



The days of Heaven on the Earth

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

HAWKIN - CHICAGO

The Revival That Came To Nineveh

"Preach the Preaching That I Bid Thee"

H. W. Mitchell in The Stone Church, Feb. 9, 1919.



THE theme the Lord has laid on my heart for the afternoon, is, "The Revival that came to Nineveh," the account of which is given in the third chapter of Jonah. I am aware that this portion of Scripture is one that is attacked possibly more than any other part of the Bible. Skeptics and higher critics always make light of the Book of Jonah, especially the account of his having been swallowed by a fish, but the authenticity of the Book is proved by the Lord Jesus Himself. In Matthew 12:38-40 the Pharisees came to Jesus and said, "Show us a sign." And Jesus answered and said, "There shall no sign be given you but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Here Jesus proved the historical character of the book. He referred to the very part that the skeptics and the higher critics attack. Why should we think it incredible that such a thing should be, when we know that in these days of the submarine a score of men can live, not only three days but three weeks under water. God is wiser than man, and He prepared a great fish to swallow Jonah and kept him alive all that time.

But that is not what we want to dwell on this afternoon, but rather the result of obeying or disobeying God. You will always get into trouble if you do not obey God. If you do not go the way the Lord says you will meet the storms and the dashing billows, and you will not have the Prince of Peace to ride the storm, either. But if you rise and go in His direction you will always have the blessing of God on your life. I am glad that I ever said an eternal "yes" to the will of God. It was hard to the flesh when God revealed to me that He wanted me to preach the Gospel. It was something that I in the natural never wanted to do, but it pays to obey God.

There are three great revivals spoken of in the Word of God. One was under Nehemiah when he came back to Jerusalem; another when Peter preached to the multitudes on the day of Pentecost, and this revival when Jonah came to Nineveh, that great city. It was the most noted city of its day, as well as the most ancient. We find it referred to before the primitive dis-

bursement of the human race. We read that Asshur went forth and built Nineveh. We can get some description in this Book of Jonah of how great and wicked this city was, and that is the very place God wants to send His message, the place where people need God. Ancient history tells us this city was sixty miles in circumference, and it was protected by a great wall built one hundred feet in height and broad enough for three chariots to drive abreast. Around the city were fifteen hundred great towers, each two hundred feet in height. As the Prophet Jonah went up and down the streets of the city saying, "Yet forty days and Nineveh will be overthrown," some of the Ninevites might have thought, "We are well protected. Look at this great wall! Look at our mighty army! Look at our fifteen hundred towers." But no matter how safe man may feel in his own power, he is not safe when God pronounces destruction. God said of the prophet, he was as a watchman set upon the walls of the city, and when he saw danger approaching he was to blow the trumpet and warn the people. Today we have been set up in God's place where we can see the awful storm of destruction that is coming upon the wicked nations of this earth, and God holds us responsible. He calls upon us to warn the people. I have not a message this afternoon that in forty days God will destroy a city; He has not given us the day nor the hour for His judgments but the warning is that unless people turn from their wicked ways to the living God, destruction will come.

When the ruins of Nineveh were excavated they found magnificent palaces, one covering one hundred acres of land. This palace had sixty courts, one of which was two hundred feet long, all decorated with sculptured alabaster and in the entrance were huge lions, twenty feet in height. These people had beautified the city, and yet God's judgment came upon them. Today people are beautifying their cities, but God has appointed a day and a time when the works of man's hands shall be burned, and it behooves you and me to know that we are right with God, and that our work will stand the test of fire.

It must have meant something to Jonah, a lone man coming to this great city. No doubt he felt his own human weakness almost overpower him, and he reasoned with the Lord that they would not believe him, but his experience

of being chastised by God had revealed that it was best to obey His voice. I imagine I can see him going up and down through the streets of that city amid the rush of the busy hour. Every few minutes he lifts up his voice, perhaps his hand toward heaven, and cries out, "Yet forty days and Nineveh shall be overthrown." What would you think if you passed some one walking down one of our main thoroughfares with that cry? Some big policeman would step up and put the man under arrest and lock him up, and that reveals the fact how much more wicked and hardened people are today than they were then. This was the only sentence Jonah uttered, but the Holy Ghost was upon him and a fear fell upon the people. I imagine some followed him, perhaps a crowd of boys. Perhaps they went home after the first day and couldn't sleep at night for that cry ringing in their ears. No doubt they began to pray, and soon the news reached the king. Maybe he himself driving down through the streets saw this strange personage and heard that ominous cry, and his heart smote him. He knew he was revelling in sin, and that the whole of the city was in the same condition. He knew the cry of the prophet was the voice of God. Many realized this and began to pray. That is a real evidence of a coming revival, prayer, but they humbled themselves and sat in ashes. The old king himself who had been setting upon his throne laid aside his royal robe, clothed himself in sackcloth and sat in ashes. He sent out a proclamation that everyone should cease from his evil ways and should cry to God that He might save them. Would that God would send the same kind of conviction on this great city. I do not know the population of Nineveh, but I believe Chicago will compare favorably with that great city of Nineveh in sin and wickedness. Ah if the veil could be lifted and we this afternoon could see the awful sins being committed by men and women in this city, we would wonder how God could withhold His wrath! Yea, beloved, the All-seeing eye looks down behind the curtains and behind the closed doors. He knows and is acquainted with every sin man has committed. Let me drop a warning upon those who have covered up sin. God has a record of sin and it will stand against you unless you confess it and seek shelter under the blood of Jesus. To the unrepentant He will say, "Depart from me ye workers of iniquity," but on the other hand it doesn't matter how vile and unclean a person has been, if he will come to Jesus Christ and trust in Him, there is power in

His blood to wash the sins away, cleanse his heart and make a new creature out of him.

God said to the Prophet Jonah, "Preach the preaching that I bid thee." God wants His servants to preach His message, even though many times the people do not approve of it. Paul said when writing to Timothy, "Preach the Word. Be instant in season and out of season. Reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears, who shall turn the truth of God into fables." That Scripture is fulfilled among us today. In many churches of this city higher criticism is having full sway. Universities supposed to be Christian deny the inspiration of portions of God's Word, and preachers have been sent out to turn the truth of God into fables and speak of it as idle tales, repudiating the idea of God being the author of it. From many the cry is, "Preach unto us smooth things;" but God says to His servants, "Preach the preaching that I bid thee." The word God gives us is that there is no remission of sins except by the blood of Jesus. God bids us to preach today that divine healing is taught in the Scripture. He bids us to preach that the blessed Holy Spirit will come into every believer's heart and cause him to live the overcoming life. God bids us to preach that Jesus Christ is the same, yesterday, today and forever, and that the Gospel is the power of God unto salvation to everyone that believeth, and there is power in this Gospel to set men free. No matter what people want, God bids us to preach the preaching that He gives us. Jesus said to His disciples before He sent them out, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." And so the message God gives His servant in the secret place of prayer is the message God wants proclaimed fearlessly.

Jonah came to the city of Nineveh with God's message. Nineveh was without question a great city. It took three days to compass it, but who can measure the dimensions of the soul? Bunyan in his celebrated work, "The Holy War" refers to the soul of man as a city, and Solomon in Proverbs 16:32 says, "He that ruleth his spirit is better than he that taketh a city." A man who takes a city is great, but one who

can conquer a rebellious soul is greater.

The prophet came and stood in all weakness and yet in all the power of God. You remember how Paul said he stood before them in fear and in great weakness. This was when he preached in the classic cities of Corinth and Athens. He preached the Gospel and established churches in Corinth, and Ephesus and at Rome. No matter how weak the servant of God is, if he will obey the voice of God, He will bless him. The Prophet Jonah gives out the message. What message? A message of future punishment, and I find out wherever God sends me there are certain people who do not want to hear a message on future punishment. It doesn't sound good but it is God's warning that unless people turn from their wicked way they will be punished. As we have already mentioned, the people repented in sackcloth and ashes. They humbled themselves and began to pray. It must have been a great volume of prayer that went up from those tens of thousands of voices which cried mightily to God. When people believe the Gospel and realize that God is their only hope, they get deeply in earnest. I like to see people so struck with conviction that they cry mightily to God. Then it will not be, "Oh I don't feel I am such a sinner!" but, "God have mercy on me a sinner." May God send conviction on those who are unsaved so that they cry mightily to God for salvation. David when in distress said, "This poor man cried, and the Lord heard

him." Peter said as he gave the invitation, "Whosoever shall call on the name of the Lord shall be saved." Quoting again from Matthew 12:41, Jesus said, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here." While it would be wrong for me to say that in referring to anyone here, yet with the enlightenment we have and the privileges we enjoy we have been warned to rise up and fear God, and while I cannot say that I believe in the day of judgment the people of Nineveh will rise up and condemn this generation, yet if the Gospel is preached to people today and they do not repent, will it not be more tolerable for those to whom Jonah preached than for this people? God today has sent this message to your hearts that you might repent and seek Him. What would you do if you knew there were only forty days before you crossed over into eternity? Would you not cease from many things in which you are indulging, and which are sinful? Would you not live for God if you knew that in forty days you would be before His judgment seat? Some may be there in forty minutes or forty hours. Who knows! Man's life is like a vapor that vanishes. Today we are here; tomorrow we may be down in the valley of the shadow of death. God grant that you may hear His message today, accept Jesus Christ and live for Him.

Applying the Prayer Test To Korea When Christians Spent All Night Upon Their Knees

The conclusion of a most remarkable account of the Korean Revival as given by Dr. Goforth of China, in the Sunday School Times, when 50,000 converts were added to the church in a single year. The beginning of this remarkable story was printed in the February number of The Evangel.



WITH that, the pastor went and flung himself at the missionaries' feet and confessed that the Devil had filled him with envy because the revival had commenced among the Presbyterians. A missionary told me that it was dreadful to hear the confessions wrung from those students that week. That it was as if the lid of hell had been pulled off, and every imaginable sin laid bare. By the following Monday the

students were right with God, with their teachers, and with one another, and the school commenced under the Spirit's control.

Just then about one hundred preachers and colporteurs of the Methodist Mission arrived in the city to study a month. The missionaries in united prayer committed this important class to the control of the Holy Spirit. They realized that it was not by might, nor by power, but by the Spirit of the Lord of hosts. They honored God, and He rewarded them by a manifestation of His presence and power at the very first meeting. In a few days crooked things were made straight. The Divine One took control. They studied with effect, and at the end of a month they went out to do exploits.

