

The Latter Rain Kvangel

The days of Heaven on Earth

Clear the Decks for Action!

FOR YEARS the British battle fleet had unceasingly trained for that great day in which its strength must be tested in terrific encounter with that of another nation. One afternoon of the World War Admiral Jellicoe's scouting cruiser squadron sighted on the distant horizon the tell-tale smoke of the German battle fleet. Though the dreadnaughts were still in the van, not a moment was lost. The thrilling signal was wirelessed to the whole High Seas fleet: "Clear the decks for action!"

If you are unfamiliar with the language of the navy you cannot appreciate the import of the command. But tens of thousands of sailors knew that the hour had struck and that they must test their mettle with the foe. They rushed to the deck of every ship, loosing the railing posts, picking the guard-chains up, and sending every removable thing crashing down the hatchways. All paraphernalia accounted superfluous in the day of battle was stripped from the decks which glistened as the tortoise shell awash with the heavy seas from the "full speed ahead" pressure of the straining engines, whilst enormous 16-inch guns solemnly turned in their turrets toward the enemy.

As we enter the final conflict how much encumbers and weighs the Christian down that should be cast aside! (Heb. 12:1). Satan seeks to burden the would-be overcomer with the superfluous and superficial! The fray to the finish impends, and if ever there was a time for the warrior to strip, it is now. Let us clear the decks for the closing action! "Put off the old man," cries the Apostle. "Put off the former walk and conduct. (Eph. 4:22 M. R.) Off with the walks of the flesh, with foolish words and waste of time, with contemptible compromise and worldly pleasure! off with whatever it be that stands in the way of a victorious consecration. Fashion, riches, position, pride, love of money, love of ease, every carnal lust, every sin that doth beset. It's stripping time. God is about to speak to the nations in judgment as unceremoniously as the big pieces of the dreadnaughts in the battle of Jutland when they belched deafening salvos of dynamite. Help events to their conclusion. Prepare! Gird your loins! Strip for the final fight!

MEBC

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

Mussolini and the Antichrist - - - - - See Page 3

The Latter Rain Evangel

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Dark Clouds in China

THE situation in China looks serious for the advancement and growth of missionary work. A mature missionary writes to a contemporary magazine as follows:

"To many of us in China, it seems as if the Soviet Government is dangerously seeking to do in China what she is doing in Russia. Communism is on the increase and so is persecution. We who are missionaries greatly fear that the Nanking Government's absolute prohibition of religious teaching in schools is the first step in China to the complete prohibition of religious liberty. Let the home folks be warned in time. It seems quite possible that Nanking is waiting to see how Christendom will take this mandate before proceeding with further prohibition. The Christian conscience generally awakes too late, as in the case of Russia. And now, after years of prayer and toil and blood, is China to be closed to the Gospel message? I myself have been in the hands of brigands for fifteen days, and know from experience a little of their awful atrocities."

In a time when Dr. Sun Yat Sen was broken in body, disappointed in his hopes for his nation, having turned from Christianity, there came to him in his Canton home three men from

Moscow, offering to supply resources to reorganize the Chinese armies and re-unite China North and South. Little dreaming what would be entailed Dr. Sun accepted their help, and the "Reds" came in like a flood. When the present President of China, General Chiang Kai Shek, saw that the motive of the Communists was revolution he broke with them and drove the Moscow representatives from the country. But they had already made many converts and are still making them, particularly among the peasants and the laborers who are being deceived by the Reds into thinking Communism will bring about the millennium. It is said that thirty million out of the four hundred millions of China are living in territory dominated by the Communists, and this spirit has spread among the native Christians. By their attitude they say to the missionary, "Turn over your work, your property and your money." A letter from one of our own missionaries says that they even want the right to say whether a foreign missionary shall return from his furlough, and the privilege of suggesting what he shall do with his salary.

This condition seems to be in evidence in well-established works. Perhaps our missionaries to-

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Mussolini and The Antichrist

The Revival of the Roman Empire

J. N. Hoover, Santa Cruz, Calif., in The Stone Church, May 14, 1930



MAN is attracting more attention in the political, commercial and religious world today than Mussolini, known to his followers as Il Duce (pronounced Eel Doosay) which means the chief, and he is chief of his Fascist (fash-ist) party. By his indomitable will power he has forced himself to the front, bringing with him fascism, of which he is the originator and dictator. This distinguished Italian, endowed with gigantic energy, impelled by a master brain "the would-be Emperor" has for his goal the return of the old Roman Empire; and the manner in which he is handling conditions in this little country which one time was the center of European power is causing no little stir. Political, commercial, religious and social leaders are shocked with the audacity of this astute dictator, while prophetic students see the return of the Roman Empire.

The manner in which Mussolini ascended to his present position of power is significant. The thunder clouds of a civil war were darkening the horizon of the Italian sky, and the crash of discord in the awful canopy was deadly. Under these depressing conditions Mussolini seized his opportunity, and with his black shirt army at his command marched forward, and peacefully entered the door of his own making, while his admirers exclaimed, "Who is like unto him?"

Mussolini continues as he began. He speaks as one having authority, and the fear to resent him is national. He seems to have even a greater hold upon Italy than Napoleon had upon France. A government by the people seems to have no part in his program. Many of the laws of the past are only a scrap of paper to Mussolini and are soon destroyed by the breath of his mouth. Mussolini, however, seems to have overlooked the statements of similar dictators or the rocks upon which they fell. There seems to be no stone unturned in the path for him and his allies to the strengthening of his government in matters of finance, upon which hangs the destiny of his regime. The obtaining of money by taxation from every conceivable source, for the furthering of the Fascist government, is the self-assumed responsibility of Italy's present dictator. This individualistic regime moves on with but

little interruption, but according to history, mushroom governments go down much faster than they rise.

The very machine which Mussolini is building up and the very despotism which he is developing is as certain for war as time moves on. With Italy practically under the control of Mussolini and with a sufficient number of nations lending him their friendship, the restoration of the old Roman Empire and which it is believed will finally become a part of the resurrected kingdom are, Italy, Switzerland, Spain, Portugal, France, Belgium, Holland, Turkey, Greece, Armenia, Persia, Palestine, Arabia, Egypt, the north of Africa, Islands of the Mediterranean, England, Wales and much of the territory of Central Europe. The territory once controlled by the Romans, will again return to their control, as well as the devotion of her citizens to the old custom of Emperor worship. Such a development is not only in operation today but is in perfect harmony with divine prophecies which deal with this particular time.

Mussolini in his address before the National Congress of Crippled Veterans, which has had a wide circulation said, "There is widespread 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. The peoples that already have attained a place in the sun do not want to make room for the people who intend to make a similar place for themselves. We are becoming a great people. You and all of us are ready to fight and win again." Such a statement reveals not only the character but the premeditated purpose of Mussolini.

Again, Mussolini, in his noted May 26th address as reported in the Literary Digest and other publications, said: "It is a fundamental duty to perfect our armed forces. We must be able at a certain time to mobilize 5,000,000 men. We must be able to arm them. We must fortify our navy and make our air forces so strong and numerous that its motors will drown all other sounds, its shadows hide the sun over Italian soil. We will be able then, 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." Such a threat hurled into the face of other nations does

not tend to disarmament, but rather, provokes nations to a more extravagant preparedness for war. A nation preparing for war is likely to have the opportunity to display her military prowess. If Mussolini continues through his Fascist party, his proposed system of preparedness, the young men of Italy will pay the cost.

There are many indications that another great war is not far in the distance, an eruption, which will involve all nations and be more destructive to human life than the one through which we have just passed. Europe so far has failed to learn the lesson of war. These jealous nations seem to feel they must prepare to protect themselves rather than try to settle their difficulties on the Golden Rule principle. The very fact that many of the nations of Europe have a greater army today than before the war, is sufficient evidence of their distrust and crime. Should another World War come it will be destructive and horrible to the extreme.

We are told of a gun which will spit forth a fan-shaped tail of 6,000 bullets a minute: of a gun with a range of 150 miles; of aeroplanes at a height of several miles able to drop bombs weighing 4,300 pounds, causing destruction over a radius of a mile. We now have a gas, invented in the United States which when dropped on a camp or city will not only kill every living person but every living thing and vegetation in it. A flying squad of fifty aeroplanes can fly over the city of London or New York and suffocate those millions and every living thing in them in less than three hours. In the face of all these things which are here now, is it to be wondered at that President Hoover, Premier MacDonald and others should seek to bring about a cordial and harmonious federation which will at least for the time, prevent the greatest blood-shed and suffering of this dispensation? Every person who has a love for his own flesh should do all within his power to protect his brother, for hath not God made of one blood all nations? Our political aspirations or our national pride should not be the secret of an unbrotherly act.

Mussolini is an astute politician, and in many parts of Europe is gaining the confidence (if not the outspoken support) of men in high places of political authority. Under the European quilt, there is no doubt a gigantic secret movement which at the least provocation, will burst forth into another world war, destroying life, territorial boundaries and bringing helpless people into the most austere autocratic, dictatorial government the world has ever known.

The distant sound of on-coming armies has forced rulers of nations to call peace conferences to postpone the sacrifice of innocent lives and preserve mutual fellowship. But some men void of human feeling, intoxicated with political aspirations are willing to forge their way to a temporal throne even over the dead bodies of their own blood. What such men will do in order to enter the arena of public admiration is devilish in the extreme. If these men were the first to die in the muddy trenches, there would be no war, no cries of bereavement, no soldiers' graves. But now, as in the past, the innocent and helpless, must sacrifice their lives that some supposed leader might crown himself with gold and fare sumptuously every day. But eventually, men must reap what they sow, for "round and round we run and ever the truth comes uppermost and ever will justice be done."

Our most eminent and widely-known prophetic scholars believe that the coming Roman Empire will eventually swallow up all ecclesiastical power for, according to the Holy Scriptures, the Beast is not only the political head but director of religious and public affairs and will demand worship and tribute. The return of the ten kingdoms referred to in the Bible is inevitable and the time for such a monarchy is rapidly approaching. While I do not believe Mussolini will ever be the Emperor of the new Empire, he is nevertheless having no small part in its resurrection, which, according to scripture, will culminate into the greatest catastrophe man has ever known. I do not say that Mussolini is the coming Antichrist, or that he is likely to be; such a statement is vain and without foundation, but I do say that what he has done and is doing is certainly paving the way for that blasphemous, autocratic monarch, so plainly described in the thirteenth chapter of Revelation, and other portions in the Holy Scriptures.

