

# The Latter Rain Kvangel

The days of Heaven on Earth

## Straining at Gnats

**G**NATS and mosquitos are among the most prevalent pests of Egypt and Palestine whereas camels are the most common and capable beast of burden in both those lands. One is a tormenting curse, the other a providential blessing. We may therefore feel the full force of Christ's denunciatory word to the Pharisees of His day, "Ye blind guides, which strain at a gnat, and swallow a camel!" (Matthew 23:24). These haughty leaders spent their lives straining out the infinitesimal gnats, hunting and isolating with great care the little breaches of custom or religious tradition among the people. They were so small that they even refused to eat an egg that a hen had laid on the Sabbath day. Focusing all attention and importance on the merest eternalities of conduct, ritual and ceremony, diligent to catch every tiny fly, they completely neglected, nay omitted, "the weightier matters—judgment, mercy and faith." They swallowed the camels whole. Now there is a deal of difference in the proportion between a gnat and a camel and had they given the greater questions due consideration and prominence their national life, their spiritual condition, would not have been in such a deplorable state at the time of their visitation.

You have met such people? Microscopic minds, critical, cranky spirits, whose occupation as the French say is, "cherchez la petite bete"—hunting the invisible insect. Strange that such a pursuit should be possible in those who once caught the vision, saw the face of God, and were made to sit with Christ in heavenly places. The British were repeatedly defeated fighting the Boers because the officers blindly insisted on antiquated rules and regulations; they were sticklers for gaudy uniform colors, camp custom and marching in ranks. At last they forgot the gnats and paid attention to the camels; they deployed their regiments in guerilla warfare and finally defeated the Boers with their own tactics. Whatever the thousand petty irritations and inconveniences suffered by the soldiers in the World War they left off chasing rats and hunting cooties when the main concerns were involved and the fury of battle raged.

When a Northern Baptist church calls a pastor they ask whether he uses tobacco, while a Southern church asks whether he is a believer in open communion. These gnats remain to separate the two organizations. It is only natural that having lost the vision of evangelization and forsaken the Gospel for other gospels, the social, legislative and economic besides a hundred other causes and interests, the fallen-away church, apostate and powerless, should focus attention and emphasis on inconsequential naughts of procedure and practice. So the Methodists' campaign for "Block Repeal!" The Presbyterians and Anglicans considering unification show a pitiable concern over ordination and communion. Prayer Book Revision agitates all of England. Conferences and convocations haggle for hours over words and meanings. Overlooking the swallowing of camels—the denial of the Virgin Birth, of the Atonement and Resurrection—they strain and strain at gnats!

MEBC

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

A Ministry Above Reproach

See Page 3

# The Latter Rain Evangel

Published Monthly by  
The Evangel Publishing House  
18 W. 74th St., Chicago  
Anna C. Reiff, Managing Editor  
William Booth-Clibborn, Field Editor  
Miss Rose Meyer, Assistant Editor

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

### Subscription Price

**TO ANY PART \$1.25 (7/7) per year in advance  
OF THE WORLD 65c (4/6) six months in advance**

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

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

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

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

# Table of Contents

STRAINING AT GNATS.....Frontispiece

MISSIONARY DISBURSEMENTS ..... 2

FOR A MINISTRY ABOVE REPROACH..... 3

A JOYFUL JESUS..... 6

INSTRUCTIONS TO GOD'S HOUSEHOLD..... 8

THE PULSE OF A DYING WORLD.....12

WHERE IS THE GUEST CHAMBER?.....14

WHEN SOULS MET THEIR GOD.....17

AT A "SAY SO" MEETING.....19

THE GET ACQUAINTED PAGE.....19

IN THE TRACK OF CHINA'S BANDITS.....21

### Successful Campaign Work

**T**HE Field Editor, Mr. Booth-Clibborn, visited the offices of *The Latter Rain Evangel* for three days while passing through on his way to campaign work on the Pacific Coast. He came with Brother C. W. Rosendahl from Detroit by car and we were glad to hear of the blessing attending the brief campaign held in the church located at Grand River and McGraw. In spite of the great heat wave, the summer season, and the financial collapse in Detroit, the meetings proved fruitful in the winning of precious souls and the upbuilding of the church of Christ. Evangelist Booth-Clibborn was overjoyed at the thought that about a thousand had stepped out for Christ in the last five months of campaign work; to all appearances these were earnest souls but of course none can guarantee whether the seed of life is truly implanted in their hearts. Our brother left for the Coast via the commodious and well-appointed Great Northern, and leaves a word of greeting for our readers as follows: "I plan some tent campaigns probably in Portland and in Eugene and may visit Seattle also. My offer is still good, that everyone sending in a missionary offering of \$10 or above, to *The Latter Rain Evangel* office will receive a subscription free for one year which I will be only too glad to pay."

### Missionary Report

The following is a tabulated list of missionary monies sent to the different mission fields from January 1st to July 1st, 1933:

Africa .....	\$ 195.00
China .....	308.78
Egypt .....	5.00
India .....	495.00
Japan .....	82.75
Malay Peninsula .....	160.00
Palestine .....	5.00
Tibetan Border .....	133.00
Chicago Miss. Rest Home .....	13.75
	\$1,338.28

\* \* \*

May God keep the missionary interest burning in the hearts of the Pentecostal people. Some of our missionaries have been going thru deep waters on account of lack of funds. We heard of one who was obliged to sell off the most of her necessary supplies in order to get bread. Reader, put yourself in her place. Will you share with her some of the comforts you are enjoying in this bountiful land?

