

AMERICAN BIBLE SOCIETY



The days of Heaven on the Earth

• • • • Contents • • • •

The Worst Time in History 2
 What the Bible Says about It 2
 How We May Escape It 2

"Tell Everybody about Jesus Now" 6
 Self Supporting Natives 7
 Does Jesus Satisfy? 8
 A Call to Prayer 8

Benlah Heights Convention 9

Notes 10
 Obedience 10
 That Others May Have 10
 Where to Save Souls 11
 Winter Conventions 11
 Ask God, Tell People 11
 Answered Prayer 11

From Our Foreign Mail Budget? 12
 How God Overrules 13
 Are We Helping with our Prayers 14
 Outgoing Missionaries 15

The Grace that Makes Martyrs 16
 Prepared for India in a Foundry 16

Mormonism 20
 Its Pretensions and Practices 20

Advertisement 23

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The Worst Time in the History of the World

What the Bible Says About It. How We May Escape It.

Ira E. David, Onarga, Ill., in The Stone Church, Jan. 18, 1920



THE theme on my heart tonight is, "The Worst Time in the History of the World—What the Bible Says About It, and How We May Escape It." The Bible calls it, "The Great Tribulation," and sometimes it calls it "the hour of trial." One remarkable text you love to linger over is found in Revelation 7:14, "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," and the Greek has it "the great tribulation." You will find another good text back in Daniel 12:1, "There shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people (Daniel's) shall be delivered, every one that shall be found written in the book."

The first thought I would call attention to concerning the worst time in human history is that it is a fact according to God's Word that there is such a time coming. You know, "Mockers shall come in the last day saying, Where is the promise of His coming, for since the fathers fell asleep all things continue as they were." There are multitudes who have been saying, "All things go on in the regular regime, and all this talk about the great tribulation and the Anti-christ, and the Coming of the Lord, is bosh. We do not see anything of it." But during the last four years things have not continued as they were, have they? The mockers have had to take it back. A great many people are talking about making the league of nations and making universal peace, and having human rulers make the league so strong that there will never be any more war. That is an entire mistake, for no matter how rulers may plan and how people may talk, and no matter what people may think about peace tribunals and human agencies making a peace that will stand, it will not stand. God has declared that there is a time of tribulation coming such as never was in the world nor ever will be again, and that tribulation will be so perfectly tremendous that except the days were shortened there should no flesh be saved. And so on the authority of the Word of God repeated over and over again I say that there is a time coming that is worse than anything that has

been, and the world has seen some things that are bad enough.

Now the second thought I would have you get hold of is the extent of this tribulation—how far will it extend? Where will it end? Raise a question in your own minds. Will it be in Chicago, in New York, London or in Palestine? It will be all over, for the Lord Jesus in Revelation 3:10 says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon *all the world*." To try how many? "To try all flesh." Now there is a time of tribulation that is coming that will reach all the flesh there is on the face of the earth. It will reach every tribe and nation, and every city on the face of the earth, but while it does that, it will have its center in Palestine, and the people who will suffer the worst will be the Jews, the Israelites. How do I know that? The Word of God says so.

A great many people several years ago were saying the world war was the Great Tribulation. People asked me if I did not think this slaughtering people by the millions with weapons of war and famine and pestilence was the Great Tribulation? I said that I knew it was not. The world war had its centers in France and Belgium and Poland. The Great Tribulation will have its center in Palestine and the climax battle of it all will be Armageddon. Where is Armageddon? In Palestine between Jordan and the Mediterranean, in the valley of Jezreel and valley of Megiddo. Look at Jeremiah 30:3-9, where it says, "For lo the day is come that I will bring again the captivity of my people, Israel (Israelites) and Judah (Jews), saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none is like it: It is even the time of Jacob's trouble; but he shall be saved out of it," etc. There you see, first, when it strikes this earth there will be found numbers of Jews gathered back in Palestine; second, it

will be a time of fear and great trembling, and third, it will be a time of great suffering, when a man suffers day after day like a woman does in the hour she is delivered. Can you picture it? Can you imagine it? Nations suffering everywhere and particularly every man in the whole Israelitish nation going down under fearful anguish. Plain talk, but it is what God's Word says and it behooves us to listen to it.

Now the length of the tribulation: Christ Himself said in the 24th chapter of Matthew that it would be so bad no flesh could live. Millions will die during the time of tribulation and it will be so bad that all the balance of earth would perish if the time were extended. How long will it be? In the 9th chapter of Daniel we are told of the seventieth week as it is put in the authorized version. But that is not a week of days, it is a week of years or a seven of years, the seventieth seven and of that period of awful devastation and destruction three and a half years will be the worst. We are told by the prophet Daniel it will be for a time, times and a half—three and a half years. We are told about this same period in the book of Revelation four times. Once we are told it will be forty-two months long; twice we are told it will be twelve hundred and sixty days long, and once we are told a time, times and a half time. Three years and a half and forty-two months are the same and forty-two months and twelve hundred and sixty days are the same. So we have four records in Revelation and one record in the Book of Daniel to the effect that this great tribulation, the worst of it, will be three and a half years long.

Now what will be the character of it? If you would like to know look at the 24th chapter of Matthew, beginning to read at the middle of the chapter, through to the 31st verse and you will find there wars, famines, earthquakes, pestilence; and then you will find great physical manifestations in the heavens. In the 21st verse, "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved: But for the elect's sake those days shall be shortened. . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven."

All this tells of the character of those days. Then again if you would have those awful times fairly ground into your very being read the book of Revelation from the 5th to the 19th chapter. Practically the whole of those wonderful chapters are pictures of what is coming upon the earth. It will be a hard time economically. We are told it will be such that no man can buy or sell except he that has the Mark of the Beast, that is the mark of the Antichrist. Do we know anything about that? We know about the mark on the goods.

I used to have a dear friend in an Eastern city who was a blacksmith. This friend was forced into a Union that made him put a mark on every horse shoe he used. He had to close his shop at four o'clock and if he worked after that time he was fined. He could not even work in his own shop. If a man came in from a distant town and had a horse with one shoe gone and said, "Would you please put a shoe on this horse so he may not go lame before I get back home?" the blacksmith was commanded to say: "Did you have these shoes put on by Union men?" Then he would take up one of the horse's feet to see if the shoe had the mark. If it hadn't he said, "I cannot set those shoes for you. They do not have the mark on them." Things reached such a state that that Christian man had to quit the blacksmith business. We all know about shoes for human feet. Many a man or woman goes into a shoe store to buy a pair of shoes, and looks to see if there is the mark on them. If not they cannot buy. I spent twelve years in the best shoe city in the world, and I have known women to go into a retail store and turn shoes over and look for the mark and say: "I do not see the mark on those, so you will have to get me some others." The salesman said very kindly, "That fits and that is a mighty good shoe. Why not wear it?" And the answer was, "Perhaps somebody would find it out and I would be fined \$2.00."

The Book of Revelation tells us that the time will come when no man can buy or sell unless he has the mark on his forehead or on his right hand. Those who have united under the mark will cry for short hours and little production. That means economic distress the world over. I wonder if you have awakened to the fact that the world cannot live without working. Have you found that out? Supposing this doctrine of thirty hours a week gets down into the hearts of the farmers, what are the millions of people

who live in the city going to do? A little while ago the miners said they would work only thirty hours a week and there are millions of men in the manufacturing plant who declare, "We will work only forty-four hours in the week. That is all you can expect of us. Give us our liberty and our freedom. Let us run around and have a good time, spend our time in the playhouses or the playgrounds of the nation. Anything but work." You convince the farmer class that that is what they are to do, and what will come to the world? Starvation! There is no such thing as this world living without work or living with thirty hours of work a week. And when you get the millions of people with the mark on their forehead or right hand, and they all insist that they will cut down the time of work to a few hours a week, you are going to have industrial and economic disaster. Everything looks as though we were working out that way. I see it in every newspaper; it stands out before me every day.

There is another very serious thing. The labor unions say, "We want the farmers to work ten hours a day; we don't want short hours for the farmers." Why? Because it will lessen production; and if it lessens food production it boosts food prices. But you let the miners work thirty hours a week, and all the men in munition and steel industries work forty-four hours a week, and let them put up the wages good and high for thirty or forty-four hours; and how will the farmer keep any help on the farm? The men who work for wages say: "We will go where the hours are short and where the pay is big." The upshot of the whole thing is, they will flock off in droves to the cities, and take the short hours. Then the farmer will do what he can with his wife and children, to furnish supplies to feed the world. The result will be more and more scarcity, and higher and higher prices until this world looks starvation in the face. And this is according to the Scriptures.

Go back to the second Psalm, and you will find the cause of the Great Tribulation. You know what the cause of the flood was. "God looked and saw every imagination of the thoughts of the hearts of the children of men was only evil continually;" and when God saw that, He said: "I cannot stand it, I will send a flood." In the second Psalm we read that the nations, the people, the rulers, the kings will take counsel together against the Lord and against His anointed.—Who is that? Jesus

Christ—They say: "We don't want the government of God. Let us break their bands asunder and cast away their cords from us. We don't want any more restraint." They are doing that in Russia now. "We don't want any more Bible. We don't want any more marriages sanctioned by the Word of God; we don't want any more family life. We want every young woman from the ages of eighteen to forty to be the prey of every rascal in the whole Russian Empire. Let us cast aside all restraint and let us be free." Freedom is rottenness under such circumstances. What does God say? "He that sitteth in the heavens shall laugh." Does any nation or any set of nations think they can get ahead of God? And what more will He do? "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." What will be the cause of the Great Tribulation? The fact that the rulers of the earth take counsel against God. And when they take counsel against God He says, "I have something to say and I will speak in wrath." And then the Great Tribulation will be on.

