

The Latter Rain Kvangel

The days of Heaven on Earth

Red Centers Turned to God's Strongholds

THERE are some who say that the world, out of these hard times, is rediscovering religion. Signs to that effect seem to be lacking in the United States. They are not, however, so lacking in Germany. Prayer meetings have become the vogue. Factories have had to set aside rooms for noon-day religious services. Down in Communist-ridden Saxony the working people are turning from Marx to God. Red centers have been turned into evangelical meeting houses. The Soviet-inspired Society of the Godless is said to be dwindling because youth is giving up atheism and taking up faith.

A traveler in Germany reported the other day that he turned up one Sunday night in a small industrial city. On the station billboard he read the announcement of a Sunday-night dance—free—at a nearby beer-garden. He strolled over. There were six couples on the floor.

"Where is the crowd?" he asked the waiter.
"In church."

Whereupon he went to church—the nearest church to the beer-garden. It was packed to the last seat, and a "testimony meeting"—Methodist style—was in progress. He visited four other churches. They were all packed. He wandered back to the beer-garden. The six couples had dwindled to three.—The Christian Herald.

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

Has the Sino-Japanese War any Prophetic Significance - See Page 9

The Latter Rain Evangel

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Workers Together

AN APPRECIATIVE reader in renewing writes: "It is the most blessed paper I know of for these perilous days. I would rather miss a few meals than to miss a copy of *The Latter Rain Evangel*."

Many of our subscribers, suffering financial losses, are finding it impossible to renew, which, of course, makes it difficult for us to carry on. We trust those who can do so, will send in their renewals promptly, which will greatly help us at this time. If those who are owing us for back subscriptions will remit, and others promptly renew when due, it will help us very materially to pull through the summer months, always trying to a publishing concern.

Special Offer: We will give a copy of "*Mountain Peaks of Prophecy and Sacred History*," cloth, 195 pages, a classic on Prophetic Events Fulfilled and Unfulfilled, to everyone who renews his subscription and sends in a new one, both for one year at \$1.25 each.

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News from the War Zone

MISSIONARIES and the people of China in the Shanghai District have been passing through a reign of terror. One writes, "The days of the Inquisition are here again. They are dismembering people and throwing them into the river to die. The sea and small bodies of water are full of corpses and they are strewn around everywhere. They are actually impaling people, ripping up the women, cutting off their

breasts and burning them with oil. Oh the pitiful trek of the homeless! It is reckoned that more than a million have had to leave their homes." Bro. Surtees writes:

"Cities are totally evacuated. Miss Martha Jewell's Home, 31 Quinsan Gardens, also Miss Spurling's Missionary Home are both evacuated. The Chinese commander reports that 5,500 Chinese civilians have been killed by the Japanese by bombing. Miss Nettie Moomau's church is destroyed, so is our little Grace Church, along with all other buildings along the Woosung line of Railway. For awhile we had over twenty guests (Chinese refugees) in our house. One, a dentist, was taken out of his home near Hong Kew Park, taken as a Communist, stripped, naked, and in that condition taken out to be shot. He asked for two minutes to pray. A verse had been running in his mind, Prov. 21:1. He reasoned that if the king's heart was in the Lord's hand, much more were the hearts of these Japanese soldiers. The permission was granted. As he knelt he prayed to the Lord that His will might be done; that if it was His will he should be shot, that he might be shot in a vital place, and that his family might be taken care of. But if it was the Lord's will for him to live, that He might turn these men's hearts. As he arose the Japanese officer said, 'Oh, you salute Jesus!' He said, 'Yes.' The officer said, 'Detained. Sit down.' He knelt to pray again. The officer said, 'Oh, you salute Jesus again!' He answered, 'No. I only thank Him for answering my prayer.' Then his clothes, little by little, were brought back to him and he was let go. But, alas! not

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Samson, a Type of the Church thru the Age

Will Her Shorn Locks Grow Again?

Sermon by Pastor C. L. Greenwood, Richmond Temple, Melbourne, Australia

THE CONQUERING CHURCH



WANT to bring you tonight a remarkable scripture. Judges 13:5, "For thou shalt bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." In this chapter the Holy Ghost has recorded and hidden away truths which vitally affect the Church of Jesus Christ. Possibly no clearer type of the church could be found in the Word than that of Samson; three distinct positions are shown in the life of this man, a place of power, of declension and of restoration. No one will doubt that the first position had its divine fulfilment in the Early Christian Church as she stood in Apostolic power and beauty, a force to be reckoned with, and as we have followed the history of the Church down through the dark years of declension, we have seen her stripped of her power, but in these closing days of the Holy Ghost Dispensation God is surely moving in power and demonstration of the Spirit to bring His sovereign will to pass in the restoration of the Church.

A scripture in the Songs of Solomon, 6:10, will convey to you the high office of the Church: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Is that a picture of the Church of today? Can we place the measuring line of the Word upon our experience and see if we have attained to the Divine standard? That Scripture had its fulfilment in the Early Christian Church. Fair as the moon, with the graces of the Spirit resting upon her; clear as the sun, truly reflecting the life of Jesus Christ, transparent and beautiful, but terrible as an army with banners—so great was the power of God in the midst of her that fear rested upon the people; sin and hypocrisy were exposed and swift judgment fell upon those who lied to the Holy Ghost.

THE SEPARATED CHURCH

Let us see the secret of the great strength of Samson. "He shall be a Nazarite unto God and no razor shall come upon his head." The Nazarite's vow entailed separation, consecration and holiness unto the Lord (Num. 6:1-8). God's ways have not changed and the Word comes again

to the Church today, "Come ye out from among them, be ye separate and touch not the unclean thing" (II. Cor. 6:17). The secret of the weakness of the professing Christian Church today is that she is refusing to wear the locks of separation from the world, and refusing to take upon herself the Nazarite vow of holiness unto the Lord. The number seven in spiritual arithmetic is the perfect number, and the seven locks upon the head of Samson represented a full consecration. Of the Nazarite it was said, "The consecration of his God is upon his head" (Num. 6:7); and even as Jesus who is the Head of His Church yielded a perfect consecration to God, so we who are members of His Body are called upon to place our all upon the altar, separated, sanctified and consecrated to His service. What a definite place in the Spirit we are called into as we see the workings of God in this man's life!

Turn to Judges 13:24, "And the child grew and the Lord blessed him. And the Spirit of the Lord began to move upon him at times." The demonstration of the power of the Spirit will always follow a people who are truly separated to God. As Samson went on his way to the village of Timnath a young lion roared against him. The Spirit of the Lord came mightily upon him and he rent the lion as he would have a kid (Jud. 14:5, 6). How the lions roared against the Early Christian Church! The powers of the adversary gathered against them commanding them that they should teach no more in the Name of Jesus. But see the saints gathered together as they prayed, "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word (Acts 4:29). And God heard their prayer and moved in their behalf. Let the lions roar; God has said of His church, "The gates of hell shall not prevail against it." Oh that God would raise up men with the spirit of John Knox, Martin Luther, John Wesley, Charles Finney, General Booth and others, men in whose hearts the fire of the Holy Ghost truly burned! They went out against the roaring of the lions, and like Samson turned and rent the powers that opposed them. It is the Holy Ghost that is needed in the Church today.

Samson returned to find a hive of bees and honey in the carcase of the lion, and if we will meet the conditions laid down in the Word and

slay the old self-life, we shall find the hive in the carcase of that which was slain and God will give us to eat of the sweetness of victory. There is nothing sweeter than to have victory over the world, the flesh and the devil and to have power over the conditions of darkness about us.

I want to bring a different picture to you now, a true picture of prevailing conditions in the world today. Seeking an occasion against the Philistines, Samson had sent foxes with fire-brands tied to their tails, into the enemy's crops and destroyed them. As a result the Philistines arrayed themselves against Judah because of Samson (Jud. 15:10) and the men of Judah themselves sought to bind Samson with new cords. The one purpose of the enemy is to undermine a church that is moving in the power of the Spirit, working from within even as the lions roar from without. What are the new cords that he has bound around the Church today? Theosophy, New Thought, Christian Science, Spiritism, Higher Criticism, etc. The Scriptures speak clearly of the great outpouring of the Spirit in the last days, but the men of Judah still seek to bind the Samsons. How the devil has blinded the eyes of Christians that they should speak of this latter day outpouring as "The Tongues Movement!" God has no new Twentieth Century way of baptizing people in the Holy Ghost. In the Early Church wherever the Spirit was poured out "they spake with other tongues as the Spirit gave them utterance." Let us measure our experience with the Bible pattern. It is the mighty infilling of the Holy Ghost that is needed in the Church today as an enduement of power for service. God will fill men and women who have the Nazarene vow resting upon them.

In Judges 16:9 we read, "His strength was not known." I say reverently but fearlessly, that the devil does not know the strength of a Church that moves in the power and demonstration of the Holy Spirit. It was known in the Early Church; it will be known again in the closing days of this Dispensation. Let us continue to pray for this mighty latter day outpouring of the Spirit. God will yet thrust out His enemies before Him.

We have seen the Church standing in power and beauty, but the Word of God brings us to see yet another condition. Samson is dwelling on the top of the rock, but follow him as he goes down into the valley. Judges 16:4, "And it came to pass afterwards that he loved a woman in the valley of Sorek, whose name was Delilah."

A COMPROMISING CHURCH

We have here a picture of a compromising Church, turning to the arms of the world for satisfaction. With the compromise of Samson comes a gradual stripping of power. "She pressed him daily with her words and urged him." Could any truer picture be drawn of the world sapping the life of the Church and stripping her of her power than is given by the Prophet Joel, (1:4). Here he compares her to a tree, shorn of her beauty and power. "That which the palmer-worm hath left hath the locusts eaten; and that which the locust hath left hath the canker worm eaten; and that which the canker-worm hath left the caterpillar hath eaten." Hear the cry of the Spirit: The destroyer with the cheek-teeth of a great lion "hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white" (Vs. 7). No longer power to rend the lion but falling a prey to his devices. Child of God, if you allow the lion to overcome you, he will strip you of your testimony and leave you helpless and undone.

