

The Latter Rain Evangel

The days of Heaven on Earth

Garden Prayer

He left some at the entrance just to wait
While others He took on a little way;
But He, amazed, moved on into the gloom
And cast Himself upon the ground to pray.

He wrestled there with death; His sweat was blood.
He whispered softly, "Let Thy will be done."
Death moved a pace, then slunk into the night;
Defeated thru the prayers of God's dear Son.

Such agonizing prayer is not denied;
It moves the heart of Him who dwells above;
He takes the cup that holds the bitter dregs
And in its place presents a cup of love.

This blessing cometh not to those who watch;
Nor to the waiters near the entrance there;
But to the One who weeps and sweats the blood
Upon His face in agonizing prayer.

The world is filled with those who watch and wait;
While at their post they sleep the time away;
Few keep themselves from this deceitful sleep
To penetrate the garden there to pray.

Richard Carmichael.

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

The Doom of Civilization - - - - - See Page 3

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The Latter Rain Evangel

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Table of Contents

GARDEN PRAYER	Frontispiece
CONVENTION JOTTINGS	2
THE DOOM OF CIVILIZATION	3
THE BAPTISM OF THE HOLY GHOST A NECESSITY	7
EASTERN EUROPE—THE STAGE OF GOD'S ACTIVITY	10
SIX MONTHS AFTER TRANSLATION	13
THE ATTITUDE OF THE TRINITY TOWARD THE LOST	14
HOW TO COMBAT GIANT DOUBT	18
REVIVAL SCENES IN EUROPE	21

Convention Jottings

Convention days for the Stone Church have again passed into the annals of history but surely the inspiration and impetus received shall live on in the hearts and lives of those who were privileged to be partakers of the blessings. Each servant and each service seemed to bring a distinctive ministry for the upbuilding of the saints.

As Mr. Nikoloff, fresh from the scene of battle, rehearsed to us the workings of God in Eastern Europe, a feeling akin to envy came over us, as we caught glimpses of the glorious revival sweeping that portion of the Master's vineyard; but well might we ask ourselves the question, Would we be willing to drink the cup in order to share in the blessing?

Then when the convention was at high tide Mr. Donald Gee came to us, and his messages to Christians were owned and blessed of God. The crowds came from all over this great city and did not draw back when the Sword of the Spirit cut deep. Pentecostal people love the truth of God and they eagerly drank in the messages, gladly welcoming that which gives them power with God.

Following his ministry and at the close of the convention proper, a campaign was launched, conducted by Mr. and Mrs. Richard Carmichael in which special effort was put forth for the other

sheep, not yet of His fold. The messages were marked with a passionate appeal for the lost and conviction upon those who had long resisted God was very pungent. Precious were the scenes at the altar as souls wept through to God, and exchanged their burden of sin for the peace of heaven. The prayer room was a hallowed spot, often a bit of heaven, where streams of living water became the portion of seeking hearts.

As we pass on some of the nuggets in this and coming issues of THE LATTER RAIN EVANGEL, we pray that countless hearts may be enriched and encouraged to keep on in the race till the course be finished.

Recently in one of the orthodox synagogues of Brooklyn, during certain days of repentance and prayer, Jews were seen lying on their faces before God, crying to Him for protection upon their persecuted brethren, especially in Russia. One elderly Jew lifted up his hands toward heaven, and in an agony of soul, cried out: "Oh that THOU wouldst rend the heavens and come down." "Lord," he said, "send Messiah, and should JESUS of the Gentiles be the one, grant us a sign that we may be sure that it is really so, and forgive our guilt toward HIM."—*Jewish Missionary Magazine.*

The Boom of Civilization

*The Weeping and Howling of the Rich. Coming Miseries
The Atheistic, Capitalistic Order Condemned
The Cankering and Rusting of Gold and Silver*

By Nathan Cohen Beskin



TO NOW, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—*James 5:1-8.*

This text teaches us, first, that the economic condition of this world is ungodly, unchristian, and inhuman; second, that there is a day of reckoning coming in which the unjust rich shall receive their just rewards here on earth; third, that when these things take place redemption for the righteous through the coming of the Lord is near at hand.

To start with, I wish to say that I am strictly opposed to the philosophies known as Socialism, Bolshevism, Communism, etc. Socialism, as it is now known in its various phases, started with the first International in London, England, in 1864. Karl Marx and Herr Engels, two apostate German Jews were the founders and leaders. In 1889 the second International was organized in Paris, and in 1903 the Russian Socialist party was divided into the Bolsheviks, which means majority, and Mensheviks, which means minority. The Bolshevik group finally fell under the leadership of Lenin who is the founder of the most cruel and ungodly government known as the Soviet. In brief, their aim is, first, the abolition of God and all religion; second, abolition of all private property; third, abolition of the family; fourth, abolition of the right of inheritance. No

Christian man could in any way be in sympathy with such a program. Yet, strange to say, a great number of preachers and many, many professors in Christian colleges openly advocate Communism. Again I wish to say that, after having made a careful study of the philosophy of civic government, being acquainted with the governments as practiced in most of the European nations, I am of the opinion that the constitution of the United States of America and the form of government as practised by the United States, in spite of the corruption and dishonesty and crooked politics, are the best to be found anywhere today. The standard of living in America, the wage scale, the endeavors by private and official relief agencies to alleviate the sufferings of our poor can be equaled by no other country in the world. Among the endorsements that I carry is one from the Elmwood Park (Illinois) American Legion, though I have not published this because of the activities of the Legion which I cannot endorse. I am simply mentioning it to prove that my loyalty to America and to its principles cannot be questioned.

And now to the text and the facts before us. We are living in a paradoxical age. We are the richest nation in the world. We have most of the gold of the world. The wealth of the world is ours. And yet, according to statistics given by the "Daily Worker," New York City, a Communist newspaper of May 19, 1932, we have in this country twelve million men and women out of work, other millions on part time and having their wages constantly slashed. A great statesman not long ago made the remark that heretofore all the depressions were due to the fact of under-production and that there were not enough of the commodities of life, whereas this, our latest depression, is amid over-production and surplus of commodities. More and more, smaller men are pushed out by the big fellow. First it was the working man by the middleman. Then it was the middleman by the small capitalist. In 1930 we had 40,000 millionaires and 6,000,000 men out of work. Today the number of millionaires has decreased by more than half, which proves that the bigger capitalists are gradually driving out the smaller ones until the whole

wealth of the world is being concentrated in the hands of a few.

At the tomb of Washington at Mt. Vernon where a wreath was laid upon the grave, Governor Pinchot of Pennsylvania delivering a tribute, declared after praising Washington, that the American nation was no longer a free people as envisioned by Washington and Lincoln. "For," he says, "how can men be free while multi-millionaires grow fat and multiply; while millions go cold and hungry and hopeless? How can a people be free when the God-given wealth of their country is taken from the millions and given to the magnates and the power it holds is concentrated in the hands of a few? How can a nation be free when the policies of its government are dictated by a handful of Midas-men at whose touch everything of ours turns into gold for them?"

Bishop Urban J. Vehr of Denver, before the Roman Catholic conference on industrial relations said, "It is time for tempered speech and constructive thinking when the false principles underlying the past must be reconstructed into a new social order based upon justice and charity."

Mr. Girard, former U. S. A. Ambassador to Germany, some time ago admitted that "the government was controlled by fifty-nine capitalists." In an Encyclical issued Wednesday, May 18, 1932, Pope Pius XI declares that the small group of holders of the world's wealth manipulate the markets of the world to their own caprice to the immense harm of the masses. "Even these very few," he said, "who with their speculations were and are in great part the cause of so much war, are themselves quite often the first and most notorious victims dragging down with themselves into their abyss the fortunes of countless others."

The world has gone money mad. It has forsaken God. The churches, such as Rockefeller's in New York, have become the plaything of the rich who have been saying to their preachers, "Prophecy unto us smooth things." We have become a pleasure-loving nation. We are spending yearly five and a half billion dollars for luxuries and pleasures while the cause of Christ suffers. We ministers who dared to proclaim the unsearchable riches of God in all its power and cried out against sin and wickedness of every sort were eking out a mere living in the days of the greatest prosperity the world has ever known. Men have forgotten God. In 1930 we spent \$1,847,000,000 for tobacco. Our newspapers and billboards are covered with tobacco

advertisements making us a nation of nicotine fiends. And not satisfied with reducing our manhood to hollow-cheeked, blurr-eyed tobacco fiends, they have succeeded in making their womanhood "tobacco conscious" as they call it. We spent \$934,000,000 for theatres, movies, etc., where the main attraction is illegitimate love affairs and extreme nudity of both sexes. Those are just a few of the items. All the time the rich people were amassing unto themselves riches for the last days. At recent investigations it was proven that the Warner Brothers, infamous moving picture magnates, and many others, bought and sold their own stock, manipulating so that they were always the winners while the little fellows were the losers. The deferred payment credit plan has put the American people irreparably in debt to the financiers, thus expecting to squeeze the last dollar out of them. No wonder the rich are howling today when the over-production of their commodities is begging for buyers. And yet instead of trying to remedy the situation they continue to hoard and to squeeze the poor. A few men are hoarding the wealth of the world as Pope Pius declares. The people are in want while a few can afford the luxuries and are drunken with wealth and power; but the Scripture foretells us there is a reckoning day coming.

The following is from the pen of Arthur Brisbane in *The Toledo Blade* of May, 1932:

The dreaded word "revolution," once barred in respectable conversation, crops up unpleasantly. Even Senator Borah uses it: "We do not accomplish things, generally, in this country by revolution, but there can be no doubt of a general feeling among the people that the government is not meeting the task before it."

The French, Russians, Italians did not "accomplish things generally by revolution," either, until revolution came.

* * *

You hear it talked about in strange places. In New York Thursday, three well known citizens heard a fourth, worth millions, with a big yacht, fine estates, control of an important bank, and other things, not revolutionary, say this:

"Unless currency is made more plentiful, in this country, within 60 days, you will see a revolution."

