



The days of Heaven on the Earth

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An International Monthly Magazine

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

HANFORD - CHICAGO

Moses vs. Darwin

"I Sent My Boy to College a Christian and He Came Back an Atheist."

William Jennings Bryan in The Moody Tabernacle, Jan. 8, 1923.

(Concluded)



HAVE three objections to Darwin's doctrine. The first is that it is not true, the second is that it is the most ridiculous thing that was ever proposed seriously by sane men, and my third objection is that it is destructive. First I want to prove that it is not true. In the first place people sometimes use words which they do not understand and when they understand them they quit using them.

There is not one man in ten who says he is an evolutionist that knows what the word "evolution" means. I say this because I have had them try to explain it and proved they didn't understand it. Dr. Riley of Minneapolis had a debate in North Carolina not long ago with a professor in a college. The professor in that debate said what wonderful evolution there had been in the automobile from two cylinders to four, etc. Why there is no evolution in an automobile. If you think there is, take the two cylinders out where there is plenty of air and water, surround them with all the favorable conditions you can; then take a chair and sit down and watch two cylinders evolve into four cylinders.

There is a man named Dr. Keene, an eminent surgeon, and when he confines himself to things he knows about, he is not a bad man. but when he explains to a theological class about evolution and science, then he is reasoning back on the subject. He knows just about as much about evolution as most people do who write about it. In a book he published he speaks of the wonderful evolution of the telephone. There is no evolution in the telephone. The box cannot evolve, the receiver cannot evolve, the speaking tube cannot, the wires cannot. Now man can take two cylinders and develop an automobile with four, six, ten or twelve; a man can take a telephone and convert a nation into a whispering gallery, but there is no evolution in a telephone. Dr. Keene said that there has been wonderful evolution in his own garden. Not a bit of it, not in his life-time or anybody else's. If you are intelligent you can take a poor potato and develop it into a good one. Intelligence applied to an inferior thing may develop and improve within certain lines, but if Dr. Keene

wants a sure enough instance of evolution let him take an onion and a lily of the valley and put them close together and wait until one evolves into the other. I affirm that no evolutionist has ever given an illustration of evolution. They have given many cases they thought were evolution, but nothing has ever evolved so far as we know, and until they find something that evolves they cannot talk of evolution. They do not even know what hypothesis means though they all talk about it.

What do you suppose hypothesis means? It is the scientific synonym for "guess." You will find that in your dictionary. If Darwin had called it "a guess" it would not have lived a year. It has lived sixty years because people did not know what it meant. One of these professors sits up behind a desk looking intelligent and hurls "hypothesis" at a student and it knocks him senseless. You call it "guess" and there is nothing obscure about this subject. You would suppose a man had to have a long course of learning to understand this subject; in five minutes' time I can give you all you need to understand Darwin's hypothesis. Darwin's guess was that about 200,000,000 of years ago, one or a few germs of life appeared on this planet. His son put the number at fifty-seven million. Why do you suppose his son could not guess as much as his father? He hadn't guessed as long. How can a young man guess as much as an old man? Some still younger men have guessed it at twenty-four million and some very old men have put it as high as three hundred million, and you can see how little accuracy has to do with this guessing. Now there is a variety of guessing. Darwin says, one or a few, but some say just one. I read a book on Evolution in which the author said that every living animal came originally from one germ, and everything in the vegetable world came originally from one germ; that would be two. But this man said that back of those two germs there was one germ from which these two came. Oh what a day in which to live when one germ would have two children, one a vegetable and the other an animal!

Darwin, when a young man, said God put them there. After awhile he apologized for it, said he had yielded to public sentiment and used the word "appeared" because it didn't indicate

where they came from. He "guessed" they appeared and began to reproduce. Some scientists say they could not have done it. I'd rather guess with them. Some guess if two had appeared they would have died before they reproduced, but Darwin guesses they didn't die but kept on until finally we had between two and three million species. But the most conservative estimate I know is that we have one million distinct species in the animal and vegetable kingdoms, and Darwin's guess is that every one of the million species came by slow and gradual change, from one or a few invisible germs of life that appeared on the planet two hundred million years ago; one or a few germs appeared and began to reproduce and change gradually until we had a million species. Our contention is that if this were true, every square foot of the earth's surface would teem with conclusive proof of the change, but it is not true because they have investigated for sixty years and examined millions of specimens under a microscope, and today they have not a single one that is not perfect; not a single one in transition. Isn't it absurd to say that everything changes when they cannot find anything changing? I tell you there is no scientist on earth who will stand up before a body of scientists and show where any species ever developed into any other, and yet they want you to believe that all species have come by slow and gradual change, by the operation of interior forces.

They had a meeting the other day of The American Society for the Advancement of Science at Cambridge, Mass., and they passed a resolution declaring that they believed in organic evolution of plant and animal and man, and protested against any legislation that would prevent its being taught in the schools. That society had a meeting in Toronto a year ago and on Dec. 28th a man named Bateson came all the way from England on the invitation of this society and spoke to them. The paper said they had eleven thousand members. He discussed evolution and his speech was published in "*Science*," a magazine published in New York. In that speech Bateson said to these scientists that in every effort that had been made to find the origin of the species never in one single case has the experiment succeeded. "We have faith in evolution," he said, "but we have our doubts about the origin of species. There is no evolution unless it accounts for the evidence of species, but,"

he says, "do not be discouraged. We may find it tomorrow."

They sent an expedition to Africa. They heard somewhere there was a man or a race of men with rudimentary tails, and said, "Now we have got him at last!" Out in Nebraska not long ago somebody found a tooth, just one tooth. No jaw-bone, no skull, no skeleton, just a tooth, but the man who found it thought he had found a treasure. He sent it to Prof. Osborne, the head of the Museum, and Osborne was very much impressed with it, and called in some other spirits like unto himself and held a post-mortem examination over the extinct animal. Having one tooth upon which to build they solemnly decided that that tooth came from the animal nearer to man than any other animal ever found, and they had about settled down to the belief. Although they doubted that Samson could slay a thousand Phillistines with a jaw-bone, they thought that one tooth without any jaw-bone would be sufficient to slay the doctrine that God made man.

About the time they got settled on the tooth, somebody found the skull of a monkey in Africa. Somebody was digging down in a cave and went down sixty feet and finally came to the skull of a monkey, they said it was, and they thought that came from the animal nearest to man to any found. It does look now as if the scientific world was going to be rent asunder on the controversy of the tooth on the one side and the skull of a monkey on the other. Isn't it ludicrous that learned men should get so excited about a tooth or a skull? The fact is when a fellow gets obsessed with the idea he has brute blood in his veins and he must have come from something somewhere, he is so interested in tracing his family tree and getting it straight, that he will *go around the world to see a skeleton when he would not cross a street to save a soul*. That is what it means. You cannot interest these men in the saving of souls but they are very much interested in a five-toed horse. They will tell you there is a portion of an ear from an ape like a man's ear, they will say you have canine teeth like a dog, that you wiggle your ears like a horse. They take your child in the school and day after day they will teach that child, trying to convince him that he came from a monkey or an ape, but there is one fact worth more than all the points of resemblance, and that is, *they cannot find a species that ever changed*, and if they cannot find where two species in the plant

life came one from the other, or the two from the common ancestry, why do they try to drag man from his high estate and give him a brute ancestry?

I have had people ask me, Do you mean to say Mr. Bryan, that there is no evidence upon which to base this evolutionary hypothesis? I say, absolutely none that ought to have any weight with reasonable people. How on earth can these intelligent men believe it if it is not true? they ask. I get my first explanation from Tolstoi who spoke twenty years ago of the "cultured crowd." He says those who belong to the cultured crowd think religion is a superstition good enough for the ignorant to hold in check and restrain them. but who believe when man reaches a certain period of intellectual development he outgrows it.

The first explanation of these learned men is that they are mind worshippers and they are trying to substitute education for religion; they believe all you need is to train the mind; that the heart doesn't need to be trained. You have a man, John H. Williamson, I do not know whether he is still the law enforcement officer, but he was sent down to the penitentiary with a committee of lawyers to examine criminals; four were selected from the lot, and three out of four had college or high school training. You cannot go to a penitentiary in the United States but what you will find college graduates, and yet we have men teaching in our schools who pay no attention to the heart, and think all you have to do is to train the mind. If they understood the Bible they would know that "out of the heart are the issues of life," not out of the mind. They would know that "As a man thinketh in his heart, so he is." When the heart goes wrong it takes the mind with it. There is not an ounce of love in all the minds in the world; there is no morality in the human mind, it is a mental machine. It works for its master, and the master has a heart. The man of the trained mind will work just as willingly to plan a burglary or a murder as he will to plan service to society. The first thing is that these men are mind worshippers. Romanes, born in Canada, educated in Great Britain, a prominent biologist, says it was evolution that led him away from orthodox teaching. He went out and wrote a book against the existence of a God. He stayed out for nearly twenty-five years, and when he began to come back as the intellectual prodigal son, he explained his going away, and said that he could not pray for twenty-five

years. The reason he thought he could not even pray was because he put too much emphasis upon the reason and not enough upon the will and the heart, and as he came back he found he overestimated the reason and underestimated the heart, and that is the way he explained his second view. He quoted the words of Bourdillon:

"The night has a thousand eyes,
And the day but one;
But the light of the whole world dies
With the setting sun."

and then that which he was trying to illustrate,

"The mind has a thousand eyes,
And the heart but one;
But the light of a whole life dies
When love is done."

They are mind-worshippers, and when Romanes went out and wrote his book, what did he say? He said: "I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness . . . and when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." They are trying to worship the mind and substitute education for religion. It cannot be done.