Many of the churches have lost the vision for evangelization of the mission fields. God forbid that the Pentecostal Movement should lose hers. She must reap far and wide the fields that are bending with the ripened grain. It is said that of "forty-eight missionaries of the Southern Baptists now at home on furlough, only six can be sent back to their work, for lack of funds." The Pentecostal Movement has been called to inter-

*(Continued on page 11)*

## Pleading for a Ministry above Reproach

Timely Lessons from the Life of Moses

An Ordination Sermon, by Ernest Williams at the Lake Geneva Camp



IT AFFORDS me pleasure at a time like this to see so many of our young people who are being thought worthy to receive ordination at the hands of our brethren, and so many who are receiving preachers' licenses and Christian workers' certificates. We thank God for the growth and the work of the Lord. I have just come from the Northwest District Council, held in a tabernacle as large as this, and they spoke of the time when just six or seven constituted the nucleus of the District Council. At this time there was a large delegation. Then I recall how about twelve years ago there were just two or three brethren who constituted the representatives of the Assemblies of God in this District, and how the work has grown under the guidance of the Lord. I am sure that as we work together God will continue to bless. It is not with the thought of self-exaltation that I say this, but it does seem that God has raised up this Movement for such a time as this, and I trust that none of us as ministers will fail in our calling, but will continue to press toward the mark of the high calling of God in Christ Jesus.

In view of this occasion I have chosen to read to you Exodus 2:11-15. I wish to take Moses as the foundation of my remarks, and think it may be fitting to call attention to the consecration of Moses. I feel sure that many of these young lives before me have been definitely disciplined by the experiences through which they have passed, and that we have a group who are consecrated to work for the Lord. The Scripture says in Hebrews 11:24, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God . . . esteeming the reproach of Christ greater riches than the treasures of Egypt." We are a separated people. The world, as yet, has not been particularly gracious in smiling upon us, and I do not doubt that when that time comes we will begin to lose our power. But if we are called upon to share the reproach of the Lord Jesus Christ, we as Moses, will have "the recompense of reward."

I am thankful as we are gathered together in the interest of young men and women that we have the example of Moses. The Word says, "when he was come to years." We might speak

of it as his majority, when his mind was able to grasp things temporal and things eternal. He weighed that which was temporal in the balance compared to things eternal, and made his choice, and when he made it, he made it *forever*. I want to emphasize this fact—he made his choice *forever*. There was much in Egypt that the natural mind might have desired. There were possibilities and privileges which lay before him, among which the possibility that he would become the ruler of that great people. But he chose to suffer affliction with the people of the living God. We look into the faces of our young people, some have had good trades, others business opportunities which the world afforded them—there are possibilities which lie before our youth, and older persons too, but when they "come to years" they weigh matters and make their choice; they are constantly choosing to suffer afflictions with the people of God, esteeming the riches of Christ, the power of the Holy Ghost and spiritual blessings, greater riches than the treasures of this present evil world.

I wish to dwell a little on the consecration of Moses. Notice his education, speaking from a worldly standpoint. In the seventh chapter of The Acts we find that "Moses was learned in all the wisdom of the Egyptians, mighty in word and in deed." But the wisdom of Egypt and worldly wisdom were not sufficient to meet the responsibility which was to rest upon Moses; and while the wisdom of the world in certain respects may be used advantageously by those engaged in the Gospel ministry, each one who gives himself to God must learn that there must be a wisdom in spiritual things, to deal with the souls of men and women, a wisdom that we do not get from this world. I remember a man with whom I was acquainted. As a salesman he was a great success. He went to his company and asked for some territory. They gave him the state of Oregon, saying, "We have sent salesmen into that state without success." He took over the state and met with phenomenal success, and while out there he gave his heart to God. As far as selling machines was concerned, he was eminently successful, but when it came to wisdom in spiritual things he was woefully lacking. Ministers of the Gospel are looked upon as being impractical and lacking in business ability. No doubt that is true. The Lord hasn't called us to go into business, sell

groceries, stocks, and a lot of things others have dabbled in, but He has called us to preach the unsearchable riches of the Lord Jesus Christ. I trust the Lord will keep our ministry free from the contamination of business, and especially some of the wild-cat schemes, mining stocks, and so forth, which some have engaged in, thereby bringing reproach upon the cause of Christ. If the Lord can only keep us clear of these things we will see greater power in our ministry. I do not know much about the business of the world, but one thing I do know, that my Redeemer liveth, and that He has called us to preach His Gospel.

I remember another case similar to the one mentioned in a place where I was pastor. I was quite fortunate not to get into difficulties with a certain elderly gentleman. He was learned a good deal like Moses must have been, and now he had retired from business. In worldly things he had been a success, but when it came to the things of Jesus Christ, he was a failure. He was always more or less of a problem because he had a strong will, and because of that there was quite a little friction. The church was rather relieved when he moved his place of residence. From contact with these I see that our calling is entirely different. Truly we are not of this world; our citizenship is in heaven.

