



The Latter Rain Evangel

The days of Heaven on the Earth

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An International Monthly Magazine

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

The Life of Balaam Repeated Today

Gifts Bestowed—"As He Will"

Sermon by Pastor Philip Wittich, Oct. 25, 1925



OUR Scripture lesson will be found in the book of Numbers, the 22nd chapter, verses 1-9. In the previous chapter we find that God had finally brought Israel through the wilderness to the banks of the river Jordan facing Jericho. They were sent to possess the land which God had promised unto their Father Abraham. It certainly must have been a grand spectacle to those who lived on the hills of Moab to see a people of over two million souls encamped around that tabernacle, grouped in four large armies, one on the east, the other on the west, the third on the north and the fourth on the south side of the tabernacle; and from the coverings of this tabernacle there issued forth a cloud day and night, a visible sign of the presence of the Holy Ghost with the people of God. At night this cloud acted as a luminary and during the day as a covering against the scorching rays of the sun. When Balak, the King of Moab, saw this sight he was terror-stricken.

But who is this Balak? The name itself means a waster or one that empties, and has the underlying thought of "a destroyer." Balak was king of the Moabites who were descendants of Lot and, therefore, closely related to the people of Israel. God had made provision in His law that when Israel should possess the land they should not harm the Moabites as they were under divine protection. Why, then, were Balak and his people so very much afraid of Israel? Because the Moabites failed to do what Israel had done. Israel while in God's severe school in Egypt had learned to turn to God; no more to rely upon self, but on Jehovah. Israel was willing to go into the school that God had for them, forty years in the wilderness learning faith and obedience. On the other hand, Moab had drifted more and more into the world, and the faith and the little spark of obedience which they had at the time of their father, Lot, had died out, and they had become a people of unbelief, a people, as the word "Moab" suggests, who lived absolutely under the control of their own corrupt flesh. It is remarkable to note that when a man is full of unbelief and disobedience he is subject to fear. On the other hand, the more a man is filled with faith and obedience to God the more he loses the fear of man, the fear of the flesh, the world, and the evil one.

The same spirit that ruled the King of Moab led the delegation to Balaam, the prophet in Mesopotamia. That same spirit may be found in many people these days, even such as call themselves Christians. Why is there such a running about to find out the future, to find out your destiny? Because of unbelief in your heart. If you have faith in God and obedience toward His holy will, you will leave the future in God's hands, knowing that He is a God of love. We speak a good deal against that heresy, spiritism, wrongly called spiritualism, which deals with inquiring of the dead, and consulting with the departed ones; but we can trace the human cause of this sin right back to the failure of the modern Christian Church. The Church for centuries has denied the power and sovereignty of the Holy Ghost who alone reveals the future, and establishes a divine communion between God and the believer. *Jno 16:13*, "Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself, but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." His government has been rejected and man has tried to supplant the place of the Holy Spirit both on the platform and in the pew, by human reason, intellect and education. There are many in this world who want to know what has become of their loved ones, whether they are in a place of happiness or torment and, therefore, they are inclined to inquire. The devil knows this tendency in the human race which has paved the road to spiritism. It is amazing how many people who profess to be Christians, are making efforts to consult their departed loved ones. They are falling into the hands of evil spirits who have the power of imitating the voice of the departed. The human heart craves communion with God; the human heart needs to be in touch with God; the human heart feels lonesome without God. If our churches and the men in the pulpit had felt this need of the human heart and realized the love of God who in His blessed Son satisfies the heart thru the Holy Spirit, there would not be such an error and delusion as spiritism.

We have seen that the King of the Moabites was terror-stricken and therefore sent to a certain man by the name of Balaam to inquire if he would not prophesy against the host of Israel.

Balaam in Hebrew is called "Bileam"; the first syllable meaning "nothing" and the second "the people." The latter term is used many times in the Bible of the people of Israel; so the word "Balaam" means, "one who is nothing to the people of God," or who is "*a stranger to God's people.*"

This man who lived in Pethor, a city of Mesopotamia, had also the divine gift of prophecy as other prophets of Israel. Many have said that Balaam's prophecies were not genuine. However, that is an assertion which cannot be proven by the Word, but is decidedly contradicted by our text. In the sixth verse of the 22nd chapter we read, that Balak said to Balaam, "For I know that he whom thou blessest is blessed and he whom thou cursest is cursed." Truly, Balaam was a very strange character; his very words denote that he did not belong to the children of Israel and yet God used him to bring forth certain divine truths, revelations and prophecies concerning the people of God and their coming Messiah.

We know of Enoch before the fall, that he so walked with God that "*He was not*" because God took him to Himself; we know of Noah that he was a righteous man and, therefore, found favor with God to escape the crisis of his age. We know of Job, who did not belong to the children of Israel, but lived about the time of Abraham, that he was a man of great integrity of character and of deep knowledge of God, a man who was subject to testings such as very few Christians in our modern days would ever dare to stand. He was a man who could say to his wife, when his children were killed, his cattle and all his wealth taken away, "What? Shall we receive good at the hand of God, and shall we not receive evil?" He was resigned to the will of God, to taste not only of the good which God had given, but also of the evil; yet Job was not a member of the people of Israel. We have still another character appearing at the time of Abraham, whose name is Melchisedec which means the king of righteousness who was the king of Salem meaning king of peace. It was he to whom Abraham paid tithes, thus showing that Abraham looked up to him as the greater, as we read in Heb. 7:7, "But without any dispute, the less is blessed of the better." So we have a few characters depicted in the Bible who were, according to their genealogy, outside of the people of Israel, yet who lived in close touch with God.

And why should not God delight to find people who are in touch with Him even outside of Israel?

God loves every human being, the Jew as well as the Gentile, the heathen as well as the Christian; it is not His will that any should perish but that all should come to a knowledge of the truth. And wherever there is a yearning heart there God always comes to satisfy it. The yearning itself really begins with God and no matter how depraved the seeker may be, there is always the positive grace of God meeting the negative longing of the human heart just as in the principle of electricity.

If we study Bible chronology we find that Adam died about fifty-six years before the birth of Noah and that Noah passed away when the father of Abraham was 129 years old. You do not find that in any other book but in the Book which never lies — the Bible. So, you see, that verbal transmission of certain vital truths started with Adam who was certainly able to give to his descendants an account of his blessed communion with God in Paradise, of his fall and separation from his Creator, as well as of the divine promise of Redemption. This transmission of divine truths and historic events, and of the knowledge from one generation to another evidently reached Balaam who became one of those few outside of God's chosen people, Israel, who were somewhat in touch with God. He came from the same land as did Abraham. Was Balaam really a prophet? Yes; the Bible answers in the positive. A prophet is not of necessity a man without fault. You will find that even Abraham failed God at one time by going down to Egypt. You know that Jonah, a prophet of God, was guilty of disobedience by attempting to go to Spain instead of to Nineveh and therefore was punished. Nevertheless he was God's prophet. We are so apt to pass judgment on this man Balaam, but he was just as human as you and I are. That man had the gift which is today distributed among the Pentecostal people, *the gift of prophecy*. Paul mentions that the Corinthians had the "gift of prophecy," yet when it came to a close walk with God, they were by no means ideal Christians. Paul found them guilty of tolerating a great sin in their midst, but he never said that their prophesying was counterfeit. Prophecy is a gift of God and He can give it to anyone He chooses. But it is one thing to receive a gift from God and another to let that gift be exercised by a life that brings forth the fruits of the Spirit. God has not only given us gifts but also, and above all, *the fruits of the Spirit* as you find in Galatians 5:22, 23.

Now with Balaam it was a case as it is with many of God's children in these days — he had

the gift of prophecy, vision, and revelation to a remarkable degree, but his moral life and his walk with God did not measure up to his calling. How often we find that our own Pentecostal people have accepted the gifts of the Holy Ghost without being willing to bring forth the fruits, and wherever this condition exists, there is bound to come a break in their lives. We may be able to live on as Pentecostal people in outward appearances, but *a break will come.*

Someone asks, "Why does God give gifts?" Can you tell me why Jesus saved you? It cannot be understood but His grace was so free and His love so great that He was willing to die that you might be saved. But with the gifts He desires also the life that will use the gifts *to His glory* and not to man's. Do not speak of Balaam being such a sinful man; we have had his life repeated during all the centuries of our Christian era; we have had it repeated in this Pentecostal Movement. It is a sad state of affairs to have the gifts without the fruits; the power of God on the outside, without the power of God *on the inside to take away sin in the life.*

And notice, the very critics who criticised Balaam are the ones who are criticising this movement today; they see the incongruity between the gifts given and the life of the one who has the gifts. God wants the life to correspond with the gift. If you read the chapters which speak of the prophetic gift manifested in Balaam's life, you will find that he was given several opportunities to come out clean for God. Do you know why Balaam failed? For the same reason that so many people in the Old and New Testament failed. Balaam had an insatiable desire for money together with a great pride, self-exaltation, and underneath all was a current of another sin which is not mentioned much on the platform, and that is the sin of immorality; otherwise he never could have induced Israel to commit fornication (Rev. 2:14). When God deals with us as He did with Balaam of old, He will be just as gracious as He was to that man, but also just as exacting, as He was to that prophet. And as we go on with God, we are expected to let Him take out of our innermost being the things that would tend to cause a break between us and God. *Compromising ruined Balaam. Compromising with some sin has ruined millions of Christians.* There may be some weakness which you consider very small and of little consequence, but remember, that if a person wanted to blind your eye, he would not have to run a poker into it. A little

grain of sand can do enough mischief to ruin your eyesight, and if the little grain of sin in your life is not given up to God it will grow and grow until, finally, it will be a mountain to crush your spiritual life. You cannot dabble with sin.

Why does one of the apostles say that "the love of money is the root of all evil?" Oh the men in the pulpits have tried to smooth this thing over, but this sin is at the bottom of all human misery. What is the beginning of a backslidden life? It is when the person loses his first love, goes back to the love of the "almighty dollar" and permits his whole mind to become absorbed with the things from which he was once delivered by the grace of God. There are many people outside of the churches who do not come to God because they see too much of the Balaam spirit among those who profess so much; they see the greed for money, the lust of the flesh and the pride of life in the hearts of professing Christians. And that is no attraction to the sinner who needs God. The world has enough of that and when a man becomes tired of the world he wants to find someone to whom he can look, and with whose help he can meet God.

