhere demonstrated. This spirit of Antichrist, according to 2 Thess. 2: 4, will under certain conditions, culminate in one great system, with Antichrist, the son of perdition in the lead—"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God."

Here we find the disposition, the character and determination of Antichrist, who is possessed with all the theories of unbelief in the Holy Scriptures. It is the purpose of Antichrist not only to denounce God, but according to Revelation 13th Chapter, he will, by the law of his mouth, and the powers which have rallied to his support for self-protection, destroy by death all who will not recognize his authority or seek protection under the national seal, "the mark of the beast."

Antichrist is known in the Scriptures as "The enemy and avenger" (Psa. 8: 2), "The man of the earth" (Psa. 10: 18), "king of Babylon" (Isa. 14: 4), "a king of fierce countenance" (Dan. 8: 23), "the prince that shall come" (Dan. 9: 26), "a vile person" (Dan. 11: 21), "man of sin, son of perdition, and that wicked one" (2 Thess. 3-8). The kingdom power of the Anti-

christ is described in Revelation 13.

Just when and where this Antichrist will appear is not possible of a positive answer. Dan. 8-9, also Dan. 7: 8-20 and 24 lead some to believe he will come out of the region of the former empire of Greece. His advance toward Palestine will be a sure mark of his identity. But Antichrist will not become the world emperor until the middle of the seventieth week of Daniel. Having won the support of the nations, and having perfected his treaty with Israel, he is in a position to demand universal honor and worship. He will denounce the God of the Holy Scriptures and demand that all shall worship him. (2 Thess. 2:4, also Rev. 13th Chapter). This Israel will refuse to do. Antichrist will then break his treaty with Israel and subsidize their wealth. (Zech. 14: 1.) This break will culminate in what is known as the battle of

#### ARMAGEDDON

According to prophecy, this great battle will be fought in the valley of Megiddo (Zech. 12: 11), hence Armageddon (Rev. 16: 16). The tread of marching millions will echo through the plains of Megiddo when Antichrist's forces move upon Israel. This will not be a war for new territory, but to eliminate divine worship, for the beast who is the Antichrist, will demand that all who dwell upon the earth shall not only honor, but worship him.

Then will come the great tribulation of which the Lord Jesus speaks in Matt. 24: 21-22, "Then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be; and except those days should be shortened there should no flesh be saved, but for the elect's sake those days shall be shortened."

The question is asked: "When shall these days be shortened, and how?" The answer is found in 2 Thess. 2: 7-10. "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

In the most dreadful period of the reign of the Antichrist, during the bloody battle of Armageddon, the Lord and Savior Jesus Christ will appear on Mount Olivet, "and then shall that wicked one be revealed, whom the Lord will consume with the spirit of His mouth and shall destroy with the brightness of His coming."

At this time Antichrist is removed from his seat of authority. Satan is bound and cast into

the pit, the bloody battle of Armageddon comes to a sudden end, and the kingdoms of the world become the kingdom of our Lord and Savior Jesus Christ, which is the

#### MILLENNIUM

The millennium is the kingdom of the Messiah on earth. It is this reign Jesus had in mind when He taught His disciples to pray: "Thy Kingdom come, Thy will be done on earth as it is in heaven." While the one thousand years is specially mentioned in Revelation, it is the same peace on earth referred to throughout the scripture. Whether our numbering of days is to be considered in "the thousand years," or "the day of the Lord," is of little concern, the fact that He comes into His Kingdom to be glorified in His saints is sufficient evidence of His final victory (2 Thess. 1-10).

During the millennium there will be perfect peace, for Satan, who is the cause of every evil thought, is shut out of the world into the bottomless pit. Fever is the evidence of disease, and as soon as the cause is removed, the fever will be gone, and there will be peace and joy. So it is with this world, when the cause of discord and suffering is removed there will be peace. The purpose of the return of Jesus Christ is to remove the cause, which is Satan, and this He will do when He comes in the glory of His Father and the holy angels to bring the world back to where it was before sin entered into the heart of man.

No doubt, during the millennium there will be millions of children born into the world, for the command God gave to Adam before the days of sin will be carried out in perfect holiness. It will be upon this innocent multitude Satan (who is loosed from his prison) will come, and through the channel of unbelief deceive man as he did in the beginning. With his followers he again makes

war upon the Lord and His host, at which time the patience of God reaches its endurance and Satan, the Dragon, who is also called the Devil, is cast into hell. Then comes the new heaven and the new earth, all of which follows the millennium.

