

The Latter Rain Evangel

The days of Heaven on Earth

When the Brook Dried

AND it came to pass . . . that the brook dried up . . . and the word of the Lord came to him saying, Arise, get thee to Zarephath . . . I have commanded a widow woman there to sustain thee.—I. Kings 17:2-9.

God knew when the widow's cruse was low
And the meal was almost gone.
And He dried the brook where Elijah drank,
And He sent His servant on,
That the handful of meal should not be spent,
Or the little oil grow less,
And that, when the widow's son lay dead
The prophet's prayer should bless.

Hath He dried the brook where thou long hast dwelt?
Canst thou find no solace there?
Zarephath is ready if Cherith fail,
With oil and meal to share.
Oh, tarry not, should He bid thee go,
His messenger thou shalt be;
Thou shalt carry a blessing to those who wait,
And a blessing waiteth thee.

Annie Johnson Flint.

Ask Ye of the LORD Rain in the Time of the Latter Rain

Giant Mergers and their Portent - - - - See Page 3

The Latter Rain Evangel

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A red cross on your wrapper signifies that your renewal has been received.

A cross opposite this note means your subscription expires with this number.

Notice to our Subscribers

WE WISH to make a special request of our readers that they send us prompt notice of any change in their address. Unless we hear from them direct the post office usually notifies us of the change, and recently a law has gone into effect whereby we are charged 2 cts. for every such removal notice sent us by the post office. This amounts to considerable in the aggregate, and in these depressing times we are obliged to watch all the little expenditures. After the August Evangel was sent out we paid out as high as twenty cents a day for removal notices, which could have been avoided with a little forethought on the part of our readers. So if they will save us this extra expense and advise us by a card, we will appreciate it.

Before They Call

IS GOD undertaking for you in these days of depression? If you have an experience that will be interesting and helpful to the faith of others tell us about it. Mrs. F. B. Shirley, Aurora, Ohio, writes us of God's thought for them when their family was passing through a time of financial stress:

"It was during the World War. I had gone to the grocery and I noticed a beautiful basket of peaches which I longed to purchase. When I asked the price it was too much for me to

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pay so I walked away, looking longingly back at those peaches. How I wanted them! The next morning the peaches were at my door with five pounds of sugar. At that time only one pound of sugar was allowed to a home, at 30 cents a pound, but that package contained five pounds. Wonder of wonders! I told the groceryman that a mistake was made as I had not ordered any peaches. He said, 'A Mrs. M.— bought them for you.'

"I started for my friend's home to see what it all meant. Mrs. M.— a dear saint of God, told me that the Lord spoke to her early in the morning and said, 'Buy Mrs. Shirley a basket of peaches and five pounds of sugar.' She went to the grocery the second time before she could get in. That morning they were selling five pounds of sugar. I had not mentioned my wanting peaches to a soul, so I know God spoke to this sister. Truly He gives us the desires of our hearts."

* * *

ROGER BABSON says:

- One dollar spent for a lunch lasts for five hours.
- One dollar spent for a necktie lasts for five weeks.
- One dollar spent for an automobile lasts for five years.
- One dollar spent in the service of God lasts for eternity.

Gigantic Mergers Forerunners of the Antichrist

Current Events in the Light of Prophecy

Dr. J. N. Hoover at the Lake Geneva Campmeeting.



WE ARE studying current events in the light of prophecy, studying the movements of men, politically, educationally, commercially and religiously. In considering these great world-wide problems I shall avoid the extreme. I am afraid of fanaticism. Fanaticism is like a house on fire. It not only destroys the system but those associated with it. God has given this material into my hands and I am passing it on to you, hoping you may see that conditions are developing not only for the second coming of Christ, but also for the coming Antichrist.

In II. Thessalonians 2:2 Paul is giving certain Christians to understand that the day of Christ is not at hand. It would seem by this statement there were some who believed that Christ was returning right away. Christ, according to scripture, could not return in the days of Paul; He could not come in the days of Luther, Wesley or Moody, for prophecy must be fulfilled. In the 3rd verse Paul gives the reason why: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Our most reliable prophetic scholars believe we are now in the "Falling away" period, which must come before the ascension of the church or the reign of the Antichrist.

We are undoubtedly living in that particular period which Paul had in mind, the latter days, the time of the falling away; the drifting from the fundamental doctrines of the Christian religion. If anyone should ask you to give them a verse dealing with the Antichrist, or the Beast, or the son of perdition, or that wicked one, remember Paul describes him, his position and audacity in verse 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

The Antichrist kingdom is perfectly described in the 13th chapter of the Book of Revelation. "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations. . . .

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." In Matt. 24:21 you will hear the Lord Jesus saying, "Then shall be *great* tribulation." When? When the Antichrist comes to rule the world in all forms of unbelief. There have been many tribulations, but if you are a student of the Bible you have discovered that there is only one GREAT tribulation, and I believe it is in the near future. The 22nd verse reads "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

This afternoon in the study of current events in the light of prophecy, I am dealing with conditions in the business world, speaking, first of all, of the great mergers. You will notice the verse I read in Revelation (13:17) says, "no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." The day has come, if you are going to buy and sell, you must belong to this system. Money controls, whether it be in commercial, political, social, educational or religious activities. Money is a good thing to have if rightly appropriated, but money is a hurtful thing to have if held and used selfishly. Paul tells us that "the love of money is the root of all evil." It is a good thing for most of us that we have little money, for if we had much we might be like those we condemn. I know some people who came into possession of great wealth, and because of the position in which it placed them, they lost their good reason, their Christian testimony, and today are living a vain, useless and godless life. I am thanking God for giving me just what I need. This He has promised and beyond this He has made no statement.

I am now giving you some statements concerning MERGERS, gathered from Asso. Press News, and many publications. You will notice if you are a careful reader of our daily papers and journals that banks, great business, corporations, educational institutions and religious societies, are merging, and I believe will continue to merge, all of which is a forerunner of the Antichrist. Let me leave this word with you:

Antichrist is not coming to his world-wide authority by the sound of guns or glittering swords. He is coming to his position of authority through a clever political, financial and religious federation, which movement is on in every country throughout the world today.

I am now reading from our most reliable publications concerning bank mergers. The Manufacturers Trust Co., Public Bank and Trust Company and the International Trust Co., of New York City, have merged with a capital of \$1,000,000,000. The gathering of these great banks into one system is a powerful and fearful institution. The National City Bank, which has the reputation of being the largest commercial bank in the United States, and the Corn Exchange Bank, both of New York City, have merged with a capital of \$2,443,000,000. The Bank of American National Association and the Phoenix Bank & Trust Company of New York City, have merged with a capital of \$850,000,000. The First National Bank and the Old Colony Trust Co. of Boston, Mass. have merged with a capital of \$600,000,000. The Integrity Trust Company and the Columbia Trust Co. of Philadelphia have merged with a capital of \$50,000,000. The Interstate Trust Co., The Equitable Trust Co., and The Chase National Bank, New York City, have merged with a capital of \$2,800,000,000, perhaps the most powerful banking institution in the world. A chain of banks including seven of the great corporations have now merged in the state of New York with a capital of \$1,000,000,000.

I could go on and recite many more of these great mergers among the banks in our country, but I have mentioned a sufficient number to awaken you to the present situation. Last year in the United States 1,345 banks failed. In the ten years between 1922 and 1932 6,987 banks failed, having deposits of \$2,586,000,000, all of which were practically lost to those who were trusting the bank to keep their money. Today we have in the United States nearly 8,500 banks, or 27% less than we had ten years ago. This gives you an idea of what "mergers" mean. Many of our small banks have been purposely crowded to the walls and forced to close their doors and quit business. Mark you, the statement that I read in the Book of Revelation: You must buy of us. You must become a part of the system or pay the consequences.

Now I am dealing with corporations, helping

you to see what is going on in the business world. Don't forget this fact: we are right in the closing of the church age, of the present dispensation. I am bringing to your attention some Associated Press News, which will help you to see how great business corporations are getting together and making it impossible for little business concerns to exist. We are told the Bell Telephone System as a corporation has a capital today of \$5,000,000,000, which is reported to be the largest single business corporation in the world. The Great Northern and Northern Pacific Railroads through a system of co-operation have now joined. This culminated in the office of J. P. Morgan & Co. of New York City. Sixteen railroads in Eastern and New England States have now applied to the International Commerce Commission for unification under the head of Delaware & Hudson Company.

The largest distribution of goods in the history of the building industry, involving paper mills, railroads, hydro-electric power and plants, lumber properties, chemical plants, mines and international ramifications of destruction and producing units was consummated a few months ago, according to *The New York Herald Tribune*, with resources of \$1,000,000,000. This means that you cannot buy or sell these articles unless you become a part of the corporation. Is this a mark of the Beast? I tell you scripture is being fulfilled rapidly today. You who like chocolate and candy listen: The Hershey Chocolate Corporation, the Kraft Phoenix Cheese Corporation and the Colgate Palm Olive have merged with a capital of \$125,000,000. The United States Steel Corporation and the Columbia Steel Corporation, which is the largest steel producer on the Pacific Coast, have recently merged with a capital of \$46,630,000. The Detroit & Toledo Glass Interests, The Edward Ford Co. and The Libby Owens Co. have recently merged with a capital of \$65,000,000. As I read these names and the business they represent, I want you to bear in mind they have absolute control in this and other countries in buying and selling articles which they represent, and no one can buy or sell their goods only as he complies with their system of operation. Is this the commercial mark of the beast?

The merging of eight power and refrigeration corporations went into effect a few days ago with a capital of \$2,895,000, a corporation known as The Creek Light & Power Co. of California. I am dealing with conditions that exist today

which are sufficient proof that the man of sin, the Antichrist, the beast, is not far distant. The United States Ship Commissions, including 181 companies have recently federated with an enormous capital. Not only are railroads and business concerns merging, but now the ships that carry the commerce from nation to nation are lining up in one great merger. The Tobacco Profits Corporation and the United States Cigar Stores, together with The Electric Water Works have merged with The Gold Dust Corporation, whose assets exceed \$300,000,000.