Senator Tydings, Democrat, of Maryland, demanding 2.75% beer and a tax of 24% a gallon to finance a \$1,500,000 public construction program, declares that unless this takes place unemployment and riots are due next winter. The Communists and other radical groups in America such as the I. W. W. are taking advantage of

this situation. Russia has set the date of October for the next "world revolution." (I am not saying that October is the date for the world revolution. I am merely saying that it is the plan of Russia.) Fifty million Chinamen are living under organized Communist rule. In India and Germany Communism is spreading. In the last German reich elections where the Hitlerites won tremendous gains for Fascism the only party that did not lose out was the Communistic. About forty to forty-five daily and weekly newspapers and magazines are published in nineteen languages by the Communists in the United States. Millions of leaflets and proclamations are being issued and circulated demanding the overthrow of the present form of government. Communistic propaganda is being spread in the United States by fifteen to twenty thousand active members of the party. The majority of the colleges and universities are places of Communistic propoganda. Hon. Hamilton Fish, Jr., names in his report the Universities of Chicago, Wisconsin, Washington, California, Harvard, and Columbia as institutions in which the Communists do most of their work. Twenty Communist summer camps masquerade under such names as the Young Crusaders, etc. In New York state alone fifteen thousand young boys and girls attend these camps annually. (We are indebted for the above figures to "Real Russia" by N. I. Saloff-Astakhoff.) Most of this work is carried on among the foreign population in our industrial centers and especially among the negroes in the South, as well as in the Black Belt of Chicago, Harlem, New York, etc. The probable nominee for Vice-president of the United States of America on the Communist ticket this year is James W. Ford, a negro who is a Communist and atheist to the core. In an article on May 19, 1932, in the "*Daily Worker*" Mr. Ford takes to task Mr. B. M. Young, negro editor of the Norfolk, Virginia, "*Journal and Guide*" for his opposition to violence. Among other things he quotes the part of Mr. Young's article which reads as follows:

"If the negro masses are to be made Communism-proof, the disadvantages which have been raised against them by the white majority in power, must be avoided by the union of the whites and negroes of vision, working together—fighting by all legal and sane means the proscriptions which are neither Christian, humane, nor in the spirit of the fundamental laws of the land."

To this, Communist Negro Ford makes the following comment:

"What does Mr. Young mean by the 'white majority in power'? Everybody knows that a small group of capitalists control the United States and its government. Ex-Ambassador Gerard, a representative of this group, sometime ago admitted that the government was controlled by 59 capitalists! Twelve million workers, the majority of them white, are out of work today and starving. Are these Mr. Young's 'white majority in power'? Other millions are on part time and having their wages constantly slashed. Are these Mr. Young's 'white majority in power'? Are the ruined farmers and starving agricultural laborers the 'white majority in power'?"

"I have already commented on Mr. Young's proposal for a 'united front' of the negro bourgeoisie with the imperialistic enemy of the negro masses. This is the program being carried out today by the negro bourgeoisie. It finds its sharpest present expression in the shameless betrayal by the N.A.A.C.P. misleaders of the fight to free the Scottsboro boys.

"Mr. Young prattles of 'legal' and 'sane means'—in other words of 'boot-licking, diplomacy', and childish faith in the lynch courts of the ruling class. He not only supports white ruling class oppression of the negro masses but he proposes that the negro masses prostrate and castrate themselves; unquestioningly accept the lynch verdicts of the murderous lynch courts. He prates of 'proscriptions which are neither Christian,' etc. As if he were ignorant that Christianity (and religion in general) is an instrument of the ruling class to befoe the minds of the masses and divert them from the struggle against their oppressors; as if he were unaware that Christianity has always defended the exploiters and oppressors, that the Christian churches even defended, condoned and JUSTIFIED the horrible institution of chattel slavery!"

Declaring that Communism is the only salvation for the negroes, he says:

"It is a party of negro and white workers, in which the negro workers, as admitted by Mr. Young, participate in the leadership in the fullest degree. Negro workers are on its highest bodies. Negro workers are the leaders of two of its district organizations, as district organizers in Cleveland and Buffalo. I cite merely a few examples.

"Likewise, it is not a question of the Communist Party 'aiding' evicted negro workers, but of the Communists organizing and leading the joint struggles of negro and white workers to fight against and present the evictions of unemployed negro and white workers from their homes, against Jim Crowism and lynching, against unemployment and starvation, against all forms of oppression and persecution of the negro masses and for their immediate daily demands

and for the overthrow of the system out of which this oppression and persecution grow."

We quote this to prove the agitation among the negroes in America for violence and strife. Going back to the Pope's Encyclical, he says: "Today atheism has already spread to large masses of people, well organized. It works its way even into the common schools. It appears in the theatres. In order to spread itself it makes out its own films, phonograph and radio. On its own presses it prints booklets in every language. It promotes special exhibitions and public parades. It has formed its own political parties and its own economic and military systems." The main burden of the Pope is that whereas in the past it was disorganized, today atheism and Bolshevism, working hand in hand are an organized army trying to overthrow the present system. This is the same Pope who not a long time ago made a treaty with the Bolshevist government as stated in my book "The Mark of the Beast."

The world looking hither and yon for the cause of the present demoralized condition, and trying to find a cure for it has been groping in the dark. No wonder Daniel says, "Many shall be purified and made white and tried, but *the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand.*"

Four years ago our then President Coolidge foresaw the collapse of our economic structure and very wisely "did not choose to run." When the great Wall Street crash came in 1929 our politicians knowing full well that it was a forerunner of the collapse of our "fool's paradise" prosperity tried to prevent it by false prophecies, saying "peace" where there was no "peace," and by posters with the words, "*Forward America. Business is good. Nothing can stop U. S.*" When the collapse came and almost over night six million men were thrown out of work and the handwriting on the wall appeared, instead of going down before God in sackcloth and ashes, like the men of Nineveh, confessing their sins and asking for God's guidance, they continued to fool the people by promising "prosperity just around the corner." And today with the worst winter just past they are still telling us that times are getting better; and every day headings on the front pages of our papers tell us of the signs of coming prosperity. But all the time the rich men are hoarding, "heaping treasures together for the last days;" taking advantage of the condition,

they are cutting and slashing wages to the right and to the left. No wonder James declares, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." The rich men are trembling. Nation after nation is going off the gold standard. The gold and silver are cankered and the rust of them is a sickness against them. Trembling and fearing the reckoning day rich men like George Eastman of "Kodak" fame of Rochester, N. Y., multimillionaire Krueger of Sweden, the match king, are committing suicide.

George Bernard Shaw, the (half-) wit of England, the archcynic of the day, declares that capitalism is doomed. H. G. Wells says, "There will be hell to pay east of Suez. The red flag will advance to the Rhine, maybe to the Atlantic. Down will go western Europe in one awful smash. Anarchy will seize upon these doomed United States."

In a recent article in *The Toledo Blade* we get a little idea of conditions in the world at large:

"The economic condition of Europe grows rapidly worse. Greece is defaulting payments on its external loans. Austria is about to declare a transfer moratorium and Bulgaria already has declared a partial moratorium. Mainly due to the growing paralysis of international trade, each country is perishing inside a watertight compartment of tariffs and currency restrictions.

The phenomenon is not confined to Europe. The powerlessness of Greece to pay her debts to countries that refuse to take her goods, says the London spectator, is the same thing as the powerlessness of the European countries to pay their American creditor, whose main purpose commercially is to keep out European goods. This mad game of "beggar my neighbor" is being played in the full knowledge that it means universal suicide. Committee after committee has declared this. A new one appointed at Geneva on Thursday will declare it again. Yet everyone knows that the truth is, that unless the barriers are lowered, trade must continue to perish and the nations perish with it.

Hon. Hamilton Fish, Jr., in his Congressional Report states there are from five to six hundred thousand Communists in America. Mr. Harry A. Jung, Chicago, states that the number of Communists in the United States of America is two million.

"If a well organized party of less than thirty thousand was able to usurp the power in Russia in a moment of national calamity, what could

(Continued on page 23)

The Baptism of the Holy Ghost a Necessity — For Power, Persecution and Preparation

Donald Gee, in the Stone Church Convention, June 1, 1932



HE SAID unto them, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." Acts 19:2.

There is one message which is burning in my heart—I humbly believe it is from God—and that is, that every Christian should be baptized in the Holy Ghost. The baptism of the Holy Ghost is not a luxury; it is a necessity. I want to give three or four reasons why I believe the baptism of the Holy Ghost is not a luxury, but a necessity.

Two or three months ago we were having an important conference in the East. I was speaking to some young men who were recently converted from heathenism, and I said to the missionary, "What do you want me to speak to these young men about?" She said, "Oh, Mr. Gee, speak to them about the baptism of the Holy Ghost. Our converts do not stand. They fall and go back; they need the baptism of the Holy Ghost." I believe we need it in this country as well as in the East. Oh the need of every believer being baptized in the Holy Ghost and fire! We need it for Christian living. Our *young people* need the baptism of the Holy Spirit. What days these are for the young people! We fathers and mothers can sympathize with each other. What a terrible time this is for our sons and our daughters to grow up! Oh the temptations that confront the young Christian today! But thank God, our young people have found there is a gift from God that can help them. It is beautiful to travel over the world in this Pentecostal revival and to see everywhere thousands and thousands of happy, satisfied young men and women, satisfied in Jesus because He has given them the wonderful gift of the Holy Ghost. Every land in dark Europe today has its crowds of young men and women happy in Jesus and filled with the Holy Ghost.

Salvation must not be a negative thing; it must be positive: It is not what we lose; it is what we gain. It is not what we give up; it is what we get. When the world offers us its glittering toys and treasures our hands are too full to accept them. When the world offers its joy

we already have more joy than we can hold. Thank God, He gives us the gift of the Holy Ghost! It brings us not only out of Egypt but into Canaan. The days are getting dark and evil, and we need the overflowing Christian experience to go through. We need the superabundance. Thank God, He is giving it to us! Ah, not struggling to be a Christian, but living above the world because filled with the Holy Ghost!

