



The Latter Rain Evangel

The days of Heaven on the Earth

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An International Monthly Magazine

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

HAWKIN - CHICAGO

Moses vs. Darwin

"Back to God—the Great Need of the World."

Sermon by William Jennings Bryan in the Moody Tabernacle, January 8, 1923.



HERE are three fundamental relationships in this world that are voluntary; we enter into them because we desire to; for instance the relationship of friends. We enter into this because we desire to, for without friends life is not worth living, and yet the relationship between friends is voluntary. We are friends because we want to be; we cease to be friends because we desire to cease. The next great relationship is the business relationship, a partnership or co-operation which rests upon agreement. We enter into business relationships with each other because we want to, and we cease when we desire to cease. Then the most sacred of all relationships, the family relationship, marriage, rests upon volition; so much so that the marriage ceremony is nothing except the public declaration of the parties that they desire to enter into such relationship.

But the three relationships I have dealt with in my public life are involuntary; man's relation to the government under which he lives; man's relation to society of which he is a member, and man's relationship to God. Here are three great relationships that we enter into, not because we want to, but because we must. We cannot escape them. We are born into them and we die out of them. The third of these relationships, man's relationship to God, is the most important of all.

I appreciate the opportunity to defend the Bible in this presence. The largest questions in the world today are beyond all questions of government, and the greatest issues in the world today, transcending in importance any question of politics in this country or international politics, the greatest of all the issues is whether the Bible is true or false. More rests upon it than any other issue. I will prove it to you—whether the Bible is true or false; whether it is the Word of God or the work of man. If the Bible is the work of man it will fall. If it can be convicted of being the work of man it is the greatest imposture this world ever saw. If the Bible is not the Word of God it has practiced a fraud on hundreds of millions of people for nineteen centuries. If the Bible is not true, it ought not only to be rejected but driven out of society, and if

they can convict this Bible of being a fraud, do not think it will be retained for its literary merit, but if this Bible is true, if it is what it claims to be, the Word of God, if it is His revealed will to man, it cannot die.

Why is this issue so important? Because the civilized world has but one conception of God and that is the Bible conception. Why is it important? Because it gives you the only account of Christ. Why is it important? Because it is the only Guide that we can rely on as infallible, a "light to our feet and a lamp to our path." This Bible, I say, if it is true, gives us a conception of God, an explanation of Christ and it is an infallible guide, the only standard that we have.

I want to show you how important this Bible is. Let me first take God. I affirm that belief in God is the most fundamental of all; that a belief in God underlies civilization. If belief in God is an immaterial thing, then you will not be concerned whether a thing menaces it or not, but if belief in God is necessary to society and to civilization, then anything that menaces belief in God is the most destructive thing in the world.

First, belief in God means a consciousness of God's presence in the life. That is the most comfort a human being has, and he cannot have it unless he believes in God. Friends, there is no human being who does not recognize the finiteness of man. Time and again we come into the presence of conditions that make us to see how small we are. If there is anybody who has an exaggerated idea of his own power, let him go to the death-bed of one who is near and dear to him, and let him stand there as life ebbs away and see how small he is, and how helpless in the presence of death. There is only one consolation and that is to fall back on the strength of the Infinite. And when we approach the end of life, if our hearts have been entwined about great causes and we feel the powers of the body slipping away, and if we feel a lethargy stealing over our mind; if our eyes grow dim and darkness gathers and we know that the end is near, into whose hands could we entrust the causes that we love except into the hands of One who gave our powers and faculties to us? Nothing will take the place of God's presence, but you cannot have it unless you believe in God.

What next? A sense of responsibility to God

for thought and word and deed. That is the most potent influence that acts upon the human life in all the journey from the cradle to the grave. There is no restraining power that approaches the consciousness of responsibility to God. If tomorrow it were possible to efface from every human heart and mind all thought of God, there would be nothing upon which to build society or civilization. You cannot build on but one thing, and that is morality, and there is only one thing upon which you can build morality, and that is religion. And religion rests on God.

Third, unless you believe in God you will not pray. You must not only believe in God but in a personal God, a God near enough to hear and a God willing to answer. If it were possible to wipe out of every human heart and mind all thought of God, and with it all thought of prayer—if it were possible to conceive of a situation when, after tonight no human heart anywhere would ever again be raised in gratitude to God, and in an appeal for forgiveness for sin, or any petition for His guidance, and no human being ever cared what God thought or had any desire to do His will, can you imagine the chaos that would follow?

Fourth, Without a belief in God there can be no belief in a future life with its rewards and punishments. If there be no God then death ends all. What shall we substitute as restraint in hours of temptation for the belief that at the Judgment Day man must render an account of the deeds done in the flesh? And fifth, unless there be a God the world must wait in vain for the coming of the universal brotherhood. We trace our kinship with each other to the common Father of us all. If there is no Father, there is no brother. There are only two attitudes that a human being can assume when he deals with his fellowman. One is the attitude of a brother when he is restrained by the ties of kinship. The other is the attitude of the brute when he devours with the savage hunger of the beast.

Sixth, if there be no God, there can be no Christ as Son of God and Saviour of the world. Have you thought what it would mean to take Christ out of the world? It is an idle question. Christ is so interwoven with everything that is good that He cannot be taken out of the world. You could not take Him out if you tried. There is not a great reform started in a thousand years that wasn't built around His teachings, and in all the ages yet to come there never will be a movement of any importance for the uplifting of man-

kind that will not be inspired by the thought of the Man of Galilee. He is the great fact in history. There is no other fact to be mentioned in comparison with Him. He is the glowing figure of all time, there is none other in the world today save Christ.

Seventh, If there be no God then there is no Bible, the Word of God. Unless there is a Heavenly Father with a will to reveal, there can be no revealed will of God. I believe the Bible has done more for civilization than all the other books combined. If we had to choose—of course we do not have to choose—but if we had to choose between the Bible all alone and all the other books without the Bible, I think it would be infinitely better to let all the other books go and keep the Bible alone and build the world anew on God's Word.

I have always defended the things that are old and time honored, but when I defend something I always attack the enemy who attacks the thing I defend, and, I fight the battle on his territory. Knowing that we have this Bible to defend I am going to shell the position of the enemy, and bring him out from under cover. I now have a proposition to make, and am prepared to defend it. I challenge any professor in any college in the United States who draws his salary from the public treasury. We have some colleges which are supported by private endowments where they do not teach the Bible and you cannot make them do it until their money runs out, but I am speaking of the public institutions, those supported by taxation. I want some professor who is drawing his salary from the treasury to answer if he dare.

There are three verses in the first chapter of Genesis that mean more to man than all the books that man has ever written in all the libraries of the world. Is that strong enough? Three verses, and we have all the rest of the Bible besides. What are they? The first of these three is the first verse of the first chapter of Genesis, "In the beginning God created the heavens and the earth." I affirm that that is the only sentence ever written upon which you can stand and explain the origin of life. Search your libraries. Read all the books that man has written, and find out from any other source the origin of life. Life is the one important thing; all else is not to be compared with life, and this is the only verse which tells how it began. We give the atheist too much latitude. We let him ask all the questions. I know no reason of giving the atheist the child's business of asking questions. A five-year-old

child can ask questions which no grown person can answer. Why should you let an atheist ask questions like a child, which he cannot answer himself? And there is no reason why Christians should undertake to answer all his questions. He might as well admit that any question which requires infinite knowledge to answer, cannot be answered by a finite mind. Now if we say to the atheist, "We will take turns in asking; you ask one and we will ask one," isn't that fair? Further, what right has the atheist to demand that he be given the chance to ask the first question? But we are very liberal and will give him this privilege. What is his first question? There is only one—"Where do we begin?" Our answer is, "*We begin where the Bible begins.*" "And where does the Bible begin?" "In the beginning." Where else could it begin? In the beginning God!

Having answered the atheist's first question it is now our turn. What is our first question? The same as his. "Where do we begin?" And then his trouble begins. Why should the atheist ask you where you begin unless he has a starting point? It is just as necessary that an atheist should have a beginning for his philosophy as the Christian. Where does the atheist begin? Have you ever heard of any of them going back farther than we do? They cannot begin with God for they deny there is one, and they cannot go back of God for there is nothing there. "*In the beginning God.*" Where does He begin. I have never known anyone to go back further than the Nebular Hypothesis, and it begins some distance on this side of the beginning. The nebular hypothesis begins by assuming that two things exist, by assuming that matter is here. Where did it come from? They do not know. When did it come? They do not know. Why did it come? They do not know? How did it come? They do not know. They just say it is here. They assume that it was divided into particles infinitely fine. Why not finer? And they assume that each particle was separated from every other particle by distance equally great. Why not greater? But they do not explain one particle, and though they had it all divided they could not bring it together, so they have to assume that force existed. Where did it come from? They do not know. They say, Let us suppose that matter and force are here, and if you let them suppose twice, they will suppose a third time. Why haven't I a right to suppose? They assume two things exist. Why cannot I assume one? I would rather begin in

God and reason from God down than to believe in dirt and reason from dirt up.

These friends say that I do not know anything and try to rule me out on intellectual qualification, but I know more than they think I do. I know this, that in all the books in all the libraries ever written, there are only two lines of reasoning about the creation. One is from God down and the other is from inanimate matter up, and I say that our line of reasoning "from God down" is more reasonable than theirs. *I affirm that there has never been suggested by anyone at any time, anywhere, a substitute for the first verse of the first chapter of Genesis that was as rational, as easy to understand, as easy to believe as easy to explain and as easy to define.* Christians, do not let them drive you away from the first chapter of Genesis. It is the only solid rock in all the world. All the rest is sinking sand. The first verse gives the origin of life.

What is the second? Verse 24, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so." This is the verse in which Moses states God's law governing reproduction. If life is to continue on this earth it must reproduce, and to be reproduced, it must reproduce according to the law or it will be lost, and I affirm that that is the only sentence in the whole world which states the greatest scientific fact in the world, and this is the law that governs life's continuity on earth. We do not call Moses a scientist, and yet all the scientists together have never given the world as much science that is important as Moses gave in one sentence when he gave God's law of reproduction. I repeat that you can bring together all the other books of science, or "guesses" of science, and all of them merged into one will not mean as much to man as the law of continuity of life, and that law has never been violated. Man may search the history of the world and he has yet to find the first instance where God's law as stated by Moses has ever been violated. They have never found one living thing in plant or animal life that ever reproduced except according to kind. And man, being a little lower than the angels, man with all his majestic power, has never been able to persuade or coerce a single living species to violate God's law and cross the line of species. Never! In all the centuries man has failed to substitute his "guess" for the law of God, and everywhere we find evidence to support God's law.