You can feel it all through the Book. Naturally the nations father against the Jews in Palestine and God visits them. In Revelation 15:14 we read, "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." When you see Christ coming in a cloud it means judgment. "And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." That is judgment. And the end of the chapter reads, "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the winepress was trodden without the city. And blood came out of the wine press, even unto the horse's bridles, by the space of a thousand and six hundred furlongs." That is two hundred miles of blood. When God speaks in wrath these armies assemble in Palestine and the horses wade through blood to the bridles a distance of two hundred miles. Revelation 16:16 says, "He gathered them together into a place called in the Hebrew tongue, Armageddon." There is your crisis battle.

In Revelation 19:11-21 we have the end of the Great Tribulation. This shows plainly that it

comes because of the wrath of God against a rebellious world and it will come on until the nations are assembled; and when the Jews finally cry unto the Son of God, He comes and smites the armies of the world with the breath of His mouth, and they go down by the millions. Blood flows miles and miles because the Son of God has risen up. Many a creature talks about the love of God and the grace of God, and we cannot talk any too much about it; but remember the Son of God is not simply a suffering Saviour. He is the Coming King, and when He comes every knee must bow. There is no standing against Him when He comes the second time. When He came the first time He let them do unto Him as they pleased; but when He comes again it will not be as the suffering Saviour, riding upon a lowly ass; but He will come out of heaven upon a war charger, clothed in a vesture dipped in blood, treading the wine press of the fierceness and wrath of Almighty God.

How may we escape, and what ought we to do about all this? Well, there was in the Old Testament a wonderful character by the name of Enoch. Did it ever occur to you to ask the question, "How did Enoch escape the flood?" He walked with God, and while the imaginations of the thoughts of the hearts of the children of men were waxing worse and worse, Enoch became like God. As the little girl said, they walked so far from Enoch's house, God said, "Enoch, it is so near to my house, let's go home." Enoch had a grandchild whose name was Noah; and this grandchild of Enoch's lived to be a hundred and eighteen years old before grandfather Enoch took his long walk home. No doubt after Enoch had had an afternoon walk with God he would take his grandchild on his knee and tell him the wonderful things he got from God. That must have been fine for Noah.

Enoch became a type of the translated church you and I may be in. Noah became a type of the godly Jews who will go through the tribulation. Enoch went up, Noah went through the flood. The saints will go up some day but there will be some Jews and some believers who will be saved in the tribulation. I do not want to try going through. Millions will die, and we might never live to get through. There will be too many earthquakes, too many fires, too many floods and too many pestilences for us to try to get through that way. But I do think it would be nice to step into the heavenly elevator and rise up with the Lord. Is there any prospect

of it? The Apostle Paul said, in I. Cor. 15:51, 52, "We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible." Then in the 4th chapter of Thess: he says, "For the Lord Himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Someone says, "Will this happen before the Great Tribulation?" I surely believe it will. Christ in Revelation 3:10 says: "I also will keep thee from the hour of the trial." How? Underneath thee are the everlasting arms. He will keep those who are ready by lifting them above the world before the Great Tribulation covers the earth.

How may I be prepared? The first thing is to make sure you are saved. Not that you have joined a church, but have you been born of God. I was riding along on the car and there was a woman sitting beside me, and I said to her, "Are you a Christian?" She answered, "I am a Baptist." Church membership without being in Christ will save nobody, but oh to be joined to Jesus Christ, to make your calling and election sure! Let this be your aim.

Some years ago my wife said to me, "Mr. T. is sick." He was a great, stalwart man, probably weighed two hundred lbs. I said, "I will go to see him." I went and told him how the Lord Jesus loved him, knelt down by his bedside and prayed. Finally I rose up and said, "Neighbor, will you accept Jesus Christ?" He said, "I will." A little while ago somebody sent me a newspaper clipping and I read to the effect that while running a threshing machine Mr. T. was killed. He walked over the top of the machine to oil the bearings, and stepped on a loose board and dropped into the cylinder. His feet and limbs were chewed up in less time than I can tell it. They stopped the machine, laid him tenderly on the green grass, but his limbs were gone. They tried to staunch the blood, but inside of five minutes he had passed away. As I read it I fell on my knees and said, "Oh Lord, I thank Thee that Thou didst send me to that man that day, and that he accepted Jesus Christ." You do not know when Jesus is coming; and you do not know, if He carries a little, when you

may be taken. You may pass out of life as suddenly as that man, my neighbor. Do you know Jesus as your Saviour? Are you ready for Him when He comes in the glory? You know a magnet is steel electrified, and when you hold a magnet over steel, the steel springs to the magnet because the magnet has been electrified. But the magnet will not pick up dirt; it will not pick up paper or mud. It will pick up only steel. Jesus

Christ, the Son of God, the man from the glory will swing into our atmosphere, and as He comes He will pick up Christ life. The Christ life in Jesus will pick up Christ life in the world just as the magnet picks up steel. But suppose the Christ life is not in you? Then you will be left. Christ will pick up only Christ life and the more you have of His life the surer you are of being picked up.

“Tell Everybody About Jesus Now”

A remarkable meeting in the interest of missions was the great Convention of the Student Volunteer Movement held in Des Moines, Iowa, Jan. 1-4, 1920. Over seven thousand five hundred students with the call of God upon them, and from two to three hundred missionaries and ministers had come from their various fields of labor to discuss world evangelization.

When this memorable meeting closed a number of the principal speakers came through Chicago, and at a mass meeting in the Moody Church gave a glimpse of that important gathering. We give below Dr. Samuel M. Zwemer's account of the meeting, and a few other interesting tidbits from the field:

IKNOW many people present tonight are expecting to hear some echoes from the Des Moines Convention but I am glad to say that there were no echoes there; in many churches in Chicago there are nothing but echoes every Sunday from the platform but I bring you tonight the vision of the great Convention.

One of the great impressions of the convention was its absolute reality; nothing was said or done for the sake of making an appearance. Over seven thousand five hundred students met together to face that great watchword adopted over thirty-three years ago, “The Evangelization of the World in this Generation,” which simply means in plain language, “Tell everybody about Jesus now.” This was the thought impressed on everyone's heart; not that there were no men in that convention who did not like that watchword, but it was driven home from the platform by the missionaries and ministers. That watchword stands for three great facts: the character of our task, the scope of our task and the urgency of our task.

The character of our task is to tell everybody about Jesus. Extra sessions were taken up to drive home to those university graduates and theological seminary men, the fact that the only remedy for all the ills of the world is the old, old story. I was impressed very much by that

great Friday night meeting when at first we had the vision of the inadequacy of Hinduism, then the vision of the Moslem world and its great need and its utter inefficiency to meet the hunger of the heart with its gospel. I was deeply impressed with the fact that at Des Moines the old, old story came back with all its force; it is going to save the world. Robert Speer hurled the truth into these hearts, that no social program could ever save the world but that the only real remedy for the entire world was still John 3:16. Then when Dr. Sherwood Eddy began to preach the Gospel, not in India or in Africa or in Chicago but to those seven thousand five hundred students and tell them that the religion of Jesus Christ was the only panacea for dishonesty, deceit, cowardice and impurity and all the sins of the student world, it was so quiet in that great hall that it seemed you could hear the throbbing of human hearts.

In the second place the Des Moines Convention stood for the scope of our task. The world never seemed so small and yet never so big as at Des Moines. It seemed very small when a sheaf of cables was read from almost every mission field; it seemed very small when you met men from Africa, India and China, and from almost every nation under heaven, and yet how large the world seemed when on the great map in back of the platform, measuring thirty or forty feet in length and breadth, one could see how few were the centers where the Gospel light was burning, and how few were those who had gone out in obedience to Christ's command. Great indeed were the areas untouched by the Gospel in Central Asia, Western China and the vast unoccupied sections of Africa, and impressively was it driven home to us, “Woe is me if I preach not the Gospel.” The platform in the hall held from two hundred to three hundred missionaries and after hearing of the cry coming from every nation we began to realize that the

task before us was colossal in its scope. I did not hear the word "civilization" very much. We have become less proud of that word since the beginning of August, 1914, but the word "Evangelization" was repeated over and over again. The evangelization of Europe, Africa and Asia and the two Americas was never so difficult a task as it is today. The heathen religions are standing with their backs to the wall; they are engaged in their last fight and are doing just what the allies did when they refused to surrender. Therefore Buddhism, Mohammedanism and all the other heathen religions were never so bitter as they are today. We need men of strong body and of strong mind who can endure hardness for the cross of Jesus Christ.

The third great impression was the urgency of our task. The sense of urgency was everywhere around us in Des Moines. When we realized that it was said from lips that never lied, that never were besmirched with sin, that the "Gospel of the Kingdom must be preached in all the world for a witness and then cometh the end"—the end of our lives and the end of God's program—when we heard the ticking of God's clock we saw all around us the urgency of the task and said to ourselves: "Why should I stay here idle all the day long because no one hath hired me?" The Lord of the harvest waits tonight for even the eleventh hour workers; the time is short and the task is big and the wages are eternal and the Paymaster is our great Master, Jesus Christ. And that was the message at Des Moines.

Every day there was a time set aside for prayer when seven thousand, five hundred students from more than a thousand universities bowed their heads before the Father of our Lord Jesus Christ and said together, "Thy kingdom come, Thy will be done." It was a sight never to be forgotten and our hearts burned as we realized that surely a lasting impression was driven home to these students of the reality of our Father. They have gone back to their colleges but have carried with them the fires of Des Moines. If we who are acquainted with the power of Jesus Christ and His reality, will pray for them and with them, Christ Himself can burn within them and within those colleges which we thought were burned up with higher criticism and other false teachings, and the world shall be filled with the brightness of Jesus Christ and we shall all unite in praying, "Lord Jesus, come quickly."—*Dr. S. M. Zwemer.*

Hinduism has no Father—God; it has no brother—Man; it has no thoughtfulness of the sinfulness of sin; it has no doctrine of pardon or of redemption and no hope of a personal immortality. When you have lost God and redemption and the hope of eternal salvation what have you left? It is this need which you and I are asked to supply with the Gospel of Jesus Christ. If you will take these six points which are lacking in Hinduism, you will find that everyone of these come to you and to me in the cross of Jesus Christ and it is the lifting up of that cross that will bring to them as it has brought to us, Life, abundant and overflowing.—*C. A. Janvier.*

* * *

A Self-supporting Native Work

A godless civilization is not good enough for Africa's people; civilization is on the wrong side of the account, it has done more harm than good for people.

