

The Latter Rain Evangel

The days of Heaven on Earth

Thanks for Everything

For spreading plain and peak that towers,
We give Thee thanks;
For sun and rain and food and flowers,
We give Thee thanks.
For courage and the will to do,
For strength and hope and faith, anew,
For love and friendship, strong and true,
We give Thee thanks.

For pain that serves to purge the soul,
We give Thee thanks;
For cares that raise us toward the goal,
We give Thee thanks;
For bits of rest that intervene,
For tears and sighs, with smiles between,
For all, O gracious Nazarene,
We give Thee thanks.

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

The Latter Rain Evangel

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*We thank Thee, Lord, on this Thanksgiving Day,
That Thou hast led us gently all the way;
Throughout the maze of days in this past year
Thy presence wrapt us 'round and kept from fear
Our hearts; of want, of death, of friendship's loss--
And we have found content beneath a cross.*

*Our thanks for sheltering roof and fire warm
Which keeps us all from winter's cold and storm--
For raiment, food, good health, and comforts all,
Enough, and some to spare when needy call.
For all these things, and many more beside,
Accept our humble thanks. With us abide,
And help us make the days of all the year
Thanks-giving days. Grant, Lord, this prayer to hear.*

—EDNA A. OLSON.

A Warrior at Rest

CHRISTIAN FRIENDS the world over will feel a great loss to God's work in the home-going of Miss Susan A. Duncan of Rochester, N. Y. Miss Duncan died of heart trouble at the advanced age of 81.

With four sisters, three of whom have already gone on, Miss Duncan began mission work in Rochester many years ago. From a Gospel Mission there grew in the course of time Elim Faith Home and Elim Tabernacle. The sisters purchased a large property on East Avenue, and built Elim Tabernacle on Williams St., adjoining this property; also a school building known as the Rochester Bible Training

School, in which young men and women were trained for Christian service all over the world. More than sixty missionaries are now working in foreign lands who have been trained in this school.

The Elim Faith Work has been one of the strong Pentecostal centers in the United States. Their quarterly Conventions were scenes of great spiritual power and friends from far and near loved to congregate at these gatherings.

One rarely thinks of the Elim work without being reminded of the loving labors of the late Mrs. E. V. Baker, whose memory is cherished by hundreds of friends who loved her ministry and her writings. All of the five sisters who labored faithfully for their Lord have gone to be with Him with the exception of Miss Hattie Duncan, who still survives. For 30 years Miss Susan Duncan was Editor of a monthly paper called "Trust", which was read by a large circle of friends in every part of the earth, and thru its influence and the Elim work more than \$100,000 have been sent to the mission field.

The poem on the frontispiece was written by Raymond Dandridge, a Negro poet. When he was seventeen years old he had an accident that made him a cripple for the rest of his life. At the time he wrote these verses, he could move only one hand ever so slowly across the page, the rest of his body being helpless.

The Christian Triumphant

A Thanksgiving Table "In the Presence of Enemies"

O. W. Johnson in the Stone Church, Sept. 22, 1935



THE message upon my heart this morning is based on that glorious text, Romans 8:37, "*Nay, in all these things we are more than conquerors through him that loved us.*" Another verse conveying the same note of victory is found in Paul's second letter to the Corinthians, "Thanks be unto God, which always causeth us to triumph in Christ."

How thankful we should be to know that the life of a Christian is not one of defeat but of victory and triumph! It is a pity that some Christians have not enjoyed nor experienced the conquering power of the risen Christ in their hearts, since it is part of their present inheritance, but alas! such is the case. They fail to appropriate their blood-bought victory in Christ! We often speak of a child of God being triumphant in death, and that is something we can always rejoice over, but it is even more glorious to be triumphant in life. I have sometimes questioned whether the Christian who is not triumphant in life can be triumphant when death comes. As a rule, we die as we have lived, and while we all long to have a triumphant death, the thing that should concern us now is, Are we living a triumphant life?

What a wonderful thought it is that the child of God is more than conqueror through Christ! I do not believe that any Christian need suffer defeat since God has provided, through our Lord Jesus, victory for every phase of life. But it would be utter folly for me to say that, because we are children of God, we will have no trials or sorrows. In this world we have trials, temptations and sorrows. The Bible does not promise immunity from these, but it does assure us that through Christ we can overcome them. Instead of afflictions proving hurtful to the believer, they become helpful. In the light of eternity "all things work together for good to them that love God." Faith is necessary to see that. With the eye of faith the Christian is able to look beyond the present and believe that, some way, some time, God will work out his problems and heartaches to his spiritual and eternal good. If we were to have only the pleasant experiences all through life we would become like spoiled children. Haven't we all met folk who were so spoiled that nothing

would satisfy them? But God knows how to allow things to come into our lives for the purpose of strengthening us and teaching us how to trust Him more. And it is when we go thru the hard places that we find Him sufficient and able to keep us victorious and triumphant.

I am reminded of what David said in the Twenty-third Psalm, "Thou preparest a table before me in the presence of mine enemies." Where? "*In the presence of mine enemies.*" And the reason David was so triumphant and full of joy was because he knew how to eat at the Lord's table even though he was surrounded by enemies. I have heard people say, "If it were not for my circumstances I could be a real Christian"; "If it were not for the conditions under which I live I could be faithful to the Lord." Let me say that if we are waiting till all our enemies have fled, if we are waiting for all opposition to be removed, we might just as well mark it down now that we will never feast at the table of the Lord, for it is in the presence of our enemies that we feast on the things of God to the fullest extent. It is when you have been opposed, when you have had a struggle, when the trials have come thick and fast, it is then that the grace and sweetness of God's presence is more wonderful than at any other time.

I would like to call your attention to some of the enemies that confront many of us. The first one I would mention is the influence of evil men. As long as we are in this world we will come in contact with all kinds of people; some are helpful and others are hurtful. We may feel quite safe with certain individuals, but as we become more intimate with them we find that their influence is hurtful, unless we trust God for grace and victory. Paul said, "Be not deceived: evil communications corrupt good manners." We contact people who would exert an evil influence over us but the Lord is able to raise up a standard against them. I want to emphasize that anyone, whether he be relative, friend or neighbor, whose influence would lead us back into the old life, into carelessness and indifference, is not a true friend, but an enemy. We should of course show such an one a spirit of love but we must ward off any influence that might draw us away from the

Lord, and when we find ourselves getting entangled in any way we need to pray more earnestly to keep walking with God. Let me give you Scripture for that; it is found in Psalm 44: 5, "Through thee will we push down our enemies: through thy name will we tread them under that rise up against us." What are we to do with those who rise up against us? Tread them under. How? Through the Lord. Some of these enemies might be compared to Goliath but it will be encouraging to remember how David went out against his enemy. He went in the name of the Lord, and God will undertake for us if we are willing to step out in His name and trust Him for victory.

Then there are those who would speak evil against us, falsely accuse us and seek to hurt our character if possible. I recall what one minister said, "It may take a long time for truth to get its boots on, but when it does, look out." Right is always bound to triumph, for truth has a way of coming out on top. I would far rather be the one accused than to be the accuser. So if ever you are falsely accused remember that you have the better place for the accuser will have to answer to God for his accusations while you will receive a great reward (Matt. 5:11, 12).

But there are other forces even more subtle than the evil influences of men, for the Apostle Paul has told us that "we wrestle not against flesh and blood, but against principalities, against powers. . . . against spiritual wickedness in high places." The attempts of the enemy are so concealed at times that one is not aware of his tactics. When Satan comes like a roaring lion and the powers of darkness overwhelm the Christian like a flood there is no difficulty in recognizing him, but when he disguises himself in a manner that is often tolerated, that is different. One reason the believer is not so apt to recognize the enemy is because of his subtle way of playing upon the feelings and imagination for the purpose of leading the believer into a discouraged and anxious state of mind. In this condition it is easy to question God's way of doing things and to doubt His power. The devil knows that. Discouragement, despondency, and worry, to say the least, are nothing but expressions of unbelief! Speaking of worry, I might say that it doesn't do any one any good to worry but a great deal of harm. It seriously affects not only one's spiritual life but is destructive to both body and mind. Now let us see what the Word of God has to say about our overcoming this enemy. "Behold,"

Jesus said, "I give unto you power to tread on serpents and scorpions, and over *all the power* of the enemy; and nothing shall by any means hurt you." Praise be unto God who has not left us alone to fight these battles!

