



The days of Heaven on the Earth

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

Ecclesia—Church

Needed: A Complete Purification of Pastors and People.

Willis C. Hoover, Missionary from Chile, South America.



THIS is a theme of the highest importance. But I will not use the ordinary meaning of the word but its etymological meaning. Because of ignoring or disregarding this meaning the church of Christ always tends to degenerate.

This Greek word is derived from two others: *ek*, which means away from, or out of, and *kleetos*, which means, called out of some more numerous company. If we will pay due regard to this truth we will have settled the principles which should govern us as a Church and as members of a Church.

God called Abraham out ("Get thee out of thy country and from thy kindred." Gen. 12:1. I called him alone. Isa. 51:2) to a life of separation. Wherever he went he and his formed a people apart from the peoples that surrounded them. His nephew, Lot, accompanied him for a time, but having his eyes on material and personal advantages he "kept pitching his tent toward" until he arrived at "Sodom," Gen. 13:12, where he afterward lived and it appears that he became judge. His inclination toward Sodom and his friendship cost him dear and left upon his family and himself an ugly and indelible blot.

God called the Israelites out and placed them in the land of Canaan, giving them strict orders not to mingle with the surrounding people. They obeyed him for only a short time when they began to mix with them and this reached such a point that God withdrew His protection. Pagan kings and armies came; carried them away captive to distant lands and destroyed the temple and city.

"Now all these things happened unto them for ensamples and they were written for our admonition upon whom the ends of the world are come." 1 Cor. 10:11. These things show us what God wants of His Church which is a similar calling out. "God visited the Gentiles to take out of them a people for His name." Acts 15:14. "Come out from among them and be ye separate, saith the Lord." 2 Cor. 6:17, 18. "Know ye not that the friendship of the world is enmity with God?" Jas. 4:4. The whole Word of God speaks in the same way.

At the beginning, the Church full of the Holy Ghost, was pure and separated from worldly things; but little by little love of money, of pre-

eminence, of popularity, of pleasure, entered, and gradually the Church grew to govern its thinking and its doing by human reasoning instead of by the Word of God, until it lost the presence and power of the Holy Ghost. In this condition it followed that those of the least grace and of the greatest ambition came to rule in the Church and affairs went from bad to worse. Then sincere and fervent souls, no longer able to endure this state of affairs, felt that God *called them out* from this Church which had compromised and besmirched itself with the world, and formed another church. Here appears the word

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which may be derived from *sequi*, to follow, or from *secare*, to cut. This cut was made to separate the pure from the impure, the things of God from the things of the world. With faithfulness and zeal this new church carries on its work for a time; the power of God accompanies it in its days of poverty and persecution, and it grows. It becomes great and begins to desire to polish itself and eliminate its crudities "to attract people," "to be like other churches," "for God is worthy of the best things," and it takes the first steps toward the world.

After this leaven has done its work, there is another separation of those who seek holiness and purity,—and little by little the same steps are repeated, and so successively. The few faithful and consecrated ones try always to have a pure church, and ever the worldly tendencies enter unperceived at the beginning and finally come to dominate the beliefs and the activities of the Church. Of the Waldenses, Lutherans, Presbyterians, Methodists, Salvationists and many others who have thus come out to form another and purer one, we, the Pentecostal people are the last up to the present. If we are wise enough to learn by the experiences of the other sects, or rather, if we are humble and obedient enough to heed the voice of God in His Word, we may escape those wiles of the devil which up to the present have marred every church, and we will remain pure until the Lord comes to take His own unto Himself. But if not, the same fate awaits us as all the others and as upon them, God will upon us, write "Ichabod." ("The glory has departed." 1 Sam. 4:21.)

But how may we avoid this fate? As we have said, learning by others' experience and walking

in humble obedience to the Word of God. For a lesson in experience we cannot do better than take that of the church from which we came out, the Methodist Episcopal Church. If we speak plain and frank things of her, we want to say that it is with no spirit of boasting, nor desire to cast reproach, but for the purpose of learning lessons which we must learn if we would avoid a like fate. Unless we speak plainly many will not learn.

In the "*Heraldo Cristiano*" of July, 1918, appears a Methodist article entitled "A Note of Alarm," which speaks as follows:

"The fact is, we are invaded by the worldly spirit which labors with more diligence than anywhere else, in the bosom of the church; but that is not the worst: This destructive period does not find us properly prepared to combat it. Our churches are spiritually weak and are being secretly honeycombed by dry rot of the soul. . . .

"We note with unspeakable pain that many pastors and official boards either are indifferent to this evil or they purposely turn away their eyes. Perhaps they themselves are anesthetized by the morphine of the spirit and can give no account of what is happening. . . .

"We hear on all sides the lament that the churches are not increasing in membership or that they are diminishing. Can it be because these churches are spiritually attractive, that they have the attraction of grace or of holiness or is it because they are dead and mummified? Who wants to tie himself to a corpse?"

"It is certain that Christ, if He were to speak to them by the mouth of one of His prophets, would say to them as He did to certain churches in the Apocalypse: 'I have somewhat against thee because thou hast left thy first love.' 'Thou hast a name that thou livest and art dead.' 'Thou sayest: I am rich and increased in goods and have no need of anything, and knowest not that thou art wretched, and miserable, and poor and blind and naked.'

"Yes, our churches need today as the Roman churches needed at the time of the Reformation, a complete purification of its pastors and members. . . .

"Unfortunately, sectarianism in some, moral weakness in others, and a mercenary spirit in the rest, hinder this blessed work, so that the church goes on day by day spoiling at the heart and becoming a mere formal assembly, like that of which the Lord said, 'This people honoreth me with their lips while their heart is far from me.'"

All this is said by a Methodist pastor concerning the Methodist Episcopal Church in Chile. In a letter received not long since from the United States, the case was mentioned of a noted missionary school in which the teaching about the Bible was so contrary to what the Bible says,

that a lady who attended that school declared there that she was unfitted to teach the Bible and lamented that she had attended it. It was teaching calculated to make unbelievers if not atheists.

And what is the cause for this state of affairs? Perhaps the principal and the one that includes others that might be mentioned is the forgetting what *ecclesia* means. The Church is *called out* of the world that it may be separated, *different*, guided, governed and accompanied by Christ and by Him exclusively.

When one church is formed by coming out from another, it is for the same purpose. Every church in the beginning had a powerful reason for its existence. It was a *sect*, a cutting off, if we may speak. This cutting off separated it from every bond that hindered it from obeying God completely and solely, walking with the Bible as its only "lamp unto its feet." Let us take the above mentioned church. If it had remained cut off, separated, apart from the other churches, it would have remained pure, fervent, triumphant. In its earlier years wherever it entered it inundated and had a phenomenal growth in numbers as well as in spiritual power.

But then it preached simplicity in dress, self-denial in life, and a large majority of its preachers were working men and men of little culture. Their meetings were noisy and held anywhere, in the field, the kitchen, the parlor, the stable—it did not matter. On account of some of these things it was the object of ridicule of other churches and persecution from the world, and sometimes even of other churches. It was the fruit of living godly in Christ Jesus.

If it had remained indifferent to the other churches, to their ridicule equally with their flattery, with its eyes on Jesus and the Bible for its "lamp," it would have remained fervent and triumphant. But it began to be affected by the ridicule; to be ashamed of its simple dress, of its uncultivated preachers, of its shouts of praise, of its humble meeting places. It began to desire to be like other churches. It has been successful; its members dress as elegantly, its ministers are as well educated, its churches are beautiful, its organs as large; 'He gave them their request but sent leanness into their soul.' Ps. 106:15. What remains for us to do?

It remains for us to understand that we have been called out of the church in which we were—not to be like the church we left (else why did we come out?)-but to be separated from her and from the things which have caused her decadence. If we have any reason for existence, that reason

calls us to a life of separation that we may preserve that which God has entrusted to us. All contact with those who belittle or who do not believe that which is of importance, and therefore dear to us, cannot have any other effect than to weaken us and next, to harm us. That is what has happened to its members. Their contact with other sects, their desire to be brotherly, has led them to become ashamed of holiness, to be silent concerning it, to abandon it; so that there are in it many members who are unconverted and who hold even official positions, and the preacher who insists on sanctification is little esteemed and is relegated to some small, isolated or difficult charge.

Reproach, criticism, ridicule are better for us than favor and good words. When we fear the former and long for the latter, our decay has begun, because we will insensibly begin to abate our fervor and zeal so as not to offend those who

have begun to praise us, and little by little we will be lulled to sleep which will result, as it has resulted in the other denominations, until the present. Only constant watch and prayer, and arming ourselves with the mind of Jesus to suffer contradiction can save us.

We will be criticised as having little Christian love. It is time for us to understand that this criticism is simply a weapon of the devil to swerve the Christian from his fidelity. It is time that we should be fanatics, as they call us, to be sectarian so that that "spirit of the world which labors with more diligence than anywhere else in the bosom of the Church" may not entrap and deceive us. It is time that we should learn how to keep the trust that has been committed unto us, and that trust is in greater danger among half-friends than among declared enemies.—*Translated from the Chile Pentecostal for July, 1918.*

The Open Door in the Sunrise Kingdom

Breaking the Shackles of the Enslaved.

Mrs. W. J. Taylor, Missionary from Japan, in the Stone Church, April 24, 1921.



FOR ye are dead and your life is hid with Christ in God." This is a wonderful place to be in. The Lord has been speaking to me today about the hidden life; hidden in the secret place of the Most High. I was visiting a candy factory the other day, and I saw them take cherries and roll them in marshmallow cream and then dip them in chocolate, and right then there came to me this Scripture with reference to the Christian. "Your life is hid with Christ in God." This is a wonderful life that is hid with Him; then the enemy cannot get to you except thru Christ. You have to be hidden in Him to go to the ends of the earth, but no doubt it means something too to live in Chicago these testing days. It means something for all of us as we fight the fight of faith.

Japan is in need today; not of gun powder, nor cannon balls, but of salvation. How much salvation are you sending across the sea? How many missionaries are going forth, not as soldiers to kill, but with a heart full of love to those who know not the Saviour?

Japan is densely populated and has no room for her people. The sea is all around. Take the distance between Kobe and Kioto, two hours' ride—there are as many people living there as in the whole of Australia. Where are the people to go?

We have a wonderful opportunity of taking the Gospel to this people, for today the door is open to the Gospel. The Lord said to me when I first went there, "I have set before thee an open door and no man can shut it." Beloved, if we were as wide awake today as the worldly people, a great deal more would be done in the foreign field. It is true, the children of this world are wiser than the children of the kingdom.