I shall mention to you briefly what I might call the failure of Moses. Can one who has entered into the Lord's ministry fail? you ask. Yes, he can fail. I trust that none of us, young or old, whose lives have been given up to the service of God will fail. I remember well when I had reached my thirty-third year. I was passing thru a real hard test in my young experience, and discouragement seemed to be settling upon me. I was reminded of a relative of mine who started out when she was sixteen, became a cadet in the Salvation Army, finally rose to the rank of captain, and I think was further promoted to the position of ensign. She labored on until she reached her thirty-second year, at which time I came in contact with her, and found she had dropped out of the Lord's work and had gone back to the things of the world, the glory of the Lord departing from her life. I became considerably exercised about my own condition when I saw how she had turned back. I said, "O Lord, can it be possible after I have served You as best I know how, thus far, and have striven to preach the Gospel, that I might fail now at about the same age as this young woman?" I am thankful to

say that as I sought the Lord He gave me a new lease on my own spiritual life.

It seems where Moses fell was not in his consecration, but it may be possible that he relied upon his natural wisdom and natural talents. He depended upon his own zeal which was not sanctified by the grace of God, and consequently failed. He supposed the Children of Israel knew he was to be their deliverer, but we have to look out for suppositions. It is not enough that we suppose. Do not take too much for granted as ministers of the Gospel. Do not suppose the people will understand your motives, why you do this or that. May God help us and keep us in the place where we will not rely upon *our* wisdom, but upon *His*. Oh the sadness of men and women who have been unsuccessful! While some have failed because of personal sin that has robbed them of their calling, many have failed because of mistakes. The Lord must help us in our judgment.

We may be thoroughly sincere. Moses was when he slew the Egyptian, and Moses in his sincerity thought the people would understand that he had been called of the Lord to be their deliverer. He had the conviction of his call in his heart, but the people could not see that conviction. And as we realize the call of the Lord upon us, our hearts are sometimes saddened because people do not understand our call. We feel we have given our best strength, our best talent, and the enemy says it is not appreciated, but if we have done our best let us commit all to the Lord. May God help us not to make mistakes in judgment, but to pray earnestly for that wisdom which comes from above, "first pure, then peaceable; easy to be entreated." Remember the words of James, "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." You will not receive wisdom as a great reservoir, but as you depend upon the Lord He will give you wisdom for the occasion, to help you through.

Just a little while ago I was in one of our districts, and I rather admired the action of the officers of that district. I am aware that heavy responsibilities rest upon the officers of the different districts. I trust the people will support them loyally with their prayers and sympathy and their hearty co-operation. The case in hand was a young man in whom they had placed confidence; but soon after they started him out in the ministry he acted so unwisely with the young ladies that he got his name in disrepute. Finally complaints began to come in from the different places

where he had ministered; people said, "We have lost confidence in him." The brethren had to take the matter up; they could not close their eyes to the fact that he had been at least unwise, and they finally asked him to return his fellowship papers for at least a year. Then if he would prove himself as a layman they would restore him fully, but he must learn discipline from the hand of the Lord. A little later I was with them when he asked to be restored, but they told him, "Brother, you have not lived up to the requirements. You will have to prove yourself." He thought they were hard on him, but you will notice they were not harder upon him than God was upon Moses. One thing we must do and that is to preserve a ministry that is above reproach. There are some people who seem to have no moral standards, but our group must be above reproach, and I am here to say that I have found thruout the length and breadth of the land that one desire, "Lord, keep me clean!" Above everything else let us hold to that standard, that the ministry may be above reproach.

Now I notice not only are we likely to make mistakes with our mind, but some people bring reproach upon the work of the Lord by their temper. It is probable that as Moses slew the Egyptian, his temper got the better of him. He thought no one would see the act but it was observed, and furthermore, the Lord saw it. Some of us are naturally pretty hot-headed. I do not know of anybody who was more hot-headed in the natural than I before I gave my heart to God, but when I got under conviction and was saved I learned that if any man be in Christ Jesus he is a new creature, and God wonderfully helped me. I find we can be in the ministry like a good cow—we can give a good pail of milk, but it is a terrible thing if we kick over the pail and spill the milk. Remember, as ministers of the Gospel, we are conspicuous, constantly before the people and we need continually to pray for wisdom and for proper judgment, keeping victory over our own spirits, to the glory of His Name.

Here we notice we need not only to watch that we fail not, but we need also to look to the will of God. Oh we have to know how to abide God's time! Then when we have gotten into the will of the Lord we must walk in His will. God has a time and place for everything. Moses in his zeal, which the Lord no doubt had created, ran ahead of God's time when he slew the Egyptian whom he saw misusing one of his brethren. I become a little bit saddened sometimes when I see men run ahead of God. I remember a young brother,

quite a capable one too, speaking of one of our large churches in need of a pastor, came to me and said, "Brother Williams, the Lord has called me to that church. I feel it all through me." I said, "If you feel the Lord has called you to that church it might be well for you to send a wire to the officials." He went out and sent the wire, but he did not get the call. When I was giving up my own pastorate, a fairly good-sized church, he got in touch with me, saying, "Won't you put my name in? I feel the Lord has called me there." It is wonderful how some get calls to large pastorates. Oh that we might commit ourselves fully into the hands of God! It is beautiful to rest fully in His will.

