

The Latter Rain Evangel

The days of Heaven on Earth

Will a Nation Reap What She Sows?

THE HEART of every philanthropist has been shocked at the flagrant destruction of crops, the plowing under of vast acreages of fruit, the burning of wheat and the wholesale destruction of live-stock in order that men of greed might continue to maintain high prices, while thousands in the world are starving.

Would it not be in keeping with our boasted ideals if Uncle Sam acted the part of the Good Samaritan and carried our excess foods to the great nations of China and India whose millions go to bed hungry every night?

The old adage "Wilful waste makes woeful want" seems to have passed into disuse but it is none the less true, and will apply to nations as well as individuals. Those of us who were brought up in the old-fashioned Christian home were taught that it was sinful to waste even a crust of bread when others were hungry. A government official, speaking at the Exposition, according to the daily paper, scoffed at the idea of the present drought being a judgment from God, but if a nation will wantonly destroy food stuffs, it would not be strange for God to take a hand in it.

The Editor of *The Toronto Globe*, a Christian, makes a timely comment: "Some of us who still believe that the earth and the fulness thereof were the gift of an All-Wise Creator to be used by man for his bodily needs are bewildered when the economists tell us that is an outworn theory. Man has not paid much heed to these theoretical economists, but the scorching winds, the dust storms, and the grasshoppers stirring in the prairie soil seem to have heard and heeded the message. The world's wheat carry-over on August 1st, 1935 is likely to be at least two hundred million bushels less than the statisticians estimated."

May this wide-spread drought not be a picture of the coming spiritual drought when men shall say, "Where is the Word of the Lord?" In a land of Bibles where churches have reared their spires heavenward on almost every corner of the large cities, have we not wasted and withheld from the heathen world when Jesus said, "Give ye them to eat." Just as surely as famine will stalk this land of plenty, will there be a famine for the Word of God.

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

The Latter Rain Evangel

Published Monthly by
THE EVANGEL PUBLISHING HOUSE
18 W. 74th St., Chicago

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Entered as second-class matter, April 8, 1909, at the Postoffice, Chicago, Ill., under the act of March 3, 1879.

Subscription Price

TO ANY PART \$1.25 (5|8) per year in advance
OF THE WORLD 65c (3s) six months in advance

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express money orders payable to The Evangel Publishing House. Foreign Countries send international money orders. Do not send personal checks unless 10 cts. is added for exchange.

Contemporaries wishing to copy any article from this paper will kindly quote "Latter Rain Evangel."

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Some Striking Articles

Our readers will be glad to read an article, an unusual one, from the pen of Brother N. C. Beskin, whose sermons in the past have been so enlightening. This is the first of a series of articles which contain some very startling information, and will be eye-openers to the drift of events in the closing days of this dispensation. "How the Holy Spirit Fell in a Lutheran Seminary" will also appear in a coming number. If our readers wish to distribute this issue to their friends we will give a special rate of 6c each on bundles. Send your orders early. A six months' subscription to include these and other splendid articles to new readers 60c. One dollar per year to *new* subscribers.

Jottings from Lake Geneva Camp

DR. PRICE spoke most glowingly of the Pentecostal work in Norway and Sweden, where he visited recently. He said there were three hundred Pentecostal Assemblies south of Stockholm; that in some of the villages every person is Pentecostal. The church in Oslo has 5,000 members, with a large number of applications not yet acted upon.

Before entering the evangelistic field, Dr. Price was affiliated with the Methodist and

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later the Congregational denomination. The crucial hour in his life was when he stood up in a Gospel tent in San Jose, after having been preaching for years, and said he was a sinner. "Brother," whispered a minister back of him, "you did not understand. The call was for sinners." He understood too well. The arrow of conviction had pierced his heart and in deep humility he stood, a spectacle to men and angels, a sinner seeking the Lord. When he made his consecration to God he saw in a vision a little store building with a sign on it, "Gospel Mission". He said "Good-bye" to his fashionable church with its appointments and a salary of five thousand a year, and has often looked for the little store building he saw in his vision, but has never found it. God had a larger ministry for the man who gave up his "all."

* * *

Pastor Henry Ness who had been prominent in the North Central District for a number of years, having been pastor at Fargo, N. D., and Asst. Supt. of the District, told us of his call to Hollywood Temple, Seattle, Wash., which call he accepted last December. Hollywood Temple, a beautiful church seating 750 was built five years ago by a group of 38 individuals who withdrew from the Elim Swedish Baptist Church in Seattle. The power of God fell in

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Breaking the Alabaster Box On the World, the Home, the Church

Evangelist Loren B. Staats in the Stone Church, May 6, 1934

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

—John 12:3.



OME, this story is the most beautiful of its kind in all the Bible. It grips us with an interest that lasts, and once heard it is never forgotten. The preceding verses tell us it was six days before the Passover. Six days more and Jesus would go to the cross to suffer a terrible death, to pay the penalty for the sin of the human race. And as Jesus was coming out of Capernaum, traversing the highway toward the scene of suffering, He went thru Bethany where He had some intimate friends, Lazarus, Martha and Mary, and Simon the leper. When they heard that Jesus was coming that way, they prepared a feast to which they invited some of His most intimate friends. Bartimeus, who was once blind, was no doubt invited, as he lived in that vicinity, and other intimate friends. In my imagination I can see them sitting around the table; Simon at the head, next to him were Jesus and Lazarus whom He had raised from the dead. On the opposite side were Bartimeus and the apostles. Martha was serving, and Mary was absent. She had discerned something that none of the others in the group had surmised and she had gone away to weep.

Methinks I can hear the conversation that took place around that table. I can hear Simon give his testimony of how he was being devoured by the loathsome disease of leprosy; how he was banished from his home and was obliged to go around with a sign upon his back and cry out "Unclean! Unclean!" One day he met Jesus and was restored to his family and friends. Then the blind man told how he had sat by the wayside begging, but when he heard that Jesus of Nazareth passed by he cried, "Have mercy on me!" And Jesus touched his eyes and healed him.

Then came Lazarus with his testimony, how he died and was buried, and how, when in the tomb he heard a voice saying, "Lazarus, come forth!" Just then there was a disturbance. Mary entered, the tears streaming down her

face, her lips swollen from weeping. In her hand she held an alabaster box of precious ointment, worth three hundred pence. She fell at the feet of Jesus, crushed the alabaster box, and everyone knew what had taken place, for the house was filled with its fragrance. Judas was in the group and he rebuked the woman and said, "This is a waste! It should have been sold and given to the poor." Not that he had the poor at heart but he wanted the money. Jesus rebuked him and said, "Let her alone, for she hath anointed me for my burial. The poor you have always with you, but me ye have not always." No doubt these words made Judas more determined than ever to betray Jesus. The Word will either drive us away or bring us closer to Jesus. There are people in this meeting who, at the close of this revival will either be drawn closer to God or they will be farther away than when the revival began.

I have used this story for a foundation. I know of no time when we need to break alabaster boxes more than at the present time. First, I would break one upon the world. Never in all history were conditions so deplorable and black as they are today. Some time ago I went to the library and spent the larger part of the day reading ancient history. I read about the Babylonian Kingdom, the Roman Empire and the Grecian Kingdom, and in none of those *regimes* did I find conditions so distressing as they are today. Never was the church needed more than it is today.

There are approximately two billion people in the world today, and it is estimated that only one-third ever heard the name of Jesus, and of that one-third, only about ten per cent know anything of the New Birth and are worshipping the Lord in Spirit and in truth. The other nine-tenths have a form of worship. There are about sixty-one million people in America nominally Protestant, who do not darken the doors of a church; fourteen million children who never attend Sunday School. Then you may be surprised to hear that there are fifteen thousand villages and hamlets in the United States that have churches but no pastor in them. Weeds have grown up around the doors of the church; my heart has been made to bleed many times as I found many houses of worship

turned into road-houses or beer gardens. You would also be surprised to find that there are in the United States fourteen thousand villages with neither preacher nor church. These are statistics that are deplorable.

We have a great many churches and Spirit-filled saints but we seem to be powerless. We preach that there is power in the blood to save a soul from hell, power to heal the sick, and that people can be filled with the Holy Spirit as in the Upper Room; we preach the pre-millennial coming of the Lord but we don't seem to get results. What is the trouble? I believe the reason is that we don't live what we preach and the world has lost confidence in the church. The church has lost its prestige with the world and when we send out advertisements of special services they just laugh and say, "Another crowd wanting our money." Therefore many churches are closed and there are many charges laid against them which are justifiable. In the nominal group we find those who deny the divinity of Christ, who fail to measure up to the standard and fail to accomplish that for which the church was established. God never intended that the church should be a commercializing institution; He put it here to build up Christian character and to redeem men from the pit of hell and whenever we fail to do that work we have lost our purpose. Today it has become necessary for us first to live our testimony and then preach it afterwards. Outside the walls of this church there are people who are hungry and in destitute circumstances. Tonight there are about six million people in U.S.A. going to bed hungry; men out of work and folk discouraged. Men who have built up wealth have seen that wealth collapse and they crave something that will satisfy their hearts. Finding nothing in the church that helps them they have gotten to hate the institution that Jesus placed in the world for the purpose of redeeming men's souls.

During the war a soldier fell in battle and after the smoke had cleared away the army chaplain came upon this dying man. He said, "Would you like to have me read you something from the Bible?" He answered, "No, I don't want you to read anything from that Book. But I wish you would get me a drink of water." The chaplain ran and brought back a drink of clear water and then he said, "Is there anything else I can do for you?" "Yes," he said, "I am so cold. I wish you could put something on me to warm me." The army

chaplain took off his coat and wrapped it around the dying soldier boy. "Is there anything else I can do for you?" "Oh my head! I wish you could give me something for my head to pillow on." So the army chaplain took off his other coat, rolled it up and put it under his head and then added, "May I do anything else for you?" And the soldier boy answered, "Yes, if there is anything in that Book that has caused you to be so kind I wish you would read it to me." Yes, the church has come to the place where she must first live and then preach. There are hundreds of thousands who are in need but they want reality and today we have a splendid chance to break the alabaster box. This is the church's hour of opportunity and what we do we must do quickly, but it will take a heart full of love and a Holy Ghost ministry to accomplish anything.

