



*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 God of Grace and the God of Glory

Withdrawal of His Presence One of His Means of Discipline.

Pastor Philip Wittich in The Stone Church, Oct. 9, 1928



THE chief thought of the seventh chapter of I. Samuel is how God brought about an effectual revival in Israel, and the way He brought about a revival in Israel is the way in which He will bring about a revival among the saints in the New Covenant. We have considered the history of the ark being brought to the house of Abinadab, the father of the princely volunteer. This house of Abinadab was on a high hill. Following our exposition of the 6th chapter we can clearly see that the house of Abinadab on the hill is a type of the heavenlies in which God is, and to which Christ has returned after His resurrection. You know the word "hill" or "mountain" is often mentioned as a dwelling place of God. He is described as One living in a mountain far removed from the slime and dirt of the sin of this world. He is called the Father of the "Princely Volunteer," because His Son volunteered to be stripped of His divine glory, and denied Himself of His Divine fellowship with His Father. He was stripped of the presence of God, and He assumed the nature of man. He was obedient as a servant and gave unto God the Father that which our first father and we as his children refused to give, *obedience unto death*. "Therefore God has highly exalted Him and has given Him a name which is above every name, that in this name, Jesus, every knee shall bow, in the heavenlies, in the earthlies, and in the under-earthlies, in *sheol*, where the wicked are, and every tongue shall confess that Jesus is Lord, to the glory of God the Father."

The ark remained seventy years in the house of Abinadab, until in the reign of David it was brought to Jerusalem. These seventy years are not without a Bible meaning. They refer to the seventy week-years of separation of Israel from God, the God of glory, and His dealings with the Gentile believers. When God shall be thru with the Gentiles and the Gentiles will finally reject Jesus as the Jews rejected Him, then will God turn again his face from the Gentiles to the Jews, and His people shall see Him whom they have pierced. Then they shall sorrow over Him as one sorrows over his own child. It is then that the Lord will speak peace and pardon and life to His rejected people just as He spoke individually to us. God doesn't deal with the Gentiles as nations, but as individuals. When we come

to the Lord in repentance and confess our sins and pour out our contrite hearts before Him, then He receives us and proves Himself to be *the God of grace*. And when we still continue to seek Him, He comes in to us as *the God of glory, thru the Holy Ghost*.

I wish you to note that God has two ways of dealing with His people in the Old Testament as well as in the New. He brings Jesus first to you as your God of grace; and when you fully yield He reveals Jesus as your *God of glory*. When God's people in the Old and New Testament have lost Christ as their God of glory, they must come back to Him as the God of grace. The sinner, as well as the backslider, must first turn to Jesus as his God of grace before he will ever experience His glory. Can you not see, beloved, you who know Pentecost by experience and also by observation, that we have received Jesus as a God of grace? And then because we accepted that grace and remained under it, He came to us as a God of glory. But just as Israel despised the *ark*, which is *a type of Christ, the glory of God*, so many today have despised this Christ, preferring to use the gifts and to enjoy the glory in themselves, and consequently God's glory has left many saints and assemblies.

I just received a letter from a dear friend whom I met years ago in Vancouver, B. C., and in whose mission I was privileged to bring the Pentecostal message. He says that as he travels thru the country he finds ever so many missions in a backslidden condition. We should not hide our eyes to the truth, for if we do, we fail to perceive the remedy. Let us open our eyes and say, "Lord, what is the matter?" Then He will show us what He will do in these last days as a *God of grace*. And whosoever will receive Him as the God of grace in all His fulness, will also partake of Him as *the God of glory*. Do not get your eyes on God only as the God of glory to the exclusion of the fact that He is first of all your God of grace. The God of grace saves you and keeps you from hell; and He will, as He sees fit and you yield, manifest Himself as your God of glory.

Do not try by human means to produce a revival. Do not try by human efforts to force down the presence of Christ and His operations, but get down before God and ask Him to give you His full grace, and to let you remain under the

sunshine of that *reviving grace*; and then without effort on your part you will see Him manifest Himself in His glory. You cannot step from glory to grace, but you must step from grace to glory. When you have lost your place of glory with Christ, God puts you down again to the place where *grace is supplied anew*. Then when you have drunken from the fountain of Christ's grace and have been revived, spirit, soul and body, He will lift you up into His presence, and you will see Jesus as your God of glory. When I see our Movement as it is, and not as it should be, my heart aches because of the fact that many, many, have lost their vision of God's plan for Pentecost.

In the house of Abinadab on the hill there was a son by the name of Eleazar, which means, "*My strong God is my Helper.*" God put this son with that significant name in charge of the ark. If we are correct in our application of this lesson to Israel as a type for us, we can see in Abinadab God the Father of this great Volunteer Prince who went to the cross, despising the shame, that He might bring many sons unto His Father. Then we must also see in Eleazar a little group of people who have lost every vision of their own strength and every reliance in their supposed power and glory but who can say to God as that boy's name suggests, "*my strong God.*" God had a man like that in the New Testament, at the beginning of the history of the church. That man said, "It is not my own strength, but Christ in me who is the strength of God." He is a type of those who have close communion with the Ark.

That young lad had charge of the ark and therefore enjoyed the presence of the glory of the God of Israel. So God has in these days, from the time of the ascension of Christ and the descent of the Holy Ghost to this very hour, a small group of Eleazars who refuse their own strength, who refuse to move in their own will and flesh; who are coming down to the place where Moses was when he said to God, "Do not send me down to Egypt. I have a heavy tongue," realizing that they are unfit. And as the name of Eleazar suggests to us, only as we realize that we are unfit, are we entrusted with the vision of *the glory of Christ*. Your own flesh and all the accomplishments you seem to possess and the good works the enemy makes you believe you have ever done for the Lord, will blind your vision so that you cannot see the ark of the glory of Israel. But as you cry out with Isaiah, "I am undone"; "I am in the midst of a people

with unclean lips" you will feel the touch of the coals of fire taken by the tongs of grace, cleansing your lips, which are the outflow of your heart's condition, and then you can say, "Lord, send me!" Then you will be a witness for Christ not only as your God of grace but as your God of glory, for the *glory of Christ* can then be displayed thru you. Isa. 6:18.

The first step that God took to prepare the hearts of Israel was by letting them go thru a long siege of waiting. Verse 2, "And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after Jehovah." God knows exactly how to break down hard hearts. Israel could never have been restored until God permitted her to go thru a season of loneliness. I may use the expression "God forsakenness." As you sense your "God forsakenness," your loneliness, He will come to your help. Do not apply this lesson to the sinner. As we desire to go deeper into Christ we must first realize what hindrances there are in our lives to getting close to Him, and God uses such seasons so that we will begin to yearn and cry *for Him*. After our Pentecostal experience, we will have to go thru a season which is described here in I. Sam. 7:2, where Israel yearned after God; we have experienced a sense of utter loneliness, a forsakenness on the part of God. We felt as if God had withdrawn His very presence from us. This is one of the measures of discipline which God applies, not to sinners but to saints. And not to all saints, but to those who want to go on with Jesus. If you are no more appreciated in your home circle just stay away about a month or so, and you will find them ready to welcome you with open arms. Jesus has sometimes to withdraw Himself from us so that we will yearn after Him. While these experiences are hard, they are blessed; we never get anything from God unless it is thru a way that is hard to the flesh. Israel yearned, "O Lord! how long?" You had come to the Lord and confessed, but that old peace and joy had not returned, and it looked as tho you had confessed to the wall. God took note of it; He watched your heart, but He realized that you were not yet ready for the presence of His glory, so He continued the process of drawing out your loneliness, for inasmuch as you long for God you will meet God. If He would bless us with every spiritual blessing in the heavenlies, and have wonderful manifestations and miracles performed, we would just remain babes, and would not go on to perfection.

There comes a time when the Lord withdraws His glory, but not His grace. That word God gave to Paul is for us too, "*My grace is sufficient for thee.*"

Let us learn a lesson for this very hour. There is a yearning in our Pentecostal Movement such as I have never seen before: "Oh God! where is Your presence?" "Oh God! where is Your glory?" "Why do we not see You work in our meetings as You used to work?" We are apt to find fault with God instead of finding fault with ourselves.

The yearnings of Israel after God for twenty years, prepared her heart for a revival. God was silently at work during those twenty years. Samuel the prophet was not idle, and in the third chapter of that precious Book it says that none of the words of Samuel fell to the ground. They were not Samuel's words, but the Word of God thru Samuel. While Israel was yearning, Samuel plodded along, and gave out the Word under the anointing of the Spirit, knowing that the seed he was sowing would spring up in the hearts of Israel. Today we have the work that was given to Samuel, the faithful giving of the Word. We are not speaking in our own behalf or thru our own wisdom, but in the Name of Jesus and in the power of the Holy Ghost.

Then you have the two means that God applied to Israel to bring a revival—the drawn-out seasons with the absence of His glory, and the preaching of that faithful servant Samuel. It makes me feel sad to hear people judge a minister's ministry according to the results they can count on their fingers. There was a preacher of righteousness called Noah who preached for 120 years, and his preaching only touched his home circle. Some of them even were not thoroughly saved. Just eight souls escaped the judgment. Then we had another preacher of righteousness whose name was Jonah. He went only one day's journey into the city of Nineveh, and when he said, "Yet forty days and Nineveh shall be destroyed" what was the result? A glorious revival. Those heathen Ninevites didn't need the preparation that Israel needed in the time of Samuel. The heathen knew nothing of God, but Israel knew God. Brethren, the more we know God the more God expects of us, and if we backslide, the more God has to strike at that which caused us to backslide, until the heart becomes crushed and the backslider falls down and cries for pardon.

Now let us see what was the admonition of Samuel. One was a negative statement and the

other a positive. They had been yearning for Jehovah for twenty years, but while they were yearning, they still continued to worship idols. Therefore Samuel said, "If ye do return unto Jehovah with all your hearts"—there was a certain trust in Jehovah in the hearts of Israel, but there was also a love for the strange gods, and it was only as Israel returned with all her heart that this wonderful deliverance came. I will not go into the Baal and Ashtaroth worship. It is a horrible one, and what is the use of talking about the sins of the Gentiles. The sins of the people today are just as grievous in the sight of God. What is an idol? Anything that takes God's place in your heart. We have in the New Testament as well as in the Old, believers who worship God and yearn for Him, but there is in some nook or corner of their hearts a love for something above God. You may not be conscious of it until God puts you to the test, but God knows it. There may be someone in your home whom you unconsciously love more than God, some one to whom you are unduly attached.