Might I tell you an experience of my own? Mrs. Williams and I had been laboring in a certain section, and I was asked to take the place of a man, temporarily, who was in need of a rest. While there I thought the Lord had laid upon my heart the work of a certain city. When I went home Mrs. Williams said, of this same place, "I feel the Lord is leading us to labor in ———." We said nothing about it and soon after I heard they called another man. We took a trip clear across the continent and engaged in work elsewhere. Had His word failed? Six months later we received word from this church asking if we would come back into that section, and offering to pay our transportation if we would come and settle for awhile. After we prayed we accepted their call and labored there two and a half years. It became one of the greatest means of development of any place I ever labored. I always pray, "Lord, if this is of Thee Thou canst open the way and keep me in the center of Thy will. Let not my own natural zeal run away with me." When we have gotten in the will of God, it means much to stay there.

In my first pastorate in San Francisco we didn't get very much money, but God blessed our meetings. It was during the hard times of Theodore Roosevelt in 1908. I had a number of boys in the congregation who took an interest in the work. If one would earn 25c he would use his money to buy potatoes and some meat and we had Irish stew. If I got 50c we'd have some more Irish stew. Another boy would earn a little and we'd have more Irish stew. We had all things in common. I went to a second-hand store and bought some clothes, and we went thru with God. Then I felt the hand of the Lord upon me leading me to a certain place. I wrote to those in charge telling them of my convictions. I received

(Continued on page 18)

## A Joyful Jesus

Conceptions of Popular Artists Not According to the Gospels

Evangelist William Booth-Clibborn



WE CANNOT trust artists to have given the world through their paintings the correct impression of the expression of Christ's face. Most of the masters represent the Man of Nazareth as morose, sad of countenance and even miserable. One would conclude from medieval works that our Lord and Saviour was of a heavy spirit, grave and mournful. Many misquote the Scriptures and read into them a meaning not intended to confirm this conviction.

Yes, Christ was a "Man of Sorrows and acquainted with grief," but true sorrow always creates true joy. His prayer life kept His Spirit overflowing with thanksgiving, He rose above all the grievous torments and trials of His public life. Another Scripture quoted is the one in Isaiah where Christ is spoken of as having "no form nor comeliness" and when we shall see Him "there is no beauty that we should desire Him, He is despised and rejected of men" and so forth. Now all this was not spoken of the ministering Christ at all, but the sacrificed Christ, the Lamb of God when the sins of the world were placed upon Him. For then the Scripture would contradict itself since in Psalm 45 it says that He was the "fairest among ten thousand." Nothing could be further from the truth than to imagine Christ in His life's work as dismal and woebegone, and this is what most painters and artists portray Him, except Harold Coping and some of the modern painters who have caught the vision of a happy Christ, a joyful Jesus, of a gladsome cheerful face, a jubilant Spirit. My Christ was all this and more! We will have none of your dejected and depressed Son of God! He was "Emmanuel"—God with us, and He was conscious of God's Presence all the time. That is why so much of Christianity becomes melancholy sadism, because the picture of the Redeemer is warped and this abominable bias is propagated by the mystics and by that sort which shut themselves in cells. These languishing legalists, can only conceive of Christ being in the same misery in which they are.

This opinion is sustained too by the legion of half-hearted religionists who, having one foot in the world and the other in the Church, are in continued conscious torment. These know nothing of the true joys of Christianity; they en-

sure their religion, and their worship is merely the keeping up of a servile ceremonial drudgery in a vain attempt to satisfy the soul. An unhealthy, morbid, dull lot they are who think that reverence is funeral sadness and silence, a mental qualm in a ponderous ritual. Jesus' religion was the opposite of all of this. He sat at meat with publicans and sinners and rejoiced to be in their presence. His first miracle was at a wedding in Cana of Galilee in which festivities He entered with delight to the extent of even providing the wine. He compares His little band of disciples to a Bridal Party on a honeymoon. His whole message radiated with good cheer, goodwill and gladness. The proverb, "Heaviness maketh the heart sad," was not true of Him. His preaching was the Gospel which is *Good News*. There was nothing unnatural or unhealthy about His mode of life. A great deal of the world's joys are extraneous, artificial and abnormal. There is a reaction that sets in from its superficial pleasures. Its whole existence is contrary to the laws of God and the result is disastrous to spirit and soul.

Jesus loved nature. He noticed it, He felt its heart beat. He loved Lazarus, Mary and Martha, and how devotedly He loved His disciples. Jesus was filled with love. How can a loving soul be miserable? He enjoyed social life and contacts. He made everybody happy, He healed multitudes of sick, sent the lame leaping home in abounding joy; the blind shouting and clapping their hands for wonder, the bed-ridden carrying their couches down the streets; the dumb singing His praises and the deaf declaring the marvellous works of God. When He was born all of Heaven sang and made merry, and in His teaching whenever the lost is found there is dancing and there is joy. The man that lost the one sheep calls together his friends and neighbors saying unto them, "Rejoice with me for I have found my sheep, which was lost." The woman having found the one piece of silver calls together her friends and neighbors saying, "Rejoice with me for I have found the piece which I had lost." The father that receives the prodigal again commands the calf to be killed, the household to make merry and to dance and to share his joy. Joy, Joy, Joy, and dancing all through the Gospels.