You have to get a fresh glimpse of Calvary, and then you have to go from Calvary to the Upper Room, and thru the Upper Room experience there goes forth the glad tidings in the power and demonstration of the Holy Ghost. I thank God for the years we spent in Japan. The first four years we were in Tokio and in Kobe amongst the policemen. My husband opened the Police Institute work. It was hard uphill work, but we do thank God for the opportunity of preaching to them in the Metropolitan Police Station, telling them of the wonderful love of Jesus. God gave us a Bible house there, but at the beginning of our fifth year He led us home to England. My health was broken, and my heart was hungry for the baptism of the Holy Spirit. I felt my work wasn't what God wanted it to be; God puts a hunger in our hearts and we cannot go on until we visit the Upper Room; then He comes into the temple. My husband received the Holy Ghost in Hol-

land, and we went back together to Japan. I do glorify God today for the past seven years. Seven years in Pentecost have been so different. We went to Nagasaki, and it was there that our Bible woman, Truth came to us, and from that small beginning God worked. You can have a crowd of people who are a "mixed multitude" hand in hand with the world, and they are no good. You cannot walk with Jesus and walk with the world, but if you will go on with God, prepared to pray, prepared to pay the price, prepared to forsake all things, you will be with the "little flock," the handful. So we thank God for the little beginnings in Nagasaki; how He stirred hearts to hear and receive, and how we went into the villages and preached the Gospel. We walked miles and miles and miles to the villages and it was a joy to go. When we entered one of these places the whole village turned out to hear the good news. One old lady with one foot in the grave heard the Word and the first time she heard she received Jesus and was saved. We visited the immoral quarter and spoke to the girls. They came out on the street and we held open-air meetings. I thank God for one girl who received Jesus and began at once to preach to other girls. The girls of Japan are sold into these houses that are dens of iniquity, and many of them pass into eternity without knowing the love of God, without knowing the victory there is in Jesus over sin. This slavery that is going on, this traffic in human souls is worse than any slavery you ever had in the South. When this girl received the Lord Jesus she began to preach to all the other girls in that room and the next we heard of her she had gone to her home.

We came to Kobe and slept in a little inn. On the wall of that room was a wonderful message to us, "Truth shall move heaven and earth." The Word of God will move this old earth and shake it to its foundations; that Word that the devil has tried to burn out of existence lives today. We were so encouraged with this message, and felt that it was a confirmation that God had called us to Kobe. We got a little mission down on the street car line, two empty shops knocked into one, and there we make a joyful noise unto the Lord. As long as you talk they will listen to you and never seem to tire of hearing the Gospel message; it is so new and fresh to them.

Oh that I might bring before you the need of the students of Japan, the young men who are so hungry for knowledge. You would have your house filled with students if you would only let

them come and study in English, but oh to be able to put the Gospel into their hands! They pour into the book-stores and get books they ought never to see. What a responsibility this land and England have, putting out literature that ought to be put into the fire. Education is causing young men to drop their idols, but what are we putting in their hands? That is the question.

These young men have such a thirst for knowledge and store their minds with a lot of rubbish and very often the strain on the brain causes suicide. One young man was having pressure over financial difficulties, sin and debt, and went up in the mountains to try to commit suicide. He came down and passed the window. I was standing at the door and shall never forget the way he tumbled into the mission hall in desperation hunted down by the devil. The enemy of his soul was on his track seeking his destruction. He knew if the young man got into the hall there would never be another chance, but thank God for the little mission hall. My husband dealt with that young man until long into the night. Oh it is not the fine sermon that saves, but the power of God and the prayer of the heart!

In Kobe the meetings are going on. Truth's brother, her stepmother and her sister have been staying there and holding the fort while we are away. It seems a feeble few, but doesn't God take the weak things to confound the mighty? I thank Him too for healing the sick. The Lord said to me when I went to Japan, "You must not go with a medicine chest. You must go with the full Gospel." We were in prayer and a poor man came to the door drenched with rain. He was a poor jinrikisha man and had had an accident. His arm had caught between his jinrikisha and the telegraph post, and he wanted money to go to the hospital for an operation, the doctor said his arm must come off. We pointed him to Jesus and got down and prayed, and he was saved and healed. He had a long pipe and threw it away, went home and that night took his wife's hair-oil and poured it over his arm to anoint himself and prayed. New flesh came on that hand and this man became our righthand worker.

We have had to stand in Kobe against many, many difficulties and persecutions, but the Lord has held us right there. While we have stood with Him thru misunderstandings and persecutions, He has been working. A girl came to us from the hospital; she was said to have been the worst girl in the hospital, and if her food

didn't please her she would throw the dishes on the floor. She was a nurse, and the Lord saved her and changed her all over. He cast her bad temper out and the Holy Spirit filled that child. They called her the "mad girl" at the hospital, but we call her "Joy" today, and that dear child is filling a very precious place. She is married to a Christian and living in a village some miles away. Her husband has received the baptism of the Holy Ghost, and they are working in this town which is the center of a large district, many villages all around waiting for the light. The Lord has given "Joy" a blessed ministry. She had been taking a paper, a domestic magazine, and published a letter in it saying she would give a Bible to any mother or wife who was hungry to hear of Jesus. You should have seen the pile of letters she received through that paper. Many hearts through that were open to the Gospel. When Joy was saved she stood against all her family, and that meant much. They took everything from her, her clothes and her bedding, and she came to the Door of Hope just as she was, but she was well repaid for the sacrifice she made.

One girl was on the railroad track, ready to throw herself in front of the first train that came along. She had been leading a very wicked life, and had come to the place where she was sick of sin and sick of the world, and that was the enemy's last thrust, to put her down to hell! but right on that railway track there was a messenger, the Savior Himself, waiting to receive her with open arms thru a servant of God. She was brought to the Door of Hope, saved, healed, baptized in the Holy Ghost, and afterwards married to a Christian man. Oh beloved, what does that mean? Joy in heaven over one sinner that re-

penteth, and when that one goes on with God, it means an influence over other lives, and other trophies from the enemy. I thank God for just a handful of those precious jewels that He has given to us.

A Japanese girl had a dream one night, and it was this: She saw a harvest field all laden with golden grain, and the reapers were asleep with the sickles lying on the ground. The grain was bowed down, ready to be harvested, but the reapers were asleep. Isn't that a picture of conditions today. The sickles are lying unused, and the grain will be lost if you do not rise up and reap. What a foolish man you would be if you were a farmer and would allow your harvest field to rot and go to waste because you did not reap it. We are doing the same thing spiritually when we neglect the souls that are ready to be gathered in from the great harvest field. Japan's door is open, ready for the Gospel. What will you do?

A little company of women who have received the Holy Spirit asked their husbands if they might have a prayer-meeting out in the open air. They spent the night out of doors, and tho it was bitter cold they were so in earnest, they were willing to suffer. During the night a most wonderful star appeared to them. It was like a great blaze of fire on a black cloud, and it appeared to them four times. They were filled with joy, for to them it was a sign of Jesus' coming, and they told the folks around that He was coming soon. He is speaking to us by signs in the heavens and by signs on the earth. Are we ready to meet Him? Will we meet Him with shame, or will we be able to say with Paul, "I have fought a good fight, I have finished my course, I have run the race"?

God Himself in our Mortal Flesh

His Covenant with Abraham and What it Meant.

J. D. Saunders in the North Avenue Assembly, March 24, 1921.



I WANT to declare to you tonight that healing for the body is just as much a part of the atonement as salvation for the soul and I shall prove it to you before this service is over, by the Word of God. A woman in Vancouver, who took exception to what I said, wrote me a letter wanting to know whether I knew Jesus as a personal Saviour. The next evening in the meeting, I said, "If the lady who wrote me the letter is present I would just like

to tell her that not only do I know Jesus Christ as a personal Saviour but also as a Saviour for my person."

We hear many people say these days that God sends sickness but I emphatically deny that He ever sends sickness. The correct rendering of Isaiah 45:7 is as follows: "I form the light and allow darkness; I make peace, and allow evil." God allows these things but does not send them. Turn with me to the 2nd chapter of Job and I will show you just where sickness comes from. "The Lord said unto Satan, Behold he is in thine

hand; but save his life. So went Satan from the presence of the Lord and smote Job with sore boils." The Word of God is very plain as to the origin of disease. In the 13th chapter of Luke we read Jesus went into the synagogue and found a woman possessed with a spirit of infirmity; the correct rendering of that is "a *demon of infirmity*." For eighteen years she was "bowed together and could in no wise lift up herself." Jesus saw her in that condition and said, "Woman thou art loosed" and "He laid His hands on her." Many people today question the laying on of hands but I believe that if my Lord did this I can do the same; and if there were no other authority in the Bible for the laying on of hands this would be sufficient for me. Then if you remember the ruler of the synagogue got angry because Jesus healed people on the Sabbath day. That is just the same as people act today; you talk about Divine Healing and the preachers begin to get angry and say that healings are out of date.

It is the same with the Baptism of the Spirit. A Baptist minister in Vancouver said that this speaking in tongues was done away with in the year 1862. I had spoken in his church one Sunday morning and he said to me "Some of my young people want to go down to hear you." I said, "Well, it won't hurt them." He thought it wouldn't as he said, "It is only temporary," but some of those young people got the Baptism and then he got fighting mad and said it was done away with in 1862. I declare to you that it will never be done away with and if you contend that it is, I want to ask you the question, "Who did away with it?" I am sure God has not. Then you know how the Lord answered the ruler. "Thou hypocrite, doth not each one of you loose his ox and ought not this woman, being a daughter of Abraham *whom Satan hath bound*, lo, these eighteen years, be loosed from this bond on the Sabbath Day?" I think you will conclude with me that this is proof that sickness is of the devil.

If you will turn back to the beginning of the Bible you will find that death entered into the world through sin, not only spiritual death but also physical. Adam and Eve didn't know anything about death when they entered into the world. And then if we will turn to one of the first instances of Divine Healing in the Bible you will find it in the 15th chapter of Exodus. There God promised Moses that if the children of Israel would hearken diligently to the voice of their God He would permit none of the diseases of Egypt to come unto them, for "I am the Lord

that healeth thee." Isn't that explicit enough, suffering one? God Himself speaking out of heaven saying, "I am the Lord that healeth thee."