A few days later, 550 selected women from the Presbyterian country churches assembled in the city to study God's Word for twelve days.

If we heard of over 500 sisters meeting in our country to study the Bible for twelve days we would expect a mighty revival. Before the war, many mothers in Israel were more zealous for card parties than for the study of God's Book. The Korean sisters had dropped cards when they dropped idols and witchcraft, all works of the Devil. These 550 women brought their own money to pay all expenses. Two of them walked five days to get to that class. One mother carried her babe five days to get there. The missionaries and revived leaders in Ping Yang now knew that man, not God, was to blame if there was any lack of spiritual power. They knew the Holy Spirit was ever waiting for human instruments, through whom He might glorify the Lord Jesus Christ. So they sought His control the first night, and true to promise He was present to convict of sin, of righteousness, and of judgment.

WHEN MOTHERS-IN-LAW WERE DIFFERENT

Many got rid of the hindering thing on the first night. But others, as Mrs. Baird expressed it, went about for days as with a thorn in the foot or an unopened abscess, and then came the yielding and the victory. The best of Teachers taught them those days, and then they went home. The change could not be covered. These were Spirit-filled women. Their husbands knew it. Their children saw it. The daughters-in-law could not mistake it. Not a few of those Eastern mothers-in-law are terrors. It often happens that their victims can only get relief by suicide. But now the mother-in-law is different. And some daughters-in-law who were at that class are different, too. They are more diligent and less touchy. The heathen neighbors noted the change also and the Lord was glorified.

Scarcely had the women reached their homes when seventy-five Presbyterian students in theology arrived to study three months. They had a five-year course, with three months each year. The Ping Yang Theological School is the largest in the world, with over two hundred students. The teachers in arranging the curriculum decided that they would have a prayer meeting and Bible class each evening, hoping that by the end of three months the Holy Spirit might fill these young men. However, since God the Holy Spirit had been doing wonders among them of late, their eyes had been opened to the great dishonor of saying, as it were, to the Holy Spirit, "Let us do our best for the term, and at the close you come and do for the young men what is lacking." They confessed this sin and turned the young men over

to God that first night and their faith was honored. The Spirit did wonders. He who alone can guide into all truth taught that term as He had never been permitted before, and Christ the Lord was glorified all over Korea that year when 50,000 converts were added to the churches.

These facts prove that the Korean Church honored the Lord in seeking for and in yielding to the promised Holy Spirit, as truly as the early church did. What excuse can the home church offer in view of such facts?

Let us apply the *prayer test* to the Korean Church. Prayer was a very conspicuous trait of the Church in the Acts. The Korean Church puts great reliance in prayer. During the week that the Methodist students were resisting the Holy Spirit at the high school, there were Presbyterian students with such a burden of prayer upon them that they were almost transformed in appearance, and continued in fasting and prayer until victory came. At that time in the lower schools the spirit of prayer was so powerful that the schools had to be closed for a time. The tears were falling from the children's eyes as they pored over their books. The missionaries admit that the Korean Christians outdistance them in prayer. It is common for them to spend half the night in prayer. Their general practice to get up for prayer long before dawn. Mr. Swallen said when once out at a country station he arranged that all should meet for prayer next morning at five o'clock. At five o'clock next morning Mr. Swallen came and found three kneeling in prayer. He knelt down, supposing the others had not yet arrived. After praying for some time one of those present told him he had arrived too late. The prayer meeting had finished before he came, and yet some of them had come across a mountain range to be present.

A PRAYER MEETING AT 4:30 A. M.!

Some years after Elder Keel had been made pastor of the Central Church at Ping Yang, he noticed that the love of many had grown cold. He proposed to one of his most spiritually-minded elders that they two meet in the church for prayer every morning at half past four. As they met each morning during that month others noticed and came too, so that by the end of a month, about twenty were meeting each morning at 4:30 o'clock. The time now seemed ripe to announce a public prayer meeting. On the Sabbath the pastor announced a prayer meeting for each morning at 4:30. He told them that the church bell would be rung at that hour.

At 2 o'clock the next morning 400 people were waiting outside the church for the prayer meeting to begin, and at 4:30 fully 600 were there. By the end of a week 700 were meeting each morning, and then the Holy Spirit flooded their hearts with divine love. Blessed people to have a pastor so clear-sighted. Oh, how low have we fallen! Where two or three meet together in His name, He is there, but imagine us getting up at 4:30 in the morning, even to meet the Lord of glory.

The biggest prayer meeting in the world is at Seoul, Korea. The average weekly attendance for one year was 1,000. One Wednesday evening I went to prayer meeting at one of the flourishing Presbyterian churches in Toronto. It was a special occasion, for a Korean missionary was going to speak. I sat alone in my seat for a time, then a fine-looking old gentleman came and sat with me. The meeting was soon to begin, but in the by no means large room many empty seats were still visible. The old gentleman looking around the room remarked, "I can't understand why people don't attend prayer meeting." When I replied, "Because they don't believe in prayer," he looked me all over, not knowing what to make of me, for he didn't know me, and I added, "Do you suppose if they really believed the words of the Lord Jesus 'Where two or three meet in My name there am I,' they could keep away?" The Master cannot help but take note of our prayer condition.

The Korean Church believes earnestly in family prayer. A man who would not hold family worship would run the risk of being unchurched in Korea. A Christianity that cares for the body while it neglects the soul would be judged bogus in Korea. In Canada there are some Christian families so busy in the world that they haven't time for a blessing before meals. Mr. Foote tells how he was once on a tour in Korea when some people on the road asked if he were not going to visit the Christians at the village over yonder in the valley. "Why," he said, "I didn't know there were any Christians there." He went to the village and found many ready to be baptized, and to be recorded as catechumens. He put the question, "Do you have family worship?" "Yes, twice a day," they replied. "But how many families?" "Twenty-four—all in the village" was the reply. Think of it! A family altar in every home!

A missionary in Manchuria sent two evangelists over to Ping Yang to find out all about the revival. When they returned he asked if

the missionaries had opened many street chapels. The evangelists replied, "None at all. They do not need them because every Christian is a street chapel." Christian workmen have been known to spend a summer in a county where there were no Christians in order to evangelize it. Merchants as they travel from place to place are always telling the wondrous story. A hat merchant converted in a revival on the east coast when we were there, had within a year afterwards started up little Christian communities in about a dozen places. In one of them there were seventeen converts. A student got a month's holiday and spent the time in an unevangelized district and won one hundred souls for God. Another student resolved to speak each day to at least six persons of their soul's salvation. By the end of nine months he had spoken to three thousand! It would take some of us homeland Christians a lifetime to speak to so many.

One year, the Southern Methodists were so short of funds that no school buildings could be erected at Songdo, but there were 150 young fellows eager for an education. Yun Ch'i' Ho, the ex-Minister of Education, volunteered to teach them. The boys, under his guidance, erected a crude framework, covered it over with straw, and got their schooling. I have mentioned how Pastor Keel got his people revived through the early prayer meeting. A letter written by the pastor at that time stated that even little tots of schoolboys, eight and nine years of age, as soon as school was dismissed would go out on the streets and, taking hold of the passers-by, by the sleeves, would plead with tears that they yield to Jesus the Saviour. Said he, "During the last three or four days, fully four hundred men have come and confessed Christ." It was the intense pleading of the boys that cut them to the heart.

After evangelizing the outlying islands of Korea they looked to the lands beyond. At the Presbyterian Assembly held in Seoul some years ago it was decided to send missionaries to Shantung, China. And when the call came for volunteers the whole assembly rose and volunteered, and four were selected. All seemed to envy the ones chosen. It has never been seen on this wise in a homeland assembly. Grace, which they have freely received, is highly appreciated in Korea, and they freely give, and divine unction is not withheld. As late as 1917, Pastor Keel was over on the east coast giving Bible readings and the power of God was such that men would melt right down and confess sin. The saddest of all sad things is this, that the Almighty Spirit

is as willing to let Christ Jesus see of the travail of his soul in Canada as in Korea, but he does not get the yielded channels.

WEeping WHEN THEY COULDN'T GIVE MORE

Abounding liberality was another very striking characteristic of the early church. The Korean Christians abound in that, too. At one place a missionary told me that he dared not mention money to his people for they were giving too much now. I should like to meet the pastor in favored Christendom who could truly say that of his people. The year I was at that center the people were supporting 139 workers, male and female, teachers and preachers, and that year alone they increased the workers by fifty-seven. That missionary said, "When we found our church was too small, we met to plan for the erection of one that would hold 1,500. The people present gave all the money they had. The men gave their watches and the women stripped off their jewelry. Others gave title deeds for portions of land. They gave all they had and wept because they couldn't give more, and they built their church free of debt." He said he was out in one of the districts when the elders and deacons came and told him they were going to appoint ten extra evangelists that year. "I was astonished," said he, "but to test them I said, 'You must be going crazy. You are not wealth lords. You suddenly add ten. Where is the money to come from? Certainly you are losing your heads.'" They replied, saying, "Pastor, in talking that way you make us feel bad. We think of the blessed Lord and what he gave up for us. He became poor, that we might be rich. We are rich in him; but when we consider the need of our poor heathen neighbors on every side, we feel we are not doing enough in appointing ten, we would like to appoint twenty extra." "I was only joking," said the missionary, "the more of that kind of crazy feeling you have the better."

A missionary was once at a very poor center when the leaders told him how inconvenient it was to be worshiping in private houses, but now they had a fine site offered them for \$30. "Capital!" said the missionary, "go ahead and buy it." "But, Pastor," said they, "we are extremely poor here. You didn't understand us. We should like it if you would put up the money." "No," said the missionary, "you must buy your church's foundation. It will do you lots of good." However, the men pleaded poverty.

Then the sisters said, "If the men have no plan we think we can buy it." They took off all their jewelry and sold it, but it brought only

\$10. Nothing daunted, however, this woman sold a brass kettle, that one sold two brass bowls, and another sold a few pairs of brass chopsticks, for all their cooking and eating utensils are made of brass. The whole, when sold, brought \$20. Now, with \$30 in their hands, the women secured the church site. Since it is more blessed to give than to receive, the women got an enlarged vision. The needs of their sisters, without God and without hope, in the countless villages all around, fired their hearts and so they decided to raise \$6 a month and send out a woman evangelist.