A SLEEPING CHURCH

What was the result of Samson's compromise? "She made him sleep on her knees" (Jud. 19:22). No one will doubt that we live in days when there is a falling away on all hands. Darkness is closing in upon the earth, gross darkness the people, and the cry of the Spirit comes with a new force and meaning to the saints in these closing hours of the Holy Ghost dispensation, "Let us not sleep, as do others, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night" (1 Thess. 5:6, 7).

Now I want to bring to you a serious word: "And she called for a man, and caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him" (Jud. 16:19). Why is the professing Church standing helpless in the face of really great social problems? It is because she has compromised and is asleep in the lap of the world.

Introduced into the church of today, in place of the old-time Gospel, we find euchre parties, dances and socials. These are intended to meet the need of the masses, to save the souls of dying men who are without God and without hope. Entertainment takes the place of Holy Ghost revival, and modernistic teachings are going forth from the pulpit instead of a Spirit-filled message from

the Inspired Word. The seven locks of Samson are gone. "His strength went from him," and the Philistines took him and put out his eyes. What a picture of a powerless church! Look a little further: Samson woke from sleep at the cry of Delilah, and said, "I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him." How many religious organizations today that God has mightily used in the past have a name to live and are dead. They "wist not that the power of the Lord has departed" from them. They do not realize they no more have power to overcome. They say, "I will go out as before," and with feverish energy fresh efforts are being put forth, greater activities, but is there a sadder word to be found in the Bible, "He wist not that the Lord was departed from him"?

Hear the cry of the Spirit to the Laodicean Church, "Thou knowest not that thou art poor, and blind, and naked." Sleeping on the knees of the world, the glory of God departed and the Holy Ghost fire burning somewhere else, among a people upon whom the Nazarite vow is resting. Beloved child of God, keep your locks of separation; the fire of God will burn somewhere, if only through a remnant, until Jesus comes.

THE RESTORATION

Now I want to bring another picture that we may be encouraged to press on. Thank God for the promise that He will restore the old-time power to the Church. "Howbeit the hair of his head began to grow again after he was shaven" (Jud. 16:22). As we read Church History we see how literally Joel's prophecy is being fulfilled, "I will restore unto you the years"—even as she stood in power and beauty, because of compromise came gradual declension in the church, the cankerworm, the palmer-worm and the caterpillar doing a sure work as she is pressed upon and urged daily by the powers to which she surrenders her testimony, and the Church goes down into the Dark Ages. But when the lamp of the Gospel witness had almost flickered out, God raised up Martin Luther. The restoration began and the sap commenced to force its way up. Wasted years were restored as Luther brought back the truth, "The just shall live by faith," and a new hope was born in the hearts of men. Higher up the tree the sap rises as John Wesley, preaching under the mighty unction of the Holy Spirit, brought to the Church the doctrine of holiness, "without

which no man shall see the Lord." Conviction of sin rested so mightily upon the people that they literally trembled under his ministry. Follow Charles Finney, said to be the only man who kept 75% of his converts in all revivals since the restoration of the Church. As we see how God has moved through these men we notice a period of wasted years restored, and the Church coming back into authority and power. Later comes to light the truth of water baptism. Then we see the church beginning to adorn herself with the great hope of the Second Coming of the Lord Jesus Christ. The tree that was stark and white has taken to itself bark and new leaves are appearing in place of those which were destroyed.

Here we stand looking for greater glory and power to be revealed, as God through the Holy Ghost restores the gifts to the Church. Is God jealous for denominations or for Pentecost as we know it? No! God is jealous for the Church that Jesus has redeemed with His precious blood. When will we see His power manifested in healing of the blind and deaf and maimed? and demons of unbelief cast out? Why should the power of God be limited?

Let us look at Samson, blind, conscious of his great weakness, the sport of the Philistines as he is led by the hand of a little lad. As he leaned against the pillars, blind and helpless, the sense of his great affliction swept over him, and he cried, "Oh Lord God, strengthen me I pray thee, only this once, O God, that I may be avenged of the Philistines for my two eyes" (Jud. 16:28). As he gathered his strength in one last, great effort the whole structure came crashing down and that great company of Philistines perished. Resting securely upon the traditions of men are thousands of men and women, but when the church is clothed with the old-time power great will be the fall of those traditions.

The Scripture says, "The dead which he slew in his death were more than they which he slew in his life." When the Church of Christ today is willing to be made conformable to His death, and become dead to self and sin, and alive unto God, she will be used mightily in the overthrow of the enemy. The secret of Samson's great strength lay in the locks of separation, sanctification and consecration upon his head; the secret of the Church's power with God is to live a life separated from the world, refusal to compromise,

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The Cure for the Depression

"As It Was in the Days of Noah"

Sermon by Bert Edw. Williams, Pastor of the Stone Church, Feb. 7, 1932

(Concluded)



SOON as we take up the question of the Depression different voices proclaim different remedies.

First of all, some say that "Prosperity is just around the corner," and that "Happy days are almost here again." But in spite of these predictions, suffering and unemployment continue, to the distress and discouragement of increasing millions.

SPEND WHAT YOU HAVE

Others say, "Stop hoarding; spend what you have, even though it be little, and that will start things moving." Recently I saw the following cure for the depression displayed on a placard: "Have your house painted. Have your roof mended. Have your plumbing overhauled. Have your rooms plastered and papered. Have your eaves-spouting replaced, etc." But those who did not lose their savings in some one of the nearly 2,000 bank failures of the country are reluctant to part with the little that they have. For justly do they feel that if conditions do not soon improve they may need what they have to purchase the actual necessities of life.

Neither do they believe that the spending which their meager savings will afford, will restore prosperity. And they also know that the profit from every dollar that they spend will ultimately find its way into the pocket of some capitalist who will probably have no conscientious scruples against hoarding it along with his other countless millions.

RESTORE CONFIDENCE

Recently a business man told me in a most assuring tone of voice that the only thing necessary to bring back prosperity is the "restoring of confidence." But almost in the same breath he confessed that he had intended drawing all of his money out of the bank to put it in a safety box, but missed it by one day and lost all.

That much importance is attached to this "restoration of confidence" is indicated in a recent article in *World's Work*. The writer says in part: "There is another factor in the situation which no bureau, no computation, can ever show. It cannot be put in cold figures, yet it has been a prime retarding factor in trade revival. That factor is *fear*. . . . At some point in the recession that fear will vanish. Sellers and buyers all over

the country will conclude that the end of the decline has come. It may be that this conclusion will be reached suddenly, between the rising and the setting sun; it may be of slow formation; it may be reached before this article sees print. When it is reached, whatever the time, the tide of trade will rise again."

AWAY WITH PROHIBITION

Among the prescribed cures for the depression is the claim that the repeal of the Prohibition Amendment will surely restore prosperity. But to the honest thinker, if he is clear in his logic and at the same time well informed, this claim can only appear as a monstrous attempt at public deception for private or political reasons. The faulty logic and insincerity of this recommendation lies in the unwitty claim of its advocates that "more liquor is now being used than in the days of the open saloon." If that is true, then it logically follows that the repeal of the amendment would reduce the consumption and thereby increase rather than lessen the depression. After all, when we consider the fact that the saloon business, in its palmyest days, never used more than two per cent of the farm products of the country, and other commodities in about the same proportion, it is easy to see that the depression is but slightly affected by the liquor business.

BUY HOME PRODUCTS

Some are recommending the buying of home products as a possible aid to the solution of the depression problem. This method, of course, localizes the activity and may have some merit in the direction of temporary relief, but it is very doubtful in view of the complexity of international relationships and interdependence among nations, if it can furnish anything in the way of permanent relief.

England is notable among the nations which are attempting this method of improvement. Bruce Bliven, Managing Editor of *The New Republic*, writing out of a recent visit to London, says that the slogan "Buy British" is everywhere displayed. "England," he says, "is in the midst of a great campaign to encourage home industry. Everywhere you turn you see it reflected. The government, which has sponsored and is encouraging the campaign, does so in order to reduce imports, redress the balance of trade and defend the value of the pound; but to the people of Great Britain the effort has become a patriotic enter-

prise. Every automobile has the slogan on its windshield; the cities have popped out in a rash of posters and electric signs; and in any shop an article of foreign make is about as popular as a Gila monster with a fit of indigestion."

IMPROVE BANKING LAWS

A legitimate cry is going up for a reform in the banking laws of the country, and this is the day when every sane person knows that it is one of our greatest needs. One is reminded of the passionate pleading of that great Christian statesman, William Jennings Bryan, whose prophetic voice can yet be clearly heard ringing out over the wreckage of a civilization which he so courageously warned, but which spurned his inspired counsel.

The speaker will never forget hearing his logical and at the same time eloquent appeal for better banking laws to protect the deposits of the working people of the country. But the politicians ignored his counsel, thereby contributing much to the cause of the present world calamity. The magnitude of their crime can be realized somewhat in the light of the fact that throughout this long period of world-wide depression but one bank has failed in Canada, while nearly 2,000 have closed their doors in the United States, resulting in disaster, distress, poverty and death.

And so one might go on reviewing the claims of those who dare prescribe a remedy for this terrible world sickness, only to find that so long as we confine ourselves to economic remedies we will fail of a solution.

THE REMEDY MUST BE MORAL AND SPIRITUAL AS WELL AS ECONOMIC

And the reason for such failure lies in the fact that the remedy must be moral and spiritual as well as economic, because the cause of the depression is moral and spiritual decline as well as economic.

Some one has expressed the thought that if, somehow, enough people would undergo a moral reformation all might be well. This is striking pretty straight at the tap-root of the distressing situation. Some monied men also seem to recognize the duality of this cause. For example, *The Dawn* quotes the Bishop of London as saying, "While traveling from Manchester to London a fellow-passenger in the train, who proved to be one of the most famous financiers in the world, said to me: 'We financiers cannot save the world. We can only save it if you Christian people will help us. If you can replace suspicion and hatred by trust and love, you can save the world.'"

THE CANADIAN BRETHREN SPEAK AGAIN

The Canadian brethren, twice already referred to, recognize the necessity of this remedy, if it ever comes, as being moral and spiritual as well as economic. Therefore, they declare in their statement to the world, under the heading, "Our Belief,"

1. That the foregoing facts (already quoted) constitute the most astounding phenomenon in the history of the world.

2. That this phenomenon calls for an explanation which divine wrath alone can give.

3. That it is for our sins that this distress has come upon us.

4. That God Almighty has allowed us to erect this, our Modern Tower of Babel, to the end that He might show forth His power.