Our mission started its work in the deadly climate of Sierra Leone over sixty years ago. In 1898 the missionaries met with a tragedy when there was a serious uprising among the people; all our buildings were destroyed and several of our missionaries were martyred at that time, but in spite of all that, we now have a force of native workers that number about eighty. Every outstation and church has its own native pastor and teacher and they are readily becoming self-supporting. I now think of one native pastor who a little over a year ago, when I visited his station, opened up his record and showed me how his people were giving. There he had the names of two hundred of his members and after each name a certain amount pledged to be given weekly. It is the aim of each of our churches in Sierra Leone to give as much to others as they give to themselves and they give one-fourth of all their offerings to mission work. This offering is always taken out the very first thing and we feel they are doing as Jesus bid us do, "Seek ye *first* the kingdom of God and His righteousness and all these things shall be added unto you." They are not giving only their money but also lives; each one of these stations is supporting a young man in the mission school, to be trained for a native pastor or teacher. The need is so great for teachers; thousands of chiefs are sending messages for teachers and they will even help to pay the salaries if we will only send them. I shall never forget the day

when I looked into the face of a large hand some chief. He was in the hammock and as we came near he stood up in all his dignity and faced us and said, "Master, do you see that big hill over there?" I looked around in the direction he spoke of and then said, "Yes, chief, I see many hills." He said, "Yes, but do you see that big hill over there with the big tree on it?" After looking long into the far distance I finally saw the tree. "Well," he said, "the town at the foot of that hill that has the big tree on it is my town. Won't you send a teacher over there? I too old to learn Book but there are boys and girls over there and I want them to learn Book like these children here." I never can forget the tug at my heart strings that day as I looked into his face and had to say that we could not send a teacher with him now because we did not have enough trained workers. Oh, friends, I believe I can hear Jesus Christ asking us to send teachers, to send missionaries to that town at the foot of that hill which has on it the tree where He gave His life for us and for all the world. Shall we stand back and disobey or shall we answer the clarion call and meet this great need today?—*Edwin M. Hersch.*

* * *

Does Jesus Satisfy?

ONE young man in Africa, the son of a chief, interested me greatly. His father had a number of wives and this young man had the prospect of many wives of his own. I met him again and again, and often searched him out, hunting with him until we had gotten deeply into the jungle. I would say, "My boy, it is not these things I am interested in. I am after your soul. I want to talk with you about this Friend of mine." I could not get near to him, but one day, after a two days' walk traveling up and down those hills, body exhausted, tongue swelling so it seemed impossible to speak another sentence, I was making my way back to the station, and as I was merging from the river bed winding up along the hillside, I heard a voice calling, "Are you there?" "Yes." "Can you wait for me?" I said, "Surely." As he came unto me his face was serious and he said, "I have been watching you going in and out of the villages today. I know you are weary and tired. I know why you have gone; you have gone to tell these people about the things you have spoken to them so often." Then he said, "White man, may I ask you a question?" I said, "Yes, my boy." "White man, will you answer my question?" "Yes, my

boy. What is your question?" Still he waited, studying my face until it seemed he had looked me clear through. "But white man, this is not a question like those which I have asked before. This is from way down in my heart." He studied my face for another moment and searched me and in the stillness of that evening hour was finally spoken the question which all heathendom is asking us tonight. His question was this: "Does Jesus satisfy?" Friends, there are many things which missionaries do not have; we suffer from heart aches and loneliness and are shut away from men who speak the mother tongue, but I want to say that in that hour I felt I had received my compensation for all the years of loneliness, for every test and trial, when in the heart of the jungle, I could look into the face of that young man where all the eagerness of his soul was expressed. I turned to him and said, "Yes, my boy, Jesus satisfies." He studied my face for a moment and then turned on his heel and was off. I hurried after him as fast as my tired legs could carry me. I lost sight of him for some time but suddenly as I came out on a certain trail, I saw him coming out from among the high trees. He looked around eagerly to see whether any one could see him and then dropping down, fell on his knees, stretched out his arms and cried to God. I felt I was on sacred ground and never had I prayed as I prayed that day that God would reveal Himself and show him the unsearchable riches of Christ Jesus. I moved away as quietly as possible and finally reached the mission station. Shortly after, I heard a tap at the door and said, "Who is there?" Back came the glad voice, "Oh, is that you, white man?" I opened the door and in came a new man in Christ Jesus. As he rushed forward he threw his arms around me and said, "How can I ever thank you. You have taught me today what my fathers have sought for years. Oh, white man, I have found my satisfaction in Jesus!" There the white man and the black man mingled their tears together. Jesus does satisfy. The vast heathen world today is asking you that question and challenging you to show them the Father. Will you?—*Geo. W. Rhoad.*

* * *

A Call to Prayer

THE Lord graciously guided and opened the way for me to take a trip west. It is so precious to know that you are walking with the Lord, and He is ordering your steps by His Spirit.

I felt it would be a great help to me in my missionary work to attend the Student Volunteer Conference in Des Moines, Iowa, that I might obtain the latest facts. I was told I could not get in because of the overflow of students, unless I sent in my name and secured a ticket, but I trusted the Lord to open the door for me, and He did, praise His Name.

There I saw my prayer of years, "The Evangelization of the World in this Generation," in big letters stretched across the front of the big auditorium that was said to seat ten thousand people, which was packed with auditors from forty nationalities. Many hundreds were turned away so that there were overflow meetings in the churches. There were many returned missionaries and others who brought reports of things as they are on the fields. Our hearts were stirred as we realized that Matt. 24.14 is soon to be fulfilled in spite of all discouragements, for the work is the Lord's and He will see that it is accomplished. My Father permitted me to come into closer touch with the volunteers by sending me to California on the special missionary train with 137 students and mission workers. The Lord used this three days' association with these precious young people to emphasize the call to pray for the young people for the Master's service in all lands, and I appeal to you, dear reader, with all the earnestness of my being to help me pray for our precious young people that He will call and cause many of them to meet Jesus alone in His appointed place of prayer where He reveals Himself and His will to them. And then they will behold that "The harvest is plenteous, but the laborers are few." His command to us is, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

For many years we have prayed earnestly for open doors in all lands for the Gospel and He has most graciously answered to the extent that there is a pitiabie cry from across the seas, "Come over and help us." We have also asked for funds for the evangelization of the world, and He has done a marvelous thing in our eyes by pouring large sums into the missionary treasuries. And now we come to the most important problem of all: "Whom shall I send, and who will go for us?" We must have young life to demonstrate the Gospel on the field. "Macedonian cries" and overflowing treasuries are a reproach to us unless we have men and women "called" and "separated unto the Gospel of God,"

men and women "strong in the grace that is in Jesus Christ," willing to "endure hardness as good soldiers of Jesus Christ," who have heard the Master say to His Father, "As Thou hast sent Me into the world, even so, have I also sent them into the world." Pray, pray, pray, for called ones to go forth to all nations.—*Mattie E. Perry.*

* * *

Beulah Heights Convention

The seventeenth semi-annual missionary convention of the Beulah Heights Assembly and Missionary Training School, North Bergen, New Jersey, has just closed, and there were two characteristic features in this gathering-together of the saints: a sweet spirit of unity and a deep missionary spirit. Many of God's dear ones were brought into a deeper experience. There was much rejoicing in the fact that eight of the Beulah Heights Missionary Training School students had gone or were on their way to the field this year, making a total of sixteen students on the field. A good missionary offering was taken on the missionary days. The semi-annual missionary report was read showing that \$2,975 had been paid out and sent to the mission fields in the last six months. The following students are waiting to go to their various fields of labor: Elbert Leeper and wife, Ralph Thompson, Thomas Nicodem, Mechteld Dirksen, Edgar Barrick and wife, Miss Katherine Toohey, Miss Ruby Fairchild, and Miss Jenny Farnsworth.

At the convention the following missionaries were present: Wm. Robinson and wife, from Argentine Republic; J. Wilbur Taylor and wife, Harry Wright and wife, from the French Sudan; Miss Bessie Gager from India; Miss Lillian Trasher from Egypt; Herman Mader and wife from China; C. Wesley Longstreth and family from Sierra Leone; Miss Mechteld Dirksen for India and Miss Jenny Farnsworth for Wilbur Taylor's work in Africa.

Pastor John Coxe, of Wilmington, Delaware, came during the convention and began a course of lectures, given every day to the students, on the Book of Revelation as a part of the course.

We covet earnestly the prayers of God's people in our labors for the students.

* * *

"Every good prayer knocketh at Heaven for a blessing; but an importunate prayer pierceth it and makes way into the ears of God."

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Notes

Obedience

STILL for yourself you pray, and pray;
And wonder that you colder grow;
Yet all the while will not obey,
And do some "will of God" you know,
Submission and obedience,
These are true "faith" and these true "prayer,"
Petitions are but vain pretense,
While Agags from the sword we spare.

"Obedience" the Lord has said,
"Is better far, than sacrifice";
Yet self would "save its life" instead,
And to that end pay any price,
Great "self-denials" it performs,
In fleshly will and strength and pride,
And to the world it thus conforms,
And lives the life uncrucified.

"To hearken" God again declares—
"Is better than the fat of rams."
Better than loud, insistent prayers
Which keep alive some great "I ams."
It is ourselves His altar claims,
Not grand good works which self may do.
Our lion strength the Lamb defames,
Still to the cross of Christ untrue.

Our "service" can the Lord dethrone,
Blind carnal zeal would make Him serve
In labors He can never own,
Which from the cross self-life preserve.
The flesh God's power fain would use
To further its self-pleasing plans,
The Spirit's gentle calls refuse,
To God's ways, still preferring man's.

