



The Latter Rain Evangel



The days of Heaven on the Earth

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

Old Testament Types of Present Day Truths

The Irresistible Power of the Word and the Spirit

Sermon by Pastor Philip Wittich, April 11, 1926.



IN the fourth chapter of Judges, we read of new wars and oppressions coming upon the people of God. Does it not seem to be a shame that Israel after having been so wonderfully rescued by three saviors sent by the Lord and after enjoying a period of perfect rest from their enemies, would ever go back to the old life of sin and disobedience to God? The first verse tells us that "the children of Israel again did that which was evil in the sight of the Lord, when Ehud was dead. And Jehovah sold them into the hand of Jabin, king of Canaan, that reigned in Hazor." The enemy that appears here in the history of Israel is not a new one. In Joshua 11:1-13 we are told that Joshua and his people had burned the city of Hazor, killed its king whose name was Jabin and put to death every soul in that city. That happened one hundred years before. The word "Jabin" was quite a common name among the Canaanites; it is a word similar to "Pharaoh," king of Egypt, or "Abimelech," king of the Philistines; and refers to a royal office and title. Another king had rebuilt the city and reoccupied it after Joshua had destroyed it. It was a revival of the old enemy which had previously terrorized the Jews, and contains a lesson for the saints of today. All these enemies of Israel are, to us, types of the enemy that we have to fight against in our Christian life.

"Jabin" in Hebrew means "reason," "understanding," and just as Jabin of old put the Jews under subjection, so today we have the same foe under another name trying to captivate God's people. We are living in the days of reason; one philosopher has called our age the "Age of Reason" in which man strives to exalt his own intellect above the Word of God. Ever since man fell his mind and reason are no more subject to God and His wisdom, but subject to sin and the devil. Man cannot understand the Word of God by his own natural reason, and is therefore not qualified to judge it. "King Jabin has entered into our theological schools; he has entered into our pulpits; he has made inroads into the homes of people who were once Christians and robbed them of their spiritual life and joy. Our modern King Jabin will tell you he cannot understand the way

God led the people of old. Reason says, "I cannot comprehend how God created the world by the power of His Word." Some men want us to believe that force and matter are back of all creation, which developed itself, but the Word says, "*In the beginning God created the heavens and the earth.*" He needs no force nor matter to help Him, but all things created come from Him and depend on Him. How can man, who is but a finite worm and mere dust, judge God who is infinite and unlimited in His wisdom, power and grace? What an act of folly, and I might well say insanity that man with his limited knowledge wants to sit in judgment over a holy and infinite God!

This King Jabin of today has taken away the faith of many people in the deity of our Lord Jesus Christ; in the wonderful act of His Incarnation; in His mighty redemptive work on Calvary where He spilled His precious blood for every sinner, and in His glorious and powerful resurrection as well as in the fact that He is now seated on the throne, not only as the Son of God, but as *the Son of Man*. Having struck at every vital truth in the Bible, King Jabin is hard at work to take everything away that has been a comfort to the saint and formed the foundation of his faith. Today we have people sitting in the churches who are wondering what food they are getting for their souls. Many say, "The man on the platform doesn't believe what he preaches. What shall I believe?" King Jabin who once bound the Jews, is binding the Christians of today.

Jabin lived in Hazor, which means "*limitation, boundary.*" After all, man's reason is very limited, and the fact that limited man under the power of sin would attack that which has been written by an unlimited God, is equally as foolish as if I were to take a bucket and try to empty out the waters of Lake Michigan. We cannot understand God, but we may know Him if we believe Him and obey His Word. I once heard an argument between a so-called infidel and a believer. The infidel said, "I believe only what I can see;" to which the Christian who was quick-witted, retorted, "Have you ever seen your brains?" "No," was the answer. "Then you cannot believe that you have any," he replied.

This King Jabin had 900 chariots of iron. Iron

is a metal that speaks of cruelty and terror. The last of the four beasts that is seen in the book of Daniel coming out of the sea, is described as a horrible beast with teeth and toes of iron, grinding and crushing everything to pieces. And beloved, there is nothing more dangerous to your soul than to let this horrible Jabin, this demon with iron power come and try to take away your faith in the Lord Jesus Christ and in the infallibility of the Word of God. You remember the discussion going on sometime ago in a Southern state on the question of Evolution; how Jewish Rabbis and so-called Christian ministers maintained that science and the Word of God contradicted each other. There you see King Jabin trying to get God's believers under the wheels of his iron chariots. We do not have to compromise with modern ideas and with the teachings of the infidels. We believe in the Word of God no matter what man may say, for man is absolutely unreliable. A certain school of philosophy tells us that the world was created by fire. Then later on, another school arose stating that the world was made by water. Again we have a school which claims the Darwinian theory that force and matter lie back of all creation. Can you not see how these "smart" men contradict each other? However, they expect us to swallow their contradicting and conflicting theories.

We have found the Bible to be true both in the Old and New Testaments. We have tested the Word of God in its power to overcome sin and the devil, and it enables us to arise out of the slime of modern philosophy and human reasoning into the very presence of our God. King Jabin had his headquarters in Hazor, and he had a captain over his host whose name was Sisera. This word in Hebrew means, "battle array." It comes from a word which means, "to ferment," "to boil up." We can see in Sisera how the reason of man is a mighty power which is constantly fermenting and boiling up against the truth of the Word of God, putting up a bold front. Today Sisera represents the demon doctrines of unbelief, call it philosophy, higher criticism, Modernism or whatever you please, which are now putting up a bold front against the unchangeable truth of the Word of God. Oh the boldness which the devil is using now! Not so much in an unbelieving world, but chiefly in our churches to undermine the simple faith of God's people. Sisera has put up a bold stand against the teaching of the cross which tells us that *thru the death of Jesus we are delivered from sin, its dominion*

and curse.

This enemy is meeting us today even more than at the time of Israel, for knowledge and science have increased and people are stressing the intellectual side of life; they emphasize the importance of mind to the detriment of the *soul of man*. But what will it profit a man to gain the whole world, if he lose his soul? (Matt. 16:26.) We are in an age where intellectuality is over-developed and spirituality, which alone can touch God, is under-developed. Do not think for one moment that the foes of Israel will give us any rest. It will take the same weapons that God gave Israel to overcome the enemy today. I now want to speak about these weapons.

In the fourth and fifth verses of this chapter we read of a weak woman being used to defeat the mighty enemy. That woman's name was Deborah, which in Hebrew means, "*the Word*," and is generally applied to the *Word of God*. Deborah lived under the palm tree; the palm tree is a type of the righteous, for in Ps. 92 we read that "the righteous shall flourish as the palm tree." Again, in the Song of Solomon we find that the Lord compares His Bride to the palm tree which stands for righteousness and victory. When our Lord entered into Jerusalem in triumph His disciples and children cut palm branches and spread them before Him, prefiguring His going thru death to everlasting victory.

We, like the woman Deborah, are a weak people; there is no strength in us; no virtue. We are helpless against the devil and his many weapons, but we have the precious *Word of God*, as the name "Deborah" indicates, which will defeat the cunning device of the devil. Our blessed Lord defeated the enemy in the wilderness by repeating the precious Word of His Father recorded in the Old Testament. But the Word alone will not suffice. Deborah was married to a man named Lapidoth, which means, "a flaming torch." It is the same word that you find applied in the Book of Revelation concerning the seven spirits (seven torches) before the throne of God. The word also occurs in Gen. 15, when Abraham by the order of God had sacrificed certain animals. When night had come a fiery furnace and a burning lamp passed between the pieces. The lamp is a type of Jesus, the Light of the World, and the torch is a type of the Holy Ghost. Why did the flame appear in Abraham's sacrifice? Because it spoke of the Christ of Calvary, where He took our sin and judgment on the cross.

The Word in itself has no effect on man's

heart, but the Word married to the illuminating and fiery flame of the Spirit, has irresistible power. People have been haggling about the Word, using their own reason, but when the Word of God in us is united with the fire of the Holy Ghost, then we need not be afraid of all the enemies that are against us. What this age needs is what Israel needed then, *the Word and the Spirit*. We have some churches and organizations which greatly stress the importance of the Word of God, but they reject the person and ministry of the Holy Spirit with His searching, burning, enlightening and life-giving power. The Holy Spirit has come upon us that we may be judged by Him, this divine Lapidoth, this holy flame, so that all that is left of the old flesh shall be burned out, and God alone can live in us. The Word itself is cold and lifeless, but when the Spirit of God enters our hearts God's Word becomes so convicting and scorching that we have to surrender to Him. "Quench not the Spirit." I could not effectually speak to you today were it not for the flame of the Spirit burning in my heart. People tell us we do not need these manifestations that are seen in Pentecost; that He doesn't come in thru noise and manifestations, but as a dove. That is true when the heart of man is clean. The Spirit lighted on the head of Jesus and there was no sound connected with His baptism because Jesus was a perfect, sinless Man, but on the one hundred and twenty He came as a flaming fire because much had to be burned out of their hearts. The Holy Ghost is a fire, a burning flame who will burn out whatever remains of the carnal nature.

Where was the abiding place of Deborah? The Holy Spirit has wonderful lessons to teach us out of these names. She dwelt between Ramah and Bethel in Mount Ephraim. She remained there under the palm tree. If we remain under the victory of our Lord Jesus Christ, we will always have the sweet, abiding place for our souls no matter what is going on in the world. Ramah is one of the cities of Refuge described in Joshua 20, which is a type of the Lord Jesus Christ. It means "an exalted place, a high place." Our Lord Jesus, after He rose from the dead was seated at the right hand of God the Father, and after He poured out His Holy Spirit, He made us to sit with Him in heavenly places. (Eph. 2:4-7.) Our place in the spiritual is Ramah, that is, in the "heavenlies." Our actual life here on earth is in Bethel. We must learn to worship here amidst all trials, difficulties and testings.

Yet in the Spirit we are translated by faith into the heavenlies. We know that we are with Christ and Christ is in us helping us to overcome all the difficulties and obstacles which the enemy with his 900 chariots of iron is putting into the way of God's people. We are occupying a double position which is suggested by the letters of Paul to the various churches. For instance, he writes to the Colossians, saying, "To the saints and faithful brethren in Christ at Colossae." They were both in Christ and in Colossae. So we today are living in the heavenlies, and yet in this wicked world. As long as we by faith are united to Christ we can live here in Chicago, which is our Bethel, and be kept by God from corruption and from sin, being hidden with Christ in God in the heavenlies.