5. That we shall find no relief until we confess our sins to each other, and humble ourselves before Him and ask for His forgiveness and wisdom.

6. That relief will come promptly and fully whenever we do so humble ourselves.

These men then proceed to ask the leaders of the nations to appoint days for prayer and humbling before God.

Quite in accord with the sentiment of the Canadian brethren, is the thought of Roger Babson, (the famous statistician previously quoted) who has endeavored to tabulate results in the realms of the moral and spiritual as well as in all other realms. He says:

"Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision they show how business depressions are cured. *They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness.* To bring back prosperity people must be conditioned to the right way of working and living. . . . More religion, rather than more legislation, is the need of the hour. The solution of economic difficulties will come, as in the past, when a great religious revival sweeps the nation. The revival may be of a different form than those of 1880-1890, but its essential purpose, namely, to arouse the faith, purposes and ambitions of men to service, must be the same. Yes, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history."

CANADA'S PRIME MINISTER SPEAKS

The urgency and the inevitable in the situation are passionately expressed in the words of The Right Hon. R. B. Bennett, Prime Minister of Canada, when he said recently, "The grace of God saved England in the Eighteenth Century,

and I am as firmly convinced as I stand here, that nothing but the grace of God will save the world."

THE APPEAL TO SCRIPTURE

It is obvious in all the foregoing statements that the appeal is to that great scriptural classic recorded in *II. Chronicles 7:14*, which reads, "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

This is a wonderful passage that is full of encouraging and assuring promises, and it would seem that if the people would meet the conditions everything would work out. But there is one stubborn fact which looms up before us, forming a great mountain of difficulty and casting considerable doubt upon the possibility of any permanent recovery from the present world depression.

I refer to the fact that, as formerly mentioned, the conditions that have developed during this depression are not the same as those of former depressions. Other depressions brought people to their knees in repentance and humbleness of heart, but this depression, as yet at least, has produced no such result. While it is true that some are praying here and there, and confessing their sins, yet the great mass of the people remain indifferent to the spiritual relationship involved, and the majority of church members are continuing in their shameful conformity to the world, apparently unconcerned as to whether or not they have a part to play in the solution of this stupendous spiritual problem.

Sin has become an integral part of the average life. Lying, cheating, stealing, blaspheming, evil imagination, immorality and many other sins are the common practices of the bulk of the people today. People are enjoying sin these days, perhaps as never before, and are characterized by an abandon that is a shame to any people. And this disgraceful conduct is maintained with increasing liberties, even in so-called Christian countries, with scarcely a protesting voice from platform, school-room, press or pulpit. It is no wonder that sin and vice and crime are rampant and that the world is in moral bankruptcy.

WE ARE DOOMED

The present civilization is soon to be destroyed and a new order of life will take its place. This seems obvious purely from the political standpoint. Men of the world see it and are forecasting the impending calamity. Recently the noted English scholar and writer, H. G. Wells,

said, "I expect to live to write the story of the downfall of the present civilization, unless the world merges its interests."

Yes, we are doomed, for we are bankrupt beyond recovery in our moral and spiritual lives. A pick-up in business will not improve the moral and spiritual condition of the country. In fact, if we rightly understand the teachings of scripture and the signs of the times, the moral and spiritual conditions of the world will grow steadily worse until Christ comes back to rid the earth of the present corrupt world order and establish His reign of universal righteousness among men.

DUPLICATING THE DAYS OF NOAH AND SODOM

The fact is we are duplicating at the present time the evil days of Noah and of Sodom, of which Christ said in *Luke 17:26, 28, 30*:

"And as it was in the days of Noe, so shall it be also in the days of the Son of Man.

"Likewise also as it was in the days of Lot . . .

"Even thus shall it be in the day when the Son of man is revealed."

It requires no stretch of imagination to see that there is a perfect parallel between the days of Noah and of Lot and our own days.

Their interest was in the common things of life—"They did eat, they drank, they married wives, they were given in marriage"—and with those things they continued to occupy themselves until their destruction came. Nothing could arrest their attention nor turn their thoughts Godward. Who will deny that it is even so today.

They were commercial in pursuit; "they bought, they sold, they planted, they builded" (*Luke 17:28*). History reveals the fact that a feverish trade was carried on with a view to increased profits. Again we see the parallel with our own times.

They were worldly and fundamentally sinful; actually and shamefully bad in the extreme sense of the term. *Gen. 6:5* says, "And God saw that the wickedness of man was very great in the earth, and that every imagination of the thought of his heart was only evil continually." And of the people of Sodom we read, "Their sin is very grievous" (*Gen. 18:20*).

They over-emphasized the importance of sex. No city in the world ever won such an unenviable record as the city of Sodom. *Gen. 19:4-8* records the conduct of a people who made themselves famous because of their infamy. People are doing the same today. Loose morals are becoming everywhere apparent. Free love, companionate marriage, easy divorce and unrestricted personal

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Has the Sino-Japanese War any Prophetic Significance?

Coming Events in the Light of the Bible

Pastor H. A. Ironsides, in the Moody Church, March 6, 1932*

Revelation 16:12-19



MY SUBJECT this evening, "Has the Sino-Japanese War any Prophetic Significance?" has been chosen because of the many letters which I have received in the past two weeks from people who are interested in Biblical prophecy. Many are looking for the coming again of our Lord Jesus Christ, and are naturally concerned about any event that might seem in any degree a herald of the morning. In these letters I have been asked the question over and over again, Is there anything in the prophetic Word that refers directly to this present conflict? Do the Chinese and the Japanese people have any place in the program of the last days?

Now in trying to answer those two questions I should have to say, if I understood the Word aright, both No, and Yes. I do not know of any Scripture that definitely predicts such a conflict as is going on at present. Our Lord, you remember, before He went away, said to His disciples that through all the centuries until He should come back again, there should be wars and rumors of war, and I take it that the conflict now going on, although a most remarkable conflict indeed, is only one of those wars spoken of in general terms.

When our Lord Jesus came, the angels announced His coming by proclaiming Him the Prince of Peace, saying, "Glory to God in the highest, and on earth Peace!" Men did not recognize the Prince of Peace when He came in lowly guise. They spurned Him, and ere He left He said to the people of His day, "Think not that I am come to send peace on earth: I came not to send peace but a sword." He meant by that if they would not receive Him and would not receive His program there should be no peace. Two thousands years of human history have proven His Word is prophetic, and no matter what proposals statesmen may present to bring about universal peace, such as the League of Nations, World Courts, Peace pacts, and all the rest, there will never be lasting peace in this poor world until our Lord Jesus comes to reign. When He comes He shall speak to the nations and make wars to cease throughout the earth. And so the various conflicts to which we are accustomed are only evi-

dences of the reckless condition of this poor, Christless world that tell of its need of a competent ruler, and that competent Ruler is our Lord Himself.

On the other hand, when the question is put to me, Does the prophetic Word have anything to say in regard to China and Japan? I have one good answer, "Yes." Not a great deal; not so much as we might expect when you think of the millions and millions of people who compose those great nations, particularly China; but then you know the reason for this is that prophecy largely centers in the destiny and the experience of the nation of Israel. God said to Israel, "You only have I known of all the nations of the earth; therefore I will chasten you for all your iniquities," and the prophetic Word is largely taken up with the predicted experiences for good or ill of the Jewish nation. Gentile nations, generally speaking, will only be dealt with insofar as they have to do with Israel. So you find Isaiah, Jeremiah, Ezekiel speaking particularly to the people of Israel, and then looking upon the nations that surround the land, the various powers that brought Israel into servitude or bondage from time to time. But so far as the outside world is concerned, there is very little said about it. This is true to a great extent, but not altogether.

When Israel became scattered among the nations quite a company migrated to China, which has been proven. There is a large settlement of Jews in China and they are spoken of as Chinese Jews. They have the Jewish custom and the Jewish law, and I would not be surprised if that is the reason that in the very characters of the Chinese language you can find embedded in a most remarkable way evidences that there was a time when the Chinese people knew something at least of the book of Genesis. If I had a blackboard I could illustrate some of the characters. I am not a Chinese scholar but I studied Chinese some years ago and was much thrilled to see the striking way in which Bible truth is embedded in the Chinese language. Just a few word pictures to illustrate: The Chinese language has no alphabet. A Chinese boy cannot go to school and learn twenty-six letters and from this list make all the words he wants. The language is made up of ideographs—hieroglyphics, akin to the characters of Egypt. These characters illustrate some Bible truth.

*Not revised by the speaker.

Take for instance the character in Chinese for the word, "covetousness" or "evil desire;" this is a combined hieroglyphic, the upper part representing a tree and beneath is a character for woman. The character then for "evil desire" or "covetousness" is a woman standing between two trees. Where did the Chinese get that idea? When the first Jesuit missionaries went to China in the Fifteenth Century and were translating the story of Adam and Eve to the Mandarin class, the students looked at them in amazement and then made this character. They said, Here is a singular thing; our character is a woman between two trees; our men must have known about the woman who stood between the tree of life and the tree of good and evil. Then the character for "righteousness" is a remarkable one. The upper part of it is the character for a lamb, the lower part a pronoun, first person singular. So you would read it "I" under the "lamb." And you remember what God says of Abel, "By faith Abel offered unto God a more excellent sacrifice than that of Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Abel came bringing a lamb and God said, "That is a righteous man." Why is it that the character in Chinese for righteousness is the first person singular with a lamb above it—"I" under a lamb? Then again the Chinese character for "ark" is significant: one part is a character for "boat," then the character for "eight;" and beneath that the character for "mouth"—eight mouths in one boat—Noah and his family saved from the flood. And so I could go on and show you how the very Word of God is embedded in the Chinese language; in fact the further back you go in Chinese history, the more evident it is that that people were monotheistic. They once worshipped the true and the living God, the God of heaven. Then, little by little idolatry came in through other nations, and Buddhism, and eventually the Chinese lost the truth they once had. But God didn't lose sight of them. In the 49th chapter of the book of the Prophet Isaiah we have a distinct reference to this great people in the future. You notice in the title I use the words, "Sino-Japanese War." Why do we use that word "Sino?" Here it is in our Bible. When God is telling of the day when the whole world will be brought under the knowledge of His blessed Son in the glorious millennial day when Jesus shall appear the second time, He tells of the different people who shall come to honor His name. We read, "Behold, these shall come from far: and lo, these from the

north and from the west; and these from the land of Sinim." Sinim is the ancient name of China, and we read that God has never forgotten that people. Looking forward to our Savior's triumph He sees great multitudes of that great nation being brought to the feet of the Lord Jesus Christ. Thank God, many are coming even now, and in spite of all China has suffered during the last few years, still the testimony of the Gospel goes out, and many "from the land of Sinim" are being brought to know of a Savior's love.