Forbid it Lord that we should e'er
Self glory purchase by our shame,
Sully the sacred act of prayer,
And use for selfish ends Thy Name!
Nay, perish rather that which still
May claim our heart with Thee to share,
That thing unmask, hunt down, and kill
Which hinders pure, unselfish prayer.
—A. S. Booth Clibborn

* * *

That Others May Have

SOME of our readers know what it means to sacrifice in order to remember the mission field. Two dear ones who support a native worker monthly do so by self-denials that many of us know nothing about, as the following letter, not written for publication, will show. We believe it will encourage the spirit of self-denial in others. Mission work in foreign lands is not maintained by the rich who give out of their abundance, but by the precious gifts of the poor. These, laden with prayer, are like the box of spikenard poured forth, and the fragrance thereof fills all the earth.

"I am sorry I could not send the money on the 20th as I am in the habit of doing, but did not have any money in the house. My husband had not been able to work for two weeks owing to rheumatism in his arm; he is working again now, however, I am thankful to say. We always have to trust the Lord when we have a 'rainy day,' as we do not have any money to fall back upon. He always supplies our need some way or other. This time He allowed my husband to make more just before the 'rainy day' came. My husband has no regular work so we have to trust the Lord all the time. Though there is quite a scarcity of work this winter, we always manage to have enough food and clothing for ourselves and little ones, and therewith we are content. We always give our tenth to our mission besides.

"I was so sorry to hear that some of the Lord's children did not send in their usual amount for the missionaries last month. It seems pitiful that they have not more love for Christ's kingdom and His faithful servants on the field. With great thankfulness we sat down to our Christmas dinner of sausages and mashed potatoes rather than have our missionary disappointed."

The spirit of Him who gave up heaven for a rugged cross, a Father's love and the adoration of angels for the hatred and rejection of men, life for death, breathes in every line of the above. May others catch the vision that brings such joy and contentment to this sister.

No greater truth was ever given forth than that contained in the following editorial in *The Sunday School Times*:

WHERE TO SAVE SOULS

To reach the unsaved, we must go where the unsaved are. This seems obvious enough, but is it not true that many Christians today seem to take it for granted that the unsaved will come where the saved are, to find salvation? The New Testament message is quite different: it is a command to the church to go out into the lost world and reap a harvest of souls from among the lost. Some one has called attention to the fact that evidently, in Paul's day, an unsaved sinner attending church was an unusual occurrence, because of the word in 1 Corinthians 14:23, 24,—“If . . . there come in one unbelieving.” In other words, the New Testament gatherings of Christians, or the church, were times for the worshipping of God by members of the body of Christ, and were not looked upon primarily as opportunities for reaching the unsaved. After such times of worshipping together, the Christians went out among the unsaved and preached Christ, in season and out of season, where the unsaved were. Surely a revival of New Testament evangelism, with the New Testament methods, must be entered into by the church of Christ if the world-wide revival is to come.

The Early Church “went everywhere preaching the Word.” In the early days of this latter Pentecostal outpouring, God found willing servants and handmaidens to witness for Him in the streets and thoroughfares; in the homes, in cars and out of the way places, and God blessed and used the testimony, crude and unlearned as it often was, in creating a hunger for Himself. The Word of God will take root in virgin soil, and the sinner who has never been approached by the Gospel will be the most receptive to it. The work on the foreign field is carried on largely by personal visitation. The foreign missionary goes out after the heathen, into the villages and along the highways. If we had home mission workers to give themselves as untiringly to winning souls as the foreign worker, what would the results be?

* * *

Winter Conventions

A Chicago Winter Convention will be held at Sunnyside Chapel, 2120 Sunnyside Ave., Feb. 19-29. Pastor John Kellner of Binghamton, N. Y., and other workers are expected. Sessions every afternoon and evening. For further information address Pastor Charles Eugene Ross, 4312 N. Kedvale Ave., Chicago.

The Gospel Mission at Winnipeg, Canada, announce that they will hold a Pentecostal Revival Campaign conducted by Sister Aimee McPherson, Feb. 15-Mch. 14, in their new church build-

ing, William Ave. and Juno St. Brother Benham writes that seasons of refreshing are already upon them and they invite the co-operation of all saints in praying for the great neglected Northwest. Anointed workers are invited from far and near. For further information address Pastor C. O. Benham, Pentecostal Assembly of God, cor. William Ave. and Juno St., Winnipeg, Canada.

The Bethel Pentecostal Assembly, Fourth and Dickerson Sts., Newark, N. J., announce their February Feast, Feb. 27-29. Three meetings daily, 10:30, 2:30 and 7:30. For accommodations please write Pastor Ernest S. Williams, 61 4th St., Newark, N. J.

* * *

Ask God And Tell People

“Never ask people, but ask God and tell people.” This is the message that comes from Pastor D. M. Stearns of Germantown, Pa., whose small congregation of about two hundred and fifty people, together with his Bible classes, gave \$83,722 for missions in 1918. “We make no appeals and do not solicit funds, but at church and classes we state the needs, present the opportunities, and leave it to Him, whose we are and whom we serve to accomplish His pleasure. Like Manoah and his wife we look on while He doeth wondrously (Judges 13:19), for He is surely the Doer of it all. The results of this method have been gifts of \$1,045,598.65 for missionary work in thirty years.”—*Missionary Review*.

* * *

Answered Prayer

MUCH that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience and God sends tribulation; for tribulation worketh patience. Rom. 5: 3-5.

We pray for patience and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5: 8.

We pray for unselfishness and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2: 4; Matt. 27: 42; I Jno. 3: 16.

We pray for victory and the things of the world sweep down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith. I John 5: 4.

We pray for strength and humility and some messenger of Satan torments us until we lie in the dust crying for its removal. 2 Cor. 12: 7.

We pray for union with Jesus and God severs natural ties, and lets our best friends misunder-

stand us and seem indifferent to us; and calls on us to walk "alone." Isa. 51: 22, 63: 3.

We pray for love and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. Love beareth all things, believeth, hopeth, and endureth, love never faileth. 1 Cor. 13: 4-8.

We pray for likeness to Jesus and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure or can thine hands be strong? Are ye able?" Isa. 48: 10; Ezek. 22: 14; Matt. 20: 22.

And in the furnace He melts us into something

of His own tenderness and gentleness and teaches us how to bear one another's burdens and how to live to make intercession for the sick and the sorrowful. Gal. 6: 2; Heb. 7: 25; Eph. 6: 18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. I Peter 1: 17. "For the momentary lightness of our tribulation, in a manner yet more and more excelling, is working out for us an age-abiding weight of glory; so long as we are not looking out for the visible things but for the invisible; for the visible things are for a season, whereas the invisible are age-abiding." 2 Cor. 4: 17, 18. Rotherham.—*Selected.*

From Our Foreign Mail Budget

Our brother, Paul Andreason, is ever on the alert to witness in season and out of season. He did not hesitate to witness to the power of the Holy Ghost in his life while on his way to India. There were forty-six missionaries on board and they had very interesting times studying the Book of Acts. Arriving in India, he writes:

"We are more than conquerors through our blessed Lord and Savior, Jesus Christ. Many times has this been true in my life since I first came to know Him as my personal Savior and Lord, but never has it been more precious than through this last great time of testing. I left the United States without my permit to land in India, believing that the Lord was leading on, which He certainly did in a most sure way, praise His Name! After a most splendid voyage I arrived in Bombay on Nov. 13th. Sister Schoonmaker met me at the steamer and it was my desire to go with her to her station that same night; however, the Lord arranged it differently, and thus revealed in a most blessed way the 'why' and 'wherefore' regarding my permit. As I had no landing permit, I was told to go to the police station to see the chief. I found him to be a splendid man, who without trouble issued to me a temporary permit to stay in Bombay City, making me promise not to leave the town. Consequently I was unable to go with Sister Schoonmaker who left that same night. My case was then brought to the government which, after keeping me waiting eleven days, issued to me a permit not only to go anywhere in India but also to do missionary work in Kathiawar—praise the Lord! Yet they made the restriction that no

mission station might be established without further permission. Please do continue with us in prayer that this permission may soon be granted so we can take up the work.

"The Lord had a purpose in keeping me here in Bombay, as I have been given plenty of opportunity to witness for Him, especially among the M. E. Church people, for whom I have been preaching several times. They know I am thoroughly Pentecostal, but thus far I have been received (with some exceptions). Several are seeking the Baptism in the Spirit, and we have had some good prayer services waiting upon the Lord. Through a long chain of circumstances the Lord led me into this Home. The lady in charge of the Home returned to India on the same boat with me. While a church member and worker she is not a professing Christian. She used to 'pick at me' on the boat for being 'too narrow,' but bless the Lord, under deep conviction she is now seeking salvation, as well as the baptism in the Spirit. Her husband, a leading Methodist layman here in Bombay, is also seeking the baptism according to Acts 2:4. He came over as a missionary a few years ago, and through some disagreement left his work and went into business; became converted and is now a very trusted man on the church board. Had Christmas services in the M. E. Church seventy-five miles from here. The people gave me a warm reception, as the stones came flying into the church. Nobody got hurt, praise the Lord, but it gave us a peculiar feeling. Now that I have received my permit I am free to leave Bombay. I have taken advantage of the en-

forced stay to witness in season and out of season for our blessed Lord and full salvation.

"Pray that the Lord will soon lead on into Kathiawar, and that He will give us souls there for His glory—out of the darkness of sin and superstition."

* * *

God often overturns our plans and preconceived opinions of how things ought to be, as is evidenced in the following interesting item from Miss Jennie Kirkland concerning their first fruits in Bettiah:

"This one is saved, *why* do we feel like crying?" These words were spoken to me a few days ago when a helpless little three months old, opium fed babe was placed into our arms for love and protection. The answer came in the thought of the numbers of suffering little ones who are not saved, the host of little girl babies who suffer as infants, become girl-wives, and in cold statistics not less than 2,500,000 of our India's 25,000,000 widows are under ten years old and 'FOURTEEN THOUSAND OF THESE ARE UNDER FOUR YEARS OF AGE.'