Here is something to interest those who like to go to the circus: Ringling Bros., have taken over five big circus companies. The Vacuum Oil Co. and The Standard Oil Co. have merged with a capital of \$1,000,000,000. These figures fairly make one dizzy. They are tremendously powerful and far-reaching, and you who study prophecy need to pause long enough to investigate conditions that are now in operation and obtain substantial proof for your doctrine. The General Motor Corporation and the Radio Corporation have recently merged. You who are wearing kid gloves notice: four of the largest kid glove manufacturing companies in the United States have merged, and are able to produce their goods at a much less figure than other companies, which means smaller companies will have to quit business or sell. The United Cigar Stores, American Union Tobacco Co. and Tobacco Corporation have merged with a capital of more than \$1,000,000,000. This will be of interest to you in the kitchen: The Royal Baking Powder Co. and The Fleishman Yeast Co. have merged, with an enormous capital, swallowing up many other baking powder companies. The Goodrich Rubber Co. and the Hood Rubber Co. have merged with a capital of \$150,000,000. Notice I am dealing in commercial lines this afternoon. You who like milk, butter and eggs listen: The Borden Milk Co. has perhaps become the most powerful of all the milk companies in the world. It has taken over fifty-two plants, and has control of the milk, eggs and butter in three other nations aside from the United States.

You begin to see, do you not, that money talks. Money controls. The small concerns cannot long live, for they will be crowded to the wall by the powers that are operating. The Dept. of Agriculture has reported the chain groceries of America to have done a business last year of thirty-six billion dollars. In these stores the meat business, according to government figures,

amounted to \$3,500,000,000. Go where you will, you will find the chain stores, and little stores near them are helpless. When Mrs. Hoover and I were in New York City sometime ago we noticed the Financial Page of one of the daily papers giving statements of earnings of great corporations, and among them we noticed the earnings of one company for that year amounted to twenty-four million dollars.

"Now I am coming to the climax in these financial statements. One corporation in America controls three-fourths of the telephones of the country; another corporation controls three-fourths of the telegraph business; another owns more than one-half of the country's iron ore; another owns 90% of the world's metal supply. Four corporations control the major part of our copper; one corporation controls nine-tenths of raw material used in aluminum production; a group of eight companies control 80% of our anthracite; one corporation controls 50% of the meat used in America; another controls most of the sugar." Two corporations turn out three of the four cars that are produced every day in America. In the light of these recent developments that I am bringing to your attention, what are we coming to? Let us again ponder the statement of John the Revelator, "that no man might buy or sell save he that had the mark or the number of the beast, or the number of his name."

Mussolini, the dictator of Italy, has now taken under his absolute control the buying and selling of all material. Nations seem to be clamoring for a dictator to solve our economic difficulties and the unemployment situation. In all the nations there is a movement toward this end. The present systems of government are not functioning as they once did. A universal and powerful dictator is inevitable, and the time for his appearing is rapidly approaching.

I cannot close without speaking concerning the religious situation, for this, to me, is most serious. People everywhere are tired of essays and musical programs; they are crying for spiritual food, the old-time religion and cannot be content without it. We have in the United States what is known as the Federated Churches of Christ of America, an organization which is as powerful in the religious world, as mergers of banks and business concerns are in the commercial world. It is hard to understand how a person who claims to be a Christian can affiliate with a denomination that denies the blood atonement or the resurrection of the body. To me it is most

inconsistent. We believe in the blood atonement. Unitarians, Universalists, Theosophists and scores of so-called Christian Societies do not.

It will be a sad day for us if we ever consent to become part of this modernistic national organization. You can count me out, should that day ever come, for I believe Jesus Christ is the Son of God; I believe in the virgin birth and in regeneration; I believe in the Baptism of the Holy Ghost, Divine Healing and the resurrection of the dead. These doctrines the modernists do not believe. The time has come for us to call white white, and black black. When Mrs. Hoover and I were in Washington, D. C. there was a great convention of many religious denominations in special session. What a conglomeration of doctrines! They said, we are all one in belief; we are all on our way to the same place, so let us federate. Such a condition is absolutely impossible under present denominational government.

I am now reading a statement which will help you to see what an outstanding modernist believes and teaches: "I believe in the immortality of the soul but not in the resurrection of the flesh"! The Bible tells us these bodies shall be raised again. He says, "I believe in the victory of God on earth but not in the physical return of Jesus Christ." This, my friends, is modern theology. Jesus Himself declared that He was coming again; the voice which came out of the sky announced He would return, and I believe it. When you listen in on Sunday afternoon to well-known modernists, be sure you have some salt at hand for you will need it.

Here is another statement of an outstanding modernist: "Do not worship Jesus Christ. Worship Him whom Jesus worshipped." To me this is blasphemy. It is taking Christ out of the program of man's salvation. He says, "Words are inadequate to pen the evil results that have come to religion and the world from worshipping Jesus." Surely we are in "the falling away" period of which the Apostle Paul speaks, which precedes and develops into the anti-christian system. Another outstanding theologian, in a well-known Theological Seminary, says: "If a person is loving and kind he will be saved if he never heard of Jesus Christ." God help the people who have such teachers. I am reading the statement from another man who is well known in the religious world: "We have learned not to think of the Bible as the final and infallible authority, and have come to see that there is no such author-

ity and that we need none." Now if these were the words of Thos. Paine or Bob Ingersoll we would not be surprised, but coming from a man in a high place of religious authority, they are far-reaching and destructive. It is the devil working under the high, flaunting banner of organized Christianity. Is this the mark of the beast in religion? God help us to expose sin in high places of religious authority. We need to know what is going on, then we will be in a position to defend ourselves and save others from the rapids of unbelief.

Prophecy is being fulfilled. The Antichrist is coming, I see him in business, in politics, in education and religion. I see him on every hill. I see him marching over the plains. I see him riding in the air, this monster of unbelief is approaching. No power of man can stop his coming. Our hiding place is Jesus. He is our only Savior. Believe in Him. Come to Him and be saved. Oh why not now?

The true soul-winner witnesses for the Lord in season and out of season. Bro. Hardin, who spent a few days at the Lake Geneva Camp told of how he won a soul for God on the Capitol lawn at Washington, D. C.: "I had some peanuts and thought I would feed the squirrels. Just at that time there were no squirrels there, but a young man was lying on the grass reading. I started to talk to the young man and we drifted to the question about Jesus Christ being the Son of God. He said, 'Oh I am so mixed-up I think I will drop the whole thing, and yet it worries me.' I talked to him about the Lord and then we had prayer together right on the lawn and he was blessedly saved. He wept on the grass and said, 'Oh I am so thankful you did not pass me by.' That was my squirrel. I made a date to meet that boy at Brother Collier's church, several nights after; I was speaking there, and when I gave the altar call among those who responded was that boy I met on the capitol lawn. He said, 'I found the Lord yesterday on the capitol lawn.'"

BIBLE SCHOOL ANNOUNCEMENT

Beulah Heights Bible Training School begins its 21st year on Monday, October 3rd, 1932, with best prospects for a most blessed year. Faith sees no depression these days.

Any one interested in Bible study and Missionary training, kindly address the school for full information. Beulah Heights Bible Training School, Rev. David Leigh, Principal, 4741 Hudson Blvd., North Bergen, N. J.

Why I Preach the Second Coming of Christ

Origin of False Cults Laid at the Door of the Church

Bert Edward Williams, Pastor of the Stone Church, Aug. 14, 1932.



THE subject of our message this afternoon is, "Why I preach the Second Coming of Christ." There is a quandary in many minds as to why some of us so emphasize the truth of the Second, premillennial, eminent coming of Christ, and give it such importance in our preaching.

We will endeavor to answer that question. The first reason why I preach the Second Coming of Jesus is because it is the Gospel, and that is a very good reason. In 1. Tim. 3:16 we have this statement, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." We are all exceedingly glad for all that is stated in this passage. But did it ever occur to you that that has a very abrupt ending? that it is like the reading of a book that comes to a very unexpected close and leaves the reader wondering if there is not something yet to be said? Thank God we can go on and say something more because this passage does not state all the Gospel. No passage of scripture can be privately interpreted; it must be interpreted in the light of and in connection with all the rest of the Word of God. In **Acts 1:10, 11** we find more of the Gospel stated. We read, "And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And in I Thess. 4:16, 17 we continue this gospel story, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." So we see that Christ was not only "received up into glory" but He is coming again to gather His people unto Himself and save them from the Great Tribulation, and then reign on the earth with

them a thousand years. This is the Gospel in its more complete form.

The early Christians and the Church Fathers understood the Gospel to be as stated above. Mosheim, one of our best church historians says, "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition until the time of Origen." (Origen flourished about 225 B. C.) This man conceived the idea that because the Lord tarried He was not coming literally but that the dissemination of the Gospel over the face of the earth was His Second Coming. Gibbons, who wrote "The Decline and Fall of the Roman Empire," says, "The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of Fathers, from Justin Martyn and Irenaeus,—who conversed with the immediate disciples of the apostles down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been the reigning sentiment of all orthodox believers."

Not until the reign of Constantine was there any serious thought among believers generally that the coming of Jesus was not literal and personal. But when in 313 Constantine issued the edict of Milan and gave the church constitutional license, so that Christians would be free from further persecution by Rome, many came to believe, influenced of course by the teaching of Origen, that their freedom from persecution and the recognition of the church by the state, and the spread of the Gospel over the world was the second coming of Christ, and this view was held generally by the Roman Church until the time of Luther.