The second reason is that evolution flatters the mind of the vain man. The evolutionist says to the student: "You cannot understand the Bible; there is the miraculous and the supernatural. You cannot understand them. Let us give something that makes everything plain. Here is evolution; that is a law and when you understand evolution you know everything for evolution explains everything." It is flattering to the mind and some of their minds are susceptible to flattery. But there is a third reason. I would not want to pick them out and name them, but I think it is a lazy man's theory and it is attractive to the lazy man. It is the laziest theory anybody ever proposed. If a man believes he is descended from the animals, all he has to do on Sunday morning is to go out to the Zoological Garden and stand in front of a cage of animals and speculate on how far he has come. *But if he is a Christian he has to go to church and consider how far he has to go before he becomes perfect.* Christianity is no lazy man's job. There never was a religion that stirred to perpetual energy

like Christianity does. Christianity presents to us an ascending plane. It tells us that every human being is traveling every day, every hour and every moment, up or down; ever rising to the highest plane that God has made possible, or sinking to the lowest level that man can reach. Christianity gives us ideals that are within sight of the weakest and the lowliest, and yet so high the best and noblest are kept with their faces turned ever upward. Christianity give us a life of climbing where the scenery grows brighter every moment and the heart is happier for it. Evolution chills hope and courage and ambition. It is the doctrine of fatalism, and if you will take a book on psychology written by a believer in Darwin, you will find he tells you that man is just a bundle of brute instinct, and it is not your fault you do wrong. *It makes a wonderful difference whether a man traces his ancestry to the jungle or to the throne of God.* We try to live to our ideals. If they are below us we live down; if above us, we strive to climb upward.

I am telling you what the professors teach your children. Do you know that they actually believe the eye came by development; that God did not make man as he is, but according to Darwin's hypothesis everything we see came from things invisible and by slow and gradual change. This is the explanation of how the eye came to be: There was a time when no animal had an eye, and at that time a little animal without eyes discovered a piece of pigment or freckle on the skin, and when the rays of the sun were traveling over the body and came to this piece of pigment they converged there more than elsewhere, and they made it hotter there, irritated the skin more than elsewhere and brought out a nerve, and out of the nerve came an eye.

A man by the name of Fosdick, a preacher in New York City, and he also teaches in a Theological Seminary, wrote a little book on the meaning of Faith. He says that evolutionists tell you that if a man has eyes it is because the light waves beat upon the skin and the eyes came out; if he has ears it is because the sound waves were there first and the ears came out to hear; that everything a man has, has come out in response to environment. Think of it friends, if the light waves beat on the skin, why do not eyes come out all over? And then men can believe that and teach it when they cannot believe the miracles of the Bible. Two of his students showed me what they had written down in his class, and what did he say? "Miracles, scien-

tifically improbable, historically unreliable, practically undesirable, and therefore unbelievable." He cannot believe in the miracles of the Bible, but he can believe that the light waves tickled the skin and an eye came out.

In a Sunday School convention last June at Kansas City, my name was up for one of the speakers, but was withdrawn and the reason given was they wanted only experts. I have been teaching Sunday School since I was a boy and my weekly talk on the Bible lesson is read by more people than any talk in the world; I am just stating this to show that I might be considered somewhat of an expert, yet this was the reason given for withdrawing my name. They had an "expert" who had a chart showing man's progress from a monkey.

But the chief objection to this belief is that it is destructive. I did not say that everyone who believes Darwinism and takes it seriously loses his religious life, but I do say that the tendency is to undermine faith in God, in the Bible and in Christ. When I tell you I believe in quarantining against smallpox, do not say I said everybody who takes smallpox dies of it. We quarantine against, not because everybody dies, but because some do. I am opposed to Darwinism not only because it is untrue, not only because it is absurd, but my principal objection is because it is dangerous.

In the first place it killed Darwin spiritually which I can show by his own testimony. He began life as a Christian. His father wanted him to become a minister, started him out to study for the ministry and he was not pleased when he turned aside to study science. When Darwin was a boy he believed all that was Christian. If you doubt it read his own letters written just before he died. He says: "When I went South (that is when he was young) on board the *Beagle* I was laughed at by the officer and called orthodox because I quoted the Bible as an unanswerable authority on some point of morality," but in a letter later he denies that there ever has been any revelation; he discredited the Bible as the Word of God by inspiration of God, and with it he discarded Christ. In that same letter written just before he died he says that it was since he wrote the "Origin of Species," that he gradually weakened and says, "The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an Agnostic." He says: "Can the mind of man, which has as I fully believe, been developed from a mind as low as that

possessed by the lowest animals, be trusted when it draws such grand conclusions?" He brings man down to the brute beast and then judges man by brute standards and shuts the door to heaven. Now if there is any atheist who wants to quote Darwin he can do it, but let no minister quote Darwin unless he tells his congregation what Darwinism did to Darwin. Isn't that fair? I tell you the spiritual mortality is greater among the believers in Darwin than physical mortality is among those who have smallpox.

James H. Leuba, teaching Psychology at Bryn Mawr College, writing seven years ago, said that belief in immortality and belief in a personal God and a personal Christ is dying out in the educated circles in the United States, and to prove it he finds the names of 5,500 scientists in a book which, he says, contains the names of practically all the scientists; he writes to them and gets their answers, and on their answers to him he states that over half of them tell him that they do not believe in a personal God and a personal immortality. Then he takes out nine representative colleges and universities and writes to the students themselves and on their answers he says that fifteen per cent of the Freshmen, thirty per cent of the Juniors and forty-five per cent of the graduates tell him they have discarded the principles of Christianity. And the reason they do it is because they have come under the influence of cultured men. That is what Leuba says.

But you don't have to go to him for evidence. You can just go to the parents who send their children to college. They will say, "I sent my boy and girl to college Christians and they came back atheists. I was in the town of Wilmette a year ago, speaking in a union meeting and a few weeks after I had a letter from the man who invited me, enclosing a clipping and it said that a boy who had taken up with Darwinism and was very much impressed by what Mr. Bryan had said, was drowned, and the man gave me the further information that two boys were in a boat which capsized; one was drowned and the other escaped. When the boy who was drowned was struggling in the water, he said to the other: "If I ever get out of this I am through with evolution." It doesn't help a man in a time like that. I believe that the professor that robbed that boy of his hope of immortality and planted in him the doctrine of the brute, will have the blood of his soul on him when he comes to the bar of God. And yet these men tell us they have a right to teach this doctrine and to demand pay for it from Chris-

tian parents! It has been hard to get people to understand what is going on.

I believe in freedom of conscience. If a man wants to be an agnostic he has a right to be, just as much right as any man has to be a Christian in this land. That is the law, and I will help to enforce it as the law. We give them every right we ask for ourselves, but is the time coming in this country when the atheist and the agnostic have higher rights than the Christian? The Christians build their own colleges to teach Christianity, the Methodists, Baptists, Lutherans, etc.; they go down into their own pockets for the money to build them, and they put above the door the kind of instruction given so that those who send their children there will know what the child is being taught. All we ask is that the atheist and the agnostic shall do the same. Let them go down into their pockets and build atheistic colleges and hire atheistic teachers to teach atheism to atheistic children. But there are no atheistic colleges. Why should there be if the atheists and the agnostics can save their money and draw public salaries for propagating their doctrines?

If there ever was a time when we cannot afford to allow the faith of people in God and in the Bible to be destroyed it is now. We have come out of a war, the bloodiest war that the world ever saw. We look back and find that thirty million human lives were lost, three hundred millions of dollars in property were destroyed, and the debts of the world are three times as great. We find that the world has been bearing the devil's burden and she cannot bear it any longer. To whom shall she turn? There is only One. That is the One reared in the carpenter shop, whose "yoke is easy and whose burden is light." And remember it wasn't ignorant men who brought the world to ruin. It was college graduates who built the dreadnaughts and the super-dreadnaughts, and it was the scientists who made the poisonous gases and the liquid fire. It was worldly-wise men who made the war so hellish that the world was about to commit suicide.

Evolution would rob Christ of the glory of the virgin birth; it would rob Him of the majesty of His death and of the triumph of His resurrection. That kind of a God cannot save the world. Today we need the Christ of whom the Bible tells, the Christ whose blood has colored the stream of time, the Christ whose philosophy

fits into every human need; that is the Christ of whom the Bible tells.

I am glad to plead with the world to get back to God. I believe in a real God, and when the world comes back to God it will be looking for

the Word of God, and it will find it in the Bible, the revealed will of God. There it will find the story of the Christ, the only Hope, whose teachings can solve all the problems that vex our hearts and perplex the world. I am for the Bible against all those who oppose it.

Japan Sitting outside the Gospel Gate

A Call for Peters and Johns.

Miss Marie Juergenson to the Stone Church Young People, Jan. 13, 1923

When the Lord called Bro. Juergenson to Japan, he demurred saying, "Lord, I am too old to study the language." But as he prayed and waited on God, He showed him his daughters could be his mouthpiece and become missionaries of the cross. They are a family of one vision—Christ for Japan. The son, with his beloved wife, is taking care of the stations while his parents are on furlough, and they need our prayers for the arduous duties that fall upon them.



WE rejoice tonight to be here in His will. We know He sent us back to America and we are glad to tell what He has done in dark Japan. I pray that we here tonight may get such a vision as we have never had before; that we may lose sight of ourselves and so center our thoughts upon Jesus that we may be more useful as members in the body of Christ.

I am sure you will be interested in Japan, but let me read a few verses from the fourth chapter of John; Jesus speaking to His disciples said, "Say not ye there are yet four months and then cometh the harvest. Behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." He also said, "Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest." Now let us turn to a few verses in the third chapter of Acts, to the story of Peter and John going up to the temple at the hour of prayer; we see there a man sitting at the Beautiful Gate, lame from his birth, but Peter and John offered him healing and the man rose up immediately and walked, leaping and praising God. You will say, What has that to do with the vision of which Jesus spoke when He said, "Lift up your eyes and behold the fields for they are white already to harvest"? We want to look at this harvest field and also at these two men, Peter and John walking up to the temple. Just outside sat the man crippled from his birth; never had he stood on his two feet, never had he walked, never had he entered that Beautiful Gate which led into the temple, but sat just outside in all his filth, in all his rags, for he was a beggar. We see many people walking into the temple, but our eyes are

fixed on Peter and John. So tonight I trust we may get the vision as I take you into dark Japan and back again. Oh that I might be able to portray that vision as we got it when nine years ago we first set our feet on Japan's soil and entered that large city of Tokyo, the capital of Japan, where no lighthouse had stood to give out the true Gospel light. We were practically the first Pentecostal missionaries in that place. I believe the Lord will help us that we will lose sight of ourselves and get the vision of the needy man sitting outside the Beautiful Gate. We often think of the Japanese as a civilized people or at least different from other heathen countries; that they do not do the strange things other heathen people do. But I believe we have heard these things just from a worldly standpoint, and tonight we want to look at Japan from the standpoint from which Jesus looks at it. There they are sitting, millions of them, outside the beautiful Gospel gate.