Then there is another place where I wish to break an alabaster box and that is in the Home. I know of no place where it is more needed. These are days when there is a heavy strain on the family tie. The home seems to be a place that is used only for sleeping. The husband runs off to work, back for dinner, then off again to spend the evening elsewhere. Discipline, instead of being used by the parents seems to be used by the children on the parents. I was in a home where a young girl of about sixteen told her mother to shut her mouth and the mother obeyed. I was never allowed to talk back to my parents but was always taught to reverence them. My father used to go out to preach and in those days it meant a real sacrifice to be in the ministry. Many times we hadn't enough to satisfy us and sometimes I would complain but I never talked back to my mother. I trust that if you have been disobedient in the home you will realize that God's wrath is upon you and that you will turn from your ways. It says in God's Word, "Honor thy father and thy mother that thy days shall be long upon the earth." Do you know why God demanded that of His people? He knew that if He could get children to honor their father and mother He would have no trouble to get them to obey Him. You show me a boy or girl that does not honor his father and mother and I will show you one who has no fear in the heart for God. The reason we have such a hard time to get boys and girls to come to the altar is because there is no reverence in the home and no family altar.

Then this is an hour when we need to break

an alabaster box upon the children. You will not always have them. I have a little girl who was saved when five years of age. She cried to be baptized in water when six years old and she was filled with the Holy Ghost when she was seven. My heart rejoices every time I see her hiding away to pray, the few times when we are privileged to be at home with her. Our young people are having problems today which young people of former days never faced—tremendous problems. The world is different and there seems so little kindness. I am amazed as I travel around to see how few people have the family altar. How long has it been since you put your arms around your daughter and your son, kissed them and prayed with them? Father, how long has it been since you put your arm around your boy, instead of using harsh words? How long has it been since you prayed with him? If you do not have the family altar in your home you are neglecting one of the most essential things in your family life. Parents plan to send their boys and girls through High School and college but after all, that is secondary; the most important is salvation and to have God's Spirit that they might be able to face conditions as they are today.

There is such a lack of affection. Over in Ohio there is a doctor who lives in a flat above his offices which are on the first floor. One day his little lad learned that his father was forty-five years old. A birthday dinner was prepared and forty-five candles were put on the cake. At noon time he burst into the door of the office and said, "Daddy, do you know you are forty-five years old today and I am going to kiss you forty-five times." So he started in but when he had gotten to kiss number 20 the father said, "Now that is enough." The boy said, "We have prepared a dinner for you and would like to have you come now"; but the father said, "I cannot come; you run off and leave me alone." Parents, there is something more important than being busy; we owe some time to our loved ones; there is too much harshness and lack of love in the home, with the result that we are breaking down character instead of building it up. So the boy stepped outside and just then some other boys came along and asked him to go with them to the swimming hole, and he went. In forty-five minutes' time, a minute for every year of the age of that man, they carried that boy back and laid him on the floor of the office—drowned. That father said, "My God; forty-five minutes

ago that boy was planting kisses on my brow but I pushed him away. Will I ever see him again?" That is the result of a father's cold indifference towards his boy. May God save us from it.

Some time ago, a prosperous farmer was going to town to purchase some farm implements. His boy wanted to go with him but the father said No. No affection or love shown. If you are here this afternoon with a heart like that, remember there is love in Jesus and He can melt that hard heart. Finally, after much pleading on the part of the boy the father said he could go. The farm implements were purchased and on the way home, the boy, full of curiosity, asked one question after another: "What do you use this for?" "What is that?" etc. The father got tired of answering questions and struck the boy so that his head hit one of the implements. In the night his mother heard him groan; she went to his bed and found him in a state of coma; they called the doctor and when he examined the boy he said, "This child has met with an accident. Someone must have hit him for he has a fracture of the skull." Then the father remembered what he had done.

Then I want to break an alabaster box at another place in the home and that is upon the wife's head. God knows she needs it. There she is in the home, the father out of employment, the children hard to control, the cupboard bare and she does not have suitable garments to make herself presentable to the public. And in the midst of passing through these trials the love she so much needs seems to have taken wings and flown away. That woman is going through a mental strain and needs kindness and may God help you, brother, to give it to her. Many husbands just come home to complain and they turn out to be old grouches. Oh how many wives hear nothing but cursing from the time the husband comes home till he leaves again! Remember, she is the same girl you loved so much, the same girl you used to miss the car for and walk four miles home. That little wife has accepted your name to go down with you in disgrace if necessary and stick with you to the end. She is the mother of your children and if you haven't been kind to her may God forgive you at this altar and help you to return to her a real man.

Now let me go to the other side of the house. You remember what Solomon said, "It is better to dwell in the corner of the housetop, than
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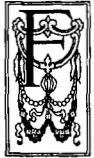
A Tract Bids Out a Crown Jewel

Of Encouragement to Intercessors

Pastor C. L. Greenwood, Melbourne, Australia, in the Stone Church

"Does it pay to give out tracts? Does it pay to print them? I say over and over again 'Yes,'" says Pastor Greenwood. The following remarkable story of how one little tract, backed up by God-given intercession, shot like an arrow into the very bone and marrow of a man and resulted in a sweeping conversion, will forever answer this question. It cannot but enthuse, inspire and encourage every reader to be faithful in this ministry of tract distribution. Get a supply of these arrows and scatter them in the highways and hedges. The October Evangel will contain the story of the great Australian revival.

(Continued from August issue)



RIENDS, that was my introduction into this Movement, which is probably the last great outpouring of the Spirit before the return of the Lord Jesus Christ. Feeling very strange and yet, wonderfully calm, not understanding what had taken place, yet knowing, as the days went by, that instead of living from day to day, and from week to week, with my voice gone and a terrible cough, I was perfectly well. I have never lost my voice from that day to this, with all the public speaking I have done.

But there were still greater things in store for me. I had not been in that man's presence very long when he spoke to me about the Baptism of the Holy Ghost and fire, and told me that was what I needed. I said, "Surely I need it," and I began seeking. I thought I had only to get down on my knees and ask the Lord to baptize me but I found it didn't come that way. I went to every church service and waited on the Lord. As soon as I had finished my day's work I would tarry till perhaps two o'clock in the morning, when, tired out, I would often fall asleep; then wrap a blanket around me and pray until morning. Sometimes I traveled quite a distance to wait on God, and still did not receive the Holy Ghost. The devil would sometimes whisper, "Not tonight but tomorrow night"; "Not in this meeting but in the next."

After fifteen months of seeking the Lord I met a young woman who lived in the same district and who had received the Baptism so I said to her, "Please tell me how to get the Baptism." She said, "I can tell you what I did. I arose in the morning an hour before breakfast; I spent a half hour on my knees praying and a half hour reading the Word of God. I got closer and closer to God and finally He baptized me in the Holy Spirit." I went home and put that into practise, and soon found that the Lord was revealing Himself to me. How well I remember one morning, after I had

been seeking the Lord with all my heart. I lifted my hands to heaven and said, "Lord, is there anything between Thee and me? What hinders Thee from baptizing me with the Spirit?" and I began to deal very definitely with God. I went off to work and had not been working long when the Lord began to speak to me. Some people do not believe that the Lord speaks to us but whenever we lend a listening ear to Him, God will speak. Sometimes we are too busy talking; we are in a rush and bustle and fail to give God a chance to speak to us. But that morning at work my mind was strangely taken back to a scene which took place years before when I was a lad. It all came back to me, how one day I had a very bad toothache. I had an uncle who was well-to-do and owned a large business. I couldn't endure this toothache any longer so when I went to him he gave me a half crown to go to the dentist and have the tooth out. When I reached the dentist's the tooth had stopped aching and before going back to my work I bought some cakes and sweets with that half crown. About a week after I went back to my uncle and he asked, "Did you get that tooth taken out?" I told him I had and showed him a big hollow space where a tooth had been extracted three years before. I had forgotten all about that incident of youthful deception but now the Lord said, "Go and tell uncle." "Oh," I said, "my uncle is such a wealthy man and You know how he respects me and wouldn't dream of my telling an untruth!" But the voice said again, "Go and tell uncle." I had a great battle and while it may seem a paltry thing to you, to me it was tremendous, but finally I came to the place where I said, "Yes, Lord, I will do what You tell me; I will go and fix it up with uncle."

Some people pray when they should be acting. Sometimes when people are asked, "Do you believe in water baptism?" they will answer, "I am praying about it." But we need not to be praying about that; we only need to obey. Hun-

dreds of people are praying instead of obeying and they are wasting their time. Listen! God will give the Holy Ghost to those who obey Him. So I started to obey. Other things came before me thick and fast and I went here and there, making things right. I thought I was just about through and was enjoying a wonderful day of blessing and peace, but after coming home I hadn't been in the house five minutes when mother said something about me. I do not remember what it was but I became very angry and said some hasty words to her. I had hardly said them when I felt very sorry and went to my room to pray. "Lord," I said, "please forgive me"; but the Lord said, "Go kiss your mother and ask her to forgive you." Now if that had been a friend of mine I could much easier have done that but I had never kissed my mother in my life to my knowledge, and now the Lord said, "Go and kiss your mother and ask her to forgive you." Do you think I could do that! I got up from my knees. I had tea but went back to my room and prayed again; but again the Lord said, "Go and kiss your mother and ask her to forgive you." I went out, walked around the house and then around my mother, and returned to my room, not knowing how to do it. I pleaded with the Lord and said, "Do You really mean me to do it? Please help me," and with that I started to cry. I seldom ever cried. If I was punched I would punch back and it was not my nature to cry, but God knew I needed to be broken. Then I thought, "What a booby I am!" With the tears streaming down my face I ran to my mother and said, "Mother, please forgive me, I am so sorry I did it"; and I planted a kiss on her face and ran from the room. But I got the victory. Oh it is lovely to have victory! Don't let anything cheat you of victory. People say there is nothing in Christianity but it is the greatest thing this side of eternity to have victory in your soul. Friends, if the Lord had asked me to give up every cent I had; had He told me to do something great it would have been much easier but when He told me to go and kiss mother I just felt I could not do it. Little did I know that the Lord was thereby blazing a trail through my own home, to bring mother, as well as my sisters to Jesus. "To obey is better than sacrifice, and to hearken than the fat of rams."