I am glad to tell you from over the sea that Jesus lives today and baptizes with the Holy Ghost and fire, and with that baptism He satisfies the longing soul; with that baptism He fills the empty place in my heart and life; with that baptism He fills me with such a fulness that life takes on a new meaning.

The next thing I wish to say is that we need the baptism of the Holy Ghost to have power in our Christian work. There is the need of a new dynamic to give us new missionary zeal and to keep it burning. I am glad there is evidence of a missionary revival among us. As I got off the train your pastor told me of your splendid missionary pledge for the year. In Great Britain it is just the same. We have a thousand pounds pledged above the amount we had last year. There is a new wave of enthusiasm breaking over this Movement. It has been a missionary movement from the beginning. God grant that it may continue so! About three weeks ago I was attending the Centenary meeting of the birth of J. Hudson Taylor, the illustrious Founder of the China Inland Mission, and I heard with great delight his son, Dr. Howard Taylor, speaking in Edinburgh on the end of the age from a missionary standpoint. He reminded us that the great commission of Matthew 28 is still before us, written in flames of fire—"Go ye into all the world and preach the Gospel to every creature." Dr. Howard Taylor said, "It seems today that unless we have some new dynamic, unless we have some new source of power, we are a long way off from taking the Gospel to every creature." As he uttered those words I said in my heart, "Thank God, I know where that source of power can be found!"

We need the power of the Spirit for our Christian work, and I feel I want to utter a word of warning here, that while we have been consider-

ing scriptural methods, New Testament methods, and we have to a certain extent adopted the indigenous principle in our mission work, getting back to New Testament ways, yet even with New Testament methods we need New Testament power. You can be a fundamentalist and be stuck in the mud. Friends, we can be scriptural and be absolutely powerless and motionless. We need not only to be scriptural, but *spiritual*.

I am preaching the Baptism of the Holy Ghost these days as I never did before. I believe it is the need of the hour. I remember when I was visiting one of the lovely American homes you have over here, I saw what I thought was the limit. They had a plug in the wall for everything. My host showed me where he plugged in his electric safety razor when he shaved himself in the morning. We went to the breakfast table, and he said, "Brother Gee, I have one of the latest electric toasters; as soon as the toast is done it pops it out. It doesn't get burned." I said, "That is a grand invention," as my experience has been that by the time you put the Pentecostal Movement right you have forgotten all about the toast and it burns. He cut two lovely slices of bread, and said, "You can go on talking, Brother Gee. It doesn't matter." I went on talking, and he went on talking, and there was no toast. I said, "What about the toast?" "Oh you do not need to worry about that." I continued talking, and after awhile I said, "Brother, how long does it take to make toast?" And he said, "Oh, I am so sorry! I forgot to plug it in." So my dear friends, you can forget to plug in spiritually. You can have the very latest attractions, the best machinery, and the most scriptural foundation—I do not insult you tonight by inferring I am talking to a lot of worldly-minded Christians. I believe I am talking to some of the cream of Chicago, spiritually, but I want to say this: We can be scriptural, we can be New Testament in our methods, and yet lack *power*. May God help us to "plug in," to switch on the divine current of the power of the Spirit. We must have it, and for my part I still contend for that to which I have always been wedded: I'd rather have the Holy Ghost working in power tho things were not in perfect order, than to have things in perfect order and no manifestation of Divine power. I would rather be in a church where the Holy Ghost is working even tho they get a bit untidy sometimes than to be in a place where everything is perfectly in order and nobody gets a thrill from heaven.

The baptism of the Holy Ghost is not a luxury; it is a necessity. When did you have the last touch of the Spirit's power upon you? "Oh," you say, "I got the baptism in 1906." We need to live daily in the divine power of the Spirit, moving in and through us. Lord, send a new touch of fire on our souls! We need the fresh touch of the Spirit of God upon us. Thank God, it is available!

Now I am about to speak on something which to me is very solemn, and which I believe preachers ought to put before their congregations. We need the baptism of the Holy Spirit, and we shall need it so that we shall have power to suffer persecution. We shall need it! It is coming! I have come from Europe; one or two others on the platform have been there too, and I know we will all agree that it is coming. There is a cloud rising in the East of Europe which at first was no bigger than a man's hand, but it is growing and growing, and growing. It is spreading, and is the outcome of a deep principle of defiance against God. It is the outcome of a deep principle of lawlessness, the outcome of the very principle that ultimately will be headed up in the Antichrist. I know that in America you are further off from the firing line than we are. I feel as if I have come for a holiday, as if I have left the trenches. But I thank God we can have a good time at the home base getting in some stores. Over there you feel that you are in the very front of the battle. The cloud is there and it is spreading. That which may come to us is already the portion of our brothers and sisters in Eastern Europe. Thank God they know something of the power of the Spirit, for they indeed need it. I presume the facts are well-known that in the last three years 14,000 churches have been closed in Soviet Russia, and the deliberate and expressed aim of the Soviets is to close every church and religious place of worship in the Union by the time the stated five years have passed.

There is something vastly different in the atheism of Russia and the atheism of France. When France became officially atheistic it sent a shudder through the world, but France simply ignored religion and let the Christians alone. But the atheism of Russia is determined to force itself on every land, and I am persuaded that serious times with tremendous stress and strain are before us. We can feel it working under the surface. The great forces are beginning to head up for the final crash, but God has an equipment

of power to meet it.

It is lovely to be in Europe now. It is the center of spiritual inspiration. The powers of darkness are lining up, but thank God, He too is visiting the continent of Europe, North and South, East and West. Our friends in the North, Scandinavia, had the outpouring years ago, and are now stronger than ever. Now the revival is coming to the South of Europe. We had almost given up the South because of Roman Catholicism, but now, thank God, He is pouring out His Spirit in those countries. I have seen meetings in France since I was here last, such as I never expected to see. Belgium, too, is coming in for her share, and now we are beginning to see the first glimpse of revival in Spain. God is on hand. He knows where the storm is, and He has power to meet it.

"Oh," you say, "the storm is on the other side of the Atlantic." Friends, you have evidences of the same storm over here, and it is coming closer and closer. We will have a reign of persecution, I fully believe, and I almost feel like saying, Thank God. How miserably paltry some of the little things about which we have allowed ourselves to be split up into fragments, will look. Never will we see how paltry we have been until we are face to face with stern realities. Then we will be ashamed of ourselves. I love that pungent saying of Gypsy Smith's, "Some Christians are not sectarian; they are worse than that; they are *insectarian*." The Lord help us to put away the little things and to realize that we are living in big days. We must be big men and big women, for we have a big Savior. May He enlarge our hearts until by the grace of God we are worthy to take a world place. The baptism of the Holy Ghost was never given to us to drive us into little corners and separate us over doctrines. It was sent to give us power for the last days, to set us on fire, to be witnesses for Jesus, and to stand in the face of fiery trials.

I thank God for the baptism of the Holy Ghost. I am not ashamed to speak of it everywhere I go. It is the need of the hour. It is a necessity. Think you that the early Christians could have stood the fire, the stake, and the lions' den if they hadn't been filled with the Holy Ghost? Never! But God filled them with His Spirit and they went through singing. Praise God, by His grace, we will go through singing, and we will go up singing, and when we get there we will sing forever! "Have ye received the Holy Ghost since ye believed?" The days are

coming when you need to be filled with the power of God.

My last word is this, that we need the power of the Spirit for preparation for the coming of the Lord. Do not ask me when Jesus is coming. I will tell you quite frankly, I have no revelation from the Lord, but I have something in my heart that tells me He is coming soon. I feel we need the baptism of the Spirit to keep us from going to sleep. Do you remember in Bunyan's "Pilgrim's Progress," the pilgrims getting near the end of their journey, coming to the place which Bunyan in his quaint language calls the "enchanted ground" and on that enchanted ground there was such a dangerous tendency to go to sleep? I sometimes feel we are on *enchanted ground* today. Oh the danger of sleepiness! the danger of lukewarmness! The days are so conducive to sleep and slothfulness, and to saying, "Where is the promise of His coming?" Do you remember the days when God first poured out His Spirit, how the Spirit of God prophesied through His people? The constantly repeated phrase was, "Jesus is coming soon. Get ready." What is impressing me is that the same prophetic utterances are being given again where revival fires are breaking out with fresh fervor. In France and Belgium today we hear it, "*Jesus is coming soon!*" The Spirit always witnesses to it.

I have come to a land where everybody has an automobile, and I had one until six months ago. It was eight years old when I bought it, and I sold it for three dollars; was glad to get that for it. I had many lessons from that automobile when I was pastor at Edinburgh. We had several little assemblies to which I would minister and get home at one o'clock in the morning. Most of you who have done much night driving know the danger of going to sleep—just the white ribbon path with the headlights and the steady hum of the engine, make it very conducive to sleep when everything is quiet. So I took my wife with me, and insisted on her talking to me. If I had to be alone I would whistle or sing at the top of my voice to keep awake. I feel it is very much like that in the race today. It is the midnight hour, and I am saying to my brethren, "Talk to me!" I have come to Chicago to talk to you. "Then they that feared the Lord spake often one with another, and the Lord hearkened and heard." The Lord help us to admonish one another as we see the day approaching. I leave this

(Continued on page 23)

Eastern Europe--The Stage of God's Greatest Activity

The Silver Lining of Persecution's Darkest Clouds

Nicholas Nikoloff, in the Stone Church Convention, May 31, 1932



TONIGHT I wish to rehearse briefly some of the things which God is doing in Eastern Europe. In the Gospel of Luke 10:2, God the Son is speaking of a great field. These words were uttered nearly two thousand years ago and as you and I look about us we are more and more convinced that the harvest field is greater than it ever was before. It was great in the days of Christ but it is greater today. The harvest in Chicago is greater than it was a century ago. People have multiplied; there are millions today who know not the Lord and the number is increasing rapidly. The salvation of souls is not increasing as rapidly as is the population so I am justified in saying that the harvest is becoming greater and greater. This field belongs to God and it is His desire that we go forth and preach the Gospel to every creature.