I knew of a dear woman who had received the Holy Spirit; she seemed to be a very humble woman, and was also a liberal giver. One night a large factory in which she and her two sons had stock, burned down. Her sons also worked there, but thru this conflagration her means of support was taken away, and the result was she almost despaired. She could not recover from the terrible financial loss and for some time she murmured against God. Now the loss of the stock in that factory did not bring about this condition in her heart; it was there before, but this calamity exposed it. God allowed this thing to happen in her life so she could see the real condition of her heart. When God says we shall love Him with all our heart, He means it. God said to Israel, "with all thy mind, with all thy understanding, with all thy strength," and that is what He demands of us. Are you willing to give Him all your plans and let Him plan for you? Are you willing to give Him all your possessions, to lay them on the altar? Oh how many a heart shrinks and says the price is too great!

If ye seek God with all your heart and put away the strange gods—there is the foundation of a revival, not only among the Jews, but also among the Gentiles. A revival cannot be kept back by one or two whom you consider unfaithful. If your heart is kept clean from anything which supplants God, a revival will start within you.

Another reason why the Israelites were yearning after God was because the Philistines were oppressing them. Altho our Lord Jesus Christ is the God of glory in heaven, yet we find many saints who are still harrassed by Satan, thru some sin or idol. To know that Jesus is now in glory reigning, will never get you to the place where He will reign in you unless you open your heart in renewed contrition and ask Him to come in.

There was something very beautiful about the life of Samuel during this revival. Samuel says in verse 5, "I will pray for you." As Samuel is a type of Jesus our prophet in the fore part of this lesson, so he is now a type of Jesus our priest. There is one on the throne who still prays for us, our Lord Jesus who when on earth prayed to the Father, "I pray for them whom Thou hast given unto Me." Do you think the prayers of Jesus have ceased since His ascension? No, they have rather increased. His office and work as the redeeming Lamb has passed, but His greater ministry of intercession and mediation as High Priest based on His sacrifice on Calvary is still continuing. He was our Lamb 1900 years ago; He is now our High Priest who is fervently and effectually praying for us.

And so beloved, if we let God thru the Holy Ghost bring the Word in its purity and strength to our soul, and if we humble ourselves before Him and seek Him with all our hearts, putting away every idol, we have the assurance that Christ in heaven is interceding for us, with the result of a gracious outpouring. What was the result of Samuel's prayers? Israel's return to God and subsequent deliverance from their enemies.

In closing I want to bring out the thought in verse 6. "Mispeth" means a "watch tower," a

"looking down." Whenever we come with a true heart, yearning for God and seeking to have no idol to take His place in our hearts, Jesus Christ in heaven looks down upon us in tender compassion and assures us that we are His chosen ones.

But here is an incident which seems somewhat strange. Israel drew water and poured it out, fasting on that day and said, "We have sinned against Jehovah." What is the idea of drawing water and pouring it on the ground in connection with their confession? If we pour water on the ground it disappears. We cannot gather it up again. Turn to Psalm 22:14, where Jesus says, "I am poured out like water." If we pour water upon the ground it is lost. Likewise if we desire a revival we have first to give over our sinful soul, our stubborn self-will to God, as much as to say, "As I pour out this water to be lost, I pour out my sinful soul to Thee O God." He that loseth his life (soul) shall gain it, but he that gaineth his life or soul, shall lose it. "Do you think the Lord wants us to lose our soul?" you ask. Yes, that He may give us something far better. "He that loseth his soul shall find it." So there is a precious exchange of a miserable life, a life of sin and self, for Israel poured out water on the ground and confessed, "We have sinned," and when we as saints do not seek to justify or shield ourselves, but simply say, "I have failed Thee and want to get rid of this ever-failing old sinful soul of mine," the Lord will in exchange pour in His Spirit with the result that rivers of His life will flow thru us.

"Lord Jesus, I pour out my soul to Thee,  
'Tis all that I can do;  
That from Thy broken heart—thru me  
Thy Rivers of Water may flow."

## Finding Heaven in a Bolshevist Prison

Persecutions of Christians in Russia.

Dr. A. McCaig, in the Sunday School Times



IT IS said that the people of Florence, when Dante passed along, were wont to say, "There goes the man who has been in hell." I have lately looked into the eyes of a man who has been in Heaven, and he found Heaven where most would have found a hell — in a Bolshevist criminal prison. He is quite an ordinary looking person, nothing very striking about his appearance or demeanor, a plain, humble, modest man: but, hear him talk of his experiences, listen to the tones of his voice as he tells

exultingly of the way the Lord sustained him, look into his face as he speaks of his joy in Christ, and you feel that you are in the presence of a very saint of God, a true martyr, one of whom the world is not worthy.

The special occasion to which I have referred was at a late stage of a long imprisonment for the sole crime of preaching the Gospel without a permit from the authorities, a permit that they would not give the minister simply because he was one of the bourgeoisie. This good brother had been invited by the people of a certain colony in the Caucasus

region to preach to them; there were really two adjoining colonies, consisting of three thousand homesteads or families. A hall was taken holding about nine hundred people. The first evening the place was crowded and eighty persons professed conversion. Many children were impressed, and the following day started to sing and pray in the school—a Bolshevik, atheistic school. The school-master drove them away; then they went into the courtyard and continued to sing and pray; driven from the courtyard, they went to the cemetery for their devotional exercises, but were ultimately driven from there. Brave children these, for it is forbidden by law to teach them religion. The schoolmaster, after clearing the children out of the cemetery, came home and found his own house filled with children singing and praying!

#### PREACHING IN COURT AND CELL

Our brother continued his meetings. The following evening, the authorities had arranged a theatrical performance to keep the people away from the meeting, but, instead, the theater was empty and all the people came over to the meeting. The surprised actors came over to see what was taking place. One of them came into the meeting, and, calling out, "What sort of people are these?" fell down crying for mercy. The following day the authorities passed a resolution to send a telegram to the G. P. Y. (the head of the Secret Police Service), saying that this man had turned the people mad, affecting the inhabitants of two colonies with hysteria. The military Commissar was appointed to bring the resolution of the magistrates and close the meeting without delay. Our brother, whom we shall call Mr. M., was in the pulpit when the paper was handed to him. He laid it aside and said to the Commissar, "How will you appear before God? Don't you see how the people are listening to God's Word, and if you do not kneel down and repent of your sins and be converted like these people, you will perish." The officer was so surprised that he fell on his knees and in great fear began to cry for mercy. After the meeting, armed officials came and arrested Mr. M. but permitted him to stay at home overnight under guard. In the evening, a young convert came along and sang "Commit thy way unto the Lord": then our brother felt, he says, as if he were in Heaven.

In the morning the pastor of the place, the young people's leader, and Mr. M. were brought to the office of the G. P. Y. The two others were speedily released, but he was examined very

strictly, and several false accusations were submitted to him for signature. He refused to sign them, but instead, wrote and signed the following statement: "Above does not agree with facts, for I am arrested only for religious reasons." Next day he was released for five days, but was again summoned and locked up. At his examination the Commissars asked, "What about your work now?" He replied: "My arrest is preaching, for I have received, on a slip of paper inserted in a roll of bread, information that twenty-six souls have been converted." Two officials of the G. P. Y. were deeply touched by what he said as the examination proceeded and were later locked up with Mr. M., giving as the reason for their arrest that they had sympathized with him and tried to defend him and secure his deliverance.

In the course of the examination, the Commissars said they would punish him severely for his work among the children. Mr. M. said, "We are willing to die rather than hand over the children to you. All believers are ready to die; keep your hands off our children, you will never get them."

Again, a Commissar said, "What are you going to do now in the cell? Can you preach to the prisoners?" He replied, "Your comrades down there in the cell are already praying to the Lord." The Commissar became very angry, but his prisoner continued, "If you would come to the meeting and hear the Word of God, you would soon learn to pray." He then became so furious that he turned Mr. M. out and locked him up in a solitary cell for a month. From that place he was taken to the District G. P. Y. and his case again considered. Other means were tried to move him. He was told he would be released if he would sign certain articles against the Baptists. Refusing to do so, he was offered a large sum of money, and promised a regular allowance and a respectable position if he would tell who were the pastors and ministers, who were receiving money, who were poor or rich. His reply to all was, "I am not a Judas to sell anybody, nor am I better than my ancestors who were ready to die; but I will never refrain from telling of the love of Jesus Christ."

He was then taken to a tiny cell, where he could only stand in a very damp place for several hours. Then he was put in an unspeakably filthy place for twenty-four hours till he almost lost consciousness. He was then placed in another cell with thirteen educated people, one of whom was the Governor of Kharkov, who

was sentenced to death, but later exiled. After being confined there for two months, he was placed in the common cell with great criminals and sentenced to death. It seems incredible, but the object of his being put there was that the criminals might fall upon him and put him to death. Three, including himself, were put into that cell, and at once the criminals seized upon one, threw him to the floor, trampled on him and broke all his ribs, and he was carried away as dead. Then they approached Mr. M., laid hold of him and said, "Let us search him," meaning to pound him all over first. He shouted, "Comrades, and all persons who believe in God," and said to the man next him, "Do you believe in God?" whereupon they all moved away from him. It seems that in every cell, one of the prisoners is recognized as chairman, and the chairman of this cell said to the rest, "If you touch this man, you will be killed." They then gave him a place on the floor, and here it was, as at the beginning of his trial, that he felt he was in Heaven and having the happiest time in his life, telling these criminals the Gospel story.

Two officers, who were thrown into the prison to be killed by the prisoners were both convicted. One of these officers, transferred later and released, began to preach and was the means of a great revival and is now pastor of a large church. Meanwhile, our brother, overflowing with heavenly joy, continued talking to these men about Jesus, all seated on the floor and listening most attentively. As they came to the story of the crucifixion, one cried out at the wonder of it. Next day they asked him to repeat the story of the crucifixion; and then a third time he was asked to tell it. One of the criminals cried out. "I am a murderer, I have killed eighteen people: I confess it before you, is it possible that there may be grace for me and that I may find forgiveness?" The testimony is that he found peace through Jesus Christ.

#### HIDE AND SEEK WITH DEATH

After fifteen days in this criminal cell, our brother was told that he was to be banished to the far North, to the Solivet Islands in the White Sea. Heavy was his heart at the thought that he would never see his people again. For more than five months he had had no news of them; no interviews had been allowed; no information given by the authorities. Many of the prisoners had pillows and blankets supplied by friends, but he had nothing but sackcloth on the cold cement floor; yet he had been in heavenly places with Christ Jesus.