Before I close I want to speak to you about the visitors that Balaam received. He was up in Mesopotamia, about three hundred miles north of Moab. One day a company of princes from that southern land stopped at his door; they dismounted their camels, mules and donkeys and began to unload their gold and silver and other rewards for divination with which they were well provided. They rapped at the prophet's door and I am sure that Balaam felt highly honored that such a distinguished delegation would travel three hundred miles to consult his prophecies. That was a dangerous visit; it was dangerous to Balaam. The devil intended it to be dangerous to Israel but God had His hand over Israel and it turned out to be the downfall of only Balaam. He could not see the gold and silver and other precious things which the princes had brought him as the price for his prophecy. What did he do? He bade them to stay at his house.

Now I shall lead you to another child of God in the Old Testament—the prophet Elisha. When Naaman, the Syrian, came he had with him gold and silver and costly raiment in abundance to be given to the prophet if he could heal Naaman of his leprosy. In the natural was it not just as much of a temptation to Elisha to see those gifts as it was for Balaam? But here you see the difference between the real man of God and the man

who pretends to be one. Balaam had *God on his lips* and Elisha had *God in his heart*. The lustful eye of the prophet Balaam got the better of him, and he said, "Come in and be my guests." Elisha had the glory of God in his heart; the *God of Israel was his reward* and when Naaman came with all that pomp and splendor as the captain of the hosts of Syria, Elisha would not as much as open the door, but sent his servant and said, "Tell the captain to dip himself seven times in the river Jordan." He refused even to see the gold and silver; he knew he was just as human as other men and he determined not to have anything to do with perishable things; *he wanted God*. Naaman was quite wroth about it, but he came to his senses afterward.

Whom are you entertaining, saints of God? You who claim to be ready to go with the Lord when He comes; if you have a heart like Balaam that hankers after the things of this world, don't imagine that you will go with Him. Your heart must be fully possessed by your Bridegroom and *every thought and desire of the flesh must be foreign to it*.

Beware with whom you associate. Beware whom you entertain. People may call you seclusive or a crank. Let them call you what they please. Your business is not to listen to the people in the world, but to *please Jesus*. How can the world know Him unless *you demonstrate by your life* that He possesses your heart, your every motive, your intellect, your tongue, and your whole body? "Oh," you say, "I do not want to break with all my friends, I have such dear friends and perhaps by associating with them I will be able to win them to Christ." No, you cannot. If Jesus cannot, neither can you. You can better draw them to God on your knees in prayer. What a mistake has been made by this promiscuous visiting between God's children and the children of the world! These bring with them all the poison-

ous fumes and slime of the world into the homes of God's children and it takes sometimes nights and days of prayer and consecration to cleanse the saints from their defilement. Before they are able to realize it there will be some worm eating at the pillars of their faith and life. Then they will begin to compromise. If you are like Elisha, the things of the world cannot touch you because *God has control of your heart*. But if you are like Balaam you will hanker after the things of this world. Beware of promiscuous visiting. Don't try to make friends by fleshly sympathy. If you do, you will end like Balaam. After all, *God is your best Friend*, One that sticketh closer than a brother; a Friend who will never go back on you! You must let Him cast out of your heart anything that would mar the divine relation and fellowship between yourself and God. *The option is yours*; you will either end as Balaam or as Elisha. Decide today and say an eternal "No" to that old flesh in you which can even prophesy and speak in tongues and use other gifts. Be stripped and let Jesus fill your life!

Let us notice the period when this incident occurred in the history of Israel. It was just at the time when Israel was on the threshold of the Holy Land. And listen! we are just on the threshold of the soon return of our Lord Jesus Christ, and these are the days when temptations will accumulate as never before, for there is one right on hand to hinder us from stepping over. Beware! Walk carefully under the blood and accept nothing but the *Word of God as the Holy Spirit will illuminate it and make it real in you!* Amen.

Jesus my Lord, Thou hast died on the tree,
Choosing my shame — to save even me;
Grant me Thy grace that I shall e'er see,
Myself freed from sin — and hidden in Thee!

Thou hast released me from self — thru Thy Cross!
Keep thru Thy Spirit the gold from the dross;
Guard me, oh Lord, from the power of sin,
Live Thou, oh Holy One — ever within!

A Neglected But Fruitful Ministry

Making Christian Men and Women of Famine Waifs



"**W**HY are you in Orphanage work?" we asked Mr. Bovyer, Superintendent of the Industrial Orphanage at Chinkiang, China. "Because I believe it to be the most fruitful and thorough of all missionary activities," he replied. "This present uprising among the students of China would never occur with children trained in Christian orphanages in an atmosphere of love and prayer. We train them to noble, Christian

lives, lives of usefulness and of industry. In our Orphanage the children are instructed in the Word of God; they know the Gospel from beginning to end. In fact they know the plan of salvation better than I did when I was a boy."

The Bovyers have been in Orphanage work for fifteen years, having one home for girls and another for boys. It is the union of two orphanages, one of which Mrs. Bovyer had before she was married. Four and five hundred children

have passed through this home, some marrying and setting up families, others going back into their homes after being there for a shorter or longer period, carrying with them an influence which tells for Christianity.

Besides the religious training these boys and girls are given, they are taught trades. Everyone who has visited China deplores the fact that boys and girls are not trained to be self-supporting. "We have three objects in view, in teaching them trades," said Mr. Boyer. "First, it gives them a self-dependence and a self-reliance. Second, it gives them a means of livelihood, which is of untold value, and third, it helps to support the work."

The first and greatest object is to bring the Gospel to China through the children. Some one asked us on one occasion, "Do you consider Orphanage Work, missionary work?" Judging from the standpoint of results we believe it is very effective missionary work, if the church has patience to wait. Take for example, the Boys' Christian Home in India, founded by the late Albert Norton, when he opened his heart to gather in the famine boys and train them for God. Today his sons, John and Will Norton are at the head of large bands of native workers from these famine waifs, who are daily engaged in evangelistic work. Had the Pentecostal Movement started Orphanage work when it first came into existence, seventeen years ago, what a company of Native workers and Bible women we would have today! We have lost great opportunities — opportunities which are gone forever, but it is not too late to profit by our experience. The child that is trained in a Christian Orphanage knows nothing of idolatry. When he grows to manhood he has not the idolatry and superstition of a life-time to unlearn.

Through the Industrial Department of the work of the Chinkiang Orphanage, the older children are able to weave and make lace to furnish half their support, but not the little ones. The superintendent says they believe the children all love the Lord but all have not fully surrendered to Him. They have had very precious revivals in the Orphanage; the Lord poured out His Spirit in real Pentecostal fashion and there was deep repentance and confession of sin.

One little girl was brought to them by her mother, her father having died, and her mother being unable to care for her. She was a very promising child and they sent her to school to be trained as a worker. In school she resisted the

Holy Spirit, hardened her heart and stubbornly refused to become a Christian. Many prayers had gone up to God, for her, and they felt impressed to keep her from school. She took this disappointment so keenly that she threatened suicide, but as they prayed, she became convicted and was gloriously saved. The Lord did a wonderful work in her heart, and now a girl of twenty, she is one of their valued helpers in the work.

The burden of training several hundred children for God cannot be told. It means days of toil and nights of prayer. Practically all of the missionary societies have given up orphanage work, and the reason given is that the work is too strenuous. It takes a deep consecration to devote your life to the care of children, a consecration that is not found in the missionary who goes out merely for educational purposes. It means hard work; it means privation, a life of toil and sacrifice. But God hasn't given up Orphanage work, for He is still calling men and women to this phase of Christian work. Mr. and Mrs. Boyer were both called to Orphanage work in China and married on the field. They have given their lives to train the motherless and fatherless. To them there is no work so productive of lasting results as to mold young lives and inculcate in them the principles of right-living. Yet there is no work with such responsibilities.

The spiritual atmosphere of the Home is seen by an incident which occurred when a little heathen girl was admitted. A few days later two of the children came to one of the teachers and reported that this new little girl didn't pray before going to bed. She didn't know how to pray, neither did she want to and they thought she should be punished, but the teacher said she could not be punished for a thing she did not understand, and that they should teach her. The next evening when the teacher made the rounds before retiring she found the two little girls kneeling beside the little heathen girl, praying with great intensity. After doing this for several nights they ran to the teacher and told her the new girl had learned to pray for herself.

It is a great joy to the workers to see them grow in grace as they are taught principles of righteousness. Stealing and lying, which are as common to the natural heart of the Chinese as eating rice, are sins of the past. Once, when a rule had been broken and the teacher was endeavoring to bring the guilty to confession, each one denied having been guilty. "But someone must be telling

an untruth," said the teacher. A little girl stepped forward and bowing politely said, "Teacher when I was in my old home I stole, lied and cursed, and did all kinds of evil things, but since I came here and heard the Jesus doctrine I have truly repented. God helps me every day so that I do not need to do these things." Then bowing politely she returned to her seat. The guilty one was a new-comer who didn't know even the meaning of "steal" and "lie." Line upon line, precept upon precept changes these little lives from little more than animals to children of the King with immortal destinies. Who can tell but that these transformed lives will some day play an important part in the religious life of China!

But these faithful superintendents have had to pass through many sorrows and see many promising young lives lost because they could not take them in. "How can we take in more, when every nerve is strained to feed and clothe those we are now housing?" they conscientiously asked themselves. It would have been far easier to say "Yes" than "No" but as they saw the decrease in funds and thought of the strain to feed those for which they felt responsible, they hesitated. One act of hesitation meant an opportunity lost forever.

A night watchman contracted the scourge of leprosy. His wife caught it from him and died. His son also took the disease and they two lived in a small mud hut; also a sweet child of eight. Friends of the family asked the Orphanage to rescue the girl, but because funds were low, they hesitated. In desperation the father sold the girl to brothel keepers for \$25, \$5 of which was paid down. Within a week the father and son mysteriously died, relieving the brothel-keepers of further obligation. That hesitation on the part of the missionaries closed the door of hope to that sweet child. Their hearts were bleeding and torn when they saw the child sold to a life of shame, but will God hold them responsible? When the books are opened will not some of the responsibility be laid upon the shoulders of those who could have given to lighten the burdens, but did not? upon those who might have been warriors in prayer for this noble work of God? The superintendents have used their personal funds to carry on the work, and sold personal property putting the proceeds into the Orphanage. Since 1914 six orphanages in the Province of Kiangsu have closed their doors and the only one left in this locality is the Chinkiang Industrial Orphanage.

