



The days of Heaven on the Earth

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

A Sound of Abundance of Rain

God's Diamond Hung Against a Cloudy Sky.

Ben Hardin in the Stone Church, Sept. 9, 1928



THE clause I wish to call particular attention to this morning is in the eighteenth chapter of First Kings, forty-first verse, "*For there is a sound of abundance of rain!*" Would you know that sound if you heard it? I am sure there are numbers of people who are not familiar with revival sounds, sounds of blessing and victory. Ever since I left Chicago to go to Kansas that song has been ringing in my heart, "Conquering now and still to conquer, Rideth the King in His might." Jesus is Conqueror this morning and there is a sound of rain. This may not convey any great significance to you because you may not be as dry as Ahab was. When it was uttered there had been a famine, a dearth in the land. Elijah had prayed that it might not rain, and it rained not for three and a half years. I am sure when there has been no rain for three and a half years you have discovered that there were three hundred and sixty-five days in a year, thirty days in a month, seven days in a week, and twenty-four hours in a day. Ahab said to Obadiah, "Go into the land to all the fountains of water and all the brooks, peradventure we may find grass for our cattle that we may not lose them." Obadiah went in search of water and then is when Ahab meets Elijah, and says, "Hast thou found me, oh mine enemy?" He blamed this dearth on Elijah. He had said, "It is this prophet that is doing the damage." because he had prayed. But we do not need to blame the Lord for dry spells. It is not God's fault that we do not have rain. If it has not rained on your soul for three and a half years it is not the fault of Jesus, nor the fault of your church. It is your own fault.

Some have said to me, "Bro. Hardin, our church is so dry and we have a pastor who is so dry you can scarcely stand to listen to him; we have a dead church that is twice dead and plucked up by the roots." Beloved, there is no excuse for a spiritual drought for God has put rivers of water on the inside.

While I was out in Kansas I stayed on a farm about a mile from the camp-ground, and the country was very dry. There was a pump right outside the door where I stayed and they kept a can of water setting near, for every time you wanted a drink you had to pour a can of water

in the pump to prime it. Several times it became so dry we did not have the water to prime it. So I have been in meetings where we did not have enough spiritual life to prime them; there wasn't a man in the whole place who felt blessed or refreshed; they were simply dried up. Now to get water from that pump, we took that old, bent tomato can and filled it; it took about a can full to get that pump started, but finally with a few squeeks and groans the pump spouted out the warm water that had been setting in the sun, and after you had pumped awhile the fresh, cool water from the well came forth.

Now it is hard when things get that dry, but I have seen them that dry—not out in Kansas but in Chicago.

It hadn't rained in Israel for all this time and Ahab was blaming the prophet of God. I sometimes think God permits us to dry up for a specific reason. I have seen it so dry there would be great cracks in the ground, and the earth would gap and open its mouth wide and plead for a drink; it became so dry the dust covered everything but yet there was no rain. Everything about the house was full of dust, and even the flowers lost their beauty when they had a veneer of dust.

The reason God permits us to get so spiritually dry is because He wants to bring the need to our attention. Sometimes we do not know what we need. We think we need a car; need to turn in our old car for a new one. We need a new carpet for the living room; we need to start a Christmas Savings Fund. Some of us think we need to move, and change our environment. Then God lets us dry up until we find these things are of little concern. The thing we need is not a car or a new position, or new curtains—when we get so dry we can hardly get out a moan and when we get down to pray we go to sleep on the job, we begin to see we need rain; we need the outpouring of the Holy Ghost; we need God! And then we cry, "Lord, do not bother about new curtains but send rain." We forget all about the new machine, the 1929 model, and cry for rain. God allows us to dry up until we see our need, and when we bring our need to Him we get rain.

Elijah said, "Ahab, get thee up, eat and drink, for here is a sound of abundance of rain." How do you suppose this old prophet knew there was a sound of abundance of rain? He was seen

standing beside Ahab. Did Ahab notice the sound? How can one person distinguish the sound of rain and another be entirely ignorant of it? Well, Ahab heard with his natural ears, but Elijah with spiritual ears. And I would have you know that you cannot hear the sound of rain that comes from God through natural ears. It takes a spiritual ear to hear God. Neither can we see God with natural eyes, but with our spiritual eyes we behold Him. "Oh taste and see that the Lord is good!" Can you taste the things of God in the natural? No, you cannot, but you can in the spirit. We need our senses touched by the power of God.

Elijah said to Ahab, "Get thee down, for there is a sound of abundance of rain." In three and a half years things had become very dry and dead, but now the time had come for the shower, for the season of refreshing. Have you gone out early in the morning after everything was so dead and noticed the freshness after a rain? The leaves and the grass became at least two shades brighter, and the flowers how beautiful! The dust had been laid and everything was so fresh and green. You would enjoy standing there and breathing in the air, which seemed so fresh. When God sends an outpouring on the church it freshens up the people of God. Some sat with their heads drooping and their harps hung on the willows; they could not sing. But when it began to rain they reached up and took down their harps, saying, "Well, we have been having a little trouble, but hallelujah! there is a sound of abundance of rain."

Elijah had sent his servant out to look at the sky. He had heard the rain in the distance and knew it was coming. His ears were acute and his senses keen to the things of God. Out in Kansas they have little cellars dug in the ground, and when they hear a peculiar noise they run out of their houses and take refuge in these cellars. A stranger would not know enough to do that. If I were there I would sit in the house until the cyclone moved it off the foundation, for I am not acquainted with the sound of a cyclone, but the residents of Kansas are familiar with the sound; their ears are keen to detect that peculiar noise, and they run to a place of safety. If your ears are accustomed to the sound of rain you can tell when it is on the way. Elijah said to his servant, "Go and see if there are any clouds." The servant went out and looked around, but came back saying, "No, there is no prospect of rain, nothing unusual." We hear folks say, "There were not many out. The

church was not even full; there is certainly no evidence of a revival."

The prophet sent him out to look again and when he came back he said, "No, I didn't see anything." "There wasn't anybody at the altar; nobody got saved or got the baptism of the Spirit." "Go out and look again," said the prophet. Finally he came back and said, "Well I did see a little cloud, just a tiny speck up in the heavens." "That is it," said Elijah. Oh how they rejoiced when they saw that cloud!

You take your diamond ring to a jeweler, and he will set it in onyx, and the reason he does that is because it takes a dark background to bring out the glitter of the diamond. You would not go out on this clear day and look for a rainbow in the sky. A rainbow is always hung in a cloudy sky; it has to rain before there can be a rainbow. God hangs the rainbow on a dark background to bring out the beautiful green and red and orange, and this cloud was a diamond set against the dark background of three and a half years of famine. I tell you there was rejoicing. There was a shout because there was rain.

I believe Pentecost is God's diamond. God hung this diamond against a dark background. For years and years there was a dearth, a drought. The church had drifted into formalism. My wife told me that in a city in the East several of the churches had signs up saying that they would have a home gathering this Sunday to re-open the church, after being closed all summer. The heat was so intense it was too hot for a pastor to stand up and preach, and it was too much to expect the people to come and sit for an hour in hot weather. Of course the devil doesn't close up shop. He works over time; places that he closes up in the winter he opens up in summer, the parks for instance, and does more business in summer than in winter. Then the church is foolish enough to go out of business.

In the church it was oyster stews and cantatas, social doings, etc., until it seemed our hearts cried out for something that would satisfy; we longed for something to meet the need, and then God brought Pentecost, and there was the rain. Do you remember when you first heard the sound? It made some of you nervous. You said, "Oh, I cannot stand it! I do not think I will ever come back again." What is the matter? "I heard a sound and I am not used to sounds. Where I come from there are never any sounds at all. They are so quiet." There is no sound in the cemetery or the hospital. The dead do

not make you nervous. Every grave in the cemetery is six feet long all laid out evenly in rows. You do not need to be alarmed by confusion. But you go some place where there are a lot of children and you will hear them yell and jump and hurrah. We have two boys at home and sometimes my wife says, "I do not know what I will do if they do not settle down." They are never still a minute from the time they open their eyes in the morning until wife puts them to bed at night. Then she drops into a chair and says, "Now we will have peace." What is the matter? They are full of life. You go to an Old Peoples' Home, everything is dead. They lack life. You used to run upstairs, but you do not do it anymore. What is the matter? Lack of life. The church is now up in years and if John Wesley arose from his grave he would not recognize it with its forms and deadness. Martin Luther would not recognize the church that bears his name. They are no more like Luther than day is like night.

God hung Pentecost on the cloudy sky and there was a *sound* of abundance of rain. Jesus had been taken from them and crucified; a dark cloud of inky blackness seemed to settle upon the earth. Oh how parched and dry everything must have been! God knew they would need comfort. It takes a strong wind to fly a kite; the force of the air blowing against the kite sends it upward, and the force of persecution

and trouble drove the disciples to the Upper Room. In the midst of the prayer-meeting there was a *sound*. Sounds were unusual since silence and sadness and gloom had settled down upon them. A sound as of a MIGHTY RUSHING WIND. How it swept through the place! Someone has said it rushed because they had so emptied themselves that the Upper Room became a vacuum. The place was shaken! The mighty breath of God had uprooted and moved every obstacle! Then the rain poured forth. How it rained! A continuous down-pour upon their dry and thirsty souls. Shouts of victory and songs of praises as it continued to rain! It was a cloudburst of God's power and glory poured forth upon a needy, dry and parched company. Pentecost was the beautifully colored Rainbow hung on the dark background of the Stormy Sky, the Crucifixion. How the rain poured upon them! Pentecost had come! The Holy Spirit, the Comforter whom Jesus sent, had come! There appeared cloven tongues of fire and sat upon each of them. It must have seemed like lightning as they were caught in this heavenly rain. How the promise thundered from beyond Calvary, "I will not leave you comfortless"! God's promise was true. The Comforter had come. A sound of abundance of Rain! Abundance explains why they came down from the Upper Room to Jerusalem's corner to give out Peter's message. They had received an abundance of Rain!

Have You Lost the Ax-Head?

Necessity of Guarding the Keen Edge of Our Spiritual Life

W. R. Williamson in the Stone Church, Sept. 2, 1928



SINCE I have been in the homeland the Lord has been laying a very definite message on my heart along the line of spiritual susceptibility, so much needed in our movement today. We are living in momentous times, in which we need to live very close to God, for it is only as we have this spiritual touch and power upon our lives that we will be at our best for God.