What is the third verse? The 26th. This is the verse which gives us the only explanation of man's presence on the earth. You can go back as far as you like among any people; I affirm that no man without revelation has ever been able to explain why man is here. Without revelation you cannot. Man comes into this world without his own volition; as far as he is concerned he has not one thing to say as to the age in which he will be born, or the land in which he will first see the light, or the race of which he will be a member or the family surroundings. He is here not by choice and when he comes he doesn't know how long he will stay and he cannot insure himself against one hour. And yet he is commander in chief of all that he has. Try to solve the riddle if you can, without revelation. My friends, when a man finds out that he is the child of a King and that God, after making all other things, made him, not as He made other things but in His own image and has given him the earth for his inheritance, this is the first great lesson of his life. And it ought to be his greatest pleasure to find out God's will concerning him and then do it. For when he seeks to know God's will he finds it. God tells him he is heir of all and he can do with them as he pleases, he will not hold any restraint over him, but for every moment of his life, for every atom of his power, for every ounce of his nerves he will be held accountable. God says, "Remember one thing, all things are yours; obey and I have linked happiness to your pleasure; obey and I have linked success to your righteousness; obey and I have made it possible for you to rise to that exalted plane to which I invite all My children." That is the third verse.

The first verse tells the origin of life; the second gives you the law of life's continuity, and the third gives the explanation of your presence here and it is the only explanation. Search your libraries and all your books and you will not find in them all as much as you find in these three verses. Now let the atheist and infidel get to work and give us something more important. And besides these three verses we have all the Bible; we have the inspiration of the prophets; we have the instruction that comes with the record of God's chosen people; we have the New Testament with the story of Jesus; we have His Gospel which is for every human being; we have His everlasting life and sufficient for every human need. And besides all this we have Christ Himself and all the power in His hand, and we have His promise "Lo, I am with you always even un-

to the end of the world." Now, my friend, this is the Bible. Is it true or false? If that Bible is true we ought to defend it.

What menaces the Bible? You say there are hypocrites in the church. Yes, there are, but they cannot overthrow the Bible. The Bible overthrows them. You call them hypocrites because they do not live up to the Bible. It is the Bible that condemns them. You say there are good people outside of the church. They cannot kill the Bible; they have only borrowed their morality and are not honest enough to give the church the credit. The two greatest hindrances to the church are the people inside who get their morality outside and the people outside who get their morality from the inside. There is only one thing which in nineteen centuries has seriously menaced the Bible and belief in God's Word and in Christ and that is a man's guess. Darwin guessed and gets the credit for his hypothesis, but his grandfather before him had some idea that the Bible was not entirely true and that man might not have come by special act of God.

The Dearborn Independent sent out a questionnaire, the first question was, "Do biologists now contend that man came up from the ape line?" and the second was, "Did Darwin think so?" And I think all of them answered that they believed in evolution but did not now contend that man came up through the ape line. They say the modern thought is that he came up from the same tree but by a different limb, and all but two of them say they didn't understand that Darwin ever taught that man came up through the ape line; one of them said he did and another quotes what he said to show that he did. So it would look like some of these men did not read Darwin but probably got their information from somebody who got it from somebody else. They deny that Darwin said it, and yet it is there in black and white. Here were professors of great colleges and universities believing that. They are certainly in the worst shape for they have not only let loose of the ape limb but are hugging an imaginary limb that they would attach to an imaginary tree. It requires more credulity to believe that man came up from another tree than to believe man came from the ape limb. If you believed man came up from the ape limb you would have something that resembled man but if you discard that and try to find another there is not another limb on which man could have grown that has anything between the man and the imaginary trunk of the tree. It is much easier to believe that man came from the

monkey or the ape or the baboon than to believe he came by another limb and destroyed the limb so that there is not a single thing between man and the tree. They will have to have a lot of house-cleaning; they will have to go through all these museums and take out the ape man. What will they substitute? They cannot trace man. I insist that the man who says we are descendants

of the animal, give us his family tree before I tell him mine. They expect us to be complimented when they tell us we are descendants of animals. I am just telling you what these people say who claim they cannot accept the Bible because it is not reasonable.

(The remainder of this remarkable article will be published in the March number.)

Contrasting Wisdom, Human and Divine

The Subtle Snares Laid for the Righteous.

Pastor K. R. Glover, in The Stone Church, January 7, 1923.



I WISH to speak a few moments this morning on the Wisdom of God, reading from Proverbs, commencing 1:33, "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil, hearken unto the Lord." He who keeps his mind stayed on the Lord will be kept in perfect peace. There surely is need today of being stayed on the Lord. "The fear of the Lord is the beginning of wisdom" — not that we should be afraid to draw near to God, but rather we should have the fear of God in our souls that we shall not do wrong. There is arising in these days a real boldness and lack of fear of God. I do not know why God permits this unless it is because of His long suffering, until His judgments will be poured forth. But there is rising today a disregard for the fear of the Lord. In the early days of our nation the principal theme of the preachers was hell fire, and eternal punishment for sinners, the wrath of God upon the unrighteous. The consequence was, man feared God, and feared to take any chances. Infidelity was very rare. Few people dared to disbelieve in God, and if anyone did, he was looked down upon in the community as being very peculiar and eccentric, and shunned by all. Today infidelity is something to be proud of. If a person is an infidel he is looked upon in the community and in the world with esteem, as a man of broad-minded principles, a man who is able to think for himself, and refuses to take the word of other men. So he is looked up to as a man of wisdom but it was not so years ago. Today preachers are not preaching "hell-fire"; today they are saying there is no devil; that hell is simply a place of remorse. There are rising up two large bodies of people today who say that hell is simply an instantaneous obliteration of all existence, anni-

hilation; that all powers or being of a man are snuffed out as a candle. And so men are drifting into careless indifference and the fear of the Lord does not dwell in their hearts.

But I am also glad that there is a strong movement to the contrary; a movement that is leading us to know God, to know that there is a hell from which to flee. Nobody enjoys the contemplation of such a place, nobody enjoys the contemplation of the punishment of those who hate God and blaspheme His holy Name, but it is certainly far from wisdom to say that there is no such place. It is wisdom to acknowledge its existence and urge people to turn from it. The fear of the Lord is the beginning of true wisdom, because if we do not fear the consequence of disobedience to Him, then in carelessness we will direct our ways; without wisdom we will go through life and shipwreck will be the ultimate end. But when we consider the end of our ways, then will we look up and say, "Save me, Lord, I perish!" This is wisdom.

So the wise man says here in the second chapter, verses 4 and 5, "If thou seekest her (wisdom) as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Paul said that by human, earthly wisdom men do not find God, by wisdom men fail to know God, by wisdom they fail to reach up unto God, and so it has always been. Men are failing to find God today because they are filling their minds with human wisdom. Lacking a fear of God, men do not fear to scoff at the Word of God, presuming a greater wisdom. They go digging into the earth and investigating the strata; they watch the mountains and the rivers, the development of trees and plants and investigate with microscopes that which is invisible to the eye, and they come back with a look of wisdom and say that man and beast and the mighty universe

were not created as they now stand, but that they grew by evolution to their present state. They look at us and then at lower forms of humanity less educated, less civilized tribes of the earth and they say we have developed from this lower grade. They go a step further and find the pigmies in Africa and say these are a still lower step; they go further and find animals, from which we have come by evolution, and say, these are just a stage lower. But God says He created man in His own image and in His own likeness. We have not grown from monkeys.

But men who have not filled their minds with human wisdom are able to listen to the voice of God. This is wisdom. No wonder that Paul said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." It was the common people who heard Jesus gladly. So men of science look down upon Christian people and say they are nothing but uneducated, common people who do not know anything about man's reasonings and researches, consequently they believe unreasonable things. Yet they ask us to believe things more unreasonable than God's Word. I praise God that it is those who are able to believe unreasonable, supernatural things who come to know true spiritual things. God would make us to know that all the discoveries shall never profit us to the gaining of the world on the other side. Why? Because it is a different kind of a world. Discovering the developments of life in this world will never open the door to the other world. We may have all science, we may have all wisdom, but if we have not God, it will profit us nothing. In all our getting, let us get understanding, but let it be the true wisdom that comes down from above.

I praise God that we are able, through the power and discernment of the Spirit to look on the other side, and notwithstanding the things that are put before us by scientific men, we look with our spiritual eyes into the great vistas of truth. Now Daniel says that knowledge shall increase, and it is profitable that it should. It is well that some one discovered electricity. It is well that some one discovered the manufacture of gas and put it into our houses. It is wonderful that some one discovered steam and placed upon the rails the locomotive. It is wonderful that they equipped the ships with the great engines to conquer the ocean's storms. It is wonderful that we have telephone and telegraph connections all over the world. But if knowing these things

hides God, I say, away with all of them. But blessed is the man who can turn on his electricity and gas and travel all over the world, and still keep his heart open to God. God let men discover electricity, and gave them the knowledge to manufacture gas. Let us enjoy them, then, and give Him the glory; receive them, but use them as from His hand. A true knowledge of God causes these things to take their proper place, which is secondary. Knowledge shall increase, but the knowledge that God would have us seek after is not that which would destroy our love and reverence for Him, but He says, "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

"Whoso hearkeneth unto me shall dwell safely, and shall be kept from fear of evil." But the very men who have discovered the sciences, the very men who are launching the mighty enterprises today, the very men who are coming forth with the wonderful knowledge and wisdom at their finger-tips, these are the men who are full of fear, dominated today with the chaos that is around them. Though their hands are full of power, though they have millions to move the nations of the world, mighty resources to discover great inventions, these men with all their power are frightened today. But we who have not the power of knowing, not the knowledge of these intricate things, we are in perfect security because our minds are stayed on Him. Men today know all about this world; they have figured how deep is the earth, how far around, how far it is to the sun and the moon. But how far it is to heaven or the road thereto they cannot tell. But to us Jesus has said, "Whither I go ye know and the way ye know" for "I am the Way."