Through the awful famine of 1920-21 which

devastated whole provinces, great burdens were thrust upon them. Would they take in famine boys and girls? Would they take them in to save the boys from banditry and the girls from lives of shame? Thousands were dying by the roadside! Great sums of money had been given in America for this purpose. Stirring appeals had been sent out by the Christian papers throughout the land, begging people to sacrifice that these starving multitudes might be saved. Ministers from their pulpits exhorted their people to remember China's starving millions, and the people gave liberally. "Yes," they would take in all that they could house. Other Orphanages, the Honan Home in Sian Hsien in charge of Miss M. Petersson, the Chihli Home in charge of Miss Brann and Miss Moberg, Wei Hsien, the Shantung Home in charge of L. M. Anglin, did the same.

These Orphanages received hundreds gladly, feeling that the committee in charge of the surplus funds would use them in caring for these extra children. But what was their keen disappointment to be informed that there was *no money for children in institutions*, but that the surplus famine funds were to be used in some form of "*famine prevention*." This filled the superintendents with dismay. Should they again scatter their children and have them wander about starving in order to have the committee release the funds? Or worse, be trained as bandits and prostitutes? The withholding of the funds again reduced them to starving; whether inside an institution or out they were "famine children" with no fathers to provide for them, picked up from the roadside where they had been left to die! Was it not the purpose of the donors that the children should be saved to lives of usefulness, or were they just to be saved for a few months and then left to die? When the appeal went out over all the land it was to save lives! not to do constructive work to prevent another famine, or to build up educational work. If money is needed to "prevent famine" such a statement should be made, and if people respond to the appeal, well and good, but money subscribed to save lives from starvation must be used for that purpose. If there were no surplus money in hand, God would supply in some way, but we know it is the desire of the people who responded so liberally to the call to save the children, that the thousands of dollars now in hand should be used in feeding and clothing the children until they are able to support themselves.

Mr. Bovyer is now on his way to New York to see the American Committee in behalf of the four Orphanages which have taken in famine orphans, to endeavor to persuade them to permit the funds in hand to be used for the relief of the orphans now in Homes. A few of the children were sent back to their homes after the famine had abated. Other parents begged the Orphanages to keep them as they were too poor to support them, having lost all they had. Still other children told the superintendent weepingly that they had not even a relative to take care of them. They would have hearts of stone were they to turn out these precious children, many of whom have given their hearts to God, but the Christians in America must pray that the funds be released so that they may now be kept from starving. In the meantime (as committees move slowly) the Orphanages are in great need of help to tide them over a crisis. The high prices, shortage of material for their weaving, lack of praying people at home, lack of proper support, have all contributed toward suffering and real privations in the Orphanages. It has been the object of the Bovyers to secure friends in the homeland to contribute \$30 a year for each orphan. This is less than \$3 per month, and has been a great help, but they have had yearly support for only 36 which leaves 20 unprovided for, not to speak of the support of the workers, the expenses of keeping up the buildings, meeting the mortgage, and a great list of financial expenses attached to Orphanage work. To quote the Superintendent, "Before receiving the 153 children from the famine district in 1921, the receipts were barely sufficient for the former number of children, and to have the expenditure

suddenly increase \$600 a month was no little matter," a tremendous burden unless shared by others.

The missionary societies have no funds they can use for orphanage work. The offerings must come from individuals, and we appeal to you, reader, to think of these needy orphans and ask the Lord, "What wilt thou have me to do?" "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Here is a promise with a condition. These are times of perplexities for all, times of trouble. Would we find the Lord's deliverance? Let us "consider the poor" orphans and their noble teachers. As the holiday season draws near and the people in the homeland are enjoying festivities on every hand, let us not forget to "send portions to those who have not."

During the famine in India a saint of God gathered together jewelry, sold it and used the proceeds for the support of the children. If you have jewelry you would like to turn into money to feed the precious jewels the Lord has in China, you can send it to J. Wesley Bovyer, at his home address while in this country, Duncan, B. C. If you want to remember the famine children at Christmas, Bro. Bovyer tells us the following articles would be deeply appreciated: Handkerchiefs, towels, soap, socks, pencils, tablets, balls, simple toys, etc. Do not send these to us, but to Mrs. J. W. Bovyer, Industrial Orphanage, Chinkiang, Kiangsu, China. The Evangel Publishing House will be glad to send funds to this or any of the Orphanages mentioned above.

Palestine---Today and Yesterday

The Morton Sisters



AFTER traveling ten thousand miles by sea and four thousand miles by land, we find ourselves a bit weary, yet in all of the whirl we find that Jesus never asks of us such busy labor as to leave no time for resting at His feet, and we love and praise Him for the privilege of bearing testimony and preaching His word in Palestine, in spite of the different elements that appear against God and His anointed in that country.

We preached in the American Missions to Arabs, Moslems and Jews, through interpreters.

How wonderful it was to be in the City of the King (the dream of our lives fulfilled). It was with strange emotions we entered the Jaffa gate, passed the Tower of David and went down David street: "Our feet are standing within thy gate, Oh Jerusalem!"—Psalm 122:2—and our hearts rejoiced. Jerusalem the city of the greatest purpose of God, and the greatest desire of man, yet the city of the greatest disaster, through the rejection of our Lord!

We visited first the Garden, Tomb and Calvary (just outside the city wall) near the main thoroughfare, where the people passed by and wagged their heads at Jesus according to the

Scriptures. How precious was our visit to the Tomb, to see where the angel sat and the "stone rolled away." The climb to the top of Mt. Olivet, where His feet last stood upon earth, and where they shall soon return, made our hearts burn within us. The walk through the Garden, where He shed as it were "drops of blood" for us, quickened our hearts in love for Him. The darkness and idolatry of that country were in striking contrast to the great sufferings of our Lord. We climbed the Mt. of Olives, the way King David probably took when he fled from Absalom—2 Sam. 15:30. From here the whole country and the City of Jerusalem are spread out before one like a huge panorama. From this point we can see as far as the Dead Sea, the Jordan Valley and even the mountains of Moab still farther beyond. The air is exceedingly rare and clear. Here we were directly facing the Golden Gate on the east side of the city wall. This gate was closed by the Moslems when they took the city the last time from the Crusaders (about 1200 A. D.) It opens into the temple enclosure. They have a tradition that a Christian conqueror will come some day and take the city and that he will enter by that gate. For that reason they cemented it shut to keep him out.

We enjoyed seeing the Pool of Siloam—John 9:7—where Jesus sent the blind man to wash his eyes and he came forth seeing. The Moslems hold this place; they have a Minaret over the enclosure, and a wall around it. To the right is the village of Siloam—Luke 13:4. We saw the reputed tomb of Zachariah; this is clearly of great age, of massive stone. Close to this stands Absalom's Pillar. The children so hate this, that, passing by they throw stones at it, because he disobeyed his father.

David Street runs the whole length of the city; it is about ten feet wide, walled over in many places, altogether a curious study. It is crowded with markets and bazaars. Here are donkeys loaded, and men with great loads on their backs yell for everybody to get out of the way. One frequently feels a donkey's head looking over his shoulder, and has to act quickly to let it pass. Many of the streets of the old city are in steps because of the incline. Everybody thinks out loud to themselves; one would think they were violently angry when they bargain, but it is only their way.

In the face of all the terrible results of the war, the different peoples are still filled with rage, envy, hatred and malice. In other words, the

enemy is like a roaring lion seeking whom he may devour, and the discontentment and depression which so disturb the hearts of men in the land of our Savior is appalling. More than ever we see the need of a continual upholding of God's people here. They need all the grace, strength and power that the Spirit of God is able to grant.

The Jews are not in control of this country as yet. The Moslems still hold the sacred sites—that of the Temple being now occupied by a large Mosque—and Jews and Christians are still suffering many indignities at the hands of the enemy. "Jerusalem must be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." Luke 21:24. Many things must happen in the Holy Land before the prophecy as to its re-establishment be fulfilled, but happen they *must*, because the Bible says they will. There are indisputable signs on every hand, which point to the fact that the Gentile age is nearing its close, and all of these things are indicative of the soon coming of the Lord. "Watch ye, therefore, and pray always."—Luke 21:26.

We especially enjoyed the new city, being built just outside the old walls, and the regular rows of modern built houses of brick and cement with tile roofs. The wide new street, King George Boulevard, just opened, is modern and refreshing to the haste loving American. New Jewish colonies are being successfully developed throughout the length and breadth of Palestine; day by day, they are springing up with great promise for the future. Much sacrifice, effort and hardships have gone into the making of the new colonies, and what a joy it is to see that God in His wonderful way is carrying out His plan and purpose. Through the "returning remnant" the great culmination of joy to the whole earth will be realized in the appearing of the Lord of Glory, Jesus Himself, with healing in His wings. We earnestly believe that these *Zionist Halutzim*, who are continuing to come in, are a part of the "returning remnant." They are the "advance guard" and beyond all doubt are "forerunners," and they will be the means in the hand of God to usher in the great consummation, the advent of our Lord and Master, the Christ of God.

The Jews are returning at the rate of 1,000 to 3,000 per month. Many are heavily armed because of the feeling against them from the Arab and Turk.

From Jerusalem we went by train to Alexandria, Egypt, crossing the weary desert, where Joseph, fleeing from Herod, took Mary and the

young child, Jesus. Going through the Bible Lydia, now called Ludd, we passed through Gaza where Philip baptized the eunuch and was then caught away.—Acts 8. By ferry we crossed the Suez canal at Kantara, Egypt, where we saw what was left of the largest military camp in the world, with its loads of barbed wire entanglements. It was here General Allenby with the English forces encamped before taking Jerusalem. We crossed the drowsy old Nile at Cairo. The river Nile is the life of Egypt; but for this single artery the country would all be desert. We were glad to realize that this same river held the babe Moses, in his little ark of bulrushes amid the flags, so long ago. "Blessed be Egypt," she protected the infant Jesus from the hands of a cruel Herod.

The government is very bad in Egypt, and it isn't safe for a woman to travel alone. The American Express by which we travelled, wired ahead and had an interpreter meet our train at each change and at the customs, so we had no trouble at all in Egypt's bondage, but a delightful journey instead. And we did thank God for those interpreters, for at midnight in a strange foreign land, to hear one's name shouted in English from the station platform was a friendly sound, and those strange dark persons in long robes and high (tarbushes) caps, slunk away and we followed our interpreter.

How dearly we loved the country of Syria, and never shall forget our first impression and view of Mt. Lebanon. Our steamer docked sometime during the night in the beautiful bay of Beyrouth, and we were up early and on deck to see the sun rise over the beautiful snow capped Mt. Lebanon range. The oranges and figs grown in Syria are the best in the world. The climate is rare and delightful. We so enjoyed the twelve hours' stop in Beyrouth, visited the American college there, and also called on the American Consul.