The city of Tokyo has a population of three million people and round about are suburbs, which if they were all included would make it a city of five million people. We have this vast multitude before us and what have we done to bring them to Jesus? We love the Lord and rejoice that He saved "me"; we rejoice about our salvation, but oh, if we would be as zealous as the people of this world are in the things which they have to bring to the Japanese, how quickly would Jesus be proclaimed. But we are so slow. Perhaps we have heard so little about Japan that we overlook it. It is just a little island, but friends, it is one of the largest, one thousand miles long, 100 miles across, and contains one hundred and twenty thousand heathen priests and eighty thousand temples and shrines. So we find a peo-

ple steeped in darkness. Japan is, as it were, before the beautiful gate, a crippled man. But who will go and tell this crippled man that Jesus saves; that He is the true Savior and will lift him from his position where he sits? Never has he walked in the paths of righteousness, rejoicing in His salvation! Never has he heard the joyful news that Jesus saves. There they sit, begging something of those who pass by. They are getting everything under the sun from a worldly standpoint; theatres and picture shows, all of which are brought over from our country. Where are the Peters and the Johns to bring to them Jesus?

We will picture them as just one man, sitting in darkness outside the Beautiful Gate. Many have tried to come and help him. Some professor says, "I can tell you what we ought to do for this man. We must build schools and educate this poor ignorant heathen before he will understand anything of the Gospel. He is too ignorant. Yes, this is very good, but the four or five years you spend in teaching him worldly things you might spend in teaching him about the Lord. And when you get through he has no more use for your Christianity for he says, "I have studied Buddhism and they are very much alike." So you have gained nothing.

We have built some fine churches in Japan and along comes some pastor and says, "Oh you poor man, your condition is very pitiful. You sit there; you have never stood or walked in the ways of righteousness but I will tell you what to do. If you will come and sign your name in my church book and become a member of my church I am sure you will get to heaven." But the poor man still sits there. What did it take in the days of old to make that poor man arise? And what will it take today? We read that Peter and John were different from these professors; it was not Professor Peter and Professor John, nor did they come with any church book in their hand, but they came in the power of the Holy Spirit, filled with God. They walked up to the lame man outside the temple gate and said: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus rise up and walk." Oh friends, the Lord is seeking for those who will go and tell this "man" that Jesus saves. What a wonderful message we as Pentecostal people have! What a blessed and wonderful salvation we have and He has given to us, as He gave to Peter and John of old, the Holy Spirit

that we might as they did, go to the heathen who sits outside the Beautiful Gate of salvation. Never has he gone into God's temple but he has been crippled from his birth. Yes, Japan was born in sin and never has she walked. Never will she know of salvation until some Peters and some Johns come and say, not "Put your name in my church book," but, "In the name of Jesus Christ rise up and walk."

Praise God we have seen some arise as the wonderful message of Jesus met their ears, and we have seen them go into the beautiful temple gate of salvation. How did they come? Leaping and praising God for now they are saved and able to walk. We have seen them come and we rejoice to tell a little of that which we have seen in that dark land and pray that you too will get the vision. We got the vision of this "poor man" as we entered into that large city of Tokyo. Before us we saw the multitudes walking up and down the narrow streets, not one in a hurry, taking things easily; a man pulling his cart and perhaps his wife would push it and if he was a little more wealthy so that he owned a horse he would meekly and gently lead it along the narrow streets, never thinking of driving it. He had to tramp many miles before he returned home but that was the way things were done in his country. But I am sure if you were there you would be as glad as we were that he led his horse for otherwise we would have been run over. For we walk right among all the wagons and other vehicles in the street. We have to go as slowly and easily as they do and it is trying, but we have come with one purpose and that is to tell them of Jesus, so we ignore the obstacles.

I would that we could show you the great need, the need for more Peters and Johns that the heathen might know that there is a God able to lift them out of their sinfulness in which they have been sitting outside the gate, and that they might follow the lowly Jesus. They say, "Jesus is the foreigner's God and not the God of the Japanese. If we are true Japanese we will not worship the foreign God. We must worship the god that our grandfathers worshiped and how could I ever do away with this ancestry shelf here in my dwelling? My ancestors are supposed to return to my humble dwelling once a year and I must surely worship the spirits of those who have departed." Who will tell this poor man that only Jesus can raise him up and make him a new creature?

So we thought and so we prayed as we walked up and down those streets, for we had come to tell those people of Jesus. We were looking for a site where we could put up God's first light-house in that great city. As we looked into their faces and saw the down cast look of despair—no hope, no joy, no rest, but working from early morning till late at night—we wondered if we had not come too late. There we saw a funeral procession—yes, it is too late for that one. We saw the little white house carried on the shoulders of four or six men as the funeral passed us, and they were chanting their songs in a wierd sound. What are they going to do? Upon this dead man they have put a white robe of the cheapest material possible to buy, and they have tied around his sash a small bag within which is one-tenth of a cent, so that when he comes to a certain river, he might use this money to get him across. Then he has on a pair of sandals of the cheapest kind, and two or three other pair in the coffin which he is to wear on the long journey which is before him. Oh that he might reach heaven! And what might his heaven be? He believes if he at last reaches a lake or a pond of lily leaves and if his soul can float on a lily leaf he has at least reached heaven. What did you say? Heaven? Yes, he feels then he has reached a place of rest. But what does this mean to us and how does it make us feel? We prayed and closed our eyes as we walked on. "Oh Jesus, a place of rest! They know nothing of heaven, of the place which Thou art preparing and that Thou didst die for such as these." Now they have gone past us.

We walk down the street and are very interested in the little paper houses, that are all open in the front so that we can peep in. In every house we pass the first thing we see, in the most prominent place, is a shelf. If it is night a candle is burning. It is the ancestral shelf. There they are, three million people worshipping these idols! How much do they know of Jesus? There have been no Peters and Johns who have brought to them the true Gospel story of Jesus Christ. They may have heard of the foreigner's religion but to them there is no difference between religion and salvation. Christianity is to them only a form and brings them no real salvation. Are they any better off? You must judge for yourself. What a wondrous and glorious Gospel we have to bring if we will only bring them Jesus the Savior!

Seven weeks after coming to that dark land

we opened up our first mission station in the district of Hongo which lies at one end of the city; it was nothing to be proud of, just a little Japanese house which had been a shop. It was wonderful that we got this place for no one seemed willing to rent to a foreigner. The place just had some little thin doors which were in some way suspended to the ceiling during the day. But we could not leave our doors up on the ceiling all day for we would be unable to get any rest for they liked to watch us sleeping or dressing. We must have some doors and if we were to use these already in, it would always be pitch dark so we got some glass doors and soon we were ready for our first meeting. God had marvelously undertaken for it had been just two months since we had arrived and here we were ready for a meeting. How quickly God had answered our prayer and given us a place. We took our stand there for Him and raised the blood-stained banner of the cross. When the time came for the meeting we opened up all the windows and all the doors and started to sing. We had learned to read the characters in the song book although we didn't understand all we read. However, if we sang the songs with the English tunes we knew just about what we were singing. There were hundreds standing on the little narrow street for the people had come from all around to hear and see the white man. But no matter how much we pleaded with them to come in, no one moved. Nothing seemed to help; all of our humble bowing didn't seem to bring one soul. But we could not be defeated; we had come to bring them Jesus and we knew the enemy would put up a fight for whenever the soldiers of Jesus march in to take new territory there is sure to be a battle. We may not look like a very strong army but with Jesus for our Captain who can be against us? So we planted our feet in the Hongo district for Jesus and though the enemy waged war we knew that Jesus had won the victory. The next evening we sang and preached again, but all we could see was the shining eyes peering in through the darkness from the outside. Why did they not come in? Oh, we thought they are just afraid of the white man, when they stand here a little while they will come in! The next evening we started to preach again but we preached to empty chairs as far as our little mission hall was concerned. We wanted to reach the hungry crowds outside, so we pleaded with them to come in but no one started. I cannot tell you how long

it was till we learned our lesson, but there was no older missionary there to say, "Do this way" or "Do that way," so we had to learn by experience. How we learned this lesson I do not know but we learned it.

One night we decided to close the windows which we had thrown open so widely and we would leave the door open, but in front of the door we placed a screen so that the passers by could not look in. Then we began to praise the Lord a little louder and some one said, "Won't you please come in and take a seat? There are plenty of seats inside." The hundreds that had come the previous nights were now so interested that they did not intend to go home now. They wanted to hear more and it didn't take more than ten or fifteen minutes before every seat in the hall was taken. We had learned the lesson not to leave our windows and doors open, for when they realized that they had to come in and see, they came. And beloved we had the joy, not many months after we had opened that first station, of seeing many kneel at the altar night after night praying to God and asking Him to

forgive their sins. God has filled their hungry hearts and if you could see them tonight rejoicing in the Savior you too would feel well repaid as we do.

Two years later we opened our second mission station and two years after that, our third. The work connected with each is more than I can speak of tonight but God has blessed in every detail. May God help us to catch the vision and lift up our eyes a little higher that we might lift those who are lost and sitting in darkness. Whether we pray, let us do it in the Spirit; whether we give let us be guided by Him, and whether we go to proclaim this glorious Gospel, let us go with His power resting on us to bring the lost into His fold. Pray that His power may be revealed as His Word is given forth and that redeemed sinners might be made a testimony to others that our God liveth. That is what we wish to see and must see. Oh that we might be able to go into the districts and the cities which we have not yet reached! Pray for the workers to be sent forth. There is so much to be done and so few to do it. May we work speedily before the night cometh when no man can work.

"It was God that Delivered"

Pentecost Coming to Honan

SOMETIMES a life seems to be hidden for awhile. We do not read of great results, no swaying of great audiences, but crowded daily with duties that are oftentimes irksome, faithfully serving in the hard and trying places, enlightening the darkened minds, and patiently teaching the benighted heathen. Such is the life of a missionary, but the steady plodding and firm grip of faith will surely bring results. Miss Josephine Cobb, who has been stationed at Mi Yang, Honan Province, working in a Chinese school in the face of many obstacles, writes joyfully:

"I must tell you that the *"latter rain" is really falling in this little Mission.* How our hearts have longed for it, and how many have been praying especially in the homeland—though there have been a few who have faithfully held on here—for the Pentecostal showers to come down in this Mission.