Deborah lived in the hill country of "Ephraim." Ephraim means "double fruitfulness. There is One who brought forth double fruitfulness: Jesus. He bore fruit in His earthly life and He wants also to bear fruit in our lives. When the Word is united with the flaming torch of the Holy Ghost and we are resting under the palm tree, we have victory. We can see Christ in the heavenlies and yet can see all the filthiness and wickedness of the world around us. Christ, our Ephraim will bear fruit thru us even as He has born fruit in His own earthly ministry.

Deborah called to her help a man by the name of "Barak" which means in the Hebrew, "lightning." What is the difference between light and lightning. As to its appearance it is the same. As to its effect, it differs. Light is mild and enables the believer to know his way. Lightning comes swiftly as a judgment. So Barak represents the lightning judgments of God upon sinners. Barak has been called to help by Deborah, to fight against this wicked King Jabin. We are in the same position today. We have constantly to fight against reason. Take, for instance, the statement, "Thy sins be as red as crimson they shall be as white as snow." Reason says, How can this be? How can the Christ who died 1900 years ago atone for our sins today? Reason always militates against the Word of God, but when we let the divine Deborah with the fiery Lapidoth search our hearts, we can say we know that "we have come from death unto life."

Again we find some, even in Pentecost, who have their doubts whether God really intends to heal everybody. This attitude is not according to the Word of God. When Jabin thus shows himself let us bring out our Deborah, *the Word*

of God. What does it say? Isaiah said 800 years B. C., "By His stripes we are healed." And the Apostle Peter looking back to Calvary repeated it, only putting it in the past tense, "By His stripes ye were healed." Jabin says, "Your sickness is incurable." Deborah and Lapidoth say, "By His stripes we are healed."

Jabin says, "You got the baptism of the Holy Ghost when you were saved, but Deborah, the Word of God, says, "Tarry ye . . . until ye be endued with power from on high." I was once deluded by the teachings of my former spiritual surroundings; people told me that I received the Baptism when I was saved, but when I searched the Word I read, "I will pour out My Spirit upon all flesh," and I knew I was included in those two words, "all flesh." I looked for a distinct outpouring of His Spirit and received it. Hallelujah!

We have also some modern teachers who have the helmet of Jabin on their heads; they tell you that when you are baptized you are ready to be translated, but the Word of God says, "Flesh and blood (i.e., our carnal nature) cannot inherit the kingdom of God." We have to get rid of the flesh and surrender the self-life, before we are ready to meet our Lord.

Barak, the helper of Deborah, as his name suggests, speaks of judgment. His father's name was Abinoam, which means, "my father is grace." The lightning judgments that God brings into the life of the believer, come from one who is grace. It is God's grace that deals with you. These judgments have to come first to the house of God, but they are not the judgments the enemy would bring; they are the judgments of God, our divine Abinoam, who is our Father thru Grace.

The meeting place of this victorious company of Israel was "Kedesh," which is the first of the six cities of refuge, and one of the types of our Lord Jesus Christ. Kedesh means holiness in the real sense of "separation." We must start our battles against the enemy at Kedesh. Only as we are separated from sin can we have victory over every enmity.

Barak and Deborah called two tribes to their assistance, Naphtali and Zebulun. Naphtali means, "my wrestling." The only one who wrestled successfully with sin, death and the devil was Jesus. The victory that was won on Calvary was not won by man, but by our Creator-Redeemer. Zebulun means, "a dwelling place." Since Christ has won the victory we have in Him a dwelling place.

Before we can be the children of Naphtali, we must be the children of Zebulun. When we have perfect peace and rest in Him we can call upon the Naphtali of God, the precious Lord Jesus, to take up our battles and fight for us.

There was a man by the name of Heber whose wife's name was "Jael." Heber comes from the Hebrew word Chebra, meaning "the charming companion." Jael means, "one who is ascending." It was Jael that defeated Sisera. Listen: We have in Christ Jesus our Chebra, our charming companion. Jael, "ascending upward" is a type of the bride of Christ, who has received the upward calling. Sisera when defeated came into the tent of Jael. The enemy would like to come into the company of God's people and put a wedge between them and their spiritual Heber if he could. Why did Jael kill Sisera? If you are not familiar with oriental customs you will call it a cruel act, but it was not. Oriental tents are divided into two compartments, the outer tent and the inner apartment reserved only for the wife. Even a foe in flight was welcome to the outer apartment, but the inner apartment was absolutely private, and to enter here was a gross breach of oriental morality. Sisera in order to save himself, went into the inner apartment, and Jael was on the verge of losing her reputation as a faithful wife to Heber and of losing his companionship if it were known that a stranger was in her tent. So she took a tent pin and ran it thru the head of Sisera, the captain of Jabin's host. It was an act of womanly self-defense for her honor.

We are called to be bride souls, and oh how the enemy would like to come in and separate us from our Heber, our Bridegroom! We dare not have any mercy on the enemy, but must use our tent pin (indicating that we are pilgrims and strangers) and our hammer, a type of the Word of God. In other words, we have to put every bit of reasoning out of our secret chamber, our hearts. You let King Jabin come into your heart and he will separate you from your charming companion, your lovely Christ.

These are strange truths, but why does the Word of God go into detail about all these battles and victories of the saints of old? That we may profit by them, and see that whereas theirs was an earthly battle and warfare, *ours is heavenly*. When Jabin's captain was defeated he took refuge in the tent of Heber's wife, and when the enemy cannot defeat us with other weapons he will attempt to come into our hearts by way of

human reasoning, robbing us of our blessed faith union with Christ our Lord and Lover. When tormented by human reasoning, doubt and fear, and you feel that your faith-hold on Christ is

slipping, cry out to Him as Peter of old: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and know that Thou art the Holy One of God!" Jno. 6:68, 69.

Lessons on the Parable of the Lost Coin

The Jewels With Which God Adorns His Children

Pastor S. A. Jamieson in the Stone Church, Feb. 28, 1926



IN the fifteenth chapter of Luke, verses 8 to 10, we have the story of the woman and the ten pieces of silver. This parable, I believe, refers to the Church. I have studied the parable a great deal and the more I study it, the more beautiful it becomes. This coin the woman lost was not just a little piece of silver. In the Greek it is called *Drachma* which means a coin. It had on it the image and superscription of the emperor, and there was attached to it a sentimental value also.

In the Orient the women, especially the brides wore these ten pieces of silver coin fastened to a silver chain, upon their brow, and they were given to the brides by the bridegrooms; they carried the thought of a token not only of love, but of loyalty and faithfulness to the bridegroom. From this I gather that Jesus Christ is our Bridegroom and He has given to us Salvation. Silver stands for Salvation in the Word, and by this parable He means that we are to be loyal and faithful to Him.

The coin itself had a mercantile value in the market, and the image and superscription of the emperor made it a government coin which increased its value, and sentimentally, it was beyond price. Here we have a beautiful picture of love and loyalty. You can go to some of the museums and see a torn and tattered flag, not worth a penny in the market, but there is a priceless value on it. You can go to Springfield and see there a little piece of silk cloth on which you will find a few drops of blood that fell from the body of Abraham Lincoln when he was assassinated, which is priceless. When I saw that in the Museum of Springfield, I asked if it could be bought, and the keeper said, "There is not enough money in the United States to purchase that. It is beyond price."

Silver has a value; it can be purchased; the image of the emperor can be purchased, but when it comes to love and loyalty, they are beyond purchase. I can see the angels of heaven looking down in wonder and amazement upon a soul that

has been redeemed, bought by the blood. Beloved, your soul has a mercantile value. "What shall it profit a man if he gain the whole world and lose his own soul? What shall a man give in exchange for his soul?" The soul thinks and reasons; the soul has a conscience which differentiates it from any other animal. The soul is stamped with the image of its Creator and has upon it the superscription of its King. You can trace that soul because of the image and superscription, but that which makes it most valuable is that it has been purchased by the blood of Jesus Christ. The woman might use that silver; it belonged to her, but it belonged to the emperor too. His image was upon it. You may say your soul is your own, but God created the soul, and Jesus redeemed it. It belongs to Him also.

Go a step further: That silver was lost in the dirt and in the darkness. The woman didn't know where it was. It belonged on the brow of the woman with the other nine pieces of silver. It didn't belong in the dirt and the dust where it was hidden. If the soul has fallen into the filth and mire of this world, it has lost its position. It has been created by God and redeemed by Jesus and is out of place in the filth of the world. What shall the soul do? Jesus came to search for him and will place him where he belongs, in His diadem.

Now the woman went to look for the beautiful ornament to put on her brow. Perhaps her husband has been absent and is coming home, and she knows he loves to see her with it on. But one piece is gone and she doesn't dare to wear it without the ten pieces. So she lights a candle, which is significant. In Prov. 20:27 we read, "The spirit of man is a candle of the Lord." The candle here stands for the Christian, and more than that. Whenever your spirit comes in touch with the Holy Ghost, it illuminates it and you are able to find the lost coin. It is not the coin that moves toward the light, but the light is moving toward the coin. The coin is down in the dirt and the woman might wait until eternity dawned if she didn't search for it. But she takes the candle in one hand, and the broom in the

other. What does the broom represent? It is used to remove the hindrances, the things that stand between the light and the silver coin. As she sweeps away and removes the dust, she sees the shining silver coin, stoops and picks it up. Jesus Christ has given to the church, redemption, and God wants the Christian men and women to be faithful to Him and hunt for the precious souls who are lost in the mire and filth of this world. He wants us to use the candle, the Holy Ghost and the broom, the Word of God.

The reason people backslide and are unhappy is because they have lost their experience. The thing for them to do is like the woman to take the candle, the Holy Ghost, and the broom, the Word of God, and search for the priceless treasure. I met a young man three or four weeks ago and he seemed very downcast. I invited him to my study and asked him the trouble. He said, "Three months ago I was the happiest man in Chicago. I had a blessed experience but now I feel like that woman who lost the coin. I do not like to lift my face heavenward because I have lost something that Jesus gave me. Three months ago Jesus gave me salvation and the blessed baptism of the Holy Spirit. I could testify and work for God, but I lost it. I yielded to sin and lost the image and superscription of my King. What shall I do?" I said, "My young friend, let us take the candle right now as the woman in the Bible, and the broom." He said, "Give me the Bible," and he dug into it for an hour and we had a blessed time. Two hours after that he said, "I have found it! I have found it!" He read a few verses in the Psalms, a verse or two in Isaiah, and some verses in Revelation, and he found there forgiveness, and the joy of salvation was restored to him.