Tongues and Interpretation:

"Seek ye My ways above all other ways. Seek ye My paths, for My paths are paths of righteousness and peace. My paths are righteousness, My paths are peace. Why seek ye after man's wisdom? Find ye Mine."

We who look yonder see what the men of this world cannot see. "For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous." The one thing you and I need in our search for true wisdom is pure righteousness, pure holiness, and God will add the wisdom and the understanding, for to the righteous does He grant His hid treasures. "He is a buckler to

them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints."

King Solomon had a dream shortly after he became king, when he was just a young man. In this dream the Lord appeared to him and said, "Solomon, what desirest thou above all other things?" And he answered, "Lord, I am but a child, and I have this great nation of Thine to rule over. I am without wisdom and understanding, nor know I how to rule over them. If it please Thee, give me wisdom above all else." God was pleased because of his choice, and He gave him not only wisdom and understanding, and great knowledge, but He added riches, long life and honor. And so does Jesus come to us and say, "Whatsoever ye ask in My Name that will I do." But what shall we ask? Oh, let our asking be for wisdom, for understanding, for eyes to see the way, for knowledge of that other world and power to lead men thereto! Let us not ask for earthly riches, but for the hid treasure of that heavenly land; not for the death of our enemies, but life in our hands to give to the dying.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul," this same wise man said, "discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things." There is only one way to be delivered in these days of wickedness. The wickedness today is very high-class, very up-to-date. Men have learned that vulgar, open wickedness is disgusting, is not popular, and so they have learned to be very unclean on the inside, and pass off as very polished on the outside. Wickedness today is very subtle, clothed with the wisdom of the devil, and the only way that you and I can keep our hands clean and our hearts free from the things of this world is to have the wisdom that cometh down from above to discern the tricks of the devil. If the wisdom of God is in your heart, you are not being snared into wicked ways. For instance, I had a letter a few days ago with a complimentary ticket and an urgent invitation to the best theatre in this city. As a minister of the Gospel I was urged to attend, and to comment upon the play which was very nicely presented. It was a play representing a real Christian's experience in the city of Rome in the early days, and supposed to have an excellent moral. If I approved of the play and was willing to speak to my congregation about it, they would give me proper financial

compensation for this. I am afraid if I had depended upon you folks to go, my compensation would have been very meager, because I believe you have wisdom enough to see that a religious play in a theatre is there to give a cloak of righteousness to a place that is purely of this world, and which subtly draws men to be lovers of pleasure rather than lovers of God. They desired me as a minister of God to stamp my approval on them. I am telling you this to show you the subtlety of evil today to induce Christian people to take hold of the things of the world, the high-class, respectable iniquity that is in the world. I could have gone, but if I had I would have had to disguise myself because I would have felt a thousand eyes would have been looking at me. God would have been looking at me, and I knew that that was no place for a minister of the Gospel, whose presence would have sanctioned this cloak of white that hides the sin within. That ticket went into the waste-basket. We are realizing more and more that the world today is using every snare it possibly can to get the people of God to come on and lock arms with it and approve of its methods. Truly "discretion shall preserve thee . . . from the way of the evil man."

I received another attractive letter from one of your finest musical organizations of the city, saying they had very excellent artists who had been in the practice of going to the community centers to offer them the very best of music so that the people could be drawn into the church and its finances increased. I wrote back and thanked this man for his offer, but said that we had no difficulty in getting the church full and no difficulty in getting finances. I referred to the time when we raised \$1,500 in a few minutes when we needed it for the church, and I am sure we could not have gotten it through the means he offered. God has given us wisdom enough not to employ worldly means of entertaining people or building a church. That is not His way. Whenever we need any money for repairs on the church we do not have to resort to oyster suppers or ice cream socials. Men and women of the world today are offering us worldly methods of getting people into our churches. They say you should have a "movie show" in your church to get the people to come. The church cannot compete with the world. Let the world amuse men, but let the church save them. I say let us give them Jesus. I stand before you today as one among those who have discovered by the wisdom of God that this world needs Jesus and not a "movie show." Those who are in desperate straits, in weariness

of soul; those who are in perplexity of mind, disconsolate and afflicted, want God. They drop into a show as a man would take a drink to drown his sorrow; they come out and go into another, and when they get home they try to go to sleep to find relief, when their only hope is that which comes from God. But they do not know how nor where to find relief. Our business should be advertising Jesus, "the Man of Sorrows and acquainted with grief," who is able to comfort and give deliverance. Woe be to the day when Pentecostal people who have had their hearts open to the knowledge of God, begin to adopt worldly methods in their churches!

Listen to Paul, who said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom (worldly wisdom), declaring unto you the testimony of God." When he stood there on Mars Hill in the city of Athens, he faced a cultured people. The Athenians were wise men, learned in the arts, wonderful sculptors, painters, philosophers, writers. Paul stood there before these men who gathered there daily to discuss every new thing they could hear. They said, "Paul, tell us of this new doctrine you have brought. We would hear it." As he stands there before them what does he talk to them about? Is it philosophy, or sculpture, or art? Does he talk to them of the wonders of the heavens or of the depths of the knowledge of this world? No, he preaches to them Jesus Christ and Him crucified, a stumbling block to the Jew, and foolishness to the Greek, but Paul boldly declares, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Why didn't Paul adopt some wisdom and preach that which would tickle their ears? He knew such could only hold their attention as long as he continued to entertain them with interesting words. But he sought to draw them to God and establish them upon the wisdom of God. I pray God to give us the power and the wisdom that we will draw men unto Him. Paul determined to know nothing but Jesus Christ and Him crucified, and yet the largest and the richest religious organization in the United States today, the most highly cultured, is existing because it does not preach the crucifixion of the Lord Jesus Christ; and they ask us why we are wasting our time with a few people when they can get the multitude, the thousands and the tens of thousands. Yes they can, but where will they lead these thousands and tens of thousands? The blind will lead the blind into the ditch and both will perish. Our business is to preach the Lord

Jesus and Him crucified, for the death of the Lord Jesus has brought us to where we are and will take us to where we are going. This is wisdom.

Paul says, "I was with you in weakness,"—Why? Because God took away from him his human strength. God took from him his natural ability, and stood him there before the people empty that he might become a channel for the wonderful mysteries of God. When Jesus met him on the way to Damascus he tumbled from his horse in consternation. When He took him up into the heavens and showed him things so wonderful he could not talk about them, he came back and said, "I understand it now. I am not an apostle of men, but an apostle ordained by the Lord Jesus Christ. I am not one who has been taught by the other apostles; I have been taught by God. Mine eyes have seen Him, and I have come back to tell you that Jesus is the Christ, and it is only through His death and resurrection that we shall ever enter the pearly gates of glory." He preached to Jew and Gentile, Greek and Roman. Forgetting his former wisdom, his former science and Hebrew culture, he stood there and preached the simple story of the crucifixion and resurrection of Jesus in fear and trembling and human emptiness, but in power and demonstration of the Spirit, for he goes on to say, "I would not have you to stand on my words, nor to have you founded on human wisdom, but have you rooted and grounded on the Word of God. He that is able to speak words that are interesting will always find hearers, but it takes men who know God to get men to God. It takes a man who can lay hold of God to get men to God. You can lift a man only to your own level. If you are standing in human wisdom, in the intellectuality of this world, you can lead men only that far. If you are standing on the rock Christ Jesus, then you can raise men to this high place from which they can see clearly the celestial city and the road thereto.

There comes to me now the words of Moses when he stood before God, hungry to become acquainted with God, hungry to know Him and learn how to direct that vast company of people. He said, "Lord, show me Thy glory." He had been up on the mountain; he had heard the voice of God, he had seen the burning bush, had performed mighty miracles in the land of Egypt, and brought them across the Red Sea by the lifting of his rod. You might say that was enough for one man, why ask for more? Some of us have had

wonderful experiences. But it matters not what wonderful things God has done in our midst, healing the sick, casting out devils, let us pray the prayer Moses prayed after he had performed miracles: "Oh God, show me Thy glory." God's answer was, "Come up into the mountain and be there." Moses went up, waiting six days, and a cloud overshadowed him. He was hidden in the cloud for six long days and on the seventh God spoke. I would that we could get quiet. I would that we might have lived a hundred years ago when this city was not thought of, when rail-

roads were not thundering across our plains or through our cities; street cars clamoring and automobiles rushing hither and thither—I would that we might be in the place of quietness that we might hear the voice of God, "Come up into the mountain and commune with Me." When God spoke to Moses He said, "I will hide thee in the cleft of the rock and place My hand over thee until I pass by; then thou shalt see My glory." I pray God we will hear the Lord say today, "There is a place beside Me on the rock." To seek this is true wisdom.

A Tent, a Stable, a Crowded Room—for India's Lost

"You Have Come to Me too Late."

Miss Marguerite Flint, Bettiah, India, in The Stone Church, November 5, 1923.



HIS morning, as we remembered together once again the broken body and the shed blood of the Lord Jesus, three little words from the first chapter of Romans came to my mind, "I am debtor."

I do not think there is another passage of Scripture that has been more on my heart than these words during this past year in the Homeland. We are debtors, to those across the sea, who perish for want of that which we have, and that which we have been commissioned to pass on. Out in India at evening time, when the great sun drops out of sight and night settles down over Hindu and Mohammedan village, there is a cry that rings out over the fields, stirring the hearts of every missionary who hears, in whatever part of the land he or she may be. It is the cry of the old watchman in the field, "*Jagthe raho, jagthe raho, dar hai.*" (Awake! awake! oh watchman, there is danger.) The cry is taken up and passed on, from one field to another,—and I wish it might sound across the waters and ring in your ears here in this land of Christian Churches and Christian privileges, *Awake! awake! there is danger.* There is danger that we partake of His broken body and His shed blood, that we feast on the good things of the Word, and forget those who perish in their sins; danger that we forget India, that great nation seeking peace, seeking soul rest from early morning until night, and through the night watches as well, seeking peace from the cradle to the grave, and all in vain. Would that you could stand with us who have stood, on the banks of their sacred

roads; at the doors of their heathen temples; in the shadow of some tree at one of their wayside shrines, and look into the worn and hopeless faces of the people seeking that which He alone can give, and they know Him not! There is danger that we forget. To many we have already come too late,—every Missionary in every land has at some time or other heard those pitiful words, "*You have come too late, why did you not come sooner?*"

The words bring to memory a Brahmin home, enclosed with a high wall, just on the banks of a branch of the Ganges River in North India, a home to which we went for several months with the Gospel story, only to be told at last that we had come "too late." I remember well the first day we stood outside that gate, knocking, and how finally a servant woman opened it from within, and led us across the wide enclosed courtyard, past the sacred Pipal tree, to a wide veranda, where she told us to be seated. And from inside the house came girls and women, daughters and daughters-in-law, mothers and grandmothers, a goodly company. These women and girls of the better class are bright and lovely in their clean sarees of many colors, their black hair well oiled and fastened back with bright bits of ribbon, white flowers or jewels, and in this home they gathered about us with eager questions, glad for diversion in the monotony of their shut-in life.