However there have always been in the world a group of people who were non-conformists, and continued faithfully in the "apostles' doctrine." When, under Constantine, the Roman Church was formed and broke off from the true church, became apostate and was vested with civil power, the non-conformists were persecuted and were compelled to worship in dens and caves and rocks down through the centuries, until the time of the Reformation, when they took their place with Luther. Later however, the doctrine of the Second Coming of Christ was submerged

by Protestantism, resulting in worldliness and sin in the churches, and it is only now being revived in the theology of those who are guided only by the plain teachings of the Word of God.

The second reason why I preach the Second Coming of Christ, is because we must, like Paul, declare "all the counsel of God" (Acts 20:27). And as we find that Jesus said He would come again, and as in the New Testament alone His Second Coming is referred to 320 times, and as in the Old Testament we find Christ's Second Coming referred to more times than His first coming, we can easily conclude that this doctrine is a part of the "counsel of God", the whole of which we must declare. So we are compelled to tell the world that Jesus is coming again. We are told to "preach the Word" (II Tim. 4:2). How much of the Word shall we preach? All of it, of course. How are folk to know what to do unless they have all of the Word preached to them? We are not only commanded to preach all the Word of God, but we are told in Jude to "earnestly contend for the faith which was once delivered unto the saints" (v. 3). We are to contend with earnestness for the declaration of all the Gospel no matter how many preconceived ideas, or what is taught in our universities and theological seminaries. And neither are we taking our theology or our instruction from the current magazines and dailies of our times, but from the Lord alone.

Great havoc has been wrought in the world because the church of Jesus Christ has failed to preach all the Gospel. For example we have in the world today a doctrine called Russellism. One of the outstanding teachings of this system is a much distorted doctrine concerning the Second Coming of Christ. And with that doctrine has been incorporated a great many other things that are altogether unscriptural. For instance, it is taught that after death the sinner will have another chance to be saved—for a hundred years he will have a chance to hear the Gospel and repent. If he does not repent he will then be annihilated. But if the Church had been true down through the years and had taught the truth regarding the Second Coming of Christ as it is in the Word of God, that Jesus Christ is coming back literally and premillennially to this earth again, this false doctrine would never have been heard of.

Take another example, that we may see how detrimental it is to the cause of Christianity if we fail to declare the whole counsel of God. The

Word of God tells us that if there is one sick among us he should "call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:14). But when have you heard of a Baptist or a Methodist, a Presbyterian minister or a Catholic priest advocating this-scriptural practice among his people? Only in very rare cases have you heard of it. And because the church has not preached "all the counsel of God" along came Mrs. Eddy who saw that healing is taught in the Word of God. She did not find the churches teaching it so she said, "I will teach it." She showed the people that prayer for the sick is scriptural, and they saw it, and because Mrs. Eddy became the champion of healing she has one million converts, everyone of whom would be in the church today if the church had earnestly contended for the faith which was once delivered unto her. Like Russellism Mrs. Eddy has incorporated into her system many false doctrines. For example, there is no such thing as sin, no such a place as hell, Jesus did not come in the flesh, etc.

The Word of God teaches the Baptism of the Holy Spirit and that by the coming of the Holy Spirit in the life, many of the great mysteries of the spiritual realm shall be revealed in the Christian. Jesus is made real and the world loses its power over the believer's heart. But the church has not preached the truth of the Baptism of the Holy Spirit, consequently we have modern spiritualism with its doctrine pertaining to the knowledge of things after death, and the desire to inquire into things of the future life. The church of Jesus Christ is to blame. There is so little experimental knowledge of the deep things of the spiritual realm. The theologians of our seminaries know so little about these things themselves that we are turning out a great hoard of ministers with no spiritual overflow and no supply born of experience in the deep truths of the spiritual life.

During a recent call in a Chicago home I listened with great interest to a mother as she related her experience with the Lord. She told how she was led out of formalism into a spiritual experience and how her husband and the other members of her family were, one by one, brought into the same experimental knowledge of spiritual things through prayer and faith. As I listened to this woman I thought, "Oh that I might bring the students from the Chicago

Theological Seminary to this home and have them listen to this woman; they would learn more of God in one hour than they could learn in years in a formal class-room from under the teaching of a skeptical professor."

Again, I preach the Second Coming of Christ because it presents to us an objective Christ, a Christ who stands out, that we can see and know and feel. The seminaries prefer to teach a theoretical Christ, but when we believe in the second, personal, literal appearing of the Lord Jesus Christ, we have a Christ who not only lives up there, but who is also coming down here to live. We have a tangible Christ. We have an all-wise, all-powerful Christ who is coming again and will carry out all the promises He made concerning Himself and His Church. Many people today are believing in a subjective Christ—one of their own invention. In their minds they are making of Him whatever their fancy directs. And there is no limit to the variety of Christs that exist in the minds of those who view Him subjectively. To some He is the "Social Christ", to others the "Serving Christ", the "Historical Christ", the "Christ of Example" and to still others He is the ignorant "Pathetic" Christ of "delusion." In fact, Professor Durant Drake of Vassar College speaks of Him thus; he says, "Jesus shared the ignorance of men, not only in his boyhood but throughout his life—as possessed in the last months of his life by a passionate conviction which in its literal form can only be called a *pathetic delusion*—that he should have believed himself the One destined by God to play the role of Messiah, may seem strange to us."

But when one believes in the Second Coming of Christ, he has a literal, reigning, descending, mighty King who will come to execute His every decree and establish righteousness in a wicked world, which at the present time stands very much in need of His appearing.

Another reason why I preach this doctrine is because it makes us know where we are in the chronology of time, which is very important. We know where we are in relation to world events; we know that the time in which we are now living will come to an end. We know that God looks upon the civilization of today with the same criticism with which He looked upon the civilization of Noah's day, for Christ said, "As it was in the days of Noah so shall it be also in the days of the Son of Man" (Luke 17:26). And of the days of Noah we read in the 6th chapter of Genesis that God repented of having made man,

because the imagination of his heart was evil continually. As we look out into the world we see corruption, crime and evil on every hand, with the "distress of nations" and you know not where you are apart from the illuminating fact of the Second Coming of Christ. But knowing and believing the Bible and comparing its statements with world conditions we discover that society will shortly receive its dues. Civilization is doomed and will come to utter ruin.

Another reason why I believe in the Second Coming of Christ is because it enables us to connect the current events of our own day with prophecy. God has digged a groove of prophecy from the beginning of time on down to the end, and if we know the prophecies and believe in the Second Coming of Christ we can see how every event is related to that groove of prophecy. When there is a great war we are not in turmoil; when there is a great scourge we are not panic-stricken. We know why these things come and what they indicate. When we have calamities befall us we turn to Matt. 24 where Christ said that there would be earthquakes, pestilences, famines and wars until the time of the end, and that they are an indication of His near return. When we see the Jews returning to Palestine—the "fig tree" putting forth her leaves—and the treasures of the Dead Sea opened up, we know that Christ's coming is indeed drawing very nigh. When we see men like Mussolini, Stalin and Hitler appearing on the scene we know that the cruel Antichrist is about to appear. And when we see the kingdoms of the world crumbling to pieces and the formation of great federations, we know that the world is getting ready for a one-man ruler whom Christ will quickly destroy when He appears. And when we see coldness, formality and worldliness in the churches—neither cold nor hot—we know that Christ will soon come and spew them out of His mouth.

Another reason why I believe in the Second Coming of Christ is because it keeps us from entertaining and relying upon false hopes. Some would teach us that the world is growing better and that civilization has so advanced that we never again will experience the terrible moral upheavals of the past. Most of us remember that nonsense before the world war. Those false teachers gave us several very fundamental reasons why such things could never happen again. They told us that the relations of brotherhood had been so extended that they had leaped across the seas,

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From the Underworld to Pulpit

Because a Godly Woman Prayed

Roy K. Reed, Supt. of the Minnesota Dist. of the Assemblies of God.



My parents were nominal Christians; that is to say they were church members and lived according to their light. They lived in Worthington, Minnesota, where I was born. When I was four years of age father bought land in the cattle-herders community of North Dakota, and we settled there in 1902, living in a sod shanty. It was an irreligious community, settled largely by Catholics. No one cared anything about God, but father decided that we children should have a religious training. One day I heard him speaking to mother about it. He said, "We ought to have some kind of a church or Sunday School," and of course father thought it should be his denomination. He went round to the neighbors to see what they thought of it and they wanted it to be of their denomination. The result was they made it a Union Sunday School and it was held in the little school house.

When I was nine years old my father helped to organize a Brethren Church, of which he was a member. We were having a revival meeting and my sister, my aunt and two brothers went to the altar. I too was under conviction, but when we got home father said, "Now son, you are too young. You had better wait until next year and you will know what you are doing." So the next year when we had another revival I joined the church but I was not born again.

At the age of fourteen I took a combination High School and College Course from which I graduated in 1917. My father said, "I will send you to school so you will not have to work like I did." When the President gave us our charge and said, "This is your commencement day; you are just beginning life," my heart sank within me. I thought I was at the top. I had taken an electrical course and got a good position. I got married and finally went into business for myself. I worked up a splendid business until the North Dakota depression of 1920 came, when I lost everything. Then my father gave me the opportunity of farming a half section of land, with the provision that as long as I would farm it and pay the taxes all that I got from the farm would be mine. I started out farming with a capital of \$10.

It was at this time that my brother came to

visit me, riding in a fine, beautiful car. He asked me how I was getting along. I shrugged my shoulders and said that I was making a living. "How are you fixed for money?" he asked. "Oh, I haven't any money," I said. "Will ten dollars help you out?" he asked, and pulling out a roll of bills from his pocket handed me a ten dollar bill. Had I known what that first visit would lead to I would have run from him as from a rattle-snake. That money was the beginning of my downfall. My brother drove off and later came back and asked me how things were going. I told him I still had \$2 of what he had given me. He laid before me a proposition to go into partnership with him in the liquor business to which I agreed. In this we were engaged, in violation of the law, for about two years before being suspected. Finding out that we were being watched we allied ourselves with some of the officials who promised us semi-protection, and we continued in the illegal traffic for another year. I was finally arrested and convicted of violating the Eighteenth Amendment, tried in the North Dakota court and sentenced to an indeterminate sentence of twelve to fourteen months in the State Penitentiary at Bismark.