The beautiful smooth voyage on the Mediterranean was far too short; we would gladly have stayed on board for a few days longer. We sailed close to Crete and Cypress, saw where Paul landed, and crossed the track which he took to Rome. Our entire voyage was wonderful, with only one S. O. S. call, that from a sinking freighter in the English channel; no lives lost. Our captain said in all of his 48 years at sea, he had never seen the sea so calm and smooth at that time of the year. One evening he came to the dining room and gave the wireless

report of a coming storm; he prepared himself and stayed on the bridge all night, but at midnight the stars were shining and no storm in sight. By next day we had passed what would have been the storm wave, but all was calm and clear. The captain returned, saying to the passengers: "I cannot understand, I have never seen anything like it; that storm was facing us and we were in it." The people who had prayed understood and gave God praise.

Two days out of Boston we were in a dense fog, the fog horn blew every three minutes. It was distressing. We could see nowhere, east, west, north, south, up or down. After two nights and days the sun shone, finding us only one mile out of our course. Again we thanked God He had been with us and had given safe landing at Boston, our dearly beloved U. S. A.

We visited ten countries around the Mediterranean. Turkey and Greece are now at war, and many waters of the Orient are war troubled. Seeing all of these countries, we see the fulfillment of the Bible prophecies in a new light. The trip has meant everything to us; the whole earth is as a ripened harvest field. Our vision is enlarged, the message of His soon return clearer, and the burden of soul winning deeper on our hearts. For swift as the unseen arrow from the well strung bow the flaming chariot of Jehovah will bear Him down from the sky. The watchers will discern the tokens of His approach, but the careless will not know, the wicked shall not understand. Sudden as a clap of thunder from the clear sky, the Lamb will rend the heavens and burst into vision. So cometh the day of the Lord upon a haughty, gay, unthinking world! Oh, the terror! the remorse! Afar out on the turbulent ocean, men will hear the archangel's trump. Down deep in earth's mines, where the toiler bends o'er his task by the dim light of his little lamp, will quickly flash the blaze of that river of fire, which shall roll earthward before the chariot of God's Son, and all land and sea shall know it. Through all the homes of the living and all abodes of the dead there is no escape. Then it may be said: It is all over now, the prayer, the song, the sermon, the last ray of hope. For the Judge, the Great White Throne, and the sentence, "Depart"—All are here and there is no escape. To an unbelieving world is addressed this warning: "Desolation shall come upon you suddenly," "Behold, I come quickly!" "As a snare it shall come upon all," "Hear ye Him," "Lest coming suddenly, He find you sleeping."

Then, oh, then shall the church awake in the might of her Redeemer, and go out to meet Him, who, for her, conquered sin, Satan, death and hell. All heaven is now alive with gladness, angels are astir with rejoicing, and "So shall we ever be with the Lord." The slain Lamb is now the King; the injured and insulted Savior, now the Judge; the despised Man of Galilee, reigns forever more! Halleluiah! Praise ye the Lord!

Real Cause of China's Trouble

IN a circular letter to friends at home on the present situation in China, Mr. E. E. Strother, general secretary of the China Christian Endeavor, writing from Shanghai under date of August 21st, says:

"There are great differences of opinion among missionaries and others here in China as to the underlying causes of these troubles and the forces back of the present outbreak; also the best methods of dealing with same. It is not to be wondered at that such conflicting reports are being published in the newspapers in the homeland.

"It is not our purpose to go into the question of politics or diplomacy in this letter, but to write of the spiritual aspect of things, especially with a view of helping friends to pray more intelligently and definitely on behalf of the Lord's work in this land. If what we write seems alarming or pessimistic, it is only because we feel that you should know the seriousness of the situation, as it appears to us and others who are living here in the midst of the troubles. Although some people, especially young and inexperienced workers, speak lightly of this outbreak as 'a little mid-summer madness on the part of some Chinese school-boys,' most of us older men who have gone thru the Boxer trouble and other various anti-foreign outbreaks or movements, during the past forty or fifty years, say this present trouble is the most serious, the most deep-rooted, and the most widespread movement of this kind ever experienced in China.

"In order to rightly estimate the significance of the China situation, it is necessary to realize that Bolshevism is at the root of the matter and that the Bolsheviks not only aim at the overthrow of all law and order, but that they are bitterly anti-Christian, aiming at the destruction of the Church, of the Home and all Christian standards of society. We fear that many people in the homeland, as well as thousands of others, including Chinese students out here, have been deceived by the propaganda of the Bolsheviks as to the real

meaning and purposes of Bolshevism. The key to the Bolshevik movement was revealed in a picture which was issued on the front page of an organ of the Bolsheviks, portraying a Russian workman with sleeves rolled up, and holding a huge hammer, at the foot of a ladder which he was about to ascend, underneath which was printed, 'I have already smashed our earthly thrones. I am going up to shatter the throne of God.'

"It should be clearly understood that the present movement is primarily anti-Christian, and that the Bolsheviks desire to stop all missionary work and to drive all missionaries out of China. A remarkable document emanating from the Educational Associations of Kiangsu, Chekiang and Hupeh provinces, declares that the Missionaries are the agents of the foreign imperialists and capitalists and that because they have penetrated into China's interior cities, where their schools are the centers for the distribution of the poisonous teachings and preachings of Christianity, China has suffered one national disgrace after another. By putting an end to the poisonous foreign mission institutions, the influence of foreign imperialism may be brought to an end in China, is the declaration of these Chinese Educationalists.

"It is evident that they have been well-taught by their Russian leaders, one of whom (Zinovieff, an apostate Jew, one of the master minds among the Bolsheviks), has said, 'We will grapple with the Lord God in due season. We will vanquish Him in His highest Heaven, and wherever He seeks refuge; and we shall subdue Him forever.' Even the little children in Russia are being taught by their schools to blaspheme God Almighty. A missionary of the China Inland Mission received a letter from her family in Russia, telling how the children of a neighbor explained that on a certain day each week their teacher placed on the wall a picture of an old man with a long beard, representing God, and then told the pupils to shake their fists at Him and spit at Him. The Christmas number of *Izvestia*, a government organ, reports the organization of a Children's Communist League which already embraces 1,000,000 members, and another 5,000,000 children, pupils in elementary schools, are being drawn into the movement. 'We, the young godless ones,' writes one of these Leagues, the Khamovinni club in Moscow, 'are waging active war against our religious parents; We will climb up into heaven and sweep away the gods.'

(Continued on page 16)

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Notes

Thanksgiving Poem

HE THANKS Thee best who serves Thee best;
Who meets each glowing day
With grateful heart and lifted face,
To toil and rest and play.

He thanks Thee best who loves Thee best;
And loving, loves each one
Who passes down the old highroad
From sun to setting sun.

He thanks Thee best who worships best;
Whose Faith shines through the dark
A helpful, happy, hopeful thing
For way-tired hearts to mark.

He thanks Thee best who worships best;
Who prays where none may see;
Who humbly waits to hear Thy voice—
Who has no God but Thee.

—G. N. C.

Missionary Disbursements

The following disbursements are for the months of
September and October. The report published in Sep-
tember Evangel was for July and August, and not for
September as noted in error:

P. J. Aenis, from Brazil	\$ 4.00
L. M. Anglin, China	96.00
A. F. Berg, Congo	9.00
J. H. Boyce, India	25.00
Miss A. E. Brown, Palestine	10.00
Miss Ada Buchwalter, China	25.00
Wm. Burnside, China	30.00
Mrs. Ruth Cook, China	8.00
Miss Ruth Erickson, Africa	15.00
Miss Marguerite Flint, India	59.00
Mrs. E. Harvey, India	20.00
Miss Gertrude Johnson, Africa	10.00
C. F. Juergensen (Bldg.)	74.47
E. B. Kennedy, China	10.00
G. M. Kelley, China (Native work)	8.00
Miss Ethel King (fare for India)	15.00
F. G. Leader, Congo	30.00
Miss Bernice Lee, India	10.00
Mr. and Mrs. J. J. Mueller, India	85.00
Miss Belle Militscher, China (\$8 native)	33.00
Elmor Morrison, China (native work)	16.00
John Norton, India	28.00
W. K. Norton, India	40.00
Miss L. H. Parker, India	15.00

Chas. Personeus, Alaska	35.00
J. M. Perkins, Liberia	12.00
V. G. Plymire, Tibetan Border	71.00
Mrs. Julia Richardson, Congo	5.00
Mrs. V. Schoonmaker, India	5.00
Mrs. B. A. Schoeneich, Central America	40.00
E. M. Scurrah, South Africa	43.05
Wm. E. Simpson, Tibetan Border	15.00
Mr. and Mrs. E. Smith, India	70.00
Thomas Stoddart, India	60.00
I. G. Shakley, Africa	10.00
Miss Lillian Trasher, Egypt	5.00
Miss Emma Wick, South Africa (native)	5.00
Total	\$1,061.32

Cause for Thanksgiving

WE THANK our readers for their kind re-
sponse to our appeal for new subscribers.
God is good and used them to tide us over a
critical time. When the rewards are meted out,
those who have helped in the circulation of The
Evangel will share in the joys of souls fitted for
His Kingdom.

The following letter from one of our readers
was a source of great encouragement to us:

"When I sent in my last subscription I asked
you when the time expired to cancel my name.
Well, praise the Lord, I have a great big surprise
for you. After I wrote that I began to feel badly
about it, as no one will be able to tell all the bless-
ings and anointings I have received while read-
ing that paper. I always received it from month
to month with joy, but on account of sickness I
felt I could no longer afford it. But, praise the
Lord, I owe my spiritual growth to it, also the
light on the Baptism of the Holy Spirit, and I
have even been healed thru it. Therefore I feel
I must continue it. Enclosed please find the
names of eleven new subscribers and my own."

Reader, will you get up a club of ten or more
subscriptions for The Evangel at this special
club rate of \$1.00 per year? You can be a
worker for God in this way. Perhaps some
who read the Evangel through your influence
will also say, "*I owe my spiritual growth to it.*"
Such words as these compensate us for days and
nights of toil.

No better Christmas gift can be given than a
religious paper that stirs the heart toward God.
We will send "gift cards" to those for whom you
are subscribing, apprising them of the fact that
it is *your gift to them.*

* * *

Now is the time for you to send in your mis-
sionary offerings for the toilers who are faith-
fully plodding in the dark lands of the earth. If
you send at once, the offering will reach there
for the holidays. A gift will lighten their bur-
dens and cheer their hearts. Do it now.