At another place the missionary was present at the dedication of a new church. It was found that there was still \$50 owing on the church. A member present arose and said, "Pastor, I will next Sunday bring \$50 to pay off that debt." The missionary, knowing the man was very poor, said, "Don't think of doing it yourself. We will all join together and can soon pay it off." There are churches in the homeland that are not ashamed to carry a \$50,000 debt. Next Sunday arrived and this poor Christian brought the \$50. The missionary astonished asked, "Where did you get the money?" The Christian replied, "Pastor, don't mind. It is all clean money." Some weeks later the missionary, touring in that region, came to this man's home. On asking the man's wife where her husband was she said, "Out in the field plowing." The missionary on going out to the field found the old father holding the plow handles while his son was pulling the plow. The missionary in amazement said, "Why, what have you done with your mule?" "Now, Pastor," said the Christian, "I couldn't bear to have the Church of Jesus owing a \$50 debt to a heathen, so I sold my mule to wipe it out." I fancy some time, when we see these Korean Christians standing very near the Lord while we are afar off, we will be too ashamed to look up or get jealous. These Korean Christians say, "We don't run our business or our farms to make rich, but to pay expenses. Our business is to extend the Kingdom of God." The Korean religion has got control of the pocketbook and makes near approach to the Pentecostal standard.

Another proof that the Korean Church is guided by the same Spirit that guided the early church is their zeal for God's Word. At the time of the revival they could not get the Bible printed fast enough. In one year at Ping Yang 6,000 Bibles were sold. Every one learns it, even the dullest women. Christians traveling on business always carry the Bible along. By the

way, and at the inns, they open up and read, and many are attracted and saved. The Christianity of this continent does not make such open use of the Bible. Once, on the train, I was reading my Bible, when I noticed a man glancing around at me with evident curiosity. At last he could resist no longer, and came over to me and said, "Pardon me, but I never have seen a man on a railway train reading a Bible or a prayer book unless he was a Plymouth Brother or a Roman Catholic priest. What are you?" "I am neither," I replied. "Then what are you?" "Oh, I am only a missionary from China." Now, why should it be thought strange that I read the best of books on a railway train? I have known of ministers and elders and deacons playing cards by the hour on steamboats and railways. Is there any wonder that it would be just to write "Ichabod" over the doors of many churches?

The Koreans have a proverb or saying that the elders have the right to criticize the juniors, then when they get through if there is anything left of the juniors they may in turn criticize the elders. In Christian lands that practice is not followed very well. In our time the juniors largely monopolize the right of criticism. Now the Koreans admit that the oldest criticism of man is in the Bible; therefore they always let the Bible criticize them first, and they never find anything of themselves left so as to venture to criticize God's Book. I believe in that kind of Biblical criticism. We can't have too much of it. If men were all humble enough to approach the Bible in the Korean spirit, there would be more books burned around some seminaries than ever were burned on the streets of Ephesus when Paul preached there. It would cause world-wide revival.

When Korean pastors and evangelists and elders were flung into prison wrongfully by the Japanese they didn't waste time by idle repining, but set to work at their Bibles. One of them read the Bible through seven times while in prison, and then exclaimed "I never imagined my Saviour was so wonderful!" Another thought the Japanese might take the Bible away and destroy it, so he memorized Romans and was hard at work at John when liberated. If real persecution ever arose in Christian lands the Bible would meet with more appreciation than at present.

At the village where Mr. Foote unexpectedly found every family professing to be Christian, he that day baptized twenty-five. He asked the first candidate examined if he could repeat any

Scripture. "Yes," was the reply, and he started. After he had repeated from memory about one hundred verses, Mr. Foote stopped him and started the next, fearing he would never get through the examination if he let every one repeat all Scripture memorized. He found that each one of the twenty-five candidates for baptism could repeat more than one hundred verses. I fancy that few pastors in the homeland could boast of such a fine showing among their converts.

One of the reasons why the Korean Church is so strong and efficient is due to Bible study. One year 1,400 Bible study classes were held, and 90,000 students were enrolled. They pay their own expenses. As many as 1,800 came to one center for study. At one place so many came that accommodation could not be found among the Christians, so heathen families were asked. It is said that every heathen family which took in these Bible students was converted. None are too old to attend Sunday school and study the Word. It was a rainy day the Sunday we were at Ping Yang, but to test whether it was fair weather Christians they had there, we visited several of the Bible classes held before church time. In some rooms it seemed impossible to cram any more in.

The early church rejoiced in that they were deemed worthy to suffer for that blessed Name. The same spirit characterizes the Korean Church. It is not unlikely that the demon of jealousy prompted the Japanese to persecute the Korean Church. That absurd charge that the Christians of Shun Chun had conspired to assassinate Governor-General Terauchi! There never was anything more unlikely, but it served as a pretext to fling the Christian leaders there into prison. It is notorious how cruelly they were tortured in the police cells to terrify them into saying just what the Japanese wanted them to say. They were hung up by the thumbs, they were burned with hot irons. One man fainted away seven times, but through all they remained faithful, and the courts had to dismiss them as innocent.

There was a man who confessed his Saviour in his native village only to find that his clan turned him out of house and home. He did not go to law, but by the grace of God remained sweet. He meekly bore with insult and wrong and lived and preached Christ, until *the whole clan was converted*, and his possessions restored.

There was a man who while visiting the city, was converted and confessed the Lord Jesus Christ in baptism. Then he went home to tell

his wonderful story. His clan received it in anger, and soon the enraged relatives fell upon him and beat him almost to death. When he was brought to the hospital his life hung by a thread. At the end of many weeks the doctor told him he might go home, but told him that his life might end with a hemorrhage any day. That Christian bought a great quantity of books and went home. For three years he went about his home district, giving away his books and telling of his Saviour. Then there came a day when his blood flowed out and his soul ascended to his God. But in that heathen country, where they had tried to murder him, he left eleven churches.

Surely God the Holy Spirit has been glorifying our ascended Lord in Korea, as certainly as he did in Palestine in the first century. It is a challenge to our easy-going Christianity to awake and seek God as these children of the East have done. They have given ample proof that it is not by might, nor by power, that the Kingdom of God is made manifest among men. In all humility they yielded themselves to the Lord Jesus Christ, and the very fulness of God flowed through them. God waits to visit us with the same fulness of salvation. But we must pay the price, or merely have a name to live and be open to the condemnation of those who despise the Giver of so great salvation.

The Power of the Gospel Among the Soldiers

Mrs. H. J. Johns, Honolulu, Hawaii.



WHEN we first went to the Hawaiian Islands in 1914 our hearts were often torn as we saw our own U. S. soldier boys under the influence of drink and going astray through bad associates. We thought of their mothers at home, many of them no doubt praying for their boys, and we began to cry to God that in some way He would enable us to reach some of them.

Soon after that we opened up a mission in Honolulu, and one night two soldier boys came in at the close of the meeting and sat down near the door. I happened to be speaking at the time, and as my eyes rested on the face of one of the boys I had a feeling that he was a Christian. After the audience was dismissed I went to him and asked him if he was not. He took hold of my hand and looked into my face and said, "No, I am not, but I ought to be." The congregation had gone, excepting Mr. Johns and myself, and we told him to come up and kneel down. I never saw a soul press his way through as that boy did that night. With his two hands uplifted he had a vision of Christ on the cross, and he cried under deep emotion, "He died there for me! His blood was shed for me! His side was pierced for me, for me!" Soon the joy of the Lord filled his heart, and he praised and magnified Jesus. Then lifting his eyes and looking back across the room he saw the other boy, a Roman Catholic, who had come in with him, looking on in wonder. "Frederick," the boy with his newfound joy, cried out to him, "You need this salvation too. Come up and seek God." He at

once rose and came to the front, and as we prayed for him, he said, "I am a Roman Catholic." We told him the Roman Catholics needed salvation just as well as the Protestants, but he didn't yield to the Lord that night.

We didn't see John, the Catholic boy, for some time after that, but Frederick came regularly, testifying and praising the Lord in each service. Three or four weeks after, John came again and sat in the back of the mission. When the altar call was given and others came forward I was led to go and speak to him, but when he saw me coming he got on his knees. Laying my hand on his I talked to him about the Lord, and then he asked me if I thought God could forgive him for running away from his mother. He wept bitterly as he told me how he had left her at the age of fourteen, and had lost all trace of his people. He felt that he was a wanderer on the face of the earth with no one to love him or take an interest in him, and he asked me if he could call me mother. There was a pool of tears on the floor and he fell prostrate under excessive weeping. I saw at once it was a case that only God could handle, and we committed him to the Lord, never pressing him or urging him to be saved, but invited him to our home where he was made a welcome visitor. Time after time he came and talked about the Catholic religion, and while he said things that were most trying we were quiet and restful, trusting God to bring him in his own time. Finally he fully yielded to the Lord, and the power of God prostrated him and he had a wonderful experience. He told us afterwards he felt so pure and clean he dreaded to go into the presence of the unsaved. He had

determined when he left the mission the first time, never to return because it is against their rules to go into a Protestant meeting, but day after day he followed his soldier companion who had become converted and watched his life. Every day Frederick would take his little Bible and slip off into the woods, not thinking that anybody was noticing him, but John followed him at a distance and watched Frederick's life. He had been a gambler and had medals for being the best prize-fighter in their company, and as John saw these things drop off and that he didn't indulge in them any more, attending the mission instead and going off to the woods to pray, he was convinced in his heart that Frederick had something beyond what he had known in the Catholic religion. After yielding to God he was surprised to find that the desire for gambling and the other habits that had been hanging on to him for years, had disappeared, and he had no desire for them.

The conversion of these two encouraged our hearts to do something to help the other soldiers on the Island. About this time Sister Smith came through on her way to Egypt, and on hearing the story of these conversions and the cry of our hearts that we might be able to reach others, she gave me the name of her niece in Pittsburgh, Pa., telling me to write to her and she would send me the small khaki Testaments to distribute among the soldiers. We did so and received several hundred of them. As we prayed over them we felt God directed us to write in each one of them before giving them out, and we put in this little note: "When you are weary and homesick, and think of mother and friends, always remember you will find a hearty welcome at No. 70 N. School Street." We took them with us wherever we went, on the street, or to the soldiers' barracks, and gave them out. Soon the boys began to come to our home. We knew it would take great wisdom to deal with them, and we asked God again and again for wisdom to deal with them in the right way. Many times they came when we were not permitted to say anything about their soul's salvation, or even invite them to our mission, but caused them to feel at home and asked them to stay for meals and sometimes for Sundays. They would not be with us many times until they began to inquire about the Lord and offered to come to the Mission with us, and in this way many of our U. S. soldiers knew what it meant to be saved from sin and filled with the Holy Ghost.