After the woman found the coin she went and called her neighbors and friends, and said, "Rejoice with me for I have found the piece which was lost." And the Lord ends with the striking words, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." I differ here from the interpretation of some. In the Parable of the lost sheep it speaks of the angels in heaven, but here it says there is joy in the presence of the angels of God. I believe they are the angels of the assembly. I have conferred with one of the best Christian scholars and he says the angels there refer to the servants of God. There is joy in the local assembly when people come back to God. I was in Arkansas some years ago and two young men who had backslidden, came back

to God. I was greatly impressed at the way that assembly rejoiced. Everybody took them by the hand and welcomed them back to God. There ought to be more rejoicing in our midst along this line. It is wonderful to see a soul who has gone astray come back to the Lord. It is through the work of the Holy Ghost and the Word of God that the church regains what she has lost.

Some tell us that the people in Pentecost are not so consecrated as they were fifteen or twenty years ago. Beloved, if we have lost the power of God, we can get it back through the Holy Ghost and the Word of God. If we have lost the grace of God, it will be restored through prayer and the study of the Word. We ought to cherish His gifts as priceless. I have seen people cherish little presents given to them by friends, but what are they compared with what Jesus has given us. Think of His suffering on Calvary's cross for us! Spurgeon said, "Jesus Christ suffered more than the whole world put together could ever suffer." He suffered because the Father turned His face from Him. He also suffered because He was made a curse for man.

We treat the things of God too lightly. The soul of man, on whom the image of God is stamped, and also the name of the King, is of priceless value because it has been bought by the blood of Jesus and clothed with the garment of redemption. How often men trifle with eternal things! I have seen them turn away from prayer and from the Bible because they were more interested in some business transaction. Beloved, let us put God first, and the things of the world secondary. Oh that the church might be as this woman in the parable! She lost the piece of silver and she is not satisfied until she finds it and puts it on her brow. Then she is happy and calls on others to rejoice with her. I have seen people hunt all night for something they valued, and I plead with you, if you have lost the Spirit of God, not to be satisfied until you have found that priceless gift.

"Man is a candle of the Lord." The Holy Ghost wants living candles, but the candle alone is not sufficient; the broom, the Word of God and the candle together will find the lost treasure. In Heb. 4:12 we read, "For the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart.

If you have lost faith in God or the spirit of

prayer, let the Word of God and His Spirit search your heart. God has given you food for your soul; He has given you power for that soul. He has given you His image and His authority and all the Christian graces. If you have lost any of these precious gifts, search until you find them again. Take the candle, the Holy Ghost, and the broom, the Word of God and remove the dust and you will find the beautiful treasure that you have lost.

We have here a wonderful picture of the value of the graces of the Holy Spirit. They are the jewels with which God wishes to adorn the lives of His children. We know that the woman in the parable highly appreciated the costly ornament given her by her bridegroom, for as soon as she discovered that she had lost one of the precious coins, she at once began to search for it, as the ornament would be marred without the missing coin. As a bride she cannot afford to be

wanting in anything. Jesus, our Bridegroom, wants His bride to be adorned with the nine Christian graces; one missing would indicate indifference on her part. These graces that God has given us have cost the death of His Beloved Son. Oh how we should appreciate them and count them priceless! Yet, sad to say, many Christians today place very little sentimental value on what the death of Jesus Christ has cost. God grant that we may, like the woman in the parable, so value the silver coin (Christian grace) that we will, with the help of the Holy Spirit, the lamp, and the Word of God, the broom, find the very jewel that we have lost; Blessed is that one whose diadem is adorned with the nine Christian graces of God's truth. Twice blessed is that Christian whom his Lord will find wearing the God-given graces, every one adorning the brow, the position of honor, and ever speaking of love and loyalty to his Bridegroom.

Present Conditions in China

The Truth About General Feng.

Edw. B. Kennedy, in the Missionary Rest Home, April 7, 1926



IN Psalms 119:108 we read, "Accept I beseech Thee, the freewill offerings of my mouth O Lord," and I feel with the Psalmist that I want to make an offering of thanksgiving and praise to God that He sent me to China and has brought me back again. Altho three and one half years is a long time to be separated from one's family, the Lord made it very plain about my going and returning; and I praise Him for His faithfulness to me and mine, and offer to Him now the freewill offering of my heart and lips.

I have been asked to speak tonight on Present Conditions in China. This is a topic of special concern at the present time to all those interested in mission work there. I shall speak first of the political conditions. For fifteen years, that is, since the founding of the Republic, China has been rent by internal strife and civil war. The transition from an absolute despotism to a democracy has resulted in this civil and military upheaval. Government in China is still in its transition. What we see on the surface is military rivalry for the possession of the National government. China was given a democratic government long before she was ready for it, with the results as you see them.

When I arrived in Shanghai in 1922 I had no

mind for "Chinese politics." My memories of China were of the days of the Empress Dowager, immediately following the Boxer Uprising. The Manchus still ruled the land. The Republic had not been born. In that day there were no Chinese politics that would interest the Westerner. A year had not passed until rumors of impending trouble between the peaceful provinces of Kiangsu and Chekiang began to circulate, and it was only a matter of months before bloody, civil war was at our door. This was my awakening to the political issues in the Republic, and questions of world-wide import.

Under the old Manchu regime there were two classes of officials, the civil and the military. The military officials had nothing to do in those days with civil government. But today, the contrary is the fact, and the two rival political parties are both dominated by the military. The personalities that are prominently before the public are all military men. The deposed president of the Republic was a military man, and the man who replaced him had been one of their leading generals. Then there is a third party, the party that was dominated during his life-time by Sun Yet Sen. This latter party is made up of two elements, the Conservatives and the Radicals. The Radicals are what are known throughout the world as "Reds." It is thru them that Russia spreads her propaganda over China.

Some may ask, How are these rival armies that are fighting one another maintained? Every general is a free lance and maintains his army, for example, by diverting lawful revenues of the provinces into his own war-chest. Again, they raise immense sums thru dealing in opium, altho the traffic in opium in China has long since been outlawed, but military men in China are a law unto themselves, and do as they please. They will issue orders that every farmer in their locality must plant a certain part of his farm to opium. In Fukein Province there were Christian farmers among those ordered to plant opium, who for their faith refused to do so, and it is reported that twelve or fifteen of these men suffered death—martyred for their faith—because of this refusal. The higher military officials with callous indifference to the law of the land and the interests of her people, openly deal in opium and apply the immense profits to clothe and feed their armies. They license brothels about their camps, another source of large income. Again they will command the civil authorities to bring in large sums of money for their use; or they “borrow” from the banks immense sums of money which, as all know, they never expect to pay: In such and similar ways they maintain themselves.

There are three leading generals engaged in the present Civil War, Wu Pei Fu, the Yangtse Valley war-lord; Marshall Feng, the Christian general; and Chang Tso-lin, the Manchu. In 1922, Chang came down into China from Manchuria and Wu drove him back beyond the Great Wall, where Chang, smarting under the defeat, immediately set about to enlist and equip such an army as would not leave the issue in doubt in his next conflict with Wu. He sought and obtained, it is said, a loan of \$20,000,000 from the Japanese. His opportunity came in 1924, when he not only defeated and scattered Wu's army but took possession of all the Coast Provinces as far south as Kiangsu, the province in which Shanghai, the great commercial metropolis of China, is located. One day to Shanghai's surprise, an armored train slipped into town, Manchu soldiers overpowered the guard and took possession of the railway station. During the succeeding days Manchu infantry and cavalry poured into Shanghai, settling down upon the inhabitants outside of the International Settlement. They made their peaceable conquest complete, the entire civil administration passed into their hands, and Shanghai was again under the banner of the Manchus. But the fortunes of war soon changed and they were later driven north beyond the Yangtse.

Let me now speak somewhat fully of Marshal Feng, the Christian general. What is the truth about him? There is so much propaganda in the telegrams and news articles, that we always ask ourselves, What can we believe? People are divided in their opinion of the man. Even the most conservative newspapers which ordinarily publish reliable news, are intensely bitter against General Feng. From the time he failed to follow the orders of his superior, General Wu, he has been denounced as a “traitor.”

General Feng is, to my mind, a Chinese patriot. He is a Christian, altho he may be somewhat anti-foreign: it must be confessed that there are some legitimate reasons for anti-foreignism in China, of which I shall speak directly. I had the pleasure last year of meeting Mr. George Davis of the Pocket Testament League, who together with his mother, a woman of eighty years, went to China to work in Feng's Army. They came to know the General and his Christian work for his soldiers during the many months they distributed Bibles and Gospels among them. Mr. Davis told me in 1925 that during his visit to Peking that year, he again met the chief chaplain of General Feng's Army, and asked him for the truth in the current reports, for General Feng was being denounced by the papers, and his Christianity held up to ridicule. The Chaplain told him in detail of the circumstances at the time Feng was ordered to leave Peking for beyond the Great Wall, that is in Manchuria.

It was a strategic move at a critical time for General Wu. They marched for eight days. Then they stopped to take inventory of themselves. It was late in the autumn, his soldiers did not have winter clothing, the money promised for outfitting them had not come, and they had but a few days' rations. And here General Feng stands out in strong contrast to other Chinese generals. They were in a plight and betook themselves to prayer. After long waiting upon God they saw they had but two alternatives. If they went on, the army must forage upon the country; or they must turn back to Peking. Foraging means to loot the shops, plunder the rich and strip the farms of grains and animals wherever an army goes. This is the usual thing to be expected of soldiers, but Feng's army had never done this. They were kept under strict discipline and had always paid for their supplies. The other alternative meant he would incur the wrath of his superior, Marshal Wu, and moreover, they were eight days' march from Peking with but a few days' rations, and they had to believe God for the

miracle to be wrought of getting back to Peking in four days. The Lord worked the miracle and on the fourth day they arrived in Peking. And this is how he came to be called a traitor.