Turn to the 28th chapter of Deuteronomy and you will find that God speaks of blessings and allows curses, and declared to them that He would not allow any of the terrible diseases of the Egyptians to come upon them if they obeyed His commandments but if they did not obey He would allow all these things to come upon them; and I declare to you that this is primarily the reason for so much sickness in the world today, because men and women will not obey the voice of God. Then pass on to Second Chronicles and hear that wonderful statement made by God Himself to Solomon. Solomon had been praying at the dedication of the temple and he began to ask certain things of God, among them being that if the people turned their faces from Him and sinned, but repented that God should hear their cries and bless. Now listen to God's answer: "God appeared to Solomon that night and said unto him, If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." So I declare to you tonight that if you will humble yourselves, call upon God and seek His face and turn from your wicked ways then God will hear from heaven. His ear will be open. The Word of God in Isa. 59:2 tells me that sin has separated you from God. You say, "I have not committed any sin." The sin of omission is sometimes as great as the sin of commission. "To him that knoweth to do good and doeth it not, to him it is sin."

A little farther on we come to a beautiful Scripture which I love; one word of it ought to settle the whole matter. You will find it in Psalm 103:3, "Who forgiveth *all* thine iniquities; who healeth *all* thy diseases." How in the world people can creep away from that word I do not know; I see no port-hole of escape there; to me it is all inclusive; it takes in cancers, tumors, tuberculosis and every other accursed thing; that little word "all" is all-inclusive.

Now turn to the 53rd chapter of Isaiah; I want to read the correct translation from the original of the 3rd verse: "He is despised and rejected of men; a man of pains and acquainted with disease; and we hid as it were our faces from him; he was despised and we esteemed him not." "A man of pains and acquainted with disease." Here Isaiah is drawing a picture of Jesus Christ hanging on the cross, and under the in-

spiration of the Holy Ghost he declares that as Jesus hung there He was acquainted with your pains and acquainted with your disease, that all the pains and diseases of the whole world were put upon Him as He hung there. Isn't that wonderful! And as He hung there, the embodiment of all the sin and sickness and suffering of the world, God turned His face from Him and turned loose a blast of His wrath upon that awful thing that hung on the cross; stamped out sin and sickness from the world as far as you and I are concerned if we reckon in the atonement completeness for sin and sickness. The correct rendering of the 5th verse is: "But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and through His bruises was healing granted unto us." Through the bruises of my Lord hanging on the tree, perfect healing was granted unto this body of mine. The very same thought is brought out in the first Epistle of Peter, "Who His own self bare our sins in His own body on the tree, that we, being dead to sin should live unto righteousness: *by whose stripes ye were healed,*" or "by whose bruises healing was granted unto us." Now if you want to carry your sins and sickness that is your privilege, but Jesus has already carried them if you will recognize the atonement of the Son of God. The same thought is brought forth in Matthew's Gospel, "And they brought unto Him many that were possessed with demons and He cast out the spirits with His Word and healed *all* that were sick." Some people say that it is God's will that they should be sick but it says here that Jesus who came to do the will of God, healed them all.

You remember that when Jesus sent out the twelve apostles He said that He was giving them power over unclean spirits to cast them out, and to heal all manner of sickness and disease; and the same power that God the Son gave to those apostles in those days He is giving to His people today. The last command that Jesus gave to His disciples was that they should go and preach the Gospel to all nations and then He said very definitely, "these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover." Jesus Himself put that final "*shall*" there. Some men say that the last five verses of the 16th chapter of Mark were added to the Bible, that they were not in the original but it seems peculiar, because the signs are following anyway; they can deny it if they like but God honors His Word and proves it.

If we will turn to the Acts of the Apostles we

see there how wonderfully the Word of God was fulfilled after He ascended; the apostles went forth with mighty signs following and wonders were done. You remember the man at the Beautiful Gate and how Peter and John went up and said, "Such as I have give I unto thee. In the name of Jesus Christ rise up and walk." In the 4th chapter we find that they got together and prayed, "And now Lord, behold their threatening and grant unto Thy servants that with all boldness they may speak Thy Word"—we need that same boldness today to declare the full counsel of God; salvation for the soul, healing for the body, the Baptism of the Holy Ghost and the coming of the Lord—"by stretching forth Thine hand to heal and that signs and wonders may be done by the name of the Holy Child, Jesus." Has the name of Jesus lost its power? Never, and it never shall, but I am showing you something tonight that is above the name of Jesus. God Himself declares in the 139th Psalm, "I have magnified My Word above all My Name," and if you will build your foundation on the eternal Word of God tonight, you will go out of this building a healed man or woman. Every word of this Book must be fulfilled. My soul was thrilled while down in Indianapolis as I heard a lady telling how she woke up one morning with her throat all choked up; she just took the Bible and put it on her throat saying, "Now Lord, Thy Word is on my throat." The Word of God prevailed. Let us believe the Word for the Word is God. This is His own explanation: the living Word and the written Word are absolutely inseparable. I heard a man say in Los Angeles one day, "I wish I could get all the Bibles together and burn them up." But that would not have done him any good because He could never do away with the Word of God; I have a little of it down in my own soul and he might burn all the books but he could never burn it out of my heart. God has implanted His precious Word down in our souls that all hell can never eradicate.

I want to add also a little word of encouragement to the saints. Do you know that there has been made a provision in the Word of God that the Divine Life of Jesus Himself shall enter into your very bones? That it shall enter into your mortal flesh? I want to read something which most Holiness preachers apply to the spiritual when God never intended that, but meant it to be applied to the physical. This was given to Abraham and was for his physical body. God opened this up to me while I was in Canada and

it has become a wonderful source of blessing during the strain of meetings every night, four and five on Sunday, and after the meetings a visit to the dance halls and talking to those people there. I felt as fresh as a daisy in the morning simply because I held to this promise. I want you to notice the wording here: "And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, I am the Almighty God (or, as the correct rendering is, "I am the All-sufficient God"); walk before me, and be thou perfect." That word "perfect" has generally been construed as meaning spiritual perfection, but God didn't mean it such at all. God was dealing with Abram on the physical plane. In the previous chapter it says, "Now Sarai, Abram's wife, bare him no children," and right after that God began to deal with him about his children and said, "I will make a covenant with thee and will multiply thee exceedingly," and Abram fell on his face and God promised him that he should be a father of many nations. Now I want you to notice particularly the fifth verse: "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee." When the old Jewish scribes were transcribing the Scriptures and they came to the word, Jehovah, they would never write out the full word as it was such a long one, having three syllables, but

they would simply make the Hebrew "H" and the letter "H" always stood for Jehovah. Now when God changed Abram's name He brought to his remembrance this very thing. He said, "I will put the "H" in your name" or in other words, "I will put Jehovah in your name." "Your name from henceforth shall be Abra-Jehovah-Am or God in you." It is God Himself in our mortal flesh, the great All-sufficient God. Do you think there is any necessity for sickness where Jehovah is? Can sickness remain where Jehovah is? It means that God wants to inject Himself, His "H" right in you. This resurrection power of Jesus can be yours tonight for the asking. "If the Spirit of Him that raised up Jesus from the dead dwell in you He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you."

This is your privilege; don't allow the devil to crush you down any longer. These are the days of oppression; as the devil is being driven out of the heavenlies the pressure becomes greater on the saints. People ask, "Why are we so oppressed these days? Why is sickness so prevalent?" These are the days of oppression by the enemy but what you and I must do is to look in the Word of God, see our privileges and then rise up and take them in the name of Jesus, refusing and rebuking the oppression of the enemy.

The Hope of the Church

An Appeal for the Children.



AFTER many years of experience as a Baptist missionary, and later in the Pentecostal ranks, Brother Anglin of Taianfu, Shantung Province, China, has concluded that the most fruitful source of missionary activity is that carried on in behalf of the children and the young people. "Give me a child until he is seven," says the Romanist, "and you can have him all the rest of his life." This is a startling statement and is food for deep thought. Those who work with children realize how very impressionable a child's mind is, and the principles and lessons instilled in the heart and mind with prayer, will not be forgotten. If you get a child under the influence of the Gospel, your work is constructive, building up his character by the Word of God, whereas the missionary laboring with those whose character is formed, has much destructive work to do. He has to spend months, even years, tearing down the superstition and idolatry that has become the very life and nature of the heathen. Above all, we

have this command with a promise from God's infallible Word, which holds great hope for the young, "Train up a child in the way he should go, and when he is old he will not depart from it."

Such orphanages as Albert Norton's, Pandita Ramabai's and others, have furnished the native pastors and Bible women for many of the missions in India, and if our Pentecostal missionaries had gathered the young into Sunday and day schools when they first went out ten or twelve years ago, what a band of young men and women we might have today to carry the Gospel to their own people! Some have done this. A Pentecostal mission in Liberia are now putting their own trained workers on some of the stations, and a number of their boys are evangelists such as the missionaries are justly proud of.

We are not advocating our missionaries going into educational work by any means. It is sad indeed to see the denominations devoting their energies almost entirely to educational work; but a certain amount of training on fundamentals is

necessary to make the natives efficient workers for God, and so far as we can learn from our missionaries the Bible has always had first place in the school life.

From our foreign correspondence it is very apparent that God is dealing with the missionaries in a very specific way about the children; from every country they are writing in that they are catching the vision of what work among the children will mean for the future. Indeed, entrance to many a home, and many a father's and mother's heart, has been through the child. This appeal for the child is not in any way to crowd out evangelistic work; far from it, but if it will serve to counteract the neglect of the children in the past, and make us to realize the vital need of reaching the child in its youth before it is steeped in idolatry and witchcraft, it will have accomplished its purpose.

If a senior missionary on the field after many years of service, realizes the great importance of children's work, is it not a matter for the young ones to consider seriously?

Robert Morrison, the first English missionary to China, and Alex. Mackay of Uganda were both converted to God when sixteen years of age. Little do we know what apostolic timber is hidden in the lives of the young in these lands for which much prayer has been made. Our mail during the past month is filled with encouraging reports about the children and their spiritual development:

"It is very gratifying to learn," writes Bro. J. R. Spence, of South China, "that at almost every station where there is a day school the number of pupils has increased. This, to my mind, shows that the fear of the 'foreign devil' and of his religion, is departing, and now the Chinese gladly are giving into our hands the education and moulding of the lives of their boys and girls. What a glorious opportunity! For they are not left ignorant of the Gospel, but are taught the Bible and to sing hymns. Their fresh young voices are a great help and inspiration in the services, and numbers of them have already taken their stand for the Lord Jesus. Just here in our day schools is the harvest field for a native ministry. The need is great and much prayer has been offered on this behalf; and now the Lord has given us this glorious opportunity. May He give us the faith, tact and patience to win these souls for Himself. Oh I love to see an old man who has worshipped idols all his life come under the influence of the blessed Gospel, worship the true God and wait on His Son from heaven. An eternal soul has been saved and heaven rejoices, but a boy—a bright-faced boy, with all of life before him—when the love of God grips his

heart, there is not only a soul saved, but a *life for service*, and the need of the South China field today is just such lives that will be willing to be *poured out* that their fellow countrymen may be saved."