Just a little while after that I had occasion to write a letter and sat down to write, when to my amazement I found the Lord taking hold

of my hand; I was sitting at the table and while I was writing, all the time I was saying, "Praise the Lord!" And I found myself writing what was in my heart. The next night I went off to the meeting and said to the people, "Please pray for me! I am going through such a testing time." I lifted my hand to God and the people started to pray for me when suddenly I felt myself enveloped with a Divine Presence; it was just as though I were shut in with God and everyone else was shut out. I started from my innermost being to praise the Lord and while I was praising Him it bubbled up and up and up! It was wonderful! Then suddenly—you know God does things suddenly—I found that that power which had started right down in my innermost being had worked up into my mouth and I was speaking in other tongues as the Spirit gave me utterance. People have said to me in derision, "Tongues!" I was not seeking tongues, nor was I thinking about tongues, but the mighty divine flow went through me.

How wonderful the Lord is! He doesn't want to give us something apart from Himself but wants to give us Himself. When people talk about the Baptism of the Holy Ghost as a "Tongues" movement, if they will let Him reveal to them His power and glory they will know that it is not tongues but Jesus. When the Holy Ghost is come He shall not speak of Himself but He shall testify of Jesus. My whole soul was stirred by the fire and the power of God and I have never lost that passion since that day.

Now, kneeling with this wonderful manifestation upon me, what do you suppose I did? Did I jump and shout for joy? No, I did the very opposite. After waiting for eighteen months, going to every meeting possible and asking everyone I could about the Baptism of the Holy Spirit, He had come and I knew He had come to abide forever. That alone just broke me up and instead of shouting for joy I burst out weeping with a heart full of gratitude to God that Jesus had come in.

People have come to me and said, "Brother Greenwood, please tell me how I can get the Baptism of the Holy Ghost." I can tell you the secret; it is very easy—Repent. Hear what Jesus said. On that last great day of the feast Jesus had such a longing desire to see the blessing in the temple and He cried to them that if they would believe upon Him as the Scriptures hath said, "out of their innermost being should flow rivers of living water. This spake He of

the Spirit which was not yet given because He was not yet glorified." One of the reasons men and women do not receive the Baptism is because they do not glorify Jesus. Peter said, "Repent and be baptized everyone of you for the remission of sins and ye shall receive the gift of the Holy Ghost." When we get down to real repentance we cannot hold the blessing back. We need to clean up and make reconciliation and when we repent God will bless.

Now having been saved, healed and baptized in the Holy Ghost, I seemed to be walking on another plane, and I found the Lord leading me, oh, so differently than what I expected. I had my own plans carefully mapped out as to what I should be, but the Lord changed the whole program for me. In 1914 when the war broke out, I was greatly exercised as to what I should do. I prayed and sought the Lord with all my heart and He spoke to me and brot perfect rest and peace, and enabled me to enter, not a carnal, but a spiritual warfare.

By the end of 1914 I was determined to do something for the Lord. I passed thru many trying conflicts, and decided to leave the suburb in which I was born and go to live in a place called Sunshine. There I worked in the largest implement manufacturing place in the Southern hemisphere. At that time they were employing about 2,000 men, and among those 2,000 and in all the entire population of Sunshine there was not another Pentecostal person beside myself when I went there to live. So I earnestly sought God that He would help me. He did, but not in the way I expected.

I was anxious to work for the Lord but was wholly without preparation for the ministry, or without any place in which to preach, yet I was deeply moved upon by the Spirit and knew that I must preach. I witnessed faithfully to everyone but it seemed I was doing very little, so I decided to start an open air meeting, by myself if necessary. So, with a hymn-book I took the railway train to the slums, into the heart of the city where few people were willing to go. Standing alone on the street, tremblingly, I began to sing—to no one. I was glad for the first few minutes that there was no one listening, but as I went on singing I saw different ones come and stop till when I had finished singing and looked around there must have been five hundred people gathered. I knew not what to do next. I could sing because the words were in front of me, but to preach was another question. Looking to the Lord I began to tell

them of Jesus and I soon found there was intense interest among the people. I preached until I was exhausted, and could not carry on any longer. I prayed and closed the service and walked away leaving the crowd standing there. Of course I learned later that that was not the right thing to do but I had done the best I knew how. Later on two or three were willing to gather with me and we continued.

Just about that time I had a terrific burden for the men with whom I was working. How ungodly they were! Not one was being saved; there were a few church people among them but I wondered if they were really saved. I became greatly exercised and one morning I arose at four o'clock, so burdened was I for them. It was in the middle of the winter, and I wrapped a blanket about me and went into another room where I prayed on and on till I was melted and broken. As I prayed, "Oh God, will You not save someone in this place!" I found such a joy and felt that somehow the Lord had heard my prayer. I went to work as usual, not thinking any more about it. About three o'clock that very day a young man came to me. He was a veritable comedian, known by everyone there as a great clown and was very popular. If there was anything on he was the one who was foremost in it. Sometimes he would make fun of me; for instance, if I was walking home from work, he would gather quite a number around him, point to me and say, "Look! He is planning to rob a bank." He would do anything just to make me appear ridiculous.

But this day he came to me and said, "Say, up there where I work they are arguing about the soul. One is saying that the soul is the brain. Please tell me what the soul is and where it goes." I naturally thought he was making fun of me again and I didn't intend to be made sport of. But something within me stirred and I said, "Listen to me, I am not much concerned as to what *they* say about the soul, but Jesus says that you must repent of your sin and turn to Him with all your heart." He looked at me for a moment and then said, "But please, I really want to know where the soul goes and what it is. Is it the brain?" I said, "Jesus says, 'Repent of your sin'." As he could get no satisfaction out of me he walked away. But soon he returned and said, "They are still arguing. Please tell me what the soul is and where it is going." Again I replied, "Jesus says, 'Repent of your sin'." I had no more time to talk with him but I urged him to wait a moment

until I got a tract out of my pocket. It was called, "*The Unpardonable Sin, or Resisting the Holy Ghost,*" which had been sent to me from the office of *The Latter Rain Evangel*. I gave him this tract. About five o'clock that evening the whistle blew and the young man started to read the tract. Instead of walking to the station with the crowd, as usual, he walked along alone, with the tract in his hand. He read it in the railway train and when he reached his destination he was still reading it. On reaching his home he sat down on the doorstep and read. His wife called, "Herbert, tea is ready," but he went on reading. Finally he had tea and went back to his tract.

It was on a Friday night when the worldly people went out and had a good time. When he had finished reading the tract, as was his custom, he made preparation to go out. He began to shave before the mirror over the fire-place. With his face all lathered, half the shaving done, suddenly, without any warning, he dropped to his knees right where he was, and cried out, "*Oh God, have mercy on me!*" His wife grabbed the little babe and ran out of the house to her mother's saying, "He has gone mad. He is down before the fire-place where the looking-glass is, crying, 'God, have mercy on me'."

Now there were others who had a part in the operation of the Spirit in convicting this man. I am firmly convinced of the efficacy of intercessory prayer as the Holy Ghost gives power and utterance, and that He will use us mightily along this line as we yield to Him. Just at the time when this young man dropped on his knees, crying for God in mercy to save him, two brethren and myself were driving a distance of about nine miles to an open air meeting. We came to a large park and just as we entered the gates of this park a spirit of prayer fell upon the three of us all at the same time and we prayed with real, Holy Ghost intercession. How we travailed and prayed! The tears coursed down our faces, and then as we were leaving the park the Spirit lifted and we went on rejoicing to the meeting. I took out my watch and it was just 7:30. We thought the spirit of prayer was given for the meeting, but not so.

The next morning when I came to work the first one to meet me was this young man who said, "I got saved last night." I hardly knew what to make of it, for he had shown no indication when last I saw him, but a little later he

came and told me the story of the previous night and how just at 7:30 when he had finished reading the tract he fell down before the fire-side and cried to God for mercy. So I understood then why that Holy Ghost intercession had rested so heavily upon us.

Are there any intercessors here who have let down in this wonderful ministry? Many are willing to preach and work where they are seen, but so few are willing to shut themselves in with God and have a hidden ministry of intercession. In that great and wonderful day when the rewards will be given out to those who have been faithful in the calling wherein He has called them, the intercessors will receive large rewards for the souls who have been gathered in thru their hidden ministry. If you have felt the pressure of the Spirit to be shut away with Him, let me urge you to be true to God. Revival? I believe it will come when the church is faithful to her calling.

The young man later told me the whole story: how the tract had gripped him, how conviction was settling over him and the more he read the more he felt he was resisting the Holy Ghost, and that if he did not yield he would commit the unpardonable sin; and how before finishing his shaving he gave his heart to God. We shall never be able to tell the value of these printed messages as they go out, and who can tell what the rewards will be to those who have stood by in the strain and the storm, and have sent out the printed word, these silent messengers throughout all the earth. May God bless this department of the work.

I must confess I was a little doubtful as to whether this young man who had been such a trickster, such a clown and mocker, had gotten real salvation. I entreated him not to speak to anyone about his experience then, because there were some Plymouth Brethren working in the same shop, and they didn't think that even I was saved because I believed in Pentecost. Every one to whom I spoke about their souls, they would speak to also, and undo everything I attempted, so I determined I would not let them get hold of this man till he was thoroughly saved. It was useless, however, to keep him silent for all immediately saw the change.

That Saturday he said to me, "Now that I am saved, what shall I do?" I told him that we had just a small prayer-meeting that night and also on Sunday (we had no large meeting at that time) and I asked him if he would come.

(Continued on page 12)

Roosevelt and the Jesuits

Will the Jew Accept a Jesuit-Jew for His Messiah?

Nathan Cohen Beskin

Years have passed since we first preached the sermon that stirred the world, "The Mark of the Beast."

In that sermon we made the following assertions:

1. That the Headquarters of the Antichrist would at first be in the city built on "Seven Hills," (Rome) corresponding to the Seven Heads of the Beast of the thirteenth chapter of Revelation; later his Headquarters would be moved to Jerusalem.

2. That the ancient mark of Rome, "The Fasces" revived by Mussolini, and appearing almost simultaneously on the American dime, as well as on many of the state buildings, Federal buildings, industries, organizations, etc., was the "Mark of the Beast." That there would arise many dictators all over the world who although differing in minor details, would follow in the footsteps of Mussolini. At first they will have different emblems, but finally all emblems and all

codes, and the Fasces would become the "Mark of the Beast."