You are a missionary church; I have read of your activities. According to some you have already done enough for missions but according to God's standard I believe you will be expected to do still more in days to come. It is not my desire to detract your attention from the various fields in which you are already interested but I should like to lift the curtain which is covering Eastern Europe—a large portion of God's great harvest field so that you might see what God is doing in saving and baptizing souls in the Holy Spirit. I should also like to give you a little picture of the persecution which is being inflicted so that you may pray intelligently for the Christians in Eastern Europe.

I believe I am justified in saying that at the present moment, the greatest revival is taking place, not in England, not in Sweden or Norway, but in Eastern Europe. I have been in America and in England as well as other lands; I have seen mighty revivals but these have been local, taking place in certain cities, a particular church or a certain community; but in Eastern Europe a mighty wave of revival is sweeping the entire countryside, as well as the cities and towns. And the most remarkable feature is that we do not have great evangelists as they have in England and America; the revival in Eastern

Europe is brought about directly through the working of the Holy Spirit and the channels for the most part, are humble people, many of whom have not had more than two or three years in school.

But this revival is coupled with great persecution; we are under a continual strain over there. For the past five years in Bulgaria we never knew what we would face the next day; and that condition prevails all over Eastern Europe. Do you know that **tonight there** are thousands of Christians suffering agonies for Christ's sake over there? Let me give for example our valued missionary, Mr. Varonoff who has been in exile now for two years. His wife had the privilege of visiting her husband some time ago and she wrote that she could scarcely recognize him, he had turned so grey and had lost so much weight. You can imagine the suffering inflicted upon these prisoners. He was a very valuable missionary and a mighty preacher. They arrested him and put him in prison, thinking they would thus prevent the Gospel from going forth but the Gospel is being preached just the same. They may kill him any time but the work will go on because the blood of the martyrs is ever the seed of the church. Did you know that in the Twentieth Century there are people being killed in Russia for Christ's sake? While you and I are sitting here in perfect safety there are souls dying by inches and others being killed by the enemies of Almighty God.

I remember well how troubled I was at this time last year. I said, "Oh God, why is it that the people of America have it so easy and are blessed with plenty while we over here must suffer so?" We were continually being persecuted, hunted as though we were criminals. And God seemed to speak to my heart, "Where the clouds are darkest there the blessing of God is the greatest." And that is the secret of the revival in Eastern Europe. Misery and want have opened the doors for the Gospel, have opened the hearts of men and women for God. Here in America you have to plead for weeks and months to get a few souls; over there one of our workers, just a simple, humble man, can go into a village and after preaching the Gospel two or three times he will have an assembly established. The people

are so open—they have lost all their earthly possessions and have so much misery that they are eager for that which cannot be taken away from them. People by the thousands are turning to God.

In the year 1920 Mr. Varonoff came to Bulgaria and preached the Gospel for a few months. Almost immediately a number of small Pentecostal assemblies sprang up. Between 1921 and the beginning of 1929 there were over four hundred Pentecostal groups established and more than forty thousand people were brought to a knowledge of personal salvation most of whom received the Baptism of the Holy Spirit. Mr. Varonoff was perhaps the only intelligent worker among them and the work has been done mainly by native workers who had but a few years of education. That is what is taking place all over Bulgaria and Rumania and the only difficulty we have now is to teach these thousands the fundamentals of faith. If they are not grounded in the Word they will interpret it according to their own understanding and hence many get into fanaticism. The people are so hungry for spiritual help that they swallow everything you tell them. Our great need in Bulgaria, in Russia, in Poland and all over Eastern Europe is Christian workers taught and grounded in the Word of God. We feel that soon the doors there will be closed for outside workers; some even now are not open to us and our only hope is in a native ministry. We want to train them so thoroughly that they may be able to carry on the work after the foreign missionary is barred out.

Before I proceed any further let me say that we as Christians ought to have the location of these various fields fixed in our minds and as we pray definitely for these places God will teach us where they are located. Now I know where China and Japan are, where Afghanistan and Beluchistan are. Why? Because I am vitally interested in these places and because they belong to my Father. He wants His children to work for Him there, bringing souls to the Master. I cannot go to all these countries; God has called me to a certain place, but that does not stop me from preaching the Gospel by the means of prayer and thru the channel of my brother and sister who have gone there.

I praise God for the vision which He has given me of the world as the harvest field. I have taken airplane rides to different parts of the world—not in your mechanical airplanes but

as on wings of eagles. I have prayed for those who have gone to preach in other lands as though I myself were working on their fields and I believe this is the mind of Christ for us all. Our God loved not only America, or China or Japan, but the whole world, for whom He gave His only begotten Son.

Now let me rehearse a few of the things God has done on our field. The hunger on the part of the people there at the present time is tremendous. For centuries they have been denied the greatest privilege a man can have, that of the open Bible. Even now there are millions and tens of millions in so-called Christian Russia, Bulgaria and Rumania who have never looked inside the Bible. You wonder how these nations became Christian? Bulgaria became a Christian nation in the time of King Basilus who got in touch with the so-called nominal Christian church with headquarters at Constantinople. He thought it would be good policy for him to become a Christian, so he sent for a few bishops, brought them to Bulgaria and said, "Now you baptize my soldiers and make out of them Christians." So the bishops came and sprinkled with a broom the entire lot of them and this is the way they became Christians. You have no idea what dense darkness there is but on the other hand there are wonderful possibilities and God has helped us to buy up these opportunities and preach the Gospel.

At the beginning we had small crowds but God saved souls and healed sick bodies and then the crowds grew to such proportions that the halls were overcrowded. The preacher had only four square feet in which to move about and there was no room for an altar service; the small platform we had was crowded with children as well as older people. The Greek National churches are empty; they have two cathedrals there but the people are tired of form and do not attend. When we first began our meetings we held them in my mother's home but we soon had to meet out in the yard as there was not enough room inside; however, cold weather was coming on and we had to make some move. We had no money to build a church or to buy a lot so we found a store building. We put in 130 seats and then had **some spare space** for standing room. The people began to flock to the meetings and it wasn't long till we had to open the doors on all sides; our own people stood on the outside while we urged the strangers to come inside. This was in the coldest winter weather.

While preaching I would perspire because of the crowded conditions; the air inside was very warm but the cold breeze from outside would strike me and I became ill with scarlet fever, almost losing my life.

We decided we could not stay there any longer as we were crowded out, so we found an old furniture factory and moved in there. People soon learned of our new location and flocked to the services until sometimes we had great multitudes listening thru the open doors and windows. In the coldest winter weather I have seen water actually dripping because of the breath of the people. The place we had seated over 200 people and most of the time it was packed to capacity, even to the aisles. It is right in the city where the Bolsheviks gather and they often came to our place and threatened to break up the meeting. One came to me and said, "Pastor, let me speak here." I said, "You cannot. The constitution of our country protects us." He said, "I will fix you. We will come and establish a nucleus of young people right here and take your young people away." I said, "Go ahead. I know what kind of young people we have—they are not easily moved." It means something to become a Christian in Bulgaria; they know there will be bitter persecution from every side and so they count the cost before they become Christians. These Bolsheviks cannot succeed because the people have been brought to the place, thru their financial distress, where they want peace and rest. How we long to preach the Gospel to everyone of them! What a wonderful work our native workers are doing!

Our meetings in Eastern Europe will continue on for hours just as the Pentecostal meetings did over here when they first began. It is quite customary for a missionary to go out and preach five and six times a day; he will preach to a large congregation and then speak to smaller groups here and there, explaining the Word. You may be shocked when I tell you that I fell asleep one time during the service. We had arrived in a certain village and preached the Gospel; the men came in great numbers from their fields, to hear the Word. When it began to get dark these men returned to let their wives come and we explained the Word to them. Then we had something to eat after which we went to a place to hold a joint service and after all this they said, "Now you must teach us some songs." We have no pipe organs or pianos over there so the missionary has

quite a task teaching people to sing, but I did my best. Then I returned to the place where I held my first meeting, most of the people coming along. They came right into the room where I was, and expected me to teach them further so I began to explain the Word of God but soon found that I could not hold up my head, and fell asleep. They finally realized that I needed rest and left me.

Since I have left the field many new assemblies and groups have been formed and the native workers who are supported by the Russian Eastern European Mission write that the blessings are even greater than when I was present on the field. God is proving to them that it is the Holy Spirit alone who can save, heal and baptize. They write, "Send someone to teach us the Bible," but there is no one to send. The native workers have already more than they can possibly minister to. Some travel for months before they return to see their families; one of our boys travelled for three months, visiting thirty-two places. They walk most of the time because there is no money for fare. Some of our young evangelists have been in prison; one has been arrested four times for preaching the Gospel and just recently he went back to one of the places where he had been arrested and there he had quite a number saved; about twenty received the baptism of the Spirit. The priest had him arrested again and they put him into the inner prison with all sorts of criminals. He remembered what Paul and Silas did when they were in prison and so he preached to the prisoners until many cried to God for mercy. In the last letter I had from him he wrote, "Brother, it is a good thing they put us in prison because in this way we can give the Gospel to the prisoners." Over there, the only way the Gospel can be given in a prison is by one of the prisoners preaching it, as they do not permit public services to be held there.

Let me give just one more example of heroic service. Today as I was looking over the records in the office of the R.E.E.M. I came across the picture of Pale-Faced John. John was saved one night with two other boys. The other two boys later attended our evening Bible School course in Bulgaria and then went to the Bible School in Danzig where they learned many practical lessons, and returned mightily endued with the Spirit of the Lord. One day they came to me and said, "Brother, we want to work for God. Will you recognize us as pastors?" We said,

"We know you are called of God but we cannot promise you anything. Are you willing to work for nothing?" They both jumped to their feet and started out, not knowing where the next morsel of bread was coming from. Now God has made it possible for them to have a small support which supplies their food. They continue to preach, praising God in prison and out. Both of them are real "hallelujah" preachers but they have more than the hallelujah; they have Christ abiding within.