You have all heard the story of the man who was hiring a chauffeur. He was a very nervous man so he wanted a careful driver. He advertised, and to the first man who came he said, "I want to see how close you can go to that precipice and not go over." The chauffeur guided the car very carefully and went within six inches of the precipice. The next day another man came and he took him out and said, "I want you to

drive as near to this precipice as you can without going over." The chauffeur guided the car within an inch or two. The third applicant came and the same instructions were given, but instead of obeying the old man's request he steered as far as possible from the precipice. The man said, "You are the chauffeur I want to employ." Today too many of God's people are trying to live as close to the precipice of sin and worldliness as possible, when God wants us to keep far away. The clarion call is going forth for people who will keep in touch with God and steer as far away from the danger line as possible. It is a sad thing to find many people who once knew God who have now drifted far away from Him, because of their association with the world.

Over in China they have what they term the "sixty-six different smells." I know of one city that must have at least that many; it is a very dirty city and you can scarcely go through the

streets without holding your nose, the odors are so offensive. But those bad odors are God's danger signals, warning us of the presence of filth, and that sickness, disease and death lurk there.

The man at the Railroad Crossing waves his red flag with the passing train to warn people of danger, and if they do not heed they will be victims of serious accidents. My purpose in bringing this message is to wave the signal and warn people of impending danger in the loss of spiritual power and contact if they continue as they are. A brother said to me sometime ago, "I wish we would all forget we had ever received the baptism of the Holy Ghost and seek God again as at the beginning." Only as we seek His face as we did then will we retain the blessings of the past. The Divine injunction is timely, "Seek the Lord, seek His face, seek His strength continually."

Our great need along this line was brought home to me so forcibly when I first went to Zion and visited Shiloh Tabernacle where Dr. Dowie once held forth in such great power. Upon the walls of that great tabernacle were displayed high shoes, crutches, and braces of all kinds from people who had been healed in the days gone by when God so wondrously worked through His yielded servant. I asked the attendant who took us through, "Are there any healings like this now?" and he could not mention any of recent date. The Lord whispered to me, "It is the glory of a past day and I have written upon its walls, 'Ichabod—the glory of the Lord has departed.'" They have the same forms and ceremonies as in the past but where is the power? If we lose our contact with God there is nothing left to us but empty form.

There are many examples in the Bible where men lost their power with God. Take for example, Samson who was so mightily endued. Some have pictured Samson as a big, brawny man with Herculean muscles, but I believe he was only an ordinary man or the Philistines would not have marvelled at his power. He was just a mere man as ourselves whom the Lord endued with great power. But he marred that Nazarite separation and the result was he woke up in the lap of Delilah, a type of the world, shorn of his power. And "he wist not the power of the Lord had departed from him." He said, "I will shake myself as at other times," but the Spirit of God was gone.

It saddens my heart as I go up and down this country and see people who are away from God—people who once had the Spirit of God resting upon them in great power. We have a certain

amount of spirituality, it is true, but many have lost that keen edge, that deep passion for souls. You remember when God brought you forth with the glorious experience of the Baptism of the Holy Spirit, you could talk to anybody about his soul. How is it with you now?

In our lesson before us this morning, II Kings 6:1-7, we have the story of the ax head which the servant of Elisha had lost. This ax typifies the Christian profession. In the first verse the sons of the prophets said to Elisha, "Behold the place where we dwell with thee is too strait for us." There often comes a time in our Christian life when we feel that God has something better for us, and we groan under our present situation, but sometimes people step out into a larger sphere of usefulness before they prove themselves in the smaller places. I believe it is God's divine order to prove ourselves in the little things and then He will entrust us with greater.

We want to notice when the ax-head was lost. It was at a time of growth and expansion of the prophetic school. There comes a time in every assembly when they pull down their walls and build bigger, but that is a danger point. I have in mind now a growing assembly who left their little hall and built a large church, but with the big church came heavy burdens, dissensions, and much trouble. That need not necessarily be so, and I would not be misunderstood. There is a time of growth and expansion, but with every forward move we need to hear from God. If we do not it gives the enemy an opportunity to get in.

The ax-head is a type of our spiritual life. This assembly I speak of, when they expanded their spiritual life was affected; they lost the ax-head; of course they were cramped for room, they were crowded out, but when they moved into this new building, one trouble after another arose. It pays to watch the movings of the Spirit of God. If we do not we will lose the keen edge of our spirituality.

Note, that the ax-head was lost in the midst of service. There is such a thing as being taken up with the Lord's work, rushed here and there and no time for meditation and prayer. Many ministers lose out with God in this way. They get so busy in the Lord's work they do not take time to feed their own souls. Let us get alone with God at the beginning of the day if we would not lose our spiritual power. When we lose our spiritual touch we begin to organize and put on machinery. Let us not try to supplement material things for spiritual. It cannot be done.

It doesn't matter how important our work is,

we must not neglect our prayer life. When I get down to pray sometimes the devil will say, "You forgot to call up Sister Jones," or "You had better go and see Sister Brown." These things may be needful but that which is most necessary for me is to get in touch with God at the beginning of the day. You have all heard the story of the man who so loved to pray that when he got in his closed room he forgot about everything, and was lost in God. One day he told his servant, "I have an important engagement and want to be called in an hour." At the appointed hour the servant peeped in the door. He saw his hands raised to heaven and his master lost in God. He said, "Oh, I will let him pray just a little while longer!" He went away and came back in fifteen minutes and saw his master's face shining with the glory of God. "I cannot tell him now," he said and waited a half hour. He went back and found him still in prayer, the very glory of heaven upon his face. Finally after another hour had elapsed he called him, and he said, "Why have I been praying all this time?" The servant said, "Master, I saw heaven so near and you were so busy talking to God I had not the heart to disturb you." Of course he forgave his servant gladly. If we would bring God's blessing upon our family and our church we must take time to get lost in God.

This man who lost the ax-head did not lose the handle. The handle stands for a profession. Some go around making a great profession, but they have no spiritual life; they have lost the ax-head. What would you think of a man going around with an ax-handle? It is just as empty for him to make a great profession and not possess spiritual life.

The devil does not care how much knowledge we possess, how great an education we enjoy, how much we know even *about the Bible*, but he is afraid of the men and women who have spiritual power and who are in touch with God. There is another class of people of whom he is not afraid, and that is, people who propagate certain doctrines. People are working over time saying that all are to be saved, even the devil, but I have yet to find one Scripture that plainly says so, though I know of many passages that emphatically speak of the eternal punishment of the wicked. Paul said, "I came not with enticing words of man's wisdom, but in demonstration of the Spirit and of power of the Holy Ghost." Paul was one of the most educated men of his time but he did not rely on his education but on the power of God. A man of deep spirituality he counted his education as naught. The

devil does not mind how many gifts we have, how many tongues we speak if we have no power with God. We can speak in tongues and be just as void of power as the most open formalist. An ax-handle was perfectly useless without the ax-head; even so, profession is empty without the Spirit of God indwelling. In Christ's day the Jews were all intent on ceremonies and He gave them many severe rebukes. John the Baptist called them "a generation of vipers." Though we have all the ceremonies in the world, nothing is accomplished, but the Word says, "The people who *do know their God* shall be strong and do exploits."

The essential thing is to know how to use the ax. This man could have told others how to cut down trees, but he lost his own power to do it. People today can tell others how to develop their spiritual life, but fail to do so themselves. They say, "Brother, you ought to make that right," but overlook the things in their own lives that need straightening. We may be in the front rank of church workers, we may be pretending to accomplish something but the effectiveness of our Christian work will have gone.

Let us see how this man recovered his ax-head. He cried, "Alas, master! for it was borrowed." It fell into the water. The water stands for sin and unbelief. Of some it may be said, they have lost their ax-head, their spiritual contact in the dark waters of sin and worldliness. Why did the servant confess he had lost his ax-head? He was driven to it. Today we need to confess what we have lost if we would have it restored.

We are told here that the ax was borrowed. I think of George Matheson's song, "Oh Love That Will Not Let Me Go." My heart is touched every time I sing that song. There is one verse which reads,

"Oh Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray
That in Thy sunshine's glow its day
May brighter, fairer be."

When he became blind, his sweetheart had turned from him and he was alone, then he realized that his life was "a borrowed ray." Do you realize that the Spirit of God poured out upon you is a *borrowed ray* received from God? "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of man." He has given us these blessings that we may use them only for His glory. "My heart restores its borrowed ray." Will you do it now?

In the evening when the servant went home he would have to face the owner of that ax and tell him that he lost it. In the eventime of this age

we will have to meet our Master and give an account of our stewardship, whether or not we have been faithful. Whatever we have done with this spiritual power with which God has vested us, remember it is given for a short time only. In the close of this age we must all appear before the judgment seat of Christ. We will need to do as this man did, go to our Master and confess our loss now. Confession leads to blessing and to revival. This man's master was his only help. Our Master is the One who can help you to get back to the spiritual place where you failed God, perhaps in your prayer-life. Perhaps you remember the time when you used to get up and spend an hour or two in prayer in the middle of the night; but now you do not have that desire. The Spirit does not wake you up anymore. Perhaps you will have to go back to the place where you made some unkind criticism. If you have it in your heart you will have to get deliverance. It may mean that you will have to get back to the place where you failed to obey God; perhaps it was a call to the mission field and you said "No"

to God. If you will return to Him in contrition He will restore to you the joy of your salvation, and make your life useful in His service.

Elisha cut down a stick and cast it into the water and the iron did swim. There was a miracle wrought when that ax-head was found. God wants to work a miracle in your life and mine. The Lord Jesus has been cut down for us. Let us cast this Stick, our precious Lord Jesus, into our most bitter experiences, and He will make our life one of blessed service instead of failure. He will make us victor over sin and sickness, death and hell; more than conquerors through His shed blood. It will do us no good to confess our failure unless we exercise faith, for in faith this man reached out his hand and took the ax-head. Let us go to the altar of consecration and dedicate anew our lives to God, renew our vows and have our spiritual touch and power restored. Let it be said of us, "Here is a man who walks with God!" "Here is a woman with the power of God upon her life!" God will be found of those who seek Him with a whole heart.

The Supreme Test of Christian Character

God Never Destroys the Freedom of the Will.

Sermon by Pastor Philip Wittich



THE entire eighth chapter of Samuel is filled with this one great thought—the demand of Israel for a king. This demand, first of all, was a subterfuge on the part of the Israelites. After the last great victory over Amalek when the enemies were put to flight; Samuel devoted the next twenty years of his ministry to rebuilding the spiritual life of Israel. First of all he built an altar at his home at Ramah, thus establishing divine worship, not as an incident, but as a very precious custom and privilege. Then we find that he traveled to and fro through the whole land, instructing the Israelites and judging them in their various difficult cases. Furthermore he started the schools of the prophets here and there, because the sacerdotal office had dwindled down to a very low level during the life of Eli and his sons. The high priest and his helpers failed to be proper mediators before God for sinful Israel, and so Samuel devised another office, the office of prophet. He went about teaching the law, which was to the Jews the Word of God.