Some Bible scholars would have us believe, according to I. John 4:3 that Antichrist is only a spirit, but a spirit is the evidence of a person. We speak of the Spirit of God, and it is written, "God is a Spirit," a Person whose creative power is everywhere demonstrated. This spirit of Antichrist according to 2 Thess. 2:4, will under certain conditions, culminate into one system with Antichrist, the Son of perdition in the lead: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God." Here we find the disposition, the character and

determination of Antichrist, who is possessed with all the theories of unbelief in the Holy Scriptures. It is the purpose of Antichrist, not only to deny the existence of God, but eliminate divine worship, and by the law of his mouth and the powers that have rallied to him for self protection, destroy by death all who will not recognize his universal authority and seek protection under the national seal, "the mark of the beast." Antichrist is known in the Scriptures as "The enemy and avenger" (Psa. 8:2), "The man of the earth." (Psa. 10:18), "king of fierce countenance" (Dan. 8:23), "the prince that shall come" (Dan. 9:26), "a vile person" (Dan. 11:21), "man of sin, son of perdition, and that wicked one" (2 Thess. 2:3-8). The kingdom power of the Antichrist is described in Revelation 13.

The question is asked, "When and where will this Antichrist appear?" It is not advisable to give a positive answer, yet *The Jewish Missionary Magazine* says: "Whoever he is, or whether on earth at present or not, cannot be established, until the proper time comes for his appearance." This magazine suggests the probability of Antichrist coming out of the former empire of Greece, and cites Dan. 8:9. It further states, "His advance toward the pleasant land of Palestine, will be a further mark of his identity, but far more decisive will be his making a treaty with the Jews in Palestine, whereby he will secure their aid in some gigantic loan for his great enterprise, and will grant them favors only to complete his own, but not until the middle of the seventieth week, according to Daniel, will he be fully revealed in his Anti-Christian and Anti-Jew character.

This will bring on the Great Tribulation of which our Lord Jesus speaks in Matthew 24:21, "Then shall be great tribulation, such as was not since the beginning of the world, to this time, nor ever shall be, and except those days shall be shortened there shall be no flesh saved, but for the elect's sake (the Jews) those days shall be shortened." The promise which God has made unto Israel must be fulfilled.

The question is asked, "When shall these days be shortened and how?" The answer will be found in 2 Thess. 2:7, 8. "When the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of

the Lord and from the glory of his power." In the most dreadful period of the reign of the Antichrist, in the most bloody day of the Battle of Armageddon, the Lord Jesus Himself shall descend from heaven in the glory of His Father and the holy angels to the mount of Olives; the earth will feel the tremendous shock as the spiritual feet of the Son of Man, who is the Son of God, touches the summit of mount Olivet. "Then shall that Wicked one (the Antichrist) be revealed, whom the Lord will consume with the spirit of His mouth and shall destroy with the brightness of His coming." Then shall Satan, who is called the Devil, and who inspired the Antichrist in all his work of ungodliness, be cast into the bottomless pit, and then, and not until then, will the kingdom of this world become the kingdom of our Lord and Saviour, Jesus Christ. Rejoice, Oh Child of God, for He whom we love and whom we serve, is coming back to earth again; coming to remove the cause of disturbance, coming to banish all fear, coming to fill the earth with peace and the sky with heaven's sunshine and love. Oh hallelujah! let all the people praise His name and crown Him Lord of all!

Locust Plague in Egypt

"And the locusts went up over all the land of Egypt and rested in all the coasts of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such."

It is to be questioned if Egypt has seen as bad a plague of locusts since the above words were written in Exodus 10:14, as the plague witnessed this spring. Certainly the land has not been so plagued at any time in living memory. Governments into which the pest has spread (including Egypt, Tunis, Morocco, Palestine, Transjordan, Greece and Rumania) are organizing in an effort to exterminate the locusts.

Thousands of sweating Egyptian natives have battled for weeks against the hurricanes of grass-hopping enemies. The Egyptian Government appropriated \$3,000,000.00 to equip "flame throwers." Miles of trenches were dug and as billions of locusts swarmed into them, paraffin oil was poured in and started blazing. One swarm alone, which passed over the Red Sea, had an estimated area of over 2,000 square miles, and it darkened the sun for days. More than 25,000 natives battled this one swarm.

(Continued on page 8)

Judgment Must Begin in the Church

Have You Touched a Corpse?

Ben Hardin in The Stone Church, July 20, 1930



THE Scripture upon which I wish to talk is the first clause of I Peter 4:17, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Before we can do effective work in reaching out after others, it is sometimes necessary to do some house-cleaning. Every once in awhile in our homes it is necessary to have a general house-cleaning, the furniture is moved, the rugs are taken up and beaten, the walls cleaned and papered, and the whole place is renovated from top to bottom. Sometimes our spiritual house needs to be thoroughly cleansed; hidden sins must be uncovered and gotten rid of, impure motives and deceit exposed to the sunlight of God's Word, and His Spirit beseeched to search every nook and corner of our being.

I believe it was the case with the children of Israel, when they wanted God to deliver them from the hands of the Philistines they separated themselves wholly unto the Lord and cried to Him; then the ark returned to them—the milk kine instead of following their calves, went straight to Bethshemesh, and when those who were reaping in the fields, saw the ark coming they immediately offered the cattle as a sacrifice to the Lord, and there was much rejoicing because the ark had returned. When they were willing to give up their gods of Ashtaroah and Baal and ready to serve God whole-heartedly, then He brought deliverance, but they had to do some house-cleaning before God's presence came into their midst. I am confident that when we judge ourselves and are honest with God, take stock as it were of our spiritual assets, we will find things have crept in that will hinder the Spirit of God from having His way in our lives. If we are honest God will put His finger on the sore. I have heard people say, "I do not know of a thing between me and God." They might deceive me, and sometimes try to deceive themselves, but they cannot deceive the Spirit of God, and if they search their hearts He will reveal to them the subtle, covered things that stand between. The fire of God will bring it out.

Years ago when a boy I wanted to make maple sugar, I went out into the woods and got a pailful of syrup. When I put it on the fire immedi-

ately a scum came on the top. I skimmed it off and another scum came on as it boiled up, and the more it boiled, the more scum came to the surface. It finally boiled down until there was a very little of it left, but that little was pure and better than a whole pailful before it touched the fire. I have seen God boiling the impurities out of people's lives, seen the fire burn and burn until all that was left was pure and good without any froth, without any scum, without any show. But many run away from the fire; the minute the fire of God burns, folks run, and do not give Him a chance to work out the superficial and the impurities. But if they let the fire of God burn, it will cleanse and purify.

I came out of a large church when I came into Pentecost, and I can confidently say today that I never heard in that church the things that come to the surface in our Pentecostal churches. I thought when I came into Pentecost I had struck a perfect church, that everybody loved one another, nobody ever talked about anyone. I was glad to belong to a perfect church, but I hadn't been in it long until I heard folks say, "Do you know her? I just heard so-and-so about her. But don't tell anybody"; "I would not like to tell what I know about that man. You better watch him," etc. I had never heard these things in the church I came from, and I was puzzled. I said to a brother minister, now with the Lord, "You find imperfections in Pentecost just like you find in the churches, and yet our people profess deeper spirituality. How do you account for it?" He said, "You will find imperfections in every church. Jesus said, 'Let the wheat and the tares grow together until the harvest,' and when He comes He will separate them." You will see more faults in Pentecost than in any other church for the Holy Spirit turns the searchlight on them, and lets us see our weaknesses and frailties. Pentecost uncovers. People in the churches can live double lives and it is not known. They go from the moving picture show to the prayer-meeting and from the prayer-meeting to playing cards when they get home. It was all covered up with a profession, but the Holy Spirit has come to uncover. He will tear off the mask and bring things to light. If there is anything in you that is unlike Jesus, He will reveal it and turn the light on hypocrisy and sham. Sometimes when God puts a finger upon your shortcomings you feel you are the

worst human being He ever let live. He wants you to feel that way, and when you feel your unworthiness He blesses you so you can hardly contain the blessing. If you are selfish and crooked, when the Holy Spirit comes He will point out those faults; every time you do a wilful, selfish act the Spirit of God will bring you under condemnation. The more the fire of God burns in our midst, the more these things are revealed. Let judgment begin at the house of God. "Burn on, oh fire of God, burn on! Till all my dross is burned away. Burn on! Burn on! Prepare me for the testing day."

What brought the ark into the hands of the Philistines? Was it because the god of the Philistines was greater than the God of Israel? Never. Was it because the Philistines were better warriors and braver soldiers? No. The reason the ark of God fell into their hands was because of sin. You remember how Eli's two sons, Hophni and Phineas committed sin in the house of God and Eli didn't restrain them, but excused them. You see people today who condone sin in those they love. They say "Leave them with the Lord. They will come out of it." Eli said, "I will have to leave those boys with the Lord. You cannot be too hard on young people. You have to give them a lot of rope," and he gave them enough to hang themselves. Those sons were killed in battle. God saw to that, and Eli, broken-hearted, fell back and broke his neck. God raised up Samuel to take the place of Eli, because Samuel was faithful.

Israel suffered when the ark of God was taken because they didn't have the presence of God. If God came down today and told us that never again would He meet with us or help us, and I announced meetings for next week, would you be out? Why would you not come? You say, "I wouldn't come because God would not be here." Can you imagine what it would be like to come here and go through each service day after day without the presence of God? Have you had problems this week? Have you had tests? Have you felt Him carrying you through? What would it have been like had you no Christ to help you over the hard places? What would a meeting be like without God in our midst? To comfort us He said, "Where two or three are gathered together in my name, there am I in the midst." You could not have less than two because if you are by yourself God is with you and that makes two.

The children of Israel knew that when the ark of God was taken they would go down in defeat

before their enemies, and when they let judgment begin at the house of God, put away their idols and became whole-hearted for God, the ark returned. Then, accompanied by the Spirit of God, they defeated and pursued the Philistines, and we read they had peace and victory, and God gave them rest from their enemies. It was simply because they had a house-cleaning.