In this same chapter the Apostle Paul has enumerated the things which *cannot* separate us from the "love of Christ." They are: "Tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, etc., etc."

This battle-scarred warrior could write from a deep experience. He had been stoned, imprisoned, beaten, shipwrecked, and through it all he could shout: "*We are more than conquerors through Him who loved us!*" Thank God for a man of faith like that!

It has been my privilege to know many good Christians who, in spite of their bitter afflictions, have been uncomplaining and full of praise to God. About five years ago I visited a certain home in which there lived a very godly man and his wife. His son, an inventor, trying to perfect a certain machine persuaded his father to sign over his property as security for a loan in order to get enough money to complete the invention. Not long after, his son became seriously ill and died before the machine was finished. The bank demanded this man's house. It was a beautiful home, built under his personal direction. In other words, it was just what he wanted his house to be. The most of his life had been spent in saving enough money to build a house like that. I called to cheer him up in his trial but I found he needed no encouragement. He said to me, "You know, they are coming to take this house from me. I have worked hard and have always tried to be honest, still I am about to lose my home." Then with tears in his eyes but with a smile he said, "They can take this house, but praise God, they cannot take away that home which the Lord is preparing for me up yonder!" The man was triumphant in his trial.

I wondered somewhat how he would stand the trial after he lived elsewhere for a while. Last summer I was visiting in that part of the country and I found this elderly couple living on the top floor, the third story, of a house. The rooms had low ceilings and were not at all conveniently arranged but the dear old man took me around, showed me the rooms and said, "They took my house all right but we have it so comfortable here and we are so contented." He was now eighty-five years of age, having

to climb those two flights of stairs, and living in a place not to be compared with the home he lost, yet he was happy and contented! That man's faith stirred my heart. That is victory over material loss and circumstances.

Then my closing thought is that the Christian is triumphant in death. The words of David are wonderful, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." The Lord does not forsake the Christian in death. To the child

of God, death is only a shadow, for Christ's death on the cross has removed the substance and only the shadow remains. The Lord will go with him through the valley and bring him up on the other side, on the mountain peaks of eternal glory to enjoy the presence of God in a body like unto our Lord's body. Death to the Christian is not a defeat nor a loss. "For me to live is Christ and to die is gain." At death angels carry the souls of the redeemed to their eternal rest in glory. "*Thanks be unto God, which always causeth us to triumph in Christ.*"

Thanksgiving "For Such a Time as This"

Always and for everything let your thanks to God the Father be presented in the name of our Lord Jesus Christ.—WEYMOUTH.

VIEWING the past few years of hardship and trial one is tempted to wonder what cause there is for thankfulness. The man without God looks about him with a trace of a sneer. Thankful for what? Thankful that lack of positions has brought about poverty in thousands of homes? Thankful that through loss of possessions people have been driven insane, some even taking their own lives hoping that in the world beyond they might find greater happiness and fewer disappointments than this one had to offer? Thankful for heavy hearts, broken bodies, and tired minds? Thankful? We can readily understand his attitude of mind for he lives for the world alone, serving its gods of wealth and pleasure, and his, like Dagon, have fallen upon their faces, smashing into a thousand pieces.

But individual problems, huge as they may seem, must of necessity dwindle to nothingness in the face of the world enigma. Governments have to cope with the great problem of giving relief to the thousands in need. The whole world is struggling beneath the load of its financial burden. Progress upward is painfully slow because the load we pull is so gigantic. Disaster on land, sea, and in air has multiplied the loss of human life until one stands breathlessly wondering what the next blow might be. Along with these comes the cry of war, at first faintly heard as distant rumblings, now swooping down upon us in all its horror. The woe! woe! woe! of Revelation is vibrant in the very atmosphere. We gaze about us and find we have progressed far into a gloomy valley. The way back is blocked by a landslide of rocks of

disillusionment, shattered hopes and despondency. Ahead lies the bend in the road that so long we have tried in vain to reach. Uncannily it creeps forward with each advancement of man, halting occasionally to excite hope in his heart, only to stealthily glide onward out of reach. Walls of black despair extend high above us and offer no crags for bloody fingers to grasp. Thanksgiving? "For such a time as this?"

The child of God looks on the surrounding circumstances, and though he is not immune from the unpleasant feeling that comes with misery and privation, yet he looks above and beyond this world and knows that he has possessions laid up in heaven that nothing can take away. He can say with Paul, "I know both how to live in straightened circumstances and how to live amid abundance. I am fully initiated into all the secrets both of fulness and of hunger, of abundance and of want. No matter what may be my lot I have strength for everything through Him who gives me power." (Weymouth).

While visiting an aged woman recently, one who has been a sufferer in body, I was amazed to find the gratitude she felt in her heart toward God. She had once found delight in the strength and agility of a youthful body, but the dreams of youth had slipped silently by, leaving only the memory of mingled delight and sadness, triumph and failure, and a body aged and worn by constant struggle. Her husband had long ago passed on. She lives alone in three rooms barely able to move about. Partial loss of eyesight has stranded her on an isle of inactivity and each day brings only the monotony of the one before. Notwithstanding these things, in her voice was a true note of praise to God for His faithfulness. I marveled as she said, "Tho

my eyesight is gone and my body is weak and frail, though I am unable to attend church anymore and my days are spent in sitting alone, I am thankful that I am His and He is mine. I don't know what I would do without my Lord." Here we find gratitude as a graceful flower blooming in a desolate waste.

The lives of the Pilgrims (so-called because they were outcasts from their own country on account of religious principles) were marked with hardships. It was no easy task to part with loved ones and sail on their great adventure across the ocean to the strange, unknown world. At the mercy of an angry sea through the greater part of the voyage, fear gripped their hearts such as would have caused many a stouter heart to turn back. Landing at Plymouth, Nov. 19, 1620, brought great relief to their anxious minds, but the end of the voyage was only the beginning of their hardships. The first year they endured privations far exceeding any they had ever known before. It was a year of hunger and cold, of fear and constant sickness, of want and suffering. The food supply grew less and less, and at one time all but seven persons in the colony were ill. One by one the Pilgrims died until sixty-four graves had been dug on the bluff overlooking the bay—buried at night lest the Indians might know of their depleted ranks. Yet, with a fortitude born of hardship, they ever looked upward, trusting Him who had so signally brought them to the new world.

With the spring came new hope and courage, and with joyous hearts the remaining colonists began to sow their seed. They were blessed with sunshine and showers, and when autumn came they reaped the fruit of their labors and housed it carefully for the winter. If they had counted their hardships they might have been overwhelmed, but they enumerated their blessings and gave thanks to God for His favor. In deep gratitude Governor Bradford appointed a special day of thanksgiving. It was a day of feasting and rejoicing, a day of praise and thanksgiving. Scorning their adversities, they looked not at things seen but at the unseen, and gave thanks to God for "such a time as this."

Is this not a challenge to our faith? Will we like they lift our eyes from our disappointments and distresses to God and praise Him for His gracious blessings to us? Their gratitude to God was far greater because of the suffering through which they had passed, and if they by looking ahead could have foreseen the great nation that was to be the result of the suffering

that was theirs to bear, a sturdy oak as it were springing up from a tiny acorn, their shouts of praise and thanksgiving would have echoed and re-echoed throughout the forests until every tree and plant would have stretched forth its leafy arms in praise to God. If we could but pierce the gloom that envelopes us and behold God's loving purpose in this time of perplexity, we too would become jubilant and the skies above would gather and roll back the sound of our anthems of praise. Thank God for freedom of worship that these early pilgrims represent! Thank God for the open Bible! Thank God for rest and peace of soul in the midst of conflict! Thank God for the power that has kept us!