He also taught some of the young men to live close to God. Through his own life, his example, through his teaching, and through the anointing upon that aged prophet many young

men were filled with the Holy Ghost, and thru these offices of God they were to communicate God's will to Israel. This kind of a ministry was carried on in Israel for twenty years. Samuel was a man highly respected by all, as you read in the ninth chapter, always ready to help in time of need (9:9). He was a man of great prayer. When Israel failed time and again he said, "I shall not cease to pray for you." Samson with all his power and gifts, never could accomplish what Samuel did through prayer. Samuel never had the gifts that Samson had; he never took the gates of a city from their hinges; he never destroyed the crops of the Philistines through foxes to whom he had attached firebrands, and so forth, but he was a man who lived in close touch and communion with God, and, therefore, he received the power of His Spirit; the anointing, the presence of God, the indwelling of Jehovah Almighty.

However, this man of God had something in his home that was a source of great grief to him. It says of his sons that they walked not in his way, but turned aside after lucre, took bribes and perverted justice. He had appointed these two sons, Joel and Abiah, to be his fellow judges, especially in the southern part of Palestine, but they abused the office and accepted bribes, which disabled them to give a proper judgment. That

was a source of great grief to this holy man, and humanly speaking, the Jews had every right and every reason to ask for a change of government. There were the unholy lives of his sons, and he himself was aged and unable to do his full duty as in the years of his strength and youth. Then there were the Philistines who were beginning to harrass them and the Amorites who were beginning to break into the frontier. Then too the Israelites themselves were in danger of falling into disintegration as in the days of the judges. Therefore, the elders came and said unto Samuel, "Make us a king as the other nations."

Now beloved, this was a great test for this faithful man of God. Consider for a moment the effect this request had on Samuel. He was faithful from his youth up, and he had served God and Israel as no other judge ever had. Then to have the elders of Israel come and tell him he was too old and his sons unfit, was indeed a sore trial, but the supreme tests of character always come in disappointments and apparent failures, then is when our Christian character is most severely tested. When matters run smoothly and our ministry is blest with souls and our prayers seem to get immediate answers, it is easy then to be buoyed up in spirit and to have a mouth full of praises unto God. But when we see things going dead wrong, as in the case of Samuel; when we see that our ministry is not appreciated; when we are pushed aside as being too old or too inefficient, then comes the supreme test of our Christian character. Then is proved how much of Christ there is in us. The strength of the boat is never tested by the calm of the sea or the sweet sunshine from above, but it is tested by the storms and the wind, and by the lashing of the waves.

Samuel from his very boyhood had been assimilating a Christian character by taking in God more and more, absorbing Him by faith, reaching Him by prayer, and therefore, when the test came, that man instead of going down, was carried right over the turbulent waves that were lashing against the ship of his life. In the same way God deals with you and me. In the beginning of our Christian career we cannot stand the storms that come, but as we are more and more ripened in our faith and in our obedience—as He increases and we decrease, then God will permit the storms to surge over us. It is not what *we are* in ourselves but God in us that takes us through.

Samuel was one of the few in Israel who knew it was possible even in the Old Testament for

God to take possession of a man. When the test came it naturally grieved his heart. Some people think when you have these tests you should not shed a tear, but that is a wrong idea. Saints of God are human; they have human feelings. Our Lord Jesus Christ wept, He shed tears, and He was just as human as any of us, and more so, yet without sin. We read of Paul that he came among the Corinthians with great fear and trembling, and yet he said, "It is not I but Christ in me."

What did Samuel do? The thing that everyone of us ought to do in a case like this. He did not defend himself. He did not argue with the elders. He had a right to; he had been their judge, their priest, their prophet. He took his refuge in God. We read, "And Samuel cried unto the Lord." He knew his own weapons were too weak against these fleshly men and the devil who stood back of them, and he resorted to God. What a wonderful example this man is to us who are living in the last stage of our Christian era! Instead of arguing about the right or the wrong of the matter; instead of disputing, let us go to God in prayer: "Lord, this is too much for me. I cannot give a right answer. You settle the thing for me." Confess it to the Lord. He will be the Defender of the weak, the God of the helpless. He will take your place. Carry it all to Jesus in prayer. He will be the Captain of your victory. The more we appeal to Him for help, the more are we sure of His Divine assistance.

Some of your friends will tell you, "I am prospering. Wherever I turn my hand, it turns into money." Financial prosperity is no criterion for spiritual advancement. When it seems you can scarcely make ends meet; when you lose your home, your income—when all these things occur in your life, then do as Samuel did. Go to God. Tell Him all, and He who feeds the sparrows and clothes the lilies, He will take care of you. He will prove to you that money is not everything. He sent the ravens to starve Elijah. He sent the oil and the flour to the widow, and He will do the same again.

This demand of Israel's was a sore one to faithful Samuel. We get into places where our faithfulness and trust in God are sorely tested. But this demand for a king had also its reaction on God, which is another thought I wish to bring before you. The first thing God did was not to answer Israel, but to console Samuel. "They have not rejected you, but they have rejected Me." In other words, "You are privileged to be My fellow servant. I suffer more from their

conduct than you do." Have you ever given this thought a moment's consideration that the greatest Sufferer in the universe is our good God? He created our first parents in His own image, and He had to see that man and woman choose between His enemy and Himself. Oh how the heart of God must have ached when Adam said "Yes" to the serpent, and "No" to God! He had to cast them out of Paradise, yet like a father would follow his wayward son, He has followed the whole human race for six thousand years. He saw people rising against Him and abusing that freedom He had given them; He saw them rebelling against the Spirit of God, and He had to say, "My Spirit will not always strive with man," and when He found a man and his family who were willing to obey Him, He provided an ark of escape and thereby preserved the human race. But how God's heart must have ached when the Noahites after they left the ark rebelled and said, "Let us build a tower that will reach to heaven." And so the heart of God has ever been grieved with nations as well as individuals.

After He brought the children of Israel out of Egypt, right after they entered the wilderness they soon forgot God and asked Aaron to make them a god. They preferred a calf to God. In Numbers 4 they again murmured against God and said, "Let us make us a captain and go back to Egypt." How God's heart must have ached at their unbelief. God alone is the One to be worshipped, and He must be the Captain of our lives; but unbelief prefers man to God.

That desire for human leadership has not changed even to this day. John says so pathetically of the Lord Jesus Christ: "He came to His own and His own received Him not." He healed the sick, raised the dead, gave eternal life to the woman at the well; He had even a word of mercy to the thief on the cross. But oh how His heart must have been grieved after three and a half years of His sacred ministry, to find that Israel would not accept Him. And one day a short time before His demise, He sat alone on the Mount and sobbed, "Oh Jerusalem! thou that killest the prophets and stonest them that art sent unto thee! How often would I have gathered thee as a hen gathereth her brood, but ye would not."

And when He stood in Pilate's court and Pilate said, "I find no fault with this man," what did His own cry out? "Away with Him! Give us Barabbas!" Our Lord Jesus died of a broken heart. Oh how He is grieved today at the slug-

gishness and the lukewarmness of His saints! Even in our Pentecostal Movement, people grieve the Lord when they go back to the self-life after having received the anointing. I am sure if Jesus could take my place this morning tears would fall from His eyes, and you would hear Him speak with a broken voice, "Oh how often I would have filled you with My Spirit and guided you with My unerring hand, but ye would not!" May God give us a vision of our need as He sees it.

God comforted Samuel just as He comforts us. Many times I would have sunken in despair were it not for the mercy, the patience and the long suffering of our Lord Jesus Christ.

This is a very severe charge God makes against Israel. He said, "They have rejected Me that I should not reign over them . . . they have forsaken Me, and served other gods, so do they also unto thee." Now the strangest decree that God made concerning Israel was this: Three times He said to Samuel, "Harken unto their voice." You can see here that this was not the directive will of God but His permissive will. If you do not want God's best He will give you His second best. God never destroys the exercise and freedom of your will, but always works according to your heart's desire and will. "Harken to their voice," He said. "Give them a king." Saul was not the king God wanted them to have. He is a very fitting type of the Antichrist of whom Jesus speaks in John 5, "I have come in my Father's name and ye received Me not. When another shall come in his own name, him ye will receive."

The plan of God for this whole work was this: He wanted to establish His kingdom here on earth; He started it in type in Israel, but the kingdom of God is not in outward appearance, but within us. God wanted to be Israel's king, and rule through such men as He appointed, Moses, Joshua, Samuel, etc. You read every time they cried unto the Lord, He had compassion and delivered them from their enemies.

The power of God's kingdom is the Holy Ghost, and whenever you bridle the Holy Ghost you simply deprive yourself of the power God has for you. Present day believers have bridled the Holy Ghost, and there is even a danger of Pentecostal people following the dictates of their hearts and forgetting that God through His Spirit guides His children and never forsakes them. The kingdom of God is invisible and, therefore, can only be approached by faith. The kingdom of this earth and Satan, its prince, are visible.

Just as Israel wanted to take her place among the nations when God had made a separation, so we are in danger of giving up our faith in the Lord Jesus Christ unless we are guided by two things—His Word and His Spirit. Do not let us forget that the same dangers that surrounded the Israelites surround us today.

God exposes here the real nature of the Jews. They did not want Him to rule over them. They preferred to be servants of an earthly king, to have something tangible instead of trusting by faith in God who had never, never forsaken His people. Therefore, God said, "Harken to their voice."

I wish you would take home this one lesson: If in any way you fail God by doubting Him and begin to take matters in your own hand, you may still be under the delusion that you are guided by God. He knows whether you want to be fully guided by His Spirit or not. We say, "I want to go with Jesus all the way," but God knows exactly what "all the way" means. It does not mean to stop at the forking of the roads, and if you are bound to leave the straight and narrow path and want to be side-tracked after God has warned you, He will let you be side-tracked, for God never destroys your own free will. We have to learn by bitter experience like the Israelites of old. My brother, who is now with the Lord, once said to me, "Philip, I am learning the lesson that if I would find out the will of God I have absolutely to deny my own will on every point." Perhaps you are wondering why you do not hear the voice of God as you did at one time. Is it not true that your own ideas, your own plans have crept in and God's will has been pushed aside? You still think you are under the anointing, but your own ideas are in the lead and God's in the background. God has not forsaken you but He cannot lead you as He would desire. God did not forsake Israel though she did not follow His highest plan; He carried out His plans with that wicked King Saul. His plans cannot be stopped; they may be arrested for a time because of the stubbornness of the human heart, but God will go on, and the quicker we learn to follow His plans the quicker will we get into that victorious and glorious life of the Lord Jesus.