How can we reconcile the spirit that breathes

in the Good News of the Gospel with the long faced, drooping, withering, sadism of our Modern Churches? They cannot be reconciled! The heavy and precise, the cold, the formidable and stern, the sanctimonious and artificial services of the churches have emptied their pews. All its parading pageantry will not fill them up again. All its play, piety and pomp will not attract the masses who desire reality and simplicity. The people are sick of perspiring prelates and pessimistic preachers. True religion should be the release of all burdens. Life is heavy enough without adding one more weight—a wearisome worship. The early church was the church of joy! Some have pictured the Apostles before Pentecost repenting and sorrowing over their sins, confessing their faults and failures. Nothing can be further from the truth. Before Pentecost we read in Luke 24:35, "They were constantly in the Temple praising and blessing God." They did not only have joy, but according to the 52nd verse, they returned to Jerusalem with "great joy." It was in an atmosphere of encomium that the tongues of fire fell and the Holy Spirit filled them all. The Church was born in joy, born in praise in fulfilment of Christ's words in John 15:11, "These things have I spoken unto you that my joy may be in you and that your joy may be fulfilled."

Even after Christ was gone the Church was not one of sadness, not the Early Church, not the original church. They had a risen Christ, they had forgotten Christ in the flesh whose sadness and sorrow they had seen at the Cross when as a "man of sorrows and acquainted with grief" He embraced the sins of the world, but this Christ was past; they did not worship Him anymore thus. They did not even know Him after the flesh now; they knew Him even happier, if that could be possible. There was a Savior who had power to split the tomb in two, to break the Roman seal, and was seated now in Heaven upon the Throne until all His enemies would become His footstool. They had a Christ of victory, a Christ of glory. A Christ who getting up from the grave could shout, "All power is given unto me both in Heaven and in earth." Instead of mourning for their Leader the Early Church took "their food with gladness and singleness of heart, praising God." All the converts "*gladly* received the Word and were baptized." The first apostolic miracle created an irrepressible joy as the multitudes saw the lame man enter the temple walking and leaping and praising God. When the elders laid hold on the apostles and flogged them,

they only returned to their own company "re-joining that they were counted worthy to suffer shame for His Name." When assembled together the place was shaken and they were all re-filled with the Holy Ghost and no doubt with the *two first fruits of the Spirit*, which are Peace and Joy.

Paul and Silas in jail rehearsed all the latest choruses and sang to their heart's content until the chains started to dance to the tune, the earth rocked and reeled in rhythm. The doors swung wide and the joy never ceased until the jailer had been baptized and all his house, though it was past midnight. How could all this be possible if they were not following a joyful Jesus. Mediaeval art is a travesty and a contradiction, the product of the days of dark and universal ignorance and superstition. Hence its familiar features of Christ's face are false, proved so by the record of His Life's words. Christ was not a pale Galilean nor an anemic, thin-faced mystic. All these conceptions are mere fantasy and can only be explained as the translation into the person of Christ in art of the false notions and values of the frenzied monasticism and asceticism of the middle ages. Monks imagine Christ as a magnificent monk. Their insincere, enforced abstinence they believed to be best expressed in His person.

The common people heard Christ gladly and in their hearts despised the Pharisees that, fasting twice a week, criticised Christ's disciples for being so happy. Jesus' answer was significant, "We are a joyful bridal party," said He. "We are not going to fast nor do we have need to," and this was well put for according to Jewish precept a bridegroom and his friends were exempt from all fasting. Children always steer clear from miserable persons, but they ran to Jesus and loved Him; they sat on His lap and He said, "Forbid them not." Think of the little boys, the little girls full of kindness and curiosity and you see Jesus in their midst beckoning them to Him. Jesus was hated by those whose life was a burden because His cheerfulness was a rebuke to their sinister slave spirits. Jesus knew no worry! They called Him a gluttonous man and a wine-bibber. They would have no ground for such libel unless He had eaten with publicans and sinners and had been carefree and happy amongst them. The same may be said about many criticisms of Christ. Did He not say "When ye fast, be not as the hypocrites with a *sad countenance*?" It is a common trait with those that are miserable to wish everybody else to be *as sad* as they are.

(Continued on page 16)

## What the Scriptures say about the Family Life

### Some Practical Instructions to God's Household

Donald Gee at the Lake Geneva Camp



SUPPOSE most of us are members of some Assembly. A well regulated assembly of God's people is a lovely thing. Some of the happiest years of my life were when I was pastor of that lovely Assembly in Edinburgh, Scotland. If there is anybody here who is not a member of an Assembly, if unfortunately you are so isolated, we all ought to pray that God will establish an assembly in your district.

I wish to speak this morning about this sweet aspect of truth concerning the life of God's people in the Assembly, and we turn to two Scriptures: First, Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." And Eph. 2:19, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." In the first verse we read "the household of faith," and in the other, "the household of God." If you were to take your dictionary and look up the definition of that word "household" you would find it meant those who dwell under the same roof and compose a family. I am glad that is where I come in, in the church. We are dwelling under the same blessed roof of our Heavenly Father's protecting care, and under that roof in the household of God we compose a family.

Now in the New Testament, indeed in the whole Bible, there are many beautiful types of the church. Sometimes it is spoken of as "a flock," and we are sheep. On other occasions the Church of God is spoken of under the type of a building, and then we are all described as stones, but with a most exquisite contradiction in terms, because Peter says we are "living stones." Did you ever see a living stone? I am looking at hundreds of them. Then in other places the Word of God speaks of the church as a body, and we are all described as members; some are hands, some are feet, some are eyes, and ears, all different members of the body.

This morning we are to think particularly of the church as a family, which to me is one of the most beautiful types, because a family that is enjoying real family life is most beautiful. Where you have a God-fearing father and a mother who is a mother indeed, and brothers and sisters who love each other and the family life is what God

meant it to be, it is the most lovely life anywhere in the whole world. May God preserve the family life of our nations.