*Thank God for rest where none can molest
And none can make afraid—
For peace that sits as plenty's guest
Beneath the homestead's shade.*

*For the song of faith that trusts the end
To match the good begun.
Nor doubt the power of love to blend
The hearts of men as one. —WHITTIER.*

Had the Pilgrims found at the end of their voyage prosperity and luxury they might even have forgotten the great object for which they had come. So the heart overflows with the deepest sense of gratitude and exults in quiet triumph "for such a time as this."

—R. L. Carlson.

TOOLS

As the carpenter wields his hammer
He knows just what it will do.
When the mechanic uses his drill
Its powers to him are not new.
So when God takes our lives
In His hands as human tools
He too, can tell
Just how much His tool can do,
And how well. —Alice White.

An American visitor to Russia on his return to New York said, "We have just finished a trip to hell and back. We saw no happy, smiling faces in Russia. All seemed to have a look of sullen discontent, a sad look of hopelessness and resignation." Another, while visiting his birthplace for two weeks said that during that time ten or more persons were arrested and disappeared during the night, the majority of whom were Christians.

God's Thought About the Heathen

The Great Triangle of Prayer — How It Works!

Noel Perkin at the 1935 Byron Camp



LL through the ages God has been seeking man to bring him back into fellowship with Himself, and ever since Jesus went away He, through us, beseeches people to be reconciled to God and to come back into the family of God. The Father-heart is longing after those who are outside of the fold, "for God so loved the world that He gave His only begotten Son"—that was the price God paid to bring man back.

You and I have our places reserved in heaven. A passenger on a steamer has a reservation and as he presents his ticket the purser directs him to the room and says, "Here is the place reserved for you." Our reservation in heaven is marked down on the plan; there will be multitudes there but we will not have to strive and push for we can be sure of our place in glory. Some of us hope to have a front seat in that final drama when the saved of all nations come marching in, but the way to get into the front ranks up there is to be in the front ranks down here by following Him closely; but if you are following afar off and fail to hear His voice now your seat in heaven will be far from the front in that great day.

You may read the Bible from Genesis to Revelation and you will find that the missionary appeal runs through the entire Book. The world is on the heart of God. God said to Abraham, "In thy seed shall all the nations of the earth be blessed." Spiritually, we are children of Abraham and through Abraham's seed God wants all the nations of the earth to be blessed. We find in the prophecies the Holy Spirit repeatedly brings out the world vision: "Look unto me and be ye saved, all the ends of the earth"; "Behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass"; "He shall speak peace unto the heathen and His dominion shall be to the ends of the earth." And on that wonderful day when the angels came down from glory to announce the birth of Christ they brought the message of peace and good will to all men. Then in that final scene in Revelation we find that they come from every nation and kindred and people and tongue to meet around the throne of our blessed Jesus. Now that which lies so close to the heart of God should also be

on our hearts because God is our salvation. I don't know whether your salvation was an experience but that experience was the result of something that had taken place. When Jonah was swallowed by the whale he cried, "*Salvation is of the Lord,*" and he uttered the truth, for surely there was nothing else that could help him. Sometimes it takes rather drastic experiences to bring us to the place where we realize that God is our salvation.

I would like to emphasize one thing concerning the heathen and that is their condition before God. The reason some people are indifferent is because they are not absolutely convinced of the real condition of the heathen before God. Suppose they are not lost; suppose that God looks down with tolerance upon their ignorance and reasons that after all they are seemingly seeking after light and satisfaction and therefore they should finally be accepted according to the degree of light that they have and eventually reach heaven. If that were true would it be worth while going to those severe climates where the sanitary conditions are so noxious, where refuse litters the street, where people wander around with the most loathsome diseases resulting from immoral conditions among them, where drinking water is gotten from polluted pools, where the temperature sometimes rises so high that one is exhausted, and where one must live in homes infested with vermin of all kinds? If, after all, the heathen will be saved, why send the missionaries to such places? And surely Jesus was putting a great and unwarranted burden upon us when He told us to leave friends, home and families and go to the ends of the earth to preach the Gospel. Surely we might be tempted to disobey such a command under these circumstances even tho it would seem to be rank disloyalty.

Now who is there who really knows what the spiritual condition of the heathen is and what their ultimate end will be? No one but God Himself, and the thing for us to determine is, "Has God said anything definite about the heathen?" If He has spoken definitely we ought to pay attention to it. The Psalmist says, "The wicked shall be turned into hell and all nations that forget God." But someone says, "Don't you think that, since the heathen do not

have the Gospel, God will take their position into consideration and have charity for them?" In fact—I heard from one pastor who wrote that He would like to have a missionary meeting put on in his assembly but that his people were opposed to missions, for, said they, "It would be a terrible thing to go to a foreign field and preach because then those who refused to believe would be damned and their last condition would be worse than the first."

We read in Romans that "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them. . . . *so that they are without excuse.*" Go to the heathen in almost any land and ask them, "Do you know that there is a great God over all, a great overshadowing Spirit?" and they will say, "Yes, we know there is One but we do not know who He is or what He thinks. We fear Him." From the visible things about them they know something of the invisible power of God, and the Word says "they are without excuse." They also know that certain things are sinful. God has written His law on their hearts but they continue in sin.

Friends, we may argue against these statements but they are the declarations of a holy, loving, all-wise God who says that sin is nurtured in the heart voluntarily and there is only One power in heaven and on earth that will deliver and that is the Lord Jesus Christ. "There is none other name given under heaven whereby we may be saved"; and there is a dark, unilluminated future, without hope of heaven, an eternal death, for those who do not yield their hearts to God. There have been some singular instances where earnest seeking souls have been led to those who could give them light, but the multitudes are going out in darkness to a certain and endless doom. Where would we have been had the Gospel not reached us? They are in the same predicament and therefore Jesus gave the commission, "Go and preach the Gospel." Even if there was a question in our hearts, there is the command from Him who knows all things, to go, and that ought to be sufficient for every one of us.

Someone may say, "Don't you think the time for giving the Gospel is about over. The coming of the Lord is so near that we need to spend our time praying and getting ourselves into a state of holiness so that God may come and translate us." There are groups who believe

this, but Jesus said, "Occupy (do business) till I come." We have some consecrated helpers in our Missions Department at Headquarters and they take care of the office very efficiently, but suppose that while the Secretary is absent from the office for a season they decide that it is unnecessary to bother about the work, till he returns. Though we have hundreds of letters coming to the office daily which need attention, suppose when the secretary returns to the office, he should find everything in confusion and the work left undone, the entire office force occupied only in watching for his return. We would have to dismiss our office staff because they had been untrue to their trust for they had been asked to look after the business of the office during the secretary's absence but had failed. Now we have been given the responsibility of carrying on the work of Jesus Christ; He has gone away and it is our duty to carry on His work, to take or send the Gospel to every soul. We need to catch the vision of our Master who said, "Other sheep I have who are not of this fold." The time for working is not over until the trumpet sounds, and in that day the happy soul will be the one who has been busy doing his Master's business.

Our missionary responsibility may be grouped under three phases of ministry, the pray-ers, the payers and the preachers. Everyone can be a pray-er, and let me say that if we stop praying we soon get away from God. It is hard to believe that a person has much love for the Lord if he never speaks to Him. I don't know whether any here have had a "falling out" with the Lord, but if so let us apologize to Him for we are the ones who are in the wrong. Whenever we get down and talk to the Lord about His business it is pleasing to Him. We have a little prayer pamphlet which we send out monthly and it is very gratifying to see how God has answered prayer for these needs in many instances. One sister who is responsible for a family of 650 children in her Orphanage wrote and asked prayer that the Lord might send her money so that she might be able to get provisions in ahead. Soon after the request had been published a man from another country, who was traveling, stopped to see this sister. He had visited her work on a previous visit and had donated \$100 for the work. So when he called our missionary up she thought perhaps he might be wishing to give another such sum of money, but after talking over the work with her he handed her an envelope, and

to her glad surprise she found enclosed a check for \$5,000. Surely God had answered prayer exceeding abundantly.

A brother missionary had been traveling on a bicycle through French West Africa, going over those burning plains until he said his head would swim and he would be completely worn out. Finally he wrote saying that if they had only a light car they would be able to reach villages which they otherwise could not do. The request for prayer was sent out a number of times, and then one day we received a call asking if the car were still needed. How happy we were to hear the friend say, "We have it and will ship it to the field." That is the result of someone's prayer.