3. That the Head of the Jesuit Order would eventually become the Antichrist.

NOTE: We did not say, first, that Mussolini is the Antichrist, but that he is preparing the way for him; second, that Mussolini came into power in 1915, but that he started the revival of the Fasces at that time; third, that Ledochowski, the present Black Pope, or General of the Society of Jesus, commonly known as the Head of the Jesuits, is the Antichrist, but that whoever is the Head of the Jesuit Order at the time of the beginning of the Tribulation would be the Antichrist. So many new developments have since happened that I am compelled to write these articles.

—N. C. B.



WE WILL start with our own country, America, with our own esteemed President Franklin Delano Roosevelt, entrusted with greater powers than any man in the history of our nation. We are trying to prove the connection between the "New Deal" and Jesuitism.

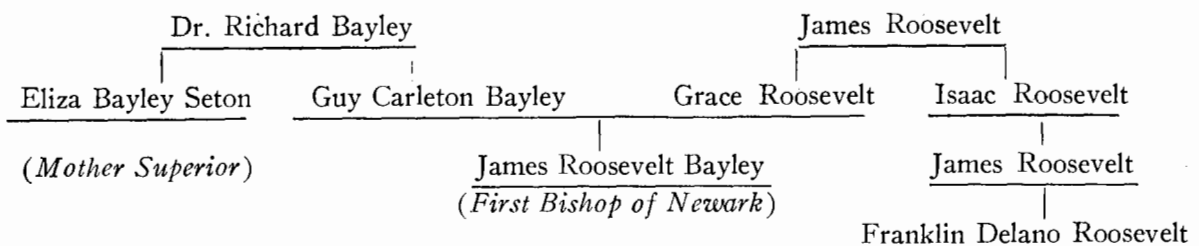
NOTE: All facts we give and all statements, are quoted (without any comment) from the *Roman Catholic Press*, and we are in no way responsible for them.

The following is taken from an article written by Harry Wynne Kerwin, which appeared in "Columbia", Official Organ of the Knights of Columbus, of December, 1933. In it Mr. Kerwin proves that exactly eighty years ago, James Roosevelt Bayley became Bishop of the Roman Catholic Diocese of Newark, New Jersey. The great Archbishop Hughes of New York, observing the influx of immigrants petitioned Pope Pius, the Ninth, to divide the great archdiocese of New York, who accordingly, in 1852, created the Diocese of Brooklyn and Newark, and appointed this young priest, James Roosevelt Bayley as first Bishop of this new Sec. His lineage and that of Franklin Delano Roosevelt, now President of United States of America, are as follows:

Thus Eliza Bayley Seton, the Mother Superior, is his great aunt, while Bishop Bayley is his first uncle.

This Bishop Bayley, a Roosevelt on his mother's side, and as we said, an uncle of our President, was educated first in Amherst College for the business world, and then went to Trinity College, Hartford, Conn., to prepare himself for the Episcopal ministry. When he had completed his work there, he was appointed Rector of the Episcopal Church in Harlem. Thru constant pleading and exhortation by his aunt, Mother Superior, Elizabeth Bayley Seton, who herself had left her Protestant affiliations to become a Catholic and a foundress of Sisters of Charity, James Roosevelt Bayley, resigned from his Parish in 1841, went to Rome, where he was educated by Jesuit Father Esmond. This took place in 1842, and that same day Cardinal Franzoni confirmed him. At once, Father Bayley went to Saint Sulpice, Paris, to prepare for the Jesuit priesthood. Returning to America, he was ordained by Bishop Hughes, March 2, 1844.

He was the founder of the Fordham Jesuit University, with Father (later Cardinal) McCloskey. This college became a Jesuit institution in 1847.



In 1872, Pope Pius the Ninth, appointed him Archbishop of Baltimore, Maryland, and head of the Roman Catholic Church in America, succeeding Archbishop Spaulding. In 1875, he took as his assistant the young Bishop, James Gibbons, who later became the famed Cardinal Gibbons.

In 1887, Archbishop Bayley died, and was succeeded by Archbishop (later Cardinal) Gibbons.

During the Wilson administration, when Mr. Roosevelt was then Assistant Secretary of the Navy, the Cardinal, knowing his close relationship to Archbishop Bayley AND THE ARCHBISHOP'S INTIMACY WITH THE ROOSEVELT FAMILY TOOK A PARTICULAR INTEREST IN HIM. HE (Cardinal Gibbons) REGARDED YOUNG ROOSEVELT AS A FATHER WOULD A SON AND WAS WONT TO CALL HIM AFFECTIONATELY "MY BOY."

This writer concludes that it is too bad that Cardinal Gibbons did not live long enough to see his "boy" become President of the United States of America.

Connect this with a paragraph from an article appearing in *National Review*, June, 1926.

"Those who take the trouble to pursue the pages of St. Aquinas and more especially of the Jesuit Suarez will find Fascism as a theory of state already expounded."

Also with the following statement from Father Charles E. Coughlin, who on August 24, 1933, made this statement in defense of the New Deal and the NRA:

"I will be accused of defending President Roosevelt. I am defending principle. I AM DEFENDING THE ENCYCLICALS OF POPE LEO THE THIRTEENTH AND POPE PIUS XI."

The following editorial which appeared October 13, 1933, in *The New World*, Diocesan paper, by Cardinal Mundelein of Chicago has this to say:

"It is not a mere accident that the President of the United States quoted the encyclical of Pius XI, and it is far less accidental that in what he purposes to do for the welfare of the nation is the very essence of the encyclical."

From *The Catholic News* of New York City, August 5, we read this statement by Father De Schepper:

"Monday evening," Father De Schepper said, "I was an interested listener to the broadcast of President Roosevelt's talk to the nation and heard in that address principles enunciated

by his Holiness Pope Pius XI in his Encyclical Letter *Quadragesimo Anno*. By an interesting coincidence," he added, "many points in President Roosevelt's program for national recovery coincide with conclusions of a study I myself have made, following the issuance of the Encyclical on Reconstructing the Social Order." He follows it with the statement: "We must return to the spirit of the MIDDLE AGES."

Mr. Hayes, President of the National Conference of Catholic Guilds, at a meeting recently held in Washington, D.C., has this to say:

"In 1928, a President of the United States was elected largely by the support of bigotry. The great industrialists, the great politicians, the great economists, could do nothing to halt the downward sweep of national confidence." Mr. Hayes then added *that the encyclicals of Pope Pius XI carried solutions which were accepted by the New Deal President (Roosevelt)*.

THE JEWS AND THE JESUIT'S

For the benefit of those who question how a Jew would accept a Jesuit-Gentile for his Messiah, we give below a letter written to Mussolini by a leading Jewish editor. Please note that the paper in which it is published is in Roman and in Hebrew characters. The Hebrew is therefore Romanized on one side.

The editor of this paper, Ben Avi, is the son of the Ben Yehudah who revived the Hebrew language. His son is Romanizing it! so not only the contents but also the lettering are attempts to revive Roman influence. The contents are so amazing that their significance would be difficult to overestimate.

After reading the translation, you will without doubt at once recall Rev. 13:11-18. Note that he calls on the whole world to honor Mussolini, and actually uses words concerning him which have never yet been applied to anyone but our Lord Jesus—"Ecce Homo." But to explain thoroughly every feature of this letter and its significance would take pages. Suffice it to say that the last week of Daniel is being rapidly staged. The letter is headed:

WILL THE ROMAN MUSSOLINI COME TO SAVE OUR NATION FROM PERISHING?

Tel Aviv, 6, Kislev 5694,
November 24, 1933

Your Excellency:

From the moment in which you consented to receive me for an interview at the first time in Rome, ten years ago, I felt that in you a Savior has arisen for all persecuted people.

Greece is obliged to you for her peace with Turkey.

Bulgaria is obliged to you for its friendship with Jugoslavia and Roumania.

Albania and King Zog at the uppermost are obliged to you for their liberty and independence.

Egypt has received H.M. Victor Emmanuel III. with incomparable enthusiasm, and when his son, the Crown Prince Umbretto, arrived in our country, we loved him, Hebrews and Arabs jointly. It is no wonder, therefore, that even here in the East sundry nations are raising their eyes to you.

But you accomplished greater achievements than these.

The Vatican City is obliged to you for its wonderful renaissance although in so miniature a form.

Germany is obliged to you for being again a great Power.

Austria is obliged to you for its national rescue under the regime of Dolfuss.

Western Europe is obliged to you for its temporal peace, due to this Four Pact, of which you are its creator.

As Caesar of yore, you are nowadays; you are the man of *Pax Romana*.

And who knows if not from this renewed Rome, with the charm of your wonderful acts, once again an historical salvation will come to all the sorrowing and expecting universe?

And if so, why should not you do one step further, the greatest perhaps in the political steps, to try to prevail understanding as well as fraternity, between the two elements who reside in Zion? There are 14 years that Arabs and Jews are quarrelling one with the other without logic or aim. These 14 years, that the Mandatory Power does not know to fulfil the duty it undertook before all the nations—as displayed by the bloody events in 1929 and from the disturbances in Jaffa this year.

A man must be found in which all parties will see a just intermediary, impartial judge, in the quarrels which clash them always one to the other. And you are, according to my opinion, this man in the world today. "*Ecce Homo*" (This is the man).

As yet before Hitler ascended the rule, I dispatched a letter to Marshall Pilsudsky and to Professor Koza the Roumanian, and proposed to them to convene together in Berlin, in order to solve the Jewish problem which occupies them since long. This letter remained only a Call in the Desert.

Stand up, therefore, you Mussolini, and call to all the combatants to convene in your beautiful capital, of the nature of a new Berlin Congress, in which will participate the Germans, Russians, Polish and Roumanians, in whose country the Jewish problem is very great, also Jews and Arabs, English, French, Spanish and all concerned in the problems of the Near East. And at this Congress your words will be decisive.

Cavour said that the man who will solve the Catholic problem in Italy will be the greatest of the world's statesmen. And I, the smallest of the Jewish millions, dare to declare that if you will solve the problems of Judea and Arab, no greater than you will ever be, even in the coming generations.

Ancient Rome, which issued to the help of the ancient Maccabeans, ruined Zion by the fault of a short-sighted king.

Make right, you Mussolini, the fault of Titus. Then shall his Bow which stands today in the wonderful Forum, a glory to the heroes of your past, be a symbol of the bettering of the Jewish nation on his land.

Ittamar Ben Avi.

(To be continued.)