Mrs. L. M. Johnson, standing alone at Pak Nai while Miss Anderson is on a furlough, writes that they have thirty-seven enrolled in their school. A little girl of eight years who attended school last year was unable to come this year, and said she would pray to Jesus to open up the way. She received a touch from God in the meetings, prayed and wept and asked God to save her. "Many of the children have really been convicted of their sins and cried to God to save them. They have asked for baptism and know the joy and peace in their hearts of sins forgiven."

This story of a twelve-year-old child in this mission proves the responsiveness of children to the Gospel:

She was attending day school at Pak Nai but her parents took her out to look after a buffalo-cow to earn her rice. Her people so very poor tried to marry her off, but the Gospel had found its way into her heart, and she was unwilling to be married to a heathen boy. She had a real experience in salvation and asked to be baptized, and while she knew her parents would object, she was willing to pay the price of their displeasure. One market day she was missing among the children in service, and when the missionary asked where Woon Tai was, the other children whispered that she was hiding in one of the rooms, as two people had come to look at her to see if she would do for their son's wife. She wept and wept, for she didn't want to be engaged, but her mother compelled her to come out so they could see her. She had wept until her face and eyes were swollen and didn't make a very good appearance, so they didn't take her. But she knows it is only a question of time when they will marry her off, and has prayed God to undertake for her as she wants to live a Christian life.

"Her mother said to the Bible woman, 'I know Woon Tai wants to be a Christian; in fact she is one already at heart. She thinks I don't know she is praying, but I do know it. She goes and hides herself away and doesn't tell me what she is doing, but I know she is praying, and I can't hinder her if she is determined to be a Christian.'"

"Another little girl was able to get back to school in answer to her own prayers, and she is so happy over it, so the seed is not all in vain by any means."

Miss Hattie Salyer having spent a week at the Assiout Orphanage, writes enthusiastically of the noble work carried on there by Miss Trasher. She says, "Sister Trasher is one among a hundred, yes a thousand. She has her own way

of doing her work but the results are what tell. Two of her boys passed the highest in the class. Twelve boys and twelve girls from the Orphanage have been taken into our church at Assiout, and one of the girls is now with me in Cairo, helping in the women's work."

Mrs. Wm. Turner, writes they have a school of nearly seventy poor children, "many of whom cannot enter other schools because they have only one garment, but we are so glad to get them and get the Word into their little hearts. Two Spirit-filled teachers instruct them daily in the Word, and during the most bitter weather this winter some of them came without breakfast and wearing no shoes nor stockings."

Brother and Sister Jacobs, associated with the work at Bettiah, say they now have between fifty and sixty girls and young women, and they are being crowded out of their present quarters; have been obliged to rent another field next to the mission, putting up grass sleeping quarters for the girls and women. They praise God for definite answer to prayer for the beginning of the new building. Bricks are being stacked on the land, the well is being dug, and building work begun on the compound wall.

"The great need in India," writes Mrs. Jacobs, "is a Pentecostal school. We have been obliged to send our girls to outside schools where they have been forbidden to gather for prayer, and consequently they have backslidden. Each holiday time when the girls come home they must be brought back into victory. So you see the need of a real Pentecostal school where they will receive clear, Pentecostal teaching, and an equipment of the Holy Ghost, enabling them to become teachers and Bible women on fire for souls among their down-trodden sisters in dark India."

* * *

She also writes of a remarkable healing which occurred among the school-girls: "One little one, about thirteen, came home from school some time ago dreadfully run down in body—in appearance so much like another we lost recently through tuberculosis, we were all tempted to be frightened. Keoli grew weaker day by day, in spite of all we could do, until the last few days before His touch we carried her over to the verandah swing in our arms, and all day long watched over her, giving a few spoonfuls of nourishment at a time, which she always took under protest. On the morning of the eleventh she was especially weak when carried to the verandah, and after morning prayers we gathered around the child, some of the Indian preachers and ourselves, anointed her in the Name of the Lord and believed Him in spite of all appearances. Suddenly the Lord drew wonderfully near, and as we burst into praise and began claiming the Blood, I saw a figure, all in flowing black robes,

flee from us and out of the Mission compound—looking back at us in fear, arms lifted high as it fled, and the Lord brought to my mind, "shall drive sickness from you." The girl was wonderfully healed from that hour, and the next day, which was the wedding day of one of the older girls, we had the joy of seeing Keoli sit with the family, eat heartily with her own hands, and from that day she has steadily improved; has had no more fever, nor difficulty in taking food, and is about with the other girls. Another girl was healed at the same time, delivered from low fever of long standing, and thru the entire compound victory has been marked since that hour."

* * *

Beatrice Lawler writes the number of pupils have been more than doubled this year, sixty girls and boys enrolled. One little girl of nine thrilled them all as she testified to healing, her face shining with the glory of God. She was used in leading her grandfather and grandmother to accept Christ over a year ago.

* * *

At LoPau they have a remarkable school, so eager to learn the scriptures. They start in at 6:30 with morning prayers, which the older ones take turn in leading. Then in the afternoon they have their regular Bible lesson, and when the time comes for them to close at four, they beg the teacher to continue; they do not want to go home. On Sunday they have three rooms full at the Sunday School hour, the boys' school-room, the girls' school-room, and the mission chapel. In the evening the children have to go home in order to give the older folks an opportunity to hear the Word.

* * *

The Southern California Bible School of Los Angeles, announces at this time the opening of its second school year on or about October 1, 1921, so that prospective students can make their plans. The Secretary, W. C. Pierce, writes that God has richly blest the first year's work, having an enrollment of about fifty students. The building at 5036 Echo street has proved too small to house all the students, and the faculty are hoping to secure larger quarters by fall. The course of study is one that will appeal to all who feel called to the Lord's work and covers everything to equip the Christian worker for effective service.

They have a corps of seven teachers under the leadership of D. W. Kerr, the superintendent, and the students are given opportunities for practical training in Christian work in the city of Los Angeles and adjacent towns. Those desiring further information, courses of study, terms, application blanks, etc., communicate with the Secretary. No student will be accepted until his application blank has been approved by the faculty. If you desire to attend next term, make application early. The Southern California Bible School, 5036 Echo street, Los Angeles, Calif.

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The Latter Rain Evangel

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Notes

Our First Anniversary

WE have just celebrated our First Anniversary of the Chicago Missionary Rest Home, 1848 Berenice Ave. To those who have had the immediate supervision of the Home it has been most gratifying to look back over the year and record God's provinces, His abundant provision thru the friends from far and near, and the guidance of the Holy Spirit in its maintenance. With few exceptions, the Home has been filled during the entire year, housing an average of eight and ten at a time for months.

To the Committee it has been a cause for continual thanksgiving that during the year God has enabled us to pay off \$5,000 on the property, leaving only \$1500 in a mortgage. To have met this besides the running expenses of the Home, which have amounted to no small sum, has proved to us again and again that God was in the planting of this resting place for the Pentecostal missionaries. Well do we remember how a small number of us agonized and prayed to know God's will. His blessing upon this first year has proved to all the world the move was of Him.

His special providence was seen recently. A fire started in the roof of the building, presumably from sparks from the chimney, and was discovered by a missionary who was praying in the attic in time to prevent serious damage. We saw His hand in leading that missionary to the house-top for prayer, which saved the building.

The Matron told us of a very precious experience she and her helper had some weeks ago.

They were awakened in the night by strains of heavenly music pouring down from the glory world. While they were sleeping in different rooms, they both heard it, a great swelling chorus of angelic voices, enveloping the building over and over. To those two who so faithfully ministered to the necessities of the missionaries, it was a token of His approval, and their souls were uplifted by this heavenly visitation.

The monthly meetings of the Home are times of precious fellowship as we gather from the different assemblies the first Wednesday night of each month, and we invite our readers in the city to be with us at that time. It is always a joy to meet the company of sowers and reapers who come from the ends of the earth. We had with us on our first anniversary, V. G. Plymire from Tibet, Lloyd G. Creamer and Miss Eugenia Jewell, North China, Miss Bertha Meyer, South China, and from the home field, Pastor Harry Long of Zion City, and Pastor B. M. Johnson of the Barry Ave. Assembly, besides a large representation from different assemblies in the city, including some with calls to the field.

There is also a weekly prayer-meeting at the Home every Wednesday afternoon, at which time prayer is offered for all the missionaries and mission fields.

We ask the friends of the missionaries from far and near to keep this Home on their prayer list, and remember its needs as God leads.

* * *

Two Months' Report

THE following is our Two Months' Report (March and April) of monies received through The Stone Church and The Latter Rain Evangel, and disbursed to the missionaries whose names are given below. If any have not received the amounts opposite their name and will communicate with us we shall be glad to send a duplicate draft.

Miss Carrie Anderson (\$40 fare, \$8.18 personal)	\$48.18
L. M. Anglin, China.....	41.00
Miss Blanche Appleby, China (\$25 for horses)	132.00
Miss Blanche Appleby, for Bertha Meyer's work	48.00
Miss Myrtle Bailey, China (\$51 for building fund)	131.00
Miss Elizabeth A. Brown, Jerusalem....	10.00
Miss Josephine Cobb, China.....	20.00
Robert F. Cook, India.....	20.00
Mrs. Ruth Cook, China.....	19.00
Lloyd G. Cramer, for China.....	10.00
E. N. Davis, China.....	20.00
Mrs. Lillian Denney, India.....	10.00
C. W. Doney, Egypt.....	14.61
Miss Ruth Erickson, Africa.....	51.25
Miss Elsie E. Fearey, South America...	10.00

James Harvey, India	27.50
Thomas Hindle, Mongolia	53.46
Mrs. L. M. Johnson, China	19.54
George M. Kelley, China	85.00
George M. Kelley, motor boat	220.00
Miss Ethel King, India	50.00
Harland Lawler, China	25.00
Mrs. H. L. Lawler, China	20.00
Miss Bernice Lee, India	30.00
C. W. Longstreth, Africa	15.00
Miss Bertha Meyer, for China	45.00
Miss Bertha Milligan, China	30.00
Jacob J. Mueller, India	20.00
John Norton, India	45.00
William K. Norton, India	25.00
Miss Lenore H. Parker, India, for return fare	175.00
V. G. Plymire, Tibet	20.00
Pandita Ramabai, India	10.00
Mrs. Julia Richardson, Congo	50.92
B. A. Schoeneich, Central America	20.00
Mrs. Violetta Schoonmaker, India, for Chapra property	100.00
Ernest Smith, India	70.00
Mrs. William Taylor, Japan	69.62
Walter Thompson, China	15.00
Miss Lillian Trasher, Egypt	62.50
Miss Jessie Wengler, Japan	20.00
Adolph Wieneke, China	108.00
Mrs. Wilbert Williamson, China (\$15 horses)	25.00
Miss Adah Winger, South America	30.00
Miss Alice Wood, South America	10.00
China Famine Fund, through J. R. Flower	67.00
Missionary Rest Home, Chicago	75.54
Total	\$2,264.12

* * *

With the Lord

IT is our sad duty to record the home-going of Brother A. V. Cook who, with his beloved wife, reached China several months ago. He spent just two months in China and passed away with small-pox at Tientsin. We trust our readers will pray for his grief-stricken wife who has been bereft of the one on whom she so strongly leaned.