One boy I want to speak of particularly, whom we called Mason, and who had once known the

Lord. We were having a little meeting at Wai-pahu, and a little incident occurred that we thought would be disastrous to the work, but God's hand was in it, for Mason was there and through this he came in touch with my son and went to the mission. The Holy Spirit dealt with him and he promised to come back again. The first or second time he was in the home was on a Sabbath, and we were having a baptismal service. One of our little orphan boys, little Buddy, six years of age, who had been a real Christian for several years, asked to be baptized in water on that day. Mason was very fond of this little orphan boy and went with us to the service, and when little Buddy was baptized the Spirit of God fell on him. His little face looked like that of an angel and touched Mason's heart. He went home with us for supper and asked Buddy if he might have a quiet talk alone with him. When we asked Buddy what Mason said, he told us that he had asked him to pray to Jesus every day for him until he knew Him just like he did. Soon after that we received a letter saying he had found peace in coming to Buddy's God. He was a regular attendant at the home and in the mission until he was taken from the Islands. Our hearts were often sad as we saw the boys sent to different parts of the States and some to France, and yet we were glad they had made their peace with God.

One morning while in prayer in our home, intercession came upon husband and for more than an hour he wept and cried before God, asking Him in some way to reach a soul and save him. After he rose from prayer I asked him if he knew for whom he was praying. He said, "I do not know who it was, but I saw a light-complected soldier boy lying on the ground in the woods on his face, weeping and crying and calling on God. He shook his head in agony saying, 'Oh God! Oh God!'" Soon after that in the mission one night he asked prayer for this boy, telling the circumstances of how God had burdened him for this boy whom he had never seen, and asking the saints to pray for him, whatever the trouble might be. No sooner had he made the request when a tall, nice-looking boy arose from his seat, and said, "I am the boy." He came to the altar and yielded to God that night, and afterwards told us of how he had spent hours and hours out in a secluded spot, where, away from everyone he cried to God to forgive him of his past sins and get him ready for the coming of the Lord. Soon after that he received the baptism in the Spirit and God is today using him for other souls.

In June, 1918, the Second Infantry were called away, and the following month I came to the states. When I was stopping at Beulah Heights two of the boys came up, begging me to come to Camp Fremont where there was a Pentecostal Mission. I went down expecting to stay until over Sunday but the Lord seemed to hold me there and I was not able to get away. We had meetings every night. Many of the boys who had been in our meetings in Honolulu and had never yielded to the Lord were found at the altar from night to night, and became saved. There was one boy in particular for whom the Lord put upon me intercession. Night after night I was kept awake crying to God for this boy. Later, he came over to have a talk with me, and in our talk he told me how he had been tempted to take his life, but always felt a power restraining him. Through much prayer he came out joyfully for the Lord and is now yielding his life as an instrument in God's hands in one of the other camps.

I have recently visited John, the Catholic boy, in one of the camps of the Middle West, and he told me how he was tested and tried in his new surroundings, being thrown among wicked people and not having a place where he could get alone with God to read and pray. When the "flu" broke out he was put on guard to look after the sick soldiers, and night after night he saw them passing out, many of them with curses on their lips. He had been feeling a little indifferent in his soul, but in the midst of the epidemic he was brought to realize his need of God. He said to me, "Mother, if ever I cried to God to hold me, it was at that time, when I saw those boys well one day, and going to meet their God the next with no hope, and I determined at any cost I would be true, asking Him continually to keep me. One night, when it seemed I could bear no more, I cried to God for their souls, and the Lord allowed me to see one boy lying so quietly, and as I went near him, I heard him say, 'God will take care of me.' While others were raving wild he was peaceful and quiet, and with his hands limp by his side he passed out without any fear. I was deeply impressed with the contrast between the Christian and a sinner dying."

Before this boy left our home on the Island he was looking over the mottos, and I told him to take whatever he liked best, and he chose two. One was, "Rules for Today," and the other, "Lord Jesus keep me for Thyself at any cost." When I visited him in the States he had these two mottos in his office. He has been promoted to Sergeant. His captain and other officers

coming into his office say, "John, do you keep these rules?" And he answers, "I am doing my best." I believe his quiet witnessing for Jesus will cause others to turn also.

Many of these boys have been orphans since they have been small. We took them into our hearts and home as our own. They called us "mother" and "father" and our prayers follow them as they have gone out over the world. I ask the saints of God to hold them up in prayer that they may be faithful to God and that their testimony may win others to the Saviour.

Practical Results In China

Conferences conducted among the native Christians, at Kaoping and Lingch'wan, Honan Province, by Stanley Smith during October and November were productive of much blessing. The Chinese Christians gave practical illustrations of the blessing of the Gospel on their lives through repentance and restitution. One told of how he had an enemy to whom he had not spoken for seven years. After his conversion the Lord reminded him of it and he determined to break the ice. One day he saw this enemy carrying fertilizer, and he said, "Are you carrying fertilizer?" to which the man just replied, "Ah." On the second occasion he asked, "Are you having your food?" To this there was a rebuff for the man gave no answer and turned his head. Mr. Sung determined to pray and try again. On his third opportunity Sung asked him, "Will you have a drink of water?" The reply was, "I am going home to drink," but the victory was really won then, "and now," said Sung, "he wants to speak to me first."

Another testified of how he had been an opium sot and a heavy gambler. One night he lost forty-seven tiao (about \$20) and the next night twenty-seven tiao. To meet this need he had to sell a piece of land. A native Christian exhorted him and prayed for him, and he was delivered from the opium and converted. His wife who had become discouraged and would not work in the field, has, since the conversion, become a diligent worker.

Visits to the mandarin in both places were graciously received and returned, and these officials showed an interest in the Gospel.

* * *

"Less than a century ago the Baptists divided about equally in numbers, one-half being missionary and the other half anti-missionary. The missionary Baptists now number nearly 6,000,000, the anti-missionary about 102,000. God cannot prosper a non-missionary people and keep His Word."

The Latter Rain Evangel

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Notes

Our Battle Cry

I SHOULD like to die in the harness.
On life's hard fought battle plains,
With my reeking blade still dripping
With the blood from error's veins.
I should like to look my last
Upon God's standard waving high,
With the swelling shout of triumph
Ringing 'round me as I die.

Then I care not what may happen
To these weary, batter'd hands,
When I lay me down forever
On life's crimson battle sands;
But I want to finish fighting
Where the bolts of danger fly,
And to strike my best and hardest
For God's kingdom ere I die.

I ask no sunset glory;
No murmuring 'mid the trees,
No rushing sound of angel wings,
No whispered harmonies;
But the crash of battle music
As God's army thunders by
With the gleaming light of vict'ry
In every flashing eye.

I want no golden chariot
To bear me to the skies;
The rolling cloud of battle smoke
Will teach my soul to rise;
I'd rather fight each glorious inch
In sweat, and toil, and blood;
Than let an armed escort bear
Me scatheless home to God.—Sel.

The Cloud Moves On

WHEN the Stone Church moved from her old land-marks last Fall and took quarters in Oakland Music Hall, we felt it was not a permanent move, and that the Lord had some-

thing better for us, but little realized how it would be brought about. At that time it was the only open door, and while it was not fully suitable to our purposes we believe it was God's leading for us at the time. But our stay was a short one, owing to a fire which destroyed a large part of the Hall. It occurred at 1:30 on the morning of Feb. 16th, supposedly from crossed wires. As God never closes a door until He opens another, so He undertook for us. Just the day before the fire, the Pastor heard of a church building which had recently been vacated, and we at once took steps to secure it. Again we realized that "when He putteth forth His sheep He goeth before them," and we were made to feel that God was overruling and loss was gain.

The church we are now occupying is located at 70th and Stewart Ave., and while matters are not settled, and at present we are unable to report it as a permanent church home, we are trusting for God's will to be done. The location, though some distance from the center of the city is easily accessible to the larger part of our congregation.

We are arranging to have our Spring Convention from May 11-25 and while we have not made final arrangements, we announce this date so that our friends can plan to be with us. We will give further notice of this in our April Evangel. In the meantime we ask the prayers of God's people that at this coming together there will be a mighty outpouring of the Spirit of God upon the Convention and that God will manifest His power in our midst.

Two Months' Report

WITH gratitude to God we report the following disbursements for January and February of this year. If any of our missionaries have not received the amount opposite their names and will communicate with us we shall be glad to send them duplicate drafts.

Miss A. Elizabeth Brown, Jerusalem.....	\$ 264.25
Geo. M. Kelley, South China, Building Fund	186.00
Geo. M. Kelley, South China.....	102.00
Miss Bertha Meyer, So. China, Interior work	175.00
Miss Bertha Meyer, So. China.....	86.00
Miss Edith Baugh, India.....	147.93
Pandita Ramabai, India.....	126.00
Adolph Wieneke, China	120.34
I. S. Neeley, W. Africa, return fare.....	118.33
I. S. Neeley, W. Africa.....	80.00
Miss Bernice Lee, India.....	97.00
John M. Perkins, West Africa.....	86.07
Mrs. H. J. Johns, Hawaii.....	75.00
Miss Carrie Anderson, China.....	75.00
Miss Cora Heist, China.....	75.00
Lloyd G. Creamer, China.....	75.00
Mr. and Mrs. Harland Lawler, China.....	74.71
Thomas Hindle, Mongolia.....	70.00
Andrew D. Urshan, for Russia.....	61.00