But we are thinking now of the spiritual family in God's church. I am so glad for that sweet promise especially for some who have not a natural family, "He setteth the solitary in families"; so if you are a solitary soul where earthly fellowship is concerned, thank God you can get into the family of God and have joy and fellowship in the household of God, our Heavenly Father.

Now this brings us to the first line of truth we must consider, and that is an individual coming into the family. Mark you, there is a distinction as clear cut as any distinction in God's Word between those who are in the family and those who are out. We are living in days when there is a tendency to combine distinctions. There is no longer such a thing as black and white in much of the teaching; everything is grey and mottled, but the distinctions the Lord Jesus gave when He was the greatest teacher this world ever saw, stand true today. I say there is life and death; there is light and there is darkness. I say to every soul within the sound of my voice, you are either saved or you are lost; you are either going to heaven or to hell. Your eternal destiny is either everlasting life, or everlasting punishment. God help us to ring out the truth just as clearly as Jesus rang it out. May the Lord cleanse the church of this teaching of making hell a round-about way of getting to heaven. Jesus never taught that. When He finished His Sermon on the Mount He gave a picture of two men. One built on the sand and the other on the rock. I am sick to death of this mottled teaching. Let us have that which the simple man and the child in the Sunday School knows what it is all about.

Now I am about to apply that fundamental principle of all sound doctrine to the family, and I purpose to show this household of God that you are either in it or you are out of it. I read in Eph. 2:19, "Now therefore you are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." When I am in America you are very kind to me; I have such a good time I keep coming back, and tho I am here and treated as a guest and have access to your delightful hospitality, nevertheless I am not a citizen of this country. When I was here at your Presidential Election I could not vote. When

I got off the *Europa* the other day and the call came out, "American citizens first," I had to step back. I am an alien. Of course, if you come over to my country it will be the other way around. But this morning we are talking about a heavenly country of which we are all citizens. It is wonderful to be a fellow-citizen with the saints of God and of the household of faith. So let us come to this sweeter and more intimate illustration of the household.

When I first went to take up my pastorate in Edinburgh there was a shortage of houses, and dear Brother and Sister Beruldsen took me into their family and made me one of them for a time. I had a lovely bed-room in their charming home. I sat at the table with John Beruldsen, that dear missionary in China, and if you had come to visit them you would have seen no difference; but the day came when they had a professional photographer come to take the family group; all the sons and daughters came and the family gathered together out on the lawn, but I was not in this group. There are numbers of people who come in and out of our assemblies, and if you were only an occasional visitor you might think they were one of us; we give them a welcome, and they sing our songs with us, but the sad truth is, that, altho they are mixing all the while with God's family and going in and out of the house, they have never been born into the family. If the great Photographer of the Judgment Seat were here this morning they would not be in the family group. I want to ask, Are you in the family or are you simply a lodger who goes in and out of our assemblies? God help you to get into the family circle.

And how do we get into the family circle? This is such a glorious miracle of grace there are two truths which describe it. Gal. 4:5, "To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God thru Christ." This speaks about an adoption of sons, and it is necessary to use this term because it covers an important side of truth, that first of all everyone of us were born by nature into another family; by nature we were born in sin and are children of wrath; born into the family of Adam, with a doom and a curse resting on us; and by saving grace we have been taken from one family into another, to cover which aspect of the truth we are told we receive the adoption as

sons. I am so glad that change has taken place for me. I have been adopted and I am very happy over it. Nevertheless, the truth is so sweet and so far-reaching it takes another glorious description of it to cover all the aspects. While it is true there is an adoption of sons, so wonderful is God's salvation that we come into His family by really being born again into it. You see we are adopted and we are born again. I am glad that I am in God's family by right of birth. I have been born from above. Have you? May God help our preachers never to cease sending out the sweet old Gospel call, "*Ye must be born again.*" They came to Whitfield, that great English revivalist of the Eighteenth Century and said, "Whitfield, why are you preaching continually, 'Ye must be born again'?" And Whitfield looked at them with a little twinkle in his eye and said, "Because ye must." There is no other way into God's family but by being born into it. By the operation of the Spirit of God you can have that miracle take place in your being.

Seeing we have settled the fact of getting in, I want to consider now the beautiful aspects of family life, because family life is really another word for assembly life. First of all, I notice the New Testament always speaks of us as brothers and sisters. I am glad we do that in this Pentecostal Movement. I know it can be abused and cheapened, any good thing can be, but there is a lovely truth in it. I believe the sweetest place for emphasizing that truth is in Acts 9:17, "Ananias went his way, and entered into the house; and putting his hands on him, said, 'Brother Saul'—that one expression, "Brother Saul," or as it is in some translations, "Saul, my brother," is an absolutely perfect expression of what had taken place. Saul had been a persecutor, anything but a brother, but thank God, he met the Lord Jesus on the way and he had been born again, and when Ananias went to lay hands on him for the reception of the Holy Ghost he said, "Brother Saul."