Israel's true condition was exposed by this very incident in the life of Samuel. They did not want a king for the king's sake, but they wanted to get away from the power of God's Word. Therefore, God said, "Let them have a king."

This very sin found in the Israelites in the

time of Samuel will come to a climax when the Antichrist will appear. He will have only one will and that is his own. The Antichrist will go to the extent of abolishing all worship and semblance of religion and set himself up as God and demand that he be worshipped. That is the climax of all self rule. When he asserts his power and the Jews are put through the fire, then their Messiah will come. He shall come and establish a kingdom of righteousness and peace. God help us to be ready when Jesus comes!

Boys' Home Needed

Bro. Frank Nicodem, Rupaidiha, Bahraich Dist., U. P. India, sends us the following open letter for our readers. We highly commend this Boys' School; it is worthy of our prayers and support:

How delighted I would be to be able to have a little talk with you this morning, but as word of mouth is impossible I feel I should make my pen tell you what is on my heart.

This is the rainy season (the Monsoons) and the country around about is covered with green, luxurious rice. Most of it stands in water, ankle deep. The sky is overcast with heavy clouds, and everything in sight is wet, dripping wet. In this damp heat, wet things either grow fast or rot. But what I want to tell you about is not inanimate things, but animate beings, boys. But why, you ask, do you speak of the rain, the heat, and the dampness, when you want to tell us about boys?

Can you imagine 60 boys small and large, living in two small buildings cheaply constructed of mud, and a tile roof, not large enough for one average sized family in America? As every thing is damp and wet outside they must sleep inside, and some of them do not have room enough to bring in their little rope bed, so they sleep on the hard brick floor. I wish I could picture conditions as they really are, and tell you all that it is necessary for us to do when boys are sick and need special care. I do not have the time and space, but I must take time to tell you what is on my heart. Namely, we are planning to build a new Home for our boys. It will be one large home, but each boy will have his own little part which he will call *his home*. To build this little part for each boy we need \$34.00. Only \$34.00 to build a home for poor needy boys in India? Yes, that is all that it will cost, and you can easily go down on record as having built a home for a boy in India by sending us this amount. Already quite a few friends have responded, and have sent us \$34.00, in the interest of a boy, for whom they wish to build a home, but there are still many others that have not been provided for. Think of what Jesus said. Inasmuch as ye did it unto one of the least of these, ye did it unto me". "Ye took me in". "Come Ye blessed of my Father enter into the joys prepared for you."

You may send this money to us direct if you wish, but we would rather you would send it to us through *The Evangel*, or *The General Council*.

The Birthday of Our King

THE birthday of the king was drawing near and every city, village and hamlet was astir with preparations for a great celebration. City vied with city and village with village in order to present their king with the most precious gifts, and for months ahead funds had been collected wherewith to purchase gifts worthy of royalty. Every subject had done his best that their king might be gratified; the rich had given the thousands from their abundance and the poor the mite from their penury until with the combined funds costly treasures were in readiness for the great day. And surely that array of precious stones, of diamonds and jewels would betoken to any king the love and esteem of his subjects!

Th Birthday of our King is near. For more than nineteen hundred years all Christendom has celebrated the birthday of the King born in Bethlehem's manger. But strange as it may seem, the vast majority celebrate the event by giving gifts to everyone but Him whose birthday we commemorate. We have sadly departed from the example of the shepherds who from Bethlehem's plains brought their gifts of gold, frankincense and myrrh to the feet of the Savior.

Oft times we've wondered what manner of gifts would most please the heart of our King. Would diamonds rare, costly pearls or precious stones? Many of heaven's most loyal citizens and the King's closest "friends" are financially unable to present Him with such costly gifts, but there is a way whereby each one of us, rich and poor alike, may lay diamonds and other precious stones—rubies, sapphires, topazes at the feet of our King on this His next Birthday, December 25, 1928.

Think of the rare diamonds in Africa's black earth of superstition and witchcraft! Our missionaries are waiting for your help so that they can dig more stakes and mine rare diamonds for the Master's crown.

India presents a veritable ocean of pearls, and Japan has countless precious jewels now sunk in heathen darkness, little boys and girls waiting to be gathered in to be trained in the "Jesus" schools. Just a few dollars from every loyal citizen of heaven would enable our missionaries to make a great onward move for the getting of scores of these precious stones for the birthday of the King of kings.

But no doubt the greatest opportunity this year

is presented to us by China's famine-racked and starving multitudes. While there are numberless opportunities in all lands yet these are in imminent danger of being lost and only a great united move on the part of our forces will rescue these lives in North China where famine is again stalking through the land.

Eight years ago China passed through a famine siege which took its toll of millions of lives, and as a result of a plunge of faith on the part of our missionaries there are scattered today little Christian homes, where, instead of the idol shelf there is the Bible, and instead of incense burning to a god of clay, there is daily prayer rising to the Living God. Gems in His crown they are, glittering with a radiance that outshines jewels from even Christian lands. Today China throws out another challenge just in time for us to present to our beloved King a great chain of living topaz stones—little yellow gems for His crown on His birthday.

A missionary writes, "Suppose you had to face a mob of fifty little skeletons begging for food and shelter, and you had means to care for only one, what would you do? Oh how my heart aches to see the poor, bony, gaunt children! In the interior they are starving to death by the millions. And it takes only \$2.50 a month to care for one child." Think of it, only \$2.50 a month to save one life from starvation and eternal doom! Some of our readers could easily send help whereby the whole "mob of fifty" could be taken in. Imagine the joy of the missionary who could say to them, "Yes, I can take you all in for a month, two months, etc., for Mr. So-and-so loves his King so much that he wants to present a whole chain of little, yellow faces to Him for a birthday gift."

Let us do our utmost to save a few of the starving millions, and on Dec. 25, 1928, our hearts will have the joy that earth can never give, as we humbly lift our trophies to Christ and say, "Here is a little yellow face, a precious topaz as a birthday gift for our King." R. M.

* * *

The first recorded prayer of the Christian Church included a fervent petition that signs and wonders might be wrought by the outstretched Hand of God through believers. May it be the prayer of the church in these days. B-C.

FLASHES FROM THE BIBLE—SHORT EXPOSITIONS FROM THE OLD AND NEW TESTAMENTS for the Searching Saints. Volume I by Philip Wittich, 6935 S. Peoria Street. Price \$1.10 post-paid.

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Notes

Faith Versus Sight

"We saw Thee not when Thou didst come
To this poor world of sin and death,
Nor yet beheld Thy cottage home
In that despised Nazareth;
But we believe Thy footsteps trod
Its hills and plains, Thou Son of God.

We saw Thee not when lifted high,
Amid that wild and savage crew,
Nor heard we that imploring cry,
'Forgive, they know not what they do.'
But we believe the deed was done
That shook the earth and veiled the sun.

We gazed not in the open tomb,
Where once Thy mangled body lay;
Nor saw Thee in the Upper Room,
Nor met Thee in the open way;
But we believe that angels said,
'Why seek the living with the dead?'

We walked not with the chosen few
Who saw Thee from the earth ascend,
Who raised to heaven their wondering view,
Then low to earth all prostrate bend;
But we believe that human eyes
Beheld that journey to the skies."

After Twenty Years

IN THE Providence of God and by His grace we are with this issue entering upon our twenty-first year. As we look back over the twenty years of loving service to our Master it has seemed as but "a few days."

We thank loving friends and readers for their help and prayers. Were it not for their kind cooperation *The Evangel* would have long ceased to exist. Every one of our subscribers has contributed his part towards the continuance of the paper, and those who have sent in clubs and interested their friends have helped us more than

we can tell. We trust God will help them to continue as our co-workers in spreading the Gospel.

If those whose subscriptions have expired will renew, it will very materially help us at this time. This season of the year is always a trying one, as subscriptions drop off in the summer and the fall trade has not yet begun. So we will greatly appreciate the help of our readers who have stood by so nobly in the past.

Have you some friends to whom you might send the paper for a year? One of the very best means of helping people spiritually is by sending them good reading matter. The silent messenger speaks to hearts when we cannot. Do you want your friends to understand the message of Pentecost and kindred truths? We know of no better way than to send them *The Evangel* for a year. That club that you sent in last year which helped to tide us over a critical time, will you get them to renew again? May God bless you in this service of love.

United in Marriage

On Aug. 8th, 1928, at Tientsin, China, Victor G. Plymire of Tangar, Kansu Province, was united in marriage to Miss Ruth LaBar Weidman, formerly of Cleveland, Ohio. Miss Weidman had been in China four years, studying the language and helping in Brother Hanson's work in Peking. Bro. Plymire writes that he could not feel it was the Lord's will to return to the Tibetan border alone, and we are glad that He has given him a help-meet. They are now on their long journey to Tangar. We understand from Mrs. Plymire's letter that her sister is accompanying them. Praise God for the new recruits that are going forth to that isolated field. May He help them to reap the harvest that other hands have sowed. Our readers are asked to pray that God will bless and give them many souls among the Tibetans.

With the Lord

The Pentecostal Evangel of Sept. 29th contains the sad news that a cable has been received from India on Sept. 17th that Sara Coxe passed away after a short illness of pleurisy. Words fail to express the great loss the Pentecostal work of India will sustain thru the home-going of this faithful and efficient missionary. Her sudden death comes as a great shock to us all. We learn that she was quite ill in June but recovered. Her body was no doubt left in a depleted condition and she was not able to resist this second attack.

Miss Coxe is the second missionary who has

laid down her life at Chupra. Dear Edith Baugh who opened the Station some ten years ago and labored so faithfully there, answered the summons from her precious Master in the very height of her usefulness, which may also be said of our beloved Sister Coxe. These two noble women gave their best to India. They faced the darkness and superstition, the filth and the sin with brave hearts, counting all things but loss that they might win some. When Miss Baugh fell in the battle Miss Coxe stepped into the vacancy. Many times it was heavy pioneering for it was a new work. When the flood destroyed the first house that was built and another had to be constructed, much of the superintending of this building fell to Miss Coxe and her associate at Chupra, Mrs. Schoonmaker.