Miss Myrtle Bailey, China.....	60.00
B. A. Schoeneich, Central America.....	60.00
W. W. Simpson, W. China.....	60.00
Wm. H. Johnson, West Africa.....	50.00
Wilbert R. Williamson, South China.....	50.00
Miss Leonore Parker, India.....	46.73
J. O. Lehman, South Africa.....	45.00
Wm. K. Norton, India.....	45.00
Mr. and Mrs. John Norton, India.....	44.00
Miss Phoebe Holmes, South China.....	40.00
John D. James, South China.....	40.00
Miss Bertha Milligan, South China.....	40.00
Miss Mae Aikenhead, South China.....	38.00
Albert Norton, India.....	36.00
Miss C. B. Herron, India.....	35.00
Ivan S. Kauffman, West China, native work	35.00
Miss Jennie Kirkland, India.....	30.00
Mrs. P. R. Rushin, China.....	30.00
George C. Slager, China.....	30.00
Frank Gray, Japan.....	25.00
J. H. Boyce, India.....	25.00
Freight on West African goods.....	25.00
C. H. Schoonmaker, India.....	24.50
Miss Lillian Trasher, Egypt.....	21.00
James Harvey, India.....	20.00
L. W. Coote, Japan.....	20.00
Miss Alice Wood, South America.....	20.00
C. F. Juergenson, Japan.....	20.00
A. H. Post, Egypt.....	20.00
Mrs. H. L. Lawler, China.....	20.00
Miss May Law, China.....	20.00
Mrs. Anna Richards, South Africa.....	16.85
Frank Nicodem, India.....	15.00
Harry Bowley, West Africa.....	15.00
Mrs. Mary Chapman, India.....	15.00
Ira G. Shakley, Africa.....	15.00
Mrs. Lillian Denney, India.....	14.00
Kenneth Spooner, South Africa.....	10.00
E. M. Scurrah, Africa.....	10.00
Daniel Berg, South America.....	10.00
Miss Ada R. Buchwalter, South China.....	10.00
Miss Ethel Bingeman, native worker in Li-	10.00
beria.....	10.00
A. Kok, China.....	10.00
Mrs. Nettie D. Nichols, China.....	10.00
Miss Ethel V. Webb, China.....	10.00
Miss Tillie Habecker, China.....	10.00
Herman J. Mader, China.....	10.00
Joseph R. Lewek, Jewish work, Chicago....	5.00
Total.....	\$3,300.76

Midwinter Convention

The Chicago Winter Convention held at Sunnyside Chapel, 2120 Sunnyside Ave., was scheduled to close Feb. 23rd, but the interest was such that it could not well be terminated at the time appointed, so it was extended another week.

The presence of our Lord and the manifest power of the Holy Spirit were evidenced from the first day. Some who had recollections of the early outpouring of the Spirit some twelve years ago, said they had never seen such power manifested since those days until this little convention. Especially was this true of the tarrying meetings which sometimes lasted all night.

People were healed, souls saved, backsliders reclaimed and several baptized in the Holy Ghost, but the preaching of the Word under the unction of the Spirit was a soul-stirring feature of the entire session. "Deeper yet" was the key note of every coming-together of the people, and the results achieved in many lives will be far reaching.

Among those present as workers were Brother John Kellner of Binghamton, N. Y., who preached a series of sermons on "Beyond Pentecost." Brother and Sister Mueller of Rochester, N. Y., Brother and Sister Pottinger of Racine, Wis., Brother W. D. Bchtel of Detroit, Mich., and others from Seattle and local points.

The Sunnyside congregation feel like the saints in Samaria at the close of Philip's evangelistic campaign: "There was great joy in that city." The Lord willing, a little Summer Convention will be held at Sunnyside Chapel.

CHARLES E. ROSS, Pastor.

On the Firing Line

On to the Interior

LAST summer the South China missionaries held a conference regarding reaching out into the interior, and the Spirit of God fanned into a flame the sparks that had long been smoldering. Brother Wilbert Williamson, who was called of the Lord to the Kwangsi Province when he received his call to China, writes how the Lord definitely led him and Mrs. Williamson into that Province:

"All summer we had felt led in this direction, and when fall came God was still speaking to our hearts, but the way was blocked and the door seemed closed tighter than ever. There was an opening for a mission at Sz Ooi, on the way there, and we thought perhaps we were to go there for a time until the way was opened to Kwangsi, but while we were looking for a place

the Lord made it plain to us we were not to be turned aside from the place of our calling. While waiting at Sai Nam for the door to open, an old man came down from the Kwangsi border to visit a friend. While there his friend died, and the old man was much touched by the kindness of God's people towards his friend in his sickness, and when asked why he did not believe the Gospel he replied, 'I want to but I have no one to come to my country and teach me and my people.' He further stated that if some one would come he would help him find a place to live.

"This was just why the Lord was holding us at Sai Nam and here was the open door. After some little delay I was able to start out, with a native Christian, for Waitsap, over the Kwangsi border about one day's journey. At Sz Ooi, enroute, we had to wait two days for the boat to take us on. Here we had an opportunity to sell

Gospels and preach by the roadside to the multitudes of men and women that had come from the country to worship at a large idol festival. I shall never forget the burden of my heart as we talked to the people who heard about Jesus for the first time, and who probably might never hear again. Yet how hard it was with only one hearing to fully comprehend its meaning! Traveling two more days we reached the Kwangsi border, and another day took us to our destination. About two p. m. we started to walk the remainder of the distance over a mountain trail, arriving at Waitsap that night very sore and tired, but happy in God's will. Here at last my eyes beheld in the natural what I had seen by faith so long, and now my feet were planted on Kwangsi soil, and right there I took it for Christ by faith.

"The old man met us with open arms. Having no room in his own home he escorted us to a Chinese inn nearby. It was very dirty and the room in which I had to sleep had wet brick for a floor without the sun's rays ever piercing its dark corners, but this mattered not to me so long as I could accomplish the mission I set out after. After many days' search for a house we found a man who was willing to move out of his and rent another for himself. He is an opium fiend and how God moved his heart is more than words can say, BUT GOD! However, I had to pay nearly two years' rent in advance before he was willing to let me have it. The house is in quite bad shape and I had some repairs made temporarily. I was visited by many of the leading men and officials of the place who said that they were very glad to have me come and that they approved of the Gospel. Sometimes I had so many visitors that I was hardly able to eat my rice without being interrupted, but I was glad to tell one and all about Jesus. When I was ready to return to Sai Nam, the magistrate sent four soldiers with me for protection, as the thieves are very bad along the river, and only a few days previously some men had been shot and robbed by bandits. However, I realized that unless God watched over us, all man's watchings were in vain.

"We started out again December 21st, taking all our belongings with us. We had such good opportunities by the way to speak for the Lord. On Christmas Day we arrived at a place called Tsan Shui, and as we stood for a minute buying vegetables, a large crowd gathered, and to all we preached Christ. The people stood and listened so attentively and their faces showed that they were longing after the true God. At Au Tsai on the Kwangsi border we stopped on the following Sunday morning, and quickly a large crowd gathered, and for nearly two hours we reasoned with them, of sin, of righteousness and of judgment, the Lord helping Mrs. Williamson and me to do our share of the talking.

"We arrived here at Waitsap a few days ago and since then we have had numbers of visitors daily inquiring about our business and about the

Gospel. Waitsap is about the size of Sai Nam, and is a district that has not been reached even by the mission boards. So for miles we have a parish that has as yet been untouched and that knows nothing about the love of Jesus. There is another place about five hours' walk from here that is even larger than this place and we hope to have a mission there in the near future if God provides. We thank you for the offering that you enclosed and can say that you were not misdirected as we need the money to get our mission in order and for repairs so that we can at least live something like we ought to. This climate uses up all one's vitality in a short time and we need at least good living quarters, if such a thing is possible in China.

* * *

Latter Rain in Japan

Good news comes from Brother and Sister Gray, Yokohama, Japan, of blessing in their field:

"Pentecost has begun to fall. Nine persons have already received the baptism of the Holy Spirit, among them three interpreters. These three received their Pentecost while waiting upon God alone on a mountain. Others are under the mighty power of God at every service. Some were here tarrying from Brother Moore's interior station, also from our main inland mission, and from Tokyo, and not one earnest soul was disappointed.

"One woman on the verge of insanity for many months was saved, healed and baptized in the Holy Spirit. She was so overcome by the power of God last night that some of the workers had to take her home. Surely Jesus, in some measure at least, sees of the travail of His soul and is satisfied. We are overjoyed for this shadow as large as a man's hand, for Japan, but we cannot cease praying and holding on until a real revival sweeps this Empire. God has used our dear Brother Coote in a very precious way, and we trust you will pray for him and for us."

* * *

Inasmuch

Miss Leonore Parker, Nawabganj, India, writes interestingly: "I went to a village two weeks ago and saw one of our workmen there very sick. The next day I sent him a warm blanket and two days later he came back to work. On Sunday, without having been given an opportunity to speak, he spoke out in the service, 'Jesus healed me and I didn't have to take my medicine.' Don't you think He knows the Lord?"

"I still have the poor woman to care for; also have a real live baby girl. Her mother and

father died of the "flu," and the uncle couldn't keep her so he gave her to me. Such a pitiable sight I never saw! One Monday I was there and they brought her to me saying, "Take her," but she was sick and I couldn't bring her home where the little new Harvey baby was. I prayed about it and told the Lord if He wanted me to have her to let her live until the next Monday; otherwise to let her die. When I went she was still alive, but such a sight! I cannot describe how she looked. Had no clothing on her body but a little green shirt, and her body had two large raw places upon it. Starved nearly to death, and oh so wrinkled and repulsive-looking! I said I couldn't take her that day as I had nothing in which to wrap her, and the uncle took her back into the house, but God spoke to me and I felt condemned. I went into a home near there and took off some of my clothing and wrapping her up in it brought her home with me. The poor little thing was stiff with the cold, and I thought she would die before I finished bathing her. She was ravenously hungry. The school teacher's wife takes care of her for me, and it costs very little to support her. The Lord is so good to me to send me money and I want to use it to the very best advantage."

* * *

When God Called and Equipped

SOMETIMES the missionaries' work is hidden, as far as results are concerned; they haven't any glowing reports to write of remarkable salvations but the patient toiling and training of the little ones may be far more productive of real results than speedy returns. Such is orphanage work, which has its compensations to the one who is really called. It is wonderful to be instrumental in saving lives that have been steeped in idolatry and witchcraft, but equally blessed it is to take the little lives that have scarcely known the awful degradation and sin of heathendom and train them for God.