Some may question whether Bro. Cook was in the Lord's will in going to China to have his life so suddenly cut off, but only God knows the influence of his prayer-life the two months he spent in that land.

A life laid down for Jesus' sake is but the seed sown for a precious harvest. Miss Eugenia Jewell, stopping at the Missionary Rest Home, told us of an instance of what seemed an untimely death, and yet God proved the going forth was not in vain.

It was in the days when the Christian & Missionary Alliance was in its infancy. Their first missionary to China, Mr. Cassidy, took smallpox on the boat and died *en route*. He took steerage passage, leaving his family behind to come later when he had found a place for them. There was great sorrow because he had been allowed to travel steerage, and the leader of the Alliance was blamed for permitting it.

Years passed, and naught but a deep sorrow filled the hearts of those who knew him at the remembrance of his untimely death, but that steer-

age voyage was not without its fruit. Just a few years ago a missionary traveling in the interior came across a company of Christians in a village where there was no mission station and no Gospel work being done. They asked for a missionary to come and teach them, and when he asked them where they heard the Gospel, they told him of a Chinaman who knew a little English and traveled on the boat with a missionary who taught him the "doctrine" and he in turn taught these people in the interior. So while the missionary never saw the land to which he consecrated his life, the little company of Christians that sprung up because the "corn of wheat" fell into the ground and died, are his "joy and crown of rejoicing." Over yonder he will see the result of that seed-sowing in the hold of that ship, and feel repaid for the privations he endured.

* * *

Truly death is all around us, and the uncertainty of life is daily making its impress upon us. Brother Kerr writes of the sudden death of Bro. Franz Hertrich on January 30th, by which the mission field and the Pentecostal work in Southern California sustain a real loss; for while his service to God was not before the public eye, yet souls in heathen lands will have an entrance into the heavenly portals because of his hidden ministry.

His last Sabbath on earth was spent in a way one might have planned had he known that when the day closed his spirit would be with his God. He took for his scripture text for the day, "Rejoice evermore, pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus concerning you." He spent the day reading the scriptures and praying for the sick. In the evening he and his wife started for the house of God. He was struck by an auto and almost instantly killed. His precious wife is just recovering from the almost fatal injuries received in the same accident.

Brother Kerr writes: "His spiritual life was lived on the plane of self-sacrifice, always watching for opportunities to do good to all men, especially they of the household of faith."

May God comfort the heart of his beloved wife and heal her body, and raise up other supporters of the work to step into the ranks of the rope-holders.

Conventions

Youngstown, Ohio, Spring Convention, Full Gospel Pent. Church, corner Hillman and Hylda Sts., beginning May 15th. Evan. George Smith will speak. Paul C. Bucher, Pastor.

Grand River, Iowa, May 21 to June 12. A tent meeting will be held in the City Park by Mrs. Woodworth Etter. Small tents and cots can be secured on the grounds. Address all communications to L. E. Brown, Grand River, Iowa.

North Bergen, N. J.—Beulah Heights Assembly and Missionary Training School, semi-annual convention, May 25-30. May 27 and 30 special missionary days, when offerings for missions will be received. Harold H. Moss, Pastor.

From our Letters

The Hardest Field

The following extract from a private letter was not intended for publication, but will give our readers an insight of what some missionaries endure for the Gospel, of which they have little dreamed, and show them the great need of intercession for these unoccupied lands:

"I wish you would join in prayer for laborers for Tibet. The harvest is so great and there are few laborers for that field. Why so few are going into the unoccupied parts I do not know. But I believe I know to some extent at least, as this is what has come out in a correspondence lately with another worker. It seems to be the hardship that is keeping some away and is sending others away who have been in work among the Tibetans.

"I just opened a letter yesterday from a missionary who was laboring among Tibetans. He has moved into a Chinese town in lower altitude and an easier place. His words are: 'I am the only one now in Tibetan work, and I myself only in part, as the Tibetan field here in Yunnan Province is too high and cold to live in, so we are now in Chinese work, but I take trips into Tibetan country. . . . We are in need of workers, but it is a hard life.' When I received word that the missionaries left this city, the only one in the Province on the main road into Tibet, it pierced me and gave me intense agony in spirit and body for some time. I very well know the hardship one will have in working among Tibetans, for I have gone through a little in my short time on that field. I know what it is to suffer cold and hunger and privation. I had my feet frozen so that they bled and I suffered for months, I froze my ears, nose and face so that the skin all peeled off. But I thank my God that my feet are now perfectly normal. I do still suffer a little with my face when I shave, and this too will be fixed up by the Father. It is very difficult to get lodging in many places among strange Tibetans. The food is not at all what one should have. It is barley roasted and then ground into flour, then they put a little butter into a bowl with hot tea and mix the tea, butter and barley flour and eat it. This is the everyday food. The butter is usually very old and full of green spots. I have gone without food for two nights and three days among the northern people. On one occasion I did not know what it was to sleep warm for weeks, sleeping when trembling from cold, night after night. Traveling with holes in my feet caused by bad shoes and not able to remedy at the time, traveling in wet clothing in the middle of winter and no place to dry them except in bed on your body while sleeping, for if you should hang them up they would freeze and not dry; so I keep them on and go to bed and by morning they are

dry. I broke through ice and went into the water on a cold winter day and nowhere to dry except while on the road, through snow up to the body of my horse, across plateaus from 12,000 to 15,000 feet above sea level with terrific winds daily from before dawn to after dark.

"Well, these are a few things a missionary will go through in working among the Tibetans. But with it all there comes a joy that causes one to forget all the suffering, if we dare call it such. I have not mentioned these things to attract attention to myself, it is what everyone will go through, at least more or less, who goes to Tibet. Of course, if they go only for a 'good time' they can avoid these things by staying on the Chinese side of the border and content themselves with living 'on the border of Tibet.' And that is practically the 'only place where we may live at present. But we are able to work out from there and take long trips into Tibetan country. I do sympathize with the brother who said they had moved into a better place where they need not suffer so much. But at the same time shall we not rather suffer a little than have many of the Tibetans suffer eternally because we did not tell them the story of God's great Gift?"

* * *

Miss Ethel King writes of God's blessing as she and her Bible woman went preaching in a town on the Nepal border. They found the people so anxious to hear the Gospel that they could scarcely find time to eat. They visited a large village inhabited wholly by Brahmins one morning, and scarcely had they finished the meeting when they came from another part of the village asking them to come to them and tell them of the true Savior. They went over to see the Police Officer who patrols the border of Nepal in that part of the territory, and got permission from him to visit the villages on his side of the border. The people listened well.

This is very encouraging indeed. The Brahmins have been most bitter against the Christians and relentless in their persecution of their own people who have broken their caste. It means something to be so well received, and yet between the first step and the Gospel planted in a human heart there are many days and nights of prayer and intercession. Sister Jacobs gives us a picture of the work of the enemy in "Satan's seat," which shows the dark side of the missionary's life:

What Natives Suffer

"A precious Mohammedan widow who has been with us in Bettiah for some months is thoroughly saved and wanted to be baptized, but her Mohammedan relatives had her three children in their village, and they were continually hunting her, sending men every week to threaten her,

saying if she broke caste and became a Christian they would kill her children. Last month she begged us to let her go just once more to her people and make a last attempt to get hold of her babies. We sent her with much prayer. A week passed; another week and N.—— did not come. The third week she came back crushed and broken, her eyes bright with tears, hope all gone. When she reached home her people at once demanded that she give money and be re-instated in caste, to which she briefly replied that she was out and intended to stay out. One threat followed another to no avail, and then they declared that she must remarry, a brother of her dead husband, that she might not become a Christian. She refused and was locked up by her mother-in-law for six days and six nights, with neither water nor food, her little ones crying outside the door—six days and nights of weakness and hunger—after which she was dragged out and given in marriage to the Mohammedan man. Days of sickness and suffering followed, after which she slipped away and has come back to us. But now they have tied her, and we dare not baptize her—must let her go back to the ones who would keep her from heaven and condemn her to hell. But the Word stands true, 'No man shall pluck them out of my hand,' and as we write we believe it."

* * *

"It is exactly four years ago today," writes Wilbert Williamson on Feb. 28th, from the Kwangsi Province, "that we landed in China, and now our hearts are going out in praise to the Lord that He has kept us through cloud and sunshine during this time, has permitted us to open two stations and a school, and preach the Gospel to those who have heard the name of Jesus for the first time. At present we have about thirty-one Christians here in Waitsap and two in our outstation at Leung Tsuen, and more to be baptized at both places."

This is a good record for four years, learning the language and opening a work in a new Province where no Pentecostal missionary had entered. Thirty-one Christians with a genuine experience and an out-station opened where the Gospel goes forth weekly. There are other places that are calling, but they are unable to take on anymore work.

* * *

Pentecost in Venezuela

The missionaries in Venezuela are rejoicing that Pentecostal showers are falling in their midst. As the Spirit is coming upon the natives and filling them, they say they cannot understand it, but it is wonderful. "Easter Sunday," Miss Fearey writes, "was the most wonderful of all. Surely such a time as was never seen in Venezuela before—impossible to describe it. As yet no one has come thru with the seal of the "upper room," but it is coming! Cold hearts are being revived, rebellious wills broken, sinners converted and His

name glorified. Oh it pays to believe! All these years, many times against the most discouraging circumstances. God's servants have been believing for such a day and now we can hardly contain ourselves for joy, but there is more to follow.