But this prophecy especially refers to the glorious millennial day when the land of Sinim shall share with other nations in the bounty of our blessed Savior when He comes in power to reign.

This, so far as I know, is the only reference in the Old Testament to China or the people of the Far East, but in the Book of Revelation 16:12, we have another very distinct reference to these people, particularly, I presume, to Japan. Notice how the passage reads: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east—that the way of the kings of the sunrise—might be prepared." I quite realize if people have made a careful, consistent study of Revelation, to quote a passage like that isn't going to help anybody very much to an understanding of it and time forbids going into the study of it fully, but if I understand this book aright it has to do largely with things that will take place on this earth after the present dispensation of the grace of God has come to an end. In fact I think it is correct to say the book itself is divided for us by the blessed risen Lord when in chapter 1 He says to the Apostle John who is suffering for His Name's sake, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." According to that, John wrote the first chapter in which he delineated the things he had seen; the vision of the Son of Man in the midst of the candle-stick. In chapters 2 and 3 he wrote the things that *are*: after the similitude of seven letters he gave a wonderful picture of the church of Christ down through the centuries to the present day. Taking it as a prophetic outline, you would have Ephesus as the Apostolic Period; Smyrna, a type of the period of persecution, Pergamos, a type of the church in the world under Constantine; Thyatira, the church under the Roman apostasy; Sardis, the great Protestant Reformation; Philadelphia, the great revival period; Laodicea, the self-satisfied days in which we live.

On the other hand, you may see God's picture of the different stages of church life which will be found right down to the end. You can always find in some places the Ephesus church, very orthodox, very sound in doctrine, but having left its first love. You can find the Smyrna church, suffering, poor in this world's goods but rich in faith—they are in Russia today, and in other parts of the world; then the Pergamos condition, the worldly church; the Thyatira church, wrapped in superstition and giving heed to all kinds of false teachings; the Sardis state, cold, formal, having a name to live but dead; and thank God, there are still Philadelphia assemblies that cleave to the Word of God and love the name of Jesus. On the other hand there are the lukewarm, indifferent, Laodicean churches that ought to be spewed out.

And how does the testimony end? By the coming of the Lord Jesus Christ and our gathering together to Him. This is the hope of the church. We are not expecting to live on the earth to see our Lord ascending in power and glory and establish His kingdom down here. We are expecting to hear His voice from heaven at any moment now, summoning us to meet Him in the air. Then with the dead raised and the living changed we shall appear before Him and stand before His judgment seat, and when He does come to reign we shall be manifested in His royal train.

Now the Book of Revelation from chapter 4 to chapter 20, I believe contains records of events that will come upon this earth after the church has been taken out, and if we follow them through the septenary series, the breaking of the seven seals, the blowing of the seven trumpets, and then the reiteration, in the pouring out of the seven vials, we have the judgments that will be poured out upon the world, which the prophets in the Old Testament and our blessed Lord in the New Testament designated, The Great Tribulation, and concerning which He said, "Except those days should be shortened, there should no flesh be saved." In those days the Jew will be back in the city of Jerusalem. The land of Palestine, under cultivation, will begin to blossom as a rose, and then the Gentile nations, envious of that land, will seek to wrest it from the Jew. There will be various combinations of nations, and a league of ten nations on the order of the Old Roman Empire, five in the East and five in the West. The nations in the West will favor the Jew but in the East the Mohammedan powers will seek to destroy the Jew and drive him out of his own land; and off in the far North, Russia, that great pow-

er depicted in the Book of Ezekiel as Gog and Magog, looking greedily upon the land of Palestine will come down like an overwhelming cloud to destroy it in a fearful storm of judgment, but checked by God they will be unable to carry out their plan. But then, according to this same prophetic Word, further on in the distant East we see a rising up of the Far Eastern Oriental powers, the kings of the sunrise, looking upon these various Occidental nations that are trying to get possession of Palestine, and these kings of the sunrise say to themselves, "We shall have to act now or these Occidental powers will overrun all of us." So they proclaim a kind of Asiatic Monroe Doctrine, saying "Asia for the Asiatic," and when the Mohammedan shall be destroyed as typefied by the drying up of the river Euphrates, the way of the kings of the sunrise will be prepared to enter into the great Armageddon conflict in the land itself. It is a significant thing that Japan has been known for a thousand years as The Empire of the Rising Sun. Is it not striking that God's prophet here, eighteen hundred and more years ago called this nation by the very name it has called itself, "the king of the rising sun"? And so, while I do not believe for one moment that the present conflict has any exact prophetic place in scripture, I can see this, as I think any scripturally-taught man or woman can see, that all that is now going on in China, in Manchuria, in Mongolia, in Siberia and in India is but preparing the way for the great Armageddon conflict of the last days. It is necessary that the nations of the Far East come to the front. It is necessary that they develop a great war machine in order to dare to challenge the powers of the Western world in the last days.

And if we had time I'd like to turn you back to the ninth chapter of Revelation where the seer beholds a vast Oriental army hurling itself upon the nations of the West, endeavoring to drive them out of Emmanuel's land. But just when things will be at the worst and the nations will be gathered together at Jerusalem for battle, we read the Lord of all shall come and His saints with Him. These various purposes of the nations will never be carried out because God's eye is on Palestine and He has ordained that Jerusalem, its capital, shall be the city of the great King. There, to the very spot He left so long ago our Lord is coming back again. From that very spot He led His disciples out on the Mount of Olives as far as Bethany, and with His hands uplifted in blessing He was parted from them. He went up

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Wanted---A Man

William E. Simpson, Labrang, Tibet



WHEN we speak of a man, or of manly qualities and virtues, we visualize at once one of dauntless courage, fearless of hardship, danger or enmity, willing to undergo anything for duty, and who will persevere in the face of discouragement and opposition. This idea is upheld by and probably has its source in the Scriptures. Two passages will suffice. One is found in II. Samuel 10:12. Here we see the army of Israel beset before and behind by a vastly superior force of Syrians and Ammonites, but that truly great general, Joab, incites his men to victory by a characteristic appeal: "Be of good courage and let us *play the man*, for our people, and for the cities of our God." The second is by the great Apostle to the Gentiles, that prince of men, in words that sound a ringing challenge to all that is manliest in us; "Watch ye, stand fast in the faith, *quit you like men, be strong.*" I. Cor. 16:13.

The supreme ideal of a perfect man is Jesus Christ. Pilate spoke in a far better and apter phrase than he realized when, before the Jewish hierarchy and all the aristocracy of the nation, he pointed to the prisoner, bound, scourged, and crowned with a wreath of brambles, and said, "*Behold the Man.*" That day, in all that crowd—Romans, Jews and Greeks—He was the only Man worthy of the name. From the day when the Word was made flesh in the stable at Bethlehem, on through a life of sacrifice till its final consummation on Calvary, you cannot find one instance where Jesus chose the easy way, where He thought only of personal safety; not one moment when He was possessed by fear. Rather, He deliberately chose that which was hardest, that which was unpopular. He chose the enmity of the Jews, unceasing labor, poverty, danger, weariness, sorrow, temptation, persecution, rejection, betrayal, desertion by His friends, shame, scourging—yea, He chose the cross, and He says to us today, "Take up thy cross and follow Me!"

When His work on earth was accomplished and He returned to His throne, He sent the Comforter to change His small band of followers from weak, vacillating, self-seeking cowards into dauntless heroes whose boldness and fortitude astounded the world. The transformation wrought by the Holy Spirit in the disciples on the Day of

Pentecost is one of the greatest marvels of that time. No more were Peter and the others afraid of what man might do or say. There was no more equivocation, no more currying of favor, but a fearless denunciation: "Him . . . ye by the hand of lawless men did crucify and slay;" "Jesus Christ of Nazareth, whom ye crucified;" "He is the Stone which was set at nought of you builders;" "Whom ye delivered up and denied before the face of Pilate . . . and killed the Prince of Life." In the second recorded instance of their infilling with the Holy Spirit the result was that they "*spake the Word of God with boldness.*" As we study the New Testament account of the apostles and the early believers, the characteristics in them that strike us most forcibly are their fearlessness, their willingness to undergo hardship, privation, persecution and even death for the sake of Jesus Christ. This seemed the greatest result in their personal character of the endowment with the Spirit. Stephen, the first Christian martyr, was not afraid of the great Sanhedrin, but bravely denounced them as "stiffnecked and uncircumcised in heart and ears."

The Church has never had a greater man than Paul. Examples from his life are too numerous to mention, but one instance I cannot overlook. When his friends and companions with tears besought him to consider his own safety and not risk his life in Jerusalem, his answer was typical of his whole life and purpose: "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus." "But I hold not my life dear unto myself, so that I may accomplish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Any one who accomplished anything for God was always noted for bravery and fortitude. In that grand catalogue of Old Testament heroes contained in the eleventh chapter of Hebrews, we see many men with grave defects in character, reminding us that they were men of "like passions with us," but they were all men who in their time were not content to run with the current of the world, but boldly stood out against wickedness and oppression, and by faith wrought wonders.

So has it been throughout the Church age. When we consider the glorious army of saints and martyrs, we find them all men with the cour-

age of their convictions, who did not accept the opinions and standards of the world, but were ruled by their sense of duty to God and man. Their devotion has been tested in every century by fire and water; by wild beasts in the arena and wilder men on the throne; by the dungeon and the rack; by the cross and the stake; by the ax and the noose; by the guillotine and the firing squad; by poverty, neglect, indifference, slander, abuse and derision, and still the church has gloriously overcome. Those who stood on the side of God have always been the despised and few. "Truth forever on the scaffold; wrong forever on the throne."