This return to Peking against orders brought upon him the ire of his superior and altho he needed his troops most sorely he sent an army against General Feng, who had no alternative but to send out troops to repel the attack. A battle followed which lasted for several days. When Sunday came the battle was still raging. It was General Feng's custom to hold a religious service on Sunday morning. On this particular day he and his officers prayed that the fighting might cease. At ten o'clock the fighting suddenly stopped, the enemy shot up the white flag and surrendered. God had wrought a miracle like those of Old Testament times. Tho the clouds are hovering over them now, this Christian Army has been the standing miracle of China, and the influence of their example has been wide-spread thruout the nation, if not the world. One never meets a man who has been in Feng's Army who does not believe in the integrity of his General.

Feng has been in possession of Peking and the Northwest. He had this hope that a stable and representative government might be formed and an army maintained that would do the government's bidding. The possession of Peking, the seat of government, is the coveted prize of war. As matters have been recently developing Feng foresaw that sooner or later he must defend his position in the capital city from the victorious troops of the Manchus. Cut off from the sea by the Manchu legions and his way blocked in the Yangtse Valley by the revengeful Wu, who was slowly recovering from his defeat, Feng was doomed to seek help from the Soviets. He is said to have borrowed \$10,000,000 from Russia, and it is charged against him that he has in return given certain valuable concessions in Mongolia. If the "Christian General" as he is known, is ever discredited by the nation he has tried to serve, it will be by the fatal mistake of making an ally of the treacherous, Christ-hating Bolshevik. He has been branded as a Soviet but denies the accusation.

Now a word about the anti-foreign feeling in China. What are its causes? To get at the root of this matter, one needs only to go back to the times when the East India Company tried to open up China to trade and to force opium upon her. Anti-foreignism is innate in the Oriental nature, but time had overcome this and the relation with

foreigners had within recent years become most friendly. The present anti-foreign feeling is the natural outcome of certain things that have transpired during a century and more of their dealings with the foreign nations. There are the treaties for example. Many of these were made with the powers when China was in dire straits, and as time passed and conditions are changing the Chinese feel that these treaties are unjust, and they are calling loudly for a revision of these treaties. Again there is the question of the tariff revision promised them by the Washington Conference. The delay in the commission reaching China can be charged back upon China for having no responsible government, but this is capitalized by the agitators to stir up anti-foreign feeling.

Then there is the question of the Foreign Concessions that the Chinese now want returned to the government. These concessions run for a term of years, and the surprising thing about it is that they ask for their return to China before the time has expired. The question of concessions is closely allied with that of extra territoriality, of the rights of a citizen resident in a foreign land to be tried in a court of his own nation. These questions furnish agitators with "talking points" to stir up anti-foreign sentiment.

Had it not been for the Bolsheviks the episode of May 30th would never have occurred. And when I speak of the Bolsheviks I have uncovered the real source of anti-foreign agitation among the millions of China.

That world-wide organization, *The Third or Communist International*, has established itself in Russia with headquarters in Moscow. No other European community would give it a home. It is no secret that Russia has a program prepared to make the Far East, Bolshevik, and in the powerful *Third International* the Soviet State finds a willing handmaid. One purpose dominates them both. Propaganda flows from the Soviet Embassy in Peking and from every Red Consulate the land over. It buys its way into the schools. Paid agents enter there, I am told, as students, and in Shanghai during the past year quantities of Bolshevik literature were discovered in two universities. The charge was made that both institutions were subsidized by the Soviets. The future only will tell whereunto anti-foreignism will grow. The picture is a dark one.

With this I pass on to speak briefly of conditions in the Chinese Church. I wish to preface what I may say, by saying that the hope of China is in the Chinese Church. This is a day of great

opportunity in China. There is a welcome for the Gospel among the common people. It was not always so, for the evangelization of these multitudes has been disputed every step of the way. During the seventeen years that I was at home great changes were taking place in China, and when I returned and began to mingle with the people it seemed as tho a great emancipation had come to them. The minds and hearts of the people are open. I speak of work on the streets of the cities and in the market towns.

I believe that a new day is dawning in the Far East, a day of opportunity in the evangelization of this non-Christian multitude. There must come a great revival to the impotent and worldly Chinese Church, but to have this accomplished we must turn back to the Book of the Acts of the Apostles and begin at the beginning. There is an endowment of real power that is promised to those who herald the message of salvation. I rely upon God's unchanging Word when I say that our commission calls for men who will with a living voice preach this glad tidings and witness to the grace of God in the power of the Omnipotent Spirit and maintain an abiding faith that miracles wrought in the Name of Christ shall accompany the Word and confirm the Gospel message.

The things of which I am speaking cannot be done apart from God-sent men. Men must go and preach the Gospel and not become discouraged. They must continue on when things get hard and great obstacles block their way. The temptation will be to turn to something else, for there are other lines of mission work. Prayer will find a way thru every obstacle.

After my three years and a half of service I have come home with a heart burdened that God will do great things for China. There is a stirring among those who value prayer. Many missionaries are praying for a great revival for China, and among the Pentecostal saints the cry for God to rend the heavens and come down, daily gathers momentum. Let us take courage and be emboldened to ask with them for great things for China.

I do not know how God will move in answering prayer for a revival. The Lord of the harvest is sovereign. He took fishermen once; He may call fishermen again. He chose Paul from the Sanhedrin. He may find a Paul among China's literati. At all events we must believe that the Omnipotent God who has definite ways and means of fulfilling His purposes can put His power upon the native saints. He can use the humblest, whether native or foreign, or He can

call His sons from afar. Conditions in the Chinese Church may not be all that its friends would like, but no obstacle exists that may not be removed by persistent, faithful prayer. And then the latter rain will fall upon His people, which will bring the revival for which we sigh.

Revival Fires in Detroit

Under date of April 29th, Wm. E. Booth-Clibborn sends us the following report:

"We are in a gracious revival meeting here in Detroit. The Berea Tabernacle is well filled with anxious, hungry and earnest Christians from all parts of the city. Pastor J. R. Kline tells me it is the most successful effort of his twelve years' pastorate. To date, we have had about one hundred decisions for Christ. Both conviction and conversion are heart-felt and deep. Many also are receiving the fulness of God's Holy Spirit.

"The power of God is especially being outpoured upon the children. Yesterday their prayer meeting was as a battlefield with the slain; scores prostrated for hours, testifying afterward to seeing the Lord, the heavens opened, and angels, and one spoke of hearing the Trump of the Rapture.

"My dear brother-in-law, Agnew Demarest, is with me, taking charge of the music and choir, and the singing has become a unique feature of the services. Victorious, jubilant, abandoned praises characterize every gathering, hundreds of hands lifted together in unison, many weeping meanwhile, in their seats. Altars continue to be crowded; we have torn up the front seats to make more room. All glory and praise to the Lord of glory, the Savior of the World! Sixty-three united with the local work, receiving the right hand of fellowship, last Sunday."

Mr. and Mrs. Glover who have been engaged in evangelistic work in New Zealand, have now gone to Australia at the call of the Pentecostal church there. Their ministry in New Zealand was much blest of God, and they were urged by the people to stay indefinitely.

At a recent Conference of the Pentecostal Church of New Zealand, of which Bro. Glover was chairman, they agreed to send out their first missionaries, Miss Florence A. Saunders, formerly a Methodist missionary to the Solomon Islands, and Miss Florence Archer, both of whom are going to the Fiji Islands. Miss Archer was converted in Fiji in 1913, received her call back there in 1914.

The address of the Glovers while in Australia will be 343 Bridge St., Richmond (nr. Melbourne), Victoria, Australia.

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* * *

The following extract from a missionary's letter has the true ring:

"How I wish that I might have a representative in China while I labor in Latin fields. I am enclosing \$10 which I want sent to Bro. Simpson toward the support of a native worker. All my own funds must come from the Lord but I am going to see if He would not have me trust Him for \$8 a month extra to support a worker in China. Just think, \$8 a month to keep a family who will give their time to preaching the Word of God! There are lots of Pentecostal young people who waste more than that every month. Oh I am so glad that the Lord ever privileged me with this high calling! Truly, young people who are choosing their own paths instead of God's do not know what they are missing, or how delightful are the ways of the Lord. Surely but a short time remains in which to serve Him. May we buy up each opportunity."

In the Home Field

GOD is continually working in our midst. Recently sixteen were baptized in water, making fifty-six since the beginning of the year. A number have also been baptized in the Holy Spirit and some marked healings have been wrought. Among the latter was a woman who had a broken spine, from which she suffered intensely for four and a half years. She came to the divine healing meeting on April 22nd, bent, her shoulder drooping, and walking with a cane. She was prayed for and anointed in Jesus' Name and her spine and shoulder straightened out. On April 25th she came back and testified to being completely healed thru the power of God, walking without any effort whatever.

Another remarkable healing was that of tuberculosis of the lungs, which testimony we hope to give in detail a little later.

At the present time the Hebrew Evangelist,

Notes

My Spikenard

I HAD a tiny box, a precious box
Of human love,—my spikenard of great price;
I kept it close within my heart of hearts
And scarce would lift the lid lest it should waste
Its perfume on the air. One day a strange
Deep sorrow came with crushing weight, and fell
Upon my costly treasure, sweet and rare,
And broke the box to atoms. All my heart
Rose in dismay and sorrow at this waste,
But as I mourned, behold a miracle
Of grace divine. My human love was changed
To Heaven's own, and poured in healing streams
On other broken hearts, while soft and clear
A voice above me whispered, "Child of Mine,
With comfort wherewith thou art comforted,
From this time forth, go comfort others
And thou shall know best fellowship with Me.
Whose broken heart of love hath healed the world."
—Carrie Judd Montgomery.

Missionary Disbursements

(For March and April)

Miss Carrie Anderson, South China.....	\$ 31.10
L. M. Anglin, No. China.....	18.30
Miss Blanche Appleby, on furlough.....	50.00
Miss Olga Jean Aston, for orphanage.....	27.75
Miss Mary Ayres.....	25.00
A. F. Berg, Congo Belge.....	10.00
J. W. Bowyer, for orphanage.....	8.00
Miss Mattie Bran, orphanage work, China....	19.81
Miss A. Eliz. Brown, Jerusalem.....	12.00
Miss Mable Dean, Egypt.....	10.00
Miss Harriet Dithridge, Japan.....	30.00
C. W. Doney, Egypt.....	10.00
Miss Ruth Erickson, Liberia.....	50.00
Miss Marie Ericsson, for Mohammedan work...	5.50
Miss Marg. Flint, India.....	10.00
Miss Anna Helmbrecht, India.....	7.00
C. F. Juergenson, Japan.....	17.00
Jno. Juergenson, Japan.....	10.00
Otto Keller, B. E. Africa.....	110.00
Miss Ethel King, India.....	85.00
Miss Bernice Lee, India.....	62.00
Miss Bella Militscher, on furlough.....	10.00
Missionary Rest Home, Chicago.....	10.00
Mrs. Mattie Neeley, Liberia.....	18.00
John Norton, India.....	20.00

Armin A. Holzer, is holding a two weeks' meeting (May 2-16) at the church, speaking nightly to a crowded house.