The day came for his banishment. The hour appointed was five o'clock. Weeping and praying, he had fallen into a sound sleep, when suddenly he heard his name called, "Is M. here? Pick up your things for liberty!" He could not believe it until the man called a second time. He said to the officers, "Why do you mock me?" but they asserted the truth of their statement, while the criminals gathered round to bid him farewell with tears in their eyes.

Since that time Mr. M. has been exposed to many trials, secretly passing from one Republic to another to escape imprisonment or worse, but always preaching the Gospel and enjoying wonderful blessing. But during all his Christian life, he has been, so to speak, playing at hide and seek with death. Under the old Tsarist regime, he knew what persecution meant, and since the emergence of the Bolshevik power, he has been in prisons oft and in perils many. A little while ago, he was able to make his way to Riga—how he did so would be a story in itself—and is now rejoicing to find himself in a free country, although his heart is in Russia.

A few facts, supplied by this reliable witness, may be added concerning the situation in Russia. A measure of tolerance in religious matters is given, for indeed the Bolshevik Constitution affirms that the State has nothing to do with religion, though in practice it has everything to do with it, and what freedom is enjoyed is hedged about by many restrictions. No church meeting can be arranged without the permission of the G. P. Y. and its approval. Church meetings must be held with open doors, and anybody is free to enter, especially anyone from the authorities has the right to go in and take part. The authorities indeed have a hand in all church matters. No preacher can preach without a special permit from the G. P. Y. A Baptist pastor will usually have a certificate attesting his ability to preach from the Baptist Union, but that certificate must be approved by the G. P. Y. to have any value. A new convert must be registered by the government before being allowed to join the church. That provision, by the way, is a legacy from the old regime, for even after the toleration edict of the late Tsar, anyone desiring to leave the State church and join the Baptists or any other denomination had to apply to the civic authorities for permission, and had to satisfy them that the step was taken by one's own free will, and without coercion. Indeed, the old system of the former Secret Service Police has been taken over by the Bolsheviks.

## PURGING A CHURCH OF COMMUNISTS

Not only is this supervision exercised as to the admission of members, but any exclusion of members is prohibited by the authorities unless they are satisfied as to the reason. My friend told of one church where some of the young people went over to the Young Communists' League and began to teach atheism and to go to theaters and other places of amusement. The church wished to exclude them, but the authorities threatened that if they did so, the church leaders would suffer evil. Our friend is a resourceful man, and he fell upon a plan that saved the situation. It was decided to have an extra church meeting and at that meeting to exclude forty of the members, including those Communist persons. The fact of its being an "extra" church meeting, it seems, gave them the right to exclude members without showing any special reason for the action. Most of those excluded were "good" members, and the authorities could not raise any special objection to the exclusion of those whom they favored, since others whom they had no inclination to shield were under the same condemnation. So the excluding sentence was carried out, and some time after an evangelistic campaign was held when the "good" members were received again.

All business done in the church must be reported to the G. P. Y.; all minutes must be submitted to them. It is not an uncommon thing for church members, even pastors, to go over to the Communists through fear. For one thing, they cannot get work unless they are Communists, and when work is scarce they are the first to be discharged, and unemployment is very prevalent, two-thirds of the workers being unemployed. In Moscow alone there are one and a half million unemployed. All brothers and sisters in the church lose their rights of voting and have no right to sell or buy. Most factories and mills are being closed. No permission whatever is now being given for private trade. Our friend knows of many who have been banished, after having all their possessions confiscated. The few who get permission to carry on business have such high rents to pay that it is impossible to get a living.

When I asked specially about the peasantry, my friend assured me that every house, other than the merest hut, is nationalized. Ten or fifteen acres are given to the peasant. The mansions of the former nobility are, for the most part, used for Communist organizations. He considers that the condition of the peasant is much

worse than in the old days. On the result of his harvest, he has to pay the State from twelve to twenty-five percent according to the quantity, while everything is heavily taxed in addition—horses, sheep, pigs, fowls. The Government sets the price for corn.

Our brother gave some instances that had come under his notice of the arbitrary way in which punishment is meted out to the accused. On one occasion one hundred believers were arrested; every third man was sentenced to be shot. On another occasion three Communists were killed, and it was decided that to punish the neighborhood one thousand peasants should be killed. Every third man on the street was taken until the number was made up. As a matter of fact the number was exceeded, and after the execution the authorities issued an apology for having shot one thousand twenty-three instead of one thousand!

I have passed from the strictly religious side of things. Let me come back to it and say that at first the Bolsheviks rather favored the Baptists, at least did not interfere with them. They said that because the Baptists helped them to destroy the Orthodox Church, they welcomed them. Now, however, for some time they have been specially incensed against the Baptists, and say they are their greatest enemies. Until they put them down, they cannot destroy the capitalist system. It is believed that they would massacre them all if they were not afraid of the masses. Lately, orders have been given to all local authorities to do their utmost to prevent all Baptist movements and to hinder their services wherever possible. It would seem that it is in pursuance of that order that two of the brethren in Petrograd, who in December last were imprisoned and in February set at liberty, have again been cast into prison. In many places, baptisms have now to be performed secretly at night. That used to be the practice in the blackest of the olden days.

Notices have lately appeared in British and American papers of these anti-religionists' confession of powerlessness against the recrudescence of religious devotion in Russia, and my friend assures me that the Government is very much disturbed by the mass conversions that are taking place, and is specially concerned about the growth of the Baptists. Recently, some Government representatives had an interview with leading Baptists and in effect said to them, "You have increased from eighty thousand to five million. You Baptists are so numerous that you could overthrow the Government and take the



rule into your own hands. It is because of you that we cannot give full liberty. We would be in danger of losing our power. If we allowed free election, you would certainly choose Baptists, so would the greater number of your sympathizers, and they would turn us out, and so we have to adopt the strictest measures. While you have increased so much, we are only as before, seven hundred thousand."

I close with one instance of how the law affecting parents and children operates. The law does not permit the parents to punish their children as these belong to the State. In a certain

family, the children were persuaded to go to some Communist meetings. One evening the girl came home very late, and the mother asked for the reason. The girl cried out: "You are not my mother; I belong to the State. You have no business to interfere with me. I shall report you." The boy came in and slapped his mother in the face. When the Governor got to know of the matter, the father and mother were apprehended and condemned to be shot, but the sentence was reduced to ten years' imprisonment because they were people of "democratic opinions."

## The Appalling Darkness of India's Millions

How the Gospel Light Penetrates.

Vernon Elliott in The Stone Church, Jan. 28, 1928.



My wife and I are working in South Central India, two hundred and fifty miles east of Bombay. You have doubtless heard of Dhond, where Bro. Albert Norton used to be before he went to glory, and where Bro. John Norton is now stationed. We are eighty miles from Dhond, from which city we get our supplies. We are situated at a place called Barsi, where we have a territory about one hundred and fifty miles square; we are also hoping to get another place which will open up for the Lord's work a territory five hundred miles square.

You have no doubt heard a great deal about the population of India, but I am fond of giving this illustration to give an idea of India's millions: If we had India's population passing twenty a minute at a given point, day and night, it would take thirty years for them all to pass. There are sixty millions known as the "untouchables," treated worse than animals, worse than dogs. They are outcasts, and people will have nothing to do with them. Think of that vast multitude without God! I believe the Lord is looking down upon them now with a tremendous compassion. Thirteen million of these people are absolutely without any hope, without any freedom. They are bound socially, spiritually, intellectually and morally, absolutely bound in the grip of the devil, bound in that awful chain of Hinduism and caste. There are enough gods in India for every person to have one of his own. The Indian people are a worshipping people; they worship the most revolting things imaginable. In our town they have a five days' festival every year when they worship the cobra snake. They have cobras in little stone dwellings and keep them there, worshipping them. Sometimes the cobras kill them, but they do not mind that; they

die because they are worshipping their god and that is a matter of great merit.

If I could only put in words as I have seen it, the awful darkness, you would have a different vision of the need of India. The darkness can almost be felt. I have been up in a district sixty miles from the railroad, and after a busy day I have tried to get quiet and pray, but the noises of the native tom-toms, and the devilish sounds that distract and annoy, make it almost impossible to pray. Then is the time the missionary needs prayer. Surrounded as we are by the powers of darkness, we wage a daily warfare against principalities and powers. Oh that the people in the homeland might realize our need of daily being upheld in prayer!

The next thing I want you to realize is this: We have six districts just around Barsi where the need is very great, and where they are asking for workers. We get messages like this: "We want to know the story of Jesus. Send us out someone who can tell us." There are six district villages who have sent us urgent messages, and yet we are unable to comply with their request. We haven't the funds nor the workers to do it. India will be largely evangelized by its own people, by sons of India who have become sons of God. It will not be surprising if India will follow China in an uprising, and we need to pray that God will raise up native men to carry on the work if the missionary is driven out. We have a splendid native man, our native pastor who is at present conducting a camping campaign while I am away. He was baptized in the Holy Spirit under the ministry of Miss Minnie Abrams in 1906 or 1908, and has been going on with God ever since. He is a wonderful preacher, and thank God, he is humble. But he is only one, and we need six.

Our preaching campaign during the cold season begins in November, and continues, except for a week at Christmas until the end of March, if it doesn't get too hot. During the cold weather we visit and re-visit villages in a certain center; then we go to another center and visit all the villages there. And so we go from place to place. We get up at daybreak and visit the nearest village, then on to the next, one, two, six or eight miles. Then back at midday to get dinner. Then I have a lantern and show pictures of the Life of Christ. The Indian people believe if they see something, the thing has happened, and when we show pictures of the Life of Christ they realize they are true. So we re-visit the villages we visited in the morning and get back twelve and even one o'clock at night; go to bed and up again at day-break. So we have a very busy time. On the sixth day I go in to Barsi to take our Sunday services and supply the villages in our five churches around.

My wife sent word that from the last camping tour there are hundreds of people who are becoming inquirers. When the workers speak in the power of the Holy Spirit, the truth grips the people. There have been quite a number baptized already. My last letter gives a very remarkable instance of a man a *guru*, a native teacher with a following of five hundred who has come to Barsi. They have heard the Gospel and want to know more about it. He is almost persuaded to become a Christian, and he says, "If I accept the Lord Jesus Christ as my Savior, and I believe it is good that I should, then all my followers will come." I do not believe in mass conversions; we believe in the "one by one" method; every man we baptize has to have a testimony of his own, and if these should come in they will have to come individually, but I tell you this to show you the opportunity.