Miss Coxe has gone to join her beloved father and mother, both of whom passed away while she was on the mission field. Her father, Pastor John Coxe of Wilmington, Del., who went to be with the Lord a few years ago, has been sadly missed in Pentecostal circles, and we know that all the Pentecostal missionaries in India will feel the home-going of our dear Sister Sara. May God comfort the hearts of her associate, Mrs. Schoonmaker, and her loved ones in the homeland.

* * *

The Mission Field has sustained a loss which is far-reaching and known only to God in the death of our beloved sister, Mrs. Sarah Jane Diehl of Lavinia, Tenn., at the age of 53. She was taken with a paralytic stroke on Sept. 11th, and lived less than a day. Her husband writes truly, "Her works will follow her."

We know of no one who has labored more faithfully for the mission fields than our departed sister. For a number of years she has sent us regularly, money to be forwarded to the different missionaries, and just before she entered into rest she sent us a goodly sum to be distributed between eleven Missionaries.

She and her husband, Joseph Diehl, had been members of the Free Methodist Church for ten years. When the Pentecostal work began in Los Angeles, they both sought and received the Baptism of the Holy Spirit, and have since been identified with the Pentecostal Movement. She is mourned by her husband, two daughters and her aged parents, and a great host of Christian workers and missionaries at home and abroad. How we will miss her monthly letters which came as an encouragement when mission funds were low! In behalf of our great missionary constituency we express to her husband and family

our deep sympathy in this sudden bereavement, and pray that God will comfort them and sustain them in their great loss.

* * *

Another great loss to the mission field is the home-going of Sister Mary Langdon of Cincinnati, Ohio, who was an intercessor indeed. Her life was one of prayer, especially for the mission field. Pastor Walter Miller spoke these fitting words at the last sacred rites:

"Our sister has lived and died a few miles from her birthplace, but she has been around the world in prayer a thousand times. At an early age she gave herself definitely to the Lord as an intercessory missionary and considered this her life work. Many are ready for public service, but this is a hidden ministry before God. An intercessor has been called home. Who will rise up and take upon themselves this ministry that the missionaries may not suffer loss?"

May the mantle of intercession fall upon someone who is willing to give her life to this hidden ministry.

Blessings in Campmeetings

TWO of our missionaries, Mr. and Mrs. Edgar Pettenger, from Africa, have been itinerating in the home field during their furlough and write of great blessings in the different campmeetings. Mrs. Pettenger writes from Butler, N. J.:

"We went to the Allentown Campmeeting where we spent three weeks. The meetings there were most blessed and it was said to be one of the best campmeetings the Assemblies of God Eastern District have had for many years. One night the power of God came down in the meeting in such a marvelous way that Dr. Shreve was unable to preach, and for hours, yea, into the wee hours of the morning people praised and praised the Lord. Sinners and backsliders standing outside the tabernacle and looking on were convicted and came weeping to the altar. It truly was like old times when Pentecost first fell.

"We were invited to a campmeeting at Export, Pa., just outside of Pittsburgh, held by the Casley Brothers, two deeply spiritual men. Bro. Ben Hardin, Bro. Menzie of Gary, Ind., Bro. McDowell and other ministers were saved under their ministry. God was mighty in our midst and our souls were truly fed with Manna from heaven. We shall never forget the ten blessed days spent there.

"I have been improving wonderfully since God healed me on June 1st, when Bro. Barnabee felt led to lay hands on me and pray for my healing. I feel like a new person, with backaches, headaches and all other aches gone.

Oh, the Lord is so good! It is just like Him! We have traveled 3,000 miles since leaving Chicago and I feel none the worse for it. Today I have washed, ironed, mended besides helping around in the house, and tonight typing, when only a few months ago I felt all shot to pieces and was just a bundle of nerves. Isn't it wonderful to be able to do a day's work?

"The Lord also healed Vernon of whooping-cough. While staying at Scranton, Pa., with a family who had two boys with the whooping-cough, Vernon must have contracted the disease from them and when we got to Allentown he would cough, whoop and vomit during the night. One night Edgar and I waited on the Lord until we felt He gave complete victory, and we know you too prayed with us for his healing. The whooping-cough is gone and there was no six weeks coming and six weeks going, praise God! Outside of that he is keeping well, and is a good, hearty, healthy traveler—a real missionary's son."

JOHN HARPER'S LAST CONVERT

Three or four years after the Titanic foundered (1912), a young Scotsman rose in a meeting in Hamilton, Canada, and said: "I was on the Titanic when she sank. Drifting along on a spar in the icy water on that awful night, a wave brought John Harper of Glasgow near to me. He, too, was holding on to a piece of the wreck. 'Man, are you saved?' he shouted. 'No, I am not!' was the reply. He answered, 'Believe on the Lord Jesus and thou shalt be saved.' The waves bore him away; but strange to say, a little later he was washed back alongside of me. 'Are you saved now?' 'No!' I replied, 'I cannot honestly say that I am.' Once more he repeated the verse, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Then loosing his hold he sank. And there, alone in the night, and with two miles of water underneath me, I believed. I am John Harper's last convert."—*The Sinking of the Titanic*.

News From the Firing Line

FROM El Tocuyo, Venezuela, Mrs. Nicholas Vetter writes: "We have passed through a month of much conflict, sickness, persecution; our mail has been robbed, our cup of sorrow filled, but with it all we can say that the barrel of meal wasted not, neither did the cruise of oil fail.

"Our meetings are well attended, our Sunday School increasing and the persecution has stimulated the believers. The Lord has been speaking to the Christians by dreams and warning them about His coming. Some saw the sun darkened; others felt the great earth quake and were on the watch, etc. How good is God that He speaks to His people in order that they may be ready for His coming! We have had a new glimpse of what God is doing in the regions beyond. Last month God spoke to us about the other towns (Luke 4:43). A few weeks ago a well-to-do man of the province of Portuguese came to our door, and told us how about three years ago he had bought a Bible. He had become convinced of the errors of the R. C. Church and has already done away with his idols and feasts. He and his whole family are willing to follow the Lord. He returned to his village armed with many New Testaments and tracts.

"Two weeks ago we were at Guarico, one of the richest coffee districts of the State, to see some of the believers. We suffered fierce persecution here two years ago, but today we can

enter the town and scatter tracts unmolested. The brother lives about an hour's distance from Guarico, up in the mountains. What a surprise when we visited him to hear Gospel songs! We learned that not only the whole family were interested in the Gospel, but the neighbors as well. One of our Tocuyan believers who is temporarily in Guarico, reads the Scriptures to the people. As soon as we can get workers to these different places little groups of believers will be formed. But it will take time and patience to teach this people as very few can read, and the superstition is tremendous. You will be glad to know that the believers in Quibor have purchased ground for a chapel and will soon start to erect it, though the work there was started only a year ago.

"Our children are doing fine. They are so happy they do all they can to please us. They know all the choruses by memory and are good singers. They are working hard for Bibles which we have promised them when they know how to read. Other children are anxious to be received into the home but we cannot take them in as beds, blankets, etc., have to be bought first."

* * *

Those who accept Christ in South America know what it means to bear the cross. They truly taste of the fellowship of Christ's sufferings. Brother Bender writes of a young man whose confession of faith brought on terrific persecution from his family. His father has threatened

to drag him out of the chapel and lash him publicly. Bro. Bender asks prayer that he may stand the test. He also writes:

"About two years ago a man in one of the neighboring states bought a Bible and read it. Recently he became very ill, nigh unto death, and in his illness he had a vision. He first saw a cross, then the baptism; then the road that leads to heaven and then he saw heaven itself. After that he got a revelation of hell from which issued much smoke. As he opened his eyes he saw the Lord Himself. This revelation filled him with faith, and now since he has recovered, he has come to tell the whole story and is also helping to supply the need of the Gospel. He has asked for a worker to preach to him, his workers and his family. He has a number of employees. This is a marvelous case, saved through the Word and Divine Revelation. The fruit of his life is proof that he is saved. He has his face set to follow the Lord."

An Eleventh Hour Salvation

Another letter tells of God working in dark South America. Mrs. Elsie Fearey Blattner tells of sowing the seed in Siquisique:

"In March we were enabled to purchase two horses and saddles, and in April we opened our first outstation, about 17 miles from here, across the mountains—Aguada Grande, a town of perhaps 1200 to 1500 people. We try to visit it every two or three weeks, on horseback, staying from three to four days, with a meeting each night. There is considerable interest manifested and we believe at least two men are not far from the kingdom. We are plowing and sowing for the first time in all this district in which we are now living, it being only eleven months since the Lord sent us here into this untouched territory. What joy there is in preaching the Gospel where it is scarcely known!

"Here in Siquisique it is slow, uphill work—a number have made a profession of accepting Christ, though we feel that not more than four of them have received a full born again experience until now, but we trust to see the others come through to victory. I have always known that the general condition of the country was immoral, but in all these years of service in Venezuela I have never come face to face with it as I have now. 'Sodom and Gomorrah' repeats itself often in my thoughts. Were it not for this sin I believe that today we would count more converts among us, but some of those even who attend our meetings regularly are so tangled in immoral relations that only the power of God will

set them free. Surely Rome can justly be called the 'mother of fornications.' Our trust is that in spite of a thousand difficulties Christ shall be exalted and triumph over the powers of darkness.

"My husband is seeking to reach all the small towns and villages within a radius of thirty miles or so, visiting the houses one by one. When we see interest created in any of these places, then we go together and hold meetings. Yesterday on returning home from visiting a small town about fourteen miles distant, he entered a house which he never would have found had he not been seeking water for his horse. They invited him in and listened with much interest to the Gospel, finally buying a Bible. Apparently they had never heard the Gospel before.

"I must tell you of an interesting thing that happened recently and encouraged our hearts. A young married couple, our first converts, recently received news of the death of a brother in a place some distance from Aguada Grande. They came to tell us the sad news, and the wife said how she had wanted him to hear the Gospel, but now she supposed he was lost. I told her she should not be discouraged as we had heard that he was in Aguada during one of our visits there when we gave some very clear salvation messages by the aid of a chart, and he might have heard and believed. On reaching their home they found that this brother had attended our meetings, had taken away with him tracts and booklets and had returned to his family to tell them that this was the truth. Then he proceeded to destroy all the idols in the home and left it clean. Later he was bitten by a snake and died, but is reported to have said that he was not dying alone. We are encouraged to believe that this soul called upon the Lord and was saved."