When the Israelites went out against Ai they were defeated because Achan had stolen the Babylonish garment. As far as the value of that garment was concerned it was of little consequence, yet this covetousness on the part of Achan kept the Israelites from victory until it was exposed and dealt with. They captured the walled city of Jericho without the loss of a man, but when they came up against the city of Ai with sin in their midst they were overwhelmingly defeated. If they had not dealt with hidden sin I am convinced that they would never have had another victory, but Joshua fell on his face and said, "Lord, what is the trouble?" And God said, "Sin! I told you not to take anything at Jericho; it had a curse on it."

Many of God's people today just get near enough to the world to touch it, and become besmirched. They say, "Now I am on my vacation and I can see something. I wouldn't go to this place under any circumstances if I were home; the Stone Church people would hold up their hands in horror if they knew. I am not in the habit of going to places like this, but I will risk it. There is no one from home at this resort, and I will slip in here and nobody will know, and next Sunday when I go to church I will sit there and praise the Lord just like the rest." "Didn't it hurt you?" "No, not a bit." Listen! It not only affected you but it affected every other individual in the church. It helped to withhold the blessing God had for us as a church.

Under the law if the Israelites touched a corpse they were considered unclean, and I tell you today the world is dead and mortified, and if you think you can get near that rotten carcass and touch it without getting filth on you, you are mistaken. The minute you put a finger on it you are unclean. In the olden days the unclean were put without the camp until they were cleansed. Some folks when they come to the house of God have touched a corpse and they are unclean. They are out of touch with things that are holy. When the song leader announces a song they say, "Oh that 'Lower lights be burning'; we sing that every week." When some-

one prays they criticize that, and get nothing out of the sermon. What is the matter? "They touched a corpse this week. They are here in body but outside the camp in spirit." Friend, our spiritual progress is impeded until you are brought in. When Miriam was put outside the camp the entire company of two million people were held up. The other day I had a violent headache. I didn't think for a minute that there was anything the matter with my brain. My wife asked me what was the trouble. I said, "There is something the matter with my stomach, and it is the cause of my headache." If I cut my little finger my whole body feels it. A little pain or ache will cause the whole body to suffer. We are not at our best for God as a church until every member is in a healthy, normal, spiritual condition. If you have touched the unclean thing that God had so scathingly condemned, and have besmirched yourself you affect not only your own spiritual life, but the life of the church as well. The minute you compromise you begin to lose out in your soul. When God puts His finger on a thing if you are honest with Him you will straighten up and get back to Him. I have had folks say to me, "Brother Hardin, I do not know what is the matter with me. I am dried up and dead. I do not get anything out of the service. To that person I would say, "You have touched a corpse. Seek the face of God, and ask Him to put His finger on the thing that is hindering, and get it out of the way."

Some people have a strange way of excusing themselves. They say, "I do not feel led to speak to anybody about their souls"; "I do not feel led to go to church today." You do not have to have a leading to go to the house of God. You ought not to stay at home without a special leading, but you need no leading to go. Some day after you have made everything right, you will see the ark coming back of its own accord, and you will have His peace and presence in your soul. You know how you lost it. By touching strange gods. But if you worship the Lord only and keep yourself unspotted from the world, His Presence will remain with you as long as you live. Oh that the Pentecostal Movement would let judgment begin at the house of God! If God is chastening us, let us inquire of Him. I would not think of punishing my boy without telling him why, and God is more wise than an earthly parent. Do you think He would chastise you without telling you the reason?

Sometimes God gives us a scripture that we would like to pass on to someone else, but it just

fits us. I'd like to say, "Doesn't that scripture just fit Bro. So-and-So?" But to be honest I'll apply it to myself. A very dear friend of mine got the baptism of the Holy Spirit when I was holding services in his city. He was a photographer and took my picture. I went to get them, and he said, "I have just sent them over to the artist to retouch." "What do you mean by that?" I asked. "He will take all the wrinkles and the crows' feet out," he replied.

When God takes a picture of us, He takes us just as we are. He doesn't fix us up and make us look like something we are not. He is too honest. God will not make you believe that you are more spiritual than you are; neither will God condemn you and make you feel that you are worse than you are. He will give you a true picture of yourself. When you see yourself in God's Word you will find it an exact likeness. I recognized my picture when I saw it in God's Word. I saw the wrinkles left by sin; I saw the weaknesses and the failures. God's Word is a mirror that reveals the inner status of the soul. May it reveal each one of us to ourselves.

Oh if any have touched a corpse, if any have become polluted and contaminated with the world, may you have the courage to cry out for deliverance, to find cleansing in the blood of the Lamb of Calvary! that we may go forward as a united people, under the blessing and presence of God.

(Continued from page 5)

One wave has now been checked, but a second plague is expected with the coming of early summer, from the eggs which were deposited by the first group. A single female locust deposits approximately 8,000 eggs.

When Pharaoh prevailed upon Moses to entreat the Lord, an ancient plague of locusts similar to the one of this year was dispersed. We read that after Moses prayed:

"The Lord turned a mighty strong west wind, which took away the locusts and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt." Exodus 10:19.

The Encyclopedia Britannica says that the "permanent breeding grounds" of the locusts "are unknown."—The Defender.

"In the district of Samara, Soviet Russia, a company of 500 persons, Roman Catholics, were driven into a church and there frozen to death in 40 degrees of cold."

The Story of My Conversion

Trials of a Wilful Lad

William E. Booth-Clibborn



IN THE third chapter of the Gospel of St. John, verse eleven, our Lord said to Nicodemus, "Verily, verily, I say unto thee. We speak that we do know and testify that we have seen." There are many today who talk about that of which they know nothing, and testify to things they have not seen. In telling the story of my conversion I will testify to what I have seen and experienced.

I was the fifth child of my parents. They called me William, by faith, after my grandfather William Booth, believing that I would, by the grace of God follow Christ, and become as my forebear a preacher of righteousness and a winner of souls. "William" means courage and boldness, and often I have proved that God would help me to fulfil all that my name means, and that He might be glorified in me. Immediately after my birth my mother composed a song in French, which translated into English begins, "He who his land and family leave, for my sake and the Gospel's shall receive a hundredfold." My mother had left all that was near and dear to her for the Gospel's sake, and I trust that I shall yet prove to be part of that hundredfold for which she believed God.

Shortly after, when still but a baby, my dear father took me in his arms in one of his great revivals, and publicly consecrated me to the work of God, while hundreds joined in prayer that God might have His way with me and make me a soldier of the cross.

My mother was the eldest daughter of General Booth, and founded the Salvation Army in France, planting its flag in Paris and directed its work till it spread to all parts of the French Republic and Switzerland. My father had been converted when only a young man in a revival meeting held by the Society of Friends in Ireland, and immediately forsook everything of the world and entered the Quaker ministry. He was later attracted to the Salvation Army work because of its out and out character, its red-hot, uncompromising stand in that day. After he joined its ranks he was sent to France to assist my mother because of his knowledge of the French language. Of course you know what happened. Their marriage took place in London and they returned to the work in France.

My parents both suffered imprisonment for preaching the Gospel, but in spite of all persecutions the work grew apace, and considering the difficulties and hindrances under which they toiled it was a miracle of God's grace. At one time about a thousand officers and soldiers labored under their command, and both in France and Switzerland the corps and outstations were in a flourishing condition. Though every new step was a hard-fought battle yet God preserved them and was a wall of fire about them. My father nearly lost his life many times, and though exiled from Switzerland, returned in disguise and plunged into the fight all the more. I thank God that I was born in a tide of great revival, and cradled, as it were, in the mighty throes of the work of soul-saving.

After fifteen years of unprecedented success, my parents were ordered to take charge of the work in Holland, and after laboring there for awhile they decided to leave the Army. There were many reasons. My father felt that war in all its forms was anti-Christian and must be so declared. He also desired to prominently preach Divine Healing for the body and the Second Coming of Christ in all its aspects. He had done so in the Army to a certain extent but found that it caused friction. The new social schemes of the Army also distressed my parents who cared solely for the spiritual side of the work.

We moved to Brussels, Belgium, and mother started preaching under her own auspices, as it were. As all our regular support was taken away we got into serious straights. Many is the night we went to bed hungry, but it did no good to complain as mother would say, "Go upstairs and pray for food." Butter was banished from the table; instead we spread "drippings" on our bread. I never want to see it again. Onions was a favorite bill of fare, and we got to love Irish stew. This was good training for us. We were learning the lessons of sacrifice and self-denial.

I was becoming a pretty wild boy and got the usual Saturday night "reckoning of accounts" (whippings). Father took great care to preach to us as well as correct us and we always loved to hear him tell the Old Testament stories. My heart was often moved to surrender to God in the little family prayers but invariably I would retrograde. I was becoming a problem, incorrigi-

ble, unmanageable, disobedient, full of life and contrariness. I must have caused my parents much grief at this time, but unceasingly we were taught the things of God and everything was done to win our hearts to Him.

We moved to Switzerland where we lived about a year, and later lived in St. Cloud, near Paris, I was a pretty bad boy by this time, always into some extravagant fun and ever disobeying. When I say I was bad, I do not mean criminal or vile, as many of our youth are today, but I was bad considering my training. We are judged according to the measure of light we have. I was unkind, bitter, quarrelsome and hateful. Many times when brought under conviction I would weep and pray, my parents would help me sympathetically, but alas! I would "backslide" the next day.

One day it was decided that my brother Augustine and I should go to a private boarding-school in England. The preparations were made, new clothes bought, and as we were about to leave there was a solemn and impressive hour spent with mother and father, with many admonitions and entreaties to do our best and beware of certain things. Evangeline, my eldest sister accompanied us.

Our first term in school was very trying on us both. Our native tongue had been French and now that we had come to an English school we were put in the primary class amongst boys six and seven years of age. Then too it was our first time away from home with its love and understanding sympathy, and many were the nights I wept myself to sleep. Our school companions had all manner of fun at our expense and called us "French Frogs." In my homesickness and child sorrow instead of seeking the solace and comfort God can give I became hardened and came to know the game of school life pretty well, becoming as tricky as any of them and just as full of mischief. One thing leads to another and so it was with me, till I had learned to use my fists. I would not permit anybody to tease me without having a fight. One of the subtle teachings of modern schools was well implanted in me. We were taught you had to be a man, take lots of punishment and fight your own battles. If a fellow hits you, knock him down. I became an expert fighter and used my feet like the French do when they fight. But a half dozen would come upon me sometimes and black eyes were quite frequent experiences.