There is a story I'd like very much to tell which shows you how we are able to reach the people. The Lord says if we preach the Gospel the signs will follow them that believe. There are numbers of cases where the Lord has shown forth His power. Barsi is in the center of a large district where people come regularly, a market town. The villagers come and hear the Gospel. On one occasion our preachers went out to a town thirty miles away. A woman there who had been a caste woman was suddenly taken ill while at work. She had a stroke, and one limb and one arm were absolutely useless. When her husband came home he found her on the floor of her little house, not able to do anything; he threw her

out into the road. The caste people knowing that the husband had thrown the wife out thought something must have happened to break caste and they refused to have anything to do with her. She went down into the lower caste and begged food. Broken in body and half starved was the condition in which our evangelists found her when they went into that town. They helped her materially and encouraged her. She had been very much prejudiced against missionaries and when they suggested she might come to Barsi, she said she would not think of it. We heard nothing more of the woman until some weeks after when she arrived at the compound. She had dragged herself thirty miles thru the heat and dust. It had finally dawned on her that after all, as the evangelist said, the missionaries might help her, so she came, just about the end of her tether, dirty and in an awful state. My wife cleaned her up, gave her food, and was tender toward her. The woman was so touched by the sympathy and love shown her that she broke down and wept. By this show of sympathy and love, my wife was able to show her how the Lord Jesus loved her, and the woman gave her heart to the Lord. We prayed for her that her body might be healed, and now she is getting on very well, able to walk with only a slight drag in her limb. She has the use of both hands and practically the use of her limbs. She has been baptized and took the name of Mercy realizing that God had great mercy on her. We get numbers of cases like that.

One woman came to us in the last stages of consumption and in a short time she went away healed. A man came who had a kind of wasting disease. His legs looked like broom-sticks, reminding one of a person who had been in a famine. He came from a village eight miles away, could not get food so he came to us. We gave him a room and good food, and he got saved, gloriously saved. Then he got healed. He is now a porter at the railroad station and carries two hundred sacks of grain from one station to another. He went back to his village and told them, and we had an urgent call to that village. The people seemed to be greatly interested, and when we told them they hadn't the least hope of salvation, they cried out, "What shall we do?" We could only answer, "Believe on the Lord Jesus Christ and you shall be saved." There were two sections in that little company. The Name of Jesus is something to be reckoned with in India; the demons realize the power, and when we said, "Believe on the Lord Jesus Christ,"

one crowd got up immediately and accepted that name in secret. Another set said, "We will become Christians and we will let you teach us more about the Lord Jesus Christ." They came out and out for the Lord Jesus, and that was the nucleus of a little church. There were fourteen of them who stood for the Lord.

May God help you to take the burden of prayer for these great needs that the work may spread to the great untouched villages. "Pray ye therefore, that the Lord of the harvest may send forth workers."

### Loyalty of Chinese Christians

DING CHANG HUA is a Chinese pastor in Yengping, in Fukien Province, China, whose life and loyalty are typical of hundreds of Chinese. Some time ago a number of Chinese leaders of Yengping sent a petition to the Chinese National Government asking for the return of church properties that were being occupied by military forces. The first signature on the petition was that of Ding Chang Hua. A notice from the local authorities gave him three days in which to leave the city, but he only smiled and was in the pulpit the following Sunday morning.

A few minutes before the service began someone notified the congregation that the church was to be "raided" and that it would be advisable to hide the Bibles and hymn books. Raids upon other churches had usually meant the destruction of Christian literature. So the books were hidden. Then a young officer and several soldiers appeared. He told the waiting congregation not to be afraid. "All we want is a man by the name of Ding Chang Hua," he said. When the soldiers placed him under arrest they bound him and led him thru the streets of Yengping to their headquarters.

The congregation remained for awhile in silent prayer, and then met to consider the plight of their pastor. They talked the matter over for almost two hours and finally decided to go in a body to the chief officials of the city and ask the release of their pastor. They also pledged themselves to ask the officials to put all of them in prison with their pastor if he were not released. "If one has to suffer all of us will suffer," they said.

As they marched thru the city streets in a body other Christians joined them so that there was a goodly number by the time they reached the

office of the acting mayor. He expressed surprise at seeing so many Christians voluntarily coming together at a time when Christians were being persecuted. He also expressed surprise to hear of the arrest of the pastor and asked for a formal complaint in the matter. The military commander of the city was equally surprised at this demonstration and promised to have the pastor released at once. Then the congregation marched to the building in which pastor Ding was being kept to go thru the formality of a trial by a jury of anti-Christians. The determination of the Christian group to suffer along with their pastor so impressed those who were persecuting him that they found themselves compelled to let him go free. The whole city was aroused by the sight of the congregation marching thru the main street singing songs of praise and thanksgiving, and carrying Pastor Ding at the head of the procession. This episode bound the Christians together as never before, and moved them to decide to die before they would see the church rooted out of Yengping city.—*Missionary Review*.

\* \* \*

As an example of the apostasy, a missionary tells us that in a Methodist University in Soochow, China, a Buddhist priest was invited to sit on the platform. The Dean of this same University told the missionary that he did not believe in the miracles of Jesus nor in His resurrection. "If the dead rise not, then is our faith in vain." When Methodism links arms with Buddhism, we are in the days Jesus spoke of when He asked, "When the Son of Man cometh, will He find faith on the earth?" Some of our missionaries have felt there was a redeeming side to the present war in China, as it was the means of causing the Modernists and the infidelistic teachers to leave China. Let us pray that they will not return to educate the heathen without Christ.

\* \* \*

Abraham went out at the command of God, while Lot simply went along, drifted with the crowd. There are many men and women who are drifting with the Pentecostal crowd today. If you are drifting, Sodom will get you. Sodom is a type of this world which will find itself under the awful judgments of the coming day. If you pitch your tent toward Sodom or simply drift along without a definite choice of the will of God, when the test comes you will miss God.—*R. E. Sturnall*.

# The Latter Rain Evangel

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## Notes

### A Revival in India

ONE OF our correspondents writes that a cablegram has just been received from Mrs. Esther Harvey saying that a great revival is on in India, and asking the Christians to pray. We do not know whether this is local or general but this is blessed news to those who have prayed for many years for India. We trust the fire of God will spread from the Punjab to Ceylon. Sowing the seed in India has been accompanied by many disappointments. The native convert has been so persecuted and so hounded by his relatives that it has been almost impossible for him to stand. But when one compares the results of a year's ingathering in this Twentieth Century to that of the efforts of our first missionaries there is no need to become discouraged. The first missionaries in India and China toiled seven years before they had a single convert. Fifteen discouraged years passed in South Africa before the first Zulu accepted Christ, and twenty years in Mongolia before there were any visible results. So when we compare the early days of missions with the present, the outlook is very heartening. There are today in the heathen world over two million communicants, according to the Missionary Atlas issued in 1925, of which eight hundred thousand are in India. If a Holy Ghost revival came upon these eight hundred thousand what a fire would be kindled in that empire of three hundred million people!

\* \* \*

At the opening of the New Year four million Chinese were said to be on the verge of starvation in the province of Shantung. Foreigners

say that the situation is desperate. Many are subsisting on the bark of trees and chaff.

The bad crops were due to drought and locusts; coupled with these, has been banditry, civil war and extortionate taxes.

The American Red Cross has been appealed to by the China International Famine Relief Commission for aid in the work in Shantung Province. Sixty-five out of one hundred and seven counties in the province were reported to be suffering, late in December with a long winter facing them. A vast area in South Chihli province is also affected. Latest report says a total of nine million persons are suffering in the two provinces.

## Missionary Disbursements

(For Months of Jan. and Feb.)

L. M. Anglin, China.....	\$ 28.00
J. W. Bovyer, China (Orphanage).....	17.00
J. H. Boyce, India.....	10.00
G. T. B. Davis, China (Millian Test. Campaign).....	10.50
W. duPlooy, So. Africa.....	22.50
Miss Marguerite Flint, India.....	17.50
Miss Anna Hockelman, for China.....	65.25
E. F. Juergensen, Japan.....	20.00
Miss Marie Juergensen, Japan.....	2.00
Miss Ethel King, India.....	32.50
Miss Bernice C. Lee, India.....	78.00
Missionary Rest Home, Chicago.....	61.25
Frank Nicodem, India.....	15.00
Mrs. Nettie D. Nichols, China.....	5.00
Chas. C. Personous, Alaska.....	15.00
Miss Laura Radford, Palestine.....	55.00
Mrs. Anna Richards Scoble, So. Africa.....	17.50
Mrs. Anna Sanders, for Mexico.....	5.00
B. A. Schoeneich, Cent. America.....	10.00
Wm. E. Simpson, Tibetan Border.....	28.00
N. C. Sorenson, Bolivar.....	10.00
Miss Marie Stephany, China.....	10.00
Miss Alice Stewart, China.....	10.00
Thos. Stoddart, India.....	50.00
Miss Lillian Trasher, Egypt.....	30.00
Walter E. Turner, China.....	28.00
Harry T. Waggoner, India (for Leper work).....	20.00
For Emma Wick's return fare.....	110.00
<b>Total .....</b>	<b>\$783.00</b>

### Is Missionary Interest Declining?

THE WESTERN CHRISTIAN ADVOCATE said recently that missionary interest has declined throughout all the denominations, without any satisfactory reason. Said a missionary recently returned from Japan, "I find among many of the ministers a lack of missionary passion and spiritual conviction. The younger missionaries are going out under the spirit of adventure instead of an urge for sacrificial service."

It may be declining among the denominations, as Christianity is on the decline, but God forbid that there should be any slacking of those who carry the Full Gospel. Well it is if there is a decline among the Modernists and those who go

out merely to educate the heathen, but may the true church of Christ never lose sight of the last great command that Jesus gave before He left His little church. It behooves us at the beginning of 1928, as a Pentecostal people to ask ourselves if our zeal to get the Gospel to the great untouched masses is as great as it was ten or fifteen years ago when some gave their all to get the Gospel to the heathen. Let us not slacken our missionary pace but increase it as we see the night approaching when no man can work.

In contrasting missionary activities fifty years ago with the present, statistics are encouraging. In 1877 there were 1,228 foreign missionaries. Today there are 13,000. In 1877 the total amount contributed by churches in the United States was \$1,800,000; today it is over \$40,000,000.