* * *

Mrs. W. duPlooy writes from the Northeastern Transvaal, South Africa, that they have just completed their church building. The power and presence of the Lord were felt in a very marked way at the opening service, following which they held a baptismal service, when seven boys were baptized in water. "For some time," she writes, "we have been having some real Pentecostal meetings and two of our converts have been filled with the Spirit. Our hearts are overjoyed at the dear Lord's working, for we believe He will raise up some Spirit-filled workers from among these. There is a great need for consecrated, Spirit-filled native workers. I have worked in Swaziland, Portuguese East, Bechuanaland and Basutoland, and in all my seven years' work I

have never seen a darker corner in God's vineyard than in this Northeastern Transvaal. Drink is rampant everywhere. Pray with us for two young women workers to help us here."

God's Protection Amidst Robbers

Thrilling encounters with bandits and God's gracious deliverances are recorded by Hermann Becker, in a journey from Yuanchow to Changsha. He and two other missionaries traveled four hundred miles on horseback to a dentist, and as many miles returning, a journey beset by robbers. He writes:

On March 16th we had traveled only four miles when we met some Chinese who had been robbed. A day before we had sent a man to the bandits to tell them that we were coming, and to ask them to protect us. Our man did not return in time so we were forced to ask the soldiers to send an escort with us. Two officers offered me 20 of their men, but as I could not pay for so many, I asked one officer to recall his men, which he did.

We left with these 20 soldiers and had gone for only five minutes when I was called to return. I handed my mule to one of the soldiers and went back to the village. On arriving there I saw many soldiers running through the streets crying: "To the mountains. Shoot, shoot". That meant that they should turn bandits. I fled into a house and looked out for the officer. When I saw him I asked him why he turned with his soldiers to be bandits again. He said: "The other officer is making it hard for me, therefore I have no other way."

At that moment I saw the ladies and my mule going with these bandit-soldiers to the mountain. I ran up to them and called out: "Return, as they are turning to be bandits." They were frightened when they heard me calling that, as the "soldiers" had asked them to go with them the other way. Returning to the officer, I asked him to call to his men, that they stop shooting, which he did. Then I said: "You have taken over the responsibility to bring us through the bandits and I trusted you. But now you and your men are turning to be bandits. How will you be able to keep your word?" He said: "I have two men, who know the bandits, and were in their camp last night; they will bring you safely through." These two men went with us, till we met our messenger with some bandit-soldiers who escorted us to a place of safety. We praised the Lord for His protecting care over us.

The next day we again had a meeting with a bandit-chief for several hours, and he promised to do his best for us. The next night, when we slept in an Inn, bandits came and asked for a midnight meal, but did not touch our things. After they had their meal, they robbed the houses near-

by. Without any further trouble with bandits, we arrived at Changsha on February 24th. The fellowship with so many Missionaries was a real blessing to us, as we hardly ever met a Missionary in Inland China.

On April 2nd we left Changsha. Other Missionaries went with us to attend a conference for Missionaries at Hungkiang. As we had to pay as much as 20 per cent commission on our checks at Yuanchow, I took with me over \$2000.00, to bring it to Yuanchow. We prayed much before and during the journey, as we knew that the bandits were increasing on this road. Our daily portion on April 6th was Isaiah 51:12, "I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die."

We slept in an Inn on that night. About one o'clock at night some one knocked at the door and as no one was willing to open, it was broken open and six bandits jumped in with revolvers in their hands. Very quickly we had dressed and met the bandits. They asked me to open my boxes. I had some ten loads of books and tracts with me and I started to open these and offered them some of the books, which they refused. Seeing that I had nothing but books so far in my boxes I opened, they let me alone and asked my friend to open his boxes. He had \$50.00 in silver in them, and although they turned everything upside down, they did not see the \$50.00. I had divided my silver dollars in some six bamboo baskets, but they did not ask me to open them. They took my old watch and also that of my friend and my pocket lantern. What they took was worth about \$20.00.

Leaving, the leader said to us: "Excuse us, look here, we have taken nothing from you." Neither we nor he knew that his men had secretly taken those things which were missing afterwards. If the Lord had not blinded them, we would have lost our money and other things worth some \$1500.00. We had many things with us, which we needed for our large orphanage. Praise the Lord for His protecting care.

Our portion the next morning, April 7th was Isaiah 63:9, "The angel of his presence saved them". Looking up to Him we went on. April 11th we again had to talk with three bandits, before we could go on the next day. One of them promised to bring us through the bandit district the next day. But we had gone only about four miles, when a spy from the bandits told him that he could not go on with us. After talking it over with them, the bandit-chief left us and that spy went on with us. We soon met the bandits and they asked us to stop, which we did. The spy and I talked with them and during that time my friend gave them tracts. After paying \$5.00 tea-money, they let us go on. We met later some more bands, but after talking to them they let us go on. In the afternoon we met a band of bandits, which had five wounded with them. Dr. Witt attended to them,

and they offered him \$5.00 for it, which he did not take. These were very bad looking men.

After some more trouble with the bandits we arrived on April 27th at Yuanchow, greeted heartily by our Christians. The Lord has blessed the work and many will be baptized the next few weeks.

Famine Stalks in China

FAMINE is adding its toll to the ravages of war in China, and Bro. W. W. Simpson, Minchow, writes that it threatens to depopulate half of Kansu Province.

"We have work in 28 counties," he writes, "and receive reports almost daily telling of frightful conditions among a population of four million.

Ordinarily this region produces sufficient grain and other foodstuffs to feed its own people and export a considerable surplus to the adjoining parts of Tibet. But owing to the resumption of opium production and the devastating wars of recent years all stocks of grain are exhausted and production has fallen below the actual needs of the people. The crop of 1927 was insufficient to feed the native population and support the armies quartered on them. In many places people were reduced to eating roots and herbs as soon as spring began and in some places there were deaths from starvation. All were looking forward to this year's crop to end their sufferings.

The spring rains usually begin in March but this year not only was March dry but up to the present time only a few inches have fallen and the soil has not been wet through once. The spring crops were parched before they could mature and the fall crops could not be planted. A careful survey of our field shows an average of 17% of an average crop, that is, only one-fifth of the amount of grain needed to feed the people a year has been produced. The vegetable crop is also short in about the same proportions. All food supplies will be exhausted by the end of the year and four million people will be without food from January to August, 1929. Unless outside help comes they must simply starve.

Another appalling difficulty is that the only means of transporting foodstuffs from other places is by pack animals requiring one or two weeks and costing more than the food is worth. Only as a last resort could small quantities be brought in from the outside to save a few from starving. The nearest railway is over 500 miles away.

To add to the gloom a hundred thousand Mohammedans have rebelled, laid waste nearly all of two counties, murdered thousands of farming people and prevented the harvesting of such crops as matured. They rotted in the fields. To suppress the rebellion thousands of troops were conscripted, tons of grain commandeered and taxes increased. To pay the taxes farmers are compelled to sacrifice the grain as fast as harvested,

in many cases leaving nothing for their own families. Thousands of homeless refugees are wandering around trying to keep soul and body together by begging. Oh, the heartbreaking hopelessness of these poor people!

During the next three months grain will be comparatively cheap because the farmers will be forced to sell to get money to pay the enormous taxes. We plan to buy up all the grain and other foodstuffs possible during this time and store up for use later when there will be none to buy, but we need much money to do this. We therefore appeal to you to help us *all you can*. We shall use all the money sent us to keep people from starving to death and the number fed will depend on the amount of money."

Let us pray that these famine stricken multitudes may turn to God in their extremity, and that these sufferings may work out for the furtherance of the Gospel.

With Divine Love

Mrs. Frank Nicodem writes from Rupaidiha, India, under date of Sept. 5th: "Our family has about doubled in the past months. I have just returned from the hills and find a big job confronting me, that of getting the boys all clothed again, as they have gotten down to almost nothing while I have been away. When I went to have them change into clean clothes for Sunday I found that some of the poor little fellows had been wearing one pair of trousers for three weeks, taking them off at night and slipping over to the well to wash them. So perhaps you can picture a little of what we have ahead of us with over sixty boys for whom to make clothes. That is the reason we were so glad for the check you sent as it will buy nearly all of the material needed and then we will get to work. The boys will help and I will get a native man from the nearest town to help in the cutting, etc.

"We find our hands very full these days, for because of the extreme heat about us, there is much sickness and the people flock to us all day long with sore eyes, sore ears, tummy aches, boils, itch, etc. Some of the sights we see would make your hearts sick, and you would realize that it takes more than a natural love to handle these people with diseases of the worst kind, caused by sin and filth. The worst of it is that they doctor themselves up for days before they come to us, then come when they get very bad, so that we do not have the fresh sores to deal with, but sores covered with precious, 'holy' cow dung, and so forth, and this filth has to be cleansed out before we can get at their real trouble.

"A little girl was brought to us a few days ago saying that her ears hurt her. We removed the

little white "chadder" (cloth) that she was wearing over her head and such a sight as met our eyes! Her parents had gouged great iron rings through her ears to make her look beautiful, about eight in each ear, and these had caused her ears to be sore and fester, until when she came to us they were literally rotten. The father did not see any cruelty in this for girls in India must be married and how could he expect to find a husband for her if she did not have the rings in her ears? We told them we could do nothing for the poor little thing unless they would let us take

out the rings, but they would not hear of such a thing. The poor little sufferer went away and we have not seen her since. We know not what her fate may be but she looked as though she would lose her entire ears and perhaps even her life, for decay had already set in until the odor was terrible. Does it cause your pity, like ours, to be mingled with disgust at the customs and ignorance of these people? But our hearts overflow with compassion as we see such cases all the time, and we cry out, 'Oh Lord Jesus, how long!'"

The Greatest Calamity of Christianity

Opposition to the Holy Ghost.

By Capt. M. A. Titchenell, Evangelist, Potomac Dist., Assemblies of God



A BRAHAM LINCOLN began his immortal Gettysburg speech with the following sentence: "Four score and seven years ago our Fathers brought forth on this continent a new nation." While it is true his famous address stands out as a masterpiece of English literature, it is equally true that our forefathers brought along with them to this continent, the good old Bible, the blessed Word of God, and the great Christian Church anointed with the Holy Ghost, permeated and inspired with a holy zeal and vision to do or die for Christ's sake.

Little did those early pioneers of both church and state realize that they were establishing the biggest and richest country in all the world, due to its unlimited resources and possibilities. But whatever we have in America to be thankful for, it has been brought about as a result of the vision and influence of God's Word upon the lives of the people all down through the centuries, even to the present time.

What the human heart is to the body, the Holy Ghost is to the Church of Jesus Christ—its very life and existence. And it is clear to most of us that the church cannot get along without the Holy Ghost, anymore than the physical body can live and function properly without the heart which sends the blood coursing through our veins every ten seconds. Therefore, the greatest calamity of Christianity is the ignoring and explaining away the Holy Ghost, which has been an almost universal practice of the Church in recent years, very largely substituted by camouflaged, intellectual, mechanical machinery of various false standards, rituals, wealth, political influence and what not.