We must remember the millennial kingdom is not only a spiritual but a literal event. The Spirit of God will be manifest in those days as now, for the will of the Father must be perfected on earth through Christ as it was in the beginning. According to prophecy Christ must come to the throne of David (Acts 2:30; Luke 1:32; Isa. 9:7), and reign over a united Judah and Israel (Jer. 3:18). The union of Judah and Israel must be a future event, as they have never been united since the Babylonish captivity. The kingdom which Jesus said was the kingdom of heaven, which the Jews rejected, must be a part of the work of Christ as a final evidence of His power over Satan. Attempting to spiritualize prophecy which must be fulfilled literally can only lead to a general misunderstanding of God's Word.

During the millennium there will be nationalities and organizations, for Christianity does not and will not destroy any institution that has for its goal the purifying of human society. During this millennium there will be nations (Rev. 20:8) but they will be a part of and subject to the kingdom of Christ (Matt. 25:31; Rev. 11:15). I believe the kingdom of this world with all of its lust, envy, and deceitfulness will fall and pass away when the Prince of Peace comes in the glory of His Father to rule the world in righteousness. During this millennium Christ will reign not as a mock sovereign, not as a counterfeit or toy king, but He shall be King of kings and Lord of lords, and there shall be peace among all people.

### From the Mission Field

CONDITIONS in war-ridden China are still very critical, recent telegraphic dispatches say that civil war is about at an end, but now China's problem is providing employment for her million soldiers. As all the world knows thousands of them turn into bandits to make a living. Miss Mattie Brann writes under date of Oct. 9th:

"You may try to imagine what a stir would be among these people where the troops zig-zag back and forth across the country. They must be fed, housed and moved on rapidly. Poor sol-

diers! So many of them mere lads! How our hearts ache for them as they suffer so! These people never have provisions in store and these past years of famine and banditry have left most of them in dire poverty, and no matter how much money the soldiers might be able to pay for food, it is not easy to get. For instance, today messages came to the city officials to provide food and lodging for 10,000 men, and fodder for hundreds of horses for today and tonight. Everybody gets excited. The inns are small and few; very few homes have a spare room. The flour

mills can hardly grind flour enough to provide the city's daily needs, but get busy they must. Runners are sent to nearby villages for their help; all must get busy to help these poor men as they move on, no matter what faction it might be. So there are very few hours of the 24 when one gets from under the pressure of it all. Add to this the sorrow of these people poured into our ears, and the care of the churches, and you have a picture of missionary life in China's interior.

"During the past weeks this city has been graciously preserved, when it looked to men that we would surely suffer the fate of many cities in China, but there are marked instances when the Lord moved upon the hearts of the unsaved and even outlaws to fulfill His promises to us. One day there seemed no other way to protect our girls—the older ones were hid—but for me and the little ones filling their gateway by standing close together, quietly blocking the way. They stopped, their attitude changed, and stacking their firearms they sat on the ground while I explained to their leader why they could not stay in the Girls' Compound. I had great peace as I told them how God had given us this place for these orphaned and starving girls. We then served them boiling water and hot millet food and they quietly left. You should hear our girls thank the Lord for what He did! What might have come to them had one wrong word or move been made! One of my year's verses has been, 'The meek will He guide in judgment, the meek will He teach His way,' Right in the midst of this turmoil I saw what sore eyes some of these men had and said, 'Oh your poor eyes! I'll give you some boric acid and cotton to wash them if you will wait outside the gate while I prepare it.' So some of these poor men were touched as we showed little acts of kindness.

In the midst of all this turmoil souls are coming to Christ. How we praise Him for the hundreds who have heard the Gospel these last few months. We praise Him for the 131 who have been baptized this year, suffering persecution for His Name. We have just closed a Bible study class with the Native Evangelists and today they scattered to different districts to preach to their people. Pray for them."

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Miss Lillian Trasher who has the large Orphanage at Assiout has just closed her twentieth year in Egypt. She writes they are passing thru hard days, that in all her years in Egypt she has never seen such days, but adds, "God's blessing

does not depend on the price of cotton, and we are looking to Him."