They had a unique system of punishment and rewards called the "Stars and Stripes." Every time you did a good deed you got a star, and every time you broke the rules or brought upon yourself the displeasure of teachers or head masters you got a stripe. One star had the power of cancelling three stripes, and the names of all the boys in that school were listed alphabetically on a large board in the hallway where everybody could see them. Opposite each name were the *stars* he deserved and the *stripes* he had incurred. Alas, in the first term of three months I received more stripes than any other boy in the school! Every time we got ten stripes we received a caning which was administered by the head master, and I assure you there was nothing funny about this. There were five canings, all the way from a spanking to a birch. These I refuse to describe in detail except to say that I was strangely fidgety for three days afterwards.

I was not making so well in my studies as might be expected. Tho I had plenty of fun and enjoyment, and seasons of real, conscientious work, yet on the whole I was quite miserable. Yet it was in this school that I found God, and of this I wish to tell you. I pass over the four different terms of three months each that followed. I was ten when I entered and twelve when I left the school. I was not improving any, but became more mean and hateful. Canings were the usual weekly occurrence, and to this day I am against allowing teachers to punish children. It is the father's duty to whip the boy. Very often I could not sleep at night I was in such pain from the teacher lacerating me. The term before the one in which I was converted, I received thirteen sound thrashings. It did not make me any better to thrash me; it only hardened me. I hated the Head Master for it, and I am ashamed to say that when he played football with us I would take it out on him by kicking his shins without his noticing it. I deserved to be punished but not in that way. Not that I was not punished in other ways. Sent up to bed early, compelled to stay in class Saturday afternoons while others were playing, and deprived of many different other things.

The constant fear of punishment, the hatred and malice among the boys, my ungovernable temper, my being known as the worst boy in school, combined to make me worse, though I had many moments of regret and homesickness. I remember one incident: There was a boy in that school by the name of Jackson. One day while in the Boot Room (where we shined our

shoes) he suddenly exclaimed, "Clibborn, you are a disgrace to this school, and you the son of a clergyman! Everybody knows your people are religious. You ought to be expelled." We were alone. I made for the door and bolted it. I would not stand such talk from him. I threw off my coat and took him by the scruff of the neck. His reference to my parents made me angry. Anyway I had an old, standing grudge against him. He was always posing as an example and I knew very well that he was not thoroughly converted. I do not remember the exact words I said, but they were to this effect: "Jackson, if you want a fight I will give you one. You are the son of a clergyman too. Shut your mouth and do not put on any airs. I have seen you angry until you were white in the face and bit your lips. You happen to have self-control whereas I am not that way. When I get angry I have a fight. I know your heart, Jackson. Don't pretend, because I know God looks at the heart; your heart is as black and as mean as mine, only you hide it and I do not." I had him terrified with my fists in his face, and I will never forget the way he pleaded that I should let him go.

The last term I was there things became worse than ever. I had so many stripes they had to split the board in two to enlarge it where my name appeared to give room for my stripes. I did strive to get a red star, but when they couldn't find the culprit for a certain deed they gave me the stripe—one more would not make much difference I had so many already. The boys would not tell on each other so it came that many times I was punished unfairly, and that hardened me all the more.

What was done for our souls? We went to the Church of England, for it was a Church of England School. The preaching was never such as to grip the heart. Sometimes we would time the minister when he prayed to see if he beat the previous Sunday's record of eight minutes. We knew the litany by heart. People wonder why young people do not find the Church interesting. I do not wonder. I marvel that people ever go to a cold, dead church. Some wonder why our youth is plunging into all sorts of iniquity and forgetting God. It is because of the mongrel Gospel that is being preached everywhere, the sole motive of which is to salvage the old Adam life, the natural man. What is needed is the fire of Pentecost, the life and power of the Holy Ghost. If the churches would repent and

put away their foolishness, their social entertainments and theatricals, their pleasure loving and seeking, and would get on fire with the love of God for the lost, and in touch with God, you could not keep the young people away. Oh the machinery of that English Church service! There was nothing for our hearts. What we needed was a straight-forward message on the New Birth, a heart-searching talk from a heart burning with the heat and love of God; but alas it was not to be! I often tried to follow the service with spirit and with heart but it did not prove satisfying to my soul.

The Head Master of the school was a former minister of the Anglican Church and every day studies started with prayer, the singing of a hymn and the Bible lesson. At night before we went to bed it was the rule of the school that every boy must say his prayers, and for a minute or two, each boy must be upon his knees beside his bed in the dormitory, and then the pillows would fly and the slippers too, and the fun would begin.

I must not draw the picture too dark—there were joys in the natural. I had my good moments when I would try with all my power to be a better lad, but the constantly recurring whippings broke my spirit—the disgrace of it all. The last time I had been dealt with the head master threatened to expel me if there was no change. Now there is nothing so terrible as to be expelled. During that term one boy had been sent home and publicly disgraced, for no respectable school will take a boy who has been expelled from another school. There was another lad there, sixteen years of age, who had been particularly brazen and ungovernable. He had made me his confidant and told me that he was planning to run away. He had given me his address and showed me a map of the roads in the Southern part of England, and told me if ever I wanted to run away it could easily be done. I was to save my pocket money for this purpose. I will say that I did contemplate running away, for at times I was really miserable.

(To be continued)

"An order has just been given by the government at Moscow saying that all who do not receive a mark in their right hands before the fall of 1930 will be put to death; and that no one can buy or sell without this mark," according to *The Advent Evangel*, B. C.

The Joy in the Hoared-out Life

Transforming Waifs into Christian Workers

Miss Bernice C. Lee in The Stone Church, July 13, 1930



WANT to place before you three Scriptures this afternoon: The first, "Give and it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give into your bosoms; for with what measure ye meet withall it shall be measured to you again." The second, "Cast thy bread upon the waters for thou shalt find it after many days." And the third, "And I will very gladly spend and be spent for you."

There are very tender memories in my heart this afternoon as I stand here before you, and the thought has come to me also that in the Providence of God it may be the last time that we shall be permitted thus to meet. Time is hastening on and we may be nearer His Coming than any of us realizes.

But today I feel I want to thank God that many years ago He brought me into contact with this precious Movement that we speak of as the Pentecostal Movement. With all its excesses, with all of its mistakes and failures, I praise God today that I am identified with the Movement. And if there is any one thing that we as a people are called to do, it is to *give*. Immediately one would naturally have the thought that I am to talk about the pouring of money into the Lord's treasury, but I am not. That is not my message. The thought upon my heart is the giving of lives, the pouring out of ourselves that another may hear the Story. I am glad it has been my privilege to have been in touch with The Stone Church from the very beginning, and to have known dear Brother Piper who had such a missionary spirit and established the church on missionary lines. And I think today of the fathers and mothers in the Stone Church who have given of their very choicest and best that the heathen might have the Gospel. It is a wonderful thing for God to have entrusted some of His children with means that they may give to the support of the Gospel; without money missionary work could not go on, but I want to go a little deeper than that today.

Occasionally a person comes to me at the close of a missionary talk, as someone did not long ago, and he or she says, "Miss Lee, I wish that years ago when young people were consecrating to God and stepping out for Him, offering their

lives to His service, that I had done it too." Young people, middle aged, old people, let us be determined to be at our best for Jesus Christ. "Give and it shall be given unto you." What shall we give? Oh let us lay ourselves afresh upon the altar and say, "Here am I, send me."

Brother Hardin has just spoken of our precious brother in Africa, Brother Leader, who has recently laid down his life, and he struck the key-note when he said he had prayed on hearing of Bro. Leader's home going that God would send someone else to fill in the gap. It is only as we have the vision of what a human soul is worth, that we are going to stand out and say, "Lord, I am willing to take that place and fill in the breach."

Now about this matter of giving. What is the use? The Word says, "Give and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with what measure ye meet, it shall be measured unto you." We get out of a thing that which we put into it. Perhaps there has been more or less of a glamor to many about going to the foreign field, more or less of romance, but if we are in missionary work today to pour out our lives, to say as did Paul, "I will gladly spend and be spent for you," if we go in this manner, God will give back the double measure and we will see His glory revealed.

Beloved, what will it mean as we give? What will it mean as we pour out? Will it pay? When a business man goes into a venture, one of the things he wants to know is, Will it pay? Some of us went forth into the regions that lie beyond, not knowing what the results might be. We only knew that at the call of God we were endeavoring to sow the seed of the Word. Now God in His graciousness, let's us look back after a few years and holds up before us, as it were, some of the results, and again and again in humility and humbleness of heart we are made to praise Him for what He has done. Many times, it is true, the missionaries sow the seed amidst weariness, toil, pain and discouragement. Sometimes as they go forth and return again after a day of toil it will seem that the day has been fruitless. We can all recall such days. I remember one such as I went out with prayer upon my lips, asking Him to bless the day, and

there seemed to be discouragement all along the way. We were met with rebuffs, with scorn, with refusals, and as I got back to the bungalow I went to my room and prayed, "Lord, I sought to go out this morning with Your touch upon me. I sought to sow the seed in faithfulness and love, but it seems my task has been fruitless; that I have seen nothing done." Then just as the evening shadows gathered the Lord spoke very sweetly words of comfort to my heart, and He said, "Think of the Good Shepherd going out over the highways and byways, and over the mountains, seeking lost sheep, seeking, seeking ever until He finds." My heart took courage. Then again, after such times, perhaps many days hence, God brings some glorious results, and we are filled with joy and made to praise Him.

One day we went out into camp, and as we labored among the people in a distant part of that district, we came across a little beggar girl who found her way into the camp. She was filthy, had little clothing upon her, just a little beggar of the street. She told us she didn't have anybody to care for her, no one to feed her. We looked at her and looked at each other, and wondered if it would be worth while to take this little scrap of humanity and pour out our love upon her. We took her with us, cleaned her up and loved her, and it wasn't long until she became a shining jewel in the Master's crown. Today she is a beautiful Christian in Bible School, where she is learning to minister to others. Did it pay to give? Sometimes I think our vision is distorted; we would like to go out and do the big things, forgetting that the big things are the outgrowth of little things.