A transportation officer escorted me to the prison entrance, rattled the bars, the turn-key opened the door and I passed through the iron gate, out of freedom into a bondage that was as galling as iron chains. Never, as long as I live, will I forget the feeling that overwhelmed me when that door closed and I heard iron clash against iron. I felt like a tiger locked in a cage. After going through the regular routine I found myself in the ranks of the other prisoners, I, who had been brought up in a Christian home and in whom the principles of righteousness were instilled in my youth.

In a few days I was assigned to the position of chief electrician and finally became a "trustee". In spite of the fact that I was among ungodly men, one scripture burned its way into my heart and mind, and would not be dismissed. It was the words of the Apostle Paul, "*The way of the transgressor is hard,*" and I realized that I was paying for transgressing the law. It may be a surprise to many but every night before I pil- lowed my head upon my prison cot, just after the lights were turned out at nine, I bowed be-

fore God and asked Him, in the best way I knew, to help me, and to keep my family at home. I remember distinctly one night as I was trying to pray, I felt a strange Presence. My body began to tremble and I became frightened. I crawled under the covers and gradually went to sleep. I have since realized that it was the Spirit of God and had I known how to surrender to Him He would have saved me then and there.

My wife's mother was a very godly woman, and a praying woman, and from the time that she herself was saved she never ceased to pray for me. All the time I was in prison she bore my name before the throne of grace. Never forget that prisoners pray, especially when they are first incarcerated. If you can get the Word of God or Christian literature to them before they become hardened, there is a chance of reaching their hearts, but after a man has been in prison a while he becomes hard. When I was there a month I grit my teeth and hardened my heart.

I had a good record in prison and because of my good conduct I got out in seven months and twenty-three days. When I arrived home and met my godly mother-in-law she told me she had been praying for me, for which I formally thanked her. Then she told me that God had answered her prayer. I did not know what she meant at the time, and rather timidly she continued, "And God is going to save you." To please her I said that would be all right. Then she added, "And God will baptize you in the Holy Spirit." I didn't know anything about the Holy Ghost. I was as ignorant along that line as the Ephesians in the 19th chapter of The Acts. Then very timidly she said, "And God will send you out into the ministry to preach the Gospel." That was too much for me. I said, "Now mother, your religion is all right for you, and I am willing for you to pray for me, but you know and I know that I can never preach the Gospel." I accused most preachers of being hypocrites, and since God has called me into the ministry I have been accused of the same thing.

A year and a half after my mother-in-law had told me this she invited me to a meeting. She never nagged at me about religion, never preached at me, but lived the life before me, and in good faith I promised to go to meeting on a certain night. Something came up and I didn't go. She invited me again but that night I went to a moving picture show, the last one I ever attended. The following evening she invited me again, just as sweetly as she could, and I went.

I walked into that meeting at nine o'clock while the minister was preaching. I do not remember a thing he said, but I felt he was sincere and believed what he preached. When he finished they started to sing, "Just As I Am," and without saying a word the minister looked over at me and motioned with his head for me to come forward. I arose with the intention of going outside, but when I reached the aisle God spoke definitely to my heart and said, "*Now or never!*" I deliberately turned and went to the altar. The minister asked me if I belonged to church. I shamefully confessed that I did, but when he asked me if I knew the Lord as my Savior I had to say I did not. There came to me a remembrance of that night in prison when I tried to pray and felt that strange Presence, and I cried in great agony of soul, "God, if you ever saved a man, save me now!" The minister just talked to God, "God, here is a poor man whose body has been broken by sin. You have heard his confession. He has religion but he doesn't have Jesus. Save him tonight!" I noticed a tear-drop on the altar. I felt of my own eyes; they were dry. I looked up into the face of the minister and saw there was one man in the world that was interested in my welfare. Since being released from prison until that time I had been looked down upon as an enemy to society, but here was a friend, and my heart melted at the thought of his interest. I had always said that if I got saved I would never make a fool of myself at the altar and cry. I prided myself that I had not shed a tear for years, but that same sweet Presence that I had felt and resisted in prison drew near, and I wept and sobbed as I had never wept before in my life. That night Jesus saved my soul.

At this time I was in poor health. I had been examined by a number of physicians who said I had only a short time to live, and at the time of my conversion I weighed only 134 lbs. I had appendicitis, ulcers of the stomach, enlargement of the heart and diseased lungs. I had not been able to do my farm work since coming from prison, but three weeks from the time I gave my heart to the Lord I was in the harvest field taking my place with the threshers, and grew stronger continually until I was completely healed.

When I was converted I told my father and brothers about it but they did not receive my testimony. I was persecuted by my own family. I realized my need of the indwelling presence of God and took a week-end trip to the mission where I had been saved for the purpose of

tarrying for the baptism of the Holy Spirit. I never had seen anyone baptized in the Spirit, and on this particular Saturday evening I had driven 68 miles thru North Dakota gumbo, the trip taking eight hours. As I knelt at the altar I was too tired to pray and decided to go to bed and wait on God the next day. The following afternoon I was not at the altar more than thirty minutes when God baptized me with His Holy Spirit, and I got what I term the chocolate that goes with the ice-cream—the tongues that accompany the Baptism. A holiness brother from near my home had accompanied me on this trip. He knew my previous life and recognized that God had performed a miracle in my conversion. Seeing me receive the Baptism he was convinced that it was from God and falling on his knees was baptized in exactly the same manner. I had always been afraid to give my heart to God fearing that He would call me to be a missionary to Africa. I had had trouble with colored people in the underworld and hated them, but after God filled me with His Spirit I found myself praying for them and promised God I'd go anywhere He sent me.

The Lord then laid it upon my heart to open a meeting four miles from my farm. People came, and one man especially, who had been almost an enemy of mine, came to the meeting and on going out was heard to say, "Well, God has certainly done something for that man." In that very service the devil had been tormenting me that if I did not quit talking he would smite me with blindness, an affliction from which I had suffered years before and for which I had received only partial relief. As I looked down at my Bible the lines began to run together, and finally I could not see at all. My eyes were covered, as it were, with a veil of darkness. I felt it was a direct attack of the enemy and in desperation I cried out to God, asking Him to help me. I was caught away in the Spirit at which time a miracle was performed in my eyes. After the glory lifted I could see as I never had seen in all my life before. I called for a small Testament from the congregation and read it in the lamp-light without any glasses, and to prove my healing to those people who knew I was almost blind, I read verse after verse. The glory of the Lord fell in that meeting and I forgot to preach.

Before I was convicted of violating the Eighteenth Amendment, for which I was sentenced

to prison, I had been arrested for another crime and was out on bail, bound over for the next term of court. But when the next term came I was in prison, so when I was out I was called to answer this first charge. At my trial the jury was out 24 hours and disagreed. My wife was on the verge of a nervous break-down, because of all that she had passed thru, and I decided to plead guilty. I was sentenced to pay a fine and costs without any jail sentence. Being unable to pay cash the court agreed to take three notes for three consecutive years, each note for \$122.03. When these notes fell due, because of the prevailing depression, I was unable to pay them. In the meantime I had found the Lord and He laid it on my heart to see the district attorney and ask to be exonerated from them. He told me that they had been watching me ever since I had gotten "religion" and that he was convinced that I was living a straight life, but that he didn't have power to cancel the notes and I should go to the judge who had sentenced me.

That afternoon I drove fifty miles to see the judge, who was a Christian. I handed him my card which stated that I was an evangelist, and asked him if he remembered me. He said he remembered my voice but not my face. When I told him who I was and what God had done for me the tears came to his eyes. We sat in his office and wept together. He called his secretary and dictated a letter to the district attorney who had prosecuted my case, saying that it was agreeable to him that the notes be cancelled and I forgiven. I have those notes in my possession now. They were cancelled by order of the court, in answer to prayer.

I worked three and a half years in the underworld, where life was cheap. When arrested the second time I carried a six-shooter. I was apprehended and taken to meet the man who had turned state's evidence. I knew the deputy sheriff was not armed and I was ready to shoot the man if he testified against me. The deputy said, "Charlie, is this the man who sold you that liquor?" I looked at him with murder in my eyes, saying by that look, "If you squeal on me you are a dead Irishman." He took the cue and said, "No, that is not the man." If he had said "Yes," and they would have tried to hold me then I would have shot my way out and have been held for manslaughter.

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Shallowness!

A Revival of Repentance Its Remedy

Donald Gee in the Stone Church Convention.

And some fell on stony ground, where it had not much earth;
and immediately it sprang up, because it had no depth of earth. Mark 4:5.



HERE are two words in the above verse which I feel, constitute the message for tonight and they are these—"no depth" no deepness. I am told that there is a tremendous shallowness in the work of God in America—I don't say that myself; I may have my own opinion but that is what I am told. American preachers and evangelists who come to Europe tell us that they are impressed by the fact that the work in Europe is more solid, deeper than it is over here. However that may be, I feel with others, that some phases of our work in Europe are suffering from shallowness; we feel the need of greater depth and perhaps you have the same problem over here. I want you to consider this problem with me tonight.

"No depth." Shallowness is indeed a most disappointing thing. I am sure if I were an evangelist I would be bitterly disappointed if I found that the results of my ministry didn't last; I am sure I would want my converts to stand and I would be grieved to the heart if they didn't. Yes, shallowness is very disappointing. It is disappointing to the converts and to those who come and get what we call the baptism of the Holy Ghost; but think of the disappointment it is to the great Husbandman Himself, for what husbandman is there who is not disappointed if, after his arduous labor with the sowing of the seed, he doesn't get a crop that stands! May God help us by His Spirit to diagnose and correct this dreadful malady of shallowness.