During the weeks that followed, in which we visited them regularly, we were occasionally called to an inner room to greet a little new bride who had come; to see a fat baby boy born to some proud young mother, or to pray for one

of the older women too ill to come to us, but for the most part we were outside, on that veranda, for back into the real women's quarters we were never taken. The old grandmother of the place, a bent old woman who had lived to see her sons grown and their wives coming in, grandchildren born and the family increasing with the years and prospering in a worldly way, was a quiet, proud woman. Each week as we went, the younger women greeted us with joy and sent us away with a chorus of "Come earlier next week." "Stay longer next time," "Teach us a new Jesus song when you come again," etc., but the older women of India are not so easily reached, they are slow to hear, slow to change their ways, and this old woman was no exception. Her age gave her liberties not enjoyed by the others of the household, and it was her duty and delight each day to go down to the river, through the gate in the side of the wall, to bathe there and bring back some of the sacred waters for the Pival trees. During the hour of our visit she would sit back, in the shadow of the doorway, listening as she pleased or interrupting with some idle question regarding our dress or customs, but for the most part silent. Until that day, when suddenly the truth reached her for the first time, the first ray of real light penetrated the darkness that many years had wrapped about her soul, and leaning forward with her keen old eyes on my face, she asked, "Are you trying to tell us there is but ONE God, and that all of our gods are false? Are you trying to tell us your Jesus must take the place of all these other gods of my land, and I must bow to Him? Is this the message you bring?" We had evaded that question as long as possible, we had not denounced their idols, we had been simply lifting up Jesus, but the inevitable had come, and so I said, "Yes, Budhi, that is my message." She merely nodded her grey head, and sat back in the doorway; she did not interrupt us again, but I knew she had understood at last and would think it out in her own way and time. We went back to the Mission House quietly, prayerfully, and another week passed. The next time the gate was opened for us, to the big house on the bank of the river, there was no rush of merry girls and women, no welcome. We called to the few who were peering from within, but with a shake of the head each disappeared, and sitting alone on the veranda we waited. Then, in at the side gate, Budhi came, accompanied by one of the little girls of the household. The old woman car-

ried the usual brass vessel filled with water and as she passed me on her way to the Pival, she drew her clean garment carefully about her lest it be defiled by my presence. Not until she had poured out the water and murmured her prayers before the Pival tree did she speak to me, across the courtyard, and then she spoke very deliberately, and her voice was hard, "It is too late, I am too old. It is the Pival tree for me, not your Jesus. You have come to me too late." And the door and the home were closed.

But the ones we are NOT reaching too late are the young people of India, and it is the work among the children and the young people of that dark land that we would ask you to take upon your hearts at this time for special prayer. We are debtors to them, to the child wives and child widows, to the outcasts and the street girls, the unwelcome baby girls, the wee ones of the heathen lands who are looking across the waters to us. Could they cause you to hear, they would say as a little child wife of nine said to me one day, in a gloomy, two-room house without a window, "The sun never shines for me!"

And may I ask your definite, earnest prayers for our orphanage and school work in Bettiah, and the work there among those He is giving us? From the very first day, in October, 1918, when God called Miss Kirkland and me to Bettiah, He has blessed, but at this particular time there is need such as we have never known before. For more than a year now Miss Kirkland and Miss McLeod have been without a proper roof over their heads, living in tents, then a stable, then the little one room native house in which they are at present, with Indian and Anglo-Indian helpers sharing the hot, crowded quarters. They have been pushing the building work, as well as the usual district, evangelistic and zananna work, and we are believing God that within a few months the buildings will be completed, to house the Missionaries, the School and Orphanage, also the Bible Women's Training and Zananna teachers' houses. We are to have the official Pentecostal Girls School of the Assemblies of God in North India in Bettiah, in which we can train the girls of our Missions, and from which we can send out our young women with the Full Gospel, to their sisters who sit in darkness.

If there were but time I could tell you of scores of those who have already come into the Mission and been transformed, within and without. There have been times of sore testing during the

past years when we were compelled to send our girls away for nine and ten months of the year to the Denominational schools, where the "Pentecostal fire" has grown cold and gone out but He knows, and He has not failed us ever. One of our girls, Shanti Love, came home from one such school, backslidden and ill,—came home to die, but we knelt night and day about the little rope bed, claiming His covenant promise for our dear one, that she should not go until she was ready to meet Him, and He heard and sweetly revealed Himself to the dying child. Just a little brown skinned cast away of dark India, but precious in His sight. As the death Angel drew near, Shanti suddenly opened bright eyes and began to cry softly, "Oh, Jesus, dear, dear Jesus, my Jesus!" We had been called away and were not with her at the time, but the Indian women sat about the death bed, and suddenly they saw at the same time, the same vision, neither knowing the other was seeing as she saw. Hira sat on the left, Martha on the right,—both saw a white horse come down from Heaven, with a white angel in shining apparel, leading the horse, another following. They saw the angels lift our little girl tenderly to the white horse and take her away, and when they were telling us about it later, beside the silent little body on the bed, they said, "Oh, how He loved her! He sent angels to take her home!" Yes, how He loves them all.

Another quiet night comes before me just now, a night when I knelt alone with one of our girls who was seeking the Baptism of the Holy Ghost. The afternoon service was over and the other girls had gone to their supper out in the yard, but little Mary, only eight years old, was more hungry for God than for physical food, so we were there waiting upon Him. I shall never forget the quiet glory of the Lord that filled the room, when that little figure fell prostrate under the power of God. When the Spirit of the Lord first fell upon her, Mary began to roll back and forth across the room, from one corner to the other, but after a bit she lay still, just in the center of the room, and then, praise His dear name, she began to speak in other tongues, as the Spirit gave utterance. Later she told us of it. She said, "I saw Jesus, I know it was Jesus, He was so shining. There were twelve men with Him, and He was taking a lot of little children up in His arms and loving them. When He saw me, He put them all down and took me up in His arms, and then I began to speak in other

tongues. Oh, how He loved me!"

Does work among the children pay? Does it pay to take them in, unspeakably filthy in body, mind and soul, and give them the opportunity to become clean and filled with God? Does it pay, to put the new song and His praises into their mouths in place of the vile language, filthy words we hear from the lips of even the babes as they come? Does it pay, to rescue, train and see them going out, as some have already gone, to preach Jesus and begin their own Christian homes? Ah, dear ones, not only does it pay, but we owe it to them—we are debtors.

We were attending a Hindu Mela, several miles out from Bettiah. The multitudes had been coming and going for days, countless feet of men and women, boys and girls, ekka and pony carts, ox carts and elephants, the rich and the poor, had been passing to and fro, until the dust, many inches deep, had become almost unbearable, in fact the beggars who sat in rows droning aloud the names of their heathen gods were hardly to be recognized as human beings because of the white dust that covered them from head to foot. We were there from morning to night, selling copies of the Gospels for half a cent each, and a young lad of ten or twelve who had been taking care of the oxen came to us and offered to "help sell the books." We gave him a few and he was off with a merry smile, but soon returned down-cast of face, to tell us nobody would buy. "They tell me it is a very evil book, Miss Sahib, and that I must not sell it; that it is the book for the white man, not the brown," he said. "Miss Sahib, if it is a bad book, why do you bring it to us? And if it is a good book, why do they not buy? Please tell me what is in the book?" The multitudes were passing, opportunity was passing with them, there was little time to spare, but sitting down with him for just a moment I taught him John 3:16, and told him THAT was "in the book." And soon, out at his post on the hot and dusty road we heard the little Hindu lad calling out to his people in a clear voice: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." In a very short time he was back, with a hand full of coppers and half pennies, face beaming, to say, "Miss Sahib, THAT SOLD THE BOOK!" Why was it, dear ones? Because those men and women were weary in their search for a love like His love; it met the need. They were yearning for such a Saviour, the cry

of the heart was for just what the Book had. Ah, to those weary, sin-sick multitudes—we are debtor. And the debt is not one we can lightly put off on another. We must meet Him some day with the account, if we do not pay the debt now. And while we tarry, while we neglect them, they perish.

Ah, teach me what it meaneth!
That cross uplifted high,
With One, the Man of Sorrows,
Condemned to bleed and die.
Oh teach me what it cost Thee!
To make a sinner whole,
Teach me, Saviour, teach me,
The value of a soul.

The Greatest Need

For two years the missionaries at Fat Shan, South China, together with the cooperation of the native Christians, have been working and praying for a building to accommodate those who would come and hear the Word. When dear Mrs. Needham, of sacred memory, visited the Orient, she said that of all the great needs, Fat Shan was the greatest. The crowded quarters and the large number who want to hear but cannot because of lack of room and the willingness of the native Christians to sacrifice from their meagre store, should stir us at home to get under this burden and help push it to completion.

Miss Carrie Anderson who has just gone to Fat Shan to be associated in the work there, writes that while the project seems too large for her faith, it is very evident that God is pushing on. The building will cost \$8,000, and so far they have received only \$1,600. But she adds, "It is wonderful how God has met them in the past when they have gone forward, when the land was purchased and when the payments were due. Now it seems God is definitely leading, for after consulting with four different contractors who didn't seem satisfactory, he brought us in touch with a fine young Chinese architect and builder, born and educated in America, whose plans and specifications are most reasonable. Mr. Glauser will also oversee the work as he is experienced in this line of business. The building is expected to be finished in three months' time and does not give much time to get so much collected, but God is able for the need."

Miss Ledbetter writes, "Our natural inclination was to wait until next fall, but we are willing to follow where He leads, even though it may look impossible or foolish to the natural man. I suppose if Peter had told anybody he was going down to catch a fish to get money out of its mouth, he would have been called foolish, but it all depends whether the Lord says do a thing as to whether it is foolish or not. It is the biggest step of faith we have ever taken, but we know whom we have believed."