Then it is a privilege to be a payer too. Some time ago it was figured out that if every member of our Pentecostal constituency contributed just one cent a day, in a year's time we could double our missionary force and have six hundred missionaries on the field instead of three hundred. One lady wrote saying she wanted to support a missionary and would give \$100 per month. A man and his wife were sent to Central America and God enabled them to do very good work in that field; then they said, "Now what we need is a Bible School where we can train these native workers." Later on, while home on furlough, these missionaries met the lady who had offered her support and they mentioned the Bible School need to her. She thereupon wrote to headquarters saying, "I am enclosing a check for a thousand dollars for the Bible School." That woman realized what a real profitable investment is, one that will yield her 100% interest throughout eternity.

And then there are the preachers, for, "How shall they hear without a preacher?" And it has been the plan of God all through the ages that through the foolishness of preaching men shall be saved. A young woman preparing as a missionary said she wanted to go to college so she would be better fitted to meet the people of India, for she said, "Many of the Hindoos are such intelligent people that they can philosophize and argue in a way that most of our missionaries cannot combat"; but it is not human wisdom and philosophy that will save men but the simple old gospel preached in the Spirit which is the power of God unto salvation. We may get the better of them in their arguments if we prepare ourselves for this but we will never convert them by argument.

Let me tell you a few of the appeals that are coming in to us. Here is a letter from South China pleading for funds for a Bible School there. They write, "We see you are making an appeal for funds for the Bible School in Springfield, but here we have a province with fifty million people and not one Pentecostal Bible School." A number of young Chinese men are studying for the ministry and each one can be supported for \$15 per month. These young men know the language and know how to reach their own people much better than the missionary. By making an investment of this kind we can be helping others to preach this blessed message of truth. One young man on the Gold Coast is holding a very good government position and is willing to step out and preach the Gospel to his own people if he can get only \$15 or \$20 per month. He is very capable and this would be a real investment for God.

Another missionary in Singapore has been laboring there for years and also in the Malay Peninsula and is pleading for us to send him a married couple. In 1928 he built his first church and last year he had to enlarge it and built one to seat 750 people.

In Liberia a good little Bible School was in progress but, due to the missionaries breaking down in health, they had to be recalled and the school was closed and they are continually calling to us to send them a couple there. We have just now fourteen women and four men missionaries on that field but the work there calls for men to go and endure the hardships. An old Liberian chief appealed to one of our missionaries saying, "I have forty young men who want to be taught 'God-way.' Can't you come and stay with us?" But the missionary said it was impossible, and in relating it to us he said he could never forget the picture of that old chief pleading for the Gospel. As he went down the jungle path that picture seemed to stay with him, but does it affect us? Won't you help us thrust forth laborers into the field? We will not have much longer to work for God, and if we are to fulfill the command at all we must fulfill it now.

Our Assemblies of God missionaries are working in 37 different fields and we have perhaps 100 mission stations and outstations where meetings are being held regularly, but what is that compared to the vast multitude of 748 million people who have never yet heard the name of Christ?

God's Order for His Church

Helpful Instruction for Those in the Ministry

Loren B. Staats at an Ordination Service, Byron Camp

SCRIPTURE LESSON: II. Timothy 2:1-16 and Ephesians 4:11-16.



WANT to take for my text the verse found in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." From this scripture we are impressed with the fact that the Lord is a God of order; everything which He ever created is surrounded with a law of order and system. When grain is planted in the ground there is a certain law of growth and if we adhere to that law we will have results. That is why many men go to an agricultural college that they might be versed in these laws with which the Lord has surrounded nature. Now if the Lord has surrounded everything in this temporal world with order and law how much more would He govern His church with law and order! And if we adhere to these laws concerning the church we too will get results. Now we have some people who say, "But I don't want to be governed by any law." The children of Israel said, "We want the land of Canaan that flows with milk and honey but we do not want the land with The Ten Commandments." They couldn't have the one without the other and for that reason two million left their bones bleaching on the sands of the wilderness. There are many who do not wish to be governed by any law; they want to be free lances in the church and do as they please, but God's church is an organism which is governed by laws and we must adhere to these laws if we want results.

But someone says, "The Holy Ghost is my Leader." I admit that is true but He has put in the church elders, evangelists and pastors for the purpose of "perfecting the saints" and to lead us into the knowledge of the Lord Jesus Christ that we "may grow up into him in all things, which is the head, even Christ."

When we want to get a good foundation we go to the record of the children of Israel as they journeyed from Egypt to the land of Canaan. As they came out of the land of Egypt they were led by a pillar of fire by night and a pillar of cloud by day; it went before them and when the cloud moved they journeyed on, but when the cloud stopped they stopped.

That was the Holy Spirit, but though they had this guidance of the pillar of fire and the pillar of cloud, God still gave them a leader in Moses and whatever God told Moses, that the people were to do. The only way we can have the Holy Spirit in our midst is to learn obedience. Whenever Israel got into a controversy that cloud refused to lead them, but when they repented and made things right with Moses they went marching on towards Canaan, and the same is true of the church of Jesus Christ in this present hour.

Now you remember that one rose up by the name of Korah; no doubt he was standing in the camp of Israel with a long face, and along came a number of people who asked, "What is the matter with you? Aren't you feeling good?" And Korah, no doubt, said something like this: "Yes, I am feeling all right but I just think Moses is assuming too much authority. We know something too. *We* have been anointed and we are capable of doing some things"; and then some of the others said, "Why, we never thought about that, but now that you speak of it, he is taking a good bit of authority upon himself," and the first thing we find, the devil has put that thought into the minds of those people. Then along came Miriam, the sister of Moses, and she wanted to know what the trouble was. After listening a while she said, "Well, I never did believe in him marrying that woman that he did, and he never consulted us about it; besides he ought to know that if it were not for me he wouldn't even be here because I was the one who watched over him when the soldiers were beheading all the male children of the Hebrew families; I was the one who ran after mother when the princess wanted a nurse. But now he has gotten so high-minded that he won't even listen to me anymore." Then along came Aaron and he too asked what was the matter. "Why," said Miriam, "we think Moses is taking too much responsibility upon himself; he is becoming lord over us all and we ought to have something to say too." "Yes," said Aaron, "I agree with you. He needs to remember that when he first started out he couldn't even talk and I had to be his mouthpiece, but now, since he has gotten to be the head he won't listen to

me anymore," and the first thing that happened, the whole assembly was in the grip of the enemy. The glory of the Lord lifted and when Moses heard the complaining he ran in front of the tabernacle, threw himself down on his face and said, "Oh God, didn't You call me!" Even his deacons had turned against him and no doubt they were saying, "Why his own sister hasn't any use for him." But while Moses was in front of the tabernacle, crying to God, God said, "Get up on your feet and I will show these people whom I have called to lead them. Get those who are opposed to you right down here before the house of God." That is the best place to settle your questions, right in front of the altar in God's house, and not around some secret corner. So Korah came before the tabernacle with his group, all so sure of being in the right. Let me tell you, the devil can make you think you are in the right when you are all wrong and the one proof is to lay down all your own opinions alongside of God's Word.

So Korah came, with the fire in his censer which he was to burn on the altar, and when God saw that brazen, bold spirit, He said to Moses, "Separate yourselves from among this congregation, that I may consume them in a moment." The ground clave asunder and all who were against Moses were consumed. We have the picture given us in Numbers 16. Now this word, "Go down into the pit," in my Hebrew version, means that they went down to Sheol alive, and it is the only place in all this book where we are told of the body going down into Sheol with the soul. God's wrath was so great that He sent them there.