For our coming convention (May 23-June 6), we are expecting Bro. C. J. Baker, of Montreal, Quebec, Miss Mary Ayres of Australia, and a number of missionaries including Mrs. Julia McC. Richardson and Mr. and Mrs. Fred Leader just returned from the Congo. Plan to attend this meeting.

Fifth Anniversary of Home

"Look at this lovely meal! This is the kind we have all the time," said a guest to us as we dropped in for supper at the Missionary Rest Home, 1848 Bernice Avenue. The dainty supper was simple but appetizing, and the linen spotless as is everything connected with the Missionary Home.

During the last six months the Home has been filled continually with guests. Providentially, the crowd thinned out for the Spring housecleaning and now the Home is freshly calcimined and painted. Good Brother Hess of the Full Gospel Assembly, gave some gratuitous service in calcimining and our capable matron with paint and varnish transformed the rooms, and the place is

most inviting.

We are needing to make some very necessary repairs to the roof and the furnace, and we shall appreciate help for this purpose. We are now celebrating our Fifth Anniversary, and we praise God for His blessing on the Home during these five years. He has made it a blessing to many both from the home and foreign lands. We ask that our readers pray for the Matron who is much worn in body. Her duties and responsibilities have been heavy during the past year and she needs to be upheld in prayer.

* * *

One of our correspondents, Mrs. Frank Piester, Phoenix, Ariz., wrote us sometime ago of a special revival meeting held in their midst, in which many were saved. Miss Lillian Walker was the evangelist. Many were saved and filled with the Spirit, and a number healed of tuberculosis, rheumatism, pleurisy and paralysis. One healing of note was that of a cripple girl who was born with a paralyzed arm, hanging limp to her side, her foot turned in and her tongue tied. After prayer she raised both hands above her head, walked straight, and began at once to talk. She is now working and never had worked before in her life. Her speech is improving daily.

Happenings in Heathen Lands

The Muellers of Laheria Sarai (India), have just gotten out a little booklet on their work, "A Needy Corner in India." It is sent out to interest the friends of missions in the District of Darbhanga and to stimulate prayer for the work that God has committed to them. They are only two missionaries in a district of *nearly three million people*. Think, if you can, of two people with a mere handful of native workers, having for a parish the whole city of Chicago, and you will have a comparison of their field.

Among other items of interest they tell of a few of the trials and dangers a missionary faces who casts his lot in a heathen land. Besides the constant drain to his system because of the enervating climate, the gruesome sights and the ever-present filth, he is constantly facing deadly fevers, leprosy, bubonic plague, cholera and small-pox—with no quarantine. Added to these perils, he finds scorpions in his shoes, centipedes in hats, snakes fall from the walls and hide in the mattresses and behind cupboards; winged bed-bugs torment them; moths, white ants and crickets destroy property, and above all the ubiquitous mosquito which deposits its deadly malarial germs and claims its victims by the thousands. Besides

being harassed by all these, they are isolated for months at a time and are deprived of fellowship of white people.

Reader, are you praying for those who are holding up Jesus in the isolated districts? feeling the withering blasts of heathenism and hatred as they face the sullen crowds? They do not shrink from the isolation; they are willing to suffer hardships, if we, their co-workers, will stand by in faith and prayer that souls may be won from the darkness. Let us stir ourselves to greater prayer and *more prayer* that Gospel light may brightly shine in the dark lands.

Midst Perils in China

Brother Elmor Morrison, writing from LoPau, South China, to a fellow-missionary, tells of conditions there:

"The attitude generally toward Christians in South China, is surprisingly changed since you left. Already the activities of the anti-Christian elements of a Bolshevick government are felt even in the country places but we are expecting God to hold His sheep and keep them from the ravages of these wolves. We are in days when we must not stand still and fear, but must press right on

with the work, fearing nothing and trusting God for protection for the Christians and for ourselves.

"The anti-Christian element paraded past the house recently, commemorating Dr. Sun's death, and called out as they passed along the streets "Down with Imperialism," "Down with Capitalists," and "Down with the Foreigners," was added to their cry as they passed our dwelling. Then as the Bible woman and Mrs. Morrison were out visiting yesterday, a soldier drew his bayonet and made motions of stabbing, walking nearer and nearer until he got quite close to them, endeavoring to frighten them. These and other things, such as the closing of the Canton Hospital by the strike pickets all evidence their attitude toward the Church. Some are not very hopeful since the Russians are gaining power in Canton, and are anticipating trouble and civil war this summer; others of us are hoping for peace and a privilege to continue to witness to His grace yet longer. A Russian was here in LoPau this past week under appointment from Canton, inspecting the soldiers stationed here. He is an officer in the army training the Chinese to kill each other, we might say."

* * *

And Brother Kelley writes of conditions even more serious in Canton:

"The Canton Christian College with its 113 acres of campus is now practically in the hands of the "Reds." The American instructors are leaving and Russian instructors (?) will fill their places. The Canton Hospital, the oldest in the province, is now in the hands of the Labor Party and they have the gates closed, with the Red flag waving over them. The Kung I Hospital the *largest* in the province, is now supervised by a Russian and many of the doctors and nurses are leaving. They attempted to take over the French hospital but the French gun boat pulled up anchor and slipped down in front of the hospital and sent word to the Reds that they should leave the place alone or they would blow it to atoms. It is believed by the majority of the people that it is the purpose of the government to take over these large institutions, and then the smaller ones with the churches will come more easily. Death and destruction are before this people and only the dear Lord knows the amount of blood that will yet have to be spilt in Kwangtung.

"But in the face of all these conditions, there is a continuous revival going on in some of our churches. Seven were recently baptized in Can-

ton, and many are being healed and baptized in the Spirit. Good reports come from practically every station. The Christians at LoPau gave \$200 toward the repairs of their church. There are 90 students at Ngau Pui Leng, and God's work is moving on.

"On account of civil war everything is selling at exorbitant prices. Kerosene oil is three times what it was. We had to pay \$22 to get the trunks of the two going on furlough down to Hong Kong. Heretofore it has cost only five or six dollars."

* * *

Dear Brother Doney has just recovered from a very severe attack of pneumonia. He and Sister Doney were out visiting the villages when he was taken ill. He went down to the very gates of death, and Sister Doney wrote of the crisis, "Oh what hours of anxiety! and yet how confident and restful in the Lord, for we knew that whatever He did was best." For some days his life was in the balance, then he rallied and has continued to improve. Thank God for sparing his life for further service!

* * *

Miss Elsie Fearey, who has been working in Guatemala City, Guatemala, is expecting to go to the Island of Trinidad for a short ministry before going on to South America. Miss Siemens and Miss Pemberton, who are on this Island, have urged her coming, and she is asking for prayer that she may be a blessing to the natives as well as a real source of encouragement to the missionaries there.

Blessings in Latin America

Miss Adah Winger writes most enthusiastically of the ministry she is having in Barquisimeto and other stations in that district. She has entered a great open door and is holding meetings continually both to saved and unsaved. She writes of a beautiful service in the home of one of the elders of the Church who is also a criminal judge, on an anniversary occasion. There are six children in the family, and including the father and mother, relatives and servants, there is a total of eighteen in the home, *all of whom are saved*. The father and mother gave wonderful testimonies telling of great blessing during the last five years, and stating that their chief joy is to preach the Gospel. Only those who have spent years of service in a land where immorality reigns and where "home life" is practically unknown, can fully appreciate what it means to see a whole family saved and a family altar erected.

There are a number of remarkable characters among the native workers of Barquisimeto. One who heard the Gospel in that city went to another town where he was station master. As a result of his witnessing for Jesus there are twenty-five or thirty interested in the Gospel and most of them have been saved thru his efforts.

Another of their workers, a druggist, preaches in two places. In one district there are about thirty believers and five received the baptism of the Holy Spirit. He also visited a mountain district where four received the Baptism. In this district a young boy of fifteen is being remarkably used by God to give the message of salvation. Miss Winger is visiting these places, and is filled with joy in seeing the revival fires burning in each of them. She is realizing the answer to her prayers in seeing the showers of latter rain falling upon Venezuela. When on furlough God gave her the Scripture, "I will send thee far hence among the Gentiles." She did not fully know the meaning at the time but now in this interior province God has verified His Word. Her brother-in-law and sister, Mr. and Mrs. Feuerstein, are both with her and are being used of God in Barquisimeto and other stations.

Raised from the Dead

A letter from Mrs. Martha Merrill Simpson, Minchow, China, tells of God working in signs and wonders among their native workers, which encourages them in spite of the hard and trying circumstances which they are daily facing.

"In Hsiku, four or five days' journey south of Minchow, the worker on a station is a man who became interested in 1920 when he first heard the Gospel thru a Christian passing thru his town. He with others sent for Mr. Simpson to come and hold meetings. At that time he was a complete physical wreck thru constant smoking of opium for many years. He came under deep conviction and definitely gave Himself to the Lord during the meetings. He later received the Baptism of the Spirit and after some months of severe struggle and an up-and-down life he finally gained complete victory over the deadly drug and was called to preach the Gospel. He was fully tried out in evangelistic work and given some Bible training and then placed in charge of the work at Hsiku, where he has been for some time.

"Not long ago Mr. Chang, for that is his name, was called to pray for a sick man. A short time after he had returned to his home, a man came telling him the man for whom he had prayed had

just died. Feeling that this was surely the work of the enemy, he with other workers returned at once to the home where they found a native doctor had pronounced the man dead. Undismayed the workers fell to their knees and wept and pleaded with God for the life of the dead man. In a little while he was restored to life and is now well and glorifying God for the miracle wrought in raising him from death. This is most wonderful, is it not, that in a few years a man could be raised from an opium wreck to a consecrated preacher of the Gospel who was used to bring the dead to life?