Then you notice in Gal. 6:10 it says, "doing good to all men, especially unto them who are of the household of faith." Here I wish to make a suggestion on a very practical line. I believe when we are doing good and performing works of philanthropy we ought to make our first care those of the household of faith. And if I might become more practical, I think in business matters we ought to deal with other believers first of all. Some may not like my saying this, but it is scriptural. And what a lot of help we can give to one another if we do. Some are always look-

ing to see where they can drive the hardest bargain and save a few cents. I'd rather pay a little more to a brother in Christ than to get it a little cheaper from a child of the devil. Not that we want to give liberty to Christians to put their prices up accordingly, no, but I do think we ought to deal with those of the household of faith, and if all Christians were more practical on this line it would solve a lot of our problems. I am amazed at the way we go to the world for things we could get from the church—"doing good to all men, *especially unto them who are of the household of faith.*"

Now I want to speak on another matter. In I Cor. 6:5, we read, "I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers." It is a shame, and I am here to lift my voice like a trumpet against it. If believers go to law with believers it is a shame! Have we not brethren who are able to judge? We have, and if you have trouble with a brother, we have men in the church who can straighten it out. I protest with all the power God gives me against going to law before the unbeliever. What does the Book say, "Rather suffer yourselves to be defrauded." May the Lord help us to be sanctified by His truth.

Now I want to speak on what I call family gatherings. Of course I know I am speaking in intensely democratic America. If you came to Europe I would introduce you to our church meetings; and if you went with me to that largest Pentecostal Church in the whole world in Stockholm, Sweden, or in Oslo, or in Helsingfors, Finland, you would find that once a week they have a church meeting which is strictly a family gathering; admission is by membership card only, and they are mighty meetings. I wish you could be with me in one of them. You would have a taste of a meeting that was like a page out of the New Testament. The deacons stand at the door and check you in with your membership card, and if you have fallen into sin your name is taken off the rolls. In Europe they believe in church discipline, and I believe in it too.

Now it is only a matter of reason that every family has its own private family business which is only for family ears. I have family affairs at home, and do you think I talk of family affairs before strangers? If it is a family matter we talk about it with the children, and then there are matters that wife and I talk over alone. I think it is most unfitting to talk about some things be-

fore unbelievers. I have come to the conviction that a membership roll is both scriptural and necessary. I care nothing for the "liberty" that some people boast about, that simply makes them wanderers. You may float around if you like, but I am glad I have a home. In some of these big cities in America, these wanderers are in one assembly for a few weeks until a bit of sanctifying truth rubs them the wrong way, and the "Lord" tells them to go to another assembly, until another bit of sanctifying truth hits them, and so on. The Lord help us to remain in the family where we can be subject to discipline and where we can be sanctified by the Word and by the Spirit. I plead for the family meetings. I received a letter from the pastor of one of your finest assemblies in America saying they had started a church meeting in their assembly. These are the meetings when you can have the gifts of the Spirit in operation and in order, meetings when you can deal with things that can only be dealt with in private. If you want scripture, turn to I. Cor. 5:13, "But them that are without God judgeth." How can you put away from among yourselves anybody if you do not know who is "yourself" and who is not? You are up against it. In my church in Edinburgh we knew who was "ourselves" and who was not. Every assembly ought to have a membership roll, and I would recommend an assembly meeting, if not once a week, then once a month. I am not talking about a business meeting, but a family meeting where you come together for spiritual business, and I will promise that you will have a taste of something new in Pentecost.

I wish to speak a little further about church discipline, which is simply family discipline. Now the first lament I notice is that of which the apostle writes in Heb. 5:12, "For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Here he says there are some of you which ought to be able to teach babes. It is lovely when some of God's children have grown old enough to look after the babes. I was in a park one day not long ago, and I saw a beautiful sight from the point of an on-looker. Some busy mother had sent all the children out to the park in the care of the elder sister, who could not have been more than twelve. She had a little string of them, down to one six months old. As I saw her like a mother hen with her chickens I said, "Oh that in our assemblies we had some who could look after the babes!"

There are some pastors who are always working themselves to death because they have to work single-handed, but you who are older in Christ instead of having to be petted, if of the right kind of material, would be too busy looking after the babes than to fret because the pastor had not noticed you. When some of you who have been Christians for five or more years are still offended because the pastor does not give you enough prominence in the assembly you are a pitiable babe. Instead of adding to the pastor's burdens you ought to relieve him by looking after the babes. If you came with me to Pastor Barrett's Assembly in Norway, you would see that it is divided up into groups ranging in numbers from 25 to 40. They call them prayer bands; in the old Methodist days they would have been called classes. Every group has its leader, who is one of the more experienced men of the Assembly, and who is like an under-pastor. Every three or four weeks Pastor Barrett meets the leaders of the groups and is thus able to keep in touch with the assembly. As soon as you are born again and baptized, you are immediately assigned to one of these groups, and from the very beginning you are looked after. I want to remind you that in the church of God there is still such a thing as obedience to those who are over us; Heb. 13:7, "Remember them which have the rule over you." But do you know there are some people in our assemblies who will not let anybody rule over them? To such I would say, "My brother, sister, you are disobeying God." You say, "I will have liberty." Your liberty is not liberty at all. It is license, and if everybody were like you the church of God would be like a zoological garden. We sing, "Like a mighty army, moves the church of God," but you never had an army without obedience. There are some of our saints of God, if they had their way with their boasted, forced liberty, they would turn the army of God into a mob. Mobs never won victories. Read your history. You will find that it is armies that win victories. The church of God is like an army, terrible with banners. When God got His people in the wilderness the first thing was to get them into order. Every camp had its standard bearer and they marched thru the wilderness and over the Jordan in proper order. Verse 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you." Verse 24 reads, "Salute all them that have the rule over you, and all the saints." The

work of elders in the church of God is to rule the flock of God. 'I say lovingly and respectfully, but emphatically, your place is to submit. And what a blessing it is when we let the work of God be run in the way God meant it. I do not wonder at the lack of discipline in our natural families today, when we have so little in the spiritual family of God.