Again, another day we went to a far distant village, finding our way into one of those secluded homes called zenanas. There needs to be the touch of God upon a missionary who goes into these darkened places. That day as we went we told them of the Savior of the lost and dying world. We committed them to Him and went on our way. Three years later from that zenana home there came to us a young woman who said, "Three years ago in my home you preached the Gospel, which I never forgot. All these three years I have been longing to know more about this Gospel, and I have come today because I want to be a Christian." A Christian! What did she know about being a Christian? All she had heard was the simple story of Jesus in that zenana three years before. God had put a seed of desire down in her heart. His Holy Spirit had been in our midst that day, and little, silent

listener that she was, the seed fell into her heart, and three years later she found an opportunity to get away and give herself into the hands of the missionaries. But danger lay behind her. These women, so closely watched in India, have little opportunity of following the dictates of their conscience, and we knew that action must be taken speedily. It was Sunday evening. We consulted among ourselves what to do, how to get this young woman to a place of safety, that she might have the opportunity her heart was longing for, and so as darkness came on we quickly planned to get her away. We did not dare keep her there; we knew they would be upon her track to take her back again into seclusion. The next morning while it was still dark, we arose. We did not know the future of this young woman. We never know that. We pour out of our heart's best upon these poor souls, and yet there was something within us the next morning that bade us haste away with this precious child. And so in the darkness of that January morning we slipped her into the car and away we hastened. I shall never forget how the sun rose that morning. We had come along side a beautiful forest, one of those jungles of which there are so many, and as we came to the forest and saw the sun shining thru the trees and the shadows cast, it was a beautiful sight. And something in our hearts was singing hope; something was telling us there was hope for the young woman. As we neared our destination, in the full light of day, we had to cover her over with a blanket lest evil eyes might see and take the word back. It doesn't take long for word to pass along. We do not need telephones and the wireless to send the message in India, but the word is passed on from lip to lip; we hid our treasure and as we reached the city we whispered to the missionary the burden of a soul. She well understood and offered to take care of her, and we went back. Our missionary friend passed her on to still another mission station so she would be lost to us and in case we were questioned of her whereabouts, we need know nothing. Just shortly before I left, I visited our missionary friend again, and there came walking into the room a fine-looking young woman whom I recognized at once as the jewel that we had been privileged to bring in a few years before from that village home. Today she stands as a beautiful Christian. She has gone thru Bible School and as she sat down on the floor at my feet that day and looked up into my face she told me of the love for Jesus that filled her heart. As I

looked at her I said to myself, "Has it paid to give of our best to save this young woman?" Did it pay to take her in her condition as she was the day she came to us? Did it pay to pour out of our best upon her? Yes, it pays a thousand times. And I feel today that there must be young people within the sound of my voice who will be ready when the time comes to fill in the ranks of those who have fallen in battle. There must be some who are willing to say, "Here am I, Lord, send me."

I wish that I might even begin to tell of the exceeding joy that there is in pouring out upon these poor bits of humanity; the joy that there is in spending and being spent. As in the days of the Lord Jesus, so today there is oftentimes the word spoken about place. "I am only a servant," I heard someone say not long ago, and I said, "Bless God, so am I." — "And ourselves your servants for Jesus' sake." Have you tasted of the joy of being a servant of the Lord Jesus Christ? If you have not, begin this very hour.

From the very first that I went to India God let us get into touch with some of the most pitiful cases. I remember well when my dear co-worker, Miss Baugh was alive; most of you here remember her, I think. One day we went out into one of the villages near Uska Bazar and preached to the people amidst very trying circumstances and brought home a poor little diseased bit of humanity. Oh India is full of disease. We work among the lepers, but leprosy is not the only loathsome disease to be treated. We brought home a little fellow so diseased we scarcely knew where to begin to make him comfortable. When Miss Baugh looked at him that day she said with tears in her eyes, "Perhaps if we are willing to take in somebody that nobody else wants, God will give us others." Beloved, He has done it. He enabled us by His grace to take in such as these. That boy became one of the brightest of Christians. He has since been called to be with Jesus, but his life still lives on. After he became a Christian he witnessed everywhere he went. When we sent him to school back would come the word, "David is a most beautiful Christian; David witnesses among the heathen."

When we think of such a life as his, we rejoice that God put within us His compassion and made us willing to be poured forth upon these helpless ones. This is a day when people are talking a great deal about themselves. It seems since I have come back to America this last time I have been more conscious than ever of the individual's

concern for himself, "Whether I am comfortable;" "whether I have enough to make me happy," "Have I enough for the future?" etc. Some of us need to consider well this scripture, gladly spending and being spent for another. Then we will not have so much time to think about our own individual need. As the fathers and mothers of the Pentecostal Movement give of their best they will receive blessed returns.

I think now of the pitiable cases of humanity that come to our leper homes, decayed and diseased, throwing themselves at our feet, wanting us to do something to make them comfortable, thinking only of physical benefit. So first of all we cleanse the horrible ulcers, prepare food for the hungry bodies, doing something to make the miserable things comfortable, and then, little by little, pouring in the Word, pouring in love. I remember with a thrill of joy, hearing our dear lepers saying many times, one to another, "Here is where we are loved." Those poor, outcast lepers well know that what is done for them is done out of pure love, not merely with a sense of duty. There is a work we can do for God and we can do it in a wrong way. We can do it with a sense of duty, and not put our love into it, just like we were trying to get a job done and out of the way. But, oh, India is waiting for hearts that will be poured into theirs! India is waiting for the touch that they know is from God. One of the things particularly that the Indians watch for in a new missionary is whether he loves them or not. You may not think those Indian people can read this in the lives of the missionary, but they can. When the missionary is there only a few days we hear them say, "She loves us." The missionary cannot even talk the language; how do they know? Ah, the Indian knows, the world knows, and Jesus knows how much of ourselves we are putting into this service that we render to the King of kings. Would to God that in the days to come there might be a wonderful giving forth in this Pentecostal Movement, a laying down of life, a pouring out of our very selves for the needy ones of earth. Oftentimes we hear one in the middle of the night weeping, or groaning—perhaps we are lying upon our beds panting for breath, perhaps we are awakened out of sleep, and we know someone is in need,—a poor, hunted soul. These needy people will literally throw themselves at our feet, and friends, unless the missionary keeps in touch with God, there is the temptation at that hour of the night to ask them to come in the morning, but when we fill the measure as He told us to there must be a ris-

ing to the occasion.

What does it mean to be a missionary? What does it mean to be a worker for the Lord? It means giving and giving and giving; pouring out for others. There is something down in the depths of my being that says as never before, "I want to be poured out for souls." "We measure our lives by loss, not gain; not by wine drunk but by wine poured forth."

Just one more instance of the result of pouring forth. It was a village father who came to us at the Leper Colony, and with a piteous look in his eyes and hands raised in appeal he said, "I want you to come to my village. My little girl has been cruelly burned and we do not know what to do. Won't you come?" We started off walking across the plowed ground to his village, and there lying upon the ground was a little girl about ten, with her body horribly burned. The people in India have these open fires where they sit around and warm themselves. The front of her body, her arms and face were horribly burned, and these poor people in their ignorance, not knowing what to do, had sprinkled wood-ashes in all these raw places. You can imagine the suffering that caused. We had gone pre-

pared with oil and bandages, and we poured oil into these wounds, cleansing them from the ashes, as best we could. The mother was crying as she watched her little one scream with pain. The next day we went back, and because the little girl screamed in agony these poor people had taken off the bandages and put on the wood-ashes again, which was too much for the poor little thing, and before long she passed away.

Oh there is suffering in India! physical suffering, spiritual suffering such as we could not tell about were we to talk for hours; the suffering of the women, the children, the suffering of the poor, and the missionary who goes forth must go with the spirit of the Lord Jesus Christ, with the love that will not fail.

"Cast thy bread upon the waters" and keep on casting, and it shall return after many days. The Lord Jesus came to earth as a Stranger, but He was loved because of His laid-down, poured-out life. Shall we as His ambassadors do any less? God forbid, but may we say with Paul, "I will gladly spend and be spent." How long? Until Jesus calls us hence, and then to His name shall be the praise and the glory, world without end, Amen.

News from Heathen Lands

MRS. ESTHER HARVEY writes interestingly from Nawabganj, India: "The Lord has blessed the work mightily the past three years. The burdens and testings have been heavy but when we see what God has wrought the joy far surpasses the burdens. Since Christmas forty have been baptized in water, and this week (June 4th) fifteen more expect to follow their Lord in baptism.

"Among those baptized were a high caste Hindu and his wife. He taught in the school for some years and was to have been baptized two years ago but his courage failed him. We wondered this time if he would obey the Lord, for a big crowd had gathered, among whom were three Hindu priests, but he and his wife stepped into the water together and he gave a good testimony. He is now selling Gospels on the station, which takes courage before the Arayas. This man, together with two of our school boys expect to go to Bible school in the fall. Two have already finished training and are now in active service. Our older preacher received the baptism and is a real fire-brand for God. The carpenter master who received the baptism some-time ago preaches half the time. It is so good to have our own Spirit-filled workers.

"Another to be baptized was an Anglo-Indian woman who lived for years in the king's palace near here, and taught his children. She was a religious woman but went in for sports and did not know the Lord. But about a year ago her daughter died which caused her almost to lose her reason. Much prayer went up for her and the Lord saved her. She was baptized on Easter Sunday and also had a touch in her body. Another baptized in water was a European elderly man who sought light thru many religions, Theosophy and Christian Science included. He was severely injured in an accident and in the suffering that ensued he found the Lord.

"We are putting up a new building for our boys. The old Home for the boys was supposed to accommodate only forty, and last year at the close of the school year there were 104 boys here. We had them packed in like sardines in a tin, and on the veranda and in grass huts, etc. This is against government regulations and we simply had to build or turn them out. How could we turn them out when most of them had no homes and the Lord had sent them to us to train for Him? We put the matter to the Lord and wrote home to interested friends hoping the money would come in before we started, but it

has not turned out as we had hoped. We prayed again and felt the Lord leading us to put up a building in naked faith as we have had to do with all our work. Will you please stand with us in prayer about this? It costs about ten dollars a boy to make a home for them. There are many who could give ten dollars if they really knew the need. The Lord has not failed us these many years and He will not fail us now.