Last fall, through a wonderful working of the Lord, a Chinese pastor, a precious, Spirit-baptized man from the north, was invited to take charge of the Fall meetings. Through him, this little church got into a new place in the Lord. Right in the midst of this meeting, our dear, faithful Mrs. Nowack was taken sick and died, a terrible shock and loss to us all, but in a most

marvelous way, the Lord took us through and not *one* meeting was hindered through this death, but rather a more earnest desire to press on with God filled every heart.

"Since then, we have been through many tests. As you know, the robbers have been and are still infesting Honan. A large band surrounded this city for two days and nights with an almost constant shooting going on, but through mighty prayer God kept them from getting into the city. The people all marveled and had to say, 'There is some wonderful power that has saved us from the hands of robbers.' They had one big gun or canon with which they expected to break down the large city gate, but the first time they used it, strange to say, it turned some way and killed several of their own men. After that they didn't dare use it—too superstitious. *It was God that delivered.* Oh what a cry was going up to Him continually as we heard the bullets whizzing over the house!

"Much damage was done just outside the city, burning nearly all of the east suburb, but not one building caught fire in the city. Just a month later, about thirty of the few soldiers that were supposed to be protecting the city, turned, having some enemies on the main street among the business men, burning nearly the whole street. It was a time of terror in the city, as these soldiers (robbers) rushed ahead, shooting and burning

on every side. This trouble began about 8:30 p. m. and continued until 1:00 a. m., during which time I walked back and forth from the back compound door to the front door, pleading the blood of Jesus. Some of the Chinese were in the chapel praying; others dropped on their knees in the yard in prayer. In the back court quite a number of women had gathered for safety. Though many were heathen, there was utter quietness among them. Once during the evening some men came to the front door, saying, "We will break in here," but another was heard to say, "No, this is the Gospel hall—they are good people." So they passed on. We were in the Refuge, safe and secure, praise His Name!

"For several weeks Miss Pohnert and I were the only foreigners in the place. Though advised by Chinese and foreigners to leave for a place of greater safety, we had no liberty to do so. God had a purpose in our staying. He put a mighty burden of prayer upon us which has increased until we were able to do little else but pray and believe for a great work of God in our midst. We have seen the first one in this Mi Yang church receive the baptism of the Spirit, speaking with other tongues, and we are expecting many who are becoming hungry soon to enter more fully into their inheritance.

"In both the boys' and girls' schools special meetings are held for waiting on the Lord; also among the women. Hungry hearts are being cleansed and prepared for the outpouring of the Holy Ghost. The man who was baptized was alone in his own room at the time, but God gave several the privilege of seeing and hearing this first fruit for Pentecost. He is much changed. Such a glory in his soul! Such a burden, love and passion for souls;

"As I have been having some special meetings with the larger boys by their own appointment, my heart has been made glad to hear them praying so definitely for clean hearts and the power of the Holy Ghost in their lives. In one meeting which I shall never forget, after each one had prayed so earnestly, many confessing, such a spirit of praise and prayer came upon them, and for forty-five minutes there was one great wave poured forth. I could only stand back and marvel at the mighty work of God.

"Dear Miss Boyer is at Sha Ho Tien having special meetings. Bro. W. W. Simpson with two baptized Chinese workers arrived there and we are expecting very soon to hear of souls coming through to victory. Pray on. He is working."

"Who Could It Be but Jesus?"

From LoPau, South China, Miss Appleby writes, "I am greatly encouraged since our special meetings last week. We were greatly discouraged for we had tried so hard to get some one to come and conduct revival meetings, but it is very difficult to secure a foreign or Chinese

evangelist in this province. They are more rare than diamonds. But when the Lord saw my great sorrow He had mercy and sent Brother Kelley for five days and Mr. Chung for two days. We never saw Mr. Kelley more richly anointed in giving forth the Word, and several nights we could not seat the people. On Friday night four young men and one young lady (a teacher) stood to their feet, thus signifying that they desired to believe on the Lord Jesus Christ. One lad, not yet twenty, said that he wanted to believe on Jesus so that he would have power not to gamble. He said, 'As soon as I get paid I go right over to the gambling houses and gamble it all away. I know I ought to send it home, but I have no power to stop gambling.' Won't you ask true intercessors to remember these souls for Jesus' sake?"

"Another encouraging fact is that our Chinese evangelist, Paul Cheung, has received the baptism of the Holy Spirit since coming to LoPau. When he received or how, we do not know, but we do know that many times in prayer he speaks in tongues and magnifies God. 'This is the Lord's doings and it is marvelous in our eyes.' 'Who could it be but Jesus?'"

* * *

From Shanghai, China, Miss Beatrice Lawler writes, "The Lord gave us the much desired opportunity of preaching a Gospel message to the four hundred clerks of one of the largest Department Stores of this city. Mother preached the Christmas sermon and I interpreted for her. There was real conviction on about fifty or sixty who raised their hands acknowledging their desire of becoming followers of Christ. Dear mother has been greatly used of God in witnessing to these employees from time to time, and she has rejoiced at this opportunity for service.

"Our hands have been full caring for a Chinese sister, whose husband is manager of another Department Store. This woman had typhoid fever, and so clung to us that we could scarcely leave her, she so longed for the prayers and fellowship which she did not find in her own family. She is up and around and quite well after a siege of about six weeks. It was God who quickened her mortal body as other aid seemed of no avail. When she was near the gates of death, a volume of prayer ascending to the throne of grace brought deliverance, and she began to praise Jesus in an audible voice, although unable to speak before for hours. God has worked in the hearts of her family during this illness."

* * *

Miss Alice Wood, with a native helper, made a tour of eighteen days to the South of 25 de Mayo (Argentine) and eight precious souls accepted Christ. Others were helped in their bodies and still others proposed giving themselves to the Lord. The tent was filled and crowded on its side when the weather was good.

The Latter Rain Evangel

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Notes

God Holds the Key

GOD holds the key of all unknown
And I am glad.
If other hands should hold the key,
Or if He trusted it to me
I might be sad.

What if tomorrow's care were here
Without its rest!
I'd rather He unlocked the day,
And as the hours swing open, say,
'My will is best.'

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand, I hear Him say,
'My help is sure.'

Coming Convention

The Stone Church is arranging to hold its Annual Spring Convention about May 20-June 3. We are expecting this to be a time of special evangelistic effort and when hungry souls seeking the baptism of the Holy Spirit shall get through to God, and sick ones delivered. Fuller particulars will be given in the *April Evangel*, but we are making this early announcement that friends wishing to be with us may make their plans accordingly.

* * *

In this connection we wish to state that the Pastor is spending the month of March in California. This is not a preaching tour, but he feels the Lord is directing him very definitely. A revival spirit has been upon the church almost continuously for a year and a half, and the duties of ministering to the sick and afflicted, not to speak of praying souls through to God in the long hours

of the night, have been very strenuous, and he is taking this much needed rest before the beginning of the summer's work. He will visit San Diego, Los Angeles, Santa Barbara, Modesto, San Jose and Oakland. Friends who would like to get in touch with him can address him as follows: Kelso R. Glover, 3438 Beswick St., Los Angeles, California.

There is a very precious spirit of cooperation between the Stone Church and her pastor, and our prayers follow him. He has been used in bringing new life and vigor into the church, and our congregations have practically doubled during his ministry, for which we glorify and praise God. Bro. Wilbert Williamson and Mrs. Williamson, returned missionaries from South China, will have charge of the work in the pastor's absence.

God Honoring Naked Faith

A sister to whom we sent an anointed handkerchief writes:

"Conditions in my ear are much improved, though the healing is not yet complete. From being *totally deaf* in that ear I can now hear the tick of an alarm clock with the other ear completely closed, and no abscesses have formed since the application of the anointed handkerchief. I applied the handkerchief for a month every day and steadily praised the Lord for the healing, though no difference came in the hearing for those four weeks. I am still praising God for perfect healing—for a new ear drum—for the complete opening of the Estachian tubes, and for good hearing. Some healings have to be taken by naked faith while steadily praising God for victory even though the evidence is withheld for awhile. I know the Spirit made this known to me in my own case. "My hearing is much better."

We give this testimony not simply because of what has been accomplished, but for the wonderful truth it contains, and for the help it will give others in claiming their healing *on naked faith*. If the sick will believe, and "not doubt in his heart," and keep on believing, God will answer prayer.

Missionary Rest Home

We praise God for His continued blessing upon the Missionary Rest Home. During the months of January and February it has been crowded to the limit, and we have been obliged to ask some to wait until later. Among the guests who have availed themselves of the privileges of the Rest Home are, Mr. and Mrs. E. F. Juergenson and two daughters, Japan; Mr. and Mrs. Franz Schroeder and two children from China; Mr. and Mrs. Ira D. Shakeley, West

Africa; F. Olazabel from Mexico. The different Pentecostal Assemblies take charge of the monthly fellowship meeting, and these are delightful spiritual feasts. We invite the friends from Chicago and vicinity to be with us at these meetings, the first Wednesday night in each month. The Missionary Rest Home is located at 1848 Berenice Ave.

* * *

The Easter Convention of Bethel Pentecostal Assembly of Newark, N. J., will be held for ten days, beginning March 30, and continuing thru April 8, Pastor Allan A. Swift in charge. For accommodations address 61 Fourth St., Newark, New Jersey.