A great preacher of the Nineteenth Century once said of missions: "The spirit of missions dead? It does not even sleep. What is the spirit of missions? Mission means 'sent forth.' When the sun forgets to send forth its light and warmth, and shed summer upon the face of the dying winter; to throw its influence abroad over all the earth, then will divine love in the human heart forget its mission. Mission means benevolence; mission means brotherhood; mission means that spirit which, looking over the earth, recognizes that God made all mankind of one blood."

### Among the Children

IT IS blessed to learn of the Holy Spirit working among the children. In an article on another page of this issue we read of how the "children in a Bolshevik school in Russia started to sing and pray. The schoolmaster drove them away; they went into the court yard and continued to sing and pray; driven from the courtyard they went to the cemetery for their devotional exercises, but were ultimately driven from there. . . . The schoolmaster, after clearing the children out of the cemetery, came home and found his own house filled with children singing and praying." Praise God for the bravery of these children, in strong contrast to the "wild boys" of Russia which are a growing menace.

In the Philippines a unique story is told that on the Island of Cebu, several little children were found up in the mountains holding a prayer-meeting to pray for the conversion of their schoolmates. "They were so lost in prayer that they would stay until almost dark. Night falls quickly in the tropics, with no lingering twilight, and when a missionary would protest that it was time for them to go home because night would

overtake them on the narrow mountain paths, they would eagerly explain that they could make torches. One evening as the children left, five little tots were noticed whose way led them thru the forest where monkeys played, and then down a stony mountain trail. A little six-year-old called out, 'Jesus is with us, why should we be afraid? We will run all the way while it is yet light. Then we will stop at a house and get a light for our torch of leaves.' As they disappeared the missionary could hear them singing, 'Keep close to Jesus'."

### A Wave of Salvation

PASTOR HARRY L. COLLIER of the Full Gospel Tabernacle, Washington, D. C., writes that a revival which has been conducted there by Miss Dorothy Kunzman, a young woman from Los Angeles, Cal., has resulted in one of the most remarkable spiritual movements he has witnessed. He writes: "It seems that God has been sending a new wave of saving power to the Tabernacle since the beginning of the year, and not a Sunday has passed without the addition of new members to the church. Miss Kunzman's campaign carried this to new heights. Very little was done in advance advertising, and the only announcement was a simple newspaper church notice, but from the first service to the closing day, souls were saved or baptized and the altar filled. The people came and were so interested that often they would remain after the benediction until a late hour. Church people often brought their friends in to get them saved. As the interest mounted, the press was aroused and secured photographs of the evangelist in the pulpit, laying hands on the sick, etc., which were sent to papers in other cities. Healings were wrought and the news spread so that we received letters from distant cities asking prayer for healing. Visitors present from other states were numerous, and at one service it was found that Florida, Connecticut, New Jersey, New York, Virginia, Maryland, Tennessee, Texas, California, North Dakota and Alaska were represented. Revival songs, music and choruses were sung by the congregation with a spirit that attracted the public. Miss Kunzman often led the music.

"Our records are not complete but we believe fully 150 were saved or reclaimed and nineteen baptized in the Spirit. At the final service the crowds packed the upper and lower auditoriums of the Tabernacle, and our new amplifier was used to carry the message, while it is estimated over two hundred failed to get inside.

We predict a great success for her in the evangelistic field as she continues to sit at the feet of the Master."

### A Reign of Terror

ONE of our correspondents sends us an article from the *Chefoo Daily News*, China, under date of Dec. 30, 1927, telling of a reign of

terror at Swabue, in which Roman Catholic missionaries were made prisoners.

A Chinese convert arrived at Hong Kong from Swabue on Dec. 26th, and reported to the Catholic bishop there that three priests and seven nuns had been made prisoners by the Communists, and that one of the priests, a Chinese, was under sentence of execution on Christmas morning.

All were arrested on Dec. 22nd for preaching and practising Christian rites and parading in the streets. The Europeans were made prisoners in a Chinese hotel which the Communists had confiscated, utilizing same as military barracks. Wong, the Chinese priest was chained by the neck and feet and kept in a filthy jail with other prisoners, from which they were led out daily for execution. The Mission buildings, convent and orphanage were completely sacked.

The Bishop at Hong Kong at once called on the Governor for assistance and was placed in touch with the Admiral who ordered H. M. S. "Seraph" to their rescue. The "Seraph" arrived at dawn, and after much parleying between the soldiers, two hundred in number and the naval officers, the prisoners were delivered to the boat, and they arrived safely in Hong Kong.

"Recounting their release the European priests said they were eye-witnesses to executions from the prison windows, and these were daily occurrences except when the revenue launches were anchored at Swabue, their presence restraining the Communists' lust for blood.

"The executions were carried out at different times, beginning in all thirteen administrative centers of the Hoi-Luk-fung districts, and later extending to all the big villages where Soviet organization was completed. The Communists seemed to kill from their own authority, and resorted to Tcheka terrorist methods. The victims were often seen led thru the streets in a procession, with rings thru the nose or ear, or bound by ropes.

"One of the priests saw thirteen executions on Christmas morning, of which four were women, one of the victim's alleged offence being friendliness toward the priests. A woman was shot for helping the sisters and working in the Chinese Foundlings' Home. This woman knelt down and begged the executioner to shoot her instead of decapitating or using the slicing method. An aged Chinese of eighty, a friend of Bishop Valtorta's was barbarously done to death by the slicing process.

"The missionaries compute that executions the last two weeks were at least *one hundred and fifty daily* in all districts, and say that the Communist headquarters are literally painted red with the heads of victims ornamenting the walls. The Hoi-Luk-Fung districts are the worst center of

the Communist organization, members of which are *lads and girls of fifteen to eighteen years of age*. A boy of sixteen prodded one of the Italian priests in the stomach with a loaded revolver, saying, 'Follow me to prison.' As an example of the reign of terror at Hoi-Fung, a lad of eighteen is credited with ninety executions, and another with thirty, whilst a girl boasted that she had killed at least ten persons."

The greatest need of China today is for a strong government to be established that will enforce law and order, put down lawlessness and restore peace to terror-stricken communities. Prayer is our only weapon. May God yet make the wrath of man to praise Him in that torn and bleeding land.

### A New Book on Healing

DIVINE HEALING IN SCRIPTURE AND LIFE, is a new book written by John Roach Straton, that prominent theologian of New York City, who is among the front rank of Fundamentalists. It is thorough and unanswerable. Dr. Straton in a series of ten chapters presents the subject from every angle and puts many truths in a new dress. He tells how years ago he was stirred on the subject of Divine Healing, first thru a personal experience of Christ's healing power in his own life, and later when the officers of the church he served in Baltimore came together and prayed for another officer, whom the doctors had given up to die. The sick brother was immediately healed while the brethren, the "elders of the church" prayed. He is still living tho the doctors gave him up to die twenty years ago.

In his preface Dr. Straton tells how his conviction deepened that it is both the privilege and the duty of the churches today to pray for the sick, thru the remarkable revival conducted at Calvary Baptist Church in the Fall in 1926, by the child-evangelist Uldine Utley, and that while some have twitted him because of his public admissions that his life has been influenced by her life and ministry, he is by no means ashamed to confess that Jesus has seen fit to use this devoted little disciple of His in bringing blessing not only to his own life, but to the members of his own family.

He emphasizes the undeniable blessings that have come thru the healing services held at Calvary Baptist Church, of which he is pastor, and is convinced that we need only full obedience to the great commission of our Lord and the recreation of the atmosphere of faith instead of doubt and denial to see again in this Twentieth Century the miracles of healing which Christ promises in His Great Commission.

In the chapter on "The First Miracle after Pentecost" he says:

"Peter fastening his eyes upon him (the lame man at the Beautiful gate) with John, said, 'look on us.' Jesus Christ cannot accomplish anything with any seeker in any field until first of all he centers attention and creates an atmosphere of obedience. These men challenged the man. . . . Peter said, 'Look on us.'

"Can the modern church give that challenge, that call to needy humanity, lying sick and sinful at our beautiful gates? Can we stand and say to the world: 'We have something that you need, that no one else has' and, backing up that blessing and power of God that He has committed to us, can we point to a consecrated life?"

"'Look on us!' Can the church people today give that challenge to those without the gate? And if they today—the unsaved, suffering, sorrowing, sinful world without the gates—do look up to us, what do they see? Do they see mere self pleasing? Do they see selfishness even in our worship, that is called 'exclusiveness' in certain church circles? Do they see the very sin of caste that James so scathingly denounced when he spoke of one man coming into the assembly with a poor

garment, and one saying unto him, 'Stand thou there, or sit here under my footstool,' and to another with fine apparel, 'Come up to this desirable place'?"

"If the world looks on the Church today, as we challenge it to look on us, what is the silent testimony of our living? More self pleasing? Pride of tradition? Pride of achievement? Pride of advantages? Do they see strife? or do they see 'the unity of the Spirit in the bond of peace' when they look on us? When we challenge the world to look on us, does it see consecration, self-sacrificing service, or an appalling worldliness, that has become the theme of magazine writers and editorial observers, and a reproach to God's true cause in the world?"

Some of the interesting titles to the different chapters are, "Christ or 'Psychology' in the Healing of the Sick," "The Part that Faith Plays in the Saving of the Soul and the Healing of the Body," "Should Those Who Believe in Divine Healing Ever Send for a Doctor or Use Medicine in Any Form?" etc., etc. The book contains 150 pages, price \$1.50 in cloth; is published by the Christian Alliance Publishing Co. We can fill orders for it.

### News From the Great Harvest Field



LETTERS are just coming in telling of blessed Xmas seasons in heathen lands. Mrs. Otto Keller, Kisumu, Africa, writes that there were about 1,000 present at their Christmas service! "The different outschools came marching in to the main station early Xmas morning singing praises to God for His unspeakable Gift to us. You would have enjoyed hearing the different classes recite whole chapters from the Word of God. The service lasted about three hours. We were greatly pleased to see how the native church has grown in grace, and when we took up the usual Christmas offering we were rejoiced to learn that it excelled that of other years by far. This offering is used to buy timber for the new school house which is at present under construction. The stone walls are completed, and the timber which costs about \$200 we can now purchase. We believe the Lord will also meet the cost of the roof which will be about \$400.

"No doubt you have heard how the Lord met us in July and August last with an outpouring of the Holy Spirit. Quite a number received the Baptism, but following this time of blessing the native church went thru a time of real persecution. The Chief of this tribe has been severely persecuted because he has taken a definite stand against some of their terrible and filthy customs, but he is seeking to become a real Christian and

the Lord has truly worked upon his heart. He has given up drinking, smoking, buying of wives, etc., and is attending service regularly. He is a great help to the work here, and we thank the Lord for what He has done for him.