"Another sign of the Lord's working—a missionary spirit has been awakened among them. China has touched their hearts, and out of their poverty they have sent a check for \$25 to the famine sufferers of that land; and the end is not yet, for another fund has opened and offerings are still coming in. A little child came in and in his lisping language said he had heard of the little children in China and he had saved 20 cents from pennies that his father had given him from time to time, and he wanted to help some little child."

* * *

Miss Ethel Abercrombie, now back at her post in the Door of Hope, Shanghai, writes of God working: "A woman who had been an opium fiend had a vision of Jesus, and it resulted in her giving herself to Him as He appeared before her. Another, not having been in the Home a year confessed to having always stolen before entering the Home, and even since. She is now trying to earn money to replace what she stole."

* * *

Healed thru the Evangel

Brother and Sister Turner, Shanghai, know what it means to suffer persecution as they tell the Gospel story. They ply the river in a Gospel boat and thru this they reach thousands. But the enemy stations his emissaries on the bridges to hurl stones at them as they pass under. Only God preserved their lives in this peril.

The Turners live in a small Chinese house among the marshes, almost surrounded by water, which affected their health. Their daughter Allfretta, was afflicted with a goiter and also a nasal trouble, so that at times she had to gasp for breath. Mrs. Turner writes to Mrs. Piper, "It was while nursing her and praying to God for her healing that I picked up an old issue of *The Evangel* (Dec., 1919), and my eyes fell on the message, "Thou shalt cry, and He shall say, Here am I." Oh what a peace and joy came to my soul, and a real crying out for more faith as I read of the illness and healing of your precious boy. It was God's message to me again in the hour of trial and we praised Him afresh in our hearts. We surely passed thru days of darkness, as it were, with Brother Turner lying in one room and Allfretta in another. But oh how I praise the Lord that He gave me strength to care for them and do His work. He healed them both for His glory. Allfretta's testimony is that when she stopped looking in the glass to see if her goiter was gone, and the great swelling from her nose, and really reached out in faith, then God really gave her the touch. How precious Jesus is to those who put their trust in Him."

Perplexity!

When Men Forget God.

Ira E. David in the Stone Church, April 17, 1921.



THE theme I have on my heart this afternoon is "Perplexity" and the text is found in Luke 21:25, "Distress of nations with perplexity." To read the connection, "There shall be signs in the sun and the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." I have talked to you many times on the signs of the Lord's Coming, but in my own heart and mind, these little words have been especially emphasized, "Distress of nations with perplexity." Not simply national perplexity, but international perplexity; and not simply the perplexity of the nation collectively, the perplexity of the official of the nations, but now there is almost universal perplexity. Perplexity exists in every national government, and it exists in almost every home on earth. I believe if I were to ask for a vote as to how many homes represented here have real perplexity, at least nine-tenths of you would lift the hand.

Now we know the great international perplexities began back in 1914 and we know how Europe especially was politically disturbed, what extraordinary perplexity there was over the political situation of Europe, and we know how since that time nations have been made and unmade, kings have been dethroned and democracies set up. When the Armistice was signed months ago, we thought there might be a period of relief from the distress of nations and from the perplexities of those past years, but instead of that it seems as though the national distress and national perplexity have only been multiplied. Countries have been siezed; we know how Poland and the Russian government have been in distress; we know how Turkey and Greece and Roumania have been run over with armies. We also know about the great economic and industrial perplexity that has covered Europe. The United States had a great deal of freedom for a long time, but now we have perplexity right here. The newspapers of the week have been giving an account of Armenia's girls, pinched by famine, torn by the struggle against famine, disease and war, have been looking with longing eyes toward America, tempted

by the offer of passage-money, and landing in the United States find themselves sold for a thousand dollars, to some old reprobates fifty or sixty years of age. Armenian girls in the United States in this year of our Lord, being sold as white slaves! Perplexity indeed for poor Armenia!

And the daily papers have been full this last week of the perplexities in the British Empire. I suppose a great many who have read have not quite understood what it is all about. The crux of the whole matter is this: England during the war had to have a great extra production of coal to meet her own necessities and the necessities of the Allies. They raised the price to increase the production, and then in addition to that the English government out of taxation and out of bond issues paid the miners an extra wage in order to produce coal enough to fire the vessels and win the war. But the war is over in England and the government has asked the miners to come back to normal conditions. The price of coal has been decreased and the request is made that the mine owners and the miners take back the property and release the English government from anymore taxation to pay the English miners the super-wage; and the miners demand that the mines of Great Britain shall be nationalized which means that all the people of Great Britain shall be taxed in order to give the miners the super-wage. It further means that the British government is called upon to decide whether it will reign or rule for the good of all the people or whether they will turn and tax all the people for the benefit of the miners. No wonder it is in trouble when it sees that problem, and to add to the trouble, the railroads announce that transport unions have joined with the miners in trying to enforce the demand. If they could carry their point then Great Britain would be one step nearer Bolshevism than it was before.

That trouble, that perplexity spreads clear to America and has affected every farmer in the United States, because all that the farmers in the United States have raised is worth less money this week because of the trouble in Great Britain.

To come back to the United States, you know all about the perplexities in the cities; building has been at a standstill; building material and the building trades unions have all been at a higher price than the people could afford to

pay, consequently homes have become scarce. There has been no building to meet the increasing number of families; family after family is in utter confusion not knowing what to do to keep a shelter over their heads. Employment is slackening and unemployment is increasing; multitudes of city people are perplexed because the job of the bread-winner has been lost, and the family know not how to live.

I suppose many of you think the "perplexity" is all in the cities, but I move among country people, and in all of my life I never saw farmers so perplexed as now. The collapse of all farm produce and the increase of railroad freight rates have put hundreds of farmers right up to the place where they do not know what to do. For instance, there has been a wonderful vegetable business on the Rio Grande River; but with the increase in price of freight they cannot send a single carload to Chicago and get anything out of it at all. We'd like to have the vegetables; people in the Rio Grande are sitting in poverty because the produce they have raised is rotting on the ground and they cannot get a cent for it. The people of California have had a wonderful citrus fruit business, and now they cannot get enough to pay the freight out of the oranges and lemons. People tell me they are piled in heaps along the road with a little sign stuck up, "They are too cheap to sell. Help yourself." There is a tin cup there, and if you want to take an orange and drop a nickel the man will say "thank you."

You know how it is in Oregon and Washington where the apple business has existed. They are up against it. Montana has been a great place for the sale of potatoes; they can excel us a long ways in Idaho and Montana in raising potatoes, but today they cannot ship a carload from there and get enough to pay the freight to Chicago. You go down into the Southern states and find the same trouble. A year ago cotton sold for 60 cents a pound. It takes a great deal of the most expensive labor, and after the Southern planter got the crop raised it dropped from 60 cents a pound to 10 cents. The rice-grower has an expensive proposition, as the rice must be irrigated. A year ago fancy rice was \$14 a hundred by the car-load; today there are millions of pounds piled up to the roofs of the warehouses, bag after bag until the rice reaches the ceiling. I have seen it with my own eyes. The man who has produced it put thousands of dollars into it. I walked alongside of a rice-grower a few months ago who turned to me with a tone of sadness in his voice saying, "We have lost in raising rice this

year, \$80,000, and we know not what to do." That was on one year's crop, mind you.

The wheat-growers crops has dropped from \$2.50 per bushel down to \$1.00; the corn crop has dropped from \$1.50 to 30 cents, oats from \$1 to less than 20 cents, and when the farmers sell all they have and pay their taxes they haven't anything left with which to start the new year, and so they are perplexed.

When you look at Europe you see perplexity; when you look at Asia you see perplexity; if you look at the cities of the United States, you see perplexity; if you look at the farmers, the food-producers, you see perplexity.

My subject is a live subject, for I have looked into the faces of thousands of people who are so sorely perplexed they do not know what to do.

The second thought I have for you is this: the very perplexity which is practically universal, is an indication that our "redemption draweth nigh." "When ye see these things begin to come to pass lift up your heads and rejoice for your redemption draweth nigh." Some one says, "I am redeemed already." Oh I know it. The price was paid long, long ago, and I reckon if you are a real believer you have a redemption heart, but by and by you will have a redemption body; and it will not be long until we will have a redeemed earth, one that is lifted out from under the groaning, striving, tears and agony of this old creation into the new creation, the life and victory of the Son of God. I am glad that I can testify that I have a redemption heart now and by and by I will sing the song of the redeemed in the glory world. He is coming whose right it is to reign, and men and devils cannot hinder Him. Your very agony of heart, your very perplexity of mind, your very struggle of soul should tell you that Jesus is coming back.

Now why does the Lord allow this "Perplexity?" I know I speak to people who think, and who think deeper than just the mere surface, and the thought has no doubt come to many, Why does God allow such things? The human mind is prone to forget God. Human folks when in prosperity are very apt to have their minds filled with things and forget eternity. You know our country was greatly prospered financially for three or four years, marvelously prospered, and what did people do? Did they turn to God? Thank God a few did, but did the masses turn to God? Oh no! The masses were taken up with new automobiles, new business enterprises; their thought full of everything but God. You remember what the Psalmist says, "Because they have

no changes, therefore they fear not God." Well, we have the change now to many and many a family. This ought to be a fruitful time of revival. The very fact that people are not having it easy now as they had it a year or two ago throws them back to God.

Why does God allow it? He allows people to get to their wits ends in order that people at their wits end may see Him. So I believe this very perplexity that is in the very air we breathe ought to turn our attention in a new way to Him. I think it was Lowell who said, "Many people have the idea of God fattened out of them." It is possible for people to be so prosperous that they are all enamoured with the very prosperity of increase; with bank accounts and farms, with business and the affairs of time and sense, until the very idea of God is fattened out of them. But now He lets trouble come, and when the trouble becomes hard enough even hard hearts pray; even hard individuals are moved and melted and mellowed and broken until they do not know what else to do but pray. Oh it ought not to be necessary to drive us to God, ought it? But many, many people have to be driven to God before they give Him the attention and love that He deserves.

Now what are we to do when we are perplexed? Christ in this chapter tells us to lift up our heads and rejoice. Perplexity naturally distresses; that is perfectly clear, isn't it? And the only thing that people do when perplexed is to run to their relatives and friends and solicit all the sympathy and human help they can get. But Christ says, "Lift up your heads; get your eyes on the glory world and rejoice." Perhaps some one will say, "I am so tried, so distressed that I cannot rejoice." Well then, brother, you need another dip. There is something more for you and you need to go in for it with your whole heart. Christianity is supernatural. If you take the supernatural out of Christianity you haven't anything left but a form. Never forget that. The very thing that makes Christianity Christlike is supernatural life, and supernatural life, when you get enough of it, will make you rejoice in spite of adversity and perplexity and distress. You remember what Habbakkuk says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." And Paul said, "Rejoice in the Lord always, and again

I say Rejoice." Did Paul do it? Thank God he did. How do we know? Well there was one time he got in jail over at Philippi, and with his back scourged as raw as beef-steak he sang praises to God, until God clapped His hands and gave him an *encore*. Then the jail doors flew open and the stocks off his feet and he came out. So I reckon the Lord will deliver you when you rejoice in the Lord in the midst of your trials and perplexities.