I have never known it to fail, that when people take a stand to break the unity in the body or in a church, they fall. They may prosper for a while but in time they will go down. In Ohio a certain man was treasurer of the church and he stole money from the treasury. His friends and relatives in the church lined up with him and one very influential woman said they were calling a prayer-meeting and would show up the board members. They came right to the altar and prayed and fasted and all the time the woman who had called the prayer-meeting knew she was in the wrong and was just putting on a bluff. Before that meeting was over, that woman lost her speech right at the altar, and she has not spoken a word since that day. Everyone who knows her believes this is a judgment upon her. If you will trust God He will fight your battles but if you try to fight

them yourself what a mess you will make of them! Many places where I have been I have found pastors who have heard things against themselves, through the audience and then they come before the congregation with a wounded spirit and preach at them. That should never be done. Rather take it to God and let Him take care of it. As long as Moses was at the head of that group God honored him, and if He has made you a leader of a people He will honor you as long as He wants to keep you there. I am in the evangelistic field and am positive that I am in His will so I need have no fear in preaching the truth for I know God will take care of the results. Many times I have seen people take a stand against the truth and watching the outcome I have seen them suffer.

Every organization must have a head. The Pennsylvania Railroad has a head and the company pays a large amount of money to the man who is capable of filling that position. Then the president has a board of trustees and they co-operate with him; besides these there is a group of stock-holders which is typical of the church members; these all adhere to the by-laws of the great organization. They all work for the furtherance of the company, for they have dollars at stake. Now if people will do that for dollars and cents why can we not do it when souls are at stake? If the members of a firm adhere to their laws, why should we not adhere to the laws of the church and all work together that men and women might be saved from hell.

God has set pastors at the head of the church and it behooves them to set a godly example. It was Charles G. Finney who said that no congregation ever comes up to the teaching of the pulpit. The standard in the Word of God is higher than some pastors live, but I would say to the pastors, that as a rule your church is just what you are. If I know what the pastor is like, I can tell what his church is like. If the pastor goes to extremes in manifestations and does not adhere to God's order, the congregation invariably reflects the attitude of the pastor. I have held meetings in places where I was shocked at things that took place but when the pastor came on the scene I could account for the prevailing conditions among the people. A congregation should be careful to select the right kind of a pastor and then give him adequate support; if you give your pastor 10c you will have a 10c preacher. But pastor, if you are present and are a pleasure-seeking man, your members are just like you.

There is nothing equivalent to that of being a minister of the Gospel. We are in the business of getting souls saved. The king of England will pass into oblivion, the President of the United States will pass into oblivion, but the work which the God-called minister does will stand throughout eternity and therefore a great responsibility rests upon us, and our going in and out should be such that no finger of scorn can be pointed at us. This old excuse, that we are human just like the rest, is true to a certain degree but we are to live as examples to the audience; they are to follow us, and no congregation lives higher than the pastor does. But my sympathy goes out to the people who have to sit and listen to some pastor who is trying to feed them but he himself has never yet put into experience the teachings of the Book. The audience can detect in a minute your lack of spirituality, and every minister should strive to live more godly than any in his congregation so that he can always lead his people onward.

But how is he to do it? The answer is given in Acts 6:4, "But we will give ourselves continually to prayer, and to the ministry of the Word." If any man today takes the proper care of his flock he has no time to run around and seek pleasure. Paul said, "I am here to spend and be spent." The word "minister" means "slave" and if you are not willing to be just that, then you better turn in your papers and acknowledge your unfitness for the position. We are here to work and to spend ourselves for those to whom we minister and our reward will be given on the other side.

Then the Lord says we should be studious, and Paul admonished us to study, but that applies primarily to the Word of God. Paul, in writing to Timothy, asks him to bring certain things. Paul is in prison, where it is damp and cold and he says, "The cloak that I left at Troas . . . when thou comest, bring with thee, and the books, but especially the parchment." In other words, "I need the cloak, for it is damp here. I need the books, but if you cannot bring them all, be sure to bring the parchment." If I can get a look at your library I can tell what you are giving to your people. But whatever other books you read, above all, study the Bible. I have a Book which contains sixty-six books and if we read one of these books a day we will be able to read the Bible through five times a year. I find ministers who have never yet read it through from Genesis to Revelation and yet

they have time for other literature; they read *The Literary Digest* and various magazines. I do not mean they should not read these, for I like to read my newspaper alongside the Bible to see how conditions today are running parallel with the prophecies in the Bible, which is most remarkable.

Now perhaps you are thinking I ought to say something about evangelists. The Book says, "He appointed some evangelists." God did. He put them into the ministry and whenever the church does away with its evangelistic program, that church is headed for the rocks. An evangelist should be a well-rounded man and so versed in the Word of God that he will be able to meet the various needs in a church. A good evangelist is able to size up conditions in a church and give a ministry that will be helpful so that when he steps out the pastor will see results. But we have some running around just to have a good time, preaching at night and feasting during the day. The pastor called you into his church, not to make conditions worse, but to help him better them. Then we have too many evangelists who think if they were put in as pastor of a certain church, they would be able to better conditions, but I am afraid if they were put in that place they would look at conditions through different glasses before long. Then too, in most every place an evangelist holds a meeting there are some disgruntled people who will say, "Oh, I wish you were here as our pastor. If you were here, I just know we would grow so that we would have to push out the sides of our church," and the evangelist gets all inflated. Maybe if you were in there as pastor you couldn't do as much as the pastor is doing, and just remember that after you were in there for a time those very same folk would be asking the next evangelist to be the pastor, and want you out.

Just a word about the evangelist and his finances. There are always some who will ask the evangelist for his name and address, adding, "You're the best one that has come along yet and I think you ought to have my tithes." If you are here as an evangelist and are receiving tithe money from members of some assembly, you are robbing that church. If you did not receive enough for your labors there, leave that to God but don't be receiving money after you have left. And if you are a member of some church and are sending your tithes to some evangelist, you are doing wrong, for God has

(Continued on page 21)

“At Midnight . . . I Will Give Thanks”

NOT in the morning of dawning hopes, nor in the noontide's warmth of ripening experience, but "at midnight . . . I will give thanks." At midnight, when there is naught but inky blackness and the very atmosphere is charged with doubt and questionings. It is human to give thanks under favorable circumstances; it is divine, when, from the broken heart-strings and a jumble of discordant notes on the staff of life there arises a song of thanksgiving that can transcend all other disturbing elements. Anyone can sing 'neath an unclouded sky but God alone can give "songs in the night." And it was at such a time that the song rose from the broken heart of Mr. Emil Lindquist in a crisis hour of his experience.

In the bedroom upstairs, behind closed door, he knelt, agonizing in prayer, wondering if he could ever see a glimmer of light to show him the path for the future. Downstairs, there were whispered sentences and stifled sobs as relatives and friends passed in and out of the death chamber where lay the form of the little son, an only boy, just turned five summers. In this lad had been centered the hopes which the father himself had unrealized; through this lad he had expected to bring to full fruition all the ambitions and life plans he himself had failed to experience. But now all had come to a sudden stand-still and all the jubilant notes of former ambitions and cherished hopes lay in a frustrated heap at his feet.

Downstairs, friends were coming in a steady stream to lend their help and extend their sympathy—the only comforting note in the whole tragedy—but the father, upstairs, was too distressed to hear these, for to him all was the blackness of despair.

To the natural, midnight hours and a song never harmonize. Can Gethsemane produce a song of thanksgiving? Can the crushed rose send forth its perfume? Can there be life out

THAT LITTLE BOY

*So hard I loved that little boy—
It hurt as did no other joy.
'Twas with a love none can define
Save God who loves 'because they're mine.'*

*His hand he'd slip in mine so sweet,
(My heart with joy would faster beat),
Then trot along and talk so wise
Of bees and birds and butterflies.*

*He slipped his hand in God's one day.
I saw him smile. He went away
To climb with God the heavenly steep.
I bowed my head in grief to weep.*

*Naught could I say, nor yet complain.
God loved him, too. Yes, that was plain.
'Twas then I knew that it must be
My boy belonged to God and me.*

—Mrs. A. W. S.

of death? Paradoxical notes are these, from which God alone can bring harmony. He still causes a song to ring forth from prison walls in the midnight hour, and so the God of Paul and Silas worked in this man's life until the impossible took place and a song was heard from the bedroom upstairs.