"I wrote about the need of a new roof for our bungalow, but there was very little response from America. I suppose money is scarce and they could not send. At any rate the Lord did not fail us. A missionary was praying for this station and the Lord put the need of a roof on her heart, and as she prayed the Lord told her to send the hundred dollars she had put in the bank for a certain purpose. A missionary in China sent an offering, and another was sent from South America, and the amounts were just enough to pay for the roof. Our people decided to send their Christmas offering to this missionary in South America, and it amounted to \$60, so the Lord gave her part of the money back. Our Christmas offering always means a real sacrifice. Our boys and women go without their meat, and some without a meal a day for a month, so I am sure the Lord will bless that money."

A Teacher Becomes Converted

Mr. and Mrs. Edgar Pettenger write from Springs, Transvaal, of the great joy that is theirs to see lives yield to God in South Africa: "One outstanding case is that of Ezekiel Moleko. When our day school became government-aided we fulfilled the government's requirements by hiring two more teachers besides our native evangelist who had charge of the school. Ezekiel expressed the desire to attend our Bible studies which we gave regularly to our evangelist and he soon became greatly interested in them. During one of these studies he said, "Teacher, I thought I was a Christian but if this is God's Word that you are teaching us I have never been saved. Do pray for me that God will grant me salvation according to His own Word." What a precious time was ours as this educated, certificated teacher yielded himself to God! God gave him a real, genuine, born-again salvation. From that day it was marvelous to see him grow in the Lord. He gave up smoking, attended all our services, even the Women's Meeting and the Sunday School, for he was so hungry for the Word of God. The other Sunday we had a

baptismal service and among the nine candidates he was one. He testifies and prays whenever he has opportunity. After school he goes to the farms and locations and holds services either with us, or our evangelist and sometimes alone. Our work has so grown that we feel it is in answer to prayer that God has raised up this worker to help us. He has taken his stand amidst persecution, and it has meant separation from his friends, but he is willingly giving his spare time to preach the Gospel.

"God is blessing and working in the day school, Sunday School, regular services at church, women's meetings, compounds, open-air meetings, native hospitals, locations and on the farms. Sometimes it is having a service in a room where the rats play tag on the rafters overhead, or at an open air in the compound midst dancing, revelling and general commotion; or in a native hospital where the men are groaning and suffering from accidents caused in the mines; or in a mud-walled, thatched roof hut on the farms which is infested with fleas, or in a tiny, crude, second-hand corrugated iron shanty in the location. Tho the environment and circumstances may not always be so pleasant, yet it is a blessed opportunity to preach God's Word, which He honors and which brings forth fruit for His eternal praise."

* * *

Bro. C. W. Doney, Cairo, Egypt, writes that the blessing of the Lord is upon the work He has committed to them, in a marked way. They have large Sunday congregations and the people are hungry for a real, old-time revival. Regarding their building he writes this encouraging news:

"The Lord has far surpassed our expectations in supplying our every need. He has enabled us to meet three years payment in less than two years. We were to pay \$2,750 each year for four years, but the Lord has already enabled us to pay off the first, second, and third years, and we expect, D. V. to make the fourth and last payment on Oct. 1st this year. We are confident God will supply the needed amount, and then the place will be clear. Will you pray to this end? Also pray that God will give us help."

When the Earth Rocked

Bro. John Wharton of Hamadan, Persia, writes under date of June 18, that while fear and terror swept over Persia during the month of May, God verified His Word to him, "A thousand shall fall at thy side, and ten thousand at

thy right hand, but it shall not come nigh thee." Several earthquakes occurred in the northwestern part of Persia, first on May 6th, in the province of Salmas. "The second shock occurred at one o'clock at night, laying the whole city and sixty surrounding villages in complete ruins. He writes, "The commotion was so great that many graves were opened and the contents cast out. The river changed its course and in the whole city not one house remained in its place. Thousands lost their lives and many were injured. The shocks continued one after another for about eight days. It was the most frightful sight ever seen in Persia. For hundreds of miles the earth rocked and roared, while at the same time the heavens thundered and a heavy rain poured down as the panic stricken multitudes ran for their lives. It is said that many lost their minds through fear. Thousands are left destitute of homes and means of livelihood; all their belongings were buried in the ruins.

"The earthquake was a real message from heaven to sinners, as well as Christian workers.

Sinners are impressed to humble themselves before God and accept His invitation. When the earth rocked and roared the people cried aloud, "O God, have mercy upon us!" The Christian workers have received a fresh inspiration to preach the Gospel with love and enthusiasm to lost souls.

"We have often requested prayer for this work, and now we give glory to God for answering prayer. As you know the Pentecostal work is always opposed by Satan and the nominal church because it stands for practical and experimental Christianity. But in the face of all opposition God has marvellously carried on His work in saving and baptizing souls, and today the doors are open for the Gospel as never before. Recently we have received many calls to preach in different places. They wonder why I have not answered their calls, but I explain that I have not sufficient means nor workers. I believe God will hear their cry and answer soon by sending the means and more missionaries to reach these precious waiting souls."

The Morning Star of the Word



ENOCH, the morning star of the world, is a model for us today of extraordinary value as the great prototype of all rapture. For Enoch was, like ourselves, a Gentile; his was the age which saw the birth of scientific invention in the world; Jabal, as founder of commerce, Tubal-Cain of manufacture, and Jubal of art (Gen. 4: 20-22), were the dawn of today's mighty meridian: the early world held in it, even to the rapt saint, a mirror of our own far vaster age. Enoch's removal many decades before the Flood makes sure (by type) the escape of all latter-day Enochs from approaching judgments, by secret rapture like his. "He was not found" (Heb. 11:5)—thus his disappearance was known; but that he was sought for on earth reveals that his removal had been secret. He lived in an epoch of rapidly deepening wickedness, and when the earth was filled with violence; his feet stood on the brink of a judgment that was to sweep the whole earth; he was, as the Holy Ghost emphasizes, "the seventh from Adam" (Jude 14)—that is, a type of all who, after six thousand years of sin, shall share the Sabbath Rest; his deliverance—the first of its kind in the history of the world, as ours will be the last—was by a sudden and supernatural re-

moval, through a gateway into heaven that has only twice been opened since, and then only to distinguished saints; and his is the only rapture in the Bible enforced upon us by the Holy Spirit as a model for us. So also the very setting of his record is luminous with spiritual light. For we know absolutely nothing of the physical facts of his life: not a single outstanding event in it is recorded: *out of complete obscurity he rose into heaven*. How profoundly suggestive! "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith"—His hidden diamonds—"to be (R. V.) heirs of the kingdom which He promised to them that love Him?" (James 2:5). The Church knows nothing of her brightest stars, for she moves beneath the range of their heavenly orbits.

Most significantly, it is the Apostle who writes the preface to the Apocalyptic judgments—Jude—who most stresses Enoch's testimony, and reveals it as exclusively a Second Advent testimony. Enoch prophesied, saying:—"Behold, the Lord cometh with ten thousands of His holy ones to execute judgment upon all" (Jude 14)—upon Jew and Gentile, Church and world. Here a new truth swims into our ken like a fresh star. *Rapture is peculiarly linked with testimony to the Lord's return*: this was Enoch's express and exclusive recorded witness. So our Lord's

word to the Philadelphian Angel runs thus:—*“Because thou didst keep the word of my patience, I also will keep thee from that hour which is to come upon the whole world”* (Rev. 3:10). Of all the saints of Hebrews Eleven, Enoch alone was translated; and of Enoch, alone of them all, is Second Advent testimony recorded: so much so that the Holy Spirit says that it was to men of our dispensation, four thousand years before it opened, that Enoch spoke:—*“to these Enoch, the seventh from Adam, prophesied”* (Jude 14); and so riveted together is a Second Advent mouth and life with rapture, that lo, Enoch himself became the bodily proof of his own testimony. *“He was not, for God took him”* (Gen. v. 24). So our Lord makes the removal to turn on watchfulness for His return. *“One is taken, and one is left. Watch therefore”* (Matt. 24:41).

The Spirit reveals a second ground of Enoch's translation. *“By FAITH Enoch was translated that he should not see death”* (Heb. 11:5). The faith which is so emphasized throughout Hebrews Eleven, while it necessarily assumes saving faith, is never *only* saving faith, but a faith far vaster and more potent. Abraham and Sarah begetting Isaac in extreme old age; Moses renouncing the Egyptian palace; Jericho levelled by marching priests; actual resurrections from the dead; kingdoms subdued, promises obtained, the mouths of lions stopped, the power of fire quenched:—all these were the operations of something far beyond saving faith. Therefore we see the tremendous truth. *The faith for translation, so far from being merely the faith for salvation, is ranked by the Holy Spirit among the great achievements of the world.* And so, alone among all these patriarchs, it is Enoch's experience of rapture that is seized upon by the Holy Spirit to emphasize reward: *“for BEFORE his translation he hath had witness borne to him that he had been well pleasing unto God, for he that cometh to God must believe that He is a REWARDER.”*

“It was God's purpose to deliver him from the power of death AS A REWARD of his faith in the living God: his deliverance was a manifold reward of the faith” (Delitzsch). For the coming removal which Enoch's rapture pictured falls, not in 'this day' of grace, but in 'that day' of justice: it is the very first event in the dawn of the day of recompense according to works.

The reason given for his rapture is lodged in the pleasure he gave God before it occurred.

For Enoch was rapt when all the patriarchs except two—Adam was dead, and Noah not yet born—were still on earth, and remained so. It was not faith that he *would* be translated, for it is nowhere said that God revealed to him that he would be removed without death, nor, since the event had never before occurred, could he have imagined it; but faith which made him well-pleasing to God *whereby* he was translated: the faith which pleased God lay not so much in the creed, as nestled in the heart of a sanctified life, a root of the full bloom which God plucked. Enoch held nine hundred or a thousand years of life on earth, with corruption at the end of it, as nothing compared to a sudden heaven. He ceased upon the noontide of his life: to the youngest of all the patriarchs, for abandoning this life, God has given five thousand years in a better world. It is also true, however, that while the Epistle to the Hebrews stresses only the rewarding nature of the removal, as the main practical point for us, it is probable that Enoch, like Elijah, is being reserved, in his extraordinary exceptional experience, for a tremendous destiny in the drama of the end.