"We have had a long, dry, hot season and the natives' crops have utterly failed. We almost fear a famine, but pray that the Lord will not permit it. It is such a terrible thing to see these poor creatures hungry and starving. We will never forget the one we passed thru in 1918."

#### Liberia's Visitation

From Liberia, the West Coast, Miss Ruth Erickson writes: "You will be glad to hear that our Christmas Convention was greatly blessed of the Lord. It was the best convention we have ever had in Liberia, and the first one in the interior tribe of Pahn. God wonderfully worked. Many were saved and baptized in the Holy Spirit. Among the latter were five of my boys. *Seventy* followed the Lord in water baptism, while on New Year's Day at the close of the Convention, about two hundred partook of the Lord's Supper. That was a wonderful meeting, as were all throughout the seven days. Twenty-one tribes were represented in this great gathering, and it reminded one of that Scripture in Rev. 5:9, "out of every kindred, and tongue, and people and nation." "Behold the husbandman waiteth for the precious fruit of the earth and

hath long patience for it, until it receive the early and the *latter* rain." I believe this is Liberia's day of visitation. The revival is still going on in Hooyah, and souls are continually being saved. Eleven received the baptism in the Holy Spirit during the past three weeks. Our prayer-meetings are wonderful and some mornings long before daybreak we are awakened by voices in prayer and song from the boys' quarters.

"Conviction is gripping hearts in remote villages and many are coming to us to inquire the way of salvation. This week a woman who is an assistant to a devil doctor, brought her medicines to be burned, asking prayer that she be delivered from the devil's power. Now she says she cannot go back to heathen town, but wants to live for God. A man came from another village, bringing his jujus. He told us how he had tried every kind of devil medicine for deliverance from lung trouble, but to no avail. 'Now,' he said, 'I come to your God and put myself in His hand.' The power of God fell upon him as we prayed. He is now staying in the mission town.

"I am alone at present, Miss Ramsey having a holiday at the Cape. She expects, together with one of the new missionaries, to open a station in Tiembo, a tribe between here and Pahn. Mr. and Mrs. Wallin will come to be with us, and after I leave, Bro. Elsea, who is now Chairman, will have his headquarters here. I expect D. V. to stay until June or July."

\* \* \*

Miss Eva Beach, Sultanpur, Oudh, India, writes in appreciation of God's protection. A cobra was discovered in the roof over her bedroom. A baby cobra fell into her room thru a rent in the ceiling-cloth; a fair-sized one was drowned in the earthen vessel that collects the water from the bath-room. A very large and venomous cobra was killed a few yards from the house. "My Christian worker, Budhai, killed two bich-cobras on the field where our house is being erected. These are the most venomous of all. The skull splits open of any one bitten by them. The workers from Lucknow wanted to flee. I told them I would pray, and walked around their temporary hut as I did so. They said, 'Now there is no more danger'."

\* \* \*

Mrs. Charles Personous writes from Juneau, Alaska, that the steamer Northwestern, sailing from Seattle for Juneau in December, was wrecked, and over four hundred sacks of mail were lost. If any one has sent mail about that time and has not heard from them, he might

trace it. Money orders or drafts can be reissued if lost. If any one has sent an insured package and it has not reached them, they can be reimbursed for it.

\* \* \*

Miss Olga Jean Aston left the States for India on Feb. 12th, sailing by the West Coast. She is expecting to reach India by April 12th; is eager to be back again to her large family of orphan babies in the Baby Nursery at Barabanki.

\* \* \*

Miss Laura Radford, writing from EsSalt, in Trans-Jordania, says that "a few weeks ago there was a real break and a number of the girls in the school were saved. They have since been praying for others, and in the Women's Meeting there was a deep spirit of prayer."

### Our Neglected Neighbor

One of our readers, Mr. William Cocking, writes from Trinidad, British West Indies, of the great need for the Gospel in the neglected state of Colombia, the most neglected of all in Neglected South America. We give herewith his letter, hoping that some of our readers will be burdened in prayer for this neglected land, and pray laborers into the needy field:

"I spent nearly six years in Colombia in Bible work, leaving there in 1917. Colombia is without a doubt *the most neglected* corner of the Neglected Continent. I have often wondered at the lack of knowledge, accompanied sometimes apparently by a lack of real interest which I have seen in many regarding the need of that needy land.

"Colombia claims a population of six million. I traveled a great deal thru the heart and center of the country, visiting and making prolonged stops in the three principal cities, Bogota, the capital, which has a population of 120,000; Medellin 70,000, and Barranquilla 50,000. I also visited other large cities and towns, and many smaller towns and villages. In all my travels I can call to mind only one building dedicated exclusively to Protestant church purposes. There are Roman Catholic churches everywhere. The Presbyterians had work in those three principal cities, having a church in Bogota. The meetings in Medellin were held in the mission home; in Barranquilla in the Girls' School building.

"We might select the department of Boyaca as an example of Columbia's need. This department has a population of half a million, with no resident Protestant missionary, unless one has gone there recently. The Presbyterians have re-



cently built a church in Barranquilla and there may be other churches thruout the land by this time, but the need of the country is tremendous. The name is scarcely ever mentioned in Pentecostal papers. The country is named after Columbus, but apparently it needs to be re-discovered.

"The lack of knowledge regarding Colombia is more strange when we consider its proximity to the United States. A vessel leaving New Orleans and sailing direct to one of the ports on the northern coast of Colombia, could reach there between two Sundays. The distance is about half of that between New York and Liverpool. The Canal Zone, which is U. S. territory, could be reached in twenty-four hours from Cartagenay, Colombia.

"It is surely time that Colombia was discovered and placed on the Pentecostal missionary map. It is sometimes confused with British Columbia, but the two are thousands of miles apart. I wish it might be possible to awaken an interest in Colombia by the people of British Columbia, especially, as I understand, the Pentecostal work is strong in British Columbia."

#### Soldiers Eager for the Gospel

WE HAVE been back on the inland stations now for a little over three months, and it is a joy to be back on the firing line again. The people are very friendly to us and it is as peaceful as it has been for years. In fact there is not the anti-foreign spirit manifested as was last year at this time. It is surely in answer to prayer that we have been permitted to return.

We are having a most blessed opportunity to work among the soldiers of China. It seems there is a stirring in their hearts by the Holy Spirit. Just a short time ago I gave some New Testaments to a few of them here in Sainam. They took them to the barracks and showed them to the other soldiers and nearly everyone in the company of about three hundred men wanted one. They came over to the house five or six times a day, asking for New Testaments until we gave out all we had at that time. When they were admonished not to destroy them, they said, "Oh certainly not, for they are too precious to throw away." One man said that the more he read it, the more interesting it became. They are seemingly not ashamed of the Gospel, for we see many of them with Testaments in the front pocket of their blouses, and their appearance shows that they have been read a great deal.

The soldiers come to the meetings at the chapel on Sundays and also on week days and are very

attentive. One Sunday morning the chapel was filled with soldiers and they showed great interest in the Gospel. A few come to the house quite often desiring to have the Word explained.

The soldier's life is a very hard one. They are obliged to sleep on the cold, hard stone floors of the idol temples, the only places for them. They have no bedding except a single blanket, entirely insufficient, for in China the nights are very cold at this season of the year. Then too, they receive very cruel treatment, the officers beat them unmercifully with long whips if they do not just suit them. They get very little pay, and have to wait a long time for that. They endure much hardship and suffering for a cause of which they know little. We, as soldiers of the cross, working for the greatest Cause in the world, and knowing the rewards at the end of our warfare, can learn valuable lessons from these Chinese soldiers.

Recently, several thousands from Kwangsi Province passed thru Sainam on their way to Canton; two thousand camped in Sainam for a day. So we had the blessed privilege of giving tracts to nearly all of them. They were very friendly and eager to receive the little Gospel leaflets, running to us in every direction in order to get a portion of God's Word. It reminded us of the story of the hungry multitude whom Jesus fed with bread and fish. Praise God for every tract and Testament that we can get into the hands of the people, for it will do a great work in these last days. My heart goes out for the soldiers of China, many of them mere boys of fourteen and fifteen, far away from home. Please pray that many of them may be brought to the feet of the Savior. And let all pray for a mighty Holy Ghost revival in China.—*Henry McCune.*

\* \* \*

Miss Adah Winger writes from Barquisimeto, Venezuela, of continued blessing on the work: "A dear woman from one of the outstations came recently to Barquisimeto to be with her brother who expected to undergo an operation. She has suffered persecution in her family, but still has her heart set toward God. He turned the tide, for instead of it being a sad time for her, the Lord met her in a wonderful way, baptizing her in the Holy Spirit and giving her a desire to be baptized in water. Her brother meanwhile became better and was not operated upon.

"A special baptismal service was planned to meet this woman's need, and on Sunday (Feb. 5th), six precious souls followed their Lord in baptism. They were all so happy they could not contain the joy. Two had lived a sinful life, but

have now been transformed. One separated from the man with whom she was living, for the Gospel's sake. Another, Margarita, first heard the Gospel in El Tocuyo, thru our dear native worker who is now with the Lord. He gave the Gospel to a woman where Margarita was staying, who was much impressed upon hearing the truths of the Gospel for the first time. When I visited El Tocuyo she came to the meetings, and took a definite stand for the Lord, renouncing all that was of the world. If you could have seen her praising God on Sunday you would know a great change has come into her life. We were broken before the Lord as we beheld these trophies of grace. Another, was a woman who a few months ago was convinced of the truth thru a young servant telling her of Jesus. She is gloriously saved, and so happy to be baptized.

#### How God Supplied Coal

**Z**ERO weather with its accompaniment of ice and snow has no terrors for those of us who live in warmly-built houses and steam-heated apartments. But as we sit snug and warm in our comfortable houses, let us not forget our good missionaries who are standing bravely at their post in poorly-heated houses amid biting winds and penetrating blasts.

We think at this time of our dear Bro. and Sis. Personus with their two children, in bleak Alaska, shut off from the world by ice and snow, but thank God, not shut off from His All-seeing eye and bowed-down ear. And of William E. Simpson, that stalwart young man, not yet twenty-five, who has forsaken all that life holds dear to a young man, and is working alone on the Tibetan Border, only native Christians as his daily companions. Pioneers these, as worthy as those whose names are written on the pages of sacred history.