Two Months' Report

The following are missionary moneys received and disbursed through The Evangel and The Stone Church for the months of January and February of this year:

Miss Blanche Appleby, So. China (native \$16)	\$ 36.00
Miss Carrie Anderson, So. China (\$30 native)	110.00
Miss Carrie Anderson, So. China, for Fat Shan Bldg.	50.00
Miss Olga Aston, India	10.00
Mrs. Jennie Bendiksen	10.00
Mrs. A. F. Berg, Congo	5.00
Signur Bjorness, Palestine	20.00
Miss E. K. Bietsch, India	21.60
Miss E. Brown, Palestine	10.00
Mrs. Mary Weems Chapman, India	15.00
Miss Marguerite Flint on furlough	15.00
Miss Elsie Fearcy, Venezuela	20.00
Mr. and Mrs. Walter Glauser, So. China....	165.00
Mrs. Walter Glauser, So. China, Native work	50.00
E. F. Juergenson, (on furlough)	30.00
Miss C. B. Heron, India	20.00
Mrs. Esther B. Harvey, India (fare)	205.00
Miss Ethel King, India	50.00
Miss Jennie Kirkland, India, for building....	165.00
G. M. Kelley, So. China (\$16 native work)..	70.00
Miss Bernice Lee, India	105.00
C. W. Doney, Egypt	75.00
C. W. Doney, Egypt (School)	109.00
Mr. and Mrs. Leader, Congo	30.00
Mrs. Harland Lawler, China	50.00
Mrs. Emma Lawler, China	20.00

Miss Bertha Milligan, China	30.00
Mrs. Frank Nicodem, India	45.00
Albert Norton, India	18.00
Wm. K. Norton, India	60.00
J. M. Perkins, Liberia	15.00
Leonore H. Parker, India (\$20 native).....	105.00
V. G. Plymire, Tibet	30.00
Mrs. Anna Richards, So. Africa	15.00
Mrs. Julia McC. Richardson, Congo	35.00
B. A. Schoeneich, Central America	20.00
Mrs. Violetta Schoonmaker, India, for Chupra	30.00
E. M. Scurrah, So. Africa	10.00
Ernest Smith, India	70.00
Jos. Sugar, India	14.00
Mrs. F. Schroeder, China (on furlough)	20.00
Miss H. M. Wise, India	5.00
Miss Jessie Wengler, Japan	20.00
Miss Adah Winger, Venezuela	30.00
Miss Alice Wood, So. America	35.00
Missionary Rest Home, Mortgage	635.00
Missionary Rest Home, Expenses	35.25
Matron, Missionary Rest Home	5.00
Total	\$2,748.85

* * *

The Glad Tidings Assembly, Garfield and Larrabee Sts., which has been pastored by Bro. S. A. Jamieson, has united with the Pentecostal Assembly at Sunnyside Chapel (Christ Covenant Church), 2120 Sunnyside Ave. The Glad Tidings Assembly needed a building and the Assembly at Sunnyside needed a Pastor, and both being on the North Side of the City it seemed to be the mind of the Lord for them to unite and have Pastor Jamieson shepherd both congregations.

These united assemblies are making a concerted effort to spread the full Gospel truths in that section of the city, and the blessing of God is resting upon their services. A precious spirit of unity and fellowship is manifested in the meetings, and both parties are happy in the new move.

They are arranging to have a series of special meetings beginning April 1st and continuing throughout the month. Evangelist John Gobet will be with them. Meetings every night except Saturday.

The Necessity of Rejection

"Unto This Hour Have I Come."

Pastor Kelso R. Glover in The Stone Church, Feb. 18, 1923



WHEN Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone."

These words are written concerning that wonderful event, The Feeding of the Five Thousand.

Jesus had gone into the mountains by the Sea of Galilee, and a great multitude, as usual, followed Him there, because they had heard His wonderful messages, had seen Him heal the sick, cleanse

the lepers and do mighty miracles, and He found it difficult to escape them. They did not fully realize that He was the Christ, the Messiah, but thought He was a mighty prophet, worker of miracles through the hand of God. When the multitude followed Him, He turned to Philip, "Philip, where shall we buy enough bread to feed this multitude?" And Philip answered, "We have a little money but not enough to purchase bread for this vast multitude. Where shall we get it? for we are in a desert place." Jesus knew what He would do but He spoke thus to try

Philip. Another record says that Jesus said to His disciples, "You feed the multitude." "Lord, what have we to feed them?" "And where should we go and buy?" Nevertheless His reiteration, "You feed the multitude." He wants you and me to heal the sick, cleanse the lepers, yea and raise the dead. I do not preach presumption. I do not bid you do things to show off, but to do the things before you, for Jesus will bless you little and make it much.

Jesus hid His purpose from Philip in order to give Philip a chance to proclaim his faith in the Lord, and Philip failed Him. "Lord, here is a little lad, with a few small loaves and fishes, but what can we do with such a few?" Somebody gets sick today and we wring our hands and say, "What shall we do? For whom shall we send?" when Jesus is there in the room all the time. "I will never leave thee nor forsake thee." Let us not condemn these apostles but rather exhort ourselves who have the benefit of their experience and others for hundreds of years, to do better than they, knowing what He is able to do. Jesus bade them sit down, and taking the bread, blest it and brake it, praying that God would multiply it, and when they were fed they gathered up of fragments twelve basketsful.

We are reminded of Elijah who found the widow of Serepta ready to die, just going out to gather sticks to feed herself and her son for the last time, and he said, "Prepare me first a little cake." You remember the story how when she went to prepare the meal for him, she had some for herself and little boy, and the next day, and the next, and the cruise of oil and the barrel of meal never failed while he was there.

When Jesus told them to gather up the fragments that nothing be lost, they gathered up twelve basketsful, proving that He was able to do abundantly above what we can ask or think. When the multitude saw what Jesus did they said, "This is of a truth that Prophet that should come into the world." I believe there should be in our midst miracles and powers from God to do this very thing that the Lord God might be magnified in our midst.

But my message to you is not so much upon the miracle which Jesus did, but upon His attitude toward the multitude who would make Him King. Jesus was conscious of His mission in this world. He was not to become a king, but to die for the world. He came not to rule it but as the Lamb of God to shed His

blood for every man who would accept His salvation. He came not into the world to be honored or to be ministered unto, but to minister. I hear Him say, "I have come to bow my back to receive the stripes that were due you for your iniquity. I have come to let my heart bear the sorrows and the aches; I have come to take you in my arms and lift you out of your afflictions and carry you even as a true shepherd bears the lamb that is weary in the way." And when "He saw that they would come to take Him by force to make Him king, He departed again into a mountain Himself alone." He was waiting for the time when this very crowd who hailed Him now as prophet should turn and hail Him as impostor. He saw the cross, not the crown, a thing impossible for the human flesh to conceive, and Peter reproved Him later for even considering it, saying, "Be it far from Thee, Lord. This shall not be done unto Thee." The world was then anxious to lay hold of His feet, bow before Him and worship Him as King, but the time had not come for that. The time shall come when every knee shall bow, and every tongue confess Him to be Lord and King. Yea, He shall come in the clouds of heaven, as the Lion of the Tribe of Judah, and there shall be written upon His vestments, "King of kings and Lord of lords." He shall lift the crowns from the head of monarchs and kings of the world and put them upon His own and upon the heads of whomsoever He desires to rule with Him. He shall indeed rule with a rod of iron and overturn their thrones, and set upon these thrones His redeemed ones to rule with Him. The whole world shall be filled with His glory. His train shall fill the heavens, and the very heavens shall be resplendent with His brightness.

But His hour was not yet present. He had come at this time to die, and "when He saw that they would come and take Him by force to make Him King, He departed again into a mountain alone." He had yet to go to Jerusalem not to the throne of David but to the Cross of Calvary. When He went down at the different feasts during His three years of ministry, they rejected Him. True, the multitude hailed Him as a mighty prophet and besought Him to heal their sick and cast out demons of those possessed, but the chief priests pushed Him to one side and rejected Him, jealous of His following. And the time came when the very people who followed Him turned. The flesh could not understand and can not today. He was filled with a great

divine purpose, yet He was human. We are told that He was tempted in all points like as we, and if He was, He was tempted to be king. In the beginning of His ministry the devil took Him on a mountain and showed Him the whole world and said, "If Thou wilt bow down and worship me once, I will let Thee have it." He knew the devil had power to give it to Him, but *Jesus refused to be King until His time came.* This is the message for us today, to refuse to be king until our time comes. May this exhortation sink into the innermost depths of our souls. As sure as you and I yield to the temptation to become kings before the time comes, we have yielded to the flesh. I say again when Jesus stood upon that great mountain tempted by the devil, He had the opportunity of becoming king over this world. He did not have to die. There was no compulsion. He could bow and say, "Mr. Devil, I will bow and worship you," but then you and I would have lost our Savior and our salvation. We would have been left to destruction, and Jesus was unwilling to pay such a price for a throne. He was unwilling to leave us as sheep scattered to the prey of the devil, to disease and the tribulations of this world in order to gain a crown. His reply to Satan was, "It is written, thou shalt worship the Lord thy God and Him only shalt thou serve." His answer was the same to the world when they came to make Him king. He fled into the mountains and there in the darkness spent the night alone. Oh that you and I would run from popularity! Oh that you and I would run from flattery! from those who would want us to rule over them! Let a man accomplish anything and he has a multitude to follow him, to reap the benefits of what he has done. You have only to look back in your mind a few short days to find men who have been mightily used in the Gospel, who have fallen because they bowed to the plaudits of the people and wanted their homage. Willing to be made a king!

But you say, "Why should I be in danger? I am in no danger of being made king." The devil is before every living mortal on this earth to make him king over something, to make him proud, and we are constantly enjoined in the Scripture to humble ourselves "under the mighty hand of God that He may exalt us in due season," which is not in this life. Jesus resisted the devil with the Word that the Lord alone shall be worshipped. Then Satan left Him and angels came and ministered to Him. Let us choose the unseen min-

istration of angels rather than the open plaudits and homage of man.

After the feeding of the five thousand the people sought to make Him king, seeing the miracles which He did: "Is not this that Prophet? He shall be king over us. Let us take Him and drive out the hated Romans and demand that Caesar take his cohorts from our cities and leave us to ourselves." They were ready to do so. The whisperings were about in the crowd: "Let us carry Him in state to Jerusalem; let us gather together the people of the land; let us go up to Jerusalem to set Him on the throne of David and we shall be free once more." Jesus saw it in their hearts, in their faces, in their admiration, and He fled before them as from something of great danger. Ah beloved, it was only because Jesus was strong in the Spirit that He could make His flesh run from the adoration of the multitude. God could more mightily work in our midst if He could trust us to run under like circumstances. John the Baptist was in the wilderness *until* his showing forth, and Jesus was continually running back to the wilderness *after* His showing forth. He ever was running from the multitudes; He ever was turning away from those who admired and applauded: "Say not a word," "Declare not that I am the Christ," "See that you tell no man." Only once or twice did He say, "Go and tell what great things God has done for you." He was ever turning from the people because He knew for what purpose He had come, and as the closing days of His ministry drew near, He said, "The Son of Man must suffer. I am sore troubled in spirit." In other words, His flesh was gnawing at His spirit to make Him give up. "I am sore troubled. What shall I say? Deliver me from this hour? No, to this hour have I come," and He strengthened Himself. And when Peter stood before Him and reproved Him, He even called Peter, Satan, and said, "Get thee behind me. Thou savorest not of the things of God." "You do not understand Peter. I cannot yield to your flesh or my flesh. I must go to the cross."