By looking into the 16th verse of Matt. 4, we find one of the marks of this malady—"Immediately they received the word with gladness." Yes, while the special meetings are on, while the evangelist is here, while the revival is continuing, there is much gladness. Indeed the modern idea of a revival is that it should ring with gladness; the one idea is that everyone should be happy. "Immediately they received the word with gladness." Shallow folk! Folk with no depth! I am a little suspicious of superficial gladness. Are you? Let us beware of it. I believe in meetings where the Holy Ghost is really working in revival power we will have far more tears than

levity. Instead of folk being tremendously happy they will be tremendously miserable, and cry out, "What must I do to be saved?" because they are pricked to the heart. And aren't we anxious to see that sort of an old fashioned revival! May the Lord enable us to face the problem and send His Spirit upon us until our shallowness is broken up and our souls are melted by the power of the Spirit; until men shall groan, and the slain of the Lord shall be many.

Then we go further and read in the 17th verse, "And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." They endure but for a time because no real work has been accomplished and then when the Word of God comes and cuts them they are offended. The Word of God is a sanctifying thing, a separating thing. To come and get saved and get the Baptism doesn't cost you very much, but once you have come and received life, He says, "Take up your cross and follow me and so shall ye be my disciples." To obey the Word of God will cost you something. It may mean that you will lose your friends; you will have to go the narrow way for the Word separates and divides. But many are offended and fall by the wayside; they say, "Oh I thought it would be glory all the way but now I have hit something!" Then you see them one or two Sunday nights more, and then they miss a night; then they attend once a month and after that once in three months and that is the last of them. No depth. What is the trouble?

Our Lord says that there are two reasons; first of all, as we read in the 5th verse, the seed fell on stony ground; ground that was not broken up. Now stony ground, broken up is the best ground you can get. Some of our richest soil in Scotland is soil which is nothing else but powdered rock. The place that grows our famous potatoes is rock soil which has been broken up. But the soil spoken of in our verse was never broken. Have you ever been broken? Have you ever been humbled? Have you ever had a single tear steal down your cheeks because of your sin? Have you ever had a lump come into your throat because you realized you weren't all you should

have been? Have you ever felt humiliated? It is lovely to be broken. May the Lord break us up by fire, by the Word or by His love—I care not how just so He does it. If He can do it by His tender love, thank Him for it but if that does not suffice then let us welcome it though He sends us trouble.

In some ways I sympathize with you Americans in your financial depression and yet I am almost tempted to congratulate you, for I believe it may be the turning point for the American nation, under God. And after all, you are only getting what we have had for ten years. What has it done for us over in Europe? Come and see. I do pray that that which never came to you in your times of prosperity perchance may come in your times of depression. Never mind how it comes if only God will break up the stony ground, if only He will give us depth!

Oh this awful shallowness! this running of the Word of God over the surface and a half hour after we have heard it we are harder than before! May the Lord help us to let it sink in deep! I fear lest when I come to preach, that it may be only like some song or the playing on some instrument—just to entertain. God forbid! I covet that He shall, through my message, so convict that you will go home to toss on your bed tonight and not sleep until you are right with God. I don't want you to go and say you enjoyed the sermon; I hope you will go and say that you are miserable. If you "enjoy" the message I have made a failure of my job. But if you feel wretched and wish you had never come, God will deal with you till you get right with Him, and then you will thank God through all eternity that you did come. Preachers are not sent to amuse, but to convict; we are not sent out just to please the people but to cause them to gnash their teeth. May the Lord give us some real old-fashioned preachers; some Nathans who will look the Davids in the face today and say, "Thou are the man."

Then another trouble with these folk is given us in verse six, "And because it had no root, it withered away." Roots are things that come as a result of growth. You know when you plant, for instance cabbage plants, you set out all the little rows of plants and if the weather is hot and there is no rain your plants are in danger of withering up and dying. If you are a gardener of course you know what to do—in the cool of the evening you go along with your watering can and water the little tender seedlings, and con-

tinue watering them until they get some roots, and after that they can stand a little dry weather; they can stand the scorching sun because they have some roots. The trouble with many Christians is that they have no roots. And the reason they haven't any roots is because they haven't been watered. What is it we use to water newborn souls, and older souls as well? It is the water of the Word. Has it any life? So often I hear people say, "Teachers are so dry." Never shall I forget, while attending a big meeting over here some two or three years ago, how some of the dear young lads came to me and said, "Brother Gee, we don't like teachers." I asked, "What is wrong with them?" And they said, "They are so dry." I went into my little room and got on my face before God and said, "Oh God, in Thine infinite mercy, let it never be said that I am dry." My friends, a teacher should be the wettest man of them all. Let me give you Scripture for this: 1st Cor. 3:6, "I have planted, Apollos watered; but God gave the increase." Apollos was a teacher and nothing else; that was his one job. Thank God, he watered. The trouble is that men teach in their own ability and out of their own knowledge; but the gift of a teacher is a spiritual gift of the word of knowledge and a spiritual gift is never dry. Out of him shall flow rivers of living water if it is the manifestation of the Spirit.

Now what makes the little roots go down and down? As they get the word their little roots go deeper and deeper because the Word of knowledge gives knowledge and knowledge is life. Knowledge is life in the natural and knowledge is life in the spiritual. The more you know Jesus Christ the purer you are. When a person is learning to swim he will be puffing and pulling but when he has learned more about it he will hardly move a little finger and it is just as easy as can be. That is the way with the christian life; the farther we go the easier it becomes. You say, "Oh I cannot keep up. If I gave my heart to Christ tonight I could not keep up. It is so hard to be a Christian." I thank Him that the more we know of His grace the more we learn of the wonderful provision that God has made for us in the fulness of Jesus Christ. So we find as we give the Word to the dear young souls their roots will go deeper and deeper.

Now let us devote the balance of our time to seeing how we can cure this trouble of shallowness. I believe the cure is summed up in one word and that is, repentance. Why is it that

there is no depth? There has been no repentance. We are forgetting the first word of the Gospel today and that first word is not, Believe, but *Repent*. Some are taking a short-cut, and saying, "Only believe." No, we need to repent first. We hear them say, "Come with us. Can't you see what a happy lot we are?" Just a minute! There is a narrow gate to this way and it is the gate of repentance. The first word to every man who is not right with God, is repent. "For God commandeth all men everywhere to repent." Repentance is very sweet; it is a change of heart and mind so that instead of running away from God I am running into His arms. If someone here repents tonight this meeting will change his entire life and will mean a tremendous thing for him. He will always look back to this meeting and remember that it was here where he was switched from one road to another.

How can we bring men to a hatred of sin and repentance for it? One thing is needful. We must get a renewed vision of God and His holiness. When we see God in His holiness we realize how unclean we are. You remember how Isaiah cried out and saw himself undone and unclean as he saw the King high and lifted up. Oh for a vision of the holiness of God.

In the 8th chapter of Acts we have a very clear illustration of what I am bringing out and I believe this to be a very instructive story for us. There is a revival in progress and there comes a man, a sorcerer, who pretends to be converted. Philip, although he has many spiritual gifts, lacks the gift of discernment of spirits. Simon, the sorcerer comes along and pretends to believe and doesn't Philip baptize him! They caught a big fish that day—there was material for a special, full-page report: "The greatest spiritist in Samaria converted." Wonderful! Philip said, "This is great." There was old Simon sitting in the front row in the meeting house—he had gotten baptized, sins and all. He had believed, sure enough but listen, believing isn't enough; the devils believe and tremble. When you see miracles take place you cannot very well do anything else but believe. But later on comes Peter with that gift of discernment of spirits which we saw working so terribly in connection with Ananias. Peter looks clear through this man Simon, and then says, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Beloved, have we repented? Have we turned from our sin? May God help us to drop every sin which besets us like we would drop a red hot brick. That sin you are hugging to your bosom will take you to hell. It is costing you too much.

While in Jerusalem I went into a shop one day to purchase something I saw in the window, but as soon as I got into the shop and they told me what they wanted for the article, I repented and I walked out. My friends, some of you are in the devil's shop and God knows you are paying too heavy a price for that which you are getting. "What shall it profit a man if he gain the whole world and lose his own soul." The price that is being asked is too much. May God help you to walk out of that shop and say, "No, I refuse to pay such a price. I will turn from my sin now and give myself to Jesus."

How can we have a revival of repentance? First of all, let me say that I speak to myself and perchance to my fellow-preachers. I have been deeply impressed by the book of Jonah and we find that Jonah went to Nineveh to preach repentance. In three days he got Nineveh on its face before God but first of all a terrific repentance had come into Jonah's heart while he was down there in the bottom of the sea. We won't see real repentance until the church repents. Four out of seven churches mentioned in Revelation were told to repent and when the church repents the world will repent. May the Lord give us repentance in the camp, a time of deep heart-searching until we have a revival of repentance. I am afraid, if I told the truth, that much of the lack of depth in our converts today is the logical outcome of a lack of depth in the preachers. Spiritual children take after their "daddies," and I believe we will have the right sort of children come out of our ministry when we have the right kind of preachers. I believe another thing we need is a spirit-anointed ministry. What a difficult thing it is to define the anointing! There is no use saying "hallelujah," and "Praise the Lord," to fill up the gaps if you don't have the anointing.

We need the anointing of the Spirit to preach judgment and I am sure we ought to be preaching judgment, but our preachers are failing to do it. Our leading politicians are telling us that we are headed for destruction and our preachers tell us that the world is getting better. I have heard some preach judgment and it was so hard that it was like rattling an old tin can; I believe we have to preach it with a lump in our throats

and tears in our eyes. Then it will bring wonderful results. I shall never forget my last Sunday night in Finland last November. I have read about the times of Wesley and Whitfield and how sinners were cut by the Word and I have always had a longing that God would let me see something like that today.