Some drew a bit nearer the stairway to learn what it all meant, and true enough, there were notes of praise and a song of thanksgiving — whose words they could not un-

derstand, for it was while this bereaved father, Emil Lindquist, was agonizing in prayer that God graciously filled him with the Holy Spirit and from the torn and broken heart-strings there poured forth such notes of praise as had never before been heard in that home.

Downstairs, friends wondered if the strain of grief had been too much for the mind to bear, and the distressed mother and wife was anxious lest calamity be heaped upon calamity. It was all so unexpected, so bewildering. Whatever had come over her husband? They had not in any way affiliated themselves with Pentecostal people, excepting that during the last illness of their little one they had called on the Pentecostal minister of Oakland to pray. But neither one had ever seen anyone receive the Baptism of the Spirit and certainly, of all times to be shouting and praising God and speaking in other tongues—this was most inopportune, when death was present in all its grim dread; and then, too, in the hearing of scores of friends who could not understand, friends from churches which held very unsympathetic views towards Pentecost!

The lad had passed away between two and three in the afternoon, after a very brief illness; the father, well-nigh beside himself with grief, had quickly closed up his business; this done, he determined to shut himself away from everyone to see if he could find an answer to the "Why" that was tearing his heart. During the afternoon the undertaker had taken the

little form away and now it was just a bit after five o'clock when these strange sounds issued from the room upstairs. One of the friends, an elder of the church, ventured to investigate, but one glimpse into the face of Mr. Lindquist, which was radiant with a heavenly glory, persuaded him that all was well, so after listening for a few moments to the beautiful flow of language and the heavenly song of thanksgiving in this midnight of experience, he returned to the anxious wife and said, "You don't need to fear about your husband because whatever experience this is that he is having, it is surely real."

For seven hours the song of praise and thanksgiving continued and right up until the clock struck the midnight hour, God wondrously worked until from the notes so discordant before, He had brought perfect harmony and peace. But God had done even more than that, for within those brief hours He had given him not only the Pentecostal experience, but healed him of a life-long ailment of catarrh of the throat and renewed his call to the ministry. The awful grief was assuaged and the great unanswerable question mark was fading away. Just once again did the "why" of this dread hour loom up, when by the side of the open grave, he watched the little casket being lowered. But as he questioned again as to the reason for this young life being cut so short, God sweetly and very clearly spoke the comforting words to his heart, "*He has fulfilled his mission.*"

"Fulfilled his mission!" How could it be? He had not lived to fulfill any of the father's aspirations for him, for he had hoped to educate him for the ministry. In years gone by, the father had heard God's call to the Lord's work but he had allowed business to interfere with obedience to that call, so his one hope lay in the son God had given them, but now he had been rudely snatched away before he had made even the smallest beginning towards the goal, and yet God said, "*He has fulfilled his mission.*" Then as he took a backward glance and remembered what God had done for him in the midnight hour, even there, the song of thanksgiving again welled up in his heart. Yes, the lad's mission was fulfilled, for there had been wrought in death what had not been done thru life—a yielded and surrendered will.

Now, the only thing that mattered was the sweet will of God, and his heart yearned to answer His call that others, too, might learn to sing the song of thanksgiving. It was not long

till he disentangled himself from his contracting business and after burning the last bridge behind them in disposing of their home, Mr. and Mrs. Lindquist started out to trust God fully. After receiving some training in Bible Schools they went into a city in Wisconsin, virgin soil for Pentecostal truths, and as a result of much prayer and hard labor, the congregation increased from seven in the first meeting, to a capacity audience of about two hundred ere they left. God gave them some marked answers to prayer, not only for the spiritual need of the people but also in financial emergencies. When they launched a building program for a new place of worship they trusted God for this, too, and He never failed in the minutest details, even to the supplying of nails for the building.

In moving on to other points in Wisconsin where they again blazed the trail for Pentecost, they were often tested to the *nth* degree, but the song at midnight, given in that little bedroom, was still singing itself in his heart and he never could doubt Him who had so miraculously undertaken in those despairing hours. It was just a few months back, when laboring to establish a new Full Gospel center that their faith was often severely tested for bare necessities. But here again they learned to sing the song of thanksgiving, for as they gathered around the table, void of any food and knowing that the pantry too was empty, they took turns shouting "Hallelujah!" into the empty money box. And the faith that can sing the Hallelujah chorus in the face of a situation like that, will bring the answer. It was but an hour later when an old-time friend "happened" through their city on a trip from another State, and dropping in to see them, left them \$10 richer in earthly coinage and enriched spiritually thru the "trial of their faith."

During the years which have intervened since that eventful day, many through them have learned to sing the song of the redeemed; God has used them to swell the great chorus by bringing men, women and children into a knowledge of saving grace. What a loss there would have been had he not thrust himself upon God in the darkest hour of his experience, till he could say with the Psalmist, "At midnight. . . . I will give thanks."—*R. M.*

STREAMS IN THE DESERT

A Book for every occasion.
Cloth, \$1.50. Postage 10c.

Confessing "One to Another"

F. T. Aikins

IF A Christian is ill the brethren should "pray over him, anointing him with oil in the name of the Lord" (compare Psalms 20:6) and "the prayer of faith shall save him that is sick and the Lord shall raise him up." To this is added, "And, if he has committed sins, it shall be forgiven him. Confess, therefore, your sins one to another, and pray one for another that ye may be healed" (James 5:14-16, R. V.).

Should it be that, failing to go on with God, the sick one has, in a grievous way, transgressed against another, should not this be told to one or two consecrated saints? Is getting right with him he wronged the whole of God's requirement?

If secret sin has had a place should he not be brave enough to privately confess?

God is zealous to uncover sin as we see by Achan's sin (Joshua 7); David's sin (2 Sam. 12); that of Ananias and Sapphira (Acts 5); and the sin of the church (Revelation 2:23).

Those baptized by John the Baptist confessed their sins (Matt. 3:6), and converts under Paul did the same (Acts 19:18). Why not so today?

With the command to confess comes the gracious statement that "The supplication of a righteous man availeth much in its working." How many instances of this there are recorded in God's Word. For example, Moses pleading for Miriam (Numbers 12:14); Job for his friends (Job 42:7-9); Elijah for Israel (James 5:18, 19; 1 Kings 18:36-38). Blessed encouragement! Thanks be to God!

Confession brings blessing. In addition to creating supplications that move the heart of God there comes to the erring one, and to others, a deeper sense of the dreadfulness of sin, and, as to him, a hindrance to his growth in grace is happily removed. "Wherefore laying aside allhypocrisies. . . .that ye may grow" (1 Peter 2:1, 2). By it, and the resulting intercessions, saints are drawn together, a thing most precious to our Lord. "The members should have the same care one for another" (1 Cor. 12:25). "Bear ye one another's burdens" (Gal. 6:2). "That they all may be one" (Jesus' prayer—John 17:21). Through it, mystery goes, and God is glorified. There were questionings: Why so afflict a most devoted child? (Psalms 25:10; Jeremiah 9:24).

If healing is delayed the past should be sifted, and God should be asked to give light. There, in the past, may lie the cause.

"Let us search and try our ways, and turn again to the Lord" (Lam. 3:40). "Search me, O God" (Psalms 139:23, 24). "Are the consolations of God small with thee? Is there any secret thing with thee?" (Job 15:11).

Some one may ask, "After all, is it worth while?" To be right with God, and to be at our best for man, is worth while. And to be healed through Jesus' wounds is many times worth while.

"Himself took our infirmities and bare our sicknesses" (Matt. 8:17).

"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Praise Him forevermore!

The sufferer should do his part; should sweetly rest in Christ his Lord; and should make, if so He ask, and by His grace, a sorrowing saint's confession. (2 Cor. 7:9-11; Phil. 4:13).

"Be strong and of a good courage. . . .for the Lord thy God is with thee" (Joshua 1:9).

"Let everything that hath breath praise the Lord. Praise ye the Lord" (Psalm 150:6).

FOLLOWING ARE VARIED TRANSLATIONS
OF THE FIRST PART OF JAMES 5:16.

"Confess, therefore, your sins one to another" (as above)—*Revised Version*.

"Confess your faults one to another"—*Authorized Version*.