You ask, "Why did not the high priest yield? Why did not the priests hold their peace and give Jesus a chance?" I believe if the priests had yielded there would have been grave danger of the flesh of Christ overcoming His spirit. But God permitted the spirit in the priests to be continually against Him that He might have that much to hold Him for those times. You say He

was divine, that He did not need these things. He was divine, and yet was tempted in all points like as we are, and you and I need the same kind of opposition; we need the same rejection to hold us and make us to stand. If everybody praised us and said, "Oh this is wonderful! Of a truth God is in your midst," we should be in great danger, but there is always a multitude who are saying, "This is all foolishness; this is fanaticism; this is of the devil, etc.," and we say, "Thank God, we are counted worthy to suffer persecution."

On that wonderful night of the Lord's Supper, after the Feast of the Passover, the giving of the broken bread and the cup, saying, "This is my blood," no doubt they questioned in their hearts, What did He mean? "My blood?" Yes, He pressed it on them, "Drink ye all of it." "This is my body that is shortly to be broken for you. This night shall the shepherd be smitten and the sheep be scattered. You will all leave Me and I will be alone." And then His Spirit said, "Not alone, for My Father is with Me." Is that enough for us that God be with us, or do we want the multitude? "Ye shall all leave me and I shall be left alone. Drink of My blood and eat of My body." They did not understand. Alone? Yes, alone! His own familiar friend, Judas, the one to whom He said, "Judas, you carry the bag and buy our supplies. You may do what is best," and Judas bought the food for the very Christ he later betrayed. Jesus said, "Mine own familiar friend has lifted up his heel against me." Alone! It is enough, you say, when a sinner reproves you, when a stranger berates you, but when a brother betrays you, you say, "I can not stand it." Jesus did. Our flesh must learn what it is to be denied. It is necessary that there be someone to reject us and to deny us in order that we remember we are not yet kings.

That night in the Garden, Jesus said, "I must go and pray for I am heavy in soul. I am much tried." And His prayer was for the one remaining thing. He had won the victory over the devil and the people who would make Him king, but He must now get the victory over His own self. We say He was divine and He must have gone willingly to the cross, yet if He dwelt in mortal flesh as we do He could not have gone with anything but shrinking on that momentous night, and His cry was, "Oh Father, if Thou be willing, remove this cup from me!" But His great Spirit wells up within Him and drives down the cry of the flesh. "Nevertheless, not My will

but Thine be done," and His very blood oozed out with the intensity of the pressure within Him. Beloved, we have the same Holy Spirit today, and we know not how to pray as we ought, but the Spirit prayeth for us. Let Him pray His prayer and let our flesh be silent. Jesus was filled with the Spirit, and the Spirit got the victory over the flesh. Three times did He pray, and twice He came back feeling the agony, the pressure of it. "Peter, pray for me. John, James, can you not wake up while I pray? Can you not hold on with me until I get the victory over the flesh? I have the victory over the devil. I have driven the multitudes before me; I have victory over those who cast before me their palm branches and sang 'Hosannas,' but watch with me now in my last battle, my battle with the flesh." He went away again the third time and prayed, coming back with the victory. Let us run from the multitude into the mountains and spend the night in prayer, and we shall walk the waters with the Lord. Let us go through our Gethsemane and angels will minister unto us. Angels came and touched Him with that marvelous spiritual power from the heavenlies above and gave Him power to die as a criminal when He could have been king. They came and ministered to Him life and He came back a different being. There is now not a word of the pressure that before burdened His soul. No doubt as He rouses Peter He lays His hand on his head in gentle compassion for Peter in the things He must shortly go through. He knew Peter's weakness and impetuosity. His words had been to Peter, "Satan hath desired to have you that he may sift you as wheat; but I have prayed for you that your faith fail not." Knowing that they could do no more He said, "Sleep on now, take your rest." Those were marvelous words! They could rest now for He would bear it all.

There now comes through the thicket the flicker of torches. It is time for the disciples to flee away and leave Him to bear the load of a world alone. They could not help Him now. He steps forward as if to shield the shrinking, astonished men, "Whom seek ye?" They say, "Jesus of Nazareth." "I am He." Ah, how much alone and yet not alone! The Father was with Him in such an astonishing measure that the glory of God rested upon Him so that those who came to take Him fell to the ground in amazement. Alone? No! Jesus was surrounded by mighty hosts who were ready to do His bidding. Here again He must choose. Shall He

use their power and save Himself? Ah, no! "Unto this hour have I come." Lifted now was the glory. Alone He stood, a broken reed, and Peter seeing it sprang to His feet and whipped out his sword to defend Him whom he loved. But Jesus only quietly heals the wound and bids Peter put up his sword. No, not alone! The Father was with Him to enable Him to bless the very hand raised to kill Him. Yet He stood alone between the mob that was about to take Him and the little company of disciples who were torn between a desire to flee and a desire to fight. They could not understand. He would not let them fight nor would He defend Himself. What did it mean? Yet there He stood a Victor over the world which would make Him King; a Victor over the devil who would surrender all to Him for one word of homage; a Victor over the flesh that would call to Him to live and let others die. The light of the torches shone that night on the face of a Conqueror! A Conqueror? Peter could not see it! Defeat, betrayal, ignominy are no robes for a king! Peter would yet fight. His Lord should not die. But Jesus calms him, saying, "Thinkest thou that I cannot now pray to My Father and He shall presently give Me more than twelve legions of angels?"

Never was a greater battle fought than was fought that night. It was not a battle to beat back the horde that came to take Him. It was not a battle to beat back the powers that were to take His life. It was the battle with the powers

of darkness that would make Him live and not with the powers that would make Him die. It was the battle with His own flesh that loved life. It was His battle with Peter who loved Him enough to fight for Him and could not understand. Yea, it was His battle with the very angel hosts of heaven who were ready at His slightest word to deliver Him from His enemies. What could their presence there mean but that the Father, in those ancient councils before the worlds were formed had offered the Son to deliver Him from death if He chose at the last not to die? God loved the world, it is true. He loved it so much He gave His only begotten Son. But He loved His Son more than an ungrateful world that had spurned His every effort to save it hitherto. His Son should have the armies of heaven at His call to deliver Him if at the last moment He desired not to pay the awful price. Let the world go and save Himself if He would. And now this hour has come and what shall He say? Shall He call for those legions of angels and cry, "Father save Me from this hour"? No! He, too, loved this world with a love that could not be stilled. His decision was made. To the Father His answer was, "Not My will"; to Peter, "Put up thy sword"; to the angels, "Stand back, and let them take Me"; and to the mob, "I am He, let these go their way." He bowed His head and they led Him away. Conqueror? Yea, The Mighty God! The Prince of Peace! A King? Yes, but first, to die.

"The Word of Knowledge by the same Spirit"

"Thus Saith the Lord" for Your Life

Sermon by Evangelist Smith Wigglesworth of Bradford, England



BELOVED, I believe that God wants to take us further into His revelation and I beseech you to hear, because there are none so deaf as those who will not hear. We ought to have ears to hear and the hearing of faith because the Word profiteth nothing unless it is mixed with faith in them that hear it. If you want the plan of God made real in your hearts you must take it all as "Thus saith the Lord." Then God will be able to put you on the foundations which cannot be shaken. God has the only plan and that plan is so perfect that it has no flaws in it. You will find that it always comes out right to the place where you can build upon it. "There is no other foundation than that

which is laid," and that foundation is Christ Jesus. He is not only the Corner Stone but He is also the Head of the Corner. We must see that everything is perfectly dove-tailed together, and that we are all members in particular of that body in order that it may be fitly joined together in perfection in all its glorious beauties. Just like that wonderful city which will come right down out of heaven and will surpass every city that ever was made in all the world. Billions and trillions of saints, far more than human mind can give expression to, because they will be innumerable as the sands on the seashore, will comprise that wonderful city, the Bride of the Lamb, which will come down out of heaven. And so I believe that God has a wonderful place for us.

When I read the Scriptures and see that blessed truth that Jesus said to the sons of Zebedee, "To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of My Father," I believe there will be innumerable seats there for those prepared for that place. And every time I preach I try to get people prepared for that wonderful place at the right hand of God. I do not want to think that anyone will come short of the adornment which only the Holy Ghost can give, the adorning of the beautiful grandeur of our Lord Jesus Christ which is for us all.

Yesterday morning we spoke about the Word of Wisdom. And truly that word of wisdom is very essential for all to know. This morning we will launch out further and take the next word which is so profitable unto us at this time, "*the word of knowledge, by the same Spirit.*" So I want you to keep in mind the same Spirit and the word of knowledge.

Jesus was always on a future tense condition, but he was in the present tense of it. It may be a future tense to many in this room this morning, but nevertheless, God intends that you should be so quickened by the Spirit that you should come into a present tense of all the glories of the Scriptures. It was right for the Lord to speak to the disciples and show them the future tense, but beloved, He was in it and He manifested it.

As certain as possible am I that the world is ready for all the truth of God and I am satisfied that there is nothing stopping the flow of God except the believer. When the believer is sanctified, then the heathen shall know, but till all the saints come into the fullness of the manifestation of the power of God there will not be the revival for which we are looking. Revivals spring from whole-hearted conditions, from inward power moved by the powers of God. God can only work upon the material and if the material is not fully yielded in the hand of the Potter there will always be some marring of the vessel. And the flow of all the powers of God will not get right through us till we are wholly and entirely purged from all dross and made pure gold in His presence.

John 16:8 declares unto us that when the Holy Ghost comes in us, "He will reprove the world of sin, of righteousness, and of judgment: of sin because they believe not on Me," says Jesus. Then He goes on to say, "The prince of this world is judged" and we know that as we are

filled with the Holy Ghost we judge the world. God would have us so that everything we touch is either destroyed or quickened. Oh there must be something in this blessed way of life that shall surely make manifest His power till the heathen must know that He is God!

(Tongues and Interpretation:)

"The Spirit quickeneth the mortal body and bringeth us into likemindedness with Jesus till the whole heart and mind are transformed and so made pure that God can bring into us all His revelation, all His life, and all His purity; till everything we move amongst is changed. As He was, so are we in the world, to glorify and magnify the Lord of hosts amongst the heathen."