So the Holy Ghost now draws a general lesson of the utmost practical and prophetic importance to us: that the pleasure given to God by the rapt is not the mere act of conversion, but a life of devotion: so that the Old Testament phrase is,—*“Enoch walked with God”* (Gen. 5:24), in continuous well-pleasing; it was his *walk* which produced his *removal*. *He changed his place but not his company.* For “without faith it is impossible to be well-pleasing unto Him:” that is, whichever phrase we choose—he *“pleased”* God, or he *“walked”* with God—both simply faith, and *continuous faith*: “for he that cometh to God must believe that He is, and that He is a rewarder (a Renderer of reward: *Alford*) of them that seek after Him.” “God removed Enoch in so unusual a manner from the earth that all might know how dear he was to the heart of God” (Calvin). To a life of extraordinary merit God granted an extraordinary reward: he became Enoch the immortalized because he had been Enoch the sanctified; the very name “Enoch” with the extraordinary significance of Bible names, means *dedicated, consecrated, separated*. So our Lord says,—“Watch ye and pray always, that ye may be *accounted worthy to escape.*”

“Behold, I come quickly, and my REWARD is with me, to render to each according as his WORK is” (Rev. 12. 12). Had not God designed to do

Enoch special honor, it had been easy to deliver him from the coming tribulation by ordinary death, as He did Methuselah. It has been said that the utmost reach some Christians attain is that they are pardoned criminals: Enoch is one of the few men in the Bible against whom no sin is recorded. "In all ages it has been universally acknowledged that no higher honor was ever publicly bestowed on any man on earth than that bestowed on Enoch and Elijah, an exalted honor evidently given to illustrate the unalterable principle that God *remarkably* honors those who are *specially honoring to God*" (Cornwall).

"Not without Enoch's FAITH, let us rest assured, shall we be deemed worthy of an Enoch-like translation. Not without Enoch's WALK shall we be found among the wise and ready virgins. Not without Enoch's TESTIMONY concerning the coming of the King and Judge shall the precious promise to the Philadelphian Church (Rev. 3: 10) be made good to us" (W. Maude). The Revised translation of Luke 21: 36 has the exact moral import of the Authorized; for it is obvious that we do not 'watch and make supplication to prevail' by having been regenerated, but by prayerful vigilance after conversion. "Making supplication *at every season to prevail*" is much more than regeneration, the work of a moment. One scholar's translation is very suggestive:—"Take heed to yourselves in case your hearts get overpowered by dissipation and drunkenness, and worldly anxieties, and so that day catches you suddenly as a trap: from hour to hour keep awake, praying that you may succeed in escaping all these dangers to come, and in standing before the Son of Man."

So now all concentrates on the walk with God:—"Enoch WALKED with God" (Gen. 5:24). This expression occurs only twice in the Bible:—of Enoch, type of the heavenly deliverance, *before* the Flood; and of Noah, type of the Jewish escape, *through* the Flood: and it is recorded once of Noah (Gen. 4:9), but of Enoch twice (Gen. 5: 22-24), the latter alone being named and expounded in the New Testament; for the heavenly calling involves a double intimacy with God, and involves the Church alone. For both Israel and the Church there will be no deliverance without a walk with God; but undying watchfulness is a superior sanctity to a momentary obedience (Matt. 24: 10). There is an exquisite beauty about the phrase discernable only to a sensitive spiritual vision: it implies close intimacy and unbroken communion; an agreement of mind and purpose, a union of heart and soul,

a sympathy of sentiment and affection. "Can two walk together except they be *agreed*?" (Amos 3:3). It means a lonely life: Enoch walked WITH God when all men were walking CONTRARY to God; nothing in the world is more valuable than the ability to walk alone, for it is the supreme pre-requisite for walking with God. The man who walks with God becomes exceedingly sensitive to criticisms of Christ, and exceedingly sensitive to the inevitableness of judgment (Jude 15). The universal ungodliness obsessed Enoch like a nightmare (Jude 15), exactly as it did Elijah (Rom. 11:3): it is most remarkable that the only two men ever rapt before Christ were each distinguished for extreme loneliness, and for fearless testimony in an age of dominant wickedness; that is, the man who stands alone for right is the man whom God delights to honor. It is an extraordinary comfort that Enoch's sole recorded distinction is his *goodness*: no administrator like Moses, or warrior like David, or statesman like Daniel; no hero of splendid exploit or world-shaking achievement; the great prototype of all rapture was simply an ordinary man filled with extraordinary goodness: a morning star flooded with the light of the still unrisen Sun. The law in the natural realm—that like attracts like—rules also in the spiritual: *heaven attracts the most heavenly*: until, in the set design of God, acting upon ever-deepening heavenliness of character the mighty magnet suddenly works (Mark 4:29), and the Enochs are gone.—D. M. Panton in *The Dawn*.

* * *

It is said that Hungary has ordered a supply of gas masks for the entire civilian population, at a cost of a million dollars. She evidently does not have much confidence in disarmament conferences.

* * *

Miss Bernice Lee is returning to India on Sept. 3rd, via S. S. Balhart, for her third term. She is taking with her one of our Stone Church girls, Miss Lydia Vaux, who has a call to work in that dark land. Miss Vaux is a graduate of the Central Bible Institute and spent a year in home mission work in Greensburg, Kansas. The church is sending her out with their hearty support and earnest prayers that God will use her in benighted India.

"In all the burdens day by day,
His loving hand does e'er uphold,
He goes before—marks out the way—
Sustains with grace and strength untold."

Hidden Things



OD came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heaven, and the earth was full of His praise. And His brightness was as the light; he had horns coming out of His hand; and there was the hiding of His power. Hab. 3:3, 4.

My subject opens with a thrilling description of the glory of God, drawn in the vivid imagery of the oriental mind. God was visualized to the prophet's inspired vision as making a triumphal tour, with an attendant glory that challenged his quickening powers of description.

All heaven attested His presence in a halo of glory, and all earth responded by a fulness of praise. His brightness was compared to the light. Horns coming from His hand were revealed as symbols of power, inviting men to lay hold upon them, as the terrified, would-be king of old laid hold of the horns of the altar. I. King 1:50.

But there was *the hiding of His power!* One need not be a prophet to behold the glory of God. Long ago David wrote, "*The heavens declare the glory of God . . .*" But the revelation of the glory of God does not save men. The heathen have always beheld this glory, yet found no power in it to save them. The *power* of God only, can save. And God's power was *hidden!*

Why does God hide from men that which alone can save men? Let us inquire into God's ways. There are *seeming* opposites in God's character.

He both *hides* and *reveals!*

He hides that he may reveal. This is His way, both in *nature* and in *grace*.

Nature is largely a veiled mystery.

And the Bible is at once a *revelation* and a *mystery*,—until the mystery becomes a revelation, and the revelation, in turn, becomes a mystery,—a mystery of infinite love.

Since the Creator has placed men in a world of mystery, of hidden things, He has also put in man's heart a spirit of seeking.

Much of God's best is hidden in nature.

Electricity was a hidden force for ages,—like-wise the possibilities of steam. The laws governing the mysterious element, or force, employed by telegraph, telephone and radio, were also hidden until the spirit of seeking in the hearts of such men as Franklin, Morse, Edison, Marconi, etc., searched them out.

Nature's richest deposits of gold, silver, iron, coal, gas, oil, etc., were hidden at great depths

for ages—also earth's purest water supply.

Many of the age-old mysteries of the heavens have been solved by recent inventions of high power telescopes. And likewise, the world of life in but a drop of water, remained hidden until disclosed by the powerful microscope.

In the soil beneath our feet, defying scientific analysis and searching X-ray, lie hidden, in nature's great laboratory, loaves of delicious bread, quantities of mealy potatoes, luscious fruits, flowers of richest fragrance and radiant coloring,—yea, even there, in inanimate dust, lie hidden sleeping saints of God, who, at the sounding of the *last trumpet*, shall leap into immortal and glorified being.

God has not hidden His blessings from man to deny to man their use and enjoyment.

He hides them lest they become too common.

He hides them to enhance their value.

He hides them to call into exercise man's latent powers of research and conquest.

Need we wonder then, that God's best in grace is always hidden,—and for the same reasons,—*lest it become too common*,—that he may enhance *its value*,—and to call into action our God given powers.

THE GOSPEL WAS HIDDEN IN THE LAW

For 1,500 years the gospel was hidden in the types and ceremonies of the Jewish law, which Paul tells in Col. 2:17, were but "*a shadow of things to come; but the body is of Christ.*"

Christ was hidden in the passover lamb,—and later, in the sacrificial lamb,—hidden in the blood placed by Israel upon the door posts,—hidden in the manna that fell from heaven,—hidden in the brazen serpent,—hidden in the smitten rock,—hidden in the branch that sweetened the bitter waters of Marah,—hidden in the wave sheaf, the first fruit of the harvest,—*all* means Christ, to the *illuminated mind*.

CHRIST WAS BOTH REVEALED AND HIDDEN AT HIS FIRST COMING!

He was "*hid from the wise and prudent*" but *revealed "unto babes."* Matt. 11:25. His royal birth was hidden in a cradle manger. His transcendent beauty as the one "*altogether lovely,*" and "*the chiefest among ten thousand,*" Sol. 5:10, 16, was hidden in a form, which, the prophet of old foretold had "*no comeliness, and when we shall see him, there is no beauty that we should desire him.*" Isa. 53:2. His immaculate purity

was veiled in a likeness of "sinful flesh." *Rom.* 8:3.

But to all who "received him," by a new birth He was revealed as the tender, compassionate, Omnipotent Son of God. *John* 1:12, 13.

THE GOSPEL, WHEN PREACHED, WAS STILL HIDDEN

It was hidden in parables. It was hidden from those whom Satan had blinded. *I Cor.* 4:3,4. It was hidden from those who had no *spiritual discernment*. *II Cor.* 2:14. It was hidden from those who did not "ask," or who asked "amiss," or who did not "ask in faith." *Jas.* 1:5; 4:2,3.