Even in secular history we find that the men who accomplished anything really worth while were those who were heedless of hardship or danger in the pursuit of their ideals. The story of the discovery and settlement of America is full of incidents of daring valor, hardy endurance and shining heroism. Whose soul is not stirred by the account of the arrival of the Pilgrims at Plymouth? The story of the founding of our country from the Mayflower to the settlement of the Great West is a record of the Pioneers—men who ventured forth into the trackless wilderness, enduring every privation, suffering the extremes of cold and heat, hunger and thirst; in danger from rivers, deserts, savage Indians and lawless ruffians; undergoing isolation, discomfort, poverty, and much hard work in order to found and bequeath to us our homes and the institutions of civil and religious liberty which we enjoy.

But conditions have changed much since those days. The modern inventions and unprecedented material prosperity of the past few decades have given us comforts and conveniences of which our fathers never dreamed. Things that were luxuries a generation ago are now considered necessities. Machinery has made things so easy that it is now possible for one man to do the work that would have taken scores in former days, and do it in a fraction of the time and with much less effort. In a day one can travel as far as would have taken the old pioneers several months of wearisome effort in their prairie schooners. Messages oral and written flash all over the world in a moment of time.

There undoubtedly result many physical benefits from all this material civilization. But on the other hand when all things are so easy and convenient we have a great tendency to take ease for granted and shun everything that is difficult. Our standards and ideals are changed. The goal

of the majority seems to be ease and pleasure. Having a good time is the one great aim in life. Anything that involves any discomfort and inconvenience is carefully avoided. Caution is advanced to the preeminent place among virtues. Our national motto is "Safety First."

This passion for comfort and safety seems to permeate our whole life and color every enterprise in which we engage. Even our missionary work appears to be affected by the same ideas. There is a tendency to choose the fields that are easy of access, where the prospects for a speedy and abundant harvest are great, where communications are modern and swift, and where there is a probability of personal safety. The consequence is that those vast and far more needy fields so far away in the "uttermost parts of the earth," where the obstacles are more numerous, where the soil is sterile and rocky, where there is no assurance of safety, and where communications are of the most primitive type, are sadly neglected.

The women of the mission fields seem to be showing much more of those sterling qualities that we ordinarily associate with true manhood, than the men. Why is it when there is a call for volunteers for a difficult field that there is an average of four women who are willing to sacrifice their all to only one man?

I hope that I will not be misunderstood. I am not recommending anything reckless or foolhardy. I see no sense in running into danger needlessly or purely for adventure, vain-glory, or even for material gain. "Safety first" is an excellent slogan at grade crossings and busy street corners, but is it the highest goal in everything? Are there never times when personal safety and comfort should take a secondary place? Is it right for us, as followers of Christ to neglect His express commands just because there is an element of danger and hardship involved? Are we justified in abandoning a certain field because the results are not at once apparent? Should we give up when we come to the "Hill Difficulty?" Robert Morrison did not think so although the work of a lifetime yielded almost no visible results. David Livingstone did not think so when seemingly all his heroic self-sacrifice was for naught. All the missionary heroes whom we unanimously call great did not so believe. And if there is a spark of manhood in us we will cry, "No! a thousand times no!" A better motto for us would be, "Duty first!" A still better, "Jesus first, last and always!" We are not running this missionary enterprise on a basis of profit—so much outlay,

men, money and time; so much return from the investment demanded. No! Our commission is, "Go into *all* the world and preach the Gospel to every creature." The results are with the Lord of the Harvest. And if we are "not weary in well-doing we shall reap if we faint not,"

Tibet is admittedly one of the hardest, some say the very hardest of fields. Its position occupying the loftiest plateau in the world, surrounded by the highest mountain ranges, to the north vast deserts and uninhabited regions, remote from railways and steamship lines, its approaches beset by narrow gorges, sky-scraping passes, great rivers and mountain torrents,—all these make it, geographically, probably the most inaccessible and isolated country in the world. Add to this the present bandit-infested and turbulent state of the Chinese territory through which we on this side of the border have to pass in order to reach our destination, the robber-haunted condition of the Tibetan trails, the exclusive policy of most of the ruling class, the thousand and one petty trials and annoyances with which one is sure to meet on the long road, the necessary expense of so distant a trip, and you truly have enough difficulties to deter all but the most resolute from any attempt to reach it. Then, when the Tibetan country is finally reached, you have a difficult language to master, strange customs to learn, poor and unpalatable food to eat, the rigors of Tibetan winters to undergo, filth and unwholesome odors to endure. Besides all these minor hardships, the great obstacle that so tends to discourage most people is the unresponsiveness of the Tibetans to the Gospel. Tibet is in the fast toils of a religious system causing in its devotees the respect due to venerable age, as well as having the apparent vigor of youth. The lay population is under the absolute domination of the ecclesiastics with their innumerable living Buddhas, lamas and priests. The complexity of their superstitions penetrates into every phase of their life and dominates their every act. The priesthood is bigoted, intolerant, self-satisfied, avaricious, hypocritical, ignorant and unbelievably corrupt. The lack of interest and indifference to anything better is one of the hardest obstacles to overcome. I am not overemphasizing the hindrances to the spread of the Gospel. This is the truth, and I would not be guilty of luring anyone into the work by underestimating all the hardships and difficulties involved.

If you believe the obstacles insurmountable, the cost too great, or the road too far removed, stay

at home; you would fail. We believe in the power of Jesus Christ to convict and save; we believe He loves even the Tibetans; we believe that the "Lo, I am with you" is true, that our "light affliction which is but for a moment, worketh for us more and more exceedingly an eternal weight of glory." His promise is for us, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Tibet needs Jesus Christ and His Gospel as nothing else in the world. With all her self-sufficiency and complacency, she needs Him. In her poverty, misery and blindness, she needs Him. In her lost and dying condition, she needs Him. "How shall they believe in Him whom they have not heard? and how shall they hear without a preacher?" The black tents of the nomads in the grass-lands, the huts of sedentary tribes in their mountain fastnesses and sterile valleys, and even the white-washed and gilt-roofed monasteries are a challenge to us today. How long will we suffer them to perish without even having heard, for lack of men who will really go "unto the uttermost part?" Real men are needed for this job—men who love their Lord and dying souls better than they love their own ease; men who do not shrink at the possibility of a little danger; men who can do without hot and cold water, automatic heating, electric lights and an automobile; men who can suffer hardships as "good soldiers of Jesus Christ;" men who will not give up at the first difficulty or discouragement; men who, in short, are willing to deny themselves, take up their cross and follow in the footsteps of Jesus Christ. Are there any such? Then for God's sake "Come over into Tibet and help us!"

Revival Continues

Washington, D. C.—Pastor Harry L. Collier announces that the National Revival Crusade which began Feb. 21 with Evangelists Watson and Hazel Argue will be continued by Evangelist Adele Carmichael, from April 3 to May 1, with Rev. Richard Carmichael, Song Leader and Trombonist. Campaign will be in the Masonic Temple Auditorium, 13th St. and New York Ave., N. W., with services every night except Saturdays at 7:45. Divine Healing Thursdays 7:45. Young People's Service with Children's Sunshine Choir of 150 on Fridays 7:45. Services will be broadcast Wednesdays at 10:50 to 11:10 A. M. and 8:30 to 9:00 P. M. over WJSV, 1460 Kilocycles, one of the most powerful stations in the U. S. Services Sunday mornings at Full Gospel Tabernacle, North Capitol and K. Sts. Information write Pastor Harry L. Collier, care The Tabernacle.

The Glow of Revival Fires



A ROYAL son, weak, irresolute, shrinking with cold terror from a dastardly act; a Queen mother, more fiend than woman, carrying with sheer force of will the son and the deed to a diabolical consummation; a pistol shot—answered by the toll of the great bell of death; the cry from armed assassins, "Kill! Kill! Death to the Huguenots!" And one calm, lovely night in France was changed into a reign of terror and bloodshed lasting thirty days, and leaving in its wake over 30,000 slain. For their living faith in a God of supernatural power did the streets and rivers run red with the blood on that Massacre of St. Bartholomew.

In a country riotous with infidelity and sin, augmented by the iron clutch of Catholicism, the skepticism of a Voltaire, the looseness of a Rousseau, the unshamed infamy of many of its rulers, there shine as beacon lights those who have followed on to know Him—even unto a martyr's crown. Of such were the Huguenots. And of such were the Camisards who were hunted down in the mountains like so many wild-beasts, because they dared to "see visions" and "dream dreams." Their meetings, held despite the death-dealing fury of Louis XIV. and his minions, were marked by the supernatural work of God. Men, women and children prophesied under power—even speaking in tongues; torture, imprisonment, and hanging could not stop them.

Other lights there were, long before the time of the Huguenots, such the Waldenses and the Abigenses, who, in their efforts to purify the Church, brought down upon their heads the relentless wrath of popes.

The radiant faith of the Maid of Orleans cannot be omitted. She too believed in the God of the supernatural. Her "visions" and "voices" were vindicated when, clothed in a suit of armor, carrying a sword and a white banner embroidered with lilies, she set forth and delivered her country. It is true she suffered a cruel, ignominious death, but triumphant was her faith as, tied to the stake, she died, crying, "Jesus! Jesus! My voices! My voices!"

In France, the glorious heritage of faith handed down by these her sons and daughters, is again bearing fruit. God is working there in hearts these days, and signs and wonders are following. One of our correspondents has sent

us an inspiring report about this special visitation of God's power, largely through the ministry of Mr. and Mrs. Douglas Scott. Mr. Donald Gee and Mr. G. J. Tilling have been holding meetings in both France and Belgium, in which the Holy Spirit has mightily worked. In Lievin, Pas de Calais, France, there have been such miracles of healing that as a result a new work has started. Many have been baptized in water and in the Holy Spirit.

The truth and power of Divine healing have broken through the bitter prejudice and hostility of Rouen, one of the most Catholic towns in France, and now there is a splendid Assembly in that place. Lives are being transformed and bodies are being healed. In one meeting alone fifty arose to testify of their having been healed from all kinds of diseases.

The hunger of the people in LeHavre is so great that the hall where their meetings and conventions are held is far too small for the crowds. A wonderful moving of the Lord is seen in the number of splendid pastors and evangelists who are receiving the Baptism of the Holy Spirit and then going out in newness of power to preach to their countrymen. The Conferences have been of marked depth in the study of the Word, and have been conducted in a most orderly way.