Miss Myrtle Bailey has just landed in the United States on her furlough which she has well earned. The burden on her heart is to present the great need of this building. We trust that God will open doors for her. When you hear how they have pioneered, and the great difficulties through which they have built up a substantial work, you will not wonder that God is laying it on their hearts to enlarge their borders. If you have some money you can spare send some of it for this building and have a part in the soul-saving work at Fat Shan. In that great day when among the blood-washed throng there will be those from China's millions, some will be your "joy and crown of rejoicing" because you made it possible for them to be saved.

* * *

Miss Ethel King, whose health has been so precarious, and who felt for a time she would be obliged to leave India and come home, has had a real touch from the Lord in her body, and feels she is not to come home at this time. But she cannot stand the climatic conditions on the plains, and so for the present will be at Childers Lodge with Miss Barber, and has a real ministry there in connection with this Missionary Home. She feels this is the next step for her, and is rejoicing that the Lord permits her to be busy for Him in the land she so loves. She writes: "Someone has said that in seeking guidance we find ourselves straining to see beyond the turn in the road, beyond the bend in the river. I was doing that and getting into an agony of anxiety lest I should make a mistake and get out of the Lord's will, but God has again and again assured me that He was guiding, and that, after all, it was but one day at a time that I was to live 'So on I go, not knowing.'"

* * *

Bro. W. K. Norton, Benares, India, has just reached America and Mrs. Norton is expecting to leave in March. The Pilgrims Mission in Benares is still being continued, but Bro. Norton is responsible for its financial support, under God. His present address is Box 474, Los Angeles, California.

* * *

Pastor Cyrus B. Fockler of the Gospel Tabernacle, Milwaukee, Wis., writes us that he has need in his work of a young man who has a call to God's work. One who is competent to do stenographic and office work and also able to work along evangelistic lines would be acceptable. Those wishing to apply can write direct to Pastor C. B. Fockler, 25 Eight St., Milwaukee, Wis.

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Notes

A Word of Gratitude

We praise God for His blessing upon THE EVANGEL during the past year. Our hearts have often been touched at the loving words of appreciation that come daily from our readers. It surely helps to compensate for the hours of toil and the strenuous duties in connection with the publishing of a paper to receive the following letter, which is only one of many:

"The Latter Rain Evangel is certainly food for my soul; so thoroughly scriptural, first and best of all, then Pentecostal. Glory to God! In reading my soul is sometimes transported into the heavenlies as the Holy Spirit is so real, bringing Jesus so near since the baptism some few years ago, for there are many adversaries."

But our greatest joy was in getting the news of a soul won to God, in the following:

"Now a word of appreciation for carrying me on until I got around to renew. I might say you, in a sense, have won a soul by so doing, for a person to whom I lent the paper has been brought into the glorious light of full salvation by reading the good news published from time to time."

Lend your papers to your neighbors for thereby you may win some souls. Do not give them, for if they know you want them back they will be more anxious to read them.

Just a word of advice regarding sending in subscriptions for others: Please advise us whether you are paying for the subscription or whether you are just sending it as an accommodation to others. Sometimes we do not know and ask people for renewals when others subscribe for

them, and it makes it embarrassing.

When you change your address, please do not fail to notify us, as the post office does not forward second-class mail. It goes into the wastebasket. Sometimes we do not find out for six months or longer that our subscribers have moved, and all this time the paper has been going to the old address, while we receive complaints that the paper is not being delivered. Please when notifying us of change, give both your old and your new address, which greatly expedites matters at this end.

A Solemn Warning

We call our readers' attention to the strong sermon on Moses vs. Darwin, delivered by William Jennings Bryan in this city, and published in this and the following issue of *The Evangel*. We know that our readers do not need this for themselves, but those who are sending their children to school need to be informed of what they are being taught, for we learn that even in the grades the pupils are taught by their instructors that the Bible is not true. When we think how godly parents prayerfully train their children in the things that are most sacred to them, only to have these precious truths boldly ridiculed and denied by the one to whom their sons' and daughters' education is entrusted, this is surely alarming, and the time has come when Christian parents dare no longer be ignorant of these existing conditions. Mr. Bryan shows a remedy.

We praise God that when the very foundations of home and society are being assailed, and when the young men and women of our land are being swept away from the faith of their fathers, He has raised up a man in this crisis hour to expose the fallacies and destructive teaching that is going out from our institutions of learning.

We feel impressed to offer a three months' subscription for twenty-five cents, which will cover these two addresses. Have you some friends who are being led away by this destructive teaching? Or some whom you wish to keep from becoming contaminated with it? Send them a three or six months' subscription to the paper, beginning with this number. You may save them from being wrecked on the shoals of infidelity and help them to become established on the Rock of Ages.

Mr. Bryan's book, "In His Image," containing the greatest rebuttal of Darwinism ever written, is now in its ninth edition, and is having a tremendous sale. We shall be glad to fill orders for this book at the standard price, \$1.75.

From Catholicism to Pentecost

Saved and Called to God's Service.

Evangelist A. C. Valdez, Modesto, Calif., in The Stone Church, December 10, 1923.



AM glad this morning as I look back over my life, that I had a praying father and mother, although steeped in Catholicism. People in those days, especially some of the Spanish people, were very devout. They prayed to God, and as they prayed they would shake under the mighty power of God. God is no respecter of persons or of churches, but wherever people meet the conditions and pray through they will be owned by the Spirit of God. As we know Catholicism today it has gone into idolatry and formality, but many of them were really worshippers from the heart and really knew God. I believe I was especially blest with a praying family, and I believe because of their prayers I am here today. It makes no difference what church you belong to, whether you are steeped in Catholicism or Mohammedanism, God is faithful, and if His Spirit can have a chance at your heart, He will bring you out.

My father located in Ventura, California, and was baptized in Santa Barbara Mission forty-five years ago. He refused the Spanish grants offered him, turned it over to his brother's family and went to Southern California to Riverside County, and there he spent the greater part of his days. I often heard him tell of his spiritual experiences; he used to cry out to God and God gave him visions, and he walked in all the light God gave. I can see now, as I think of my father and grandfather, how God was bringing us out step by step. My father used to go up among the rocks, away from every one and cry out, "Oh God be merciful to us!" and God was merciful. I want to tell you what happened. He was farming; had thirteen hundred acres in Southern California, and four years of famine came upon them. He lost everything he had, and it seemed the more he prayed, the more the hardships came. He couldn't understand it. His stock began to die off, and he sold out everything and moved away. I believe it was God working something out. God will not always answer our prayers the way we think and bring us great possessions in this world, but He will bring you to the place where you are rich in Jesus Christ, possessors of that which is greatest of all. Father prayed, and we moved to Long Beach. I was nine years old, and I believe God was dealing with me then.

One night I saw a beautiful vision of the coming of the Lord Jesus. I had never known anything about it, but one night I looked up into the sky and I saw the heavens rolled back as a scroll, and all of a sudden I saw the face of Jesus. As I relate this experience and look back to that time, I cannot but believe that it was Jesus leading me out.

In those days my father became very sick. When he was a young man thirty years old, he was thrown from his horse and dragged a quarter of a mile. As the horse dragged him over the rocks, he was hurt in the center of his back and there a growth started. He was now sixty years old and it had grown quite a little; the doctors said unless he was operated on he would die. It seemed just ready to burst, but my father would not consent to an operation. God had something better for him.

When I was eleven we moved to Los Angeles, and there it seemed everything went against us. I had been only a year or two in school and I had to go to work. I went to night school, but had only the opportunity of getting four years' schooling in the grammar, so whatever I have in the way of learning has been what God has done for me. I had to start work at the age of eleven to take care of my father and mother. I had a brother, but he was prodigal in his life. My father was an invalid, but mother heard of a place called Pisgah Home where the sick were being healed; the lame were walking and the eyes of the blind were being restored, and that attracted her. She went out to see dear old Brother Yoakum; she saw the tabernacle decorated with crutches and canes and trusses, and every appliance for sick people, and looked at them with amazement. Could it be possible that Jesus was doing these wonderful works today? She heard the Gospel preached. Oh if you give Jesus a chance at your heart, the Holy Ghost will drive the Word of God home! and just as surely as you swallow the Gospel hook it is all over, no matter whether you are steeped in Catholicism or anything else. I have done deep sea fishing; you have a trowing line, and a great, big fish will come up and swallow the hook, and then he puts up a fight. I have had my hands burned with the line when the fight was on. Sometimes they put up two or three struggles, but when they swallow the hook you are sure to land them.

Mother went to Brother Yoakum's home; she heard him preach and swallowed the hook. God saved her soul right there. Then she began to pray for my ungodly brother. She looked to Jesus, crying, "Oh Lord, save my boy! He is in the world, out in the darkness of sin. Save him, Lord!" It is wonderful when you get salvation, how you get real prayer. Your prayers will not always be answered just the way you think, but God will answer. When we pray for our loved ones it means something. If it is real prayer God will take hold. One day my brother was working in a gravel pit between two wagons; one had driven in from one side, and another from the other side, and he was pitching gravel into his wagon, when suddenly these two wagons came together and crushed him. They never even called the doctor; they thought it was too late; his breath was slowly stopping. They called for my mother, who put her arms around him, "Oh, son, let me take you to Jesus, my Doctor. I am sure He can heal you." "Oh, mother," he said in a whisper. "You know I do not believe in that, but take me if you want to." So they carried him to Dr. Yoakum's place, and as his custom was he prayed a very short prayer, "Now, Jesus, heal him right now. Thank you, Jesus." His organs went into place and he was healed instantly. He walked to his home, and the next morning as he got up, mother said, "Are you going to work, son?" "No, I am going back to that place to give my heart to Jesus." And so God was gradually bringing us to Himself. Oh, isn't our Savior a loving Savior? His ways are past finding out.