But to orphanage work one must have a special calling. It is a mistake for one to undertake such a work unless God is in it. To see the need is not enough. The heathen world continually presents to us an appalling need, but the successful missionary, the one who goes through on the field is the one who has a call that privations and hardships cannot daunt. So it is with orphanage work, but its calling is distinct in itself. For a missionary to attach an orphanage to his work because he sees the need, is not sufficient unless his calling is in that direction. No one can be a success with children unless there

is adaptability there, and that must accompany the call of God. Lillian Trasher, Assiout, Egypt, has proved her calling, not only to God and His people, but to the Egyptians themselves. They regard her as a great benefactress to their country, and the little ones for whom she is giving her life. Miss Trasher writes us of the work that is dearer to her than life:

"I should like to report to the Evangel family that we are praising God more than ever, these days, when we think of all the suffering through war and pestilence which has been all around us, yet He has kept us. His promises in the 91st Psalm have been made quite real to us. The many deaths caused by the influenza have made many more little children orphans, and we hear of some each day. We are glad to be able to accept the most needy cases, and have had to enlarge our house, adding four new rooms which are about filled.

"Our little family has now reached one hundred and seven besides teachers, workers, servants, etc. We have also four or five poor families whom we see about outside of the Orphanage. I have been in Egypt over eight years and God has always supplied all of our needs much better than we deserve.

We have four tiny babies on milk; one about six weeks old, two five months, one just learning to walk, and several just learning to talk. They are so sweet and I love them dearly. One of the things which pleases me most is, now that the children are growing up and understand what it is to know God, they of their own free will, love to pray and hear of God. They seem to have a natural desire to be Christians in a way which we do not find at home among such a large crowd of children. We try not to have long services, that the little ones may not learn to dread the time of prayer. In our morning prayers we have three separate classes that all may be taught in accordance with their ability to understand. The babies now enjoy their little class, which they did not understand at all before we divided them. It is sweet to hear the tiny ones pray. It never enters their minds to be ashamed or too timid to pray, and they are called upon just as the older ones.

"The large boys are all being taught trades, some carpentering, shoemaking, and along mechanical lines, each according to his ability or desire. The girls of course, are taught house-work, sewing, care of children, etc. This kind of work needs much patience and wisdom; also long-suffering; therefore I do hope that you will pray very much for me. My work is a kind which one has to wait many years before results can be seen, and as each child has a different temperament, it requires great wisdom to know how to meet each case. As I am alone, with the exception of native workers, each little trial is left for me to decide, and you who have five or six little ones know something of what it means to have a hundred and seven. I am kept busy

from morning until night seeing that the house is clean, the babies bathed, the food cooked on time, teaching school, seeing about the sewing, meeting visitors, visiting the people of the town (for one must remember people if he would be remembered), seeing who took baby's doll, why Bobbie pinched Maudie, kissing her little finger that hurts just as badly as your baby's does when he wants to be petted a little. As they call me "mama," and I feel like it, too, of course, I must prove it by doing my part to all alike. Then you know how your children just love the time when you get them all together to read to them. They would miss the greatest pleasure of childhood if this were left out, and just because mine are orphans I feel they must have a touch of the same kind of life as your babies; that they may not feel the loss of parents. All this does not sound much like a missionary report, but it is my life from day to day, and God knows and understands. He blesses our little home and we are happy. Pray for me and for the little ones committed to my care."

* * *

South China Missionary Home

THESE are busy days for the Kelleys at Sai Nam, China. With three missions and a staff of eight native workers to direct, visitors to entertain, and the heavy responsibility of overseeing their new building, their hands are indeed full. They now have about forty workmen employed on the building. The windows for the first floor are in and the walls are going up rapidly. So far they have been able to meet all the payments as they are due, but they have only about half the amount for the entire building. Let us stand with Brother Kelley in faith and prayer that the funds for the entire amount may be speedily forthcoming. Sister Kelley writes:

"As the heathen pass by the new house they often say, 'Well, surely the foreign-devil's God has some power or He couldn't give them that house.'" We have lived here on 'buffalo' street, right where twice a week they buy and sell buffaloes, and at night we can't sleep for the noise at the slaughter-house next door. They kill them by tying something over their nose and mouth until they smother, and the noise is frightful. We have felt embarrassed when telling strangers that we live at the buffalo market. But God is faithful, and again He has told us that He gives us all that we trust Him for, and the reason we haven't more is because we don't trust Him for more. May God help us!

"Last Sunday we had a baptismal service, five men and three women were baptized, each of them giving good testimonials and telling of how they believed the Gospel had become the power of God unto salvation in their lives. In the jail God is working in a special way. At least six-

teen men claim to be Christians and they have purchased Bibles and are reading them. One young man was given his freedom ten days ago, and he came directly here to receive baptism before going to his home in the country. We kept him for several days to instruct him more fully in the Gospel, but he was very anxious to get home and tell his people about this wonderful teaching that had brought such a change in his life.

"At the tea farm where we have a native worker and a hundred men enrolled in the Bible class, God is working, but great persecution has set in. In spite of it we are praying for a harvest of souls."

* * *

Ministering to the Needy

BROTHER JAMES HARVEY writes January 4th, of their abundant labors in behalf of the suffering, starving ones of India at Christmas time:

"The war, famine and 'flu' have made it very hard for the people this year, and we felt we would be doing a service for the Lord if we helped the people materially. (Matt. 25:31-46). Miss Parker has been a real Dorcas and has worked very hard preparing garments. We distributed 60 blankets, 165 dresses, shirts, etc., and 136 pounds of rice. We had to turn about 250 people away without anything, not because they did not need it, but because we could not afford to give. Many of them were lame, blind and sick, and all of them very poor. It was a delight to do this little for the people and for the Lord. The 'flu' has been so bad that unless we had undertaken in some cases and supplied warm clothing and necessary food, their literal blood would have been upon us. We could enumerate numbers of cases that have been healed and saved from death through prayer and through supplying them with material things. I have given away every last piece of clothing I can spare. Miss Parker has had such sympathy for the people that Mrs. Harvey had to prevent her from giving away clothing that was absolutely necessary for her own health. But she has been rewarded. To save lives is a big reward, is it not? She has cut up bedding and her own clothing to make bedding for the sick, and garments. We have even given away curtains as bedding. People have just dropped off in thousands because of the 'flu' and because they could not keep themselves warm.

"We have come to realize that it is useless to say to a person who is sick, 'Yes, I will pray for you; keep warm and eat plenty,' when we know they are dying because of the lack of food and clothing. (James 2:15-17). Christ came to save lives in a literal sense as well as spiritual; that is why He healed them.

"As we look back upon the past year we can truly say it has been one of blessing and encouragement. We have our petty discouragements,

of course, but they do not count in God's plan, and do not harm the man who has his eye on God. The people never were so eager to hear about Christ as they are now, and are not afraid any more. We can name many who have left their idols and pray to the Lord. They sing His songs all day long, and scores have been healed by the Lord Jesus."

* * *

One of our faithful missionaries in India, Miss Ethel King, associated with the work at Uska Bazar, is much worn in body and broken in health, and needs a furlough. She is one of the hidden ones, and but little known in Pentecostal circles, but has done splendid work in the villages. Miss Baugh, who has now reached India, writes of her great need of a furlough, and we ask our readers to pray and co-operate

with us that the means will be sent for her return fare.

* * *

We deeply regret to announce the home-going of our beloved brother, Paul VanValen. He passed away on Jan. 9th, after a two weeks' sickness of typhoid fever. His last two years in India were spent in the Mass Movement, under the Methodist church. A missionary writes: "India has lost a good faithful worker. The Methodists have lost their best. He had a large field to work in; had about 15,000 nominal Christians in his charge." God grant that He will have some Spirit-filled worker to step into this place that has been vacated by death. Our sympathy goes out to the grief-stricken widow and the little babe that have been bereft. May God comfort them.

The Secret of a Successful Church

The Body Fitly Framed Together

W. H. Pope in The Stone Church, Nov. 29, 1918.



JUST for a little while I want to speak to you on The Secret of a Successful Church. In Ephesians 4:11-16 we get the pattern of the Church. This Word is God's revealed will for us, individually and collectively, and the secret of a successful church is for us to get in line with God's revealed will. His will is revealed in His Word. The spirit of God never leads us nor directs us contrary to the Word, but always in perfect harmony therewith. So it is necessary that we get acquainted with the Bible; not study it so that we may be able to argue on certain points of doctrine and theories of men, but with a heart open to God that through studying His Word we may find His perfect will for us.

As we look into this subject tonight then, it will be with this thought in view, that the secret of the success of this or any church will be just as it falls in line with God's revealed will. Our lesson speaks of the church being fitly framed together. Let us notice the sixteenth verse, "From whom (Christ) the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." No matter where God has placed you in the body, you have your part to do if the Church is as successful as God would have it to be.

This building we are in is built together with a number of different kinds of timber. Some are polished nicely and carved as these posts that uphold the balcony, and there are other parts in the building so covered up by trimming that nobody can see them; little braces, not seen very much but they have their part in holding this building together, and their part is a very vital one. Because they are not prominent we might think they were not much use, but that does not affect their value. Many times with us, because God does not put us in a prominent place we think that He has not much use for us in the Church, but every joint has its place and God depends on everyone for his part in the work. Just so far as each one fails individually, just so far will the Church fail in her success in winning souls to God. Every joint must be fitly framed together because God has put them together, and then every one will submit to the will of God and recognize His authority and Jesus as the head of the Church. If all does not fitly join together somebody is missing God's will. The Church is fitly framed together because God does it. I Peter 2:5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." We are living stones, hewn out of the quarry with His own hand, dressed down, fixed up to fit a certain place in God's great building. We will not fit anywhere else but the place for which we have been cut out by the Spirit of

God. Many people think because they cannot preach they have nothing at all to do in the Church, but that is a sad mistake. God doesn't call us all to be preachers. If He did we would not have anybody to whom to preach. Some are like the boy I heard about who got it into his head the Lord had called him to preach the Gospel. He was sure about it, and every time he came to church he would get up and tell about it, although people thought he was mistaken. He said he had a dream and saw written across the sky in golden letters, G. P. C. He was sure it meant, "Go Preach Christ," but a good old sister who knew him well said, "Look here, my brother, you are mistaken. He meant for you to *go plow corn*." So many, I fear, are today trying to get into some one else's place, preaching when they ought to be plowing corn, and there are those who are plowing corn when they ought to be preaching the Gospel. The thing for us to do is to recognize that God has a place for me in the body, and a place for you. I will not fit in your place, neither will you fit into mine. The Church will be successful if every member fits into the building perfectly. There will be no schisms, no divisions, no conflicts; every one will be doing his part, and when we are fitly framed together God's blessing will rest upon the Church.