Outgoing Missionaries

Eleven Pentecostal missionaries are sailing on November 25 on the S. S. Lahore for India, among them Bro. and Sister Niels Thomson, Bro. and Sister Nicodem, Thos. Brook and George Waggoner, with several other new missionaries; also Bro. A. H. Post and Mrs. Post to Egypt.

Bro. George Kelley sailed for China on Oct. 29th. The missionaries in South China felt it was imperative that he return in the interest of the properties there.

From the Stone Church are going one of our young men, Arthur G. Johnson, and his wife (*nee* Rachel Lawson of Jamestown, N. Y.) They are sailing Nov. 12th from Vancouver, on the S. S. Asia for the Yunnan Province, West China. They have been in close touch with that part of the field, and have reports that there is no trouble in that Province. It is virgin soil and hearts are responsive to the Gospel. Their destination is Kotchui.

Arthur Johnson was saved in the Stone Church in 1914, and is in high regard among our young people. He and his wife are both graduates from Bethel Bible School, Newark, N. J., and they are going out with the love and prayers, and support of the Stone Church congregation. They realize that they may lay down their lives in the troublous times that are coming on all the earth, but with a whole-hearted consecration they have said:

"Come joy or come pain,
Come loss or come gain,
I'll go every step of the way."

With them are sailing Miss Edith Lockwood, of the Bethel Assembly, Newark, N. J., for the same destination, and Frank Porada, for the Philippines. May God bless them all and give them many souls.

Gone Home

The mother of Sister H. May Kelty passed away in New Castle, Pa. on Sept. 29th, after a long illness, at the age of 72.

Miss Kelty and her mother spent seven and a half years in South America and nearly two years in Cuba in active missionary work. Of late years the daughter was devoted to caring for her mother, who was a great sufferer. Pray for the dear one who is bereft. She deeply feels the separation after many years of close and loving association.

* * *

The 18th Annual Convention of the Glad Tidings Assembly, 325-329 W. 33rd St., N. Y., is now in progress (Nov. 6-22). Bro. Brown's Assembly purchased this commodious church four years ago; and carried two mortgages, one for \$40,000 and another for \$25,000. God has so wonderfully undertaken that they expect to

burn both mortgages on the last Sunday of the Convention, leaving the property free from debt.

Blessing in New Zealand

Bro. and Sister Glover are finding many hungry hearts in New Zealand. At Wellington they raised \$5,000 due on the new church building. It seats 500 and is well filled. The deacons were amazed at the response of the people. The Glovers are holding meetings in many parts of New Zealand; they suffer much from the cold as the weather is very rainy and damp and no fire in the churches, but when the cold pierces they think of the Plymires and what they are enduring for the Gospel in bleak Tibet and take courage.

They visited the town of Ratana, a religious settlement of native Maoris where the leader by the name of Ratana was given the gift of healing about seven years ago. They have been much persecuted in their faith until one-half the natives, some 20,000 withdrew from all the churches and are now forming the church of Ratana. Some of their number received the baptism and spoke in tongues. The organization has now 42 preachers or apostles as they call them, all of whom pray for the sick. They need grounding in the Word of God and the Glovers ask prayer that they may receive the Pentecostal testimony. The leader is now in the United States in the interest of the work.

A Christmas Contrast

WHEN Christmas morning breaks on American shores with all its attendant joys, its gaiety, its treasures and its bounties, the darkness of night is on the other side of the world. While this side presents a picture of plenty, yea of wealth and light diffused in every home, and beside every hearth, the picture on the other side of the world is that of poverty and want, hunger and nakedness among the heathen millions. A picture of darkness indeed, not only physical, lasting but for the night, but a darkness in hearts and lives that palls and depresses because Jesus the Light of the world is not known there.

And while the light shines so brightly in America it is difficult for us to picture the gross darkness. Equally so for those who live in darkness, does it seem impossible that light abounds in Christian lands—that somewhere people have all they want to eat, that somewhere children are warmly clad with never a pang of hunger. There are Indian tots and Chinese youngsters who cannot conceive of anyone really having a sufficiency of rice. How could they picture children on this

side of the world having more than enough to satisfy, not of rice, but of turkey and sauce, of goodies and candy! There are girls and boys, and mothers over there begging for just one piece of cheap cloth to keep their bodies warm. They little dream that on this side we are supplied with woolens and furs in abundance. How could the mother who must see her little one exposed to cold and hunger imagine that somewhere there are mothers who never want for an extra blanket for their babes!

Months ahead, children on the other side accost the missionary with the question, "When is Jesus' day?" and their eyes bulge even at the possibility of receiving a picture card, perhaps an extra bowl of rice, an orange or a piece of candy. And while their hopes are high, our missionary is wondering, How! Will there be funds to meet this holiday expense? Or shall these on the dark side of the earth not have one bit of cheer? In dependence upon God he makes preparations for providing a treat to the poor and the outcast; to the lepers and the helpless. Little hands and big hands, crippled hands and calloused hands are outstretched for their portion, and there is a veritable stampede, until the missionary falls back in dismay, for he hasn't enough to go around. Can you visualize these disappointed ones? Disappointed, not because they failed to receive a doll, a watch, or an expensive gift, but broken-hearted because for them there was no rice, no cloth, no picture card.

Surely a trifle such as that could not mean very much, you say, but look! In North China today a young man is going in and out of the villages, telling over and over the story of the Gospel, because a number of years ago he as a lad had the Gospel demonstrated to him in a practical way. Then he was a starving famine child with scarcely any clothing to protect his emaciated body from the biting winds which are at their worst at Christmastime. But one Christmas day, after walking forty miles, he arrived with bleeding and frozen feet at the orphanage at Chinkiang, where he was given clothing and food. Now he is numbered as their best native worker. Surely the cup of cold water given in His Name to this little wayfarer is bringing in manifold returns. Think of the day

"When from India's blighted cities
And from China's heathen clime"

these redeemed ones shall point back to the Christmas of 1920 or 1923 as their day of salvation, because it was then that they who sat in

darkness saw a great light, because those at home did not fail to send, did not fail to supply means for food and raiment.

But what of Christmas 1925? Shall the orphans and the widows, the poor and the outcast be turned away because the people at home have so many cousins, so many nephews and nieces to supply with gifts that there are no portions for the unfortunate children of the other side of the world? Why not include these in the Christmas shopping list and send them their rightful portion? A gift of \$5 will give an extra portion of rice for more than one village. A gift of \$10 will supply a treat of meat for an entire orphanage. Be the gift small or great, the Master Financier is able to multiply it so that eternity will reveal again the 5,000 fed on the bread of life because on Christmasday, 1925, you were faithful in sending portions to those who have not.

Midst Perils in China

CONDITIONS are serious in many parts of China. William E. Simpson writes from the Tibetan border, on Aug. 28th:

"This year the Tibetans in all this district have revolted from Moslem rule and have twice surrounded Labrang, trying to capture it from its Mohammedan garrison, but so far, they have not succeeded. About a thousand have been killed on both sides. The Mohammedans carry on their campaigns with the utmost cruelty. They have descended upon the nomads and the sedentary population and massacred men, women, and children. They burn the houses, drive off the cattle, destroy the crops, take what they can and ruin anything that is left. My heart goes out for the poor people in this time of suffering. In a battle here they cut off the heads of the Tibetans who had been killed and hung them up outside the fort just across from our place. One of our men counted one hundred and fifty-four heads hanging there. I shall never forget the horror of those days.

"But the Lord has preserved us in perfect peace in the midst of all this turmoil. Both sides protected us. The leaders of the Tibetans gave orders that foreigners and their property were not to be molested. Three times I passed thru the camps of the Tibetan soldiers. This is certainly of the Lord, as a few years ago we would have been the first to suffer.

"I am just starting a trip among the nomad Tibetans to the southwest. The Mohammedan general in charge here wants me to mediate between them and try to bring peace. I am praying

to the Lord for wisdom and guidance. It is a good opportunity to witness for the Lord, and I long to see the bloodshed ended. Pray much for me at this time."

God Protecting a Train

Miss Mary Rasmussen, South China, writes us that she and some of the missionaries went up to Canton and Sainam to get some of their winter clothing and reconnoitre to see what the prospects were of getting back to their stations. They reached Canton safely on the English steamer, the brethren went to Sainam, and the ladies to their different stations. After getting their things, Miss Rasmussen, Miss Shultz and Miss Sheldon planned to take the boat back to Hong Kong, but it failed to come that morning, so they took the train. With the help of some of the Christians from the boat mission, they got their baggage to the train, altho they had to hide away in one of the "teng" so no one could see them. They took the train in the morning and started for Hong Kong, and when they arrived at Shek lung, they were told they had to return, as the railway from the next station had been torn up by robbers. At seven that evening they started back, feeling fortunate to have soldiers on the train for protection. There was no light on the train at all except a little candle which some one lit occasionally. At eleven o'clock a robber band came and fired at the train. They threw a bomb trying to kill the engineer, which they did not succeed in doing. There was continual shooting for about fifteen minutes, but the train did not stop. "There were five of us in a baggage car," she writes, "two from the Boat Mission, and we surely prayed and called on God. We were terribly frightened and thought our end had come, and yet I had a feeling that I should not die. Before the shooting took place, Miss Shultz saw a bright light before us, and the Lord brot to my mind Daniel in the lion's den and how the Lord delivered him. I praise God that He is just the same today. We can never tell you how we praised God for His deliverance. It was 1:30 o'clock when we reached Canton that night, and the paper said that one was killed and four wounded. It was unusual that the robbers did not stop the train, loot and kill, but we realized that it was the hand of the Lord that protected us.

"I spent two weeks in Canton. The Lord is wonderfully working in the Ming Sam (School for the Blind) thru the blind Bible woman. She received her baptism in LoPau, and when the trouble arose, Miss Shultz had to bring her back

to the School. Thru her influence many of the girls have received the Baptism of the Spirit, altho there is opposition from those in charge."

A Perilous Journey

The brethren, Williamson, Morrison, and Perdue, had many difficulties in getting to Sainam. Suspected at every turn, they took their lives in their hands, but trusted God to see them thru, which He did. The Chinese were afraid to take them on the little boats from the large boats for fear they themselves would be killed. They had to travel under cover of darkness, and as they persuaded one of the men to take them they overheard others telling him what would befall him if he took the "foreign devils" down to Sainam, so he tried to beg off, for to be caught meant that their boat would be taken, and they ran the chance of being punished. Their punishment meant that they were to sit in the sun for three days, and at night have cold water poured over them. One can easily see the persecution that is in store for the native Christians as this anti-Christian spirit develops.