"Therefore, confess your sins to one another"—*Weymouth*.

"Confess to one another the trespasses"—*Young*.

"Be confessing forth, therefore, one to another (your) sins."—*Rotherham*.

(Continued from page 10)

trials. I often try and count my mercies and blessing for one day, but I cannot do it, as they are innumerable. O, truly, God is love. I ask every day that I may be kept calm and not worry about anything and that I may not show by my face how much I am suffering."

If this smiling little lady whose suffering is so intense can say "my blessings are innumerable," what base ingratitude belongs to some of us!—*Joseph W. Kemp, in "Dawn"*.

The Get Acquainted Page

Conducted by Watson Argue

Presenting the story of the First Pentecostal Church of Lancaster, Pa. Walter I. Palmer, pastor. Mr. and Mrs. Watson Argue were here for a tent campaign last July.

IN THE FALL of 1914 a small company of people met in a little hall over the Southern Market where they had regular prayer meetings, looking to God for a manifestation of His power and a God-sent revival. This company

grew through various stages until a church property was bought and since then has developed into a glorious work for God called the First Pentecostal Church of Lancaster, Pa. Born in prayer it has continued

there has been a Pentecostal Gospel program every week day, besides another period on Saturday evenings, making a total of not far from fifteen hundred periods of broadcasting. How many untold thousands have heard the Gospel

over the radio and the good accomplished will never be known until Jesus comes. Over three hundred communities were represented in the mail. We know of some interesting incidents of individuals being



Walter I. Palmer, Pastor

down through the years as a spiritual power at home and abroad.

Nearly five years ago the church called Mr. Walter I. Palmer as pastor, from his field of labor in Buffalo, New York. He and Mrs. Palmer have had the co-operation of this fine

body of people so that blessed progress has been made in the work of God in Lancaster.

An important feature of the work in Lancaster has been the broadcasting of the Gospel over the local radio station. For nearly four and a half years



Mrs. Walter I. Palmer

not break through to victory. A little later she wrote asking for help thru the radio. Brother Palmer dealt with her personally. She since expressed the desire to join the church and says she was saved that day during the radio pro-



Group of Radio Workers

gram. Similar incidents can be multiplied. The work has been a venture of faith on the part of the pastor and his wife, from the very beginning, and God has wonderfully answered prayer again and again in providing for this need. Mrs. Palmer has had the responsibility of planning the programs.

Partly as a result of the broadcasting, the church has been having exceptionally good attendance and it is not uncommon for every seat to be taken on a Sunday evening. When the service is conducted on evangelistic lines many have been saved and filled with the Holy Spirit. A number of evangelistic campaigns have been conducted every year including tent meetings every summer, so that thousands have been brought under the influence of this glorious full gospel.

Because the church auditorium is comparatively narrow, relatively few find space to pray during the altar service and the pastor desired the construction of a stairway to the room below so it could be used as a prayer-room. It was agreed between officials that the work would be begun when money came in to pay for it. \$125 came in but that was all for some time. Late one Sunday evening, near the close of the altar service when few were about, Brother Palmer was kneeling in prayer when God touched his heart with a grain-of-mustard-seed faith. Moving quietly in God he went to the window which was to be converted into a door for the new stairway and laying his hands on the window-sill had a quiet talk with the Heavenly Father about this need. Nothing was said to anyone except the Deaconesses about this transaction of faith. Several weeks slipped by. It was Monday morning and the pastor was tired after a strenuous week so that plans were tentatively made for a day out of town. But a call came from a Christian brother in a nearby community asking the pastor to come out. Accordingly in the afternoon Brother and Sister Palmer found their way to his home and in the course of the conversation as a complete surprise this brother said, "Well, you build the staircase and build it right and I will pay the bill." The brother voluntarily changed the original program until the whole downstairs was rearranged and redecored at a cost of some fifteen hundred dollars so that the efficiency of the plant was doubled. The whole congregation rejoiced over the wonderful answer to prayer.

The Pentecostal Church of Lancaster is a missionary church. It has the joy of advancing in the list of Council Assemblies contributing to foreign missions from the seventeenth to the thirteenth place in four years, and during the biennium just closed they increased two hundred dollars in missionary giving, making it twelfth in the banner list of assemblies. In four years of the depression the church gave over \$8200 for missions, supporting, or partially supporting, four missionaries and two native workers.

Several new assemblies have been opened by them in communities surrounding Lancaster, and twenty-four Christian workers have given themselves to Gospel work from this assembly. There will be at least eight young people attending Central Bible Institute this year from the Lancaster church.

Before his association with the Pentecostal work, Brother Palmer was steeped in the teachings of Modernism and knew nothing of the Full Gospel. Through the ministry of an aged lady, a Miss McKinley, now gone to glory, he was converted to Christ, about a month after completing his course at Massachusetts State College. He then spent two years at Gordon College in Boston, Mass. It was during this time that he was baptized in the Holy Ghost in a little basement room in the good old Pentecostal way.

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said, "Bring ye all the tithes into the storehouse." But you say, "Why be so careful?" Listen, the battle will all be over one of these days and then we will stand before the throne to give an account of our stewardship and I am afraid many will be weighed in the balance and found wanting. I believe these are warnings that we need to heed. One more point I wish to emphasize is this: I believe the evangelist should always give a full report of all money he has received from individual members of the assembly. If an individual hands you some money on the side, tell the pastor about it; that keeps the spirit of unity and confidence among all concerned. Remember that in all these things the ministry is to be an example and if any are in the ministry who do not want to live a clean, upright life, they had better take up some other vocation in life.

Now why have I said all this? I hold in my hand a Book which outshines all other books. If it could be proven that this Book is not all

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Is National Defense Biblical?

From a Sermon by J. N. Hoover, Hollywood Temple, Seattle, Wash.



NATIONAL DEFENSE is not to be lightly considered even in the time of peace, for the prosperity of a nation depends largely upon the strength of her fortification and the efficiency of her navy. Because of the continual threats of invasion, national defense was a necessity in Bible times, and there is a reason for this. The coming of an enemy nation was always a sure evidence that Israel had turned from God and was living a life of iniquity. When she repented of her sins, God always intervened and saved them from destruction, but not from suffering; for "whatsoever a man soweth, that shall he also reap" is also true of a nation. Israel was not like Italy and Japan, seeking new territory at the cost of innocent lives, but her sin was disloyalty to the laws of God. When they drifted from the divine law, both national and spiritual, God permitted an enemy nation to rise and severely correct them, and God's system of government has not changed.

There is a difference between defense and preparedness. National defense has always been a necessity, but preparedness is often the beginning of a sad ending. National defense does not mean war, but a safeguard against invasion. A nation preparing for war is likely to have the opportunity to display her military prowess. No city is safe without a sufficient police force to command order, and no nation can long exist whose borders are neglected. The deceitfulness and wickedness of men make such defense a necessity. National defense should always be in proportion to a nation's strength, and any nation should be protected when a stronger nation seeks invasion, if her cause be just.

Mussolini as far back as the 11th anniversary of the World War Armistice said: "There is wide spread talk of peace in the world now, yet history teaches us that when there are serious crises, it is arms and wars that solve them." From the time Mussolini became dictator of Italy he has been talking war on the largest scale possible. In his speech to the Italian parliament May 26, 1927, he said: "It is a fundamental duty to perfect our armed forces. We must at a certain time be able to mobilize 5,000,000 men. We must be able to arm them. We must fortify our navy, and make our air force so strong and numerous that its roaring motors will drown all other sounds; its shadows hide the sun over Italian soil. We will be able

then (when? Listen)—between 1935 and 1940, when I believe there will be a crucial point in European history, finally to make our voice heard and our rights recognized." We have now reached that period of time Mussolini designates, and he is doing just what he said he would. The nations of Europe knew this prophecy but gave it seemingly no serious consideration. It is far easier to stop the formation of an army than it is to stop their bloody actions on the battle field. This Italian war upon Ethiopia could have been avoided if the League of Nations had not been so slow in acting.