Pale-Faced John was saved the first night we rented the hall, and after the service I went down and spoke to him and the two other boys; they knelt down and confessed their sins. John was brought to our meeting through a tract. We print many tracts and papers and distribute them freely and someone gave John a tract so he always considered tract distribution very valuable. From the very beginning he realized that we did not have enough workers to go forth to preach the Gospel in the 5500 villages of Bulgaria, and that the quickest way to reach these multitudes was thru the printed page. John was working as a carpenter and in the evening he attended the Bible classes. He earned very little, perhaps in the neighborhood of 25 or 30c per day but he gave the biggest portion of this for the printing of tracts. He would come every Saturday, in clothes shabby and full of holes; his trousers were always far too short for him as he had outgrown them and he owned only one pair of stockings which were also full of holes. But he had a big heart and he would bring those precious pennies which he needed so badly and say, "Brother, this is for printing tracts." I looked at him and then looked at the money; that pale face spoke to me of undernourishment and those clothes told the tale of great poverty but I didn't say anything for I knew God was teaching this boy many lessons. One night I was appealing for funds as we owed a printing bill, and urged the people to give until it hurt. One brother was there who with his whole family had fasted twice every week giving the money they saved for the printing of tracts. The people gave until it hurt but the money was not sufficient and I was ready to make a second appeal when Pale-Faced John rose to his feet, tears streaming down his face. He said, "Brethren, don't be stingy. I was saved thru a tract. Don't be stingy," and sat down. That was his message. Needless to say, we got the required amount. My heart was touched. I thought I had sacrificed more than anyone else in that

church but after that I dared not even compare myself with John. When I investigated I found that during the winter months when the Black Sea was frozen over and the weather bitter cold, John went around in a shabby, thin coat; he had no money for new shoes or stockings, no money for nourishing food, no money for a mattress but slept on the shavings from his employer's carpenter shop; no money for a blanket, he covered himself with an old rag carpet. He had no money for himself but sacrificed everything for God. When I saw that sacrificial life my heart was stirred and I said, "O God, teach me how to sacrifice!"

Pale-Faced John personally led many souls to Christ; he knew the value of a soul. He was later on drafted into the army and after serving his term there, someone made it possible for him to go to the Bible School at Danzig. I trust when he comes back he will be a real John the Baptist.

Six Months After the Translation of the Church

Imaginary Account of Fulfilled Prophecy



FOR a month the church has been gone from the world. In the majority of homes where loved ones participated in the rapture, sorrowing is about over, for the loss was so general throughout the world that newspapers, magazines and public speakers everywhere have exhorted the people to rise above the calamity and adjust themselves bravely to the situation.

The unemployment situation has been solved, and prominent evolutionists have not hesitated to state publicly their view that what has occurred is in line with the evolutionary process of caring for problems of over-population and the survival of the fittest. The business world seems entirely readjusted, and lawyers especially are enjoying a lucrative business in settling up estates and solving difficulties where whole families disappeared.

Bolsheviks of the world have been holding gleeful conclaves in celebration of the departure of religious fanatics. They are advocating the elimination of all the religious cults that remain and the confiscation of all church property where Christian ministers who were left out of the rapture are bravely trying to pull congregations together and instruct them as to what is coming according to prophecy. The outlook for all religious movements is regarded as serious in

view of persecution that is breaking out in all nations. Those especially professing to be Christians have been subjected to abuse of all kinds, even in so-called Christian countries.

The American Federation of Churches, through the gift of a wealthy layman, has sent out wall placards to all churches for free distribution to all members. The card bears the words: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof" (Psa. 46:1-3).

The recent revolution in Russia, where the people could no longer tolerate the Soviet regime, has, in two weeks' time, been carried to a complete victory by a mysterious young Russian officer who championed the cause. Newspapers of the world have almost daily carried the news of his daring deeds, and there is eagerness everywhere to read the latest concerning this mysterious young man. The Russian people look to him as their redeemer, and he is popularly called "The Prince." Little is known of his family origin, nor has he revealed where he obtained his military training. It is said that he rides a horse as though he had been born and raised in the saddle. Some call him "God of Magog," because he first appeared in Southern Russia. A Russian paper refers to him as "the chief prince of Russia,

Moscow and Tobolsk." To a reporter who interviewed him, in answer to questions as to his home, he laughingly said: "Just tell the folks I broke loose from Hades." His name is "Titan" (which means "God-man from the dead"), although no such family has been located. Some call him "Napoleon" ("the destroyer"), and say he is a super-man.

Newspaper editorials have suggested that perhaps here is the man who is capable of taking the presidency of the League of Nations. His public speeches have set forth clearest insight into world problems. Some writers have likened him to Abraham Lincoln.

The interest of the Jews of the world in this Prince Titan is a remarkable thing. Agitation in England because of the tax burdens resulting from the Palestine mandate has brought that Government to a place where they are ready to turn over the mandate to Italy, which of late is being called the "New Roman Empire." Titan in public speeches has strongly advocated this course for England, showing the feasibility of having Palestine controlled by a nation in closer proximity. This will give Italy needed territory for its own increasing population. The Il Duce of Italy, who is on close terms with Titan of Russia, guarantees protection for the Jews in Palestine. Jewish editors seem to give the credit for the whole scheme to the Prince, even referring to him as the "redeemer of Israel."—*Keith L. Brooks.*

The Attitude of the Trinity Toward the Lost

Searching, Finding, Rejoicing

Mrs. Richard Carmichael, in the Stone Church Convention, June 8, 1932



I WISH to speak tonight on the subject of The Attitude of the Trinity toward the Lost. I must confess I have often wondered just how God feels toward a lost world. Oh I know that He loved us and gave His Son to die for us, which was a great price and I have sometimes felt that perhaps it was too big a price seeing the world has not appreciated the gift. I have often wondered just how the Holy Spirit feels towards the lost. I know that it is the mission of the Holy Spirit to reprove the world of sin, of righteousness and of judgment

but still I wondered just how He felt toward a lost world seeing it has rejected Him throughout the years. I have wondered too how the heart of the Lord Jesus must feel toward the lost whom He came and died to save. He was rejected and is being rejected today by the multitude and I have pondered over how He must feel.

When reading the other day the 15th chapter of the Gospel of Luke, that chapter with which we are so familiar even from our childhood days, the Lord revealed to me the attitude of the Godhead toward a lost world as spoken by the Lord Jesus Christ. This chapter gives us a true picture of how the Father, the Son, and the

Holy Spirit feel towards the lost, not two thousand years ago but tonight, for He changes not; the revelation of the heart of the Godhead as given in this 15th chapter of Luke can be taken at face value tonight. You can hinge all your hope on these words of our Lord.

The Lord Jesus was speaking; the people were gathered around Him; the Pharisees, the scribes, the publicans and the sinners were all there, for it says, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." And then the Lord gives us these three wonderful parables or illustrations, these revelations of the heart of the Godhead toward the lost. First comes the parable of the lost sheep in which He reveals to us the heart of the Lord Jesus. He had said, "I am the Good Shepherd" and here He tells us the story of the good shepherd who had a hundred sheep. Ninety and nine were safe but one was lost. Notice that there was only *one* lost sheep out of the entire fold—just one backslider. But Jesus pictures the shepherd going after *that one* and I notice that as He goes after that lost one he seeks until—How long? Take heart beloved — how long have you been trying to win that wandering, straying child of yours? You say, "I have tried for such a long time I think I shall give up trying." But when God lays the salvation of some soul upon your heart and then you give up praying for him, do you know what happens? In many cases God lets go too. The reconciliation of the lost world unto God has been turned over to us. And Jesus tells us that the good shepherd sought the one lost sheep *until* he found it.

I remember, when I was just a little girl, visiting my grandparents who lived in the country and one day as we sat around the supper table my grandfather said, "one of my little lambs is missing." It went to my very heart as I thought of that little lamb out there among the timber all by itself and the next morning all of us children got together and went out to look for the little lamb. We walked over those hills and through the woods; we looked for little pieces of wool, for little specks of blood or a pile of bones and we listened for the faintest bleating. Oh how we longed to find that lost lamb! But after a while we became tired and gave up without finding it. Jesus seeks until He finds. I am glad He didn't give up when He looked for me. For some of us He has sought for a long time.

When this good shepherd found the sheep he laid it on his shoulder and brought it home. I want you to notice what takes place at this point. He calls in the neighbors and bids them rejoice for he has found the one lost sheep. And Jesus adds, "Likewise joy shall be in heaven over one sinner that repenteth." How the angels must sing when one lost sheep is brought in! Sometimes we are a bit discouraged when only one answers the altar call but who knows what that one may accomplish for God. Sometimes when we count those who have knelt at the altar for salvation, we overlook a line of children — but those children have their whole lives before them to lay at the Master's feet. I was only eight years of age when the Lord sought and found me. Some people say, "Oh children don't know what they are doing!" Yes they do. They may be a bit frivolous but let me tell you, the devil doesn't lose any time trying to get them while they are young.

Jesus tells us that there is rejoicing in heaven over the homecoming of one lost one. There was once a lady who always sang that song, "The Ninety and Nine" while she rocked her babies to sleep. She had five of them and everyone had been rocked to sleep with this song. Her husband was a doctor. He sat one day in his office and listened to the clear, ringing voice of his wife as she sang,

"But one was out on the hills away
Far off from the gates of gold."

And he thought, "That tiny babe in the cradle is not very far away." But the mother was looking out of the window at her oldest boy in the yard and she was thinking of what might be ahead of that boy; she seemed to see the future and felt that her boy might wander away. When he became a young man he did wander, he made a mis-step and decided to leave home. He said he would not come back till he had made good. But he didn't make good and after wandering many a year in sin, one day he sat in the prison house. He was sick in body and sick in his soul; a little group of people came one day to the prison and **there they sang, *The Ninety and Nine***. The tears began to stream down his face as he said, "That is the song my mother used to sing." Then he quickly brushed the tears away and said, "If I weren't sick I would not be so sentimental." But he couldn't get rid of that song; it kept ringing in his ears and as soon as he got out of prison he decided he would go home. He said, "I am just an old tramp and

broken but I can never hope to be any different and I might as well go now."