The Word of God teaches us if we deny or

grieve the Holy Ghost, He will depart from us; this applies to individuals and churches alike, and is the direct cause of so many dry, stupid, hard to endure, godless sermons and empty churches of the present time.

The office of the Holy Ghost is primarily to convict of sin; likewise our need of repentance and salvation. He regenerates, witnesses to the new birth and sanctifies. He is a Person, and that is why He speaks through the saints in new tongues when they receive the Baptism of the Holy Ghost. We are helpless to render any real service to the needy lost world about us without the manifest power of the Holy Ghost in our lives and activities. As He is our greatest need, we are dependent on Him even to read and study the Bible. Certainly without the Spirit of the Author we cannot understand the Author. This is true of secular books, as well as the Bible; hence the reason why so many master minds of various professions do not understand the Bible—it was written by men who wrote at the inspiration of the Holy Ghost. Unless we have the Holy Ghost vision and are filled with the sweet, consciousness of His abiding Presence, there can be no understanding, for God's Word is spiritually discerned.

We must have the Holy Ghost to pray intelligently and effectively; otherwise our praying is nothing more than "sounding brass and tinkling cymbals," and of no avail whatever, no matter what our petition may be. Herein lies the reason for so many unanswered prayers, for there is a great difference between "saying prayers" and God-conscious, fervent praying in the Holy Ghost. There is a prayer book in existence, written by a great and famous author, which has the largest sale of any book of its kind, and not

once does it mention the Holy Ghost, and seldom Jesus Christ.

In recent years the Radio has been speeding to the forefront with the rapidity of a Western tornado; everyone has been more or less interested and amazed at the advancement of this most wonderful, natural force of electricity, in all of which we recognize the mighty presence and handiwork of God. But in a greater sense we are attracted to the Divine Radio of the Pentecostal outpouring in these last days, operated by the Holy Ghost on this end of the wave lengths, where there is but little static interference, with Jesus at the other end, and our God always answering.

We not only hear His voice, but we feel His Presence radiating through our bodies in healing virtue, keeping them well as promised in the atonement of Jesus Christ. There has been strong opposition in recent years by the churches of our former affiliations, against the real manifestation of the Holy Ghost, especially the baptism with the new tongue, which seems to be their thorn in the flesh. Oh how they argue against the experience so precious to all the Pentecostal saints who have been so wonderfully enriched in their Christian life and endued for definite soul winning service for these last days!

The writer of these lines has had a very vivid and outstanding experience of opposition to the Holy Ghost in the past few years of his ministry, having had his credentials taken away and being put out of the Methodist Church. This for no other reason than for tarrying and receiving the baptism of the Holy Ghost (Acts 2:4) and continuing to preach under his new-found experience. Our former ministerial brethren may make a big fuss in trying to cover their actions with excuses, and put us out of the church in an effort to check our influence and preserve their pet ideals, but they are only pouring oil on the fire which will never stop burning in the souls of the saints. The fact remains that in pushing your humble servant out from among the "dry bones" and empty formalities it has resulted in a deeper, Holy Ghost experience, with more patience, love and humility in his life than ever before, thus magnifying the cause of Christ. It has fired him with a renewed zeal to go everywhere, and thunder forth the Word of God, preaching the Gospel fearlessly and uncompromisingly to this sin-cursed world, bringing people to repentance and to a preparation for the greatest event yet to come in the world's history, which according to the prophets is nigh at hand.

Many disguised substitutes for the Holy Ghost have gradually and tactfully crept into the Protestant churches of later years, casting them adrift upon the high seas of time where they are floundering about, gradually sinking into modernism, commercialism and apostasy, with darkness settling over the whole church, and they, groping about blindly, continue to make all kinds of excuses to cover their failures and backslidings. About one-third of our Protestant churches in America did not report any converts for the last year or so, and some of them lost in membership, which is conclusive evidence of their fighting against the Holy Ghost. The battle is still waging in a futile effort to explain away, sidestep and sugarcoat over the plan of God for these days in which we are living. Everywhere we hear the cry going up, "What is the matter?" and "How came this godless, worldly, polluted condition?" to which there is but one answer. They have departed from the faith of the Fathers by repudiating the Holy Ghost and making a loud profession without possession. Surely they cannot blame their plight on lack of finances. They have scholarly orators, skilled in the dramatic art, opera singers, picture shows, dancing, card-playing, ethical culture lectures, fine political recitations, moral essays, minstrel shows, bazaars, etc., all of which they have substituted for the power of the church; she is being unmasked and revealed as she really exists in the world today, when without a doubt the handwriting has appeared on the wall.

The rebellion against the Holy Ghost in the Churches which has been on now for twenty years or more reminds one of active warfare. I have twice been an officer in the U. S. Army, having served about two years in Foreign Service, and know something of what it means to be shot at and missed while under fire of the enemy. In the World War I was commander of a heavy mobile repair shop in the Ordnance Department, and we all faced the trenches with the terrible death clouds hovering close about us. Mere words fail adequately to describe the awfulness of such an hour, which was everything that General Grant said war was. Oftentimes I preached to large gatherings of the boys at the Y.M.C.A. meetings, and hundreds of them came forward and took a definite stand for the Lord Jesus Christ. In the years I have been conducting Evangelistic meetings and pastoring churches I have never had greater responses than in those war time meetings, due, of course in a large measure, to the imminent shadow of death upon a foreign battlefield. Only those who have faced

the powder know of the horrors of war and its dreadful destruction of humanity.

There has been a great deal of preaching, *pro* and *con* on The Battle of Armageddon, the Great Tribulation, the Antichrist, the Judgments, the Rapture, the Bride, the Marriage of the Lamb, etc. But in all this preaching, we are face to face with many cold facts and stern realities. Men are going down to destruction and we in the

front rank on the firing line must send forth a Bible barrage against the devil's trenches and fortifications, holding up the blood-stained banner of Jesus to a lost and dying world. Although the enemy with his heavy artillery comes roaring out of the darkest abyss with relentless boldness and cunning, seeking whom he may devour, the true and valiant soldiers of Jesus will never surrender or retreat. Praise our God forever!

Step by Step in God's Will

Eight Years of Faith Life in East China.

Benj. Surtees, on Furlough



EMPTIED. When I was in Kiating, West China, I read an article, saying that if any one wanted to reach the Chinese, he would have to step out of all his foreign privileges and live like the Chinese. In my youthful enthusiasm I recorded a vow in my journal: "Lord, if You want me to do that, I am willing." I had put nine years in Home Mission work in Saskatchewan, Canada, and had learned to suffer hardship for the Lord's sake. I felt that the ordinary life of Board Missionaries was too much above the common people. We were invited to dine with governors, officials, and generals, and this class of people are not much interested in the Gospel and I longed to get among the common people. I felt that those around us to a large extent were only after the loaves and fishes; our money and western advantages dazzled their eyes, and if we wanted to get them saved we must live among them as our Lord did among the Jews, companioning with them.

The Lord took me up on that pledge. He let me have typhus fever and a bad break-down. Thus I was invalidated permanently home. You can guess with what sorrow of heart my wife and I left China after we had given our lives to the Lord's work there but He had to empty us first.

Used—We Return Again to China by Faith. After two years of wilderness-wanderings in America, having resigned from our Mission Board since I could not get a health certificate, God sent us back, poor, and helpless, utterly dependent on Him. He was more able to use us in this humble way and opened up wonderful doors of service and gave us the hearts of our people, Chinese, Armenians, Russians and others. I had no faith in myself although I had a university education; my break-down was so complete that it was on my wife's faith that we returned to China. I had been told by the doctors that I

must never return but I thought that if I had to die I preferred to die in China and thus give my wife a chance to work for the Lord there. But He had something better for me. We were given Isa. 58:12 and were told we were to be "*Repairers of the Breach.*" To my amazement, doors opened one by one, far beyond any faith that I had, and when I was sure that it was the Lord's will I was able to go ahead. Little by little my faith and courage returned and gradually I grew well again while doing work that the doctors said I could not do. It was not easy; many a time in the morning I wished it were evening, and in the evening I wished it were morning.

The Christian Day and Boarding School for Foreign Children. The Lord made us willing to get under other peoples' burdens. Our first and last work in these past eight years was the saving of a very precious school for foreign children from closing. We twice stepped in and saved it. It is a real missionary school and at the present time there are seventy children in it. Many of our missionaries' children have been educated there. There are also many from Russian, Armenian, Jewish and other nationalities educated there, receive its sound Gospel teachings and get saved. Will the friends please pray for the Principal, Miss Helen Dearborn, and the teachers, who are working on small salaries as missionaries. As the school does not own its buildings and helps poor children, it is not fully self-supporting.

Work Among Chinese Schools.—Seed Sowing Among Chinese Children. Our second step in the Lord's will was taking charge of the Christian Alliance Church and Schools in Shanghai. Their workers had been out nine years and were praying the Lord to send some one to relieve them so that they could go on furlough. We gave three years of our time to that work and it had more than doubled when they returned. We trained the students in practical Christian work,

teaching in the schools by day and holding evangelistic meetings at night. There were about two hundred and fifty students in the school when we left. When we were working up the evening evangelistic meetings many a time my wife and I prayed that if a certain number did not come in that night we would close them up but the Lord would send in the right number and so we persevered until we had the hall fairly well filled.

We also took over a *Christian Cantonese Day school* for poor children, having over a hundred pupils, that was on the point of closing for lack of funds. We carried it on for two years teaching the Bible classes. We also assisted in a *Free School* for Chinese children in the Shanghai city, having over two hundred children, where we had week-day Bible classes and a Sunday school. These schools were closed through the civil war and the Communistic outbreak. We taught over a thousand Chinese children in all, and God's Word shall not return to Him void. A Mrs. Yuan in whose house we had a small Sunday school and meeting was converted thus. When a child she had attended a little Christian primary school for a short time and after her marriage she gave her heart to the Lord and became a very zealous worker. The seed had lain dormant all these years in her heart.