Buried alive and Rescued for God

"Again the question is answered as we realize what it means to save these ten years hence! We would have given our lives again and again could we but have saved one and another of our little shut-ins behind the Purda! Does it

pay? Perhaps that is one question that is asked missionaries more than any other. We will be able to fully answer that when we crown Him with the jewels found in the rough. Till then—'Hold the ropes.'

"Our little blind Phebe, three of our older girls and a dear woman who has been in our daily women's meetings for some weeks have all been precious saved and were baptized in water. They are Bettiah's first fruits, an earnest only we trust of those that shall come into the fold soon. Miriam the woman who was baptized was at first so cold and hard she seemed entirely under Satan's control, nothing seemed to move her, but suddenly there came a GREAT change, her face was changed, her living was CHANGED, she broke caste and confessed to loving Jesus. Time went on! we felt before baptizing her she must be proved, but one evening she came to me and said she loved the Lord and wanted to be baptized soon. She told of a vision or dream she had had; two angels appeared and took her to a stream of water and told her to follow Jesus in baptism. Her desire to be baptized amounted to a great burden so we planned the service as soon as possible. As she came out of the water the Lord touched her and the burden lifted. She has since been very zealous, at night when all are supposed to be sleeping her voice is heard in prayer as well as very early in the morning. We have taken her into the orphanage work and she has been a great blessing. She has given her two children to us for teaching, thus three lives are saved out of heathenism and its HURT.

"An opium babe of three months has just been given us, making forty-two the Lord has sent in."

* * *

Many mothers of the poor children in India feed them opium to make them sleep and forget their hunger. Miss Parker writes of a mother who put opium under the thumb-nail of her babe and as it would suck its thumb it would slowly get the opium and be lulled to sleep, forgetting its hunger. "The same mother, filled with superstition, killed flies to feed the baby. Every day reveals deeper sorrow, superstition and horrors of this field. Oh, how these people need Jesus! Their minds are oftentimes too dull to grasp the truth, but Jesus encourages us mightily."

* * *

Mr. and Mrs. Harland Lawler have been on their new station in Yushan, Kiangsi Province, for some months. They write it is truly a

heathen field and they ask the prayers of God's children that He will work. They have a few Christians but are longing to see the power of God work in their midst. They have a branch mission ten miles away and find eager, attentive listeners there and sick ones to pray for.

* * *

Are We Helping With Our Prayers?

Miss Mattie Ledbetter with her Bible woman, takes itinerating trips among the villages of South China. With their ponies they go out into the dark, neglected corners where the people have had no chance to hear the Gospel. She writes :

"I have just returned **from a trip** where I stayed two weeks in a heathen village. We lived in a Chinese hut with dirt floor, the thin wall full of cracks and not a window in it; only a big pane of glass in the roof to let in light. Our bed was three wide planks but we put straw on top to improve it.

"There are only foot-paths to travel in and no inns at which to stay, and thieves everywhere. It is often dangerous to travel on ponies as there are so many canals and little foot bridges to cross, often only a wide thick **plank**. But we were happy in our hut and **glad to go out** in all weather and preach in all **the** towns and village, for miles around, under a tree or by the side of a building and hang up **our** song chart and large colored picture of the broad and **narrow** way, on a limb of a tree or a nail in the wall, and open the little organ and begin to sing. We soon have a crowd and preach for an hour; then let them ask questions, teach them how to pray and offer the little Gospels for sale, selling from six to thirty. We stay out all day and just get home in time for a hurried supper and then to meeting again. I have been so tired it was not hard to sleep on boards. After two weeks we were tired out and glad to return to partial civilization but sorry to leave those poor people. They said, "What will we do now? Nobody to tell us about Jesus!" It was sad to look into the faces of middle-aged men and women, in many places grandfathers and grandmothers, and have them tell us that nobody had told them of Jesus. Some would ask which idol Jesus was. And when we told them of the great God who made heaven and earth and made us, they would say, "We ought to get the best incense and joss stick to burn to this great God." Oh beloved, when we realize that so many of the human race

have never heard of Jesus, should we rest contentedly? My Bible woman and I expect to continue these trips further and further into the interior, by the help of God, and we ask you to pray that God will give us strength to endure, and above all else, give us souls. Miss Bailey is holding the fort here in Fat Shan, and is passing through deep trials financially.

"Will not you dear ones who are getting so blest in the home land, remember the poor heathen, blacker than any night, bound hand and foot with the cords of heathen custom and idolatry. We cannot describe their condition, bad as it is. What are we doing to help save them? We will meet them at the great judgment. Can we look at them and say, "I did all I could to send them the light." Can we look into the face of Jesus and say, "Lord, I did all I could to obey Your last command, 'Go ye into all the world and preach the Gospel to every creature!'" Can we say, "I helped them with my prayers while others were out there struggling with the powers of darkness?" The fields are white to harvest. Lift up your eyes. If everybody were as anxious to do his bit for God as for the war, the earth would soon be evangelized."

* * *

Mrs. Lizzie Virden writes to a missionary on furlough of blessed meetings in different parts of South China: Brother Kelley took over a mission in Canton that was in need of pastoring. They started special services with prayer every morning at seven and the power of God fell like rain. The Chinese received the baptism of the Holy Ghost sitting in their seats. One boy in particular had a remarkable experience. The Lord Jesus appeared to him and told him He was coming soon: that they should warn everybody to get ready. Many were reclaimed and they had blessed days together. One day as Brother Kelley finished preaching the entire company filling that crowded room rose to their feet, lifted their hands heavenward and praised God with one accord. This a Chinese congregation who a few years ago were bound by demon worship! Mrs. Virden writes:

"Oh how we did thank God that Pentecost came to China to stay. One service after I talked on our freedom in Christ and His blood that made us free, was marked by the power of God falling all over the mission. I danced for joy and had a revelation of our names written in the Book of Life. I felt I was in an oldtime campmeet-

ing: There were some remarkable healings and I never saw people seek God more diligently. Brother Kelley baptized some in water and ordained deacons and a deaconess.

"Miss Ledbetter held a ten days' meeting at Fat Shan. She rented a building that seated over a thousand. Brother Kelley and Brother Finch preached and many heard the Gospel for the first time. Some were saved. My Bible woman received her baptism and was ordained. Twelve were baptized in water."

* * *

Rewa Rewa, one of the largest Indian States in Central India, has a population of nearly two million and an area of 13,000 square miles. In the whole of this state there is no Christian and it is unoccupied by any Christian society, but the Lord has not been unmindful of this needy people and has raised up two Indian workers, whom He has blessedly endowed, to carry the Gospel into this closed State, Dr. and Mrs. S. C. Goswami. They have not been able to live in the State but carry on work there by means of regular, evangelistic tours from Katni, a town in British territory. They go from village to village, from door to door, witness, distribute Bible portions and tracts, and thus preach the Gospel.

* * *



W. K. Norton feeding the Widows of Benares in the Summer of 1919

A good report comes from Brother James Harvey of a Ten Days' Missionary Convention held at Nawabganj. He writes: "We had a good Convention—so everybody said. About thirty-five missionaries attended. The meetings lasted for ten days. Many of the people said they had never been so blest since they have been in India. It was really wonderful to have a Missionary Convention in this jungle place, but everything

went off grand. We accommodated the people in the Mission House, in native cottages and tents. Miss Parker had charge of the catering and she did well. All the people paid us something so we came out on top without taking up an offering of any kind during the meetings. Brother Casley gave us some very helpful messages."

* * *

Brother P. R. Rushin writes that he and Mrs. Rushin, with their family, are now back in their old field, Tsinanfu, the capital of Shantung Prov., China. While they have been away from this field for some years, they have kept in touch with it and have helped support the native work of some of the stations. They feel the Lord very definitely led them back and enabled them to rent a house and mission. Their three stations are real life and soul-saving centers and they are both now giving their whole time to the Lord's work in that city of a million souls. Brother Christenson is associated with them in the work. This brother is little known in Pentecostal circles, but he knows how to abound and suffer want. He has worn Chinese clothes and lived on Chinese food that the Gospel might be given to those who had not heard. Remember these dear ones by your prayers and gifts.

* * *

Brother L. M. Anglin, who has just recovered from an illness, writes that God has provided workers to take charge of their station and they are looking to the Lord for their passage money to America. They have been in China nine years and are greatly in need of a rest. We ask our readers to pray that God will speedily supply this need.

* * *

Add These To Your Prayer List

Miss Louella M. Morrison, a new missionary from Alliston, Ontario, sailed to South China on the Empress of Russia on Nov. 27th. God proved to her and the Alliston Assembly that her going at this time was of Him. He gave her the promise, "As I was with Moses so will I be with thee," and while she had made application for steamer reservation two months ahead, they told her that no passage was available, until a few days before leaving her home in Alliston. God rewarded her faith and when she reached the boat found herself in the same stateroom with Miss Olive Maw and the two new missionaries with her. Miss Morrison goes out

recommended by the Trinity Pentecostal Assembly of Toronto and the assembly at Alliston, Ontario.

Mr. and Mrs. L. M. Jacobs of Akron, Ohio, sailed for India, Dec. 27, 1919. They expect to join the work opened up by Miss Kirkland and Miss Flint at Bettiah, Champaran, Behar Prov.

On Jan. 3rd J. Wilbur Taylor, Mr. and Mrs. Harry Wright sailed direct to Sierra Leone, and Miss Sarah Mitchell to Liberia. They feel very grateful to God for the opening He made on this boat which had only two passenger cabins.

Pray for these missionaries, especially the new

ones, who will need grace and strength from God for the peculiar and manifold trials they will have to face.

* * *

We still have a number of Prayer Calendars on hand, which we are selling for just what they cost us. These calendars contain the names of practically all Pentecostal missionaries at the time they were printed, and the names of the new ones can be added to the list. Send for one of these. It will help you to be definite in your praying for the missionaries and the countries they represent. Price 3 cts. each.

The Power and Grace That Makes Martyrs

Prepared for India in a Foundry.