He started and just as he reached his home town an automobile hit him and he was carried to the hospital, unconscious, wounded and mangled. His own father came in to wait upon him. Of course he didn't recognize the boy—he was only a tramp. But one day as he was working on the boy he needed to dress the foot. The nurse stood near and as the doctor uncovered the foot the nurse saw his face grow suddenly very pale. He gave some orders and quickly left the room. He had seen a certain toe on that boy's foot which he knew was the toe of his own, wayward son. He said, "Can it be that that is my son! I dare not tell his mother and tomorrow is the day that she visits the hospital. Oh I hope she doesn't recognize him in that condition for she could never bear up under it!" At the close of the following day he thought his secret was not known. His wife had been to the hospital and came home but he saw no change in her. As they sat together that night he was silent but she was singing, "The Ninety and Nine," and when she got to the last verse she sang, "Rejoice, for the Lord brings back his own!" and then turning to the doctor she said, "Daddy when can our boy come home?" He answered, "In a month." He did come home, and was put once more in his own room and there on the wall was a picture of the shepherd carrying the little lamb in his arms. The mother once again sat at his bedside, and as her boy faced the wall and looked at the picture she heard him say, "Mother, that is I." "Yes son, that is you," she answered and then asked, "Have you given your heart to Christ?" He said, "I have." All heaven rejoiced with her that day.

Then our Lord Jesus Christ quickly tells another story and reveals to us the heart of the Holy Spirit and here pictures the Holy Spirit as a woman; the Holy Ghost has the touch of a woman; the tenderness, the care, the patience and the long-suffering of a woman. So Jesus goes on to give us the parable of the woman who had the ten pieces of silver and lost one piece. Notice in this parable, with what carefulness she seeks this one lost coin. In each one of these parables we have the story of one lost, the seeking until it is found and then the rejoicing. Jesus was very anxious for us to get the truth and therefore told it in three different ways. He wanted us to know just how God the Father, God the

Son and God the Holy Spirit feel toward the lost. As you read this story of the woman seeking her lost coin you can just see the mother sweeping diligently in every little corner and crevice. That is exactly how the Holy Ghost is scrutinizing this world tonight, seeking out the lost. Oh we like to see them coming in crowds! I remember one revival when I was preaching on the coming of the Lord, one man, a ring leader, rose to his feet and made his way to the altar, saying, "We want you to pray for all of us." As he said that it seemed the whole congregation started to move toward the front; they knelt at the altar filling every available space, and we had a glorious time. That was very wonderful but it doesn't always happen that way; the best fruit is often hand-picked, and generally is fruit which will remain.

So the woman looks for the one lost piece of silver and in this parable I see the Holy Spirit seeking the lost in this dispensation. He enters homes you could not enter; He enters offices to which you have no access; He accompanies a tract and a paper and untiringly seeks for the one lost soul until He finds it. As we look back to the Day of Pentecost when He first came to this earth, then remember the Dark Ages and think of our own present day and consider how He has been quenched, grieved, slighted, ignored and crowded out, one would surely think the Holy Spirit would go back to heaven discouraged and disappointed and say, "I cannot find the one that is lost." But Jesus reveals to us through this parable the heart and mind of the Third Person of the Trinity, pictures the woman with the broom looking for the lost coin. The Holy Spirit is looking in the gutter; He looks for the lost one down in the slums and along the river front. You know there is a class of people who are called river rats. I remember being called upon to work among these people one time; we found them living in chicken houses. The Holy Ghost looking into every nook and crevice, is represented by a woman with a broom in her hand looking for the lost coin. What a picture! Were I an artist I should paint the Holy Ghost seeking for the lost treasure. How I appreciated this revelation! I had gone over these parables again and again but not till a few weeks ago did I see the revelation of the Godhead toward the lost pictured therein; then it seemed the stories stood out in raised letters. It has been a great inspiration to my own heart and I have been ask-

ing God to make me love humanity more and more, to help me to be thankful for the salvation of even one in these hard days.

Then we read that when she found it she called in her friends and neighbors saying, "Rejoice with me; for I have found the piece which I had lost!" We do not rejoice enough over the salvation of souls. We are prone to say, "We will just wait and see. How do we know but that it was simply a confession? I will not get all elated over that until I see what becomes of him." That is the attitude we take all too often but it is not right; heaven doesn't feel that way. The angels are leaning over the battlements of heaven watching every soul who listens to the Gospel message and waiting to see that soul start for God. No matter how weak the attempt may be, heaven rejoices and we should rejoice also.

We long for a blessing, little realizing that the greatest blessing is found in winning a soul to Christ. A girl told me that her ambition was to be a soul-winner and I said, "You have chosen the best. There is no greater reward, no more lasting thrill than is found in bringing a soul to Christ." "Just to see a saved man smile," says the poet, "makes the effort all worth while." I have preached until I have fallen in a dead faint on the platform. I have held on to the pulpit and poured out the last bit of strength and given everything that was in me to see a soul saved, and when I saw one coming to Christ new life and strength came into my being and I said, "Let me stay in the harness, I want to die right in the act of seeing a soul saved." Oh I know there is a great blessing in being shut in with God, but when we once get a taste of leading a lost soul to Christ we will forget ourselves completely! I would rather share the blessing with a newborn child of God than to enjoy it alone shut away in my room. And Jesus finishes this parable by saying, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Then last of all He gives us that wonderful parable of the prodigal son. This is a picture of the Father who is seeking every sinner even though he may be "a great way off." I used to think that God was too busy taking care of the affairs of heaven to think about an individual down here, and the Psalmist must have felt somewhat the same when he said, "What is man that thou art mindful of him?" When we think of the great Omnipotent God we wonder why He

should ever take notice of us, but in this parable the Lord Jesus reveals the Father as being so interested in the return of the lost, wayward disobedient son that He was always looking for him and saw him when he was yet a great way off. Notice what else He did. He had compassion and ran to meet him. Then he fell on the boy's neck and kissed him. Have you wondered, sinner, how the Father would receive you? You have the words of the Lord Jesus Christ as to what He will do when you come to God.

I had a brother who chose to go the way of the world. He was only fourteen when he said to our father, "I simply cannot stand this praying and this going to church all the time. I am tired of it." Father was very strict and he said, "All right; whenever you cannot obey me you can go out from under my roof," and so the boy left. We didn't hear from him but we knew he was here, there and everywhere. Finally he came back to his father's home, sick, broken, disgusted. He didn't want to see anyone, didn't want to speak to anyone. He had tried to be a wrestler and had been knocked out; someone had hit him, and his shoulder shook constantly. After he had wasted his life in the world he said, "I am sick of it all; I haven't any confidence in anyone." My mother wrote me of his condition and I immediately said, "I shall go after that boy." How we prayed! We had pleaded with God to find him and save him, and now I felt the time had come. I said to the Lord, "If it is Thy will that I go after him, give me the fare," and that very day someone gave me two \$10 bills sealed in an envelope. I thanked the Lord and went on my way. When I reached my father's home I said to my brother, "I have come to take you home with me." He said, "I will not go." But I insisted and prayed that the Lord would help me. I said, "I have come to get you and will not leave without you." He said again, "I will not go." I was firm, told him to pack his suit case for he was to go back with me, but he said, "No, no, no." He went and packed his suit case saying, "No" all the time. I had to give him the final push to get him on the train. After I got him to my home I said, "Now Lord, You must save him. I cannot bear to have him around here otherwise." I had him on my hands and felt God had him on His hands. He came to the evening service and every moment I was praying for him. The altar call was given;

(Continued on page 23)

How to Combat Giant Doubt

Jesus Christ the Answer to Every Question

Ernest S. Williams, Young People's Rally, Stone Church, May 28, 1932



LAST evening as I was looking to the Lord a rather unusual portion of scripture presented itself to my heart and mind and I have chosen for our lesson the experience of John the Baptist as given in Matthew 11:2-15.

Paul has told us that we are to fight the good fight of faith, to lay hold of eternal life, and Peter in his epistle says that the trying and proving of our faith is more precious than gold that perisheth, though it be tried with fire. God has been pleased to base the plan of His salvation upon the basis of faith. We notice also that He says, "Without faith it is impossible to please God for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

I want now to look for a few moments into the character of John the Baptist, and in doing so will deal with the doubts and questions that come to the life of a sincere believer. I doubt not that there are those in this audience who have had questions enter their hearts more than once; there have been problems which have troubled you and experiences on which you had not counted, and you have asked yourself, "Why?" and sometimes you may have even said to God, "Father, why has this happened? I cannot understand." Let me remind you that all scripture is given by inspiration of God and is for our admonition; one of the best ways of teaching its truths is to take the experiences of others and glean help and inspiration therefrom.

Let us consider John the Baptist at the river Jordan; we can go farther back than that, however, for we find he was filled with the Holy Ghost from his birth. I would judge that he never knew life as some of us have known it for he lived continually in communion with God. He lived in the wilderness, grew up close to nature and the anointing of the Spirit of God rested upon him. It was down by the river Jordan where, under the inspiration of God, he began to announce the coming of Another, the Lamb of God, the One whose shoes he was unworthy to unlatch, who should baptize people with the Holy Ghost and fire. Jesus comes along one day, to be baptized in the Jordan, but John says, "I have

need to be baptized of Thee and comest Thou to me?" We notice that as Jesus was baptized the Father was heard saying, "This is my beloved Son in whom I am well pleased." John had had a remarkable introduction to Jesus, a remarkable contact. The next day he beholds Him walking nearby and says, "Behold the Lamb of God which taketh away the sin of the world." We find two of his disciples leave him and follow Jesus from this time. A little later the announcement comes to John that the One who was baptized by him in the river Jordan is now baptizing, and John makes the answer, "He must increase but I must decrease. I am but a friend of the Bridegroom who rejoiceth in the Bridegroom's voice."

But now we find, in the scripture before us, that John is no longer in the open but a prisoner of Herod, because of his rebuke against sin. Being unable to leave his place of confinement he sends two of his disciples to Jesus with the great question that is troubling him, the fundamental question that is giving him great perplexity, "Art Thou he that should come, or do we look for another?" In other words, "Art Thou indeed the Christ, the one whom I have declared? Have I made a mistake when I declared Thee as the Lamb of God that beareth away the sin of the world?"