Now God is a God of order. Some people in Pentecostal circles get the idea that the more you can have things topsy-turvy and get away from order the nearer the will of God you will find yourself, but that is a mistake. I heard one man who called himself a preacher, make this statement one night: "We do not want any order. The further we get from this thing they call order, the better off we will be." He surely had what he wanted, for it was what I would call a disorderly meeting. But God is a God of order, according to the Word. The Gospel of Jesus Christ is a reasonable one. God calls men to reason together; He meets them on reasonable grounds. Whenever they get unreasonable they are missing the will of God. In I Cor. 12:12-27 God takes the physical body to teach us this perfect order in the body of Christ, how that every member has its place and ought to work together with every other member. I'd be in a strange predicament, wouldn't I, if my hands would think they had to walk? I'd have a hard time getting home tonight. And then supposing that if the minute my mind comes to the conclusion it wants to go home, my hand should take hold of the desk and say, "I will not go?" Or suppose I get something in my eye, and

my hand would refuse to take it out? This seems foolish, doesn't it? But it is just the way people do in the body of Christ.

Now we read that God has set in the church pastors, evangelists, prophets, and teachers, but He didn't put them there for you to sit and look at. He put them there for a purpose. Let us turn to Acts 20:28 and see if we cannot find a reason why God put these soldiers in the church: "To feed the church of God which He hath purchased with His own blood." When the Scripture speaks of an elder it refers to a man equipped by the Lord. We call him a pastor, and God has set him over the church to feed the flock.

I see a wonderful thought in that lesson Jesus gave us when He fed the hungry multitude on the plains. They were without bread and unable to buy but Jesus comes along and blesses the few little loaves and two or three fishes. He gives it to the disciples and tells them to give it to the multitude and they fed the whole company of people. Just so God's people in the church have that work to do. Their supply may be small and their needs great, but God has the supply and the equipment and He will give them something to feed the multitude. Their other duty is to oversee the flock.

In another place it speaks of the elders ruling. There are some people in Pentecost who do not like that. Sometimes ignorance is behind it; other times it is the same spirit that is behind the anarchists in our country, but God has put them in the church for that purpose. He doesn't accept them for their name's sake, but He expects us to recognize them for the sake of the office that God has put them in. Whenever a church recognizes that and stands behind her pastor from the least to the greatest, with their prayers, their means and their lives, God will honor that church. Of course, the Lord does not expect the elders to be lords over His heritage, but in their ruling and in their oversight of the flock they are to be examples to the flock. When both do their part there will be no trouble to get along.

Now the Lord says, they that rule well should be accounted worthy of double honor. Let us keep in mind that one of the objects in setting these officers in the church was the "perfecting of the saints and for the work of the ministry," and it says they that rule well are to be accounted worthy of double honor, but that is, I believe, many times misconstrued. I do not believe it means like a certain man whom I knew in Oklahoma interpreted it. He preached

from that text more than any other, and he kept telling them how they should look to him and count him as one whom God would honor, and that meant that they should look up to him as boss and he should rule with a rod of iron. That time for ruling has not yet come; neither is it the church that is to rule with a rod of iron. That is the wrong interpretation, but the double honor that is here spoken of is to have the body standing behind them by prayer and sympathy, holding up their hands like they did Moses' hands when the battle raged between Israel and her enemies. Some places where I have been they try to pull down the minister's hands instead of holding them up, but the way to have God's blessing is by prayer, by faith and by your very life to strengthen Him, and then support him temporally while he is ministering to your spiritual needs.

Now I am coming to a very touchy point; it is like touching the proud flesh of some people to touch their pocket-books, but for some who may have gotten a little careless it is well for us to remind ourselves of the Word. It is the revealed will of God that the church should pay their tithes and offerings into the treasury, that there may be meat in God's house, and that the ministry may be supported. Some people do not believe in paying tithes, and I notice they are generally the folks who do not give anything. They say that it is not God's will for us to be so strict these days as that was under the law, but I never saw a church in my life where they worked together as I have spoken here tonight, every joint supplying, filling his place, and giving of their means to the support of the Gospel, their tithes and offerings to God, but what the blessing of God flowed like a river.

Tithing was observed before the law was ever given, as we read in Genesis 14:20, and again in Genesis 28:22, where Abraham and Jacob both paid tithes. Then if you will turn to Luke 11:42 we will find a thought from Jesus regarding the Pharisees who trusted in what they gave and in their morality. He referred to their giving tithes of all they possessed, but said they overlooked judgment and mercy and love. He said, "These *ought* ye to have done, and *not to leave the other undone.*" In I Corinthians 9:14, we read, "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Let him who does not believe in tithing show from the Scripture where God ordained any other method for the support of the ministry except by tithes and offerings. I have searched that old Book from cover to

cover and I have never found any other method that God has ordained for the support of His work but by the tithes and offerings of the people. Let us notice how God ordained and go back into the first recorded cases. We do not know, unless it was that God put it into their hearts, how they got into the habit of tithing. They were men who were walking with God and no doubt He led them to do it, but in Numbers 18:21 we find that God ordained it, "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." The Levites were the priests who waited on the temple, a type of the ministers in the church today. They had been forbidden by the Lord to have any inheritance in the land, only a tenth part of what the Israelites possessed. This is where God ordained it, of which Paul spoke when he said, "They that preach the Gospel should live of the Gospel."

Some one will say the New Testament does not teach tithing, but I say that it does. Paul's teaching here makes it very plain, and he further says, that on the first day of the week every one shall lay by him in store as God has prospered him.

Now in Malachi 3:8 God complains of being robbed when we withhold that which belongs to Him. Robbers will have a hard time getting to heaven, according to God's Word. I am not going to sugar-coat it over. He says, "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." That looks to me very much like there is much resting for the success of the church upon this Scripture. On one hand the Word says they are cursed, and on the other, they are blessed. We are told to prove the Lord along this line.

I remember some few years ago when I opened the work in Broken Arrow, Okla. I opened the work in the Fall, and we have a nice church and parsonage there today, all paid for. It is a large farming community and we have a number of farmers in the church, and in the Spring I held a special meeting one Sunday morning emphasizing this truth. Many of them had never heard of tithing before, and throughout the biggest part of the state they had a drought and everything had been burned up so

that they were not able to raise a fourth of a crop and they were in desperate straits. For the last two or three years they had to buy food for their stock, not being able to raise enough. I told them what God said here, that if they would pay their tithes and offerings to Him He promised to rebuke the devourer for their sakes, and He would not destroy the fruit of their ground. Many promised God they would take Him into partnership with them that Spring, one case of which I will tell about in particular. A young man and his father were farming together, and they had out about forty acres of oats. It was a beautiful Spring and the oats were fine; it looked as though they could make forty or fifty bushels to the acre, but when it was just at a certain stage, ready to cut, here came the chinch-bugs, thousands of them settling all over that field of oats. He didn't know what to do, but one morning his mother went out to call him to breakfast. She called him several times but he did not appear, and looking towards the oatfield she could just see his head bobbing up and down in the oats. Then she heard his voice and he was talking to God about those chinch-bugs. He was telling God what a desperate strait they were in, how badly

they needed the crop, and how they promised to give Him His part of it, and friends, the next morning there could not a bug be found in that field. The whole family stated this, and the crop showed it. That oats yielded, if I am not mistaken, fifty bushels to the acre, when that on the adjoining farms was totally eaten up by the bugs. What took place? That boy in his simplicity came to God and put the Word before Him. He said, "Lord, You said if we would give You our tithes and offerings, You would rebuke the devourer," and God heard his prayer. I want to say, friends, that God does bless His people in tithes and offerings. I have yet to see the first individual or church that obeyed God on these lines that wasn't continually enlarging their borders. He commands that the tenth part of our income be given to Him, to carry on His work, that there may be meat in His house. We dare not withhold it from Him. Upon the Church that falls in line with God's revealed will, the blessing of God will be poured out without measure. Then when the trumpet sounds and you hear His voice calling you to come up higher, you will be able to take precious souls you have been successful in redeeming, along with you.

Old Folks

Leila M. Conway, Hurlock, Md.



THE hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16:31. Precious in the sight of the Lord are the old. They have come to maturity, ripened powers, and the fuller and riper mission of life lies open to them. For if experience counts for anything—and what else is so valuable?—they have it. Theirs is an enviable position, for they have obtained what can be taught only through years. Youth cannot give this practical knowledge; it has to be welded in by time. Old Auntie Smith can come to me with a heart brimful of compassion and helpfulness, because she, too, has lain the body of a loved one away in the grave. Mother Jones understands just what aid to give the grief stricken woman who bends over the bed of her delirious child. Father O'Nan realizes the word needed for the lonely, wandering man, for he, himself, was once far away from home and among strangers. To the shades of oblivion with the thought—which some advance—that when people become old they have outlived their usefulness. In the spiritual, they

have come to a large, wealthy place, the high water mark, as it were. When will we learn to reckon things at their real value? The hands may tremble, the step be weak and tottering, and the eyes faded, but what of the soul within, the personality? The thing seems incredible, but there are earthy, sordid minds (few, we trust), who look upon the aged, should they get unable to work, in much the same way as on an old, wornout horse. If unable ever to perform another task, yet, would it not be well worth while to have Grandma around just for her dear self's sake? Isn't it something infinitely more than money to have Uncle John with us for his presence alone? A sister and two brothers composed a lappy, little household. The sister sickened and it became apparent that she must die. The brothers overwhelmed with grief, resorted to every possible means in an effort to prolong the fading life. The sister under the circumstances evidently felt it would be better for her to go, and said to them, "I am nothing but a burden on you. I cannot do anything to help you." Cried the brothers, "If you never do an-

other stroke of work, we want you to live to be with us, and that we can see your face." Beautiful affection!