God granted that request while I was in Hel-singfors. While waiting upon the Lord for my message I felt He impressed me to speak about sinning against the Holy Ghost. My good interpreter was very anxious to have a good meeting for the last night and when I announced my subject his face got rather long and he said, "Don't you think that is a mistake for tonight. Think of speaking on a subject like that!" But the Word went forth as the sword of the Spirit and in all my ministry I have never been in a meeting such as that. The people were cut by the Word and one woman couldn't contain herself and cried out, "Oh Lord, save me!" and when the altar call was given they simply rushed to the front. Oh such a night it was! Men and women sobbing because the Word had broken their hearts, and the altar workers were going about with tears of joy on their faces. I am continually asking God to work in that way.

Coming over on the Mauritania last week I had for my companion at the dining table a man from India, eight-six years of age, still full of vigor and love for the Lord. We had sweet fellowship in the things of God, and of course he found out where I belonged. We had a very good talk about Pentecost and then one day he said to me, "Brother Gee, I have a little definition of repentance and I should like to pass it on to you: 'The difference between remorse and repentance is this; remorse is a fire that burns and destroys and repentance is a fire that melts.'" May the Lord send that melting fire into our midst.

Last of all you may ask, Where is repentance coming from? The Epistle to the Romans says it comes from the goodness of God. It is "the goodness of God which leadeth men to repentance." I know of only one way we can get it and that is by the spirit of grace. Let us pray down that spirit that melts hearts to repentance and then it will be easy to have a break. But if we do not have it, let us not try to substitute anything of the flesh. No orchestral selections or choir music will supply the lack of the anointing. If we have lost it let us get on our faces before God until we have it back. Nothing else will take its place.

The Power of the Gospel among the Highest and the Lowest

Thomas Stoddart in the Lake Geneva (Minn.) Campmeeting.



HERE is a beautiful verse of scripture in the song of Zacharias, and the words are these: "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:79).

I am thankful to be able after twelve years' sojourn in the land of India to appear again on the platform of our Pentecostal churches in this fair land, and again to be among a hospitable people, and like one of old to tell of the things that God hath wrought through the ministry of those who have been called by Him to foreign lands.

Now I am to speak on India. What a charm there is in the very name! It is a land of beauty, a land of sunshine. Its races are diverse; there are eighty distinct languages besides hundreds of dialects, and the last government census has declared that the present population is 352,000,-

000. Out of that number there are about seven million who are Christians, Roman Catholics, Syrian Catholics and Protestants of various shades of opinion. And our Pentecostal people are also working there, and as far as our own immediate company is concerned, the Assemblies of God, they are a company that are looked upon with respect both by church and state.

What is a missionary? Some one in this land said he was a parasite, crawling through the land. When I heard that I said, "How awful!" And then I said, "Blessed be Jesus, like the poor man who sat at the door of the rich man and was fed from the crumbs that fell from the rich man's table, so is the missionary willing to be fed from the crumbs that fall from the tables of the various churches of the globe.

What is a missionary to the church of God? He is one who is God sent, and his office is apostolic and also prophetic, to the pulling down of strongholds that Satan has lifted up. Those

strongholds are where Satan has his throne, and they are in India and China, the two most idolatrous countries in the whole wide world. Does the church of Jesus Christ believe that He is coming soon? If she believed it in word and in truth she would be up and doing, and get the Gospel to these seven hundred million people that are untouched throughout the world. The church must arise, shake herself from the dust and band herself together for the evangelization of the world ere her Lord comes back to reign.

I have been in Poona, South India, for nearly fifteen years. I have been engaged in work in the military hospital and won many of the soldier lads to Christ. An American lady came to me and said, "There is a hospital here and about 100 men within its walls. No one looking after their souls. Would you?" They had the class of disease known as the curse of the world, social diseases, and they were difficult men to reach, but I went and for six years I carried on that most difficult work among those young men. I have seen hundreds of those young men kneel before the Lord their Maker, confess their sins and turn to Christ. I made it my business to go after the boys of 19 to 24, before they became hardened in iniquity and sin. If you could read some of the letters that have come to me from various parts of the globe, your hearts would rejoice in what God has done in that military hospital. One boy wrote from a battleship in the Persian Gulf saying he thanked God he met a man who did not despise him but sat down and talked to him. Twelve months before that, he laid his head upon my shoulder and wept his way to God. Three men, one a Roman, one an Episcopal and one a Methodist got converted, and added to that first one they turned that battleship upside down with a revival.

An Irish regiment came to Poona four years ago. Two of the soldiers appeared at the door and said, "Will you minister to us?" I was very busy but I said, "Will one or two nights a week do?" Two of them came, a third was added. They received glorious visions of the glorified Christ and were baptized in the Holy Spirit. One, as we knelt, had the light of heaven on his face, and I said, "What did you see, Harry?" He said, "I saw Jesus on the cross. His sufferings were excruciating, and He said, 'I am suffering for your sins.'" The tears rolled down that strong Irish boy's face. I said to him, "Now you know you are born again, do you not?" He said, "Yes." After that he was filled with the Holy Ghost. He

said, "I saw the blood fall upon me, and saw my sins taken away." Another time two boys came down from Karachi, a thousand miles distant, along with another boy to wipe out Pentecost from that regiment. He came into a meeting, but I did not know he was there for that purpose. That night I spoke on the signs and the gifts to the church of God, their purpose and their scope. After the service we had a quiet conversation. He went back to Karachi and preached the truth. Others received but he didn't. He was on the borders of Afghanistan in a wireless station, where he tarried for eleven weeks and God baptized him with the Holy Ghost and fire. What a wonderful letter he wrote thanking God for the wondrous work of grace in him!

A young man who came my way said, "I have made a vow that I will never serve God in His Majesty's Service." I said, "Boy, your vow is wrong. You'll have to break it." He said, "I will not." There is a place in Poona where prayer is wont to be made. There we laid this boy before the Lord, and prayed he would be converted that night. I went back the following night to the barracks, and looking at his face I said, "You got converted last night, didn't you?" He said, "Yes, I did." For six months that boy stood behind me. He said to me one day, "We listened to your preaching, and six of us launched out on God, and the six of us were perfectly healed."

In passing through one of the Australian states *en route* to America I found him and his wife in the jungles. He said, "You told me to get a Scofield Bible. I got one with notes and references, and my wife and I are going through it book by book, and the Lord is revealing His Word. I want the baptism of the Spirit and want you to pray for me." After six years he saw me a long way off, and when he saw me he dropped his work and ran to meet me. I said to him, "How are you, son?" He said, "Spiritually all right, but financially I am broke. But the Lord has carried me through. We have never been without." What a pleasure it was to see him true to God in that distant country.

Then there is the regular pastoral work in Poona, visitation work among the Parsees, among the Mohammedans and among the Hindus. I want to tell of one case from among the Parsees. A lady was paralyzed and she had been informed that we prayed for the sick. We went to her home, one of great wealth, and we talked to her about the power of the Lord to save and heal; we anointed her and she arose and walked. At

another time an old Anglo-Indian lady came. She had acute rheumatics, the knees and ankles had gotten ossified. She was prayed for and with difficulty walked. That old woman was able to walk to church. One day she came over to see the soldier boys getting baptized, and she fell and broke her leg at the ankle. When I helped her up she screamed. She was alone in the world and was sent to the hospital. I prayed that she might die because she was alone and old, but there was no die in that old lady. So I changed my prayer that the Lord would do the impossible, seeing she would not die, that He would heal the bone. I went again to the hospital to see her and she pulled aside the bed sheet and said, "Look at my leg. It has gone straight." The last time I saw her she was walking. The Lord healed her at seventy-eight.

A missionary came to my home and said, "Will you pray for my wife?" I asked him where she was and he told me she was in the hospital. A little baby girl had been born and something had gone wrong. There rose in the right side of the abdomen a tremendous swelling. When I went to the hospital along with two others I said, "No 'hallelujahs' or 'Praise the Lords' here. We are in a hospital." When I saw her condition I said, "Oh Lord, You need to give me a different kind of faith than I have at present." We anointed her and prayed and then she prayed in the Indian tongue. The Lord filled her with the Holy Ghost and when she arose from her bed the doctor said, "*You are a resurrection from the dead.*"

Then there is the village work among the Hindus. A young man from England has been helping me in the village work. I went into a village one day, and lying in front of a home no more than three feet wide was an old Indian woman. All she had on was a little loin cloth. Her poor, little form was nothing but skin and bone. I said to her, "Bai, the Lord Jesus can heal you. Shall we ask Him?" She could not speak, her eyes were closed and her mouth full of mucous. My Indian preacher and I stepped over to her side and laying hands on her we prayed. Two weeks later I went to that same village and I said, "Is Bai dead and buried?" You see how much faith I had. They answered, "No, the Lord healed her." They brought the sick to us for prayer. I went again in two weeks and this old woman fell at our feet and put her arms around my legs, in gratitude. I went to that village again and prayed for the sick, and while I was praying fear fell on me. I opened my eyes

and said, "Lord, what is the matter?" There before me was a young man covered with small-pox from head to foot. I said, "Lord, take away the fear." I laid hands on him and prayed for him, and then went home and washed. No one died in that village; God delivered the entire village and brought some out of darkness into the light.

These are some of the joys of missionary life. Are we sorry because we are broken in health and spent in nerve force? Not a bit of it. It is a joy unspeakable to lead men to God and see them healed of their diseases, and to see that God has made no difference between them and us, but hath made of one blood all that dwell on the earth. Our work is purely evangelical. We are keeping before us the work of an evangelist, but we need young men to help us. May God give us men. We want men who will be able to stand in the heat and bear the burdens of the day. Pray that God will give us men.