Now friends, if John the Baptist who had had such a revelation of Jesus, could have struggles you need not be surprised as you go along in your Christian experience that you will be called upon to wrestle against giant Doubt. I remember a little mother who lived in the suburbs of Philadelphia and attended our church. Her son attended school and one day on his way home with other children, he ran across the railroad tracks; a train was being switched and he was caught under the wheels, his two feet being taken off by the train. There was opportunity for that mother to raise the question, "Father, why hast Thou permitted it to be thus? Have I not dedicated my home to Thee and yet here is my little son left a cripple for life." I cannot answer the question; I know not why it came but it came. I remember a man who, as far as I know, devoted his life to the service of the Lord. For years he and his wife had sought to bring men and wom-

en to Jesus. Their son, leaving for his occupation one morning, came to his mother and said, "Mother I hate to leave at this time. I don't know why it is so hard." He kissed her good-bye and started to leave but came back, took her in his arms and again kissed her farewell. Finally he tore himself away and left the house. He went out with others with whom he worked, to drive a truck. As they were crossing the New York Central tracks one of the fast trains came along; the truck was smashed and he was hurled into eternity. I cannot explain why these things come but I am glad that God is upon His throne and He doeth all things well. We must remember that you and I live in mortal bodies; a veil hangs between us and the great hereafter and sometimes it hides from us the plan and purpose of the living God in regard to our future. There are different changes that will come into our lives and as we go forth there will be opportunities for Satan to raise questions within our hearts. How I wish I could speak so that when the hour of test and trial comes, my words will come back to your heart and mind and cause you to turn in your need, not to the world, but to the living God. There are individuals with whom we will come in contact and in whom we will build great hopes only to be met with bitter disappointment in them; there are a thousand different things which can enter into our lives in these times to make us question, but let us fight unbelief by faith and put our trust in the Lord.

God has blessed us as Pentecostal people with a very rich experience. How blessed it was when the Lord filled us with the Holy Ghost! and should there be one here who has not been filled we would urge upon you in the name of the Lord and for your own welfare, to yield yourself till God fills you with His own glorious power. There are those among us who expected that when once they were filled with the Spirit of the Lord their tests and trials would all be over. But let me remind you that conflicts begin largely in the heavenlies when we have been filled with the Spirit of God; conflicts come most markedly to those whose lives have been dedicated wholly unto Him. Those who have not consecrated their lives to God and spend their time in their own pursuits know nothing about the spiritual conflicts with the powers of darkness; only those whose lives are wholly placed upon His altar understand the battles in the spiritual sphere.

John was altogether on the altar of God; he

was a Nazarite from his birth. The Nazarites, you will recall, were not to come near any dead body or to drink of the fruit of the vine and they were to live separate from a great many different pursuits. God is looking for a separated people who will not defile themselves with the pollution of this present world but will live wholly unto God to do His will.

Let us begin with this first thought concerning John, that he was a prophet. He was more than an ordinary prophet; he was a prophet of whom other prophets have spoken, for if we turn over to the Book of Isaiah we find him declaring concerning John, that he would be the voice of one crying in the wilderness, "Prepare ye the way of the Lord." Jesus speaks of John as coming in the spirit and in the power of Elias and says, There has not arisen among men a greater than John the Baptist. He was blessed with divine inspiration, yet inspiration could not keep him from test and trial nor from the assaults of the adversary. There are some people who have gotten their eyes upon the blessing which comes to them in the impartation of the Holy Spirit. Inspiration and blessing, though helpful, cannot keep us from the assaults of the enemy; he may raise questions which might be called fundamental questions, though there are other questions which would not cause us great concern. It would not make much difference to us for instance, where Cain got his wife, but questions concerning our relationship with Christ, in regard to the hereafter, our soul's salvation and His will concerning our lives—these mean much to us. But when these fundamental questions arise within our hearts may God help us to look up into His face and remember that though the Lord may have anointed us this does not make us immune to the adversary.

You will notice also that John was a godly man. We mentioned his separation and his dedication unto the Lord but godliness does not put us into a place where we cannot be opposed by our adversary in a way which at times would seem to get at the very recesses of our hearts, when almost everything about us may be shaken and when the only thing we can do is to turn our backs on all that we can see and even our ideas concerning the Lord and say, "Oh God, my plan and thought concerning Thee may not be what they ought to have been but Thou art still my Lord! Help me and see me through into victory." He will see us through.

John the Baptist was a man of sorrows. He saw his disciples leaving and following Jesus. He saw that his ministry must decrease and be swallowed up in that of the Lamb of God. No doubt his heart had many a conflict over the turn of affairs, but his was a great soul, as we see by the tribute Jesus paid him, when He said, "Among them that are born of women there hath not risen a greater than John the Baptist." I recall a Scotch lad whom I met in the city of San Francisco; he had heard the Gospel preached on the streets of Toronto and there asked for an interest in their prayers. He left his position and worked his way across the fields of Western Canada and came to spend a winter in San Francisco. One night while attending our mission he came to me, and looking into my countenance, he said, "Mr. Williams, all of the world's great benefactors have been men of sorrows." I thought of his statement many times since then and although I have not been able to thoroughly investigate it to see whether or not it was true, I believe it is largely the truth. This is a world of sorrows and sorrow has entered into the hearts of men; men have wrestled with a thousand different problems but it has not been to their injury but rather to the betterment of themselves and all around them. If you feel yourself steeped in sorrow, if you have had the experience of having your heart torn, thank God, for it may be the means in the hands of the Lord of putting you in a place where you can be of greater service for your Heavenly Father. Well do I recall a song we often sang when I was but a lad and had just given my heart to Jesus, called "The Refiner's Fire." As I sang I would pray, "Help me Jesus. I want You to have Your way and that all the dross be removed so that Thine image may be reflected in my being." The chorus runs like this:

"He knew he had ore that could stand the test,
For he wanted the finest gold
To mold in the crown for the king to wear,
Set with gems of a price untold."

Years have come and gone; changes have come and questions have arisen in heart and mind, but God has been faithful and as He has helped me to keep my trust in Him nothing has been lost. I trust that God may preserve until He brings us to the consummation of our race and we can hear Him say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

I do not know what God may want from the youth and maidens; I do not know whether Chicago shall house each one until the memorable

day when Jesus comes or whether God shall put your feet upon the distant shores of China, Africa or Japan, but if we are in the hands of God, anointed by His Spirit, He has a place for everyone of us and whether it be there or here, I am thankful that in all the vicissitudes that can come to us, He will see us through into glorious victory. I remember reading a short account of David Livingstone. It told of his body lying at rest in Westminster Abbey and then of how along a riverside in the jungles of Africa lies the body of his wife. And someone has raised the question, Which will stand in the greater splendor in eternity, Mr. Livingstone, whose body lies in the hall of fame, or his faithful wife whose body is buried along the malaria-infested river in the heart of Africa? I cannot answer the question. Who knows but what her exhortations to press on have been his inspiration that caused him to become the man he was. Who knows but what many a preacher has continued to proclaim the message of life because some faithful servant of the Lord encouraged him by saying, "Brother, go and preach and we will pray for you. We will send you forth and stand by you." I am glad we can have a sphere of service in His appointed place for us. A faithful mother in the city of Erie, Pennsylvania, used to pay the expenses of my wife and self to travel to her city and hold cottage meetings. A lovely group of people would come to the services and then they became desirous that God would establish a work in that city. This poor woman who had a large family, was praying one time, weeping before God and saying, "Oh God, we are just a poor family, my husband is only a night watchman and we are so poor. We would like to do something big for You but are unable," and while she was lamenting their inability, God flashed to her this verse, "For God is not unrighteous to forget your work and labour of love." As you minister to others His eye is upon you.

This life, as I have mentioned, has its changes and vicissitudes and they came in the life of John. What made him doubt? A change had come. John had been accustomed to freedom and moving multitudes but now he is thrown into prison; his public ministry is taken from him. His associates, how different from those he had as a prophet! And as he languishes there in the prison he begins to meditate and thinks of Jesus of whom he had spoken as the One who should baptize with the Holy Ghost and fire; and then

looking through his Jewish eyes and Jewish promises he says, "I cannot understand it; this Man whom I have announced has now been in the ministry for some time; we had thought He would be our King but our nation is still under Roman power; we had suspected that when our Messiah would come He would take over the form of government and rule but it has not seemed to be so." And so he is sorely perplexed. How often we get perplexed when the promises of God are delayed in fulfilment! We face opposition until it would seem we were in a den of lions and at other times we are like Shadrach, Meshach and Abednego and we say, "Lord, I never thought it would come to this." But no matter what the changes I am confident that He will see us through to victory if we commit the matter wholly to Him. I speak this with fear and trembling; I know it takes the Lord to see us through when the testing hour comes our way and I am not coveting trials for you or for myself but I say, May God help us whatever may come, that His will may be done in our lives. May none of us be like Demas of whom Paul wrote, "For Demas hath forsaken me, having loved this present world."

And now, coming to the close I want to bring this thought to your hearts, that though you may be perplexed at times and doubts may arise, let us do as John the Baptist did. Out of the earnestness of his heart he sent two of his disciples to Jesus to ask, "Art Thou He that should come, or do we look for another?" As we take all our perplexities to Jesus He will solve our problems; He may not change our circumstances but He can change our relationship to our circumstances and as He does that, then all will be well. Until the Lord changed John's relationship to his circumstances John chafed in prison. On the other hand we find that Mr. Bunyan wrote that masterpiece, *Pilgrim's Progress*, while shut away in prison. The difference all lies in our relationship to God. We do not always get into a place of submission in a moment but as we yield He will bring us into a place where we can say, "A tent or a cottage, why should I care?" Or, with the Apostle Paul we can write, "A prisoner of Jesus Christ."

When John sent his disciples to Jesus, He solved all his questions and said, "Go and show John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed . . . and the poor have the Gospel preached to them and blessed is he who-

soever shall not be offended in me."