Then mother began to pray for my father, who was a very devout Catholic. He said his prayers on his rosary; every morning so many "Hail Mary's," and so many "Our Fathers," and it was very difficult to get to him. She began to pray for him. God got hold of his heart and she began to take him to the meetings, but they had no effect on him whatever. I will tell you why. Mother was trying to save father. She used to take him by the arm and take him to the altar, and he would kneel down and pray as he always did, but he never got anywhere. It was because mother was handling the situation. She felt she must have him saved and so she led him to the altar again and again, and would reach her hand in his pockets and pull out his tobacco. "Now you are all right," she said. "Claim it now." By the time he got home he would be so hungry for a smoke he would go to the store and smoke cigarettes. One day the Lord spoke to my mother

and said, "You cannot save him. Turn him over to Me, and I will save him." Beloved, turn your loved ones over to Jesus and the Lord will lay hands on them. It will not be long before they will be under mighty conviction. Beloved, she no sooner let loose of him than Almighty God got hold of him. He was at the altar, and he lost all his formality. The tears ran down his cheeks as he cried out, "Oh my God have mercy on me!" Just about that time the glory of God came into his soul and he was made a new creature in Christ Jesus. It wasn't long after that the Lord baptized him in the Holy Ghost. Perhaps you will want to know about that growth on his back. I cannot tell you anything about it because it disappeared. When he was thirty years of age he weighed 180 pounds; at the age of sixty he went down to 140 pounds. He was a man with a big frame. After God saved him and delivered him from bad habits, that growth and all sickness disappeared, and he went back to 180 pounds. At the age of seventy-six he can do a day's work and says he feels like a boy again.

Two years went by, and at least two years later my mother received the baptism in the Holy Spirit. She went to Los Angeles and there God was working in a marvelous way. She came back filled with the Spirit and talking in tongues. I had never heard of such a thing and to me it changed my home. I was not happy at home any more. I left home, and went into the saloons just like a mature person, although I was only thirteen. The devil got possession of my soul and I went from one extreme to another. My mother at home cried night and day for me, "Lord Jesus You watch and care for my boy, and save his soul." And beloved, I want to say to the honor and glory of God, He did it. I would take a train to a certain town expecting to get rid of my misery, and from there I would take a freight train and go over the mountains to some other town, and all of a sudden I found myself under conviction. No matter where I went, God was there.

A few years transpired. I got tired of a sinful life and tried to reform a little; reformed enough to get married. The Lord gave me a wonderful little woman, and since that time He has blest me with two beautiful children. Not long after I was married, my wife was saved. She got down by her bedside and cried to God, and that made me feel I was out of place again. Every night she would kneel down and praise Jesus for salvation, and there I would be as wretched as could be. Beloved, if you have a praying wife it will

not be long before you will be in His service, if she keeps true to God. My wife continued to pray, and six months after we were married, I was converted up in an orange tree. Zaccheus was converted in a sycamore tree; I was converted in an orange tree. There the Lord found me, wretched, and miserable, naked and blind. He told me to look at myself, and if you get a good look at yourself as He sees you, you will see your need of Him. He said, "Look across the way. There is one of My servants." I looked and there was a man with a face radiant with the glory of God, picking oranges and singing, "I've anchored in Jesus." Every time he came to the chorus he would stop and praise the Lord. God revealed to me my lost condition, and how I was living a vacant life, and showed me the difference between my life and his. When I saw that man enjoying himself, his face radiant with the love of God, I said within myself, "If I go on like this I am cheating myself out of the ideal way of living. Lord God, right here my heart turns to You." That night found me on my face before God, crying out to be saved. Three months after, He baptized me in the Holy Spirit, speaking in other tongues as the Spirit gave utterance.

Immediately the Lord sent me out into the work. At first I started out with a little satchel, walking up the boulevard. Every time I came to a mail-box I put in a tract. Wonderful times I had! If we keep true to Jesus and humble ourselves, He exalts us. Then He gave me an old yellow wheel, and I traveled hundreds of miles doing Gospel work with this yellow wheel. I had a glorious time with one hand on the handle bars, and reading the Word of God. One day while I was looking into the Word I saw raised letters, a verse which stood out in bold relief, which spoke to my heart and said, "I will show him how great things he must suffer for my Name's sake." I went to work, but felt my weakness. Often I cried, "Oh God, if I go through, it is because You will give me strength." Since that time I have gone through persecution; have been stoned, rotten-egged a few times, put in jail two different times. When I was brought before the magistrates it was the best day of my life. I felt the boldness in my soul. When you come to those testing times the Lord will give you grace to go through. You will never feel bolder in your life than then. Then He will let His glory come upon you as never before. We do not have to cross the bridge until we come to it, but He will give grace and strength to help in time of need.

One night in my meeting, everyone who was saved went right through to the baptism. I believe that is the best time. This place, Chico, was one of the toughest towns, and when the revival broke out they began to stone the place. They smoked right in the building and carried on with a high hand. The officials refused protection as it was outside the city limits. I want to tell you the powers of Antichrist are stealing down upon the world, but right when the battle is the hardest the Lord will always protect. One night I went around the corner and found my machine was all taken apart. They had taken out the valves, and there we were. Mother was vexed, but I said, "Jesus knows all about it." When souls came to the altar, the ungodly would come and drag them away. Souls were under conviction, and if there is anything that vexes my soul it is when they want to be saved and are not allowed to be. I went home oppressed in spirit; they had threatened to dynamite the building, but God knows how to work. They got to fighting among themselves, with knives, and fourteen were arrested. As I said, I went home troubled in my soul, right in the midst of the battle. I never slept, but at 3:30 in the morning the glory of God came upon me and I was lost in God. Jesus knows when to give us sweet rest and peace. I saw myself in vision in a beautiful room in a golden bed. There were palms in the room and ferns from all corners. A dove, emblem of the Holy Spirit, flew from one of these ferns to the other. Presently as I looked toward my wife, up in the air came an angel, her raiment white and glistening. Her hair was extremely black, and the contrast between that black, wavy hair and her glistening raiment was glorious. When I looked upon the angel the power of God came upon me and it seemed I was going to fly; He was charging me for the battle. At last it seemed I could not stand the vision any more and I cried out, "Oh God, I cannot stand this. It is too much for me." Then I felt the mighty hand of God over my bed, a quietness came into my soul, and I could look on in admiration. As I beheld the angel the second time, she looked at me and beckoned with her hand, saying, "Fear not. The Lord shall be with thee." Oh beloved, God is a wonderful God, and I want to say that in time of trouble all through my ministry I have found His grace the greatest. It is trouble that drives us to God. I have also discovered in my ministry that when persecution comes into an assembly it draws the little flock together.

The first mission the Lord had me open was in

San Bernardino, California. There was something in me rebelling, but God was dealing with me. I went to the Lord in prayer and said, "Lord, I do not want to do anything that is not Your will," and as I knelt before Him two beautiful, snowy white wings fluttered over my head, and I heard the voice of the Lord say, "You are under the shadow of the Almighty." So I opened up that mission, souls were blest and baptized. After a certain time, the Lord said to me, "Arise and go to the North." Beloved, it is very real the way God talks to His people. When He calls us, we have nothing more to do but to obey Him.

I went up North into a very difficult field, Willow Creek, in Humboldt County. After that the enemy came around and caused me to doubt my call. I went back to San Bernardino and went into the transfer business and began to prosper. I settled down into a nice home and just the time I was settled comfortably, all of a sudden, a lump came on me about as big as your fist. The Lord said, "What are you doing here? Didn't I tell you to work for Me?" When God first saved my soul I prayed, "Lord, before ever I do anything to get out of Thy will, take me home," and I believe God's purpose was to answer that prayer. I was quite prosperous and expected in a few weeks to have fifteen or twenty trucks going out to different towns, but God took hold of me and began to remind me of the prayer I prayed. If you mean business to go through with God He will keep you in the center of His will. I had this lump, and one day as I was walking around in the house, suddenly my heart stopped and I began to sink. I came to myself and the Lord said to me, "Do you remember the prayer you prayed that you would rather go than stay here if you did anything to get out of My will?" I said, "Oh God, why don't You talk to me plain?" Some people want God to hollow into their ear. They are not alert to that still, small voice, but it is precious when we hear it. All of a sudden my heart stopped again and I began to sink. Suddenly it started to beat again and the Voice said, "Do you remember what you prayed?" "Yes, Lord, but I do not see why You do not talk to me plain." My heart stopped again and I sank, and about that time I was getting so weak I could not stand on my feet. My knees smote one another. I went to my wife, and she was crying, "Oh God, deal with him." No wonder God was dealing with me. She was always afraid I would get out of the will of God; was afraid particularly for the children's sake, that

something might happen to them. Finally I said to her, "I do not see why God doesn't speak plainly to me. Here I am just about to die." She said, "Dear, hasn't He spoken plainly enough?" "Well, He knows I will do what He tells me to do," I said. She said I was nervous and worked up, not quiet enough to hear His voice, but that He had been speaking to me to go North again. She said, "Go get the Bible and open it up in the Name of Jesus; the Spirit and the Word agree." I decided I would do that, and if the Word said "Stay," I would stay, and if it said "Go," I would go. I took my Bible and it opened to the twenty-first chapter of St. John, "Peter, lovest thou Me more than these?" As I read that the tears began to flow down my cheeks. I laughed and cried at the same time. "Yes, Lord, I will go." The lump was gone. My business stopped right there. I sold the outfit for practically nothing to get away. I went to Eureka, California, where the Spirit of the Lord directed me. If we will to do the will of God, He will talk to us and tell us just what to do.

Eureka is a town of 18,000, and there was no Pentecostal work there; a most ungodly town, no restrictions whatever, you could see the money piled up on the table in the gambling dens, and vice ran riot. I started a cottage meeting in the home of a holiness man and as I started to preach the power of God fell on me. The glory of God came down on those holiness folks. An old lady at the back had a growth on her hand, and at the close of the meeting the growth was gone. A girl who had a broken shoulder-blade, her hands went up in the air and she was healed. The glory of God was so strong everything disappeared that was wrong. They said, "Brother Valdez, if you open a mission here we will stand by you financially." I asked them to pray. I went around looking for a hall. There were all kinds, but the Spirit didn't witness with me about them. Mother and I prayed about it, and in the morning we told each other what the Lord had been showing us. During the night I had found myself in a large room, and heard a voice saying, "Fear not, for what I have purposed for you is already planned out." She said, "Glory to God, son; that corresponds with what God showed me." I never was in such a large banquetting hall in my life. There was a great long loaf of bread, and I saw you cutting off a piece and giving it out." And so it was. The Peniel people held a mission in that town for seventeen years. The next day I attended a meeting called to de-

cide whether it would continue open or close. They were \$67 behind in the rent, and no souls had gotten saved for months and months, and they decided to close Peniel, and left the poor Peniel sister in charge all by herself with that burden on her shoulders. I went around to the landlord and she was there at the same time, and was asking him if he would buy the furnishings, a piano and two organs and the chairs for 250 people, for the \$67 she owed him. He didn't want to bother with it. I said, "I will give you 67.50 for it." I bought everything, and from the very first night we began to hold meetings. We went out on the street corners and they were blocked with the crowd. We had as high as

three policemen trying to keep the passage open. From the very first souls began to get saved; the people flocked into the mission and there were eight or ten at the altar crying out to Jesus; in two weeks the little place was packed so that we could not accommodate the crowds, and large numbers received the baptism of the Holy Spirit. Glory be to the Son of God! It is just by preaching the simple Gospel of the blood of Jesus.