Dear old people, every one of you wield an influence. Silent and invisible, but a potent force; a sweet fragrance for God, and an unsavory odor for Satan. I recently held a service in an Old Folks' Home, and though the inmates were all strangers, yet from each there went out an influence characteristic and individual. A single look into the sweet, placid face of an old lady revealed her to be a child of God, and brought me such blessing. Another dear one I named "Sister Sunshine," for her continually beaming countenance was an inspiration, and the cheer of it has been with me ever since. What can not our "old folks" do for God through influence? Do not any longer persuade yourself that you are of no use in the world. The Lord says of man, "My thoughts are not as your thoughts," and unlike people, He does not "place you on the shelf" when you grow old. Oh, the blessed service you can do! The kind word to the discouraged; the look of loving sympathy; will bring their own reward. You can send up a prayer which will move the arm of God. You can visit the sick, the widow and the orphans; be a comforter in the time of need. You can stand by the dying one as he passes through the valley of the shadow of death. These are only a few of the many tender ministrations which, praise God, you can render.

I have wondered at the expression heard on all sides, that the cream and best of our land were taken for war, and it was said with an air which plainly intimated that the old were of little value. Those fine young soldiers easily

take the lead and are the best in muscle, brawn, physical vigor, and point of endurance, but is this the measure of a man, or is the strength of a nation to be reckoned from mere natural advantages? God give us wisdom!

Dear aged ones, yours is a great sphere to fill. You may be well up in the eighties, and nigh to the hundred mark in years, yet the promise reads, "They shall still bring forth fruit in old age." Never too old to be of use to God. Hallelujah! Will the dear ones be weak and sickly, and "living at a poor, dying rate?" Oh, no! "They shall be fat and flourishing (green, margin), says the Word. Psa. 92:14. Your step may be slow, your eye dim, your ear dull of hearing, but the "inner man" will feel young and gladsome as a youth of sixteen. The fountain of perennial, heavenly freshness within can not dry up. "A well of water springing up into everlasting life." Jesus is the source, and "thy youth shall be renewed like the eagle's." Be glad and sing for joy, O sons and daughters of Zion! Harken to the voice of the Lord your God: "And even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." Isa. 46:4. Glory! Nearing the end of the journey, as life draws to a close, will the way darken? Let us look into the dear Old Book to see. Here it is: "For the path of the just is as a shining light, that shineth MORE AND MORE unto the perfect day"—the Eternal Day which breaks bright and fair on the other shore. Praises be to Him who reigns on high! "For this God is our God for ever and ever; He will be our guide even unto death." Psa. 48:14.

God's Easy Way of Holiness

THE difference between the divine and the human is infinite. God gives us some parallels of this even in nature. The writer was once sailing down the Peitho River in China, and the steamer stranded on a sand bar. The captain was in a great hurry and tried desperately with his engine and paddles to pull her off, but in vain. Then he fastened the cable to a tree on the shore and turned the engine on a capstan, and set it to turn around and wind up the cable and pull her off by means of the purchase they had on the land, but still that failed. The cord cracked, the engine stopped, the ship sank deeper. A few hours passed and then, without an effort, the vessel rose several feet, the bell was

rung, the piston moved, and the ship was off on her course. What had happened? Yonder moon had kissed the sea and lo, the tide rose. It was God's silent hand—so easy.

A great company was assembled in Alexandria. The Khedive of Egypt was about to raise a splendid obelisk and set it on its base. The engineers had planned the hoisting, the cables were adjusted, the hoisting machinery began, the crowd looked on, kings and princes watching from the stage, when suddenly the work was arrested. The obelisk had risen the full extent of the cable and was just an inch below the base. Without that inch it was impossible to place it. They tugged and strained, but it would

rise no higher. The engineer was in despair, the Khedive was angry, the celebration was about to be a failure, the work must all be undone and start over another day. It was a most provoking crisis. What could be done? Suddenly from the crowd came a common sailor's voice, "Why don't you wet the ropes?" It was plain in a moment. The engineer took it in like a flash: the hose was turned on the immense cables, they were saturated with water, and as they absorbed the water they shrank and shortened, and the fine column was seen to rise on the skyline more than three inches. A great cheer went up from the crowd; the mighty obelisk had cleared the base and a moment later it was pushed over and settled down on its foundation. The work was done, not by the strength of a human engine, not by the skill of a brilliant engineer, but by a simple force of nature which God had hidden and yet which the rude mind of the sailor could grasp. It was God's touch, and in that touch was Omnipotence.

That is just the difference between God's method of saving and sanctifying, and man's. You struggle and strain but accomplish nothing, but by one touch of His mighty hand God lifts you from the depths of sin into a divine and heavenly life, and with gratitude and wonder you say, "By the grace of God, I am what I am." Oh, the depth of the riches, the wisdom and the love of God!

Here are some reasons why God's way of holiness is so much better and easier than yours:

(1) Because it is a gift and not a purchase. If you had to buy it you never could pay for it, but you have only to take it.

(2) Because it is by faith and not by works. And faith is just receiving. God is not blaming you because you *do not do better*, but God is blaming you because you do not take the grace that would make you better.

(3) Because it starts you with your free glad choice. It is not against your will, but by your will. The thing we love to do is easy. The first thing that God does is to make you want to please Him, to put it in your heart, to make it your second nature. There is a fine old phrase which sounds audacious and yet is the very essence of grace, "Love God and do as you please." It gives the Christian boundless liberty and it restrains that liberty by the higher motive of love, for if you love God you will only do what pleases Him.

(4) Because God not only commands your

obedience, but He gives what He commands. He enables for what He requires; He supplies the strength, the wisdom, the grace which will enable you to do His will; therefore, it is not so much trying as it is taking. "Let us have grace, whereby we may serve Him with reverence and godly fear."

(5) Because God carries the responsibility and the care of your life, and you have but to lean upon Him and let Him. The battle is not yours, but the Lord's. Is not this delightfully easy, and does it not remove an intolerable load of anxious care?

(6) Because this deeper life is not struggling against evil so much as receiving the good, and letting it cure the evil by the expulsive power of a higher law. The very principle of the new life is to "overcome evil with good." Don't try to cleanse the Ægean stables, but let the river in and it will cleanse them. Don't struggle to sweep out the darkness, but let the light in and that will expel it.

A gardener had an obstinate willow on his grounds that refused to grow symmetrical. Year after year he pruned it and cut it down but still it persisted in growing all over on one side. He was about to cut it down as a lumberer of the ground, but it occurred to him as a last resort to dig beneath and see what was the cause. He found a little subterranean stream running on one side of the tree, and all its roots reaching out and drinking in life from this source. The problem was solved. He took the spade and dug a new channel and carried the stream all around the tree and lo, the next year the branches reached out on the other side and the tree rounded out to beautiful proportions. It had followed the source of its life.

That is God's way of holiness and when you understand, it is so easy; as spontaneous, as delightful as it is for the flowers to blossom on the rose, for the grapes to grow on the vine, for the lover to leave father and mother and cleave to his wife. Will you take God's easy way of holiness?

"My yoke is easy and My burden is light."—*Christian Alliance*.

* * *

Divinely Healed

I FEEL impressed to write my testimony to Divine Healing. About April, 1917, I was stricken with a severe cough, which was extremely weakening. I coughed continuously during the day, and at night I had coughing spells that would last from one to three hours at a time. These attacks were very severe; in fact I could

scarcely draw a breath without coughing, and though I propped myself up with pillows I got no relief. At the same time I was afflicted with sore mouth, from which I suffered incessantly. It was extremely painful, and when I tried to eat the suffering was intense. My lower limbs pained me continually excepting when I was lying down or had them elevated on a level with my body. I suffered extremely with the cold, and was obliged to wear more clothes than during the coldest winter weather, and yet we were having summer weather. Sometimes I would have to go to bed to get warm, and covered myself with five and six quilts during the day.

I put myself in the Lord's hands, and believed for His will to be done in me. I asked the saints to pray for me but I only seemed to get relief for a few hours at a time, until the Lord touched my body and I gained rapidly for two weeks. About this time my appetite failed me for a week, and I went down in strength, faster than before. In answer to prayer the Lord saw fit to touch my body again, giving me back my appetite and restoring my strength. For two months I was thus afflicted, and during that time I lost seventeen pounds. Many thought that I had consumption, and I surely was tested. I had no desire to take medicine. In fact I was only too anxious to go and be with Jesus if that was His will for me. He healed me completely, and has done so much for me I feel I should publish this for His honor and glory, and to encourage others to trust Him. Glory to His matchless Name forever!

Mrs. Cora Thompson, Lola, Ky.

Special Appeal for Prayer

April 3rd, 1919.

"Ask ye of the Lord Rain in the time of the Latter Rain." Zech. 10:1.

"I will pour out of my Spirit upon all flesh." Acts. 2:17.

While acknowledging with grateful hearts the showers which have already fallen throughout the world in this, the time of the Latter Rain; and, while recognizing the manifestations of the presence of God among His people throughout the world, in "signs, and wonders, and divers miracles, and gifts of the Holy Ghost" Heb. 2:4; yet it is evident that there is a deepening conviction in many hearts, of still greater and more copious showers to follow, and that the time is at hand when believers everywhere should give themselves to prayer, fasting and humiliation, as a preparation for the manifestation of God's power in all the earth in fulfillment of the words of Jesus; "He that believeth on Me, the works

that I do shall he do also, and greater works than these shall he do; because I go unto My Father." Jno. 14:12. "He shall come down like rain upon the mown grass: as showers that water the earth." Ps. 72:6.

We believe that God is waiting to pour His Spirit upon His people and upon all flesh, in such measure as has never before been known: that the gifts of the Spirit shall be fully restored and manifested in the Church: that the prayer of Jesus for the unity of believers shall be swiftly answered: that believers shall go forth every where preaching the Word in power and demonstration of the Spirit: that the Word shall "run and be glorified" throughout the whole earth: and that literally millions of perishing souls in heathen darkness shall speedily hear the gospel and be regenerated. For, "The Lord will finish the work, and cut it short in righteousness; because a short work will the Lord make in the earth." Rom. 9:28.

During the period of the recent world war, the circulation of the Holy Scriptures has been greatly extended and increased throughout the whole world. The Scriptures are now given to the nations of the earth in upwards of over four hundred different dialects and languages. Shall we not pray that God will energize the Word by the Holy Spirit, and bring these millions of Scriptures in contact with the millions who, in heathen lands, are "dead in trespasses and sins?" Eph. 2:1. Shall we not pray that unfulfilled prophecies may be quickly turned into history, so that "He whom the heavens have received until the times of the restitution of all things spoken by the mouth of all His holy prophets since the world began," may quickly come again, as He said, and "His feet stand upon the Mount of Olives, which is before Jerusalem." Zech. 14:4.

Max Wood Moorhead.

* * *

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