My closing words to you are that though we may not always see the way the Lord is working, He is working; though we may not always understand His workings, He does work. Now I do not want you to think that in order to be a success you must first be a failure, but though you may fail, I can assure you that God will bring good out of it. There are lessons gained that prove of inestimable value to our hearts and lives and so in all the way that we take He doeth all things well. He knows the end from the beginning; He knows your disposition and He knows your circumstances; He is over all and will overrule all for His glory. We see through a glass darkly; we see with limited vision—Jesus sees with the eyes of eternity; He sees the end from the beginning.

Revival Scenes in Europe

THOSE of us who are privileged to travel over Europe now see much to give great joy and encouragement in the Gospel. In spite of, and perhaps because of, the prevailing times of trade depression in practically every land, there are such scenes of Revival and hunger after God that they may well make angels rejoice.

In France I witnessed crowded halls, filled with souls hungry after God. At Havre we had a meeting one Sunday afternoon where many hundreds were crowded into an old picture palace, and after the invitation to accept Christ was given about 15 or 16 were ready to come right out to the front, where they knelt in a ring around the evangelist, as he opened the Scriptures to them and led them to the Saviour. It seemed a bit of heaven, and such a holy hush rested upon the whole congregation.

A recent letter from my friend and co-worker Mr. Douglas Scott states that at Nimes they had between 400 to 600 every afternoon and evening, and he was able by the grace of God to expound the doctrines of the Pentecostal Revival to about 150 pastors of the French Reformed Church. Recently a very brilliant young theologian received the baptism of the Spirit.

During my latest visit to Switzerland in April I saw the halls crowded at Lausanne, Zurich, etc. At Geneva also we had a splendid campaign in progress when many were stirred. I now hear that at the Mont Pelerin Convention at Vevey, in May, there was such a move that the religious

life of the town was shaken. There were 143 conversions, according to a letter from one of the Swiss pastors.

In Belgium we had a memorable Convention at Dampremy in February, in the Assembly of Bro. Lopresti. An outstanding thing there was the number baptized in the Spirit. There were no small rooms connected with the church, and so the seekers went upstairs to the pastor's sitting-room. As soon as this was filled they had to keep the others waiting outside the door, but the Lord was so quickly filling the waiting ones that they were able to have a constant stream of those passing in and out. What shouts of joy and rejoicing were heard! Every room in the house seemed filled with praying and rejoicing believers, many who had been Roman Catholics. One miner's choir came to sing to us; a few had received the fulness of the Spirit before they came, but *every one* received before they left for their home that night.

A splendid company of Belgian pastors, sound, sane, spiritual men, are receiving the fulness of the Spirit. Pastor de Worm and Pastor Lopresti were over to the large Whitsuntide Convention in London, England in May, and delighted the British saints by their burning testimony of what God was doing in their country. I look forward to a valuable Bible Conference in the National Church of Bro. de Worm in November, D. V. when I have been invited specially to give teaching on the work of the Holy Spirit.

It is the same all over Europe. The Pentecostal Revival still rolls on in impressive magnitude in Scandinavia. In December I saw the huge Filadelfia Assembly in Stockholm, Sweden, which seats 3,000 so packed one night that quite 500 must have been standing who could not possibly find seats. We are looking forward to a wonderful Bible Conference there in October, D. V. when I expect about 500 to 600 of the Swedish Pentecostal preachers will gather with us for a time of Bible study. Brother Barratt has such a crowd in Oslo, Norway, that although his hall holds nearly 2,000 he is pleading for help to build a bigger one.

In Finland we had many hundreds night after night in Helsingfors. There are 15,000 Pentecostal people in Finland. I also had lovely times in the Baptist churches there, as many of the Baptist pastors are on fire with Pentecostal Flame also. Hallelujah!

In Esthonia also the Fire is burning. A large church in Revel has been bought from the

Seventh Day Adventists who were unable to make a success of their work there. Now it is the headquarters of the Pentecostal work in that land.

Many preachers have told us of the glorious work in Poland. Conditions are very different to America. One Sunday while away in the midst of the frozen swamps of what was formerly Russia I left the rough log house where I was staying at 8 a. m. and had two hours jolting over the ice in an open wagon with just a little straw in the bottom. At 10 a. m. we found some 300 believers gathered in a rough wooden building from far and near. There was no heat in the building, but we soon remedied that with such a crowd, and NO ventilation. How glad I was that someone had thrown a stone through the window just behind me,—I got some fresh air anyway. The air gets like soup, but all is forgotten in the tremendous earnestness of such a congregation. How they devour the word! Each preacher speaks in turn for anything up to an hour. Then they want some more. We eventually broke up at 2 p. m. Then there was another ride over the swamps till 4 p. m. and then our first meal at 4:30 p. m. since 7:30 a. m. As the darkness settled down we started on another three hours jolting and rattling over the ice and execrable roads to the nearest station. Then sitting up all night in the train to get to an engagement in Danzig the next day. Such a field is no place for preachers who want ease and luxury; but we can conceive of no luxury like the joy of feeding such hungry souls with the Bread of Life.

What a greeting the preacher gets at the Bible School at Danzig. A kiss all around from the Russian brethren there! And then the singing, with hands uplifted, and again and again and again. The policeman had to come and complain one day because of the crowd that had gathered down below in the street to listen. Now a call comes to help them in Italy. Fresh Pentecostal revival has broken out in Holland. News of a fresh move and encouragement come from other European countries. It is a wonderful field just now; the spiritual Battle Front of the hour. Bolshevism and Evangelism at grips. The victory will be with the Lord Jesus. Hallelujah!

Donald Gee.

THE WORLD DEPRESSION—Its Cause, Consequence and Cure

By Pastor B. E. Williams

Heavy paper cover, 25c each, 5 for \$1.

(Continued from page 6)

two million accomplish in America in a case of increased depression or war? The Communists are better organized today than they were before the Russian revolution and they now have added experience." (Real Russia by N. I. Safoff-Astakhoff, page 115).

W. Z. Foster, Communist candidate for president of the United States in 1928 and probable candidate this year declares:

"Our party, different from the Socialist Party, creates no illusions amongst the workers that they can vote their way to emancipation, that they can capture the ready-made machinery of the States and utilize it for the emancipation of the working class. On the contrary, we must utilize this campaign to carry on wide-spread and energetic propaganda to teach the workers that the capitalist class would never allow the working class peacefully to take control of the state. That is their strong right arm and they will fight violently to the end to retain it. The working class must shatter the capitalist state. It must build a new state, a new government, a workers' and farmers' government, the soviet government of the United States. No Communist, no matter how many votes he should secure in a national election, could, even if he would, become President of the present Government. When a Communist heads a government in the United States, and that day will come just as sure as the sun rises, that government will not be a capitalistic government, but a soviet government, and behind this government will stand the red army to enforce the dictatorship of proletariat."—*World Dominion of Soviet.*

In the schools and colleges of our land we have organizations actively or unofficially connected with the Communistic party under the names of the American Atheistic Association, the American Anti-Bible Society, the American Society of the Damned Souls, the American Society of the Ungodly, etc.

Laxity of morals, the breaking down of our family life, the utter laxness in dress, the domination of our churches, especially church schools, by Bolshevistic leaders—all these are contributing factors to the collapse of our present system, a system that gradually prepares the way through processes of vicissitudes and religious metamorphosis for the coming of the superman, the Antichrist. The world, the wicked, do not understand but, thank God, the righteous do. What is the remedy for it? What can we do to arrest the downward current? Nothing! It is too late to patch up this old world. It is too late to try and fortify ourselves in this "age"

commonly called "world." Our duty, our aim, our objective is to get men ready for the next age, the age where righteousness shall cover the earth, the age where there will be neither rich nor poor, the age where there will be no corruption, no crooked politicians, no financial depressions, the age when the kingdoms of this world shall become the kingdom of our Lord and of our Saviour Jesus Christ, the age when the power and dominion shall be given to the saints of the Most High.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for THE COMING OF THE LORD DRAWETH NIGH."

Even so, Lord Jesus, come quickly. Amen.

(Continued from page 9)

word with you as the key note of the message: The baptism of the Holy Ghost is not a luxury; it is a necessity. It is a necessity for Christian living, and for Christian work; it will be a necessity for Christian suffering and for preparation for His coming.

(Continued from page 17)

I went back to him and said, "Dave, now is the time for you to surrender to the Lord." He grew pale and just writhed back and forth. He told me afterwards that he wanted to hit me in the face. I saw him grip the seat in front of him when the altar call was being made. I said, "Dave you must come; the Lord has given you this chance," but he still refused to go. I kept urging him, and still saying "No" he made the start. I followed him to the altar and as he knelt he was surely a prodigal coming home. He prayed and wept until his eyes were swollen shut. What a sobbing! What a breaking up! What a coming home! I could hardly contain myself for it was a sight I had long waited to see. Listen! Every boy is some mother's son, someone's brother or loved one. That brother of mine is preaching the Gospel tonight and winning souls for Christ.

RETURN OF THE JEWS

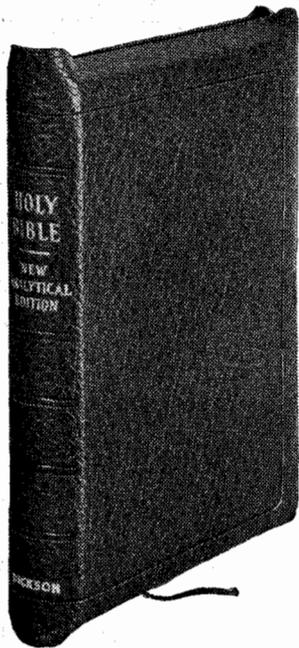
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ITHESSALONIANS

4:6

6 That no man go beyond [transgress] and defraud [wrong] his brother in any matter: because that the Lord is the avenger of all such [in all these things], as we also have forewarned you and testified.

Le. 19.11,13; 1 Co. 6.8; 2 Th. 1.8.

ITHESSALONIANS

4:15

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [in no wise precede] them which are asleep.

1 Co. 15.51.

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