Another place of God's working is Privas, Ardoche. For awhile the unbelief of the Protestants blocked the blessing of the Lord, but after He bared His arm in performing several miracles, the people were convinced of the power of God, and from that time the church has been filled and even crowded beyond its capacity. During the last of the campaign they were obliged to hold their meetings in the Temple. From 800 to 1,000 people attended. There were 170 conversions, eight received the Baptism of the Spirit, among whom were five pastors. The whole of the Ardoche has been set aflame with revival power and fire.

Belgium, altho the greatest stronghold of Catholicism in Europe, has also been having a glorious work of the Spirit, and a great revival is sweeping that country. The ministry of Divine Healing has been the most effectual door among these Roman Catholic peoples. In the crowded hall in Dampremy, the Lord so poured

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God's Field--the Individual Human Soul

Stephen Fooks, in the Stone Church, March 13, 1932

(Our readers will remember Mr. Fooks as an ex-Congregational minister. The story of how he received his Pentecost was published in the January issue, written by Pastor Richard Carmichael of Quincy, Ill., in whose Tabernacle our brother was baptized in the Holy Spirit. Ed.)



I WANT to speak to you for a while on the story which we find in the 18th chapter of St. Luke's Gospel, the story of the two men who went up into the temple to pray. This story should be of interest to everyone of us since we are all interested in church going.

Now people have various objects in going to church; some say that the forenoon will not be so dull if they go to church and others go to visit with friends while still others attend church to see what their friends are wearing. There are many people today who go to church mainly to hear a sermon; they say, "I am going to hear so and so preach today." Sometimes, in the churches where I have preached, I have felt like having the hymns, reading the Word and praying and then pronouncing the benediction and dismissing, just to make the people realize that they came there to worship the Lord and pray. They should not come primarily, even to hear a sermon, but to worship God. In the church which I have been serving, our prayer-meetings were not very well attended largely because of the low spiritual tide of the people. I wanted them to take part in prayer but some of them said, "It is the minister's business to do that, he is paid for it so let him do it." Do we wonder why such a church doesn't prosper?

Now these two men, the Pharisee and the publican, went up into the temple to pray, the chief object of every person should have in going to the house of God. Though they both went for that purpose, one received a blessing and the other failed utterly, I believe, to receive anything from God. The Pharisee was considered a very religious man. He complied in every detail with the Jewish law as far as he was able. The idea of righteousness set before the Jewish people was something like this: If only all Israel can keep the law intact for one day then the Messiah must come. In a sense they felt they would force God's hand, so the Pharisees

said, "We will do our best to observe the law and keep it to the nth degree"; and then they proceeded to take a perfectly good law and they hedged it about with so many details, making it practically impossible for anyone to keep it. For instance, the law of the Sabbath—that was a very good law but they hedged it about until it was deprived of all spiritual blessing. A woman was not supposed to go on the street wearing any ornament or necklace, for the moment she took it in her fingers to show to a friend, she was bearing a burden; again a man was forbidden to go on the street on the Sabbath with patched shoes because, according to them, he was carrying a burden. I am glad we do not have such laws enforced today because I am afraid I would have to stay in the house some Sundays. But this is just the way the Pharisees made unbearable a law which was really meant as a benefit to the people.

Now let us look at the publican. He was not considered one of the religious class for they sneered at the publicans. He was despised and an outcast from the commonwealth of Israel. He was an Israelite of course, but despised by his own people because he was collecting taxes for the Roman government. The publican was willing to take the job from the Roman government to collect taxes from his own people but they despised him for it and said, "Any man who will do that is a dirty, yellow dog." So when the publican went up to the temple to pray he stood afar off; he knew the Pharisee was considered, above all men, as righteous and that he would not want a publican anywhere near him. As he stood afar off he smote his breast and prayed, "God, be merciful, to me a sinner." The Pharisee's prayer was no prayer at all and I doubt if it reached even the foot of the throne of grace, but the publican prayed a prayer which I believe is for all of us and for all time a model prayer.

I know you will say the Lord's prayer is the model prayer but I believe that Jesus put into the mouth of this publican this prayer, very brief, just a one-sentence prayer and yet it is for every unbeliever and believer today—"God, be merciful to me a sinner." I want you to examine with me this model prayer; see how important it is and how helpful it can be to us. Notice that this prayer contains the four main

elements of all Christian experience; the four chief elements of all Christian doctrine. God is the object of all our religious expression and devotion, the object of all our faith and practise.

"God be merciful to *me*"—the subject of religion, the field in which every religious experience is wrought out—the individual human soul. "A sinner"—there you have the object of the operation of God's grace. "*Be merciful*". Mercy! There you have the agency of God's redeeming power.

Now let us look more fully into these terms: God. We say we believe in God. St. Augustine said, "Thou hast made us for Thyself and restless are our hearts until they rest in Thee." He is the object of all of man's devotion, the goal of all, the outreach of man's soul.

Now the Bible nowhere tries to prove the existence of God; you can go from the beginning to the end and find that it simply assumes that God is, and is a God who hears and answers prayer. Oh yes! the Bible does speak about the man who does not believe in God but it never enters into any argument with him. People today think they have emancipated their minds by being unbelieving and they say it is all right for some poor ignorant man to believe in God but we who have attained to such a high degree of scholarship, we do not have to believe in God. The Bible does not say that if a man does not believe in God it is a sign of a higher type of intellect; "The fool hath said in his heart, There is no God," intimating that the one who does not believe is a bit of an idiot. If I should stand here and elaborate on some argument that God exists it would not do much good; it is not so important that our minds be convinced but that our hearts be persuaded through experience. The Bible is a record of experiences of men who were sure of God's existence because of the witness of His Spirit with their spirits; they knew God through the wondrous experiences of their own hearts and He will give us the assurance that *He is*, because of the inner witness.

Now I want you to look at this second term of religious experience; the second factor—*me*, the individual human soul. Christianity, above all else is an individual matter. I want you to notice that Jesus in all His ministry, did not go out and seek the multitude. The great trouble today is that we are bending every effort and inventing all kinds of schemes to at-

tract the multitude; we display flaring advertisements to get the crowds and yet the crowds remain outside. Jesus never sought the multitudes but the multitudes sought Him, and many a time Jesus had to go away by Himself because of the way the people were crowding Him. You remember one time when Jesus was preaching and teaching there was such a crowd that they had to break up the roof to let a paralyzed man through to Jesus. And you remember another time we are told that Jesus, being weary, sat at Jacob's well, and there came to Him a woman who asked Him for a drink. Just a single, lone woman, a woman of an alien nation, Samaria, a nation whom the Jews despised; and she was not of very good character at that. But to that audience of one, Jesus uttered one of the most sublime and precious truths that has ever come into the heart of man, that "God is a Spirit and they that worship Him must worship Him in spirit and in truth." No, He never sought the crowds, but He went out of His way to talk to an individual who needed God. At another time He healed a poor blind man whom they cast out of the synagogue. When Jesus heard they had cast him out He sought him and said, "Dost thou believe on the Son of God?" He answered, "Who is He, Lord, that I might believe on Him?" And Jesus said, "It is He that talketh with thee." What a wonderful revelation of Himself to an audience of just one poor beggar!

If the world is to be won to the Lord Jesus Christ it can be done only in that same old-fashioned way which was inaugurated at the beginning when Andrew came to Jesus, and then went out and got his brother and brought him to Jesus. If everyone who has found Christ would go out and get one more the world would have been brought to the feet of the Master years ago. It is a matter of individual experience. Look at the great old hymns which we so love; they are all written from a personal experience with the Lord: "Just as I Am", "Rock of Ages, Cleft for Me", "Jesus, Lover of My Soul". Oh yes, it would be a wonderful thing if we could have a redeemed society but you cannot redeem men *en masse*, and much of this social service today is based upon a wrong principle of operation. There will be a redeemed society only as it is composed of individual human souls who have come individually to the Lord Jesus Christ.

Now we come to the third term—sin. Oh

I know people do not believe in sin anymore! and this is true even of professing Christians. They say sin can all be explained on some principle of psychology. We don't call sin by its name anymore. There was a man who was robbing a house and the householder finding him in the midst of his operations pointed a gun at him. The burglar said, "Now don't shoot me. Just wait and I will tell you just how I became a burglar. When I was a child my mother refused me jam and this gave me an acquisitive complex." It doesn't make any difference whether you call sin by some other name, it is sin just the same. You may try to explain sin on some psychological basis but the effects of sin are just as terrible today as they ever were. People are trying to tell us of the natural goodness of the human heart and that if you can get at the natural goodness you will have a redeemed society but the prophet says, "The heart is deceitful above all things and desperately wicked." Jesus never spoke of the natural goodness of the human heart but we find in Mark 7:21 He says, "Out of the hearts of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit . . . blasphemy, pride, foolishness, etc."

Now though we may not be guilty of murder or blasphemy or any of the major sins, I believe all of us have missed the mark. In olden times when a man fitted the arrow to the bow and let the arrow fly, if he didn't hit the target they said, "He has missed the mark" and the word used there is the same word used for *sin*.

And then we come to this last term—*merciful*. I feel as if words fail me as I contemplate all that is implied in that word "mercy." How can I speak to you of the mercy of God? "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." Oh the splendour and the majesty of the mercy of God! And if you and I are not in the depths of iniquity today it is just because of His mercy. Socrates, who perhaps had the greatest mind of the heathen world, said to his disciple, "Plato, Plato, I believe God can forgive sin but I do not know how." But praise God, the cross of the Lord Jesus Christ is the answer to Socrates' question and today we know how it is that God is able to forgive sin. I know there is a great mystery at the heart of the cross and we cannot under-

stand how and why it was that Jesus died for sinful men but we believe there is power to wash away every guilt.

It was only by such a stupendous and awful cost as the death of the Lord Jesus Christ that God's forgiveness could flow to the hearts of sinful men. As people look at the misery and the crime and the suffering of the world, some will say, "God could not be God and endure it for if God looked upon it all His heart would break." Yes, that is the very message of the cross today; God's heart did actually break. It is a literal fact that the Lord Jesus Christ died from a ruptured heart. Yes, I say it is a great and wondrous and glorious message! If we could understand it all we should have to have the mind of God, but in the deepest experiences of our hearts you and I may know that there is power in the blood by which we may be lifted up and out of our sinful selves and walk in newness of life to the end of our days.