North China is bitterly cold for our missionaries because of poor housing and heating accommodations, but let us remember them before our Father's throne, and He who provides an extra covering for the birds and the squirrels in winter time will "much more" care for His faithful missionaries.

A very precious experience is told by Miss Mattie Brann, which occurred on her station, Wei Hsien, South Chihli Province, North China:

It was a time of testing, winter was on, the last coal was in the bucket and the snow was falling fast. No traveling can be done when the snow covers this part of South Chihli, and the outlook was bleak indeed. For two weeks the

men had been hunting far and wide for coal, but had found none. It was then the missionaries knelt down and told the Lord they would not worry but trust Him to send coal from some source.

The gate-keeper could not rest, but walked up and down the city streets and finally out to the suburbs, looking out anxiously into the country, and asking everybody he met, "Is there any coal to be had anywhere for our foreign ladies?" As he continued looking across the plains, he faintly saw a man driving a cart thru the fast-falling snow. Nearer and nearer came the man, and lo! it was a load of coal. About the time the prayer was made, this driver got lost on the winding road of the plains. Snow and night falling he found himself near Wei Hsien, not his destination at all. He said to the gateman, "Do you think there is anyone in this city who could buy this load of coal? You know it will be impossible for me to travel to a distant city for days to come." God had that gateman and that carter meet just as truly as He had the disciples meet "the man with the pitcher."

#### A New Bible School

On the sixth of February the Southwestern Bible School building and grounds at Enid, Okla., were dedicated to God for the purpose of training pastors, evangelists, missionaries and other Christian workers. A corps of seven teachers of experience constitute the faculty of which Evangelist P. C. Nelson is the president. So far thirty-eight students have enrolled in the regular course, and more than twice that number in the night school. The school has a large two story brick building on a half block of land only four blocks from the center of this enterprising and rapidly growing city of Enid, Oklahoma, which now has a population of 31,000. It is situated in a great harvest field which needs this big Gospel. With Enid as a center describe a circle two hundred miles in diameter. Many cities and towns and villages will be found in that area which have not yet been touched with this gospel. The purpose of the school is to seek to evangelize as large an area in Oklahoma, Kansas, and other states as possible, and to send gleams of light to the utmost bounds of the earth. The dedicatory service was held in the Tabernacle adjoining the school building. Elder W. T. Gaston of Springfield, Mo., delivered the address, and other leaders in this great movement were present and took part in the service."

10 subscriptions for \$10.

## The Abundant Life

How It Is Obtained.

Mrs. Trena M. Slagle, Mt. Pleasant, Iowa

"I am come that they might have life, and that they might have it more abundantly."



THESE are the words of Jesus. He says, "I am come." What for, Jesus? Why didst Thou leave Thy kingly throne in glory where it was thought not robbery to be equal with the Father? where the glorious, spotless, sinless angels were Thy servants and might vie with one another to do Thee homage and where the glory of heaven centered round Thy sacred Head? Why, Thou Son of God, Creator of all things, and without whom nothing was made, didst Thou lay aside Thy kingly crown, Thy royal robes, the place of exquisite bliss, "the bosom of the Father," and come to this world to be "despised and rejected of men," spit upon, beaten with the cruel thongs of the Roman scourge, and at last crucified upon the cruel Roman cross? Why, oh why, Jesus, didst Thou come to such a life of suffering? And He answers, "That they might have life." That who might have life? It surely must have been some who had loved and suffered much for Thee? No, ah no! But for a lost and rebellious world which had sold itself to Satan and to death, eternal death.

"That they might have life!" Oh how we cherish and cling to the physical life! Even the devil knows that, for he said, "All that a man hath will be given for his life." Job. 2:4. Man sold himself to death and everlasting despair for naught, but oh what a price it took to redeem him, buy him back to life and the life more abundant. Adam fell, but Jesus brings to fallen man a more abundant life, that he shall be strong enough to live and "serve Him without fear in holiness and righteousness before Him all the days of our life." Luke 1:75.

As the Western-bound traveler speeds over the Alleghenies, his watchful gaze can hardly fail to note the gleaming surface of a little artificial lake whose azure-tinted waters mirroring the skies above, add much to the beauty of the scenery. This lakelet embosomed in the depths of the mountain is the reservoir which furnishes water to a busy, neighboring city, and is fed by a mountain stream of modest supply. In the time of a drought the infilling stream

dwindled to a tiny thread, the waters of the reservoir sank to their lowest limit and all the ills of a protracted water famine, with its constant menace to health and home, beset the city. The most rigid economy is then urged by the authorities, the water is cut off, save for a few hours per day, and the scant supply of precious fluid is carefully husbanded against emergencies. Less than a hundred miles from this city lies a smaller one, nestling also among the mountains. In its very centre bursts forth a natural fountain of *unlimited abundance* and marvelous beauty. In the same summer of disastrous drought this famous fountain without abating one jot of its wondrous flow, or sinking one inch below the lip of its encircling embankment, furnished the thirsty city with fullest supply. And then still outflowing over its waste-weir, a sparkling, leaping stream of unstinted copiousness, earning right royally the privilege not only of refreshing with its waters, but of christening with its own name the city of "The Beautiful Fountain." Now the larger city had water, but the smaller one had water *more abundantly*. The scanty rivulet that trickled into the reservoir was barely enough to save from keen thirst, but the living, bubbling fountain pouring out its wealth of water in prodigal flow for its native town had left still enough to slake the thirst of a city many times the size of its greater neighbor.

We see people whose physical life is at such a low ebb, existence is a burden, emaciated, pale, no beauty, no activity. Others are abounding in health that bursts forth thru the sparkling eye, the rosy cheek, the elastic step, the robust physique. One has life, the other *more abundant*. One class must force themselves to move about; the other finds it a pleasure to do so. One class is no comfort to themselves or anybody else; the other is an inspiration to everyone who beholds them. So in the Christian life, many have life only as the trickling stream, hardly enough to keep them alive with never any bubbling over to refresh another.

If they speak of the Christian life at all it is only to tell of their trials and temptations. They have no joy, little if any faith; no happiness. What is the trouble? Just life enough to be miserable but not enough to enjoy it. Just life enough to see the truth but not enough to walk

in it. They believe in the abundant life, the Baptism of the Holy Ghost, but they want it to come their way. They pray, but have not enough life to pray thru to victory. "Prayer is the Christian's vital breath," but they scarcely breathe enough to keep alive.

We live in an age of backsliding. Today, profession; tomorrow back with the world. Why so easily overcome of evil? Lack of spiritual life. Like the little rivulet, subject to circumstances. If in a camp-meeting or revival meeting there is a big downpour, they get a little life and start again, but when the meeting is over they are fainting by the wayside. No wonder God says in Jer. 15:6, "I am weary with repenting."

Jesus came to give us such an *abundant life* we need never to fail or bring reproach upon His cause. No fault of His if we faint or falter; there is no lack in His storehouse.

The trouble is many have not gone deep enough. The beautiful fountain sprang from such a depth in the rock of its mountain home that no drought could affect it, while the little brook, tho it bubbled and sparkled and made quite a little noise, was nevertheless dependent upon surface conditions. Let us go "deeper yet, deeper yet" into the fountain of His blood and His love; deep enough to reach the more abundant life that never fails.

God says in Jer. 14:10, "They *love* to wander; they have not refrained their feet." "Love to wander," that is the secret of so much backsliding. They never get deep enough to realize the awfulness of sin; haven't even a real Bible conviction. Then He adds, "when they fast, I will not hear their cry, and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence." God is weary with this playing religion, and is causing all these things to come upon the world *because of sin*.

In Rev. 3:16 God says, "I know thy works, that thou art neither cold nor hot: I would thou wert either cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." From this we gather there are what God calls "hot" Christians, "cold" church members, and some neither cold nor hot. They are on the fence. If some wealthy or influential person does not believe in the eradication of sin or the Baptism of the Holy Ghost, they do not either, etc., etc. They profess salvation but deny the power, making fun

of those who have it. They have a name to live but only life enough to roll themselves as stumbling blocks in the way of others.

I knew a young convert aflame with the "life more abundant." He had a father-in-law who was lukewarm, and constantly nagged him about his abundant life. Once when the father-in-law asked him, "What is the Christian's worst trial?" he replied "Luke-warm professors." I believe he told the truth. Lukewarm professors do not believe God's Word. When you quote Scripture to them they say, "I do not believe that it means that." That was the cause of Eve's fall. The devil comes subtly and tells one that God does not mean what He says. Some believe it because they want to do so. God says, "Dress in *modest* apparel," (I. Tim. 2:9) but the devil says, "God doesn't care what one wears," and people believe it. Why? Because of their pride. Lost their modesty! The devil does not come to people with fire and brimstone to get them to fall, but with a red-cheeked apple, short skirts, no sleeves and low neck. "*Lukewarm*" whom He will spue out of His mouth. And no wonder when He has paid such a price for a clean, pure and abundant life!

The Word says, "With joy shall ye draw water out of the wells of salvation." Isa. 12:3. Water symbolizes salvation, and it is joy to know we can have salvation in any degree. But it is rather hard work to draw water. That is the Old Testament experience, but Jesus said, "Who-soever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be *in* him, a well of water, springing up into everlasting life." Jno. 4:14. A regular artesian well within, springing up. No more drawing. Never goes dry. A Christian with that kind of an experience will overflow to others. But an artesian well can be capped and the little stream that flows therefrom shut off. Some have the well of water within but keep it capped by a man-fearing spirit, pride, etc. Take off the cap and let it overflow in blessing to others.

But God has something better yet for us. In Jno. 7:38-39 Jesus says, "He that believeth on me . . . out of his innermost being shall flow *rivers of living waters*." A river cannot be capped, and here is an experience of "rivers" (plural) to be had by merely *believing* on Christ. Believe that He is the Son of God, the Savior of the world; believe that His Word is true, that He means what He says. And when these mighty rivers of Faith, Hope, Love, like the Mississippi, the Amazon and the Congo, begin

to flow from our inner being, we will begin to realize the meaning of the "life more abundant." Oh this great, and mighty love that He puts into our hearts! Like a mighty fire it melts us until we have no will but His, and His will is sweeter than all else; until faith springs up and flows out like a river without any effort. And faith brings hope that never fails.

Just think of people living "at this poor dying rate" with such an inflow and outflow of life! Eternal life, bought and paid for by the precious blood of Jesus Christ, and we can have it by believing it is so. Why oh why will people live so far from their glorious privilege, be so lean and poor, when riches eternal are theirs?