Herbert H. Cox, India, in The Stone Church, May, 1919



WE have in the first seventeen verses of the first chapter of Romans one of these portions of God's Word which reveals unto us another testimony of the life of the Apostle Paul, and we want to take out three little sentences that I trust the Lord will bring home to our hearts and speak to us in a new way concerning our responsibility to the Lord Jesus Christ.

The Apostle Paul was a wonderful man even before he was saved. He had been brought up at the feet of Gamaliel and had been quick to learn and grasp the lessons that were given him. At the age of about seventeen or eighteen he was brought into the Sanhedrin, and because of his purity of life he had become a young man of renown, so that at the death of Stephen they strewed their garments upon the ground for this young man, Saul, to walk upon. I believe it was at that time that the Holy Ghost through that mighty message of Stephen brought conviction home to his soul, for when on the way to Damascus to persecute the Christians, having in his pocket those documents from the people in authority to carry on his dastardly work among the lowly followers of the Lord Jesus, we find that Jesus smote him to the ground by a revelation of His mighty glory as the exalted Christ. As he lay there blinded by the glory of the Lord Jesus a voice from heaven spoke to him and he said, "Who art thou, Lord?" And He said, "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks," indicating that

some way or other this man had been dealt with by the Holy Spirit, and I believe it was through that martyr Stephen whom they put to death and who went soaring to glory, that he received his first light and conviction and afterwards became a new creature in Christ Jesus, for "he was not disobedient unto the heavenly vision." Having become a new creature he was no longer full of hate and boldness to persecute those who were following the lowly Nazarene, but broken in spirit he was ready to enter into Damascus and stand alongside of those whom he had gone to persecute. The grace of God in one stroke of His mighty power blotted out his transgressions as a thick cloud, never to be remembered against him any more.

We know how he met Ananias who had been called of God to lay hands upon him that he might receive the Holy Ghost. As Paul was brought into this blessed baptism of the Spirit he learned another secret, that Jesus Christ who had revealed Himself in salvation, had something more for him, and that was that the Christ of the living God should be brought back into his own life, to produce His own character within him by His Holy Spirit, that he should have the mighty compassion of the Son of God, and the holy zeal that possessed His heart when He went about doing good and gave Himself a ransom for many.

And so when the Apostle said, "When it pleased the Lord to reveal His Son in me, I conferred not with flesh and blood but immediately went up to Jerusalem," then he departed into the ministry as we have it in the Acts of

the apostles. First he got a vision of Jesus exalted at the right hand of God, which brought about his salvation; baptized in the Holy Ghost he caught another revelation of Jesus in him, to bring about His acts and His works to the glory of the Father, and having this glorious vision he counted not his life dear unto himself but counted all things loss for the excellency of the knowledge of Christ Jesus. He went forth in spite of all the difficulties and persecutions that surrounded him, with the burning zeal and holy passion of his soul to tread in the foot-prints of the lowly Nazarene, and to preach the unsearchable riches of His glory, for he was determined to know nothing among men save Jesus Christ and Him crucified. With one great big "yes" to God he yielded himself forever as a sacrifice upon the altar of God as a missionary to preach the Gospel among the heathen, and we have these three statements concerning him from his testimony as he writes this epistle to Rome just before he reaches there. No doubt the Apostle is somewhere between fifty and sixty years of age when he writes this testimony. He has gone through many trials but he comes out with this bold statement, "I am a debtor both to the Jew and to the Greek; to the barbarian and to the Scythian. I am also ready to preach the Gospel to you who are at Rome, for I am not ashamed of the Gospel of Christ. It is the power of God unto salvation to everyone that believeth." We want to dwell on these three statements tonight: "I am a debtor," "I am ready," "I am not ashamed." Thank God for such a testimony concerning one who lived in an age when a man to live Christ, had to suffer terrible persecution, but with all these, this aged man with the same mighty zeal and holy passion in his soul, was longing and yearning to preach anywhere, in the midst of any trial, under any circumstances, the mighty Gospel of our Lord Jesus Christ. It mattered not to him concerning experience or age, or weariness of the flesh. He realized in his soul that he was a debtor, and I would to God tonight that every child of God who professes salvation would realize in his soul that he is a debtor to his fellow-man concerning the Gospel of the Lord Jesus.

We know what it means perhaps to be a debtor in this world's affairs, and we know how burdens have been upon us to try and clear our debts, naturally speaking, but when a man is brought into the family of God he is bound by his vows to preach Jesus Christ to all nations. This debt

is really upon him, and God holds him responsible to witness a good confession before those with whom he comes in contact that his skirts may be cleared of the blood of all men, for we read in Ezekiel if we do not warn the wicked and they die in their sins their blood will be required of us. Jesus Christ through the Apostle Paul has declared we are ambassadors of His, and He sends us forth with the message of reconciliation beseeching men to be reconciled to God. And so beloved, the responsibility is rolled upon us and we need to realize tonight that we are debtors to the whole world that is lost without Jesus Christ.

You know what an ambassador is. I remember when I was in India I went with an American citizen to Bombay to get his papers renewed that he might retain his citizenship in this country, and while we were there I remember entering into the Consulate and in a room about twelve feet square I saw the pictures of the Presidents of the United States with the stars and stripes, and the conversation was all in the American language. Within those walls one truly felt he was in America, although in a great heathen land and in the midst of starvation outside. Everything there represented America although four thousand miles away from this country. That Ambassador realized his responsibility. He hadn't gone there to be a citizen of Great Britain or to be one among the Hindus, but to be a fit representative of this country and carry on affairs for the protection of the Americans, and he realized that he was a debtor to the United States, bound by his office to act as an American and not as a Hindu.

This is a picture of what God's people ought to be. We have been born again; our citizenship is in heaven, from whence also we look for a Saviour. We are strangers and pilgrims on this old earth, marching through it and representing King Jesus, the One whom we serve and with whom we expect to reign a thousand years; yea, forever and ever. With this truth in view I say, beloved, that every Christian should be clothed with the heavenly garments representing the King who is upon the throne, and anything short of this robs us of our power, robs us of our influence and we fail to feel that we are debtors to the King of kings.

I love to study the life of the Apostle Paul. He had gone through terrific experiences before he made this declaration to the people at Rome. He had been left as dead upon the streets of

Derbe for preaching the Gospel of Jesus Christ. His feet had been fast in the stocks in the Philippian jail. He had been pursued by men who had taken upon themselves a vow they would neither eat nor sleep until they had taken his life. He had fought with beasts at Ephesus; he had been hungry, thirsty; thirty-nine stripes had crossed his back; every kind of persecution you might mention had been laid upon this great apostle as he witnessed a good confession concerning the Lord Jesus Christ. He had been deposed by kings and princes and yet through his mighty influence had caused them to tremble under the mighty Gospel of the Lord Jesus—he was cast down but not forsaken, persecuted, but not cast off forever, but over and above all this, a debt to a lost world was paramount and predominant. He could look persecution and death in the face, stand before kings and princes; he could ignore chains, suffer hunger and thirst, and could say, "I am ready not only to be bound, but I am ready to die for the Gospel's sake,"—he realized he was a debtor to preach the Gospel and for six thousand miles he traveled through Asia and Europe, until thousands were born into the Kingdom.

Lord, give us some Apostle Pauls today. We are in need of them. I believe God wants us to follow in the steps of this great man of God. He wasn't only a debtor, but he was "ready" and it means something to be ready to preach the Gospel. It doesn't mean only a willingness, but this word conveys to us more than a willingness; he was prepared. He was prompt to act along this line and a preparation to preach the Gospel of Jesus Christ is absolutely necessary. I want to say that he also had a clean life back of his preaching. He had something in his soul that meant victory over the world, the flesh and the devil. He said, "I no longer battle with flesh and blood: My life has been on the altar and those are not my battles. My wrestling is against principalities and powers, the rulers of darkness and spiritual wickedness in heavenly places."

He went forward through all these experiences, ready to suffer the loss of all things, even life itself; knowing the powers of the Roman government and Nero's hatred against the Christians—he had counted the cost, life was not dear to him these days. As long as the glory of Christ rested upon him his life was in the hands of his Maker. He bound himself to live the life of Jesus Christ. Nero could laugh at the Chris-

tians, he could burn them at the stake, he could send the Apostle Paul to the guillotine, but Paul could turn to his brethren, and say, "Thank God, I am ready to be offered. The time of my departure is at hand. I have fought a good fight. I have kept the faith. I have finished my course. Henceforth there is laid up for me a crown of righteousness which the righteous Judge has given to me, and not to me only but to all those who love His appearing." He proved his unflinching love to Jesus Christ, and you and I are called upon to do the same thing.

Are you ready to preach the Gospel in India, in Africa, in South America, even in the face of persecution? I love to read about Adoniram Judson as he went out to India to preach the Gospel. He met persecution and suffering, was chained in prison for many months, and his dear wife had to take him food to keep him alive, and yet out of that life of suffering there came thousands of souls for Jesus Christ. I am sorry to say there are many of us today who are unwilling to witness at home, not to speak of foreign lands. Many of us go among our shop-mates and no one knows we are Christians. All the years you have worked there you have not been able to witness for Jesus. Something within you would not allow you to witness, and yet there are many people who say, "If I could only get out of this environment I could be a better Christian." No, you could not. If you cannot do it in your business you could not do it in India or Africa, or any other part of the world.