I would say to you in closing that if you exalt the blood of Jesus the power of God will bear witness to it. The Holy Ghost comes down and baptizes the people. Our motto has been since then to exalt Jesus and the blood, and honor the Holy Spirit.

The Active Life of the Spirit-filled Believer

Ministration and Operation of the Gifts.

Sermon by Evangelist Smith Wigglesworth, of Bradford, England.



I WANT to talk from the twelfth chapter of 1st Corinthians.

These are the last days; the days of the falling away. These are days when Satan is having a great deal of power. But we must keep in mind that Satan has no power only as he is allowed.

And we must never think that Satan has power over the believer. If I could get only the establishment of that fact in your hearts it would be something living all the time. Satan has no power over the believer. "The wicked one toucheth him not." So we must understand that all things that fall to our lot are according to the mind and will of God. "All things work together for good to them that love God." We may be chastised by God but it is only because He wants us to have His holiness. We may have any amount of correction, but it will only be the touch of the Lord to bring us nearer to Him, that we may be at all times more than conquerors.

I want you to clearly see that the day will come when the evil one will have great power. And you can imagine that just as that day draws near the believer is more greatly insulated with divine revelation and more power. You will find the saints will become more holy and will have more liberty and more power. As Satan is having power, the saints will have greater power. And just as the day comes for the saints to be caught away we shall have mighty power on all lines. and the last great power will take us out of the world. Know

this fact that God is always revealing Himself on every line and thought to keep the believer at such a standard of victory that he is in the place where he never need be defeated.

There is nothing helping me so much in these days as the fact that God is loosing me. It is a great thing to know that God is loosing you from the world, loosing you from a thousand things. You have to have the mind of God on all things. If you don't you will stop His working. I had to learn that as I was on the water enroute to Australia. We stopped at a place called Aden, where they were selling all kinds of ware. Amongst other things were some beautiful rugs and feathers, ostrich feathers in great quantities. They were very lovely for those who wanted feathers but I had no room for them at all. However, there was a gentleman in "first class" who wanted feathers and it appears that he had bought one lot and the next lot put up was too big; he did not want so many. He said to me, "Will you join me?" I knew I did not want feathers for I had no room or use for them and wouldn't know what to do with them if I got them. However, he pleaded with me to join him. I perceived it was the Spirit as clearly as anything and I said, "Yes, I will." So the feathers were knocked down for three Pounds. Then I found the man had no money with him. He had plenty but of course it was on the boat. I perceived it was the Spirit again so it fell to my lot to pay for the feathers. He said to me, "I will bring the money and give it to one of the stewards." I replied: "No, that is not business. I am known

all over the ship. You seek me out."

The man came and brought the money. I said, "God wants me to talk to you. Now sit down." So he sat down and in ten minutes' time the whole of his life was unhinged, unravelled, broken up, so broken that like a great big baby he wept and cried for salvation. It was "feathers" that did it. But you know brothers, it seems to me we will never know the mind of God till we know the voice of God. The striking thing about Moses is that it took him forty years to learn human wisdom, forty years to know his helplessness, and forty years to live in the power of God. One hundred and twenty years it took to teach that man and sometimes it seems to me it will take many years to bring us just where we can tell the voice of God, the leadings of God, and the lines of God and all His will concerning us.

But I am speaking to people this morning who ought to know the mind of the Lord because God wants us thoroughly furnished unto all good works and always ready to give a good account of the hope that is within us. We must always be ready as the man in the counting-house is ready on the order lines, so we must be ready with all the mind of God, for the day is at hand and we must clearly see that nothing shall come against us but that which shall be on the line of profit. Everything we touch shall be definitely for the operation of God's thought for a world's need. It will be so.

Beloved, everyone of us ought to know the mind of God on the gifts. I notice in particular that the manifestation of the Spirit of God is given "to profit withal." I want you to know that my addresses from time to time cannot be in any way less than on the Baptism of the Spirit because I see in that all revelation, all illumination, everything that God in Christ was to be brought forth into perfect light that we might be able to see right into that holiness of His which was filled with all the fulness of God, and that we may be able to understand that He was the first fruits on every line in order that we may live the same, produce the same, and be in every activity a son of God with power. It must be so. We must not limit the Holy One. And we must clearly see that God brought us forth on natural lines to make us super natural that we might be changed all the time on the line of supernatural basis, that we may every day live so in the Spirit, that all of the revelations of God are just like a great big canvas thrown before our eyes, and we

see clearly step by step into all the divine will of God.

There are three things in particular that we must understand concerning the baptism of the Spirit. Any Assembly, I don't care what it is, that puts its hand upon the working of the Spirit will surely bring trouble to that Assembly. The Assembly must be as free in the Spirit as possible, and you must allow a certain amount of extravagance when people are getting through to God. I notice that unless we are very wise, we can easily interfere and quench the power of God which is upon us. It is an evident fact that one man in a meeting, filled with unbelief, can make a place for the devil to have a seat. And it is very true to fact, that if we are not careful we may quench the Spirit of some person who is innocent and is incapable on the line of innocence to help himself. "And ye that are strong must bear the infirmities of the weak." You must be careful in that. If you want an Assembly full of life you must have an Assembly in which the Spirit of God is manifested. And in order to keep at the boiling pitch of molted heat, of that blessed incarnation of the Spirit, you must be as simple as babies; you must be as harmless as doves and as wise as serpents.

In this I always ask God for a leading of grace. It takes grace to be in a meeting because it is so easy if you are not careful, to get on the natural side. The man who is a preacher, if he has lost the unction, will be well repaid if he will carefully, inwardly repent and get right with God and get the unction back. It never pays us to be less than always spiritual, and we must have a divine language always on the line, and the language must be of God. Beloved, if you come into real perfect line of the grace of God, one thing will certainly take place in your life. You will change from that old position of the world's line where you were judging everybody, and where you were not trusting anyone, and come into a place where you will have a heart that will believe all things; where you will have a heart that under no circumstances reviles again when you are reviled.

I know many of you present this morning think many times before you speak once. Here is a great word: "For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil." Innocent. No inward corruption or defilement, that is full of distrusts, but just a holy, divine

likeness of Jesus that dares believe that God Almighty will surely watch over all. Hallelujah! "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee to keep thee in all thy ways." The child of God who is rocked in the bosom of the Father has the sweetest touch of heaven, and the honey of the word is always in it.

Oh if the saints only knew how precious they are in the sight of God they would be scarcely able to sleep for thought of His watchful, loving care. Oh He is a precious Jesus! He is a lovely Savior! He is divine in all His attitude toward us, and makes our hearts to burn. There is nothing like it. "Oh," they said on the road to Emmaus, "did not our hearts burn within us as He walked with us and talked with us?" Oh beloved, it must be so today.

It will greatly help you to see three things: First, the ministration. The Holy Ghost is full of ministration. Then again, don't forget about the operation of the Holy Ghost. And always keep in your mind the fact that the Holy Ghost must bring manifestation. Let us take the first thought now which is bearing on this great plan. We must understand that the Holy Ghost is breath, the Holy Ghost is Person, and it is the most marvelous thing to me to know that this Holy Ghost power can be in every part of your body. You can feel it from the crown of your head to the soles of your feet. Oh, it is lovely to be burning all over with the Holy Ghost! And when that takes place there is nothing but the operation of the tongue that must give forth the glory and the praise.

You must be in the place of magnifying the Lord. The Holy Ghost is the great Magnifier of Jesus, the great Illuminator of Jesus. And so after the Holy Ghost comes in it is impossible to keep your tongue still. Why, you would burst if you didn't give Him utterance. Talk about a dumb baptized soul? Such a person is not to be found in the Scriptures. When the Holy Ghost comes He must be a power of ministry. That is His office. The power of ministry through the revelation of the great ideal of Jesus!

When the Holy Ghost becomes a ministry in the life, what will happen? Why, beloved, if we can get lost in God only once in a year, to be divinely imbued with this power, it will be worth a world to us. Talk about preaching! I would like to know how it will be possible for all the people filled with the Holy Ghost to stop preach-

ing. Even the sons and daughters must prophesy. After the Holy Ghost comes in, after that operation by the Spirit, a man is in a new order in God. And you will find it so real that you cannot help it, you will want to sing, talk, laugh and shout. We are in a strange place when the Holy Ghost comes in.

If the incoming of the Spirit is lovely, what must be the onflow? The incoming is only to be an onflow. I am very interested in scenery. When I was in Switzerland I wouldn't be satisfied till I went to the top of the mountain, though I like the valleys also. On the summit of the mountain the sun beats on the snow and sends the water trickling down the mountains right through to the meadows. Go there and see if you can stop it. Just so in the spiritual. God begins with the divine flow of His eternal power which is the Holy Ghost, and you cannot stop it.

We must always clearly see that the Baptism of the Spirit must make us ministering spirits.

The next thought then is that it must be on the line of operation. You will find that if you really get full of the Holy Ghost, two things must happen; ministry and operation. I want you to notice Peter and John had been baptized only a short time. Did they know what they had? No. I defy you to know what you have. No one knows what he has in the Baptism of the Holy Ghost. He has no conception of it. You cannot measure it by any measuring line of human standards. It is greater than any man has any idea of, and consequently those two disciples had no idea what they had. For the first time after they were baptized in the Holy Ghost with this order of the Spirit, they came down to the Gate Beautiful. There they saw the man sitting who for forty years had been lame. What was the first thing after they saw him? Ministration. What was the second? Operation. What was the third? Manifestation, of course. It could not be otherwise. You will always find that this order in the Scripture will be carried out in everybody. In these meetings we are having you must have one set purpose. I believe that God has me here for this purpose, to make you all actors. There are so few actors; therefore so little is done. I want you to notice that there is a great deal of difference between your acting and the acting upon the stage. On the stage in the theater they tell me that they take fiction and act it so it produces a fact before the people. We have a fact, let us not work as if it were fiction. If we do it will be

very serious, but we must work out facts in the name of Jesus.