It was not hidden from any who followed Jesus. They received the fulfillment of His promise: "He that followeth me shall not walk in darkness, but shall have the light of life." *John* 8:12.

THE MYSTERY OF THE GOSPEL WAS HIDDEN

For ages, men had built their hope of salvation upon religious forms, rites, ceremonies, beliefs, creeds, doctrines, works, penance, etc., but these possess no virtue to *save*,—have virtue only for one already saved.

Christ alone can save!—not by outward exercises, but by *inward* works of grace.

In *Col.* 1:27, Paul reveals the whole secret of salvation,—"*Christ in you, the hope of glory.*"

GOD WAS BOTH HIDDEN AND REVEALED

He was hidden from the eyes of all Israel by the thick cloud that veiled Him from view, *Exo.* 19:16-20, but revealed by the quaking mount,—the thunders and lightnings of Sinai,—the trumpet blasts, and the voice of God Himself, as He spoke the ten commandments in the hearing of all the people. *Exo.* 19.

ANGELS WERE BOTH REVEALED AND HIDDEN

They were revealed to Abraham, *Gen.* 18:1-16; Lot, *Gen.* 19:1; Moses, *Exo.* 3:12; Gideon, *Judges*, 6:12-22; Balaam, *Num.* 22:31; Zacharias, *Luke* 1:13; the shepherds *Luke* 2:10; and many others.

For the present, angels are hidden from our sight, though ever near us as "*ministering spirits,*" *Heb.* 1:14. They will be visible once more at the second advent of Christ. *Matt.* 25:31.

THE HOLY SPIRIT IS HIDDEN

The Holy Spirit is a *person*, as revealed by his *manifestations*. He speaks, *Acts* 12:2. He sends men into the field, *Acts* 13:4. He has charge of the work of the *gospel*, *Acts* 20:28. He forbids, *Acts* 16:6, 7. He teaches, guides, baptizes, and dispenses Gifts, *John* 15:26; 16:13;

Acts 1:5; *I Cor.* 12:1-11. Jesus compared His operations to the invisible wind. *John* 3:8. Only once did the Holy Ghost assume a *bodily shape*, and become visible to man. *Luke* 3:22; *John* 1:33, 34.

THINGS HIDDEN IN THE WORD

Have you, my reader, soul hunger? Hidden in the Word is food for you! Are you in darkness? Hidden in the Word is light for you! Are you bound down by Satan? Hidden in the Word is the key to your prison! Are you perplexed, burdened, sorely tried, chastened? Hidden in the Word is the solution of your troubles! Do you wonder at the meaning of great world events in our day? Hidden in the Word is God's interpretation of them all! Do you long to hear Jesus speak to your burdened heart? Hidden in the Word he tells you how you may catch His whispered message! Search the Scriptures, for in them God's Spirit moves, — *through* them God speaks!

HIDDEN IN POOR FALLEN HUMANITY

Twenty five years ago, as I was distributing tracts from house to house in North Mich., when leaving a home, a lady bade me wait, saying, "I want to show you what my brother sent me."

Producing a small shoe box, and removing the cover, all that was revealed to my curious gaze was a collection of dried, shrunken, and, for the most part, unsightly, roots and bulbs.

Wonderingly I waited, as the lady took them up one by one, with affectionate touch, describing in turn, the variety of flower each one represented. Utterly ignoring the seeming deadness of the roots and bulbs, and their utter absence of beauty, in her imagination she pictured, and in vivid language described, the fragrance and beauty of each one, *when transplanted by loving hands into its own natural environment, the soil, where warmth of sun and dews and rains from heaven would awaken them in life!*

Like a revelation it came to me—"How like unto those unsightly roots and bulbs are we, sin-dried and shrunken into smallness and narrowness,—displeasing, often hideous, in the eyes of all but Jesus, who refuses to look upon us *as we are*, —who sees us only *as we may become*, when transplanted by loving hands into the soil of God's own righteousness!" O, the possibilities of good and beauty in ourselves and others, covered, hidden, waiting to spring into life, at the touch of the true searcher. Reader, do you thus search?—S. M. Ohmart.

A Busy Day in Africa



OMEONE has said that being a missionary is something more than standing under a palm tree with a Bible in your hand. The all-around, successful missionary is able to turn his hand to almost anything. Bro. J. M. Perkins of Newaka station, Cape Palmas, Liberia, writes of one of their busy days.

I arose at 4 a. m. and after some time for devotion I started in. It being bread-making day I lit the fire for Mrs. Perkins, made some orange drink for us both, let the girls out of their house, wrote a letter to one of the missionaries farther back, and get their boys off with loads. Next came a Bible lesson and morning prayers with the mission children in the school-room.

The day before, the two boys I had sent to the forest to saw and split timber (Gopher wood) with which to make stools and chairs, broke the axe handle, and found that the big, cross-cut saw had not set enough, and would not work well in the green timber, although they spent the entire day trying to saw. So I had to put in a new axe handle and the big saw to set and file. Failing to find my saw set I had to get the hack saw and made another one out of a piece of old iron. Since coming to Africa I have often been thankful that I learned to do many things of this kind on a farm in Canada. It has helped out wonderfully.

The next thing was to assign work for the day to the different groups that made up the thirty or more boys in the mission yard. The boys were so new at sawing and splitting timber that I was obliged to go with them to the forest to show them how. This was right at midday when the thermometer registered about 120 degrees. After returning from the forest I found two boys who should have been at work an hour before, trying to tighten the handles in their hoes. They were making such poor work of it that in order to get them off to work I was obliged to fix the hoes myself.

The boys had never planted yams before, and of course I had to go and show them how. Sometimes if one simply tells them they will do the very opposite of what they are told. Then the boys reported that the wild animals, such as the deer, the wild goats and gazels were eating the corn and cassada. So I went to still another place and showed a boy how to fix up a scaffold where he might hide himself and shoot the animals. While here Mrs. Perkins called to me to

come and make some necessary repairs in the house.

As we were expecting to make jelly the next day, I had to superintend the picking of guava and other fruit so as to be ready to start work early the next morning. The boys do not know English well and have never been used to responsibility, so one is obliged to go along with them to make sure they understand and do their work correctly. Here comes two boys from Pahn country, and another letter has to be written to send along to Cape Palmas. In the evening several boys come and want words pronounced. Now it is time for evening prayers and Bible study. After this the girls have to be locked in for the night, the retiring bell rung and preparations made for retiring.

(Continued from page 2)

day will have to do as the early missionaries of the Cross did when they first entered China, take the Gospel to those who have never heard. We understand that Dr. Mary Stone and Miss Jennie Hughes who were obliged to close their beautiful school and hospital in Shanghai because they refused to have the students worship Dr. Sun Yat Sen's picture, went to the South Sea Islands where there are thousands of Chinese who have never heard the Gospel. If the Coast cities and certain districts have had the Gospel let our missionaries enter new fields. There will always be some who will receive the Word gladly and while Christ tarries they will not have covered the vast districts that have not heard.

* * *

Proof that the Reds are alarmingly active in China, comes in a telegraphic dispatch in *The Chicago Tribune* of July 30th, which states that on the 28th in the city of Changsha, the capital of Hunan Province, the official and government buildings were looted and burned, and the entire population of over 500,000 were robbed by a Red army of 10,000 men. "Red depredations in Hunan and Kiangsi provinces have laid waste a section of territory as large as two of the Middle Western states of the United States."

The Chinese head of the provisional government in Hunan says that the Communist Army is operating in accordance with definite plans outlined by the Third International headquarters at Moscow, and receive regular support from them transmitted through Soviet agents at Shanghai.

The entire foreign population, except two American missionaries, left on British and Japanese gun-boats. The two American missionaries are Allen Cameron of the Moody Bible Institute and William Lingle of the Presbyterian Mission.

The Cry of the Children

ONE of the fatal results of the present ruling system in Russia is the undermining of the home. It is the children who are the coming great sufferers. There is nothing sacred about marriage and the home is being broken down. The state assumes the responsibility for the children, as women are expected to take their places in the factory with the men. A nation that does not foster the sanctity of the home is gone. A recent report from Moscow says: "Fewer and fewer Russian children are brought up by the mother or nurse in the individual home. Even in the villages the ideal is to organize a nursery where the babies may be cared for collectively while the mother performs her share of the work in the fields and barns. Every factory tries to have its own nursery where women workers may leave their babies from the eighth week on, perhaps never to see them again and resume their place in the industrial world. The city of Moscow alone has now 135 of these nurseries."

Can one imagine what it means to have children brought into the world without the loving care and training of the home? growing up with no restraining hand, no loving sympathy, no tender solicitude, no praying atmosphere? The result is that Russia is filled with "wild boys" who are idle and becoming a growing menace, living a vagrant life.

Last year the police took several children from Christian homes and tortured them to learn of their religious training. They asked them regarding the home prayers, the singing of hymns, reading the Bible and their parents' influence in the neighborhood. The children screamed while being tortured and one of them lost his mind. When the child finally came home he no longer recognized his parents. Other children have been tortured and sent home in terrified state. What will Russia reap for her godless sowing?

* * *

The South China District of the Assemblies of God print a monthly publication in Chinese called "San Chui" (Ecclesia), which contains Pentecostal truths. Some of the articles are translated from English and Swedish by Miss

Gerda Adolfson. Brother Perdue suggests that friends send their paper to overseas Chinese, thereby doing some missionary work through the printed page. Subscription price 20c per year (Postage stamps accepted). Send names and money to Mr. J. Perdue, Box 628, Hong Kong.

* * *

We are glad to announce that the German Pentecostal Paper, "Wort und Zeugnis" (Word & Witness), is again being published monthly. The paper serves as official organ for the German Assemblies in U. S. A. and Canada. The subscription price is \$1.00 a year. If you have German speaking friends or relatives send them a subscription and interest them in what God is doing. Sample copies sent on request. All subscriptions to be sent to the Russian & Eastern European Mission, (German Dept.) 875 28th St., Milwaukee, Wis.

How Readest Thou?

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms, the twenty-third,
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, weary,
And yawn thru a hurried prayer,
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through!
—Amos R Wells.

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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 F. foolish ten, of I craftin 20 Ar the th are va 21 T. men. 22 W Cē'pha Jeath 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.
g Rom. 2. 6.

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