I often think of George Mueller, that marvelous saint. I suppose he loved his wife as well as we men love our wives, and when he was called to bury his dead out of his sight, he waited on God until he came out of His presence with a heavenly light in his eyes and a holy smile on his face. There he stood above the casket of his companion and preached the funeral sermon until the people in that vast congregation were lifted up and touched God. What did that mean? It meant that George Mueller could rejoice in the Lord supernaturally in spite of the trial that ordinarily wrenches a man's heart.

I know of another case, of a pastor who had an only son who one day went skating and skated through the ice. They fished his body out of the stream, and that minister was shocked and heart-broken for a moment to have the body of his boy brought back and laid in his home. He lingered there before God with his dead until the funeral hour came; the people came to sympathize with him and comfort him, and he knelt before the casket and prayed until the folks present said heaven and earth came together, and they all forgot their sorrow in the joy of the consciousness of the presence of God.

So I say to you this afternoon, if you have been having perplexity, if you have been up against hard things, He says, "Rejoice," linger until you are conscious of His presence, and the very blessedness of His presence will make the trial light.

Twenty-six years ago last Thanksgiving Day I went to a celebration in a mission in Boston. It was my first visit to such a place, and I heard there that day a story of a "Down-and-out." A man had become a victim of drink; he lost his property; his wife and child could not endure it and left him. He pawned his clothes and went in rags, sold his shoes off his feet for drink, and when he was clear down, without a friend left, he came to the mission for a cup of coffee and a sandwich; and that day he gave himself to the Lord Jesus Christ. He never intended to do it; he went after the coffee and got the Son of God.

The next day some one helped him to get cleaned up. He got a decent outfit of clothes, second-hand shoes, a little later he got a job and by and by he had an established income, was reconciled to his wife and daughter and had a beautiful home. He stood there in that mission that day and began to tell us a little of his story when the joy of it all overwhelmed him. He said, "I have a wife now; I have a daughter now; I have a home now; I have a job now and an income, and best of all I have Jesus now," and that man began to dance. It seemed to me he danced as high as the backs of the seats, but he had something to dance about. He had lost everything, was perplexed, at wits end, begging for a cup of coffee, and now he had the Son of God; the darkness had vanished and the light was as the noonday.

What will you do when in perplexity? Forget everything and get to Jesus. Trouble is always a little easier for me if my wife is along with me, because she is courageous in faith, full of pluck and determination. She is out of bed at the dawn of day and always gets hold of heaven for the whole family before I am up, and so when the trials and difficulties come I am a little braver if I have her along. The size of your trouble depends on who is with you. You can have the Son of God with you, and when He is with you, the trial that seemed big enough to crush you has rolled off, because He is in that business. He can roll the care away and turn

your darkness into day.

What else will He do when you are in perplexity? The Word says, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." It is a great thing to get your every day affairs and your religion married. You know there are many people who use their Christianity like their good clothes; they put on their Christianity on Sunday and go to church and enjoy one-day-a-week religion but somehow this idea of putting this Christianity into the every day affairs of life has not quite dawned upon them. Every detail of our lives ought to be carried to Jesus, and if we come to Him with an open heart and an unbiased mind, asking for wisdom, we are sure to get it. And it will not be like you get from people, full of mistakes, but will end your perplexities and difficulties.

You do not know what to do about the place in which you live, and when the landlord tells you that the price of your tenement is as much money as your monthly wage, you do not know what to do, but thank God He does. He is not confused. He is still in the business of advising His children. He is the great and mighty Counsellor, the Prince of Peace, the wonderful Father. If we get God's wisdom and go God's way, we will get a great deal more than we expect; we will get even more than we need, because He delights to do the exceeding abundantly above all that we ask or think.

The Remarkable Work of a Christian General

The greatest man in China today is a Christian General. He has 9,000 men under him, of whom at least 7,000 are Christian believers. Less than eight years ago the General and his 9,000 men were all heathen; now eight out of ten believe in the Lord Jesus as their Savior, and systematic Bible study is carried on among the soldiers. When he entered Ch'ang-te-fu and established himself there he took down the advertisements of the Standard Oil and British & American Tobacco Co., and put up in their places mottoes like this, "Live righteously," "Pay your debts," "Be kind to the poor," "Listen to the Christian doctrines," etc.

Daily prayer-meetings are held throughout the camp, and a missionary conducting Bible study said as he awoke in the morning, the sound of Gospel songs fell on his ears from different quarters.



GENERAL FENG YU HSIANG was born of poor parents in An-Hui province thirty-seven years ago. Floods swept away all they had and the family in beggary, went north to Paoting-fu. The boy had no early school advantages, and at about eighteen he entered the Chinese army as a private. With rare common sense and a splendid physique, he so

applied himself that he does not seem to lack in education, and is now learning English.

In 1900 when Feng Yu Hsiang was a raw recruit at Paoting-fu he first came in contact with a missionary who was on a street of that city preaching from the text, "If they smite you on the right cheek, etc., or, if they take away your outer garment, let them have the inner one also." "I did not like that doctrine," said he, "so to test it I shouldered the missionary's table

and started off with it; but the missionary did not practice what he preached, and clung to the table till I had to let him have it."

The first time his conscience was stirred was that same year at the American Board compound in the south suburb of Paoting-fu. The Boxers were there to kill the missionaries and the Christians, and Miss Morrell was at the gate pleading for their lives. "I have saved many of your people when they came to me sick," said she; "cannot their saved lives be put to our credit and ours spared?" When she found that plea would not move the Boxers, she said: "Let me die for the others; slay me, but spare them?" This moved the men to tears, with the exception of the young hotheads among them, so that the missionaries were allowed to escape through the back gate. A Boxer leader named Wang, however, overtook and slew them. General Feng said the Government troops were ordered to march to the north suburb where the Presbyterian missionaries were about to be massacred, but were commanded not to interfere with the Boxers—only to look on and return and report that they could not restrain them. He saw the Simcoxes, the Hodges, and Dr. Taylor burned in their houses and all this made an impression upon him so deep that the blood of these martyrs became the seed of a new life in him.

Later, while stationed near Peking, he had a very bad ulcer. He sought the advice of two Chinese doctors, and each of them asked sixty dollars to heal it. He then went to a missionary hospital, and when cured asked how much he would have to pay. The doctor said, "Nothing, only I want you to remember that God in heaven loves you, and sent me to heal you." That saying made a deep impression upon the mind of Feng Yu Hsiang. In the plague year, when a lieutenant, he was stationed at Hsin Men Tien, in Manchuria, and the missionary doctor inoculated him against plague. When asked how much he would have to pay, the doctor astonished him by saying almost the same as the other foreign doctor had said some years before.

In the year 1912 when he had been promoted to the rank of major and was stationed at Peking, he attended meetings held by John R. Mott and was converted. He was appointed to attend Pastor Liu's class for Bible Study. At that time a severe testing came. His elder brother turned bad and took another woman as wife, threatening to shoot his real wife. This made the major furious, and he vowed to settle with his brother. But the time came for his Bible Class, and the

subject proved to be, "Vengeance is mine, I will repay, saith the Lord." Then, as if to test him to the uttermost, his elder brother sent him a letter of defiance and a challenge to fight. "It was my Heavenly Father who sent me the message of forgiveness just in time to save me," said the General. "Had it not been for that, I would have gone to my brother, and either I would have killed him or he would have killed me. With the Word of God in my heart, I took no notice of my brother's defiance, but sent by the hand of a friend a hundred dollars and a letter saying, if he needed more to set up in business, I would let him have it. My brother was so astonished at this treatment that he put away the bad woman, and was reconciled to his wife."

At the time of the clash between North and South, Major Feng had been promoted to Brigadier-General and had an independent command in Sze-Chuan. On one occasion he attempted to take a strong position, but on account of his artillery ammunition running short, he had to retreat. Securing supplies, he renewed the attack, turned the position, and smashed the only bridge across the river, leaving the southern force at his mercy. They threw down their arms and surrendered. The General ordered ten dollars to be given to each officer and five dollars to each private, and sent them home. He said, "The amazed Southerners fell all around weeping, then arose and went home." Last year when a northern force came to grief at Ch'ang-te-fu, in Hunan province, General Feng was sent to retake the city. As he drew near to it, he sent a note by two missionaries to the southern commander, saying, "I have orders to take the city, and will take it. You just leave it and go south and avoid loss of life." The southern leader took the hint and moved all his force south fifty miles. General Feng entered Chang-te-fu and established himself there. All bad women were ordered to leave the city within three days. All gambling dens and theaters were closed. The theaters were turned into schools, workshops and preaching halls. The opium and morphia hells were closed and the owners fined. One Chinese morphia dealer was fined seven thousand dollars, but his Japanese partner escaped. The people were in dread of the northern soldiers, but so many of the 9,000 had become Christians that perfect safety reigned. No smoking, drinking, bad language, or gambling is allowed among General Feng's men. For nine days I was everywhere among the men and never saw any smoking, nor smelled the fumes of drink. Mr. Cas-

well of the Canadian Holiness Mission said he had been among the men for a year and had never heard a bad word. Soldiers of Christian lands, take note! Some years ago, the General thrashed one of his colonels for going to a house of ill-fame. The colonel has since been converted.

The General does not want his men to turn bandits when they leave the army, and took us to see his factories which he had provided for them. There we saw scores of knitting machines, on which all the socks for the army were made. Dozens of sewing machines were used for making clothes. There were looms weaving towels, etc., in addition to bookbinding, rattan chair-making, etc. The soldiers working at these trades were all around forty years of age.

We went with the General to inspect the barracks. It was astonishing to find a place in China without offensive smells and filth. Every bed was clean. Each man had a mosquito net. Every gun, bayonet, strap and buckle shone. Their Bibles and hymn books were neatly piled up with their military books. . . . The General's control over his men seems absolute. They would die for him. He calls them his "boys" and is like a father to them.

General Feng has established an opium and morphia refuge into which he puts all opium or morphia users he can catch among the seven of eight million Hunanese over whom he rules. Something would happen if such a man got control in some of the booze districts of our Christian lands.