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liberty among all classes are the demands and practices of the hour.

They rejected the preaching of faithful ministers of God. They had Enoch and Noah, and Abraham and Lot, and doubtless other faithful men of God whose names do not appear in the sacred record, who faithfully warned them with prophetic zeal, yet they ignored them all and hurried on to their doom. Likewise the people of this age are turning away from the ministers who are contending earnestly for the "faith once delivered unto the saints," and are being turned unto the "fables" of those who deny the fundamentals of the Christian faith.

They fixed their own day of judgment by their wilful disregard of the revealed will of Jehovah and their persistence in sinful conduct. The time arrived when God would no longer look upon their shame with mercy. That day will come upon the present civilization, which, in view of the enlightenment of the times, may justly be said to be the most sinful of any.

They knew not until their destruction came. In Matt. 24:39 we read, "And knew not until the flood came, and took them all away. . . ." They hurried on to their impending destruction unaware of the awful retribution that awaited them. Likewise it shall be when Christ shall return in judgment upon the wicked of our own day. The above passage reads further: "so shall also the coming of the Son of man be."

WORLD DEPRESSION WILL BE CURED

World depression will be cured through its complete destruction and the establishment of an entirely new order of living. World events point to the speedy return of Christ to earth to usher in this new system. When He comes conditions

will be as they were in the days of Noah and of Lot. As these conditions are surely and rapidly developing before our very eyes, there is but one logical conclusion to reach—the coming of the Lord draweth nigh. “Even so, come speedily, Lord Jesus.”

Where the Flaming Torch Is Lifted High

WHEN telegraph and radio bring us daily news of the horrors of war in the Far East it is comforting and thrilling to read of what God is doing in hearts that are reaching out after Him. The following letter from Mrs. George M. Kelley tells of continued revival in North China where she and Mr. Kelley spent some months holding meetings:

“We believe you will rejoice to know of the continued Holy Ghost revival in North China, Shantung Province. Another Baptist missionary received the Holy Spirit on Christmas night. They write us as follows: ‘Only that I know you are interested in us here, I would not write this—God be praised—His mighty hand is with us to save. Scores are being saved. Oh we want to be fishers of men! Forty-seven saved in one meeting, forty-one in the next, and about one hundred and fifty or more in the last (and we hear that they are adding daily to their numbers as He saves). Did you hear our hallelujahs? Oh praise His name! Many are also receiving the Baptism of the Holy Spirit. One young infidel who came in for the fun of seeing what was happening was thrown from his seat unconscious. Someone picked him up—he snatched violently at his heart as if trying to pull out the black sins. When he recovered he poured out his soul in confession of sin and was cleansed by the blood of Jesus Christ. He was so happy and has been a great help in the meetings. Old scores were settled, ill-gotten gains repaid. It was a happy time and a busy one because of much personal work with inquiries.

“I know you pray for us. One young woman who was saved and healed of tuberculosis, and also received the baptism of the Holy Spirit during your meetings here, has been such a help in these meetings. God’s power works through her.’

“Later: ‘We seem too busy to get letters mailed after we write them. The Bethel Band (Dr. Song and young Mr. Li) have been with us for meetings. The ground was well-prepared

by your meetings and others before. They were four days late in getting here so we praised and prayed in the meantime and forty were saved before they arrived; several filled with the Holy Spirit. Numbers were saved also while they were here. Dr. Song does not believe as we do about the Baptism of the Holy Spirit, but he has not hurt or hindered us. We had the Sunrise Prayer-meetings to ourselves, and quite a few were saved at these meetings, and also filled with the Holy Spirit.’

“Yesterday we had letters from the Chinese. One writes of a woman sick of palsy for sixteen years, being healed, and through this healing fifty families turned to the Lord. A number of Presbyterian missionaries are also hungry and earnestly seeking for their portion of the ‘latter rain.’

“Here in Canton God is also working. We have just returned from Sun Wui, a day and a half journey from Canton, holding a week’s meeting there. How God moved upon the hearts of the people! Some wept over their sins until the floor was wet with tears. One woman was saved and went to tell her mother-in-law about it, whose heart God opened and she came the next morning and gave her heart to Jesus. Then she asked that someone come and burn her idols and ancestral tablets. An old man who had spent fifty years in the United States, and who was so bitter against the Gospel and his wife whenever she would go to hear the Gospel, attended these meetings and God moved upon his heart. There is no case too hard for the Lord. Less than two years ago we entered this district; now they have built a church which will seat around three hundred people.

“Thank God for every light-house in this dark land! In a hospital here in Canton where we preach once a week, was a woman who had been operated on, but the stitches would not hold and the intestines could not be kept in place. The doctors could do nothing and said she would surely die. Then they asked for prayer and Jesus

healed her completely. The doctors say it is a miracle, and best of all, four of the nurses who witnessed this healing, gave their hearts to Jesus and are asking for baptism.

"A man with an incurable disease came for prayer. A few weeks later he returned to give thanks. His thank offering was \$200 to the new Tabernacle we are building. Last year this man's wife came and was filled with the Holy Spirit. They are prominent leaders in the Presbyterian Church. The end is not yet, praise the Lord! The little mission here is self-supporting. God is greatly blessing them as they go on with Him."

In China's Far Interior

Mr. and Mrs. J. C. Morrison, who have gone into the far interior of Yunnan Province, near the Burmese Border, are just beginning their work among the Tribes in that Valley. Mrs. Morrison writes as follows:

"At last we have reached our destination. God marvelously undertook and opened up the way when it seemed everything was closed to our getting across this Fall. The Chinese officials were opposed to our getting into this Salwin Valley with the Gospel but God who sees the hungry hearts of these poor Tribal people, helped us to rent a piece of land right over the heads of our 'enemies', so to speak, and within ten days after Mr. Morrison returned from the Salwin, we had our goods packed and were on our way across.

"We are staying in the house of the head Lisu man of this village; have one smokey, little room with boxes scattered all around the walls, our cots over in one corner, and in the center of the room is a built-in place for an open fire which causes us a lot of discomfort. However, we expect soon to have our own 'mat-shed' house built. The houses of the Lisu here are all built of woven bamboo, with grass roofs. You can imagine how the wind whizzes through, especially in cold weather. Our children already have heavy colds from the drafts. In time we expect to put up a better house, but at present we cannot afford it as it would cost about \$300.

"The opportunities here are surely wonderful, and whenever we look at the work to be done we just feel swamped. On every side they are calling us, and our room is filled from early morning until late at night with people who have come to listen to the old, old story of the cross. It is seldom that we have a minute alone; even now as I write the room is filled with people. There are numbers who have come two and

three days' journey to hear about Jesus, and they are begging us to come to their village to preach. On Sunday an old man, over eighty years of age, came with his son and daughter-in-law. They walked for two days to get here to tell us how glad they are to have us come in their midst. They have all accepted Christ as their Savior. It surely would touch your heart and bring tears to your eyes to see them bowing in prayer to the True God, especially the old man who in his old age has heard the glad tidings for the first time. Before leaving the son and daughter asked us to pray for their baby that was sick; it was carried on the back of the mother. It was very touching to see the simple faith of these new comers. Altho here in Shang P'ah but two weeks between twenty and thirty have taken their stand for the Lord, and an equal number from the outside. Practically from every village people have come to hear about Jesus. We haven't had a chance to go to them; they come to us. The head men from five different villages came to visit us the other day, bringing in presents of all kinds and begging us to come to their districts and preach. Beside this, the Irriwady Valley on the Burmese border is also opening up to us. This territory, as well as the Salwin Valley is untouched by the Gospel and we can travel for twenty days in this direction without seeing a single mission station or meeting a single Gospel messenger. There are Tribal people all through this region but on account of the high mountains they are hard to reach.

"Our evangelist Paul took an evangelistic trip across to the Irriwady Valley a few weeks ago, and found the hearts of the people very open to the Gospel during his stay there. Four took their stand for the Lord, and yesterday a man came from that same valley and begged us in tears to come over and tell them about Jesus. He seemed so happy when Clifford told him he would come next summer when the mountains were cleared of snow. This man told us that since Paul's visit to them, eighteen families had turned to the Lord and that they were already erecting a chapel of their own for us to come and preach to them.

"We have no post office in this valley and in order to mail our letters we have to hire men to go to Wei Hsi, which takes five days there and five days back, so you see how remote we are from civilization. We will be shut in from the outside world for five or six months, or until next May before we can send mail again."

Fruit on the Tibetan Border

Encouraging word comes from William E. Simpson, whose splendid article may be found elsewhere in this issue. We rejoice with him in fruit on the Tibetan border. He writes under date of Jan. 13th:

"I have many things for which to praise God; during the past year He has been present in every difficulty, and has truly given grace and strength as each trial and crisis arose. If it had not been for His sustaining hand I am sure I could not have gone through this past year at all. I thank Him for progress in all the work committed to my care. About twelve saved at Tangar, thirteen baptized at Kweite, another profession of faith in Poongan; two Chinese have come to the Lord in Labrang. In my father's work in Minchow there were also over a hundred baptisms during the past year, besides many healed and others received the baptism of the Holy Spirit.

"In my itinerating trip this summer I visited seven tribes and was well received in all of them. May the seed sown bear fruit in His own good time. Praise God for His protecting care in troublous times and over dangerous roads. When returning from Minchow in November, we were attacked at night by a band of Tibetan robbers, who fired several shots at us, but we were neither harmed nor robbed. A large caravan of Tibetan traders under escort was robbed in broad daylight, at the same place by the same band of robbers not long afterwards, and they lost most of their things while three men were severely wounded. Truly "the angel of the Lord encampeth round about them that fear Him and delivereth them."

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out His Spirit that ninety raised their hands for salvation, fifty-nine were baptized in the Holy Spirit and miracles of healing were wrought—several of blindness and many other diseases; cases of demon-possession were delivered. The casting out of demons in the Name of the Lord Jesus is a striking feature of the work, perhaps because the place is so near the old battle-fields, being only a few miles from Mons. The singing during these meetings was marvelous, and is said to more than equal any of our revival meetings.