"In Taochow, a few weeks ago, our workers were called to pray for a Tibetan woman who was demon-possessed. They rebuked the demons, claiming the woman's deliverance thru the blood of Christ, when suddenly the possessed woman rushed wildly from the house exclaiming, 'Oh I cannot remain in there for the house is full of Jesus.' When they brought her back into the house she was thrown violently to the floor by the demons who then left her body, so that she arose a sane woman and began to serve tea and refreshments to those present. This miracle has stirred the Tibetans greatly and one man who had been saved before, received his baptism while Mr. Simpson was in Taochow holding a convention."

Faith of a Native Christian

A NATIVE teacher in a village in the Nizam's Dominions, India, has a reputation for his piety and consecration. While he is extremely ignorant, because of his depth of consecration his influence is greater than other teachers who are more intelligent, and the Christians under him have made great progress. One of our readers gives us this story from his correspondence:

"They recently had an outbreak of cholera among their cattle, and this young prophet, Booshanam, called his Christians together, putting before them the promises of God and joining with them in earnest prayer, assuring them that if they prayed to God and left off all confidence in idols, that God would save and keep the cattle. Twenty of their valuable cattle were down with cholera, and Booshanam and his people prayed constantly for their recovery. To the amazement of all the village, one after another of these plowing bulls that are so precious, got better, and out of the twenty only one died. This, however, utterly broke the heart of poor, believing Booshanam. He asked himself, 'How could God deny His promises? I prayed and I told them if they

believed God, He would save them, and this poor woman has lost a bull worth Rs. 70.' The fact that all the others had got better did not satisfy him. He questioned the woman and at last found out that she had secretly gone and tied up her golden ear-ring before the idol of the cholera goddess. Poshamma determined that she would try and appease the cholera goddess as well and so secure the help of both sides. When Booshanam heard this he turned on the woman and told her,

'Now you know what has brought you the loss of your fine plowing bull. You would not trust in Jesus and you went and made an offering to the cholera goddess.' The amazing faith and the God-honored faith of this young teacher has had a marvelous effect upon his village. The Christian community there is a joy to see. They are really out and out Christians and the whole village respects their sincerity."

The Ministry of Tears

"True Happiness Springs From the Crucible of Divine Sorrow"

Wm. E. Booth-Clibborn in Chicago, March 21, 1926



URN with me to Psalm 126:5-6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." My subject today is, "The Ministry of Tears," and I shall include other themes which are more or less on the same line.

It was very early in my life when God started to teach me that the only way for me to live a victorious life was to be given of God a broken heart and a contrite spirit. I began to discover that the world was clever at making people stiff and cold and hard, and on the other hand, I found that the only one who seemed to be blessed in the Kingdom of God, was the one who continued broken, humble and contrite at the feet of Jesus. Surely we all realize that the first glimpse of the Kingdom of heaven came to us thru our tears; it was when we were in a condition of brokenness that we received assurance of sins forgiven, and it is also true that most of us were filled with the Spirit in a time of great breaking. I do not mean that we only wept from a sense of shame and guilt, but we wept because we were broken before the Lord and because we loved Him so much; because He was so near, and when we had come to the end of ourselves and felt miserable and helpless, He stooped down to lift us up. As I said, I was impressed early in life of the need of this spirit and I found that when I was broken before God nothing disturbed that wonderful peace that reigned in my heart. I found, also, that as I remained in that condition God could teach me lessons much more quickly than when I was in any other attitude. His Word would be so sweet and mean so much more to me when I was in that blessed spirit of brokenness. My spirit was more gentle and more

easily entreated; anyone could advise me or criticize me or even abuse me and I would not get angry, but would thank them for their criticism. I would think how sweet it was that God had wisdom enough to correct me, and thank Him for people who used, as it were, sharp knives to cut me, and I would pray for them. I loved them because they told me what was wrong in my life and conduct. Again, I found that when I was contradicted and crossed, if I retained a broken heart, I would yield more easily, would give up my opinion, and be humble enough to take leadings from older saints and those more filled with the Spirit. I noticed how pliable my will and mind remained, I wouldn't be hard or resisting and wouldn't even care to argue with people or contradict them.

I believe that many of us have lost that contrite spirit and that broken condition in the sight of God and that is the reason that our Christian experience has dried up, and that we have lost the desire for prayer. Today we are in a wilderness, a desert, and are not receiving the blessing that we should receive, because we are not broken. I am sorry to say that many of God's people seem inclined to despise those who mourn and weep. Perhaps they think it is useless and a waste of time to have travail of spirit, that it doesn't get us anywhere. How foolish and blind we are! We miss the greatest treasures of the spiritual world because of our hardness of hearts, because we are so unpliant.

I am told that in Paris a short time after the Eiffel Tower had been built and the first glamor and excitement of the 1900 exposition had worn off, many of the people who lived near the great tower, got up a petition appealing to the city authorities to pull it down, because they were afraid that in some terrible storm it would fall upon them and cause great loss of life. They had heard that in storms it swung thirty-three

feet each way. So the city officers called the engineers together with those who had been responsible for putting up the tower, and this petition was read to them. The engineers laughed and said, "If we had not made the Eiffel Tower so that it had some give, it would have been down long ago. We made it that way on purpose." The scientists were wise enough to know that what *had no give would break*. I have seen that many a Christian life was broken by some awful catastrophe just because it had no "give" in it. God couldn't keep the heart contrite or the spirit broken, and therefore He had to permit calamities to come and break the person through natural means and circumstances. It stands to reason that if I will fellowship the sufferings of Jesus Christ, He will spare me from natural sufferings. Jesus wants us to fellowship Him in His sufferings; He wants us to weep and lament, to pray, supplicate and intercede; He wants us, with strong crying and tears to pray, not only for the saints, but for the thousands of unsaved all around us. But if we refuse to accept the sorrows of Jesus and do not allow our hearts to be crucibles for the divine sufferings, we are not fulfilling the ministry to which God has called us. He has called us to share in His sufferings and I have found that those who are willing to suffer with Christ have the power of His resurrection. In Philippians Paul says, "Oh that I might know Him, and the power of His resurrection, and the fellowship of His sufferings." He couples up three great principles; he desires to know God in the power of His resurrection, he wants to love the overcoming life. He recognizes that he must become more conformable to Christ's death, that as Christ died to the natural, he must do the same. But that isn't all; he desires to feel the pangs of suffering that Jesus felt for a lost world. He wants to feel this white-heated love and compassion for immortal souls. He wants to pray for the saints; he wants to weep for them, to feel intensely like Jesus felt.

The only way to resurrection is through death. The only way to have the morning is to take the evening, and the only way to reap with joy is to sow in tears. If you want the resurrection you must have the death, and it is because the saints refuse the death that they do not have more power. They are not willing to face rejection, to bear the reproach of being separated from the world. When saints dress like the world and live like the world, they are not sharing in His rejection, and will lose their power.

I used to pray, "Oh God, break me twice a week." Then I would feel this weeping spirit come over me and I would weep for two or three hours. What did I weep about? Nothing personal in particular. Many of us never weep unless we have committed some wrong, but that is not the ministry of weeping of which I am speaking. We must get beyond that and save our tears for a lost world because the tears that are shed in that way are preserved by God. You know God has a bottle in heaven with a label with your name on it, and every tear that falls down your cheek for a lost world or in travail for other souls, an angel stoops down from heaven and takes it and puts that tear in your bottle. I hope when I get to heaven that my bottle will be full.

Whenever Jesus prayed He wept. Many of us have lost the spirit of weeping; we have a dry-eyed Christianity. To many of you this ministry has been precious in the past. Do you remember the last time God broke you up, how you coveted to remain in that condition? But somehow or other you soon ceased to experience or even to pray for it. You entered into a condition of hard-heartedness and some of you haven't had a break-up before God for months. It is an awful curse to be hardened. Our hardness of heart shows itself in everything we do. Our prayers are hard, our singing is hard; we have a hard look, hard eyes, and our words are harsh and hard. Is it any wonder that we have no power when we talk to sinners? We do not love them with that white-heated love, for *that love* can abide *only* in a broken heart. It is not what we say to a sinner that wins him, but *how* we say it and from what kind of a heart it comes, for "out of the abundance of the heart the mouth speaketh." If your heart burns with an undying love for souls they will feel it. I do not say that your words will differ from those of others, but the sinner will feel that they come from your heart, and what comes *out* of the heart goes *to* the heart.

I like that German word, "*entfindlich*." It means "easily touched." When you hold a peach in your hand you have to be careful how you hold it for that plush skin will soon bear the imprint of your fingers, it is so tender. Just so sensitive should our hearts become to the touch of the Holy Ghost, to His leadings and His voice. We really are not humble at all. We think we are, but those who are truly humble do not know it. Do not try to break yourself, but let God break him. Ask Him to give you a broken and

a contrite spirit and it will come upon you when you least expect it. Then you will have breaking-up times before the Lord and you will mourn and weep in the spirit by the hour. Such a holy hush will be upon you, such a sense of the presence of God, such a fragrance and transport that you will spare your words.

Very often I would pray all night, "Oh God, give me a broken heart and a contrite spirit." This was at the time I was attending school. I wanted to go and preach, but my parents thought I should finish school, and I was miserable there because I had just received my Baptism and felt intensely for a lost world. So I prayed daily, "Oh, God, keep me so close to Thee that I can be a blessing to the whole school." I would get up early in the morning and wait on God and weep and when I went to bed I would weep again. The glory of God came into my soul and it was easy to pray for others when in that condition. God definitely answered my plea and periodically broke me up. - I could often feel the spirit coming upon me in class, while at my desk, and would beg to be excused, going up into my dormitory where I would weep and pray for hours at a time. God has promised to answer the prayer of tears, but He has not promised to answer the prayer of a hard, unyielding heart. Some of us have prayed long and beautiful prayers, but our hearts were not broken and God could not receive them; it was wasted energy. How true the words of the Psalmist, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:17.