Beloved I see that this gift of knowledge by the Spirit always brings joy, which is the second fruit of the Spirit. And knowledge is that which comes from above. We will look into the perfect liberty of God where we have the unfolding of the majesty of heaven where Christ is so revealed in all His divine fulness that we see from the beginning to the end one ideal through the whole canon of the Scriptures. God hath set Him over all. And God is manifesting in us Himself, for in us all this truth has to be, and the truth is that we should know the Scriptures which make us wise unto salvation; which open the depths of the kingdom of heaven, and reveal all His Divine mind to us; which strengtheneth by the might of His Spirit in the inner man till the whole man is changed. The mysteries are by the Spirit revealed unto us and we know that God is bringing us into this glorious fact of having the mind of Christ and the knowledge of God.

The Word of knowledge is, like all the gifts, great. It has been said and written by many people when they wanted to underestimate the Baptism of the Spirit, that tongues is among the least of the gifts and the last of the gifts. There is no "last" with the Word. The last may be first, and the first last. It takes just the same divine power to manifest tongues and interpretation, as healing and faith, as prophecy and discernment and other gifts. We must never say that anything is small in God's Word. We must always clearly see that there is no such thing as small things. Every gift is by the Spirit, and is worked by the Spirit. And every gift is made manifest, so we must clearly see that unless we have the Holy Ghost, we cannot have this glorious inward revelation of the mightiness of God to us. But, hallelujah, we are by the Spirit brought into likeness that we may have a peep

right into the glorious hidden mysteries of the kingdom of His righteousness.

Beloved, you cannot say that all the truth is contained in the Gospels, nor in the Acts, nor in the law of Moses, nor in any one part of the Bible. It takes the whole of the Scriptures, to contain the truth of God. The more you know of the Scriptures the more you know of the mysteries of redemption. There are thousands of people who know the Word of God, but it isn't quickened to them. There is little life, though there may be any amount of go because the church bells ring. And there may be any amount of seeming religious order, but beloved, the Word is a dead letter except by the Spirit, and you can only be quickened by the Spirit. So we must see that this "word of knowledge" of the Word of God can never be vital and powerful in us without it is by the Spirit. As surely as anything, when the Holy Ghost gets right hold of any man his conversation is in heaven for our citizenship is there, our Head is there. We are not like the Romans, their head is in Rome, our Head is in heaven. When we are quickened by the Spirit we pray and sing in heavenly places.

And we must clearly see that God is all the time loosing us by the Spirit. When God gets us loose we are ready for any association. No matter what ship I travel on people are always saved on that ship. And if I go on a railroad journey I am sure there is someone saved before I get through. It isn't possible for me to live without getting people ready for dying. I believe we have to live in a new spiritual realm of grace where all our mind, our walk, and everything is in the Holy Ghost. Beloved, the Spirit alone can do this. You can never reach these attainments under any circumstances in the flesh. "Ye are not in the flesh but in the Spirit." May God help us to see our destined position.

I say, and I will never draw it back till God shows me differently, that the child of God ought to thirst for the Word. The child of God should know nothing else but the Word and he should know nothing amongst men save Jesus. He can never know God through a newspaper and very little through books. You will find that books will disturb your mind and cause all kinds of ruptures in your ordinary communion. God has shown me that I dare not trust any book but the Word of God. In fact I have never read a book but the Bible and I am as satisfied as possible. It is the only Book, and it is the only food for the believer. "Man shall not live by

bread alone, but by every word that proceedeth out of the mouth of God." And we are of His substance. We are His life. There is something in humanity that God has made for all His divine attributes, that man can receive of God and walk up and down insulated through and through by this God-indwelling presence. Ah it is lovely! And it is all because of the Word of Knowledge by the same Spirit that gave the Word of Wisdom.

The next word also is a great word, especially among Pentecostal people who seem to be hungry for it more than anything else now, the "*word of faith by the same Spirit.*" You will find that coupled right along with this, is peace. And it could not be otherwise. You cannot find any man who has a living faith who is in trouble. You will never accomplish anything on any line except when you are in peace. It may be a blessing for you to know that if ever I have trouble and my peace is destroyed on any line, I always know it is Satanic; it is never God under any circumstances. If I am not at peace there is something wrong somewhere, and I must get to know what it is, because they that keep their minds stayed upon God shall be kept in continual peace. When I find where the leakage is I shall be able to put my hand upon it and say, "That is healed." Beloved, God wants to take us into that solid peace. It will make a difference in our prayers; it will make a difference in our reading and in our conversation when we are at peace with God and with one another. All the blasts of hell's furnace whenever they come, cannot touch you. For those who pass from death unto life there is perfect peace, and yet we can not have peace unless we have faith. God wants all His people so built on this groundwork of faith that everybody that sees you will be impressed, they will be moved. You will never move the world if you are in trouble, but show the world that there is a peace that brings a joy; that there is a joy that brings a song; that lifts you up, and it will lift all that gather round you.

The children of God must see clearly that they do not belong to this world. "Ye are not of the world." "If you love the world, the love of the Father is not in you." Therefore you must be delivered from the world, be strengthened by the power of God and be new creatures every day. Let us get down to this solid place of faith because there is something in it for us all. Faith can so rest in God's plan and thought that what-

ever is going on in the world will make no difference. If your house was on fire and you were really at peace with God and resting in faith, you could laugh.

One of our workers said to me at Christmas time. "Wigglesworth, I never was so near the end of my purse in all my life." To which I replied, "Thank God, you are just at the opening of God's treasures." If you get hold of the true principles of God there is no person in this place can ever be poor. Even in his deepest poverty he is made rich. When he has nothing at all he has more to give than he ever had before, making many rich because he has reached a place of poverty. When you possess nothing, it is just the time when you possess all things. That is a seeming contradiction but there are many apparent contradictions in the Word of God to the mind who has not looked into the perfect law of liberty. But the child of God who goes in the perfect law of liberty sees that there is no binding; it is all liberty. You will never have liberty unless you have peace and you will never have peace unless you have faith. There are three things which always work correctly and they are on those lines. You can never have *feeling* make a fact but you can have *faith* make a fact that will bring feeling.

Beloved, God has a plan for these days, and when He comes in, no flesh can stand against Him. Faith always works a faith. It always brings a peace; it is always in the clear light of God perfecting and being perfected. There are two things we must know; every principle of this twelfth chapter of Corinthians is based upon Gifts. When I speak about "gifts" I speak about the gifts which are brought into the human heart and abide there, for "the gifts and calling of God are without repentance." Just like the Holy Ghost, when He comes in He never leaves. He may be grieved and He may be quenched to such an extent that it may seem all was dormant, but it will always be because the life is not in submission. When the life is submissive to God's power, taking hold of that body, that body never loses its unction but goes on further and further to know more of the mind and will of God.

The difference between a gift within you and a gift administered through you because of the Holy Ghost unction, is that one always takes you into a place beyond where you were before you received the gift. For instance, all men have faith who are saved, saving faith. But the "gift of faith" is much different. That faith always

abides. That is the reason why we may take for granted the security of the believer because we are not saved by works, we are saved by faith. And your position in Christ is according to where you are on the lines of faith. As I said the other day, no man in the place is any better than his faith. If his faith is perfected he is being perfected in every way. If he sees Jesus even though his faith is imperfect, the same perfection in Jesus will be perfected in him. If he sees Jesus in all His divine glories, attributes and gifts, he will find that he will come into the divine position where Jesus exchanges his robe for His. If he can believe it it is true. If you have no limitations God has a plan to lift you into all His divine plan.

God has no place for any body who is not thirsty. You are unusable. The Holy Ghost has no movement in you. But the Word of God which we receive when we are born again by the incorruptible Word,—as that Word abides, and you don't interfere with it but nurture it, you will find it has the power to make a perfect Christ in you because it is the seed of God.

There is a great fullness in being a child of God. As God was in the heavens, seeing Jesus in the water, having come down there with John, —just as He came to the place where they were, there was perfect surrender, then God burst through the heavens, saying: "This is My beloved Son in whom I am well pleased." What was it that pleased Him? That which will please Him in everyone of us, meekness, submission, a full condition of surrender. When He, the King of kings, the Lord of lords, submitted to water baptism by John, that perfect yieldedness brought Him to a place where God said, "This is My beloved Son." If you follow Jesus you will see that from that time He claims His eternal destiny, His authority. From that time on, He lives and proves Himself to be the Son of God. You will find there is the same position in destiny for us; our destiny is always pre-position. We must see that God begins with us by the Word and finishes us by perfecting us as sons. "Unto as many as received Him, to them gave He the power to become the sons of God." They were not sons, but they have power to become sons. And every person in this place has a perfect right to rise up to perfect sonship, where God indwells, flows, works through him and manifests him in the world as a son. It is a big subject and seems to get bigger as we talk about it. It is one of those

things to which there is no end because God has no end.

Let us turn to this line of faith; the difference between our faith and the faith which the Holy Ghost gives. I might go into the Epistles, but I think if we keep on the lines where Paul was at first brought into these things that will help us more. Let us come to the Acts of the Apostles and see the difference of that growth in the Spirit. Paul had a revelation just as he entered into the new life with Jesus. If you read the 26th chapter you will see that his revelation had to be increased on conditions. The increase of the revelation was this, that Jesus was showing Himself unto him and said He would yet show further things unto him just as he was developed. If you want to know the great climax and finish of that condition read the 15th chapter of Romans, and see there how he never preached on another man's ground and yet signs and wonders followed. Just as Joshua closed up his ministry saying, "That not one thing that God hath promised hath failed," so this man of God in the latter times came to us like a refined fire out of the mint of God's order. When Paul was speaking to Agrippa he said, "I was not disobedient unto the heavenly vision." Every touch of that vision was made more real every day till God could take him through. The baptism of the Spirit took him into the place that was impossible to be shaken.

There are many things that describe this double faith. One night I got home about eleven o'clock from an open air meeting. And when I got home I wanted to see my wife, I loved her so much, she was everything to me. Men, love your wives as Christ loved the Church. There is something in a wife that is brought to you by the gift of God that you will never know her equal. I stand on this platform because of a holy woman, a woman who lived righteousness, poured her righteousness into my life, so transforming my life from wayward indifferences of all kinds, and so shaping my life that she was practically the means of purging me through and through.