(Continued from page 9)

He said he would. Just then the power of God was falling in Sunshine and I worried about what this young man would think of the meeting. My wife was blessed in prayer and the Spirit fell on us all as we knelt before Him. "Whatever will he think?" thought I, and immediately after the benediction I hurried to him, "What did you think of the meeting?" He said, "It was strange, but good." I asked him to come back, and sure enough, he was back on Sunday night. The power of God was there and we had a wonderful time. After the service I asked him again how he liked the meeting and he said, "I feel funny but it is good." I was encouraged so I said to him, "Listen! We have no church but I believe in water baptism and if you will let me I will be glad to baptize you. He agreed and I filled the bath in our house for we had no baptistry nor even a proper place to meet. I did the best I knew and baptized him.

(To be concluded)

The Threefold Ministry of the Holy Spirit

"With" Us, "In" Us, and "Upon" Us

Sermon by Pastor N. P. Thomsen, April 21, 1934



WISH TO BRING to you this afternoon some thoughts from the Word on the three-fold relationship of the Holy Spirit to the believer. It is sad to think of the amount of ignorance concerning the Holy Spirit in Christian circles today. The Third Person of the Trinity is God's Representative on earth today. He has been put here in certain relationships to us that we may know God, know His Word, know His will, and know His life and power abiding within us. Why should we not know something about this connecting link between us and God?

First, the relationship of the Holy Spirit to the believer can be found in the three prepositions used in that connection in Scripture, which are "with", "in" and "upon". In John's Gospel 14:17, we read, "He dwelleth *with* you, and shall be *in* you." In Luke 24:49, Jesus said, "Behold, I send the promise of my Father *upon* you." Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come *upon* you." "With" seems to indicate the approach of God to the soul. None of us would have been saved had it not been for the Holy Spirit, which convicted of sin and dealt with our hearts. It is not alone what the preacher says. The Holy Spirit must put life into the words. It is not oratory or logic that convicts of sin. Whether hearts will respond depends on the power of the Holy Spirit. In Jno. 16:8 we read, "He will reprove the world of sin, and of righteousness, and of judgment." And in verse 14, "He shall glorify me: for he shall receive of mine, and shall show it unto you." We have been led on because the Holy Spirit took of the things of God while He was *with* us; we seemed to see them dimly as in a glass, yet He revealed these things to us.

The Holy Spirit has a real part in the regeneration of the soul. "Except a man be born of water and of the Spirit he cannot enter the kingdom of heaven." It is His business to take us and implant us into the body of Christ. 1 Cor. 12:13 does not refer to the baptism into the Spirit but to regeneration, for we are all baptized by one Spirit, into one body. Jesus is the One who baptizes us into the Holy Spirit.

When we are thus baptized, the Holy Spirit is that into which we are baptized. In this case the Agent is the Spirit. It is His work to fit us into the body of Christ. He is the Divine Workman in the regeneration of our souls.

Now let us pass on to the preposition "in". The Holy Spirit doesn't always want to stand on the outside. He wants to enter for He has a distinct work to do. "In" describes the abiding presence in the believer's body, and right here let me say that there is a difference between having the Holy Spirit *in* and having Him *upon* you. I believe that every child of God has the Spirit of God in a measure, for the Word says, "If we have not the Spirit of Christ we are none of His." I believe that answers the question then as to why many who have not received the Baptism of the Spirit, *as coming upon them*, are bearing the fruits of the Spirit, and performing miracles, etc. They have the Holy Spirit in a measure. "Know ye not that your body is the temple of the Holy Ghost?" He abides there and it is from that position He is to straighten out our lives. After we are regenerated the Holy Spirit comes in and works from the inside and out, to give victory over the flesh. He doesn't work from the outside and in. In Romans 8:2-4 we have the walk in the Spirit, according to His dictates, following His directions. It breaks down the law of death working in this old, Adamic nature of ours which would destroy the work of God within us. God says a walk in the Spirit will break down that power and do what the law never could do. It will set us free. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Then we read in Galatians 5:16, 17, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." There is a struggle, but the victory is in walking in the Spirit.

Then more, He is within us to create Christian character. I marvel at our temerity, at times, to claim so much when we reveal so little. We claim a fulness of the Spirit, and that we

are far ahead of other Christians, but our claims do not amount to much except there is a manifestation of the life accompanying them, except there is a Christian character being developed and revealed within us. It is not enough to look back upon an experience; there must be a life that will measure up to the experience. God grant that we may allow the Spirit within us to develop Christian character. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Notice that it is not *your* fruit; it has not been grown by you. It is the fruit of the *Spirit* and is grown by Him. I do not believe that God ever gave us a barren Spirit, and further, it is impossible for us to have the Spirit without the fruit. The fruit will appear because God's Spirit is a fruit-bearing Spirit, and in fact is evidence that the Spirit is abiding. God reveals Himself and evidences the entrance of His Spirit when we are baptized in the Holy Spirit. There may be other ways in which He evidences His Spirit as we move on with Him, but in every case wherever the Spirit dwells within the person, that person must produce Christian character, and the fruit of the Spirit must be there.

We also see that He comes to help us in our infirmities, as we read in Romans 8:26. He is not speaking here only of physical infirmities but of every kind of infirmity. The Spirit of God helps that soul in whom He dwells, in difficult places. Let me also point out to you the fact that He helps to answer prayer: "The Spirit Himself maketh intercession for us with groanings which cannot be uttered," and in several places in the New Testament we are told the Holy Spirit inspires prayer. We could not worship God "in Spirit and in truth" except the Holy Spirit were dwelling within. You and I could not find access to God without the Holy Spirit. In Eph. 2:18 we read, "For through Him (Christ) we have access by one Spirit unto the Father." That seems logical and natural, does it not, that the Third Person of the Trinity, God's representative here on earth, leading us back to the Father, would be the One by whom we have the access, the One who makes it possible for us to enter into His presence. Were it not that He pleads our case we would not be able to enter in. But more than that, He is come to actualize to the believer his sonship. Is it not marvelous that we have a sonship? that we in Christ Jesus are sons of God? "And it doth not yet appear what we shall be,

but we know that when He shall appear we shall be like Him, for we shall see Him as He is." The work of God has been going forward in our hearts and one day as we stand in His presence we will find that "as He is so are we."

The same is true with regard to the life of Christ in us. It must bear fruit. If we are hid with Christ in God, just as surely will that life develop to the very point of fruition. We are aiming high but we know that we will hit the mark. He is telling us time and again that we are sons of God, and because we are sons God hath sent forth His Spirit into our hearts crying, "Abba Father." Do you remember the time you were saved? Immediately the work was done the cry arose in your heart, "Abba Father."

Then the Spirit applies the Scriptures in cleansing and sanctification. The Spirit has a real definite part in our sanctification, the cleansing of the believer. The "blood" has a part in the cleansing, for without the blood there is no remission of sin. But the Spirit brings to us the knowledge of God's will and causes us to seek for the cleansing of the blood. It is the Holy Spirit that applies the Scripture to our hearts. Otherwise we would not know.

In 2 Thess. 2:13 and 1 Peter 1:2 we discover that the one whom God has chosen to sanctify His people is the Holy Spirit. It is thru the Spirit that the operation of sanctification goes on. This is a progressive work; it becomes instantaneous in the sense that there comes a time in our lives when we surrender. The surrender is instantaneous but the work is a life-long job, and the more you become sanctified the more will you know the need of sanctification, and the closer you get to the Lord the more the light of His countenance shines upon you, the more will you want holiness and cleanliness. As you approach the bright light of His countenance, the larger will appear the dark spots, and you cry out, "Lord, Thy Holy Spirit has spoken! I cannot allow myself to do this thing any more. Cleanse me!" That is the work of the Holy Spirit, leading you on and on.

I want to pass on to the preposition "*upon*," which is used in connection with power. I refer you to Acts 1:8. In Acts 4:33 you will see the outworking of this, "And with great power gave the apostles witness of the resurrection of the Lord Jesus." God intended that His disciples should not only have the Holy Spirit within them, but *upon* them. I believe they had Him within them before the day of

Pentecost, that when the Lord breathed on them in that upper room and said, "Receive ye the Holy Spirit," it was more than a gesture. I believe they received something. God never breathed upon anything and left him the same as before. They received Him, but they did not have Him *upon them*. He was to come in new power. They were able to praise the Lord before the Day of Pentecost, but on *that* Day they received something far beyond. Oh that we had that Pentecostal power today! We have taught it but I feel we haven't gone on to the fulness of that power as they knew it on that Day. We have had some little measure of power, but we have come far short of that which was upon the Early Church. Is it Pentecost when we live almost the same as we did before? Is it Pentecost when we have no burden for the salvation of precious souls? Is it Pentecost when we do not see the power of God manifested?

We thank God for everything He has done. If He never did anything more for us than He has done, we have received enough to praise Him thruout eternity, for had we our just deserts we would be in hell tonight. The very fact that we are saved is cause for joy, but will we enter the doors of usefulness He has opened? Will we give up the little petty things, the selfish things, the worldly things that creep in? If we put these things away and give up to God He will lead us out into the open expanse of His will and power. Power for witnessing. We need that, do we not? Are we witnesses? If we are, to whom are we witnessing? As I read the Acts of the apostles, I see these words, "And with great power gave the apostles witness of the resurrection." Read the record and find out what that power was. Power to heal the sick. Power even to raise the dead. Power over all the power of the enemy. Oh God, possess us again! Come upon us in mighty power. Let Thy Holy Spirit come upon us and flood our souls again! That is the cry of my heart. I believe God yet wants to demonstrate to the world His power, that He still wants to show that with Him nothing is impossible.

Another thing the Spirit does as He comes from God is to impart gifts. This has a very definite connection with "*upon*"; not natural abilities but gifts from above, gifts that are supernatural, God in His miraculous power giving them a gift that they could use for His glory. We read of these gifts in the 12th chapter of 1 Corinthians. They are all given by the

same Spirit, given to each one severally, "as He will." I want to emphasize the fact that it is God's Spirit that does the giving. One cannot point the finger at another and say, "If you were as good as I you would have a gift like I have." God doesn't want all to be the same. I would not like to have my body made up of eyes. I would not want to be all fingers. That would be a monstrosity. God gives different gifts and places them in the body as He will. I am glad I am not constructing the body of Jesus Christ. I could not know where to put you. But there is one Architect on the job. He has made the plans and He is putting each member of the body in the place where he fits.

I'd like you to notice that these gifts are for the edification of the church and therefore they come under the head of service, and not for enjoyment. They are for the edification of the believer and the church as a whole, building them up in the most holy faith. If we use them to that end God will be glorified.