The power of God was greatly manifested in the Baptist and Methodist Churches in Ougree and Liege, Belgium. There were 425 who raised their hands for salvation in these places, many

delivered from demon power, and fifty-three received the Baptism of the Holy Spirit, including one of the pastors.

Other places in Belgium and France are witnessing the unique and wonderful sway of God's power. He is confirming His Word with signs following. The message of Healing is that which attracts the audiences, the great majority of which are Roman Catholics.

The beacon lights are increasing in number. The glow of revival fires is seen throughout all France and Belgium. May there be such a conflagration of His working that all of Europe will be aflame—with God! I. P. B.

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in that very body that had been crucified for sinners at Calvary; a cloud of glory, the divine chariot, came down and hid Him from their sight.

And then two mysterious men in white apparel stood in their midst and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And when we turn back to the Prophet Zechariah, 13th chapter, we find that His feet shall stand in that day upon the Mount of Olives. He is coming back to take up the divine program just where it was interrupted when He went up into glory. Our Lord has a double work to do during this present dispensation of grace. He is gathering out His people who are to be in His glorious train in that coming day, and when He returns He will bring blessing to this world,—give the nations a righteous government and cause that peace and equity shall be manifest throughout the whole earth. War shall cease, pestilence shall disappear, Satan shall be bound and the world will have begun its Golden Age under the reign of King Emmanuel.

So I say to the friends who are looking at the present conflict questioningly, do not get your eyes fixed too much on nations and their conflicts. There will be wars and rumors of wars as long as we are here, but be sure you know what it is to be right with God, to have your sins put away and be ready to meet the blessed Lord when He returns to call His church to Himself. No one is ready for His Second Coming until he has availed himself of what Jesus did when He came the first time. I feel the importance of bringing before a Christless world the prophetic testimony that it may realize the necessity of getting right with God, but that which is sweeter far than any-

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China at the Parting of the Ways



AS I visited twenty-one cities in China this year, going back for the eighth time in twenty-five years, I found the old, petrified, unchanging Confucian civilization of China, well calculated to resist change, to resist the Mongols and the Manchus, crumbling, disintegrating to what Dr. Sun Yet Sen called "a sheet of sand." The Western part of Europe passed through fires which were spread through five centuries, from the Renaissance to the present time, of industrial and political revolutions, while China, like a patient attacked by five major diseases all at once is having to undergo these revolutions or upheavals all at the same time, almost causing the life of the patient.

I found China in desperate circumstances, passing through the darkest hour of her four thousand years of history. I do not believe she can ever put the clock back. I cannot believe that Confucianism, Buddhism or Taoism, can ever recast reform or transform the life of China or any nation in the modern world. China is standing near the parting of the ways. She will soon take the part either of a Soviet dictatorship more ruthless, more cruel, more blood-thirsty more full of hatred than ever Russia knew in the darkest days of her revolution, or she will take the place of educational evolutionary advance in what might be called the super-civilization.

I went to China because I believed she was entering into a life and death struggle of Communism in its most cruel and destructive form. I worked in twenty-one cities. I found China heart-broken, suffering from national humiliation but with an openness of mind, broken-hearted but open as I have seen her only once before in twenty-five years. Over 2,000 students a day came to the meetings in those twenty-one cities. Even in city after city the students who were on a strike demanding instant war with Japan in Manchuria came. Over 80,000 students attended the meetings during the four and a half months. Those 80,000 students bought over 100,000 Christian books in Chinese—more than a book for everyone who attended the meetings. Of those students more than 2,500 non-Christian students made their decision to enter the Christian life, to follow what we call the "Jesus' Way of Life", and another 5,000 entered Bible classes to study Christianity, to see if they could

find something to save themselves and to save China.

I spoke to those students for three successive hours, sometimes for an entire week. The first day I would speak of China's disintegration and downfall; the things which could not save China. The second day we got to the subject of vital religion, and I found they listened just as intently, just as readily as they had listened the first day on China's desperate political and moral needs. On the third day I took up the subject, "What is Christianity?" and tried to show what it meant to follow the Jesus' Way of life. If religion is the whole man, seeking the whole of life, seeking to integrate, to unite, to relate his life to its source within and to its ends without, to God within and its fellowman without, if it is both inward and outward, if it implies the love of God and one's neighbor, if it is both spiritual and practical, both personal and social, a whole Gospel that cannot be separated to a selfish salvation, to one's own miserable selfish soul apart from love of one's neighbor and service for his fellowman, then it is something that appeals to such students, and I would ask no finer audience in the world than those atheistic, agnostic or militaristic students in China. They were honest and had a depth of moral conscience to which one could appeal. I would say, "There are two kinds of students in this audience; some are selfish and some sacrificial, willing to give their very lives to save China."

I told them that I knew two such men in my class at Yale more than forty years ago. There are those two classes of men in every audience, in every class, in every crowd. One of those men chose the selfish way of life, turned to a life of selfish dissipation, and today, after forty years, he is ruined, his character wrecked, his health wrecked, his home ruined, his life of no use to man or God. He has wasted his life. I think of the other man, I remember him back in the Freshman year. He had fallen in love, and like any man who falls in love he could talk of nothing else but the object of his affections. But this man had fallen in love, not with a girl, but with China. He would say, "They are a great people; they dressed in silks when our ancestors were clothed in skins; they were dining in porcelain when we were eating in wooden bowls; they had invented moveable type before Gutenberg's day. They had a high-

er civilization when Marco Polo went out to China than was found in the rest of the world; they had a great past and will have a greater future," and thus he went on. He said he would give his life, his money (for he was rich), his all. How he trained! How he studied! How he prepared for China! We laughed at him. Four years passed, but at last a spark of his flaming heart fell into my dry, selfish heart and kindled there. Twenty of us men in that class said, 'We, too, will give our lives.'

He went to China, Pao-ting fu near Peking. He gave his money to schools, colleges, never took a cent, but before he had time to learn the language the Boxer mob had gathered at the gate to kill him. That was in 1900. They shot him as he stood there, trying to defend the women from death, or worse than death. They cut off his head and hung it as a trophy on the city gate; they threw out his body to be eaten by the dogs and wolves, without the gate, outside the city wall on the ash-heap. I stood on that ash-heap. I lifted my hat, bowed my head in reverence to the memory of a man who could so love China. I said to them, "Some of you students I have seen robbing the very dykes erected to save the people from the flood, and this man, this foreigner so loved the Chinese that he laid down his life for them. He had given his money, his life, and last of all, he sent a last letter to his wife, sick in America, saying, 'Send our little boy to Yale, and twenty-five years from now tell him to come out and take up my work in China, for China.' He gave his money, his life, and last of all, he gave his only son, as God so loved the world that He gave His only begotten Son." I passed from that grave to Foochow; four thousand students came every day to hear the message. Before I left them I went down to a quiet little cemetery where I always go to pray. There are four graves there that bear the name of Stewart, father, mother, little sister and brother, torn to pieces by the fury of the mob, a little girl of twelve seeing her father and mother killed fled into the house to save her brother and sister. A stroke of the sword almost severed her knees; the mob set the house on fire. Wounded as she was she carried her brother and sister out of the burning house. Those orphan children went home to England and studied for China. England was home, life was alluring, China was far distant and cruel; China had killed father and mother, sister and brother. What did they do?

Went back to China, every one of them, to give their lives in mission work, to lay down their lives for the country that had killed father and mother, sister and brother.

There are four great drawbacks in China, *ignorance, poverty, disease*, and that strange thing called *selfishness*, that leaves China like a "sheet of sand." Every man for himself, instead of serving his country. Four things have been advised to meet this needs: For ignorance, education, for poverty, economic construction, for disease public health service, for selfishness training in cooperation and above all the change of a new heart.

China is desperately poor. She is starving. She can be saved by the love of God within and love of neighbor without. Then there will be a new motive, a power in life. Remember those graves. Somebody died. Somebody died upon the cross. There is a flame. There is a fire that could melt this sand of China and turn it into solid rock, into purest marble. If you find a power like that old China is wide open tonight. —*Sherwood Eddy in Orchestra Hall, Chicago, March 13, 1932.*

(Continued from page 21)

thing else to me is to tell the wondrous story of His suffering and death, and His glorious resurrection in order that guilty sinners may be washed from their sins in His precious blood.

(Continued from page 5)

a spirit of humility and endued with the Spirit of God. "And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh." Let us get under the drenching rains of Pentecost and we shall yet see the glory of God manifested once more in the Church of Jesus Christ.

(Continued from page 2)

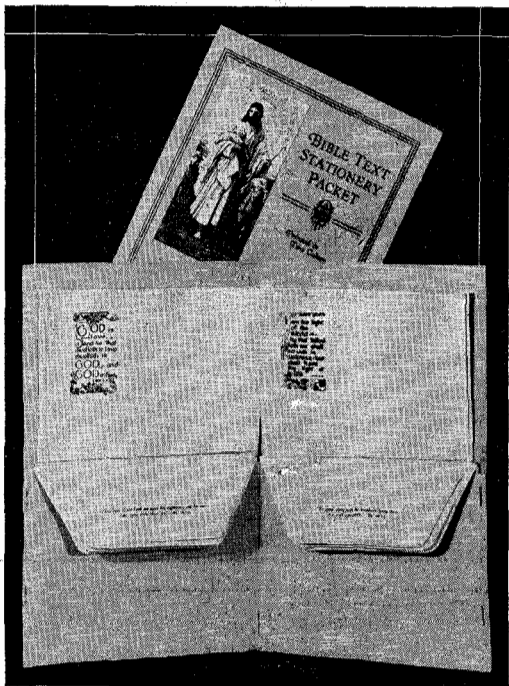
so others. Many backslidden, cold Christians perished among the rest. Hong Kew and that part of Chapei is the wickedest and yet most religious part of Shanghai. Strange! but it is so."

Evangelist Ben Hardin has changed his address from Chicago, Ill., to 403 Hollywood Place, Clarendon, Virginia.

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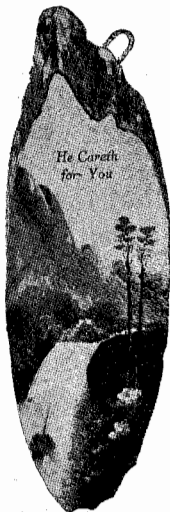
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