What a blessing it is to weep! I would rather weep than to sing and shout. In most of our Pentecostal missions we see people pray together, sing together, come to the altar together, but we rarely see them weep together. I can remember when I was in Germany in the early days of this outpouring, that the weeping spirit would be on almost every meeting. Often there would be no preaching because every time we came together the spirit of weeping and supplication would come upon the whole assembly; we would have messages and interpretations and we would sing by the power of the Holy Ghost in the Heavenly Choir, and weep for a lost world. Sinners were converted; all the seed that had been sown in their hearts would suddenly germinate and come to full fruition in an atmosphere of that kind. God broke their hearts. It seemed that the very noise of that intercessory weeping,

the solemn atmosphere of the fellowship of the sufferings of Christ would break them up until they collapsed and fell upon their knees and cried out to God.

The same thing characterized the Salvation Army in the early days. The officers of the Army used to meet in London for three days of prayer and fasting; they would weep and mourn, they would cry to God for more power, for more strength in the work, and they would remember the saints, the young members and a dying world. The same was true in the early days of the Welsh revival, when Evan Roberts was so signally called of God. He remained on his knees eight hours a day and he wept and prayed until God gave him the assurance of a great revival. Finally a band of singers started out and wherever they went revival spread. Throughout the whole of the Welsh revival, weeping in the spirit was greatly in evidence.

When I was in that school in London, sometimes this weeping spirit would come on me right in the midst of a lesson in arithmetic. The teacher thought I was sick for I couldn't answer his questions. He didn't know that I was praying, groaning and lamenting in the Spirit for his salvation and that of the boys. A great passion consumed me. Oh, I wanted to see them saved, and would ask them about their souls! They persecuted me and called me names, but I was broken in heart and I did not care. That was the secret of the power of the early martyrs. Then it is when you can say with Jesus, "The zeal of Thine house hath eaten me up;" then you can say like Jeremiah, "While I kept still the fire burned in my bones"; when you can say like Paul, "This power which worketh in me mightily."

Someone will ask, "But do you not think that some people weep more easily than others?" Some people use that for an excuse. All of God's true children weep. If you do not weep you are not fully surrendered to God. All of the prophets were men who wept. Jeremiah wept, and when he couldn't weep any more he asked God to make his head a fountain and his eyes rivers of water that he might weep for the sins of the people. Isaiah wept greatly. Joseph was a man of tears, and so was David. He said, "My tears were my meat day and night." The Apostle Paul was a man of tears and so were his young converts, for he writes to Timothy, "I remember thy tears." Barnabas was a man of tears who wept in the spirit and not in the flesh.

And what about our Savior? Let us see what Paul says of Him in Hebrews 5:7—"Who in the days of His flesh, when He had offered up prayers and supplications *with strong crying and tears unto Him* that was able to save Him from death, and was heard in that He feared." He prayed with strong cryings and He wept with all His heart before God. "A Man of Sorrows, acquainted with grief." Not alone at Lazarus' tomb, not only when looking towards Jerusalem from Olivet's mount did He weep, but His life was one of tears and brokenness of spirit, as prophesied by Isaiah.

When you have that weeping spirit, how you enjoy the preaching! How real God's Word! And your praying is so different! We cannot worship God acceptably unless our spirits are meek and lowly. God wants broken hearts and broken wills; He wants broken preaching and broken lives. He could not feed the multitude unless He broke the bread and distributed it among the people. God could not save the world until Jesus was broken upon the cross, and when God had broken Him He could feed the world with that broken body. Gideon's band could not put to flight the army until they broke their pitchers and the lights shone out. I doubt if our light can truly shine until we are broken. True happiness springs from the crucible of divine sorrow. There never is a time when you are happier than just after God has broken you. Then you have a joy as deep as the deepest ocean, and only then can you truly please God.

God has never promised to revive anyone who is hard-hearted. Listen to Isaiah 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.*" So anyone may enjoy a perpetual revival in his soul; the sole condition is a broken and contrite spirit. You need never dry up. Again, do you desire to enjoy the conscious presence of Almighty God with you all the time, then read Isaiah 66, verses 1, 2, where He promises to dwell with him that is poor, trembleth at His Word, and is *of a contrite spirit*. God does not dwell in these gilded palaces, million dollar churches, or stately Cathedrals; but I can tell you where He lives—with him who is of a broken and humble heart.

Our great mistake is that we want all the joyful side of religion—wonderful meetings, glorious

singing and shouting, victorious preaching and testimony; *I like these, too*, but I hate to see the joy "put on" by a hard heart and an unbroken life, for it sounds so mechanical, so like sounding brass. There's a different ring to the shout of the saint who weeps with his God in the secret closet.

When we are not broken we get important in our own estimation; we think too highly of ourselves when we do not live in the dust where worms ought to live. A worm is not allowed to stand upright. What a strange creature—an upright worm! You are a worm and the son of a worm, and a worm is always found as low down as he can get. If we would stay down there we would not have so many falls, but we are worms that want to stand up.

Again, do you wish God to save you from every snare and pitfall, to help you out of every trouble and affliction? Then read Psalm 34:18,19—"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Oh, that the Spirit of God would so break us that all our natural effort, our intellect and talents would be sanctified wholly to His sacred use! The carnal mind and the carnal intellect are ruining God's work all over the country. Alas, how many are endeavoring to carry on God's work in the natural!

"He that goeth forth and weepeth . . . shall doubtless come again rejoicing bringing his sheaves with him." We want sheaves, but we can get them only through tears. Instead of going with a broken heart, we go full of self-confidence in our capabilities and talents. We go in our own strength; then God lets us down and we are beaten and defeated. It is he who goes forth weeping who will come again bringing his sheaves with him. "They that sow in tears shall reap in joy." Paul says, "Weep with them that weep." How many times we see sinners weeping at the altar, but the saints are sitting back with dry eyes. It is they who should do most of the weeping and crying. The church of Christ should be continually in sorrow and agony to bring forth converts into the kingdom of God. "When Zion travaileth she shall bring forth." When we groan in the spirit and bear spiritual burdens, we will be sure to bring forth.

Many of us complain because we have no special work to do. We would like to preach; we covet another's gift and refuse the Spirit of God

when He seeks to give us a ministry of tears and burden-bearing, which is one of the greatest that we could have. I know it is not popular for the old Adam; it is hard on the flesh, but it will have heaven's richest awards. We have been leaving too much of the work to the preacher and the platform. That is what they do in the churches, and we are in great danger of backsliding in this respect and losing God's best. I know a young woman who could scarcely do anything but weep after she was saved. Whenever the meeting seemed tied up I used to call upon her to pray and she would be used in making a break; not because of anything she said, but because she was broken. She couldn't open her mouth without making you feel the power of God. She had the ministry of tears, but she became ashamed of this continual weeping and some people discouraged her in it. Finally she asked God that it might be withdrawn from her, and it was withdrawn; today she is backslidden and out of the will of God. She dresses like the world and cares nothing for religious things. I still pray for her restoration, and feel it was really the other saints that discouraged her and proved her undoing. Oh, that we might be willing to live in tears that sinners might be saved!

We must first pass through the winter and then comes the summer. It is the same in childbirth; sorrow first and then joy for the child that is born. In the spiritual, first comes the agony,

the suffering of bearing children and then the joy of new converts in your midst. The same is true with the farmer. First comes the hard, toilsome plowing and turning of the ground, but finally he has the joy of the beautiful harvest.

God gives joy only to those who know how to weep—such joy as you have never known. That is the reason Jesus has such joy; first He took the sorrow and drank the cup of bitterness; first He went to the cross, and despised the shame for the joy that was set before Him. He welcomed the sorrow and embraced the weeping and the brokenness of heart, and then, praise God, He was ready for the joy. But God will deny us the joy if we refuse the sorrow. We must share with Christ in the suffering, and then the joy will come.

God will never break you up until you admit your cold, wicked, cursed want of love; till you confess a hard and proud heart; till you "complain" to God and get desperate over your awful condition. Tell God of your dearth of tears, that you are cold and indifferent, and He will surely break you. And then ask Him to keep you broken all the time; to keep you running like wax till anyone can talk about you and you will not care. Then we will have the holy laughter again. God has lifted it from us because the Holy-Ghost-weeping has left us. May God help us to be delivered from the curse of dry-eyed Christianity!

The Appalling Idolatry in South America

Preaching the Word 'Midst Persecution and Trial

Mrs. Thomas Anderson from Bolivia, in the Stone Church



PRAISE the Lord for the privilege of standing on this platform to tell the needs of South America. I want to tell everyone I can about that field because the Lord has laid it on my heart, and I feel that the more the people hear about it, the more they will pray for South America and then the more will be saved in that needy field.

I could tell you much about the coast towns, for instance, in Argentina there is the city of Buenos Aires with a population of about a million people, and some have called it the New York of South America. It is a beautiful city and has subways and elevated lines, and everything is just lovely. But I want to tell you about another place which, I think, could be more properly called "Indian America" than Latin Amer-

ica, because only twelve per cent of the people are Latin whites while *fifty per cent* are pure Indian, and the rest are mixed. Some people have thought when we were speaking of Latin America, that we were speaking of certain parts of the United States, but I want to say that it takes us twenty-one days to go from New Orleans to our field of work. Other people thought that because it had America on the end of it, that it was not a foreign field at all, but when you reach Bolivia you will know, without a doubt, that you are out of "America."

Now I cannot bring you any great reports of wonderful success, like some have been able to bring, but I want to tell you how they worship down there so that you can see how neglected those people are; and that Bolivia is a great needy field whose people are just as heathen as those of any land you have heard about. I have been

in China and passed through Japan and have seen some idol worship in those places, but I want to say that I never saw as much idolatry in China or Japan as I have seen in South America. You may think that is strange because so many think of South America as a Christian nation, but that is a sad mistake. A few years ago in Edinburgh, Scotland, the churches held a big conference and after talking over the various foreign fields they decided that South America could well be called an occupied field. This was because they have a religion that claims Jesus as the Savior, but, *salvation thru the blood* is foreign to them; they know nothing about Jesus as the Savior of the world. If missionaries do not go to their help they will be lost in their idolatry and superstition.

So I feel there is great need to awaken people to the needs of that land. I know you have had people from China and Africa and all the various fields, and perhaps some from parts of South America, but I doubt if you have ever had a missionary from Bolivia speak here. I never met anyone from that field before I went out, and it is one of the most neglected fields on the face of the earth. Just to show how superstitious they are, I want to tell you about an idol which they say they found up on the mountain. Although this idol has nothing to do with the Roman Catholic Church, when it had its first birthday they brought it down and had a big celebration in the church; they paraded it up and down the streets and the priest blessed and baptized it. Then they carried it back to the mountain. At this time it was a very small idol which they carried in a box but when, in another year, they brought it down again to celebrate its birthday, I saw it had grown to be life-size. The third time they brought it down for the celebration it was as small as it had been the first time, and they believed that it had grown big and gotten small again.