I wish to emphasize the fact that to be filled with the Spirit is something more than having received the Baptism some years ago. Not everyone that still speaks in tongues is still filled with the Spirit. Tongues may be an evidence of that initial work, but they are not the final evidence of the fulness of the Spirit. Only Christlikeness, the fruit of the Spirit in your life will evidence that. We are not diminishing the value of speaking in tongues. I say with Paul, "I would that ye all spake with tongues," but most of all we want to see a changed life. When you look for a Spirit-filled man you want to see something more than someone who once spoke in tongues. And when it comes to power for service, that will always be accompanied with great humility. The Spirit never gives us anything that puffs us up. Always beware of a person who comes to the fore, and keeps God in the background. There is a great deal of hero-worship today, exaltation of man, but when the Holy Spirit gives a gift it will always be used to uplift Christ. May God fill us with the Holy Spirit, and come down upon us in mighty power.

Special meetings are now being held at The Stone Church by Evangelist A. C. Valdez of California. From the very first meeting God gave results. They will continue (D.V.) until Sept. 9th.

Brokenness, the Key that Unlocks

Is Jesus your Yoke-Fellow?

Frank J. Lindquist, District Supt., at the Lake Geneva Camp



HERE ARE many things that are necessary in order to have a successful camp meeting, one of the most essential being a receptive heart, a heart open before God. We read in Psalm 51:17 these blessed words, "*A broken and a contrite heart, O God, Thou wilt not despise.*"

I believe that in the experience of every Christian there comes a time when he has to break before God, and if the child of God refuses to break before Him, his life and ministry will suffer. In the animal world, before a colt is ready for work it must be broken, and in breaking a colt it is customary to yoke it up with an older animal which has been in the harness, so when the young colt starts to caper and chafe at the bit there is this steady and broken one by its side to hold it steady and keep it from kicking the traces. Even so, the older men in the ministry are able to hold in check the younger ones when they are in the making.

We might ask from the Scripture, How does God break men? He has many ways. As we look back over our own experiences we can see how God has broken stubborn wills, bent stiff necks, and brought into subjection wilful spirits. I believe before any man or woman can be useful in God's work, there has to be a breaking in his or her nature; the Lord can use only the minister to whom He has given a broken spirit and a contrite heart.

I have met with men who are individualists—they cannot work with other men. If you try to yoke them up with other men, perhaps even in an organization, very soon you will find them kicking the traces and running away with the thing and consequently there is a wreck on hand. My heart has bled as I have seen some individualists being put in charge of a work. The very first thing they do is to throw aside the system that has been established and re-organize everything and have it center around themselves. Praise God, there is only one Individualist in the church of God, and He is Christ, the Head. We as the body of the Lord Jesus Christ are to be subject to the Head. Otherwise when the Head says "walk" the body will not walk, and when He says, "Stop" the body will continue walking. What would hap-

pen in the natural if we would say, "I want to stop walking but my legs will not stop"; or if the head said, "I want to stop talking but I cannot control my tongue." The condition of that person would be pitiable indeed. Even so in the church of God. Christ must control His body or the church will be in a sad condition.

The Lord does not want us to be individualists if we are to be useful workers in the kingdom of God. We want to be broken, to take upon us the yoke of the Lord who says, "Learn of me for I am meek and lowly of heart." I, in company with another brother, listened to a message some time ago; the sermon was good, but as we went home I said to the brother, "How did you enjoy the message?" He answered, "It was fairly good, but there was grit in it." There may be times when God wants a little grit in the message so it will scratch folks a little, but it sometimes happens when such is the case, that our own spirits are soured and harsh and critical, and the message has been colored by the human and the unbroken nature of man. I feel that, as ministers of the Lord, when we admonish people and when we feel there is need of people breaking down before the Lord, we, ourselves, should be broken and have tears in our own eyes. I have listened to ministers more than once who have lashed their audience, but I do not believe you can whip sheep into line. You must lead them. Tongue-lashing will not bear much fruit. An audience quickly senses when an admonition comes from a heart of love, or when it is censorious and given in a spirit of fault-finding. A broken spirit and a contrite heart is the only one that can successfully win souls back to God.

I have found, in my experience as a minister, that in a home where the husband and wife are neither of them willing to break and yield, there is usually friction. But when there is a broken spirit, altho there may be differences, thank God they can easily be rectified. If more people in the world today had broken spirits and contrite hearts there would be less divorce cases, there would be fewer broken homes; there would not be so much resentment and hard feeling that exist in so many places. How much we need to have broken spirits and contrite hearts!

These, the Word says, the Lord will not despise. Sometimes we hear folks say, "I shall not be the first one to acknowledge my wrong. Let them come to me. I was in the right." Ah that is not the spirit that wins! That is not the teaching of the Word of God. The Word teaches us that we must humble ourselves, that if any one compelled us to go a mile, we should go with him twain. The first mile may be the mile of duty, but the second is the mile of divine grace. It takes a broken spirit and a contrite heart for any of us to go the second mile, but it is the second mile that wins.

In Matt. 11 :29 we read, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: . . . For my yoke is easy and my burden is light." I spoke before about the young horse. I have at times watched horses yoked together. One may be a horse broken to the lines and the wagon; the other is a young animal, prancing around, and working up a lather and chafing at the bit and tossing its head. The old, broken animal glances sidewise and says, "Learn of me." It is not the animal that is working up a lather, chafing at the bit and tossing its head that is doing the most pulling. Just look at the tugs and you will see it is the quiet animal that is forging ahead. The Lord says to us, "Take my yoke upon you, and learn of me." I do not believe we will long be yoked together with Jesus and observe His quiet nature, that nature of love, until we begin to feel, "He doesn't carry on the way I do," and we become a bit ashamed of ourselves. When we were hasty, He was gentle, and so we begin to learn of the Lord.

Take for instance, Saul of Tarsus. He was breathing out threatenings against God's people. That young man was so wrought up by the power of prejudice and hatred that he was actually like a snorting animal. He was on his way to Damascus with papers of authority in his pocket. But as he was riding along, Jesus revealed Himself unto him, and that was a memorable scene in the life of Saul of Tarsus, for he said later, "Have I not seen the Lord?" Jesus said on the Damascus road, "It is hard for thee to kick against the pricks," and that is exactly what an unbroken animal does. He kicks against the pricks and it hurts. Jesus is using an Oriental scene to teach a lesson. When they wanted an animal to turn to the right or left they pricked him. Perhaps they wanted him to hurry along, and the unbroken animal when he feels the prick in his hide, kicks back.

It is hard to kick against the pricks. Have you found that out? The more you kick back the worse you feel.

The Lord has different ways to work, so what He uses to break *you* may not be the same as He would use for someone else. Some of us are by nature headstrong. We have inherited from our fathers and mothers, perhaps, a nature that is strong and wilful. When I see little children lie down on the floor and kick because they cannot have their own way, I feel sorry for those children later in life. I also feel sorry for the parents who will not correct them when they are little. If you do not break the wilfulness and stubbornness of your children when they are small, you will have sorrow later on in life. This is a harsh, cruel world, and as we rub up against it we learn many bitter lessons we might not have to learn if in our previous experiences we had been broken. I have found in the Assemblies of God and the Pentecostal Movement the Lord has plenty of sandpaper. When we rub up against it too hard we feel it very keenly.

As a Superintendent of a District I find all kinds of natures to deal with, and it is the divine provision of God to take a wilful, stubborn nature and break it under the will of God so that it can be used to glorify Him. Now God wants us to have wills. He doesn't want us to be spineless, or like jelly fish. Such people may be harmless but they never do any good. Let us not set up as our example some spineless individual who always agrees with the last individual to whom he speaks, and never has an objection to anything, just floats along. That is not the kind of an individual whom God can use. The man whom God made the leader of the apostles was hot-headed Peter, but Peter had to go thru some hard things that broke that nature of his; he had to put his head in that yoke with the Lord Jesus Christ. Peter did not think it was possible that he should ever deny his Lord, he was so self-sufficient, but that was one of God's methods of breaking Peter. The Scripture doesn't tell us much of Peter's experience between his denial when he went out and wept bitterly, and the day he received the message from the Lord, "Go and tell my disciples—and Peter," but I can imagine those three days were bitter days, days of deep heart-searching, where he saw his old nature standing out with all its sinfulness and wilfulness until he felt utterly worthless and useless—but they were days in which Peter's nature was being

broken and melted. He might have gone the way of Judas had the Lord not sent that message to him. I believe there are times when the Lord allows us to go down into the valley of shame and humiliation. It is God's method of breaking us in order that He may use us in greater measure than we have ever been used before. If you have read the biographies of men and women whom God has used you will find that they did not go to heaven on "flowery beds of ease." They had their mountain-top experiences, it is true, but their valley experiences as well. They had their times when they wept before God and felt they had come to an end of themselves. We ought to be encouraged when we see God's dealings with others, and not feel He has abandoned us when we go thru similar experiences. They are all a part of God's training for every one of us. Psalm 34:18 has this beautiful scripture for us, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." When your heart is melted Jesus is so near, and in that brokenness there is a humility of spirit that enables you to condescend to the very lowliest.

Sometimes we are prone to live more in the ecstasy of our Christian experience than in heart communion with God. Oh that every one of us would be so taken up by the Lord into that inner circle where we could experience that brokenness of spirit and that contriteness of heart that gives us a compassion for the lost! Jeremiah was called the weeping prophet. What gave him a broken heart? The backslidings of Israel. I believe that God has to put divine compassion into our hearts before we can become real intercessors before God and weep over a sinning world. Jeremiah who interceded with God for Israel, entered into the fellowship of Christ's sufferings, and tasted some of the agony that Christ tasted in Gethsemane, when he said, "Oh that my head were a fountain of tears that I might weep for my people!" We need some weeping people, some intercessors in our assemblies, as well as those who shout.

Psalm 147:3 says, "He healeth the broken in heart and bindeth up their wounds." Who can heal the broken-hearted like Jesus? There are those whose lives have been wrecked because of deep sorrows that have left their scars, the sun has gone out of their lives, all is blackness and despair, but when they found the Man of

Sorrows He healed their broken hearts and bound up their wounds.