The Lord Jesus had to make me ready in the foundry before I could go and stand on the platform. I am a molder by trade, served ten years at it, and thank God I can go back to those men any time and have them come to listen to me preach simply because God gave me grace to witness to them while in the foundry. When in England years ago as I stood before men with the love of Jesus in my heart, I have seen them literally tremble and say, "Now you quit or I will get saved." "Thank God," I said, "that is what I want you to do," and when I returned from India the very man who said that came up and took me by the hand and said, "Thank God I yielded and am saved tonight." I went to his home and rejoiced in the fact that he was gloriously saved. I went to work in the Gurney Foundry on Kings Street, and you can go there today and ask what they think of this poor fellow here, and they will say that God gave me grace to live a Christian life. Those men, as wicked

as they were in that foundry, when I went to school bought me a beautiful Bible as a little esteem of my life in the foundry. When I go back to Canada and ask those men to attend church, they come and listen. It is because God gave grace and readiness to preach among them in that foundry. I remember there a young Scotchman, a fine young fellow naturally speaking, but bound by habits of drinking, smoking and swearing, who worked with me and he became angry at me for preaching to him, but there came a time when Jim turned around to me and said, "Bert, do you think God can save a wretch like me?" "Thank God, Jim, He can save you now. Do you want to be saved? I have my Bible with me and I will point you to the Lamb of God." That was in the foundry. He said, "No, I can't do it now. I will go to the meeting." I told him where I went and saw him in the meeting later, but before the altar call was made he went out of the meeting. I was disappointed and got down before the Lord, "Oh, Lord, I thought you were going to save him!" He said, "Can you not trust Me?" "I will trust You, Lord." I went to work the next morning and Jim was working at my side. I never saw him going after his whiskey, never saw him use his tobacco, never heard him curse. My soul was full of joy, but I said nothing, feeling it would do him good to testify. So when we sat down to lunch he said, "Bert, would it surprise you if I told you I got saved last night? I went home from your meeting and twisted and squirmed until one o'clock in the morning, until I rolled out of bed in an agony of conviction and cried, 'God be merciful to me, a sinner.' And now, Bert, you do not know what kind of a wretch I have been. I left the old country some few years ago, ran away from my wife and child, and I haven't given them a penny of support since I left them, and the first thing I have to do is to go home and get reconciled to my wife and child, and live a godly life before them." So for a few weeks we worked together and prayed together. I was preparing to go to school, saving up a little money to go to Nyack to prepare for India, and he was saving to go home. I will never forget the day a letter came from his mother who had received the news of his salvation, asking him to come home, and that she would give him the best room in the house because of what God had done for him. He would not spend his money to cross the ocean, but hired himself on a cattle ship, as he wanted the money

for his wife. As he left for Scotland we locked arms and wept upon each other's shoulder, giving glory to God for what He had done.

God made me ready in the foundry to witness to Jesus. The first convert He gave me in the foundry in England is now preaching the Gospel in the jungles of Africa. In the last ten years twenty-seven churches have been built in the darkness of Nigeria, Northern Africa, by that little Christian boy, and every one of them is self-supporting. He doesn't get a penny from the homeland for native work. Several hundred dollars were needed to build one of the churches, and those poor folks earning twenty cents a day, put down their offerings, and they have a fine church there today. Over fifteen hundred souls were saved and baptized in water in less than five years. When he first went there, he met grown up men and women without a stitch of clothing, and cannibals, and now there are two or three thousand of them clothed and living right lives. This man was the first convert the Lord gave me, right in the foundry, and I am so glad He made me ready to preach before I took the platform. So He wants us to witness right where we are working these days. Of course you get your persecution. I have been knocked to the ground and held down by four men and a knife threateningly branded. I have been smitten across the mouth, but I still have the love of Jesus in my soul.

Paul was not ashamed of the Gospel. Many of us have to bow our heads in shame as we think of the times when Jesus spoke to us and asked us to witness for Him, and we turned away in shame, as much as to say, "Lord, I cannot testify for Thee." I was not brought up to pray at mother's knee like some people, never heard a prayer in my home; my brother was a man who drank and gambled and swore, and my father also, and when I became converted I had to go home to that ungodly place and witness for Jesus, and I remember the hard time I had. For several weeks I didn't open my mouth, and I was miserable. I heard people testify that when they got saved it was the happiest day they had ever known and I couldn't understand it. Of course I knew why I wasn't happy; it was because I was ashamed to testify in my own home. I used to go upstairs and pray when everybody was out, but as soon as they would come in I would jump up scared out of my wits that they might see me pray in my home. That went on for some time, but I knew I had to get

victory. I ran home one night, the tears running down my face, and said, "Mother, I have been an awful hypocrite. God saved me and told me to witness to you. I have given my heart to Jesus; I am ashamed, but mother, I love Jesus. Won't you give your heart to Jesus?" I pleaded with her and the ice was broken with mother, but still I didn't have victory. I'd pray and read my Bible in my room, but if my brother would come in I could not stay on my knees. Every time I heard him come I'd rise and then get down again when he went. I determined to get the victory and cried to God for grace. One day I heard my brother coming upstairs, and I kept on my knees. I was reading my Bible, and as I heard him come my thoughts flew from the Bible to him, but there I stayed. He came in, and what he did I never knew, and when he left the room I was wet with perspiration, but I had the victory. The next day I went upstairs to pray and somebody came to the door for me. My brother answered the door and when they asked for me, he said, "Ho, Bert, come down. Don't stay up there praying all the time." I knew then I had the victory, and I have had it ever since. Are you ashamed to witness for Jesus in your own home or in your work? Among your business friends? The Apostle Paul could say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." Let us realize that if we are God's children, of necessity we

must witness for Jesus, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, and if you are ashamed of Jesus in this wicked and adulterous generation, of you also will the Son of God be ashamed when He comes into His Kingdom and the glory of the Father. I believe there are thousands of professing Christians like Nicodemus who are afraid and ashamed to witness for Jesus Christ, and some things have to happen in your life and mine if we are not to be ashamed at the coming of the Lord Jesus Christ.

In closing I want to ask the question: Are you realizing that you are a debtor to all nations concerning the giving of the Gospel of the Lord Jesus? May I ask the searching question, Are you ready to preach the Gospel at Jerusalem, Judea, Samaria and unto the uttermost parts of the earth? Readiness means a life dedicated to God, with prompt action to the voice of the Holy Spirit which causes Jesus Christ to be enthroned in your life as Lord of all. Not to be ashamed means that you will witness for Jesus Christ under all circumstances and before all people if He requires it of you. There are many souls lost tonight because people have been ashamed to witness for Jesus Christ, and there are many that are still going down to hell because of our failure. May God help us all to say with Paul, "I am a debtor," "I am ready," and "I am not ashamed of the Gospel of Christ."

Mormonism!

A Survey of Its Blasphemous Pretensions and Evil Practices.



CHRISTIANS of America do not realize that a power similar to Mohammedanism is gaining tremendous rapidity in this country and encroaching upon evangelical circles. This is no less than the Mormon Church, or the Latter Day Saints, as they now style themselves. They have been condoned and treated with indifference but their zealots have worked silently and stealthily until they have become a strong force. Through their tracts and home and foreign missionaries they have made converts among evangelical churches, in Bible classes, homes and missions and deceived many who were hungry for God.

Their claims and statements for the Book of Mormon are fraudulent and blasphemous, but they trap the unwary by laying stress on the growing apostasy, and emphasizing some of the

great truths of Scripture, such as the resurrection of the body, miracles, revelations, millennial rule of Christ, tithing and the gifts of the Spirit, and keep in the background the dangerous and blasphemous claims in their book until they have the confidence of those who are not well-informed, and then the soul who is really seeking for God is caught in the meshes of this false net that is spread for his feet.

The Christian Statesman of December gives a report of a World Commission appointed to investigate this pseudo-religious system and reveals some very startling facts of which the majority of Christians today are ignorant. We give below excerpts which show some of its absurd and dangerous claims so that those who are not well grounded in the Word of God will not be caught in its subtle snares, for that it is becoming a very potent factor religiously, politi-

cally and financially in the United States and even throughout the world, is evident from the statistics.

Those who have studied the matter exhaustively say that there are in the world approximately a million and a half professed followers of Joseph Smith, the founder, with over 90,000 men ordained to the Mormon priesthood. Their propaganda penetrates into every civilized country and is gaining entrance in a number of heathen lands. They have at least 5,000 home and foreign missionaries, both men and women, and are now planning to enlarge their number by adding thousands of women missionaries who are considered more successful than men. "They gain entrance where men would be denied; they are not so likely to be prosecuted or persecuted, and they make more converts." "The late Joseph F. Smith, polygamous prophet, seer and revelator to the church, who died in 1918, stated just before his death, that Mormonism was growing faster than any other institution in the world.

A few facts regarding their claims and beliefs culled from *The Christian Statesman* are here given for the unenlightened:

Its bald claim is that the Lord God Almighty repudiated the entire Christian church of the world in 1820, and subsequently gave all authority for the ministration of His law and the bestowal of the Gospel of Jesus Christ into the hands of one Joseph Smith, an ignorant and indolent youth of no good repute in his community. Its claim is that the Father and the Son appeared in person to Joseph Smith and that, in 1829, John the Baptist, and Apostles Peter, James and John, came as angels and ordained him to his high and sole authority as prophet, seer and revelator to all the world—the one and only. Now, it is not scoffing at other people's religion; it is not invading the freedom of conscience, to brand this claim at the outset as utterly absurd as well as blasphemous.

The assertion of Mormonism is that the true Gospel of Jesus Christ was lost to the world, after the third century of the Christian era, in a general apostasy; and that there was no way for the salvation of men until Joseph Smith came and restored the authority and the ordinances. If that were true, Jesus Christ lived and died in vain; for if His Gospel were lost to the world for sixteen hundred years, then His everlasting Word was broken.

Let us consider a specific case of absurd claim, and complete exposure; an exposure which was as useless to effect Mormon contrition or even acknowledgment, as it was helpless to stay the inroads of Mormonism into evangelical Christianity. Joseph Smith, the so-called

prophet, produced "The Book of Mormon," being a pretended record of ancient inhabitants of the American hemisphere, covering a period of several hundred years before and after the Christian era. This book was asserted to be a translation, under divine authority and inspiration to Joseph Smith, from certain plates of gold, delivered to him by an angel, upon which plates the narrative or scripture was engraved in character which Smith called "Reformed Egyptian." In plain words, the "Book of Mormon," is the Mormon Bible for the Western hemisphere as our Holy Scriptures are a record of God's dealings with people dwelling in the Eastern hemisphere. Joseph Smith left a copy of the "Reformed Egyptian" characters, as shown on one of these gold plates. Riley in his great work on "The Founder of Mormonism" demonstrates that this page of character was written by Joseph Smith with his left hand, and there is clearly traceable in it, when shown in a mirror, the letters J O E. Further, no archeologist has ever found in the ruins of ancient edifices in America any character corresponding with "Reformed Egyptian"; although LePlongeon and others have discovered characters like the ancient Egyptian. The gold plates for The Book of Mormon were assumably engraved by a priest; and it is impossible to assume that the language he used in writing would not have been shown upon some of the edifices, ruins of which have been uncovered in both North and South America.