The General supplies his men with religious books and has bought as many as 500 New Testaments at a time. He says he cannot get enough catechisms; at present three men have to study from one. He has made a catechism on military morale with many Bible thoughts in it and all of the 9,000 men can repeat this on the instant. He believes in a Christianity built on knowledge. I said to him, "General, the great need of your men is Bible study." "I feel it," he replied, "and commission you when you go north to the provinces where my men come from to urge the missions to send me some of their best Bible teachers; and I will pay their expenses and so arrange the drills of the men that they may have fresh companies of men for Bible classes every hour in the day." I never saw men so eager to study the Bible. One evening a list of eighty-six names of men who wanted to study was sent me, and the General arranged that they should meet next morning at six

o'clock. At the time appointed, instead of eighty-six there were hundreds, almost filling the theatre. The General telegraphed for my wife to come and teach the seventy or eighty officers' wives and paid all our expenses. When at Tao-Yuan, our first main morning meeting was at seven o'clock. It was raining, but Major Wen and about one hundred of his men who were ready for baptism marched in ten miles and were in time for the service. I asked the Major what proportion of his men had turned to Christianity. He replied that nine out of every ten were on the Lord's side. It is little to be wondered at, for the Major seems to be on fire for God, and his men cannot help following his lead.

Another reason why I believe the Christianity of these soldiers is genuine is that they gave such a hearty response to searching truth. After each address, I left the meeting open for prayer; and the higher officers commenced confessing their sins. After the address on "Break up the fallow ground and sow not among thorns," many confessed freely. Finally the General said, "If we did not believe this message came to us from our Father in heaven, would we stand it? Here a man from another land comes and lays all our faults and sins bare; and we are not angry, but convicted. I am sure you all feel as I do. I am convicted through and through. If our earthly parents saw our evil ways were ruining us and came and warned us, we would surely heed them; how much more should we pay heed when God, our Father in heaven, has sent His servant in this great heat to warn us. Comrades, you can all go to heaven and dwell with God; but you cannot hope to enter there while you retain these evil weeds in your hearts."

On the fifth night, the General commenced to pray, but soon broke down. He wept and confessed his own and his country's sins. Sounds of weeping could be heard from his men all over the building. Colonel Lu followed, saying that his sins were even more than had been mentioned. The tears streamed down the face of one of the staff officers as he prayed, and so it was with others. At the close he pleaded with all to consecrate themselves to the service of the Lord Jesus Christ. During the two and a half days at Tao-Yuan, there was the same whole-hearted response. At times men were confessing and pleading with God in tears. Once Major Wen in tears seemed amazed at the boundless love of God in Christ. That God could spare such wrath-deserving sinners seemed too wonderful. "In our impenitent state," he said, "we were in as

great jeopardy as a man riding a blind horse along the edge of a precipice." A young captain burst out crying in prayer, and said he had reviled the cause of Jesus Christ and had ridiculed his General for believing in Christ. Afterwards, the General showed that he was greatly delighted over his confession. He said, "The captain is a bright scholar, but wouldn't look at the Bible, he so detested the cause of Jesus. One day while I was reading the Bible, he came and stood near me and said, 'General, everything you say and do we all approve of, and we admire your wisdom; but we cannot understand one so wise in other things taken up with such an absurd book as that.' In fun I thrust out to grasp him, but he fled away laughing; and now to think the Spirit of God has made him bend like that." When the officers later came up for baptism, this captain passed about the best examination.

One more reason why we think the Christianity of these military leaders is the New Testament kind is that they are not content to win for the Lord the 9,000 men of their little army; but while we were there the General and his officers formed themselves into an evangelistic band to save the people of the district in which they are stationed. The first item in the list of rules is that each officer will strive to bring at least one of the chief men of the city to Christ by the end of the year. These men seem to have faith in God as simple and direct as a little child. Some months ago, when all crop prospects seemed blasted by drought, the General assembled the people and called upon all the priests and priestesses, both Taoist and Buddhist, to pray for rain. They were in consternation and hopeless confusion as they begged off. Then the General and his officers prayed to the God of heaven; and not long afterward there was a great rain. Where the General controls, no one need be ignorant of the Way of Life. The seventy or eighty officers' wives, for the most part, could not read; so General Feng started a school for them and brought down from the North a lady graduate to teach them. During the time Mrs. Goforth proclaimed the Gospel to them many professed to believe in the Lord Jesus Christ as their Saviour.

The spread of the Gospel among the 9,000 men comprising this force is amazing. Less than eight years ago, the General and all his men were heathen; now the leaders assure us that eight out of ten believe. It seems as if they are turning to the Lord almost by regiments. About 500 were baptized a few months ago, and now I have baptized 507. When I baptized 275 of these

at Tao-Yuan, of whom 39 were officers, it seemed to me I had never before taken part in a service so impressive, solemn and wonderful. After singing Mr. Caswell led in prayer. I explained the meaning of baptism, basing my remarks on Matt. 3:11 and 28:18. Then the General read out about fifteen names, and they came and stood before the platform, where I baptized them, praying that their Saviour would baptize them with the Holy Ghost and fire. As soon as the last one was baptized, Colonel Chang at the organ with his choir started a verse of "O happy day that fixed my choice, On Thee, my Saviour and my God." As each squad was baptized, it was the same, or varied by "Oh, come to my heart, Lord Jesus; There is room in my heart for Thee." Three times during the baptismal service the General knelt on the platform and poured out his heart in prayer for his men, even to tears. It was a busy day, for we began the officers' prayer meeting at 6:30 a. m. At seven, we had the first main meeting; and at its close we had breakfast. Then at 10 a. m. we had our second main meeting. As soon as that closed, we began to examine the candidates for baptism. Along with the General and a Chinese evangelist, I examined 39 officers; and Mr. Caswell, along with a Colonel and a Chinese evangelist, examined the non-commissioned officers and men. We spent three hours at the examination, and then commenced the baptismal service which lasted two and a half hours. The General and his men only take two meals a day, so he had our second meal prepared to eat on the launch as we journeyed down the river to Ch'ang-te-fu at about 5 o'clock. Next day, at Ch'ang-te-fu I baptized 232 officers and non-commissioned officers. The conduct of the service was the same as at Tao-Yuan. At the close I said, "Now, men, you have confessed the Lord Jesus Christ by baptism. Suppose persecution again broke out as in 1900. I have on my body the marks of Boxer swords, and many of your countrymen died for Jesus that year. If such persecution as that arose, would you slink off quietly and not own your Saviour?" We can never forget that mighty response, when hundreds shouted, "Never! We will die for Him."

Whereunto will this thing grow? Among 9,000 soldiers there are 1,000 already baptized; and of them three-fourths are leaders. A missionary told me that several months ago he baptized 39 officers. There was one among them, a captain, who passed so poorly in his examination that he hesitated about receiving him. Since then

that officer has won sixty of his men to the Lord.

The people of Hunan see Christianity in operation around them, and that from the most unlikely source, the soldiers. The chief women of the city are asking to be allowed to attend the school for officers' wives. All fear of the northern soldiers has vanished, and the people wish the General might rule over the whole Province.

The General's wife was formerly very fond of gambling, and was glad to have a few provinces separating her from her husband. He sent for her, and she came and had to give up her evil ways, at least outwardly. She chafed under it but now seems converted. One evening she came with her husband to supper at Mr. Caswell's. The General was telling us how fierce and exacting his temper was before the Lord got control of his life. He said if his wife came and put down a cup of tea over carefully, he found fault and scolded her, and if she put it down carelessly he reviled and beat her. Then looking across the table at her, he asked, "Have I ever reviled or beaten you since the Lord got control?" She replied, "No, certainly not."

Every morning we had a prayer meeting with the General and his principal officers. Once the subject was Matt. 18-19 and 20. I put the question, "Brethren, what are the deepest desires of your hearts? Please state them before we go to prayer." The General said, "My greatest wish before God is that every one of my 9,000 men may turn to the Lord." Colonel Lu said, "Mine is that we may have grace given us to live lives so genuine that we will commend this salvation of the Lord Jesus to all men." Colonel Li said, "That not only all China but all the world, may accept Christ." Colonel Chang said, "That God may use our brigade to convert all the soldiers of China." And so on did the requests come in. Then the General and the three Colonels, among others, led in prayer.

It is said that a few months ago orders came to attack the southern party, but Generals Feng and Wu refused, saying, "We are ready to go and attack the enemies of our country, the Japanese; but we will not kill our Chinese brothers."

May unceasing prayer go up for General Feng and his men, and for General Wu and his men too; for it seems as if the Saviour's ideal in John 7:37-39 is being attained among these soldiers. A river of the Water of Life with flood tide volume is flowing there. Give thanks and take courage.—By Jonathan Goforth, in *The Missionary Review of the World*, May, 1920.

Missionaries in Peril

Our missionaries in India need very special prayer at this time, as political conditions are most alarming. "Mass meetings are being held all over India, and the non-conformists are changing their cry of non-violence to violence," writes a missionary. "A great gang of men marched past our door a few days ago, waving the Turkish flag and screaming at the top of their voices. Every man wore a knife or a sword in his belt. Tonight 10,000 men are going thru here to a nearby station where a great meeting is to be held. Machine guns have been placed at the station and trouble is anticipated. Now while I am writing we can hear the shouts and screams of the people in the town. Nearly every night they get together until nearly midnight. We had a beautiful Psalm tonight in our family prayers, Ps. 46. How much more real and precious the words seem to us at such a time as this!" We trust the friends in the homeland will pray most earnestly for our Indian missionaries, as the situation there is very serious.

* * *

One of our missionaries, Miss L. H. Parker, who has been with Brother Harvey at Nawabganj, is obliged to come home on account of ill-health. She writes us that if she didn't believe she would recover by coming home she would rather die in India among the people whom she loves, but we believe God will heal her. Pray that this special need of return fare will be supplied before the heat of summer.

* * *

ANNOUNCEMENT

Owing to doctrinal differences our Church has severed its relationship with Ernest L. Whitcomb, and he is no longer connected with the Church or Missionary Training School at Beulah Heights, North Bergen, N. J.

The school, which has been closed, will re-open on October 3, 1921. The doctrines and teachings given out will be fully in accord with those adopted by the General Council of the Assemblies of God. Anyone desiring information as to the school, studies, tuition, etc., address Beulah Heights Missionary Training School, 4741 Hudson Boul., North Bergen, N. J. Signed, Board of Trustees, Henry D. Smith, President.

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Hardy W. Mitchell, Pastor