God enabled them to reach Sainam safely and the man in charge was overjoyed to see them, as "he had rather a difficult time trying to protect the property." Bro. Perdue writes, "his face showed the marks of suffering and the story of testing he underwent plainly told us that there is a time of great trial coming to the native Christians in China." They visited some of the native Christians and counselled with them, but the next morning there were three 'phone calls telling them to leave at once. Not wishing to make trouble for the Christian Chinese, they left, after packing their clothes.

"Under the guise of 'Save the country,'" writes Mr. Perdue, "the message of the cross has been laid aside, and now in the missions and such places this anti-foreign and anti-Christian teaching is given first place. Plays and movies in which the Shanghai and Shameen shooting has been enacted to reflect on the foreigner, are shown to incite the Chinese mind. The missionaries are treated as spies working for the government."

Their Chinese pastor helped them from Sainam to Canton. The railroad was closely picketed and they would not have been able to get their clothes thru had it not been for him. They got permission to go down to Hong Kong on a British Government boat, and they reached Hong Kong safely tho difficulties and dangers pressed them on every side.

"Some Thirtyfold"

The letters of Brother Stoddard contain much encouragement concerning his work among the soldiers. They love him as a father. He visits the sick in the hospital and many are willing to listen to the Gospel. At the beginning of the year three naval men came into the hospital and became converted. Bro. Stoddard gave them a real course of teaching and urged them to help one another when again on the war ship. One was a Roman Catholic who read the responsive scripture lessons. One of these naval boys wrote to a soldier boy in India saying that in answer to prayer the officer in command gave permit to these boys to hold services. When the ship was up in the Persian Gulf at a town on the Arabian Coast the Arabs came to the services which were interpreted for them. The result was that forty met in a little church built for them by the boys on the war-ship—forty Arab converts.

That was a wonderful uplift to Bro. Stoddard. Nothing but the love of God and a passion for lost souls has led him to go to that hospital and talk to dying men steeped in vice and sin of every kind, of their need of God. When the books are opened, not only the three men who became con-

verted through his ministry, but the forty converts will be placed to his account.

Though some of the soldiers go far away they never forget the kindly ministration of our brother who spares no pains to give them the Gospel. A young man came to his house after leaving the hospital saying he was being sent to Beluchistan. After prayer and a quiet talk, as he was going away he put his head on Bro. Stoddard's neck and wept. Many of these young soldiers make good when they are saved.

* * *

(Continued from page 11)

"Posters have been put up on the walls of cities in inland China with such sentiments as the following in Chinese: 'Down with Government.' 'Down with Christianity.' 'Down with Confucianism and All Other Religions.' 'Down with the Home.' Blasphemous posters have been pasted on the walls of buildings in the Chinese city of Shanghai against our Lord Jesus Christ.

"It is as painful to write such things as it will be for friends to read them, but without a knowledge of these facts it is impossible to understand the seriousness of this situation, and especially the Spiritual significance of the movement, which is really world-wide in its scope, although it seems to be centering in China just now."

Telling the Gospel Story in Nicaragua

Acts of Mercy that Won Souls for God

B. A. Shoeneich in The Stone Church, Oct. 4, 1925.



AM delighted to tell you of some of the wonderful acts of our Lord through the Holy Spirit in Nicaragua. We went to the field in 1912, and since that time God has proved Himself to us. It is encouraging to me as I look back over those twelve years and see what God hath wrought. When I consider the instruments that He has used, I bow before Him in worship.

When we arrived in Matagalpa, Nicaragua, in 1912 we were indeed strangers and foreigners, but on the way up from Leon the Lord put a little song in my heart, "Forward with courage in Jesus' name," and in His name we proceeded to plant the Gospel in that city. We handed out portions of the Word, a tract here and there, a smile now and again, and took an interest in the people, and opened up meetings. The children

came, and after about two months, here and there through the town you could hear floating up into the air the Gospel hymns we taught them.

One Sunday afternoon we sang and sang in vain, and no one came. We saw the children peep around but they would not come in. We learned that the Catholic priest had denounced us at early mass that day. He said that Antichrist and his wife had come to town, and that was the reason our Sunday school disappeared, but God opened another door.

Shortly after that four girls came in one morning and said their father wanted them to be educated by the missionaries, and to live with us. I sent for their father who was a lawyer, a politician and a military man, quite a combination. He wanted us to train his children, and we took this as from the Lord; it was a stepping stone to other openings. The children's heads were one mass of lice, and we proceeded to clean them up.

Send us a club of ten subscriptions for \$10: Your way to preach the Gospel. Get your friends interested.

One of the girls had a sore on the back of her head, and a great hole at the base of her brain. I could scarcely believe my eyes, but as I looked I saw something moving in that hole. I got some carbolic acid and took out of that hole eleven long worms, and burned out the cavity. In a few days she was a different girl. Life on the mission field is something more than preaching.

The Lord brought those girls into our lives for the purpose of getting their father. He came into the mission when we bought the property in which we now live. The Lord blest him and he was baptized at the first baptismal service. It means something for a man or woman to accept Jesus in Nicaragua. He is excommunicated, boycotted, and shunned by his friends; absolutely out of everything as far as material things are concerned. But this man was afraid of no one; in fact everybody feared him. Then he got married again, and in a few months he lost out. We pleaded with him, but all to no avail. Strange to say, his business prospered, and one day he was elected governor. About six weeks later, soldiers came to take me down to the governor's house. He was ill. As I walked into his room I saw his hair had turned white. In his hour of extremity he realized his need. He said, "Pastor, is there any hope for me? Will God forgive me? As we knelt together on the floor and wept together, Matuta came back to God. He lived seven or eight days, and the morning he died I asked him, "How is it with your soul?" "Oh it is all right," he answered, and his face lighted up. "I am going to Christ," and his spirit went to be with the Lord. That evening it was a strange funeral procession which passed through the streets of Matagalpa. Here was the governor of the city carried to the evangelical graveyard, followed by the evangelical pastor and his poor adherents upon whom they looked in disdain, the city officials and the militia. In the presence of the bier of their dead magistrate they listened to the Gospel as we gave it forth. We thank God for the privilege of witnessing to men and women in every walk of life.

One morning in the early years of our ministry in Matagalpa, there came in a young woman about twenty-eight years of age. "Are you the evangelical pastor?" "Yes." "I would like you to marry me." "Where is your man?" I asked. "Oh, he is across the river." "I cannot do very much without your man. Are you a Christian?" "No, but I want to be. I have lived with my man several years and we want you to marry us." I told her I would come down to see them, and

that evening my wife and I walked down to the river. The man was about eighty years of age, hair snowy white, sword hanging by his side. We talked it over and it was arranged we should send for the papers. Two days later we sent a messenger for them and he was gone all of three weeks. One of the hardest things in Nicaragua is to get married. In the first place you must have papers; then you have to deal with the priest if you are not a Christian. If you are a common *peon* he will charge you about \$8. If you are an artisan you will have to pay from \$25 to \$100, and if you are a professional or a business man there is no telling what the priest will charge.

The messenger was gone three weeks, and in the meantime the girl became sick. Day after day and night after night we visited her; at times she grew better and then again worse, and finally we felt she was dying. The old man, Antonio, fell at my feet, "Oh pastor, she is going to leave me!" I comforted him and pointed him to Jesus. We went home but were summoned back that night, "Vicinti is dying!" As I entered the room she was repeating the name "Jesus." He came forward to her bedside, weeping as though his heart would break. Her hand reached out for his, and as they clasped hands I placed my hands on theirs and looked up to God, and I believe He accepted them as man and wife. She said, "I am going with Jesus," and her soul went to God. The atmosphere was heavenly; it seemed I was in the very presence of eternity. As the old man wept I comforted his heart, "You will meet her in the glory with Jesus."

This was the beginning of our work in Matagalpa. From this time on we never lacked a congregation. In the absence of the man who had gone for the papers, her wedding dress had been made and she was laid out in her wedding dress. As her body was placed in front of the pulpit in the chapel, Matagalpa had never witnessed such a scene. That Americans would do what we had done, for a person in her position, a common *peon*, was inconceivable to them. They were amazed, and as we carried that poor, *peon* woman to her final resting place, men and women from all walks of life accompanied us. As a result the next Sunday morning in our chapel services were faces I had never seen before. Our work grew through giving that poor woman a Christian burial.

Among those who came into the work about this time was our little Mexican brother, who is one of our native workers. He is a man who has endured great suffering for the Gospel, but

in him is the material that makes martyrs. God has kept him true in his life, in his home, and in his work. Through the conversion of Lorenzo and his upright life he convinced his family of the reality of the religion of Jesus Christ. They were as fanatical as any Roman Catholics I ever met. His father-in-law said, "I'd rather see you as you were in vice and sin than to see you in this faith." He said, "Well, I never had any faith until I found Jesus." His curiosity was aroused and he came to the meetings. He said it was good, but he would not accept the truth. Finally he became ill. They prayed to the saints. In a glass case they had an image, and before that image a light which never went out. On either side were two images of the Virgin. Fresh flowers were put there every day and the old lady was continually worshipping before that image. Money was paid to the priest and prayers were offered. In a little room behind on a ledge were thirty different images representing the saints. Before each saint was a light, and when anyone was sick, flowers were more profuse and money flowed to the priest. They resorted to a witch doctor who said he had a frog in his stomach and that nothing could be done for him.

Finally he said to Lorenzo, "I want you to bring Don Benno up here." When I got there I saw death and terror written on his face. And not only terror, but I saw the man was lost. He said, "Will you pray for me?" I said, "The first thing you need is Jesus Christ as your Savior. I will pray on one condition, that you will accept Jesus Christ." Then he said, "I was born a Catholic, I will die a Catholic. I will never give up my faith." "Then," I said, "God cannot help you." I pitied him and knelt down and prayed. But he died and went to the Catholic graveyard with all the pomp the church could give him.

After he was buried his wife Dona Chana wanted to come and live with Don Lorenzo. He said to her, "What would you do with those images? They cannot come in my house." They destroyed them. They had not saved her husband and she had lost confidence in them. She said, "The God of Don Benno and the God of Don Lorenzo is sufficient for me." His life had convinced her and she saw that our God was the real living God.