Now we might dwell for a moment on the effect on the lives of those who will not break. There are some people who harden rather than break. We read in the book of Exodus concerning Pharaoh that he hardened his heart no less than eighteen times. It says in several places that God hardened his heart, but the way that God hardens any man's heart is to bring him face to face with an issue, and when man will not yield to do God's will his heart becomes hardened. It is a dangerous thing for our hearts to become hard and callous. I will never forget hearing about a certain man who had fallen into sin. He had brought reproach upon the work of God, and he was weeping, confessing his sins to a brother minister and said, "Brother, I have wept more in the last three weeks than I have wept in all my life." And the brother replied, "Perhaps if you had wept a little more before you would not have had to go thru this experience; if you had allowed God to melt your heart." You are in a dangerous place when you cannot weep before God. There are times when you need to weep before God, not for what you have done, but for what you are.

Job said, "I abhor myself." Paul says, "In me dwelleth no good thing." Peter, "Depart from me. I am a sinful man." Isaiah, "Woe is me, for I am undone." They came in contact with the white holiness of the Lord and the contrast made them cry out. It is better for us to break than for God to break us, and far better for us to have a breaking-up in our experience, rather than permit ourselves to become hard and calloused. Oh let us not harden under the chastening hand of the Lord! "If ye endure chastening, God dealeth with you as with sons."

In closing, Is your ministry a harsh, driving ministry? or is it a ministry of love and meekness? In many places the work of God is deadlocked. God cannot move because people will not confess their sins and lay down grudges between one another. If we do not break before God, He has a way to break us, but it will be under awful pressure. Oh how blessed it is to let God melt our hearts, and in the spirit of love and meekness to submit ourselves one to the other!

The Get Acquainted Page

CONDUCTED BY WATSON ARGUE

Presenting the story of the phenomenal growth of the Assembly of God Church, Springfield, Mo.,
Ralph M. Riggs, Pastor.

THE WORK of the Pentecostal Movement practically put the city of Springfield on the map. The Headquarters' Office of The General Council of the Assemblies of God was in St. Louis in its early years, but thru the faith and foresight of Brother E. N. Bell of sainted memory, the plant of the Gospel Publishing House and Headquarters' Offices were moved to Springfield, Mo., where they purchased their own building when conditions in the town were at bed-rock.

The first step of these men of vision was to organize a local church and start a Sunday School. Through the bountiful blessing of God this little band of faithful pioneers have increased from a score to the present membership which now numbers 600. One church building after another was crowded out, until the present edifice, located at Campbell Ave. and Calhoun Street, was built. It is very commodious and has a seating capacity of about 1,000.

The present pastor, Ralph M. Riggs, had been a teacher in the Central Bible Institute for two years, and during the summer months filled the pulpit while the pastorate was vacant. He threw himself into the Sunday School work enthusiastically, re-organizing it, expecting to turn the work over to the new pastor at the close of vacation. But the new pastor never came and in due time he found himself installed as permanent pastor.

Today the Sunday school is strongly departmentalized. The beginners, primaries, juniors, intermediates and seniors have separate departments and assembly rooms. The result of this thorough organization has been a

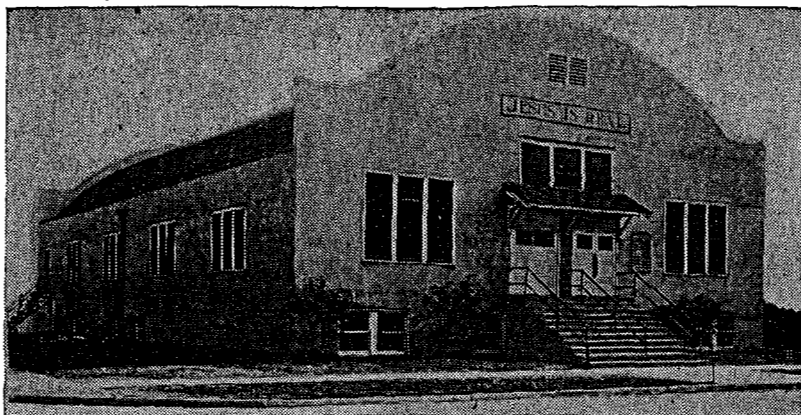
large increase in the Sunday School attendance, the present enrollment being 650. During the Sunday morning service in the main auditorium, two children's services are being conducted in two other auditoriums for the Primary and Junior children. In these services for the children a two-fold purpose is accomplished. The child is given Bible teaching according to his understanding, and the mothers are enabled to enjoy the morning services undisturbed.



Ralph M. Riggs, Pastor

The church is a strong revival center, having a constant revival spirit in their midst. Three special campaigns are launched each year.

The presence of the Executive Officials of the Assemblies of God, the Gospel Publishing House staff, the Faculty and students of the Central Bible Institute, is largely responsible for the strong growth of the Assembly. The mature wisdom and spirit of grace on seasoned saints, the consecrated talent and the fire of youth all combine to make it a very successful church. The present pastor calls it a "Pastor's Paradise," because of the ennobling quality of Christian service manifested so lavishly. He considers it a "high honor to work along with such a splendid assembly."



Assembly of God Church, Springfield, Mo.

The Church broadcasts five radio services each week, one being the Sunday evening service, all done by remote control right from the church. Station KWTO 560 Kilo.

The following is a report from the pastor of their recent campaign: "Evangelist and Mrs. Watson Argue have just concluded a very successful 4 weeks' revival.

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A Most Unique Experience of Salvation



GREAT LEADER once said, "God is not bound by His own plans." He has His rules whereby men get saved, but sometimes He steps aside from the regular order of things and does the unusual. Some months ago we published the story of how Henry Ness was saved and called to the work of the Lord. Like Andrew of old, he could not rest until he shared his wonderful salvation with his brother. The story of the conversion of Pastor Maurice H. Ness of Grand Forks, No. Dakota, as told us at the Lake Geneva Camp is very unique but proves how God uses the most insignificant circumstances to work out His purposes.

* * *

I was born in Oslo, Norway. For four years I was a sailor in the Norwegian Navy. It was compulsory in Norway for young men to enter the service. During the World War we were chartered by the English government to carry food and ammunition and during the summer of 1917 we were torpedoed by a German steamer. Our boat was on the way home, laden with coal and in the middle of the night I awoke finding myself on the floor of my cabin. The explosion was so terrific it knocked me out of my bed. At first I did not realize what had happened but immediately saw that the ship was listing and heard the sailors call, "Get out the life-boats!" I grabbed my clothes and ship-papers and hurried to the deck. There was no time to put on my clothes so I jumped into the water as I was. Altogether there were twenty-one men battling with the waves, for the sea was very high. I heard them crying out, "Oh God, save me!" My mother had always prayed for me, and I thought of her prayers that night. It seemed there was an unseen hand holding me up, I floated so easily. We were picked up by some fishermen and taken to the Orkney Islands.

Some time later I came to America. My brother Henry had a drug store in Minneapolis and I came out to visit him. I cared nothing about God, and my brother was just as worldly as I was. We both drank and played cards. I moved to Duluth and got married. One day I received a letter from Minneapolis saying my brother had gotten saved. I could not imagine him being saved, knowing him as I did. We occasionally went down to Minneapolis and had

all night parties in his home and I could not believe it possible. I showed the letter to my wife and said, "That will not last longer than a week or two." Later I received another letter saying that he was out on the street corner singing and testifying. I almost fainted. I said to my wife, "I thought my brother was quite level-headed, but I was wrong. It is all right to have religion but there is no use going crazy." He was singing on the very same corner where he had the drug store and everybody around there knew him. It was beyond my comprehension.

One day I told a friend of mine about him and said, "Let's go down to Minneapolis and look him over." We went and reached there Sunday morning for breakfast. After breakfast we took out our cigarettes. My brother said, "No smoking in this house." "All right," I said, "we will smoke outside," so out we walked. We spent the day with my brother and in the evening he invited us to go with him to a meeting. I said, "No, I did not come down to go to a meeting. I will go with my friend to a show." He said he would see me after the meeting. Everything was very inviting at the theatre, the beautiful lights; a man stood at the doorway and shot perfume into the air. I thot, "What a swell place to be!" As we sat down I began to think about my brother. It puzzled me to think he would prefer to go to church, and I could not get my mind on the show. When we got back my brother asked me how I enjoyed the show. I said it was a beautiful place, but try as I would I could not remember a thing that took place.

I went back to Duluth. About a month after that Earl Clark was holding evangelistic meetings in Minneapolis and my brother was helping him. They came to Duluth and my brother stayed at my father-in-law's. One night after ten o'clock he came over to our house and began to talk to me about the Lord. He said, "You do not know how happy I am!" I said that was all right and that I was happy too. I knew down in my heart that a marvelous change had taken place in him. He was transformed, but I was fighting conviction. As soon as he was saved he began to pray for me. That night he talked to me for five hours, until three o'clock in the morning. Finally I said, "Do you know it is three o'clock?" "Yes, I know," he said,

"but don't you want to give your heart to God?" He urged me to get down and pray. I said, "Will you leave if I get down on my knees?" "Yes, sir." My wife was sitting on the sofa and I said to her, "Let's get down on our knees so these people will go." So we knelt. I said, "What are you going to do now?" He said, "I am going to pray." He prayed and then asked me to pray. I said, "I cannot pray. I would not know what to say." So he prayed a short prayer and had me say it after him. Then he said, "We will get off our knees." I said, "Well, what about it now?" He said, "Well, you are a Christian now." "Oh, am I?" I asked in surprise. Then he said, "Now the first thing for you to do is to take your cigarettes and throw them away."

Then I began to think fast. I recalled the testimonies of saved people, and I said to myself, "I am going to try this thing out and see how it works." I took my cigarettes and threw them away. My brother went back to where he was staying and we went to bed. The next day I went over to see my brother and he said, "How do you feel?" I said, "I feel the same as always. Now don't tell my father-in-law what I did last night." He told me not to worry. We spent the day together, singing and playing.

When evening came he asked me to go to the evangelistic service. I didn't want to go but he pleaded with me saying that my wife and father-in-law were going. As we were riding down he said, "You wouldn't want to help us sing on the platform, would you?" I said, "I couldn't do that. It would be impossible." He said, "We have a lot of benches there. You can sit on the back bench and nobody will see you." I thought that I could do that. I had done quite a little singing, having belonged to the Norwegian Singers. I sat down on the last bench and sang heartily. They had testimony service and a number testified, among them my brother, who told how the Lord had saved him and what a wonderful change had come into his life. "Best of all," he said, "my brother got saved last night." I could have fallen thru the floor, for I knew half of that congregation. He continued, "Now I am going to ask him to testify." Everybody looked and wondered where I was. He turned around and said, "Come on. You are to testify." The perspiration came out on me in great beads. I had never done such a thing in all my life. I would have given anything to get out of that

predicament, but I stood on my feet and walked out to the front of the platform, wondering what I should say.