Here I am on the platform this morning. I had no idea what God had given me till I began to act. As I began to act then God began. You cannot have results, manifestations, operations, the truths of the Spirit, the working of the ministry and the gifts of the Holy Ghost, without you begin to act. I clearly see that we ought to have spiritual giants in the earth, mighty in apprehension, wonderful in activity, always having a wonderful report because of their activity in faith. I find out instead of that there are so many people who have perhaps better discernment than you, better knowledge of the Word than you, but they have failed to put it into practise, so these gifts lie dormant. I am here to help you begin on the sea of life with mighty acts in the power of God through the gifts of the Spirit. You will find that this which I am speaking on is out of knowledge, I can truly say, of a wonderful experience in many lands, having seen so many things that have wakened me up. The man who is filled with the Holy Ghost is always in an acting place. Jesus was always in the act. You read the first verse of the Acts of the Apostles, "Jesus began both to do and teach." He began to do first, and so must we.

Beloved, we must see that the Baptism of the Holy Ghost is an activity with an outward manifestation. When I was in Norway God was mightily moving there, though I had to talk by interpretation. However, God always worked in a wonderful way. One day as we were going up a hill we met a man coming down who stopped the three men I was with, one being the interpreter. I was walking on but I saw he was in a dilemma so I turned back, and said to the interpreter, "What is up?" "This man" he said, "is so full of neuralgia that he is almost blind and he is in a terrible state. He is asking us if we know the nearest help." As soon as ever they finished the conversation I said to the spirit that was afflicting him, "Come out of him in the name of Jesus." And the man said, "It is all gone! It is all gone! I am free." Ah, brothers, we have no conception of what God has for us in the world!

I will tell you what happened in Sydney, Australia the other day. A man with a stick passed a friend and me. He had to get down and then twist over, and the tortures of his face made a deep impression on my soul. I asked myself "Is it right to pass this man?" So I said to my

friend, "There is a man in a terrible state, he is in awful distress and I cannot go further, I must speak to him." I went over to this man and said to him, "You seem to be in great trouble." "Yes," he said, "I am no good and never will be." I said, "You see that hotel. Be in front of that door in five minutes and I will pray for you, and you shall be as straight as any man in this place." This is on the line of activity in the faith of Jesus. I came back after paying a bill, and he was there. It wasn't a stick but an umbrella that he had. I will never forget him, wondering if he was going to be trapped, or what was up that a man should stop him in the street and tell him he should be made straight. I had said it, so it must be. If you say anything you must stand with God to make it so. Never say anything for bravado, without you have the right to say it. Always be sure of your ground, and that you are honoring God. If there is anything about it to make you anything, it will bring you sorrow. Your whole ministry will have to be on such a line of grace and blessing it will turn the whole thing. We helped him up the two steps, passed him through to the hoist and took him upstairs. It seemed difficult to get him from the hoist to my bedroom, as though Satan was making the last stroke for his life, but we got him there. Then in five minutes' time this man walked out of that bedroom as straight as any man in this place. He walked perfectly and declared he hadn't a pain in his body.

Oh brother, it is ministration, it is operation, it is manifestation! Those are three of the greatest leading principles of the Baptism of the Holy Ghost. And we must see to it that God is producing through us these three. Beloved, I want you to notice this, that except you stand with God it is impossible for God to manifest His power.

The Bible is the Word of God, it has the truths and whatever people may say of them they stand stationary, unmoveable. Not one jot or tittle shall fail of all His good promises. His word will come forth. In heaven it is settled, on earth it must be made manifest that He is the God of an everlasting power.

God wants manifestation and He wants His glory to be seen. And He wants us all to be filled with that line of thought that He can look upon us and delight in us in the world subduing the world unto Him. And so you are going to miss a great deal if you don't begin to act. But once you begin to act in the order of God, you

will find that God establishes your faith and from that day starts you on the line of the promises. When will you begin? In a place in England I was dealing on the lines of faith and what would take place if we believed God. Many things happened. But when I got away it appeared one man who worked in the colliery had heard me. He was in trouble with a stiff knee. It was the first time he had heard me, I think. He said to his wife, "I cannot help but think every day that that message of Wigglesworth's was to stir us to do something. I cannot get away from it. All the men in the pit know how I walk with a stiff knee, and you know how you have wrapped it around with yards of flannel. Well, I am going to act. You have to be the congregation." He got his wife in front of him, "I am going to act and do just like Wigglesworth did." He got hold of his leg unmercifully saying, "Come out, you devils, come out! In the name of Jesus. Now Jesus help me. Come out you devils, come out." Then he said, "Wife they are gone! Wife, they are gone. This is too good. I am going to act now." So he went to his place of worship and all the collier boys were there. It was a prayer meeting. As he told them this story these men became delighted. They said, "Jack, come over here and help me." And Jack went. As soon as he was through in one home he was invited to another, loosing these people of the pains they had gotten in the colliery.

Ah brothers and sisters, we have no idea what God has for us if we will only begin! But oh, the grace we need! We may make a mishap. If you do it outside of Him, if you do it for yourself, and if you want to be someone, it will be a failure. We shall only be able to do well as we do it in the name of Jesus. Oh the love and expression that God's Son can put into us if we are only humble enough, weak enough, and helpless enough to know that except He does it, it will not be done! "What things soever ye desire when ye pray, believe that ye receive and ye shall have them."

The first of the nine gifts which has to be made manifest is the gift of wisdom. I am positive this morning that there isn't anything that an assembly needs so much as wisdom, the possession of which will save us from many foolish things. When we are in a straight where two ways meet, and don't know which way to go, concerning buildings or alterations, or otherwise, a word of wisdom for your Assembly would be such a manifestation of

God's love that you would never forget it. But you will always find that wisdom never comes on any lines but the lines of love. That is the first grace of the Spirit. The love of God is shed abroad in our hearts by the Holy Ghost and the fear of the Lord is the beginning of wisdom. And perfect fear is joined up with that divine love. I want you to see clearly that if you are where the love of God is the very nature of your life, you have no place to live as it were, only in God. You can trust God to give you the "word of wisdom" because it is a needed word for us through our Pentecostal order. If we were not balanced by other qualities, we should jump over the traces, the Spirit of the life of Christ is so mighty within us. And so we need wisdom.

The word of wisdom from the Lord would save us from a lot of trouble. We all have to pay a big price for our learning; I have paid some big prices. I remember one time I was in great difficulty and needed help. I was walking on the road one day and met a man who lived opposite me who said, "Smith, I have been thinking about selling my house. I cannot think about anyone buying it but you." "Strange thing," I replied, "I have no money. But how much do you want for it?" He mentioned the price. "I will buy that house," I said, "if you will just turn it over to me for the money without having to bother with the lawyers." "All right" said he, "I will." I had given my word without thought. That was a mistake. There were a thousand mistakes on this job, the thing I needed at that time was just one word of wisdom from God. It didn't come because I was so active. You can be too active and if you act outside of God you will always be in trouble. If we are not well balanced, and deep down in God, we make a thousand mistakes because we are too much in a hurry. I told my wife what I had promised. "How will you manage it?" she asked. "I have always managed it so far," I said, "but I don't know how to get through this." I thought, "Can I take it out of the business?" No, I couldn't. So I set on a human plan; I wasn't in the divine plan on this. I was in God's service but you can be in God's service and can have a lot of God about you, and still get out of his plan. That is where we make a mistake, getting outside the plan of God.

Well, I had some rich relatives and thought I would tie them up but none of them seemed to have anything to spare; everybody was in difficulties. I had made a foolish go of it so after

I had tried them all, I said to my wife, "It is strange, I have tried everybody about this business but it doesn't seem to come off." Then she said, "You have not been to God yet. When you go to God you will get it all." I went to God, saying, "Father, I have been very foolish and I have gotten into a hole. If You will help me out I will never ask You on the same line again." Here comes the word of wisdom. Oh that word of wisdom! God gave it. In two minutes the whole thing was settled on God's side but not on mine. How could it be? So I came down to my wife saying, "What do you think He told me! 'Go to Brother Webster.'" Brother Webster was about the poorest man I knew and yet he was about the richest man I knew for he knew God. Off I went early the next morning. "What brings you this morning?" Brother Webster asked. "Why", I said, "I was talking to the Lord last night and so I came to see you the first chance I had." "If it is a matter like that," he said, "we will go down to the house and speak about it." We went down to the house. "I promised to buy a house of a man," I began, "three weeks ago and I am short 100 pounds. I have tried to get this money, I believe not in the Lord's plan, and I have been tried about it." "How is it" he asked, "that you have only come to me now?" "Because I only went to the Lord about it last night." "Well," he said, "It is a strange thing. Three weeks ago I had a hundred pounds. I put it between the mattresses. I have put it in all sorts of places in the house. I could not have any rest so I took it to the bank. If it will be as great a blessing to you as a trouble to me, you shall have it." So we went to the bank and he got the money and said, "Take it and be off."

Oh to know God! Oh to go in the way that God would have us! Oh to cease from our own planning and our own arranging! Oh to have the word of God! The Word of wisdom! Oh to believe the Word and to enter into this treasury and hear Him say, "Do this," and do it! When we get there God will surely, as divinely as we are human, have a divine plan for us and bring us right into line where there will be no trouble, no trial, and sorrows will be at an end

when we get to know God.

Beloved, I pray that as we go forth into these gifts of the Spirit that God will show us there is a way for us, and that it is His way. If we turn to our way we shall surely make great mistakes and shall be filled with trouble. I desire to impress this thought upon you. Live in the Spirit, walk in the Spirit, walk in the communion of the Spirit, talk with God. Apart from this there is no security for you, but on these lines all else is for you. All leadings of the divine order are for you. I pray that if there are any who have turned to their own way and have made God second as I did in that matter, they will come to repentance on all lines. Separate yourself from every earthly touch and touch ideals. And God will bring you to an end of every order of yourself. Begin with God this moment.

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