There was a young women in our town who wanted to be holy. The conception of a Roman Catholic is that to be holy means to be separated from men. She went to a convent with the idea of becoming a nun. Some years passed and she was to take the veil when one morning she sent

a letter to her parents saying if they didn't bring her home she would take her life. They brought her home and when she came to Matagalpa the priests were afraid of her, and made her a chief deaconess of the church, but if ever there was a woman filled with the devil it was that woman who did all she could to hinder the Gospel. One day when returning from visiting the sick, wife said, "Who do you think wants to see you?" She told me it was this young woman. As I looked into her eyes I saw despair written as I have seen it in the faces of few men and women. She asked to talk to us plainly, and that woman opened up her heart and told us things that occurred in that convent that I would not dare to mention; conditions that almost made my hair stand up. Then she said, "I am here in Matagalpa. They are going to kill me to hide their shame." I read the Word of God and we got down to pray. As she left I handed her a little book and told her in that she would find just what God had for her. She reached her hand in her shirt-waist and pulled out a book, beautiful in binding, and said, "Take it. I will need it no more." It was the doctrines of the Roman Catholic Church. In its place she put the Gospel of St. John. A week later we met her again, and we could see the change that had come into her life through reading the words of Jesus. Two weeks later as I was sitting in my study a friend came and said, "Maria Lopiz is dead." That morning at five o'clock she had been forced to go to the Catholic Church and take communion. She went home and went through the house, and shortly after the mother found her lying dead in a heap on the floor. The family hated me for months after because in the bosom of Maria Lopiz was found a Gospel of St. John.

In our work we cover town after town, village after village, visiting every house conscientiously before God, leaving not one untouched. The result of this continuous sowing the seed with God's precious Word in town after town, by the wayside, wherever we get the opportunity, is that the northwestern part of Nicaragua is not what it was twelve years ago. Formerly doors were shut in our faces, I was spit upon; several times they tried to take my life with knives, and as I went from one side of the street to the other the wind would blow the Gospel portions in my face that had been thrown away—not wanted. But praise God it is different now. They ask us to come in and explain the Word. Doors that have been closed for 300 years by Roman Catholicism

are opening to the glorious Gospel of the Son of God.

We have had the privilege of ministering not only to a little isolated company but to hundreds of men and women. Just last year in the town of Lemay, how God blest. We had been invited there by one of the boys whom God had healed when at the point of death. We had only a little while to be there, but they said, "You must give us a conference." I went to see the mayor and told him how God had blest the giving out of the Word. He said, "It sounds good. I do not see why you cannot do as good here. I would like to hear you, too." He came. The Catholic Church was within a stone's throw. We gave the Gospel of Jesus to hundreds of men for an hour and a half, and when I finished they came up and begged us to come again.

We opened work in Esteli, and when we went to buy there, a man who had a house to sell said, "I do not want to deceive you, you are going into the worst locality in the town, and furthermore this town is the most degraded in Nicaragua. But if you can use the house I will sell it on favorable conditions." There was a saloon nearby and a house of ill-fame. It was shocking and not the place we wanted, but the Lord said, "Take it."

We were 72 miles away and it took twelve hours to ride if you had good mules, so we wrote to Sister Seymour who was then at Leon offering her the mission. The day we wrote the letter the Lord spoke to her telling her to leave there. We started in at once when she arrived, to hold meetings, and I have never seen such crowds. The more we sang the more the crowd increased. As we looked down the street we saw it literally packed with men and women. After we sang we gave a message from God's Word, and then a man asked me when it would start again. For ten consecutive nights we had meetings until I had no more voice. The people brought their own chairs; the streets were jammed with long rows of chairs. The police, the mayor and even the governor came to hear the Gospel message. They had never heard it before, and we got some precious souls out of that meeting. The church in Esteli had its start from that meeting.

The same thing happened in Muy Muy. From the time we reached that little town until we left, excepting the few hours we slept, we were pressed with people. They asked for a conference. We had no lights, but you do not need them. There in the public square with just a

little moon to give light I could see a group of men here and another group there, probably a hundred and fifty. There was perfect stillness as I told the story of the cross. As I left a brother said, "You must promise to come again, and consider my house headquarters. From this day on you have a mission in Muy Muy."

Some one asks, "Does the Lord heal in your country?" Healing is part of the Gospel. It not only includes the healing of the soul, but of the body as well; nearly every day someone gets healed. To me every healing is wonderful. It takes no more of the power of God to heal a terrible fever than a headache. We have our standards, this is big, and that is small, but God's power is just the same, small or large.

When we moved into our present home, a man who lived near, a carpenter, came and said, "I'd like to come to your meetings." We invited him. One morning his wife came in and said, "My husband has had a fit and is dead." We ran in and there the man lay, looking as if he were dead. His pulse was beating very slowly; I looked up to the Lord and said, "Jesus, if there is anything in this man You can use; if he can glorify You by his life, I rebuke this demon and cast it out." I had no more than finished when the man revived completely. That was years ago, and I have never known the man to have another fit.

The dear little Mexican whom God has so wonderfully used, was known as a walking drug store. He had heart trouble, kidney trouble, and other ailments. One day he was very ill and sent for us. I found him sitting on the side of the bed, his feet in hot water. In answer to my question, what was the matter he said, "I am dying." I said, "Praise the Lord!" His wife looked at me. I told him to praise the Lord, but there wasn't much praising the Lord for him. We went to prayer, and the first thing I knew his wife gave a jump, and I heard the words, "It is done! It is done!" The power of God had touched him and he was healed. That was over nine years ago, and the brother has been well ever since. He has put in any amount of strenuous colportage work, and let me tell you that riding ten hours a day in a saddle, then visiting from house to house in the brilliant tropical sun, if your body is not fortified by the mighty power of God, it will go under. I have seen strong men weaken under it. The Mexican brother has gone right thru, and at the end of the day had a song in his soul.

One day he sold some mules to a countryman and he was given a bogus check for them. He felt he couldn't afford to lose the money and came, asking me to pray for him as he went on a six weeks' trip to collect it. Two weeks later I met a man who said to me, "Schoeneich, what are you doing in Yacica?" "Nothing." Haven't you sent somebody out there? It is noised all over the country that a woman has been raised from the dead." Then it dawned upon me that maybe Lorenzo had gone there. When he came back he told me the story: He came to a hut where he heard the women wailing. There is nothing more pitiful than to hear those cries. As he rode up, he could hear the noise a hundred yards off. They told him there was a woman at the point of death; she was to give birth to a child and had hung between life and death for three or four days. They had done everything they could, and, believe me, they have some cures. He felt not the least concern, but went over and tied his mule, and as he did so the power of God came over him, and immediately he dropped the reins and returning, said, "I have a Doctor. I believe in the real living God, and if you will get down with me, we will pray to my God and He will answer prayer and heal." He spoke with authority and immediately everybody dropped to their knees—Lorenzo prayed, and when he was thru praying the power left him and he went out. He hadn't any more than gotten his mule unsaddled when he heard a shout inside the hut. The woman was delivered. That was one of the most wonderful cases that ever came under my notice in Nicaragua.

This same wonderful Jesus has been my Physician. When dear Sister Seymour went to glory I was lying between life and death. I had been sick some days thru overwork; got thru a campaign at Esteli, came back to Matagalpa and went down with high fever. Everybody expected me to die. Just then a telegram came, saying that Sister Seymour was at the point of death. There was nothing to do but have Mrs. Schoeneich go, much as she hated to leave me. The Mexican brother came to stay with me, and one of the brethren went with my wife. They started at night and reached Esteli the next night at six. When she reached there Sister Seymour burst into tears. She lived only a few hours, and my wife had to preach the funeral sermon, which was not an easy task with her husband lying at the point of death. That very day in Zion City there were about thirty saints together. One had a

special burden and she called five together for prayer. "For whom shall we pray?" was asked. "Let us pray for Schoeneich," was the burden on a brother's heart. The result was that when my wife returned she found her husband well.

In December, 1917, we were out with the Gospel in the town of Somobillo. We worked the town and in the evening I was very tired and thirsty. A brother went to get something to drink and came back with two little gourds. I drank the contents of mine, but my wife said, "There is something the matter with this and threw away what remained. At once she was taken with terrible pain; she doubled up and said she believed she was poisoned. "If you don't take me off this mule I will fall," she said. I took her off and she immediately collapsed. It was a night I shall never forget. I threw myself on the ground and cried to the Lord. I heard the pattering of mules; it was the police. "What are you doing?" he asked. "Can't you see my wife is dying?" "Dying?" He was taken with fear and off he went. We heard the barking of the wolf in the distance and it was a time of great suspense to me. I reminded the Lord of His promise, "*If they drink any deadly thing it shall not hurt them,*" and said, "Lord, You know I have told these people of Your wonderful grace and if you allow my wife to die from poisoning they will say it is not true." About ten o'clock wife opened her eyes and said, "I feel some better." The next day she was well, and after we worked the town we rode in to LaGracia mines. There were a number of Americans there, among them a doctor. My wife related to him what happened, and he said, "I have heard of only two such cases; the other was a man in the Panama and he died." Her deliverance was wonderful to me. I will never cease thanking God for that Christmas gift. When we returned home, the first words Mother Yeagge said were, "Children, what happened at six o'clock Christmas evening?"

I thot my life would be crushed out of me. I had to leave the children and go and call on the Lord. I was there hour after hour until ten o'clock. Then the burden left me."

Friends, do you see how we need men and women who are in touch with God? He doesn't look at distances; whether it be in the United States or in Nicaragua, wherever an intercessor lifts his heart to God, He can put prayer on that one for the soul in need. We covet your prayers for the land of Nicaragua bound by priest-craft and sin.

Priority or Withdrawal—Foreign Funds or Forces

The Present Crisis in China

This is a report of an address given before a company of missionaries of the various Boards meeting in conference in South China, regarding the present crisis in missions throughout China. It is of particular interest to missionaries, but will be food for thought to all who are interested in the evangelization of the heathen. Some may think it is rather strong meat, but it is the result of years of experience. If thru this present up-



LET us keep in mind that our goal is the establishment of a self-supporting, self-governing, and self-propagating church in China.

Which should be withdrawn first, funds or forces? The caption implies that both are to be withdrawn eventually. The question is when, and in what order. The time when *either* is to be withdrawn is in the minds of many quite remote. In the minds of some it has not been entertained at all as a possibility that concerns us personally, or our work. Yet suddenly, we have all been withdrawn from our field of labor, so that it is possible to remove the foreign force. Perhaps the harder proposition is the withdrawal of money. I believe that the putting of so much money into the work in China has been a grievous error of which we are now called upon to repent. Great institutions have been built up, which it would seem impossible ever to load upon the church without crushing the very life out of her. The enemies of the Church are now flinging it into the teeth of the Christians, that they are the slaves of imperialism, and this is perhaps the hardest of all arguments to refute in the present crisis.