Lloyd George, the honored statesman of Great Britain, when he read this terrible declaration of Mussolini, said: "Whether Mussolini intends it or not, the machine which he has set up, and the despotism which he has created is as certain for war as time rolls on." The words of Lloyd George have come true, and all Europe as well as every civilized nation, is shocked and grieved over Mussolini's determination to crush the helpless Ethiopians, regardless of international agreements.

RELIGIOUS DIFFERENCES

have no small part in the present controversy between Italy and Abyssinia. Mussolini is reported to be affiliated with the Church of Rome, but when a student in Switzerland, he was known to be a deep student of Buddhism. In his earlier life, however, like his father he was an atheist.

The Emperor Haile Selassie, like his people, is connected with the Greek Catholic Church. He is also the presiding head of the great African Masonic order, which includes some 100 degrees, and is traced back to the cradle of Egypt.

The Vatican for centuries has tried to bring the Ethiopian church under its control, but has failed. Andre de Oviedo, who was sent by the pope, succeeded in getting the king of Abyssinia to make a formal recognition of his holiness, but immediately the Ethiopians revolted and killed the king. The Jesuits in 1633 were expelled from Abyssinia, and every attempt Rome has made upon the Ethiopians has failed. It is the belief of many that the

BIBLICAL ARK

of the Covenant, so sacredly guarded by Judah and Israel, is hidden away in Ethiopia. It is also believed this sacred Ark was brought into

Ethiopia by the son of Solomon and the Queen of Sheba. Just recently a Semetic syndicate has become very much interested in this Ark, which is in appearance, much like a coffin, made of accacia wood. This oblong box is overlaid inside and outside with pure gold, and the Jews always carried it in their battles, which proved to be on more than one occasion, a divine blessing, or protection from an invading foe. This Ark was $2\frac{1}{2}$ cubits (45 inches) long, and only $1\frac{1}{2}$ cubit (27 inches) wide. It was the most powerful emblem among the Jews and their most holy national shrine. The possibility of this Ark reappearing is attracting the attention of many Biblical scholars as well as the Jews in common.

EUROPE TODAY

as never before, needs a friend, and I believe the United States can best prove her friendship by keeping out of her political tangles, not assisting her in preparing for war, and giving her a chance to solve her own problems without foreign dictations. This right she must have or another war is inevitable. Passions must give way for justice, and differences dissolve into brotherhood, for hath not God made of one blood all nations? Men in high places of political authority need the Spirit of Jesus Christ today more than ever before, and this they may obtain through faith in and obedience to the Word of God.

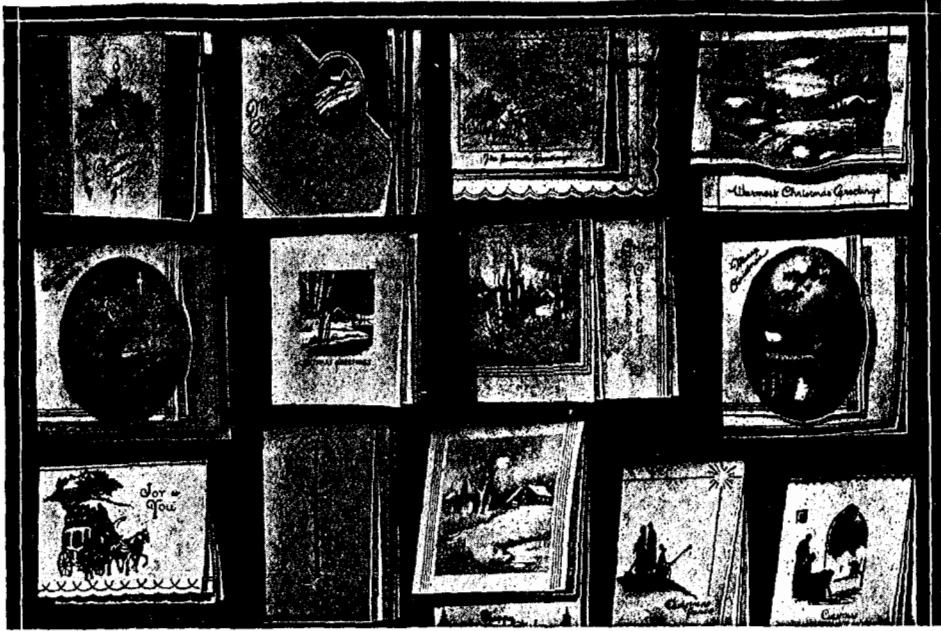
How to prevent war is a question unanswered but not unanswerable. Sufficient military defense may stay the hand of an envious foe, but glittering swords, roaring cannons, or even loyal patriotism will not bring in the millennium. There can be no peace on earth as long as men and nations are controlled by the spirit of graft and egotism. There can be no peace among men and nations until Jesus comes. World-peace is an achievement to be desired, but as long as there is the spirit of revenge there can be no peace. When shall we have world peace? When graft and greed lie beneath the feet of justice. When men shall put into practice the doctrine of the Sermon on the Mount. When the Prince of Peace, Jesus Christ, the Son of the Eternal God, comes in the glory of His Father, destroying the power of Satan, and redeeming the world out of its disturbed condition back into its former state of peace and prosperity. Then, and not until then, will there be world-peace, and until then the peace and prosperity of a nation are in proportion to the strength of her national defense.

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that it claims to be it would drop not only to the level of ordinary books but far below them, and folk would despise it because it claims to be something it is not. Last year fourteen million copies of the Bible were sold in the United States alone and it is the best seller on the market today. Why? Because it is all that it claims to be. Now we as Pentecostal people make great claims and when other churches investigate they expect to see a high standard, and when they fail to see that, they despise us because we have claimed something which we do not possess. May God help us to produce a ministry above reproach and to be in a position where we can always lead others on to a fuller knowledge of Jesus Christ.

True Greatness

WHAT a story for tears is that which Dr. Alexander Whyte has told of Thomas Shepard! He was an English Puritan, a Pilgrim Father, and founder of Harvard. But we did not all know that Thomas Shepard was a poor wretch of like passions with ourselves. He had, it seems, a brilliant ministerial neighbor, and his neighbor's sermons were printed on Saturdays in the *New England Gazette*. Everybody read them, everybody talked of them, everybody praised them; Shepard's were also printed. But his neighbor's sermons read well and were popular; Shepard's read but indifferently, and were despised, and one memorable Saturday a particularly brilliant and clever sermon appeared in the *Gazette*, and the praise of his neighbor was like fire in the bones and like gravel in the teeth of poor Thomas Shepard. It was gall and wormwood to his soul. That Saturday the spirit of the old Puritan passed through the Garden of Gethsemane. When midnight came it found him still prostrate before God on the floor of his study, his whole frame was convulsed in an agony of sweat and tears, whilst his brilliant neighbor's clever sermon was still crushed and crumpled between his clasped hands. He wrestled like Jacob, until the breaking of the day. He prayed until he had torn all bitterness and jealousy and hatred and illwill out of his heart. And then, with calm and upturned face, he craved a blessing on his neighbor and on his neighbor's clever sermon. Time has taken good care to vindicate Shepard. He is the friend of all of us, whilst we do not even know his neighbor's name. This makes for true greatness.—*Wonderful Word*.



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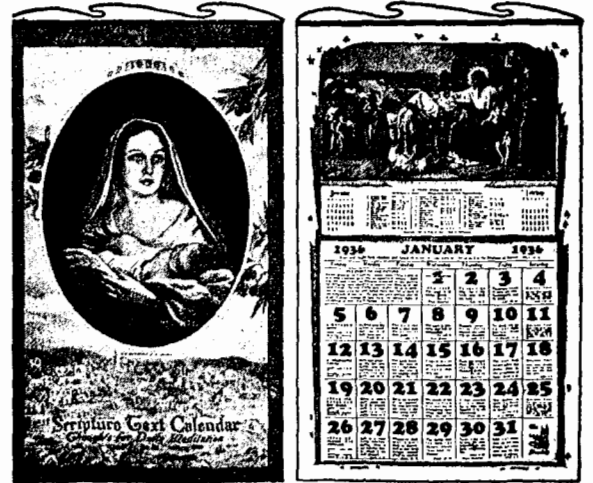
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