Another missionary to whom we felt specially led to send a little offering writes that we have no idea of the desperate need of their work, and we trust our readers will not forget the missionaries at this time of financial depression.

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At the Conference of Pentecostal missionaries held this summer at Peitaho, Miss Hockelman writes that one of the most important moves was taking steps for a permanent Pentecostal Bible School in the city of Peking. As so many missionaries have been obliged to leave the interior they feel the greater need of training a native ministry. A place has already been secured for this purpose, and the committee are expecting to open the school about Nov. 1st.

### Returning Missionaries

Miss Mae Straub has now returned to her Children's Home in Japan, after a furlough in America. Miss Straub when in the homeland was severely afflicted with rheumatism, but she writes that God wonderfully undertook. She asks for prayer for complete deliverance, and that this new term of service may be one of great blessing.

Miss Ethel Bingeman is sailing for Liberia on the *S. S. West Irmo* landing at Cape Palmas Dec. 29th. Liberia is a very fruitful field for souls, and Miss Bingeman goes forth with a deeper longing than ever to see God work.

Miss Mary Rasmussen is sailing for China on the *S. S. Russia* on Dec. 6th. It is Miss Rasmussen's purpose, if possible, on her return to go farther into the interior and pioneer in new territory.

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(Continued from page 18)

her of her need of a Savior. Ere long she also was gloriously saved and filled with the Spirit; and all the four children have been since saved and baptized both in water and in the Holy Ghost. That home which was once a very stronghold of Satan has now become a little heaven on earth and it is filled all the time with the praises of Jesus.

When I was visiting them I asked the mother to tell me how her little girl of four had received the Baptism of the Holy Ghost. She told me that one evening after finishing their supper she and her husband were sitting at the table praising the Lord and talking over His many mercies to them. It seemed they could never get over the

wonder and the glory of His forgiving love, and their hearts were always overflowing with gratitude to Him who had lifted them up from such depths of sin and degradation. Suddenly they heard a sound of weeping from the baby who had been playing on the floor behind them, and on turning they found her kneeling with her little hands uplifted and tears running down her cheeks as she praised Jesus with her baby voice. It was not long before the Spirit's power fell upon her and she began to speak in other tongues the praises of her precious Savior. The girl of 8 leads the singing in the Sunday School and other services, and many have been the souls won to Jesus through those four children. *Does it pay* to make some sacrifice to give the Gospel to these strangers within our gates? Indeed it does pay abundantly, and the Lord who rewards every cup of cold water given in His Name will richly repay whatever efforts you make to win them for Jesus.

### Book Review

*Charles E. Cowman, Missionary-Warrior*, by *Lettie B. Cowman* (Oriental Missionary Society. 1.50) This missionary leader has been an important figure during the past twenty-five years, and everyone interested in foreign missions will be glad to read this Biography by Mrs. Cowman. As the Founder and President of the Oriental Missionary Society he won for himself and for the mission a place in the affection of a large number of Christians in the homelands as well as in the mission fields of the world. When urged to write the story of his life he said, "Let me be kept so busy making history that I shall have no time to write it. Should the time come when it is necessary let the pen of another tell the story." This task has been most ably accomplished by one who has been by his side thru all the lights and shadows of a busy missionary career. On almost every page describing the wonderful life of faith of one who in infancy was laid aside as dead, there is the stamp of the hand of God.

"Nothing is more remarkable," quotes the author, "than the surprising places in which God finds His great men, but it has been so throughout all ages. When God wanted to find the greatest king that ever sat on Israel's throne, the world's poet laureate, He passed by the city palaces and the families of the titled and the great, and all the stately brothers, and went out into the sheep pasture of a Bethlehem farmer." And so He found Charles Cowman, on the

farm and trained him to be one of the forerunners in a life of faith in bringing to existence one of the most fruitful missionary societies ever established.

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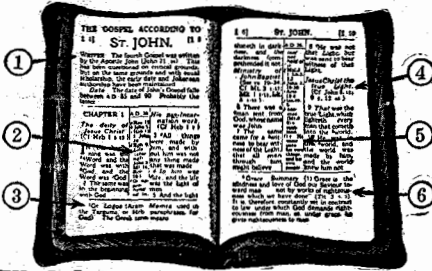
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