(Continued from page 9)

and it would never again be possible to persuade men to engage in wholesale slaughter. Then we were told capital would not loan the money for a great war, no matter how high the rate of interest. Again, we were told that the instruments of warfare had become so terrible that the nations would not think of subjecting men to their terrors. And yet in the face of all these teachings there came the most terrible moral and political upheaval, resulting in the most dreadful slaughter and bloodshed that the world ever knew. All the other wars of the world looked like child's play compared to this one. Eleven million of the best men and women of the world were slaughtered, to say nothing of the billions of dollars spent and the tremendous burden of taxation we are now bearing. You ought to know that much of the money you pay in taxes goes direct to Washington to pay war debts. And if Europe doesn't pay her war debts to the United States this burden of taxation will continue upon us for centuries, unless Christ comes and ushers in a better day.

(To be continued)

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"Oh, what I owe to the file, to the hammer, to the furnace of my Lord Jesus, who hath now let me see how good the wheat of Christ is that goeth through His mill and His oven, to be made bread for His own table! Grace tried is glory in its infancy."—*Samuel Rutherford.*

When a Touch from the Nail-Pierced Hand Wrought Miracles

Sermon by Dr. Chas. F. Price at the Lake Geneva Campmeeting.

Before Dr. Price spoke, Loran Fox gave his testimony of the Lord's healing. An invalid from childhood he was miraculously healed in Dr. Price's meeting in Edmonton, Canada, nine years ago, as was also his sister. They are both now engaged in evangelistic work.



TONIGHT I will bring you a message on the subject of bodily healing. I wish you could have been in the Edmonton Arcade when our young brother, Loran Fox and his sister, who are now on the platform, were healed. I remember the pastor of an Episcopal Church, a highly educated man, got up in my meeting the next day and made this statement. He said, "I went home last night, and after trying to sleep for half an hour the Spirit of the Lord led me down to the basement, and I went to the shelves where all my sermons had been stored, for I have been preaching for thirty-five years, and I burned everyone of them up. I have a new Jesus and a new theology, and by the grace of God I will preach a new Gospel from this time on. I have just realized that the Jesus who lived in the days of long ago, lives today, and the thing to believe is not merely that there is a power present generated by an individual or a collection of individuals that will bring healing, but that you are coming to the One who alone can save and heal."

The throng was pressing around Jesus in the days of long ago, as He walked the streets of the Judean city and His feet trod over the grassy swards of Galilee. They did not seek the Pharisee, the scribe. I know what those mothers were saying as they hugged their babies to their breast. They were crying, "Oh that I could get to Him! Will somebody make room through the throng? Will somebody make a passage-way for a mother with a sick baby?" They wanted One and that One was the One with the seamless robe, the One who sent forth His Word and banished disease. The poor woman who had been suffering from hemorrhages elbowed her way through the crowd with the persistency of faith that would not be denied. I can see her elbowing her way and saying, "If I can but touch the hem of His garment I shall be made whole." Christ was pressed upon

by the multitude but *that* touch was different. Immediately He recognized it and turning around asked who touched Him. "Why Master, everybody is crowding, and you ask who touched?" "Yes, it was a different touch than the others. Virtue has gone out." Then He caught sight of the woman who was weeping for joy. She was healed, and as she looked into the eyes of the Master she said, "I did it, Master." And you know the Master's answer. What was it that healed her? It was that persistency of faith that would not be denied: "Oh that I might touch Him!" I sometimes think we pay too much attention to Divine Healing meetings and to Divine Healing Movements and not enough attention to the Divine Healer. It is only Jesus who can heal.

Let me give you a story to illustrate what I mean. I tell it for the glory of God. I am not surprised at anything anymore. A while ago while holding meetings in the state of Oregon, a mother brought her ten-year-old boy; on the other side was the boy's nurse. I was in a great hurry that night because 300 children had come for prayer. When I came to that boy I noticed his mother weeping. I didn't know what the trouble was—I am afraid if I had known I never would have dared to say what I did, but I saw the eye of faith in that weeping mother, and somehow God touched me, and as I put my hand on the boy and prayed I immediately turned to the mother and said, "Take your boy home and by the break of day he will be healed." Then I thought of what I had said. I didn't know what I learned afterwards that that boy was born without a rectum passage, and they had to put a tube into his bowels, and all of the refuse from the body came out through this tube. The nurse that was with him on the day of his birth had attended him ever since. The mother left the platform and when she got down by the side aisle she said, "Thank you Jesus! Thank you, Jesus!" and grasped the boy around the shoulder. When that boy awoke the next morning as the sun arose over the Eastern hills, he felt a great itching sensation in his body and suddenly the power of the Lord flowed through him in three distinct waves and when he arose from his bed he was as normal as any boy in this building. During the night God had put a rectum passage in that boy. I saw him a little while back. He is a young

man now and never has he had the least trouble of any description.

I told this story in my Vancouver meeting a year ago, and I didn't know that in that meeting there was a girl who was afflicted the same way, the only two I had ever heard of in my life. This beautiful girl of nineteen years had been born with the same trouble, but instead of a silver tube the refuse had all to come up out of her throat. She didn't tell me at the time what her trouble was; she was naturally too modest. I discerned that there was something radically wrong, and she came again the next night and I anointed her and prayed for her, and during the night God worked another miracle.

Now you know these are not cases of people thinking they were sick. These are changes wrought by the power of Almighty God. This is Divine Healing. This girl had been prayed for by almost every evangelist who had come to that town; she had gone through the thing like machinery, and I have come to the conclusion that the reason we are not getting healed is because we are believing too much in the system and we do not come to Jesus of Nazareth who alone has power to heal our broken bodies. There is not a case in this Tabernacle that my Lord cannot heal tonight; there is not one that cannot go out leaping and jumping and glorifying God. The Lord is here.

When in Vancouver I was riding with a preacher and he stopped at a house and said, "Price, I am going into the house to pray; will you wait outside?" "Why outside?" I asked. "These people do not like you. Well come in, but do not offer to pray unless they ask you." I went in and found a dear sister in bed. They looked at me coldly but asked me into the bedroom. The mother offered the Bible to the preacher and he read and prayed. When we got outside I said, "Will you answer me a straightforward question? What would you have done if God had answered that prayer and that girl had jumped out of her bed?" He said, "I would have been scared to death." "Well that is the answer that I anticipated. I will ask you another question. Did you expect God to do it?" "I did not." He was an honest preacher. I fully believe there are preachers and Christian workers in Pentecost that would be surprised if God answered their prayers. Let us face the truth. It is not a ritual; it is not a formula; it is God's Word, and we ought to expect God to answer prayer. When we pray for a cripple we ought to expect that cripple

to get up out of his chair and walk in Jesus' Name.

I saw some things in Tacoma in this last campaign that drove me to my knees. It is too serious a matter to play with. It is a solemn thing, a holy thing to invoke Divine Healing through the atoning work of Jesus Christ. When you come to the Lord Jesus remember that not every healing is instantaneous. Instant faith will bring instant healing. I fully believe it is according to the measure of your faith. If I were about to be prayed for I believe I would have fasted all this day. I do not believe I could come from a business meeting, or a theological argument, or perhaps from a fishing trip, and have these brethren anoint me. I'd like to come from the presence of Jesus. There are times when we are closer to God than at other times. There are times when it is easy to pray through and times when it is hard. We ought to draw reverently and prayerfully into the presence of the Lord. I do not claim any special discernment but I can tell when folks come up the steps for prayer when there is no real faith for healing. They are looking at me. I have not the gift of healing. Some day God may give it to me, but He hasn't seen fit to do so as yet. God seems to have blessed our ministry; thousands and thousands have been healed, I say it to the glory of God. Some will come and testify, "I didn't see Brother Price. I was lost in God." They had made preparation. There is the secret, praying through and getting the victory in your own soul before you come for prayer.

One thing more: I believe one of the surest hindrances to the healing of your body is self-pity. Let me illustrate it. You say you believe God's Word. Very well. Morrison once said, "Your actions speak so loudly I cannot hear what you say." Sometimes people testify with their lips but not with their heart. We hear the outward testimony but God looks upon the heart. I care not what your trouble is, cancer, tumor, or any incurable disease, if you have faith in God He will not go back on His Word. Many times you let the devil cheat you out of healing. I have seen it time and again. Some say, "I will believe it after it is done." No, you will believe it before it is done or it will never be done. Anybody can believe afterwards.

I remember a story that is told of Dr. Truett, Pastor of the First Baptist Church of Dallas, Texas. He was down in Louisiana preaching in a white church, but they sent word from a colored church and said, "Dr. Truett, will you please

come and speak for us?" So he went, and he was speaking on faith, "If two of you agree, as touching anything," and saying that there was nothing impossible with God. While he was talking that way someone jumped up and said, "Dr. Truett, do you believe that?" "Of course, I believe it." "Do you agree with me, and do you believe the Lord can save the soul of a man who is a sinner?" "Yes, who is the man?" "My husband." Then she shouted, "Hallelujah! My husband has done got saved."

He thought that was pretty quick work, but smiled and talked it over with the pastor. At the close of the service he went to his hotel and took a shower bath and got into his bath-robe, and heard a knock at the door. There stood a colored man. He said, "Is you Dr. Truett?" "Yes." "Will you let a poor man in? I want to get in." "What do you want?" "I want religion." "You mean you want to be saved?" "Yes, I believe that is what you call it." Dr. Truett asked, "What brought you here?" He said, "I was shooting pool and just about half past nine I was about to put the ball in the corner pocket when someone touched me on the shoulder and called me by name. I said, 'This is funny. Who is touchin' me when nobody round?' I was just about to try again when I felt it again. I said, 'I'm going home,' and just as I was going out the door I told a friend of mine and he said, 'Oh, don't you know what happened at the Baptist Church? Do you know who touched you on the shoulder? That is the Lord. You had better go to that preacher,' and so I came."

But here is the part that interested me. He went home and stole into the house quietly. His wife had gone to bed and was asleep. He said, "Mary, I want to tell you something." Just a grunt. "Mary, Mary, I done got saved." "Hurry up and get into bed," she said, "I knowed it before you did."