What peace, joy, happiness and contentment this "life more abundant" brings! Sorrow comes

to those who possess it, but it cannot rob them of their peace. Dark grow the days but their faith abounds more and more. Heavily fall affliction's blows, for many are the afflictions of the righteous, but like the oil well which under the blow of the explosive, gives forth a more abundant flow, because of the very shattering of the rocky reservoir, they are enabled to pour out an ever-increasing and enriching volume of blessing upon those about them. An unceasing stream of prayer flows from their hearts. Praise leaps as instinctively and artlessly from their lips as glad song bursts from the soaring sky-lark. Trust has become a second nature, joy is its natural outcome, and ceaseless service springs not from the bondage of duty, but as the gracious response of love.

## How the War in China Brought about a Revival

### Results Thru Tent Work.

Miss Antoinette Moomau in the Stone Church, Feb. 5, 1928



THINK it was Finney who said, "People can have a revival anywhere, any time, if they will pay the price."

When the crisis came on in China, as the result of the present war, and the denominational missionaries saw the condition of things, they ceased praying for money, they ceased praying for more missionaries, but they prayed that God would send a Holy Ghost revival and laid everything else aside. They gave up the best hours in the day, the best hours in the night to prayer. Some missionaries spent from seven to nine hours a day in prayer for a revival. What do you think would happen in Chicago if all the Pentecostal people would pray like that? Many times in the middle of the night they wept and prayed that God would send a revival.

The Chinese caught the spirit and they began to pray, and as a result of this concentrated prayer God began to work in a marvelous way. They got under conviction in their homes and got saved. They didn't need to have anybody exhort them to confess their sins; the Holy Ghost told them what to do, *because of prayer*. And they had a time of confession such as had never been known before. They confessed to sins committed before and after they had joined the church. Some had been guilty of graft, others had stolen. Some had killed people and others had murder in their hearts. They confessed to adultery and all sorts of uncleanness; and how they had held grudges against the missionaries for years. When all these things were put away

God began to work in a marvelous way. All over the church you could sometimes hear them weeping and confessing their sins. They'd go out and make restitution and come back and meet God. These things happened in the denominations, so in this way the war worked out for the furtherance of the Gospel.

Experiences such as these we have been having in the Pentecostal work I believe nearly all over China where God is having His way, but it is unusual for the denominations. It is a common thing in our meetings for people to go to the bottom and uncover sins, and it is all thru prayer. Prayer gives us grace to humble ourselves one to the other; prayer gives us grace to die out and endure. I praise God for the wonderful results of prayer.

I went to China twenty-eight years ago under the Presbyterian Board. I returned home sick with consumption and malaria. The doctor said he thought I would never be able to get the awful malaria out of my system, but when I got the light on Pentecost and the power of the Holy Ghost came into my life, my sickness went. It is not necessary for people who go out under the great commission to take a medicine chest with them. For over twenty-one years the Lord has been my Healer, and He is our Healer out there among the Chinese.

I wish to say that first of all our point of contact with the people is evangelism — street work and cottage meetings, besides our own church meetings and tent work, the latter of which God has wonderfully blessed. Several

years ago we began tent meetings during the hottest weather. It was so warm that the perspiration ran off my hands as I wrote. We held tent meetings for over two months, and oh how God rewarded us! It was the most glorious vacation I ever had. I used to go to Japan when I was under the Board, and to the seashore, but at this tent meeting God so put His seal upon the work that I felt well repaid for the effort. A heathen young man who had never before heard the Gospel came, and as we gave the invitation for prayer, he came and knelt at the altar. As he knelt there the power of the Holy Ghost got hold of him and he wept. He went home and told his brother about the wonderful, loving Christ. A sister came and those three out of a heathen home were marvelously saved. They took back things they had stolen, and went to these to whom they had not spoken. Those two young men have never turned back, and they are both in the ministry now.

Just before I came away at our last tent meeting a heathen woman who had listened only once to a testimony how Jesus saved from sin, went home and from that day she never again worshipped idols. She ceased her gambling and her smoking, and while her father-in-law would not let her come back she remained true, and after he died she came back and told her story. At the last tent meeting we had in a distant village, two women came from some distance away and these women said to me, "Won't you come to our city with this tent. It is a very needy place." I promised, and I feel that God is preparing a little company to go to this place with the tent.

I wish to say too that the special point of contact we have with the people is the mighty healing power, which is bringing them to the Lord. It is the miraculous healing thru the blood of Jesus. Before I left we had people from different places in the country asking us to come and pray and take down their idols. We always make that a stipulation, and this sometimes means their old pipes and their wine-cups and their superstitious things in their house. We have a bon-fire and burn up those things, and testify to it and tell the on-lookers about Jesus. Then we go into the house and pray for the sick, and the Lord comes forth and heals them.

I have just had a letter telling of how God is working. There was one man who wasn't a Christian. He was an opium smoker and demon-possessed, and in that condition he cut his throat. I know of two other cases where they tried to cut their throats but did not succeed. The doctor

was called, but when he saw the case he knew he could not cast that demon out. The Chinese recognize demon power, and this doctor having heard of Jesus said, "Why do you not send to the mission and ask them to pray?" The wife of the man was willing to send for prayer, and the Lord came forth and healed that man, cast out the devil and saved him; his wife and his daughter were also saved.

Another very precious case was a woman who for a number of years had been on her bed with rheumatism. The Lord healed her, and a blind man received his sight also.

So I praise God that our Jesus is equal for any occasion. Thru the mighty power of God the Gospel is spreading. People hear of the power of God to heal and see the wonderful change in the lives of the Chinese, and they are brought to Christ thru these means. The Gospel of Jesus is able to make the Chinese as clean, and straight and honest as any person in the world. I once heard a missionary say that the Chinese could not be saved so they would not steal or lie, but I praise God that this wonderful salvation is able to save them to the uttermost.

My precious co-worker has gone thru such deep suffering, and the Lord has used her so preciously in giving forth this wonderful truth, and the dear Chinese people are getting down to the solid rock. I rejoice that altho many places may be closed to the missionaries, God is getting many ready to carry His Gospel right on. Pray with me that God will raise up native workers. It may not be long that missionaries will be able to carry on work in China, but if we are barred out, God can still work thru the Chinese. The great need in China today is that natives be empowered and sent forth with the Gospel and that they will stand true in face of persecution which is strong on every hand.

### Pentecost in Java

Wm. Bernard

I AM AFRAID the greater part of the readers of *The Latter Rain Evangel* will hardly know where Java is located. Those, however, who have Holland for their fatherland will be well acquainted with the situation of this Dutch island colony, which is one of the principal isles of the Malay Archipelago. Its population is between thirty-five and forty millions, and the religion of the natives is Islam.

I was privileged to work in the island as a missionary for about three years, coming home last September on account of broken health.

Shortly before leaving Java, I visited Miss

Alt's Home for Poor Children, in which the "latter rain" has recently fallen. Miss Alt's home is at Gambang, Waloh, three thousand feet up in the mountains, difficult of access and far away from the nearest European resident.

The building where Miss Alt and her forty or more children live, was originally built, I have been told, as a house for cattle. It is built of bamboo and is most unsanitary and dark. But glorious to relate, here in this isolated place, high up in the mountains of this far-away and to many almost unknown Island, the Lord has graciously poured out His Spirit on these poor and needy children. He has visited them with the same "latter rain" outpouring as we have received.

I wish I could convey to the readers of *The Latter Rain Evangel* my impressions as I saw this wonderful and glorious sight. There in the large main room of the building, but dimly lighted with lamps, they were gathered. A long table stretched down thru the middle of the room, at which were seated poor peasant men and women, and some of the children. Among them I noticed a poor child without legs and deformed ears, being supported by another child. This child was born legless.

It was glorious to hear them sing, the children's voices almost drowning those of their elders. They sang lustily in their own tongue, "Since Jesus Came into My Heart," and the chorus, "Glory, Glory Hallelujah," to the tune of the American anthem. As they prayed tears were on some of their faces and their bodies shook under heavenly power. Some of them have visions. One child recently gave in the Dutch language that is quite unknown to her, under the power of the Holy Spirit, the great latter rain message, "Jesus is coming soon." If I might here divert a moment, I would like to tell of a Chinese lady I met in Java who told how she was awakened in the night by a voice speaking, "Messiah is coming!" "Messiah is coming!"

Referring again to Christ's little ones at Gambang Waloh, it was beautiful to watch these little ones as they went out, sickle in hand, single file, to cut grass to bring home for the cows, sweetly and happily singing hymns as they trudged along. As I walked on the mountain-tops of what almost seemed to be the roof of the world, I heard, now and again, hymns rising from a happy Christian peasant, busily engaged in his field of maize. It was blessed in the evenings to hear the sound of peasants' voices loud and strong on the still mountain air, as they sang our familiar sacred songs in their own Javanese

language. Java, because of its natural beauty, is termed "the pearl of the Orient," but to me the most beautiful sight in Java was this glorious work of God in the dear, tho poor little ones in this old cattle house at Gambang Waloh. We sometimes sing of Him who once came in royal David's city, to a lowly cattle shed. To such a building again He has come in these latter days and has exalted the humble and the meek.

### How New England was Saved

At an early date in our history, 1746, the French fitted out a powerful fleet for the destruction of New England. This fleet consisted of forty ships of war, and seemed to all human judgment a sufficient force to render that destruction certain. It was put under the command of the resolute and experienced Duke d'Anville, and set sail on its terrible errand, from Chedabucto, in Nova Scotia.

In the meantime our pious forefathers, apprised of their danger, and feeling that their safety was in God, appointed a season of fasting and prayer, to be observed in all their churches.

While the Rev. Mr. Prince was officiating in Old South Church (Boston), on this fast-day, and praying most fervently to God to avert the dreaded calamity, the wind suddenly rose (the day had till now been perfectly clear and calm), and became so powerful as to rattle violently all the windows in the building. The man of God, startled for a moment, paused in his prayer, and cast a look round upon the congregation. He then resumed his petitions, and besought the Almighty God to cause that wind to frustrate the object of their enemies, and save the country from conquest and popery. The wind increased to a tempest, and that very night the greater part of the French fleet was wrecked on the coast of Nova Scotia. The Duke d'Anville, the principal general, and the second in command, both committed suicide. Many died with disease, and thousands were consigned to a watery grave. The enterprise was abandoned, and never again resumed.—Selected.

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29 And O'phir, and Hav'i-lah, and Jō'bab; 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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multitudes marvelled, saying, It is the kingdom of heaven was never so seen in Israel. The kingdom of heaven hand.

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