But there is a more direct although not more conclusive exposure than the foregoing. Joseph Smith bought from a traveling showman an Egyptian mummy; and, finding the papyrus record within the bosom of the figure, he brought it forth and announced it as "The Book of Abraham." He pretended to translate it and gave it out as a sacred record. The late Franklin Spaulding, Episcopal bishop for the diocese of Utah, was very gentle with the Mormons when he first entered his charge. Desiring to give due consideration to their claims and feelings, he made a gentleman's agreement with some of the leading Mormon priests to the following effect: that they would submit the characters shown on this papyrus to leading Egyptologists. If these ratified the Mormon claim that this was a record of Father Abraham preserved to be brought forth by Joseph Smith; if they certified the correctness of Joseph Smith's assumed translation from this papyrus, Bishop Spaulding would publish to the world his endorsement of the Mormon claim. But if the scholars of the universities (who now read ancient Egyptian with perfect accuracy) should condemn the Joseph Smith translation, these leading priests of Mormonism would cease their absurd claim and would acknowledge the fraud. Bishop Spaulding submitted the matter to famous scholars in Europe and America, notably to Prof. J. H. Breasted, one of the leading

Egyptologists of the world, and without exception all these scholars declared that this papyrus was merely the undertaker's book of the dead, buried with every mummy, and that not one sentence of Joseph Smith's "Book of Abraham" appeared among the characters on this papyrus. Did the Mormon priests disavow their claim and acknowledge the fraud? Not at all. But they assumed such an injured and innocent air that all their followers thought that they were persecuted.

Mormonism assumed at its inception, and it has iterated and reiterated the claim that it was and is the sole righteous government upon the face of this earth; that it is the one and only representative of Almighty God; that its word to the human race *in all things* is the word of the Almighty. And it has induced millions of people to directly accept that claim; and it has seduced hundreds of millions of people into silent acquiescence in its prosecution of its claim.

The polygamous danger of Mormonism is greater now than at any other time in the history of the kingdom. It may be, as the church asserts, that it has suspended the authority for the present practice among its adherents, yet it is their undeviating determination to some time establish polygamy on earth as the dominant marriage system just as it teaches that in Heaven it is the only marriage system. Three facts show the increased danger to the world from this degrading tenet of Mormon faith: First, the Mormon church sacred books of doctrine continue to teach polygamy as the divinely ordained system of marriage. In the Mormon church "Doctrine and Covenants" is an assumed revelation from Almighty God in which He commands the practice, calls it the new and everlasting covenant with Him, condemns to eternal punishment those who disobey and promises exaltation to godship to those who fulfill the command. The priests teach that God and Jesus Christ are polygamists. Every prophet of the Mormon church, down to and including the present occupant of that throne, has been a practical polygamist; and these prophets are all held, both living and dead, as the representatives of God, to stand for Him and exercise His authority over the world while they are here on earth and to sit at His right hand to judge the world when they go into the beyond. Thus by precept and example Mormonism impels its followers to regard polygamy as an attribute of God to be practiced by men if they would gain His presence.

Second, the Mormon church continues to administer the polygamous ceremony in all its temples. Its living priests are sealed to numerous wives, some of them dead and beyond the possibility of resenting here the blasphemous ordination which the Mormon church makes for them; and some of them living and sealed to husbands who are assumedly to take them into actual marital relation after they shall have gone beyond

this earthly probation. And this kind of polygamous sealing is more extensive now than ever before in the history of the Mormon church, if we are entitled to judge by the reports emanating from within Mormondom of a rapid increase in the "temple work for the living and the dead," a Mormon expression which includes the ordinances of baptism and marriage sealing.

Third, in recent years there has been multifarious expression from other quarters than the Mormon church in behalf of the polygamous practice; and the great war with its dire results has given impetus to the teaching of some of these individuals or cults.

Taking these three facts, the conclusion is reached that the Mormon church perpetuates its teachings of polygamy in the expectation that all barriers will be broken down in time and that it will come into world authority as the leader, the exponent, the experienced practitioner of polygamy. And in view of the three facts it is justifiable to say that Mormon polygamy is a greater menace to the world now than ever before in Mormon history.

The United Presbyterian says:

"Mormonism in its whole philosophy is definitely and defiantly anti-Christian. It maintains doctrines that are blasphemies. It insults the Spirit and defames the Person of our Lord Jesus Christ. It has trampled under its feet the fundamental moralities of the Sermon on the Mount. Its oriental prototype, Mohammedanism, is scarcely more definitely and determinately opposed to the teaching and work of Jesus. If there is an institution in our day that is manifestly of the devil, Mormonism is that institution."

We have gone into this matter at some length because of the ignorance of many regarding this false system, and we believe the Christian world ought to be enlightened so as to combat the evil. While it poses as a Christian institution it is decidedly anti-Christian with its pagan practices and blasphemous claims.

We will not dwell on the financial and political dangers to the country through Mormonism, serious as they are, for we are confining this article to the spiritual side; suffice it to say that through intrigue and clever manipulation of prices the Mormon church has vast resources, and political influence has kept their "apostles" in the legislature in spite of strong opposition and vigorous protest.

Pastors and Christian workers should be on the alert to protect their flock against this subtle invasion, for when once caught in the meshes their organization is so complete and discipline over their people such that it is practically impossible to break away from it.

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WANTED—Men with the following qualifications: First, those who have the outward adornment of a meek and quiet spirit; second, those who are willing to make themselves of no reputation—do not want a large place, and are not seeking for glory nor position; third, men who do not want to be at the head of a great work; fourth, those who are willing to become obedient, as a servant, even unto death; fifth, those who are willing to have Psalm 51:17 worked out in their lives—"The sacrifices of God are a broken spirit; a broken and a contrite heart. O God, thou wilt not despise"; sixth, men who are able to apply the test to their lives of Proverbs 6:16-19, i. e., the seven things that God abominates, "A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren"; seventh, men who are willing to have God dwell in their lives according to Is. 57:15—"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"; eighth, they must be men who have the calling spoken of by Paul in I Cor. 1:26-29, and so are willing to preach the Gospel "not with wisdom of words, lest the cross of Christ should be made of none effect," but are willing to preach it with the fear and trembling expressed in I Cor. 2:1-5; II Cor. 5:11. "Knowing, therefore, the terror of the Lord, we persuade men," describes in a few words what there was in Paul's life that caused him to preach and persuade men and is expressed by the word "terror," which means "extreme fear"—"fear that agitates body and mind," as Webster defines it. Finally, a man is wanted to whom God can look, as expressed in Is. 66:2—"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." This is not a man who has visions and dreams, but a man to whom God speaks face-to-face as in Numbers 12. The man here was the meekest man in all the earth, and he, Moses, said that God would raise up from among them a prophet like unto Himself—"Him shall ye hear," referring to Christ. So the men wanted must be like Jesus (Phil. 2:5-11). *Erlinwit.*

With their faces again turned westward, our missionaries for North China, Bro. and Sister Hansen send a final word to our readers:

"We thank you all for your interest in the Lord's work in Pekin, and for your prayers and offerings during our absence. After being in the United States about ten months, the Lord has shown us that we must return at once to the field. We sail (D.V.) on the S.S. "Persia Maru," leaving San Francisco on March 11, 1920.

"It is with deep regret that my wife felt compelled to leave the field on account of failing health, but the Lord, our Great Physician, has graciously touched her body, and as we have journeyed from place to place her strength has been increased under the mighty power of God, and we are going forth in His Name to bring more sheaves for the Lord.

"Beloved saints, we need your prayers. Kindly hold us up before the throne of grace. Any contributions for the Lord's work in Pekin may be sent through *The Latter Rain Evangel.*"

* * *

The meetings which were held at the Lyric Theater, in Baltimore, Dec. 4-21, by Aimee Semple McPherson, were much blessed of God, and the Spirit of the Lord so moved that many requested that she return to Baltimore to conduct a two-weeks' evangelistic campaign in the churches, which she did beginning Jan. 18th. James E. Feidler who managed the campaign writes that had a million dollars been spent there could have been no regret when they realized the wonderful work accomplished. The ministry generally are deeply and vitally interested, and some of the churches have stepped in to assist in the revival.

* * *

BOOKLETS.

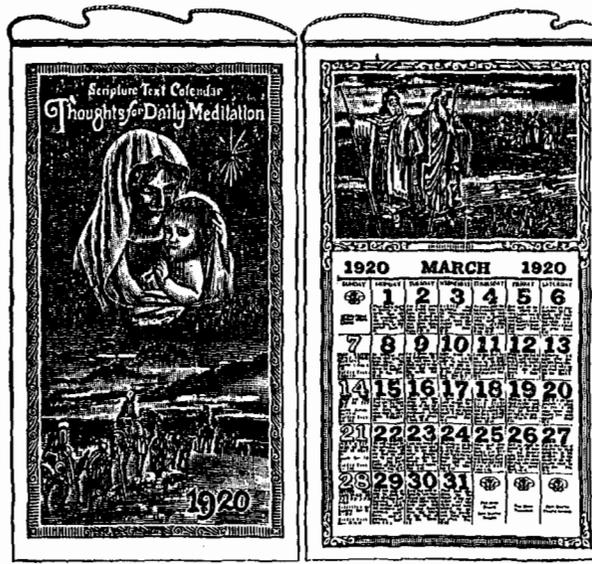
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