About that time I was reading the life of Abraham Lincoln, and it flashed thru my mind that I would say something about him. God knew my heart. He knew that I had said I would try this thing out, but I had no experience. When I reached the front of the platform and opened my mouth to speak about Lincoln, something struck me and I fell flat on the platform and began to weep. That is something I never do; even when my father died I did not weep. But this night I wept and wept before that crowd of people until the floor was wet in front of me. The whole congregation wept and we had a marvelous manifestation of God's power. I was thoroughly saved that night and knew it. I joined the C. & M. A. for awhile and then went to Minneapolis to live. There I received the baptism of the Holy Spirit and God called me into His service. For a while I attended the Northwestern Baptist Seminary, of which Dr. Riley is the President, and I also took some Correspondence work on the Bible. I have been preaching since the Fall of 1925. I praise God for saving me from the angry waters of the North Sea to work for Him.

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with a brawling woman and in a wide house." He ought to know for he had plenty of experience. We find so many wives who are inclined to complain but if they will come to God He will make them sweet and kind. And wife, remember that he is the same young man you used to watch for out of the window. "But," you say, "I was disappointed in him." Perhaps you married in haste, but if you took him then stand with him, for you promised to marry him for better or for worse and with the help of God you can make the home happy in spite of conditions. A man in the East had been out of employment for a long time though he had walked the streets day after day in search of work. One day he came home discouraged and disheartened and said, "Wife, it is the same story. I have walked the streets but couldn't find anything"; and she, instead of encouraging him, said, "I don't understand it. Other men get work. I never have any money to spend like other women." Any real man would sense the unkindness in a remark like that for real men like to provide for the home and in these

dark hours they have been embarrassed many times as they have sought in vain for employment. He felt the sting, went down to the basement and later they found a note by his dead body which said, "I am not able to give the things that other men give so decided to put myself out of the way." What that man needed was love instead of being upbraided. How sorely encouragement is needed today.

And now I wish to break an alabaster box on the church and I trust my remarks will be of some help. There are people before me, no doubt, who are facing real problems and hardly know a way out. They long to counsel with someone and have them pray but dare not tell their problem because people would criticise and spread the tale until eventually they might be driven from the church. That ought not so to be. We should be as one family and have love one for the other. If we were in that place there would be no limit to what God could do for us. But we are not able to tell our problems because of a lack of love in the hearts of the people.

Then I want to break an alabaster box on the pastor. I know we are not perfect and we often make mistakes; I make them and expect to make them until Jesus comes but it is not a sin to make a mistake. The reason you have an eraser on your lead pencil is because you make mistakes and I am glad that the blood of Jesus can erase every mistake we make. It is so easy to criticise the preacher: "He speaks too long," "He doesn't speak long enough." "There isn't enough fire in him." "He is too young," or "He is too old." If his wife takes an active part she is pushing herself forward and if she doesn't work she is not interested. God knows that every dart of the enemy flies across the pathway of the preacher on the platform but he doesn't need anyone to crush his soul. Facing the terrific battles that are on today, we don't need anyone to crush us but someone to encourage us onward.

So if there is love in the home, love in the church one for the other and for the pastor, the devil won't be able to slip in and the power of God will fall.

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The conversions numbered 105, besides numbers of children saved in the overflow meetings for children, conducted by Mrs. Argue every Sunday night. Twenty were baptized in the Spirit, 68 in water, and 67 were received into

church membership during their campaign. The evangelists took particular interest in our Sunday School and on the last Sunday of the revival the School had an attendance of 801. Brother Argue's addresses to the High School youths of the city and Sister Argue's work with the Children's Sunshine Choir (about 150 voices) made due contribution to the success of the campaign."

A "Big Meeting" in North China

NEWS COMES TO US of a real revival spirit in North China, in different provinces. Miss Mattie Brann, Wei Hsien, Hopei Province, writes of a "Big Meeting" they had in which the churches came together from many miles distant. She says:

"I was busy during the month of April overseeing workmen repair the buildings. We prepared sleeping quarters for some 300 who lived too far away to come and go. There still was not enough room and they had to rent rooms outside. The people began coming April 30th and the house was packed out every service, many standing outside and listening thru the windows. The Holy Spirit worked from the first service to the last, four services daily.

"Pastor Wang has his own unique way of conducting services, showing he is clearly led by the Holy Spirit. He read a portion of the Word and quietly asked the audience some questions: "Are you obeying this Word?" "Do you live this out in your home?" "Are you winning others to Christ?" "Are you filled with the Holy Spirit?" "Are you hindering your family, your friends, your neighbors by not obeying this Word?" Before he finished asking some would rise to their feet under deep conviction, asking for prayer. Often he would have the Evangelist start a chorus while we asked them what they wanted us to pray for, as he had invited them to the front.

"Sometimes he would have some tell before the audience what their failure was; in most instances their confession would convict someone else, and after prayer they would rise with shining faces, asking their family or friends to forgive them. That would bring others to their feet saying, "It was my fault"; "I tormented you and caused you to lose your temper"; or "I knew what your weakness was and I caused you to fall," "Forgive me," etc. Fathers, mothers, children, husbands, wives, daughters-in-law and mothers-in-law, friends and enemies

came up weeping and made peace with each other. This was the most unique revival I ever saw here. One day this lasted for five hours; all forgot time and place, they were so intent on getting right with each other and with God. The last day we baptized 115, the converts of the past months—we do not baptize new converts until they have had some time to witness to their families, to see how they stand persecution, which always comes. The last day we had communion and truly the windows of heaven were opened and the Holy Spirit was poured out in a marvelous way. We could not keep track of how many were baptized in the Spirit or refilled. We know the Lord kept track of them all.

“Among the number baptized was a dear old woman past 70, who has been a witch for more than 30 years, training other women in demon cults. Last winter she suffered so much from demons that she could not sleep, and no matter how she tried she could get no relief. She heard a voice say, “If you will believe in Jesus you will be healed and delivered.” “Who is Jesus, and where is He?” she asked. Then she recalled hearing one of her village women going to another town and coming back believing in this Jesus. She said, “If this woman’s Jesus will let me sleep tonight I will go in the morning and hunt her up and believe in Him.” She slept the whole night thru and, true to her word, went the next morning to inquire about Jesus. The Christian woman told her about Him and then called two other Christian women from a nearby town, where we have a church. They came, also one of the Evangelists and told the old woman the blessed story. She was so demon-possessed, much prayer went up for her and many spirits left her. Many were the sins and crimes she poured out in prayer and yet she was not wholly set free until the meetings here in May. We saw her old, hard face beginning to change and at last she was free. Pray for her as she is trying to witness to her people about the Savior.”

(Continued from page 2)

that church and many of the members received the baptism of the Holy Spirit. This caused some opposition from the pastor and others, with the result that this group of 38 pulled out and built their own church where they could enjoy spiritual freedom. The work is growing in a wonderful way. At the present time they

are contemplating a District Bible School, making use of the Hollywood Temple for the classes. A quartette from the Temple rendered most valuable assistance to the music of the camp.

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We have been informed that when Brother Ness became pastor of the Church, there were 192 in the Sunday School. He said to his people, “We will set our objective for 500. One of the means they used to increase the Sunday School was to purchase a Sunday School bus to gather in the children. From Dec. 1933 to May 1934 (one-half year) they had reached their goal, 500 scholars. Now they have set their goal for 1,000.

* * * *

Among the speakers at the Lake Geneva Camp was Evangelist Gierke, who had been a lawyer before coming into the ministry. It was thru the ministry of Divine Healing that his heart was open to the Gospel. While practicing law his eye-sight failed him almost completely. He was nearly blind, and one of the best specialists in the country told him it was impossible from a medical point of view to regain his sight. In 1919 he moved to California hoping that the sea air might benefit the condition of his eyes. He received help but not in the way he had expected. He came in contact with a Christian doctor who told him how his wife had been miraculously healed of Bright’s disease, and he was encouraged to seek healing from the Lord. He attended a mission in Pasadena, and was saved and healed at the same time. Soon after he received a call to the ministry. He entered the Bible Institute of Los Angeles, and studied under Dr. Torrey for three years. He entered the Baptist ministry, but received the Baptism of the Holy Spirit in 1923, and was obliged to resign from the Baptist church. He has been engaged in evangelistic work since 1927.

The lightning slide toward dictatorship has begun in England. Less than two years ago British Fascists numbered 14. On April 23rd Albert Hall was crowded with 10,000 who has paid between 2|6 (65c) and 7|6 (\$2) for their seats.—*Dawn*

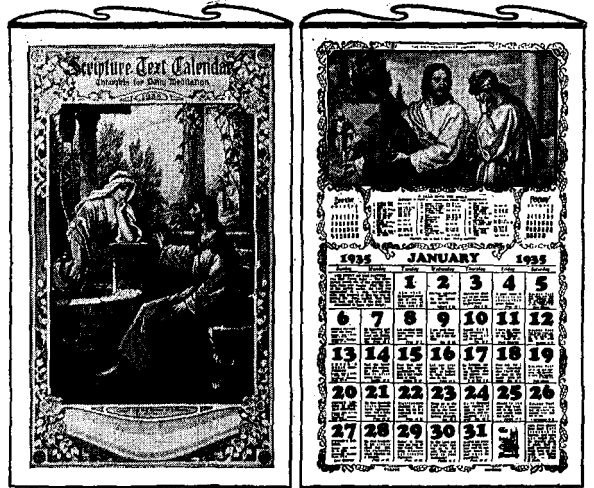
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CHAPTER 3.

2 Milk is fit for children. 11 Christ the only foundation. 16 Men are the temples of God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

5 shall. 7 Ps. 25. 14. John 15. 15. 19 Foolish ten, craftiness. 20 Art are va 21 T. men. 22 W death come, a Heb. 5. 13. 1 Pet. 2. 2. 1 Or, factions. 2 according to man. b Rom. 12. 3. c Acts 18. 4. d Acts 19. 1. e Isa. 55. 10. f Ps. 62. 12. Rom. 2. 6.

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