A holy wife is worth more than gold. And I say, wives love your husbands. Let nothing come between. It is the stimulus of your lives; it is the hope of your home; it is the destined eternity which is fixed in the homes.

"Where is she?" I asked. And straightway I was told that she was down at Mitchell's. Mr. Mitchell was very ill. I had seen him that day and knew without a tremendous change he would not last the day out. He and I had been brought up together and I loved him very much. When I was nearing his house I heard a great cry so I felt that something had happened. I passed his wife on the staircase and asked, "What is up?" "Mitchell has gone," she said. My wife was inside and I went in. As soon as I saw Mitchell I saw he had passed away. I couldn't understand it and began praying. "Oh," my wife exclaimed, "Don't Dad! Don't Dad!" But the faith I had seemed to be a faith God helped me with and I find that this faith God gives us in a place where God can undertake. I continued praying, and my wife laid hold of me saying, "Don't Dad. Don't you see he is dead." My wife was always afraid that I should have a dead person on my hands some day and there I should be, but I was never afraid of that. When I got as far as I could with my faith then God laid hold of me. Oh it was such a laying hold I could believe for anything! I came down from that place shouting victory. But my wife said, "Don't Dad. You see he is dead." "He is alive," I replied. "Glory to God!" My wife laid hold of me, weeping, "Oh Dad, don't." "He is alive!" I said. And he is living today. Ah yes, our faith and God's faith! We must see that God has a plan for us and the plan is that the end of you is the beginning with God. But we must go in to possess all the glories of the attitude of the Spirit till we live and move in God. And nothing, by any means shall ever discourage us. We shall always have a face like flint. We shall not be afraid of their faces neither in any way shall we be dismayed. And as God was with Joshua and Moses, He is with us today.

In the Primitive Days of Divine Healing



remarkable answer to prayer when only ten years old, was the beginning of a life of faith which was poured out in blessing to many. In the North of Scotland, Little Annie A. was one of the contestants for a beautiful doll which was

offered as a prize. This little girl never had a doll, but she knew from reading books and from what she learned in Sunday School that God lived up in heaven and that He answered prayer, and she determined to have that doll. Every day she went out into the wood-yard and prayed for

that doll. Before she went to school, when she came home at dinner time, and after school at night she went to a little, sequestered corner and prayed to God to give her that doll. She said to herself, "If God hears the prayers of other little girls, He will hear mine." The night before the prize was to be awarded, she said to her mother, "I know who will get the doll. I will." Her mother reprimanded her, saying, "Do not say that, for if you do not get it you will be disappointed, and what a time you will have then!" She said nothing more about it, but used to look up into the sky and say, "God, You are up there, and You know my heart, and You know I will get it. I am looking to You to give it to me." When she went with her father to the bazaar that eventful night she was told at once by the girls who surrounded her that the doll was hers, but instead of being happy or joyful she was greatly concerned. She asked her father for permission to leave but he refused. She wanted to get out of the crowd into some dark corner where she could get down on her knees and thank the Lord for hearing and answering prayer. As she walked home she looked up into the heavens and said in her heart, "God is up there ever so far from me, a little child, and yet He has been able to hear prayer all that distance and give me that doll. If He can do it for a doll, I know He will do it for other things." The joy and the realization that He would answer prayer was greater to her than the possession of the beautiful doll.

Later when seeking her salvation at sixteen years of age, her one comfort was that if God could hear her when ten years old and give her the desire of her heart, He would wash away all her sins and save her for time and eternity, which He did. God used this child of faith as she grew to years of maturity, and she was one of the pioneers of Divine Healing, believing God for all things and looking to Him with the same confidence that she had when a child of ten.

On one occasion she was used in the conversion of a fallen woman. This woman cursed and swore at the ministers and mission workers who called on her, and ordered them out of her home. A neighbor woman pleaded with Mrs. A. and asked her to go and see the wicked woman who was dying of tuberculosis, unsaved. She told the neighbor she would have to pray about it and if the Lord led her she would go, but she must have His presence go before her and prepare the way. For two days she made it a matter of earnest prayer, and when she called, the wicked woman

at once began to tell her of the blackness of her past life, but Mrs. A. told her if she was a big sinner, she had a big Savior. She was invited back and went every other night, sometimes oftener. First, one neighbor dropped in, then another, until there were a half dozen who came to see and hear. God touched their hearts. Often as they arose from their knees she saw them wipe the tears from their eyes.

The woman was in destitute circumstances and the Lord said to Mrs. A., "He that giveth to the poor lendeth to the Lord. You give her her dinner every day and I will not let you be any poorer." One afternoon she felt especially led to visit the dying girl, and the verse the Lord gave her was, "And I, if I be lifted up, will draw all men unto Me." As she again pointed the outcast to the Savior she exclaimed, "Oh I am saved. The Lord has come in. My sins are forgiven." She called in the neighbors and preached to them, pleading with them to give themselves to Jesus, and when she was dying, she arose from her pillow and spoke of the angels which surrounded her; then, lying down, she breathed her last.

Shortly after this, the woman who was a mother to her had a serious illness. Mrs. A. asked the Lord to prolong her life until she became saved. The neighbors were present and the enemy tried to keep her from praying, but the Spirit of the Lord was so upon her she fell to her knees and asked God to lengthen her days as He did those of Hezekiah so that she might be saved, pleading her salvation because of her kindness to the poor, fallen woman. Rising and kissing her goodbye she left the home, and as she walked along, the Lord spoke to her so loudly it sounded like thunder, "Fear not, your prayers have been heard in heaven and answered. This woman will not die but live. God has lengthened her days for two years that she may learn to know the Lord." The next day she was able to sit up in bed. In a week, she was up and sewing by her fireside, and a few days after, carried in half a ton of coal after having been given up by two doctors and lying in her bed for six months with a complication of diseases.

Then came the test to Mrs. A. God spoke to her as He did to Jonah. "Go tell that woman that in two years from this time she will be in eternity and that I have spared her life to prepare for the future." For a week or two she resisted but got no peace, night or day. She was miserable until she obeyed the voice of the Lord. As she went and told the woman who had been raised up, she

burst into tears and exclaimed, "What shall I do to be saved?" As they prayed and read the Word, she found the Lord. In exactly two years from the time she was raised up, she was again taken ill. The doctor said she wasn't nearly so serious as before and would soon get over it. Then Mrs. A. told the woman's daughter what the Lord had revealed to her, that her mother would not recover; that He had healed her before and spared her life in answer to prayer in order that she might be saved. She passed away just at the end of two years as the Lord had said.

Mrs. A.'s brother, a minister, was much opposed to her life of faith and belief in divine healing. She had withdrawn from the church of which she was a member, and her association with those who were despised for their religious belief brought upon her real persecution, but God broke down the prejudice in His own way.

The brother's eldest boy, then about six years old, became very ill with diphtheria. The family had lost two children before that with the same disease, and they were in great distress, having first one doctor and then another. They called in a specialist and he and the family physician said there was no hope for the boy. He had been given so much antitoxine that his fingers were swollen; in fact, his whole body, and they gave him twenty-four hours to live. The father with this third loss staring him in the face shook from head to foot with fear, and turning to the doctor said, "I have a sister who believes in divine healing." "Oh," said the doctor. "We are both Christians. We can do nothing more for the boy and will take our hands off and see what God can do. If you pray and your sister prays we will watch God work."

The sister was notified of the condition of the boy and at once looked to God for deliverance. She prayed definitely every hour during the day and agreed to continue to pray unless she received a telegram that the child was dead. Between five and six o'clock she went to her bedroom to pray again and a voice said to her, "Pray! pray! pray! Your brother's child is dying. After she had prayed for a time she came down stairs full of assurance that the child was healed, for she heard the voice of the Lord saying, "Fear not. I will heal your brother's child now." At that very moment, six o'clock, the two doctors were standing by his bedside watching his breathing, flickering like a candle, expecting every moment that life would depart, but instead the child fell asleep. The anxious mother used a lighted

match to know whether the child was still alive. He awoke at four in the morning and said, "Oh mama, Jesus healed me," and then fell asleep again. His father came into the bedroom at seven, and the child looked up and said, "Papa, Jesus has healed me." When the father returned from his Sunday morning service in the church, the child was sitting up playing with his toys, and when the doctors called, expecting to hear that the child had passed away, they exclaimed, "Nothing short of a miracle." Often after that the doctor brought his friends to see the child, saying, "This is the little boy whom Jesus healed," and told them all about his marvelous healing.

For a time the father was satisfied and reconciled to his sister's religious views, but after awhile he forgot what God had done and renewed his persecutions against her for withdrawing from the church. In about two years after this, his little girl of five took double pneumonia and severe inflammation of the kidneys. The same doctors were called and they did everything in their power to save her life, but their efforts were of no avail. At last they took the father into his study and broke to him the news that his child had only a few hours to live. The doctor suggested that he appeal to the same God who had healed his little boy, for she was beyond all human aid. Again was the sister importuned to pray. When the doctor called in the morning he was surprised to find the little girl still alive, but the minister explained that he had sent to his sister for prayer. At noon, on examination, the doctor found that the pneumonia had lifted from one lung, and the bleeding from the kidneys had ceased. In the evening the other lung was free and the child was perfectly healed. She is now married to a missionary in Africa.

Mrs. A. told us of a miraculous healing of her daughter at the age of seventeen. While attending school, measles broke out, but she had the assurance she would not take them and she did not. The next year measles broke out again, and that year she had a dread and a fear she would be affected, and she became ill with them. Her mother put her to bed but not suffering of any consequence, she got up and stayed up all day, overtaxing her strength in her weakened condition. She took a chill and the measles went inward and she began to sink. For forty-eight hours she was dying, her eyes were set, her nose pinched and drawn, and her finger nails blue. The disease had gone to her heart. When her

mother saw that death was upon her, she spent the night on her knees in prayer. At four o'clock in the morning she was enveloped in a heavenly glory and Jesus was by her side, His voice saying to her clearly and distinctly, "Fear not, I will heal her." With this assurance she arose and praised God. She went over to her daughter who was apparently dying, covered her up warmly, and then lay down to rest, all the while praising God in her heart that He had spoken, though there was no apparent sign of life. By eight o'clock the measles were out again and were there for two days. Then the mother was called away on an errand for the Lord, and when she returned, her daughter said, "Mother, I am well and I am hungry."

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