The Russian Refugee Work.—Taking Advantage of a Crisis. In February, 1923, the Russian refugees piled into Shanghai, four shiploads of them. Some began dropping into our Chinese meetings. We felt that surely the Lord did not want us to minister to the Russians as we came out to work among the Chinese. These refugees, about eight thousand, were the remnants of the White Army that had fought against the Soviets after the World War. Two of them brought us an ill-spelled letter asking for help in Christ's name. It was a Macedonian call. The churches were not helping them so we felt we must begin, and before long that little basement was jammed with these six-foot Russians. We enrolled over three hundred and fifty officers and men, also some of their wives and children in the evening school we opened for them. I promised to teach them English if they would let me preach the Gospel as well, and so we had evangelistic meetings preceding the night school. We also opened by faith five Chinese houses and furnished them simply, housing about eighty of them. We commenced a Labor Bureau and opened a small Broom Workshop to try out those who came to us for money or work. Today as a result of our work among them there are two small

Russian Protestant churches in Shanghai of one of which I was pastor when we left for furlough. Some of these converted Russians are preaching the Gospel in other lands. Many were saved from suicide and worse as a result of our work, so they told us.

A Great Opportunity—the Chinese Civil War. When the civil war started, mother and our little Beulah were on a visit to Soochow. They just got through the opposing armies to Shanghai before the crash came. We were living outside the barbed-wire barriers at the time. Friends advised us to move into the foreign concession, but we felt we ought to stay out where we could work among the armies. As one army moved out another came in to Kiangwan, a village three miles out of Shanghai where we had a chapel. The ten thousand inhabitants had fled to Shanghai, but two of our Christian families remained. We went down to visit them before the soldiers had come in and asked, "Are you not going to Shanghai?" They replied, "No, we can trust God too." Two of them came up when Kiangwan had become an army camp to tell me that a few Christian soldiers wanted to know the time of the next meeting. I felt like saying, "There will be no meeting." I had been praying the Lord to open up the way for me to preach among them, but when I visited them around Shanghai I found them savage and uncivil, so felt like leaving them alone. But the Lord reminded me of my prayer and I said, "All right, Lord, if You will take my hand I will go." We had two months' work among them, preaching daily; thousands of them heard the Gospel and many accepted the Lord. Fresh trouble arose and one day I found soldiers sitting on our doorstep. They were from a regiment of Kiangsu soldiers who were quartered around us. I went out and rang a bell and invited them into our home-chapel, telling them the story of Jesus and using the large Sunday school Lesson pictures. They filled the room coming with guns, bayonets and all. Many said they accepted Christ. After the Chekiang troops were moved away from Kiangwan and the Kiangsu troops moved down, I started in again. Later on there was another war. This time it was between Kiangsu and Mukden and the Kiangsu troops were defeated in their turn. Some of the men I had been teaching in a Bible class managed to get back to Kiangwan and took refuge in our chapel. I went down to them and hung the British flag over them. I said to them, "You used to tell me you wished you were free to preach the Gospel. Now God has set you free.

Are you willing to trust Him with us according to Matt. 6:33? If so we will train you." They said they were willing. I had only two or three dollars in my pocket at the time. Altogether there were about fifteen to provide for. A day or two later when I was needing money I stepped off the street-car at a wrong corner by mistake, so I called in at a friend's house and the lady handed me ten dollars that had been left for the soldiers. That was the only foreign help I received. Just about that time the Lord told Mrs. Wu, a well-to-do Chinese widow, to sell her land and undertake their support. This she did. I hadn't the faintest idea at the time where the money was coming from, I only knew I had Matt. 6:33. Including the expenses of their itineraries and of going back to their own homes to preach the Gospel, it cost her about two thousand dollars, which is a fortune in Chinese eyes.

Another Opportunity—the Chinese Independent Church Movement. We continued this work of training evangelists after the ex-soldiers left and in all taught about forty. There are six hundred congregations of Chinese Independent Churches. They are very poor and have no Bible School or place to train their workers. We went to see their leader and offered ourselves as their servants for Christ's sake in training their workers. He said he would be very glad if we would do so, but he asked us if we would be responsible for their board as they had no money for that work. This is a glorious opportunity to get the full Gospel across to them. Will the friends please pray that we may be enabled to take advantage of it? Many of our students came from this movement. To show the faithfulness of some of these independent preachers, I wish to mention the following: One preacher said to me, "When I was a boy of twelve I saw the Christians and their missionaries being killed by the Boxers, but now thank God I am willing to die for Christ too if necessary." He spoke this during the time of the Communistic uprising. The pastor of two little churches whom we are helping and who was one of our poor students for three years, is a man of faith and prays for the sick, even demons being cast out in answer to his prayers. His wife who has small feet gets up at four in the morning, walks several miles to buy vegetables, carries them back to the Chinese market and stands there till she sells them, thus releasing her husband to work for God. One of his members lay dying and he came and told me about it. It was in the winter time. The poor man was living in a straw shack with part of the

roof off. Finally he died. I had nothing to give at the time. While the pastor was telling me about this and the need of a coffin an American trained business man was visiting me. He took a five dollar bill out of his pocket-book and gave it to the pastor to bury the poor fellow. The widow and children were unprovided for. Friends in America have no idea of the absolute poverty of the Chinese poor. We have another Chinese preacher for whom we pay chapel rent. At the time of the Communist uprising his chapel was occupied by them. One Sunday during the height of the trouble he came and asked us to pray for him as he was about to go out and hold his usual service. He went out in real danger but trusted God. A few hours later he returned praising God for protecting him and enabling him to carry on his service. Many times previously this brother has had his place looted by his heathen neighbors while he was out selling Gospels for a living. He takes all these things uncomplainingly. He goes several days' journey at one time selling Gospels and preaching by the roadsides, one of many humble Chinese Christians who are the hope of China today.

Knocking Out the Props—the Communistic Outbreak.—One of the results of this outbreak has been the granting of a very greater measure of freedom to the Chinese church and a great development of the spirit of independence among the Christians. This has its dangers but it is a welcome development to the sympathetic foreign missionaries who have so long endeavored to get the Christians to take greater responsibilities in their church-life. Previously so much was left to the missionaries to carry. Moreover it has considerably shaken others who were loathe to believe that the Holy Spirit could manage the Chinese church without their aid and who by their unbelief hindered the Chinese from their normal growth. I believe also it has shaken the confidence of many of the modernistic educational missionaries and I trust permanently sent them back to their own countries. Just an illustration here—A Chinese lady who had been brought to Christ through my wife's parents when they were the only missionaries in a hostile Chinese city, came to her weeping and saying, "Your parents brought us out of idolatry and now my children come from the mission-school and tell me the Bible is not the Word of God and is full of mistakes." What kind of a message is that to take to a heathen land? And yet this is taught openly in the churches today by these high-salaried wolves in sheep's clothing. A few months

before we sailed, a Chinese graduate of one of these mission colleges came to me and said, "Mr. Surtees, I wish to know about Jesus. I have come back to the Bible, as China's only hope is Jesus Christ." He had been carried away by Communism but had seen its results in demoralizing the moral sense of his associates and the harm it did in the Chinese Post Office where he was working. I had the joy of teaching him for several weeks about Jesus. Many have found that Communism did not bring the Utopia it promised, and are reaching after God as never before.

Communism or Bolshevism, has helped to undermine idolatry. Several years ago there had been a revival of idolatry and every where the temples and idols were being refurbished. One day in the native city we saw an idol procession. Several hundreds of men were in the procession impersonating idols, with their faces twisted into demoniacal shapes and walking stiffly as if they were idols. One could feel the power of the devil. Another day while walking along I saw a tree in which there was supposed to be a devil, surrounded by hundreds of people with little incense sticks and a Buddhist priest directing operations. It vexed my soul. I got Walter Thompson to go with me and while he prayed I preached to them on the sin of idolatry and cursed that tree in the Name of the Lord. There were some Pentecostal Chinese Christians there also, who were deeply grieved in spirit. When I stopped preaching they took courage and began. A week or two later I passed that way and found the tree cut down. I believe Bolshevism has been permitted to weaken idolatry. One of my Russian preachers said that it would be one of the good things the Bolsheviks would do for China— weaken idolatry.

God's Faithfulness. In July, 1923, we took by faith a position of complete dependence upon God. Previously we had been teaching for our living. Now our work had so increased that it demanded our whole time. We moved to No. 1 Dah Shing Fong, a semi-foreign house situated in Chinese territory, where we stayed three and one-half years. We turned the lower room into a chapel seating about sixty comfortably, though at times we had well over a hundred in it. At that time we had not only this rent to pay but were paying rent for five Chinese houses for refugees. When our money was used up friends offered me work in another Mission School but this would have meant giving up the work the Lord had so plainly put into our hands, so I refused, trusting

in the Lord and knowing we were in His will. The devil tempted me dreadfully, but I kept my eyes on the Lord. About that time I called at a house and the lady gave me an envelope telling me to look inside of it. I saw a bill and thought it was a ten dollar bill. She said, "Pull it out." It was a hundred dollar bill, left by a gentleman for me. For three months an English lady sent us a check for \$177.77. Thus the Lord provided. Of course this was Chinese money and needs to be halved to get the American amount.

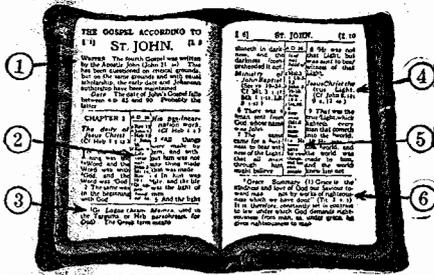
One Saturday I was faced with fifty dollars to pay to the men in my Broom Shop, and no money in hand. Just an hour before the men were coming for their money fifty dollars arrived from an English Bishop for my Broomshop work. Another time I had to pay \$130 in rent and had no money. I had been down preaching to the soldiers at Kiangwan and had come up tired and heavy-hearted. I was due at the Russian evening meeting but felt I would not go down as a Russian brother was responsible for the service. However I felt impressed to go down. While there I saw the door slowly open as if some one was hesitating to come in. I went to open the door and there stood a gentleman whom I had just met. He held out an envelope to me, in which was a check for \$130, just what I was needing.

All this time our house was full of Chinese Bible students, foreign refugees and others. When we had no money the Chinese got down and prayed with us. Our old *amah* who is now in heaven said she sometimes prayed all night. If you want the Chinese to accept a faith testimony you must live a faith life. If a foreigner lives in simple American style he lives out of reach of the Chinese and they look upon him as wealthy. He can say that he gave up a ten thousand dollar job in America to live on a thousand in China, but that does not impress the Chinese. Even that is ten times more than the average Chinese get. If you want to help them you have to be humble.

When Are You Returning? is the question that everyone asks us. We can only answer that we will return as soon as God gives us our return fares. We must get out of this country by the end of November as we were only allowed one year on our visa which expires then. We left Shanghai last November and are longing to get back as we think the time is urgent. Our Chinese Christians are praying for our return.

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