The question before most of us at the present time, I suspect, is not so much with reference to the withdrawal of workers as it is the withdrawal of funds. Shall we continue, whether present or absent, to subsidize the Chinese Church with money? In the carrying on of the work, what would *Jesus do*? That ought to be a safe standard for missionaries. As a matter of fact, what *did Jesus do*? He was leaving His disciples alone (yet not alone) to carry on His work. He was RICH. Their proposition must have been far more pathetic than is that of the Chinese church at the present moment. He could have placed millions of consecrated money, consecrated by His own nail-pierced hands, in the hands of His few followers. He did no such absurd thing. These few men, some of whom had been obscure

in China the Mission Boards are waking up to some weak links in the chain of missions, let us profit by their experience.

It seems evident that there is coming to the native church of China a purifying and a time of persecution. This will produce martyrs and cause the church to grow; "The blood of the martyrs is the seed of the church."

fishermen, one a tax collector, all of them possibly unlearned and ignorant men as the schools went, these He sent forth without the equipment of earthly paraphernalia, clasping only the Sword of the Spirit and energized by the Power of the Spirit to win the world for Him, and these were the men who soon won the reputation of "turning the world upside down," and without money.

What did Paul do? Read Roland Allen's "Missionary Methods, St. Paul's or Ours?" if you want to become disillusioned. If you have not read it, your missionary education has been sadly neglected. He says there are three rules in regard to finance which regulated St. Paul's conduct. First, he did not seek financial help for himself; second, he took no financial help to those to whom he preached, and third, he did not administer church funds. (What seems like exceptions to these rules disappear in the reading of the book). This was Paul's method. Who among us does not covet one one-hundredth part of the power that Paul had, not only in winning men to Christ, but in establishing churches wherever he went in an incredibly short space of time.

It behooves us to examine closely our policies and methods in the light of Jesus and Paul. The latter was a master missionary; the former, the Master of missionaries. Is it possible that in zeal for early results, we have substituted in the minds of Chinese seekers the idols of silver and of gold for those of wood and of stone? Unconsciously have we done this, of course, and wholly unintentionally have we placed the gleam of money where it has caught the eyes of those we are seeking to point to the pillar of fire.

What are the hindrances in our thought as to withdrawal of funds *now*? Is it fear? Do we fear lest the bulwark of money being removed, *we* will loose our prestige, *our* influence, and perhaps even our job? The fact is, even with money, many of us may find ourselves lacking in the above. What is needed is not money, but *consecrated personalities*, men and women so utterly

abandoned to God that their personalities fairly radiate the love of Christ. (I often wonder what the Chinese see in me that appeals to them as being of the nature of—not self sacrifice, I dare not use that word—but of self denial). Do we dare to cease leaning upon a bruised reed and to cast ourselves unreservedly upon the Arm that is not shortened, mighty to save? Some of you may recall an article in the Chinese Recorder three years ago, entitled, "Dare We Die?" I have not time to read it, but the thought clusters about that verse, "Except a corn of wheat fall into the ground and die, etc." The writer likens the seed to the foreign missionary, and says, "If we are the seed, we ought not to expect also to be the blossom, the blade, and the ear." Again he says, "The function of the seed is to keep out of sight. Its place is not on top where it may be seen by the passer-by; it belongs to the soil." Again, "It won't be easy for us who love limelight, leadership and longevity to devolve, disappear and die, but except the seed fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. DARE WE DIE?"

Do we fear lest the Chinese Church will not have enough money to carry on? It may be it will not have enough to carry on in the unfortunate manner we have taught it. But believe me, the Chinese are able to find plenty of money for what they want, even for their heathen worship. We have come and foisted our expensive and extravagant forms of worship upon them, and have paid for them in the beginning. Now we are inclined to feel peeved because they will not support them. Would you under similar circumstances? Jesus meant the Water of Life to be free, "without money and without price," but He expects each one who drinks to furnish the cup to pass it along to the next man.

Let us always bear in mind that it is a very easy matter to *dispense other people's money*, easier far than to give our own, and to do either is vastly easier than to reveal Christ through a surrendered life and a consecrated personality.

Another hindrance to the withdrawal of funds is inter-mission jealousy. We fear the other man or mission may gain the advantage if we take the first step. It is a shame to have to speak of this among the followers of the Master. If perchance I am touching a tender spot, forgive me; but let the knife of the Great Surgeon probe deeply. The Chinese have the reputation of playing one group against another. If a man loses his job or falls into disfavor in one mission, he goes to another

which has and gives plenty of money, and even though he may have been expelled for a serious offense, is sometimes employed by the other mission without investigation of either character or career. How can God bless such with Spiritual fruits? This is only illustrative. If all took the step of simultaneous withdrawal of funds, it would put all on the same basis, and the Gospel would stand on its own feet.

The committee has asked me to say a word about the venture of our own mission. I speak with diffidence, because it is in the experimental stage only. People naturally want to know about "results." To such I can only say, "Blessed are they that have not seen and yet have believed." Not all the obstacles have been removed, by any means, but I do not know of any one who would want to return to the former plan. We do not claim that the venture is the best one that can be made, but it is one which has cost much, a venture that was not made without much faith and prayer. If you have a better plan, we will welcome it gladly. This much may be said for it, that it has created a growing consciousness that the work belongs to the Chinese; it has drawn the missionaries and Chinese closer together; it has developed new work under Chinese initiative; it is producing a better type of converts; and the rules for governing the church are superior to what we have had before.

The plan in brief is this: We had grown sick and tired of the foreign subsidy plan, as I suspect you all are at heart, and in 1922 we notified the church that beginning with 1923 we would appeal for no funds from the Home Board for carrying on the work. This was aside from missionaries' salaries, traveling expenses, and housing. Money covering scholarships already established was excepted. Instead of the mission meeting, which is necessarily something of an imperialistic conclave, we now have a Council made up of missionaries and Chinese, the latter in proportion of 1 to 10 of the active membership. The turnover was far from easy. One man in the first meeting of the Council said, "If we do not get foreign money, why should we want foreigners here?" Another preacher said, "I think the time for Paul and Barnabas to separate has come." This preacher has been supported for many years by foreign funds. Later, this same man proposed a season of prayer and fasting, which clarified the atmosphere. Another, a very influential man, wrote a very bitter letter to the Council, and ended it by resigning from his position in the

school, which he felt it would be impossible to fill. The *Lord* filled the position. Wherever and whenever we have trusted Him, He has wrought for us.

There was one earnest Christian who was much troubled by the criticism he frequently heard, that he was employed by the foreigner. He was very poor. He had suffered for years from a bodily affliction which made him lame for life. He goes halting upon his thigh. But he has a princely heart. When the new plan went into effect he went out on his own initiative, opened up a drug room and supported himself and family out of the sale of medicines, which he said was secondary, as his business was to preach the Gospel, although he had no training as a preacher. He, with two or three other Christians, opened a chapel. He did all the preaching, usually to a crowded house. There were 22 baptisms from his efforts the first year, and now more than 50 in the membership of the church. The converts are a splendid type, some of them being notorious sinners before their conversion. This place is known all over the field as a signal illustration of what God can do through the efforts of one consecrated Christian, a *Chinese Christian*. It is the brightest spot in the work under the new regime, and makes the older stations, and especially those where the foreign missionaries reside, look a bit sickly.

I have said that the turnover was not easy, and I say it again. It is *infinitely easier* at this present juncture to make the venture. God has permitted this crisis to come to teach us to step out in faith upon Him. Are we going to cross the Jordan, or are we going back to wander for 40 years longer, till our bones bleach in the wilderness? Our decision now may mean great issues in the future. A commentator of the Council of the Early Church says, "This Council was the most critical hour in the history of the church. A wrong decision would have kept Christianity a Jewish sect; the right decision made it a world religion." So now, the wrong decision may make the Chinese Church forever a foreign institution: and right decision will make it indigenous to the soil of China, and will vindicate the universal character of the Gospel.

In closing, let me insist that the issue is a far more critical and spiritual one than we are apt to think. The church is as definitely imprisoned, almost, as was Peter. It, too, is bound by two chains, the chains of foreign influence and foreign money. Other hostile forces guard the door.

But for Peter in prison, facing death on the morrow, "prayer was made without ceasing of the church unto God." God set the prisoner free, but not until they had tarried in prayer till near morning. I am amazed that in this greatest crisis the church in South China has ever faced, we are not irresistibly drawn together as a body of workers to wait upon God. "*We are waiting,*" you say—yes, but for what? Waiting for events to transpire. The early church waited on *God*, and He brought things to pass.

I get inspiration from the record of Peter and the man who never had walked. The lame man wanted money. Fortunately for him Peter could say, "Silver and gold have I none," but he could also say, "But such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." Immediately the power streamed in where the weakness was greatest—his *feet and ankle bones* received strength—and then the lame man could do all that any other man could do. He stood, he walked, he leaped, he praised God, and *then* he had no need or desire to ask for money. He had "expected to receive *something* from them;" what he received was *everything*—POWER. What have you and I to give when people "expect something" of us?

It is related of one of the popes that he said to Thomas Aquinas, as he pointed with pride to the wealth of the church, "See, the church cannot say as did Peter, 'Silver and gold have I none.'" "True," said Aquinas, "but neither can she say as did Peter, 'Rise up and walk'."

Let us remember that the church in Korea, which practiced the principle of self support from the beginning, was the church which God honored with the greatest revival the modern world has witnessed. Yet the Korean people are, I am told, much poorer than the Chinese. If you read the history of that revival, you find, too, that it took its rise at a time when the Korean Christians were facing a crisis with Japan, perhaps as trying as the conditions which all of us are facing now, and where bitterness and hatred were ripening apace. I believe this has its lesson for us at this juncture. South China has never had a great revival. I suppose God has just not been able to entrust us with one, partly at least because we insist on leaning upon a staff of silver instead of upon Him, His bare, Omnipotent arm; relying upon the policies of human wisdom rather than upon His "exceeding great and precious promises." *Do YOU WANT a revival?*

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29 And ō'phir, and Hāv'i-lah, and Jō'bāb: all these were the sons of Jōk'tan. | B. C. 2347 | from thence did the LORD scatter them abroad upon the face of all the earth. | 1 Chr. 1. 4.

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was never so seen in is'ra-el. | hand.

34 But the Phār'i-sees said, He | 8 Heal the sick, cl

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2 A'brā'hām begat I'saac; and | teen generations.
I'saac begat Jā'cob; and Jā'cob | 18 ¶ Now the birth of Jē's
begat Jū'das and his brethren; | Christ was on this wise: Wh

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