Do you see what I mean? That wasn't a combination of circumstances. That was God. That woman with simple faith actually took God at His word, and God did what He promised to do. If people worry about it after they are prayed for is it any wonder they are not healed? I prayed for a woman with cancer and she came to me after three days, "Mr. Price, I never suffered so much in my life." Her suffering was because she had given up her dope. She had been in Unity for one thing. I gave her half an hour of my time, and said, "Do you believe me?" "I certainly do." "Do you believe the Man with the

nail-prints in His hands? Will you believe Him?" "Yes, I will." I said, "I feel honored that you believe me, and if you can believe a poor sinner saved by grace such as I, surely you ought to believe Jesus." She said, "I will believe Jesus." I said, "Listen to what He says," and I read to her promise after promise. The tears rolled down her cheeks. "Will you believe He will heal you this time? I anoint you with oil according to His word and through the atoning work of Jesus healing comes to this body. According to the word of the Lord you are healed," and she went out of that room. I asked her son the next day how she was. He said she had a terrible night. I said, "Did she resort to morphine?" "No." The third night after a sleepless night, she got up dazed, to go to the bath-room to the medicine chest, and when her foot touched the cold tile it woke her up, and she said the old morphine box just laughed at her. She slammed the door and said, "If I die, I will die trusting." She went and called up the doctor on the telephone, and before the doctor reached there the cancer had passed from her body. He took it up in eight pieces. The doctor stood on my platform and declared it was a tumorous cancer that had passed from her body, and there has never been the slightest trace of it since.

I believe God will work miracles in this tabernacle tonight. I met a brother outside who told me that God took a cancer off his face. If one person receives healing it means that there is healing for everybody; it is for this day and for this time.

To restore a member back into fellowship is quite a different process than going from house to house and gossiping about him. We are told that we are to be shod with the preparation of the Gospel of peace, and it is always a good thing, ere we start out to visit a neighbor where we might be tempted to talk about any certain person, to look at our shoes and see whether we have on the right pair; to see if the shoes we are wearing today are shoes of the Gospel of peace or of the gospel of criticism and slander.

B. E. WILLIAMS.

"There are many things I need that \$1.25 would bring, but I don't think there is anything I need worse than the soul-food I get from the pages of *The Evangel*. I would be willing to make a great sacrifice rather than do without it."
—Mrs. B. K.

Fruit for God from Singapore

MR. and Mrs. Cecil M. Jackson who have been back in Singapore for some months write that they found all branches of the work in excellent condition. Soon after their arrival Bro. Jackson was bitten by a very poisonous insect which caused his hands and arms to swell and from which he suffered intensely. The poison broke out in festers and spread over his body. He writes of the work:

"An Indian woman was gloriously saved and set free. For years she had been addicted to smoking and drinking, and indulged in every conceivable pleasure, but now her face is aglow with God's glory.

"Last Sunday night after a stirring message by Miss Anderson at the Chinese church, five men and five women gave their hearts to the Lord. We now have 18 Chinese awaiting water baptism. We have as many as 116 in the Sunday School, and will have to make room to accommodate the day students which number nearly a hundred."

* * *

Mrs. M. A. Burnside writes of a trip she took to Singapore, accompanying the Jacksons on their return:

"Fruit for God from Singapore! rang in my soul with such conviction that I packed and was off in three days. Was my conviction correct? Wonderfully so! All the way was ordered of God. Not only is the work of God in Singapore growing, increasing with the increase of God, but when Sister Anderson and I visited the Tamil Indian work, four hundred miles inland, we found it exuding revival power and glory. After hearing their ringing testimonies, saved from binding Hinduism, witnessing their earnest prayers and simple faith in operation, we began to understand why the very air was charged with revival currents.

"We were their first white missionaries, their work being the result of a Spirit-filled native missionary sent from Ceylon. They live by faith, self-supporting, self-governing (God-governed). Of the two units, 150 miles apart but in perfect harmony and co-operation, the one a year old was to us the greater marvel. Wonderful cases of healing occur—a man mentally deranged for eight years, considered hopeless at the Government Hospital, now clothed in his right mind. The demon-possessed are gloriously delivered. And they are careful to give God all the glory.

"Their worship begins at five each morning.

Then, before intense heat prevents, they visit the sick and needy from house to house, pausing in prayer that God will keep them from danger and bless their efforts before starting the engine. On returning they thank God reverently before leaving the car, and on re-entering the home they kneel in prayer before preparing their morning meal of rice and curry, eaten at ten or later. What lessons of simple faith they taught us! We left them reluctantly, refreshed and inspired to pursue our task with renewed vision."

* * *

Mr. and Mrs. Carl Graves write from Ceylon: "Just lately we concluded another Bible School for our workers. It is a pleasure to see them growing and developing in the Word of God. Our study lasted a week, twice a day, with open air services which were well attended in the afternoon. Our morning classes averaged 17 in attendance and the evening classes about twice as many. Many were the questions asked by the earnest students and great was the interest in every class. It never grew dull, you may be sure. They were sorry when the classes closed even though they were anxious to get back to the field again."

An Opportunity for Us to Help

Miss Marguerite Flint writes that the work on the Bible School at Unao is going forward, and they expect in six weeks to have it ready for the opening. She is at present in Cawnpore and is greatly interested in the 5,000 Indian Christians in that city to say nothing of the many in the district who come and go. "There are tens of thousands of Hindus and many more Mohammedans! How to reach them all with the grand old Gospel story and Pentecost, is our problem. Owing to the fact that Cawnpore is a regular 'hot bed' for Communal rioting and because thousands have lost their lives here last year, all street-preaching is forbidden. But God is graciously visiting the city and we believe there is a mighty revival just ahead. We have a Gospel Book Room upon our hearts, right down in the busiest place in this busy city. What we need for that Book Room is good books, old and new for old and young. Tracts of every kind. Bible study books, Gospel sermons, mottoes. If the friends will send them to my sister, Miss Clara C. Flint, at 1676 Hower Ave., Cleveland, Ohio, it will cost them only a few cents postage, and she will ship them to me by freight. We are hoping to open the book-room in October and will greatly appreciate help.

God has given us a most precious and consecrated Indian brother to have charge, a real soul winner, who is hindered from the more active ministry because of lameness. There are thousands of well-educated Indians in Cawnpore and the larger cities who speak and use English even in preference to their own language and they are always pleased to get hold of something in English to read. We will also have Bibles and Gospel tracts in their own language for those who cannot read English." (We trust our readers will take heed to this appeal and send on some *good* books to Miss Flint's sister in Cleveland. Every home has books that will never be read again. Send them now. Ed.)

Holiness

Though I speak with tongues and give interpretations, yet without holiness I shall not see the Lord. Heb. 12-14.

Though I give prophetic utterances which come to pass, but do not possess holiness I shall not see the Lord.

Though I should pray the prayer of faith and see the sick healed, yet without holiness I shall not see the Lord.

Though I bring my tithes to the house of the Lord and give offerings to the support of the missionaries, yet without holiness I shall not see the Lord.

Though I am a gifted orator and can persuade many to come to the altar for salvation, yet without holiness I shall not see the Lord.

Though I rightly divide the Scriptures and preach the true doctrine, yet without holiness I shall not see the Lord.

Though I should be elevated to the office of bishop and receive honor from men, yet without holiness I shall not see the Lord.

Holiness loveth truth at all times and hateth exaggeration.

Holiness speaketh not evil of a friend, nor back-biteth a brother.

Holiness boasteth not of itself nor maketh vain display, but showeth meekness of grace to all.

Holiness with faith, hope, love, and truth becometh Thine house, O Lord, forever, Ps. 93.5.

Evangelist John C. Nelson.

Written at 2 o'clock in the morning after being awakened by the Spirit of the Lord.

Scientists Agree with the Bible

Here is something interesting for the evolutionists to think about: Prof. Ernest J. Opik, scientist of the Tartu University Observatory, Estonia, in a speech on March 23rd at the dedication of the Astrophotographic building of the Harvard College Observatory, startled his hearers by stating that the age of the universe had been grossly overestimated, and suggesting that it was created all at once, as the Bible states.

Dr. Harlow Shapley, Director of the Harvard College Observatory, who presided at the conference at which a group of distinguished scientists were speakers, said at the close that he, too, had been entertaining some disturbing thoughts about evolution, and that there was strong support for the theory of *instantaneous creation* and an age of only a few billion years. They are coming closer to the truth to admit the "instantaneous creation". Perhaps they will next cut down on the billions.

(Continued from page 12)

I was very desirous that my father and mother have an experimental knowledge of the Lord. Mother was very receptive and father soon saw that God had wrought a work of grace in my heart. I did not say much to him but lived a Christian life before him for six years. One time he drove 700 miles to one of my meetings asking me to pray for his body. He knelt at the altar and God spoke peace to his soul. At another time he was in the hospital and ordered to have an operation. Mother immediately wrote and asked me to pray. The next letter I received father was home, improving without an operation. I recently received a letter saying he was out on a carpenter job. He is 70 years old.

Four men who have been prisoners, have been converted in my meetings. The sister of the warden of the jail was converted in my meeting in Minot. Three years after I was released from prison I visited the guard and witnessed to him of the saving grace of God on my life. Since being in the ministry I have established two churches and pastored four. All I am I owe to the grace of God and the prayers of a godly woman.

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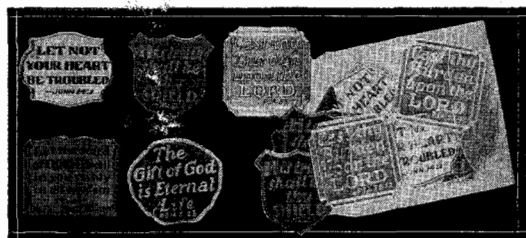
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