They call their idols "virgins" and "saints" but they are made out of wood; they have them decorated with real jewels and gold and they put silk and velvet robes on them. These poor people are so ignorant that they believe these saints are alive. In one village where one of our converts lives, there is an idol which is said to be alive and the proof they have for this is that one day the "bishop" took a knife and cut the idol's finger and blood came out. Of course, we know that some red stuff had been deposited there to come out. One girl said, "Oh yes, I am sure she is alive because when I go in there she turns her eyes and watches wherever I go." I said, "No, she is not alive. She is only made

of plaster of paris," but the girl was firm in her belief. Later on, however, she got saved and now doesn't believe in them anymore.

When we first came to that field we got all kinds of persecution, and sometimes we got so tired of writing home of the persecutions that we wouldn't write at all because there was nothing else to write about. We felt like defeat was facing us on every side, but then we would rise up and take the victory. I am sure we were enabled to do this because of the prayers that were going up for us by the saints at home. Some people boast in being "independent" missionaries, but I tell you I wouldn't want to be an independent missionary for we need the co-operation and prayers of the saints at home. The missionaries of the cross are not independent and unless we hold our brothers and sisters up in prayer they will go down. If the saints didn't hold me up in prayer I wouldn't be able to stay on the field. One time my children and I were walking down the street during one of the big feasts at Easter time, and suddenly we saw three men coming toward us as fast as they could come. They were so drunk that they were staggering and it wasn't long till they began to throw stones at us. We began to pray and plead the blood of Jesus and, do you know, not one of those stones touched us. It was the protection of our Lord over us. As I was telling about these things a person said to me, "I wish you would tell us how many got saved." But I am telling them because I want people to see what horrible pits some of these people come from. If I just told you of the beauties of South America you would not have the burden of prayer that you should have. I want you to pray and then rejoice over the results.

I remember one time we had a Swedish missionary brother visiting us and he had to get up at three in the morning to catch his train. We were asleep upstairs when he left, but pretty soon he came running up to our door and said, "Come down and see what has happened. Your door has burned down." My husband said, "That will be all right. I will come down soon." We found out later that the priest had preached in the temple that we were the people who were causing them all the trouble and said, "We must get rid of them if it takes their lives." He sent them down to burn the house, but as it was made of mud it couldn't be burned so they just burned the door. When we went down to look at it people gathered around and said, "Fix up your door," but my husband said, "No, we will not

fix it up, for we want it to be a witness to the people to show what the priests have done." Another time when we opened the door the head of a dead donkey came right up to our faces. On this donkey's head was pinned a little note which said, "If you don't get out of town you will fare like this poor donkey." We looked to the Lord and said, "We know You are able to take care of us. It matters not what these people say, for You have sent us here to preach the Gospel." We never left the city and God kept us. When I told this to a brother one time he said, "But they wouldn't have done anything to you, would they?" I said, "They certainly would have caused us harm had not the Lord protected us." Once they became angry at an old Catholic priest and they did the same thing to him; the priest didn't lose any time in getting out of town. As my husband was handing out tracts a man came out on his porch and said, "You have no business on this street." My husband said, "It is a free road and my Savior protects me and He came to save you as well as me." The man picked up his gun and said, "If you don't get out of here I will take your ears off." But the Lord protected. During the revolution thirty-seven bullets were fired into our house.

The last year we were down there things began to open up and the people became more friendly; some of them would sometimes come and leave a bunch of flowers at our door. It pays to hold on to God and go thru. My husband used to tell them, "You just go ahead and burn me out if you want to, but I will guarantee that the Lord will send another American down here that is ten times worse than I am." Every year before Easter they have the most fanatical time; they parade the streets when thousands and thousands march behind a coffin in which is a life-size image of Jesus. The image is supposed to die every year and after they have buried it they have a big time and get drunk. One time a man who was swearing and taking the Lord's Name in vain said, "Oh we are at liberty now. Jesus is dead." They think He is in the grave for three days and they can do anything that is in the catalogue of sin and Christ will never know it. During these times we sometimes had to flee for our lives, especially in the first years we were there. The first year the girl who was working for us came and told us of a plan which she had overheard, to take our lives. The woman who owned the house in which we were living, had planned to let a bunch of young men come in to kill us. We prayed about the matter and the

Lord said, "Yes, go." So we went about thirty miles away and stayed about a week and then returned. When they came to look for us they found the place empty. I think we left the city two or three times, but the last year the people had changed very much, and we didn't have to go away.

There were just twenty-five who were really saved during our term on the field; hundreds raised their hands for salvation but only about twenty-five came thru to a real experience. We have also seen many people healed of serious diseases, such as small-pox, paralysis, etc. I remember one woman who was baptized in water and while she was being baptized the Lord healed her of spinal trouble. She came up out of the water a well woman. I believe the Lord will work with us when we return to that field and give us a real revival and then we will have a big report to bring back. I like that verse in 1st Samuel, 30:24, "For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." Now you cannot all go to the foreign field, but if you will just stay by the stuff and send out other missionaries and then pray for them you will share alike with them. If you pray for me when I am down in the interior of South America among the Indians, where there are difficulties and heavy trials, I know God will give great results and I can just see as we come up to glory, a great procession of believers following after me who will say, "Praise God! You helped to pray me thru to salvation. Your money helped to send missionaries to tell me about Jesus." Will that not be wonderful?

As I said before, I am telling you these things so you will realize the conditions and what idolatry is going on down there. One time I was standing on the balcony looking down at a procession going thru the street with the "Virgin Mary." She was all bedecked with silks and velvets. Pretty soon stones began to come up. I stepped back and wondered what was the matter as they peppered all around us, but our servant told me that I wasn't supposed to stand up above the "virgin," I should be below. I didn't realize I was breaking the laws, but I just kept on looking at the procession. It is hard to realize where all these people come from, they come in droves. The idol is carried along and every once in a while the people will get down on their knees and worship the idol. As I looked at it I thought, "I can just realize how Paul felt when he went

to a certain place and saw the whole place given over to idolatry." Sometimes on market days they have an idol on every corner; the people will go into the church and get forgiven and then come out and sin over again; and they call that religion. That is what America and England have called a Christianized land. I call it pagan, a place of idolatry, a place that needs the Gospel. If you could only get the vision of her needs I am sure some of you would intercede before God for that country. You remember how Esther interceded for her people, the Jews. Someone came to her and said she must go in to the king if her people were to be saved. She knew very well that if she went in without an invitation it would mean death, but she also knew that the safety of her people depended on her. After much prayer she finally said, "I will go in unto the King and if I perish, I perish." If you have the call of God upon you and you fail to obey, then God will never bless; but if you say, "I go and if I perish I perish," then God's blessing will follow. Queen Esther saw a great multitude of perishing people. May God help us today to see the great mass of perishing people. Bolivia is in great need today. But if you go there you will need to be like Esther. You will have to have a determination to go thru regardless of the result.

I praise God for giving me the privilege of going down there and seeing people saved and healed. Do not forget to pray for us sometimes. Ask God to give us souls among the Indians. Remember that they are not a cultured people; they know nothing of salvation but are steeped in superstition and idolatry. If you pray for us we will be lifted up and people will be saved.

Healed of a Deadly Disease

IN order to make this testimony as useful as possible to all who may need it, I shall write it in the plainest possible language.

In the early part of October, 1925, a lump appeared in my right breast, was stated to be "likely of a malignant nature," by a physician who knew the facts of the case. My mother died of cancer, and my sister has just passed away from the same disease.

The lump increased in size and became sensitive to the touch. I felt as if something awful had clutched me, and was holding me so that I could not get free from it. There was an aching sensation, and a drawing, as if drawn by cords. It seemed impossible to get my thoughts away from it by day or by night, and I began to break under that awful strain.

I lost much sleep, and was crushed by a dreadful fear that caused me to watch the symptoms all the time.

The last of December, 1925, the Lord gave me Romans, 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God," and showed me that the enemy had put that thing on me, and in using my eyes, hands and mind, to see, feel and think of it, I was yielding my members as instruments of unrighteousness unto sin, thus holding the thing on me, and so not giving God a chance to destroy it. The Lord wanted me to refuse to see or recognize the disease, but instead to see that the Lord Jesus had borne it and healed it. God destroyed the works of the Devil when I did this, and by February, 1926, the lump had entirely gone.

Glory, praise and thanks to Him!

E. E. YATES, Carmel, Manhattan Beach, Cal.

How a Great Man Gave

Matthew Baldwin, the founder of the great Baldwin Locomotive Works of Philadelphia, was a man of prayer and claimed that the secret of his success was his trust in God. He became an earnest Christian when he was about 28 years old and from that time until the day of his death he considered that his time and his money belonged to God.

"He became known as one of the most generous men in Philadelphia. While he was still living in a house which rented for \$20 a month he was giving away \$10,000 a year. Day after day he would appear at the works penniless, having given away every cent in his pocket, and would send out a clerk to pay bills contracted in supplying the needs of others who would apply to him.

"He built in whole or in part, five churches. At the time of his financial difficulties he would not think of discontinuing his gifts. Sometimes when he did not have the cash he would give notes instead. 'Nobody hesitates to sign promises to pay in the future in order to get capital for business,' he would say. 'Are we to trust the Lord to take care of our affairs, and not His own?' 'I feel more thankful for the disposition to give largely than for the ability to give largely,' he often said, 'for I know that immense wealth can be acquired a great deal easier than the heart to use it well. My money without a new heart would have been a curse to me!'"—From, *Men Who Made Good*.

Some Good Books

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QUIET TALKS ON THE CRISIS AND AFTER, By S. D. Gordon. This is a new book by this prolific writer, the result of 11 years of intensive study of European history and present conditions. He says, "There is a crisis heading us—a world crisis. It will be terrific in intensity, probably beyond the world war." He points out that this crisis is predicted in the Book of God, and will involve the world's leading nations and be terrific to the last degree, and apparently brief. The author covers the question from the outlook of the Bible and also from the present world outlook. Get this book if you would be informed. Price \$1.25.

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