Now I want to finish by striking that deep and wonderful note of the Trinity. I want to thank God that in this family of God we have the true doctrine of the Fatherhood of God. Not the false imitation of Modernism, but the true. II. Cor. 6:18, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And when we regard the church as God's family, the Lord Jesus Christ, our Redeemer, stands in the relationship of our Elder Brother. I am glad that Jesus in the family sense is the great First Begotten, and that looking down from heaven He is "not ashamed to call us brethren" (Heb. 2:11). Then I thank God last of all for the wonderful relationship of the Holy Spirit; II. Cor. 13:14, speaks of "the communion of the Holy Ghost." The Greek word here means the act of sharing the thing in common, just as though we were all drinking out of one great cup—the communion of the Holy Ghost, which is really what binds us together and makes us one family. We have all received the same blessed Spirit in our hearts. The family spirit is a foretaste of heaven. There is nothing like it in all the world. It is the communion of the saints.

---

Mr. and Mrs. H. D. MacClurg, Shanghai, China, send us the following notice:

"In view of Miss Jewell having closed her Missionary Home recently, we felt the Lord would have us open our home at 14 Chusan Road, for this purpose. We welcome all missionaries and Christian people who may be passing thru this city, to stop with us. The home is supported entirely by free-will offerings, thus deriving its name, "Elim Faith Missionary Home." Our telegraph and cable address is Elim, Shanghai.

---

(Continued from page 2)

cession. Will we not unitedly ask God to burden us that the full Gospel may go forth and enter these places vacated by others? Prayer will open hearts to the Gospel, prayer will supply the needs, even from unthought of places. Let us get back to intercessory prayer for a lost world.

"Soon the time of reaping will be over,

Soon we'll gather for the harvest home,

May the Lord of Harvest smile upon us,

May we hear His blessed, 'Child, well done.'"

## The Pulse of a Dying World

Evangelist William Booth-Clibborn

**DEATH.** 68 deaths a minute, 97,920 daily, and 35,740,800 annually for the world.

**LIFE.** Nearly 3 a minute are born again, it is estimated, about 4000 daily or 1,420,000 yearly.

**A SURE SEAL.** "The foundation of God standeth sure, having this seal. The Lord knoweth them that are His." 11 Tim. 2:19.

**STEADY DECLINE.** Estimates must be largely conjecture. No one can number those who receive eternal life every year, but the last 20 years have witnessed a steady decline.

**CHRISTIANS DECREASING.** Assuming above figures to be correct, 15 millions every 10 years, the regenerated Christians' increase can never cope with the formidable start and the present acceleration of heathen populations.

**PEAK PASSED.** Convert records for home and foreign evangelization reached their peak in the years 1903-13. The World War arrested temporarily and in some cases completely checkmated Gospel enterprise. The night hastens "when no man can work."

**RIPE TARES.** The recent report of over a million increase in the membership of Protestant churches in the U. S. A. for 1932 is most misleading. It becomes ever more difficult to distinguish professor from possessor. Tares and wheat resemble each other most when ripe.

**CHINESE CHURCHES.** China, easily the premier mission field becomes symptomatic of the universal declension. Albert Scott reports for the Layman's Foreign Missions Inquiry a loss of 60,000 members to the Christian Churches. Civil wars, nationalism and anti-Christian propaganda are not sufficient causes to explain this retrograde causing many missionaries' recall.

**PERADVENTURE TEN.** Abraham's prayer to preserve Sodom, like to Christ's present intercession in Heaven, reveals the end time decrease of believers in proportion to the total inhabitants of the world; more, it forecasts their rapid diminution. Abraham began his plea on behalf of 50; then prayed for 45 and 40; 30 and 20, and lastly 10. (Gen. 18.)

**A LITTLE WHILE.** Remarkable missionary advances continue in Central Africa, Japan and Korea. Madagascar's 50 Christians of 1832 are now an army half a million strong. At home genuine revivals in many parts of the country relieve a darkening sky. Most significant in relation to our present opportunity is our Lord's warning to the Jews, "Yet a little while is the light with you." John 12:35.

**BREAKING POINT.** Take these words of a worthy missionary to heart; he speaks for many: "The strain of

maintaining interest in any mission increases every year. When will the breaking point be reached? The Work is expanding, our income should be growing; instead it steadily declines. Friends who nobly stood by the work are now in Heaven. We used to secure annual subscribers whose gifts arrived regularly. Not so now."

1,000,000,000 Half the people living on earth, that is, a billion, have never heard the gospel, pure or corrupted. Turkestan, Inner Thibet, parts of Siberia, Brazil, Arabia, etc., are without missionaries. It is no time for retreat, retrenchment or the recalling of workers. Every assembly, each aggressive congregation should redouble its efforts to evangelize at home and abroad. Send your contribution to the Latter Rain Evangel today without delay, and make it a substantial one.

**FELLOWSHIP OF FAITHS.** The professed church devastated by modernism and apostasy, finds it easier to compromise and befriend every form of false faith. This summer a fellowship of faiths meets in Conference in connection with the Century of Progress World's Fair in Chicago. Christian, Jew, Catholic, Moslem, Buddhist, Brahman, Hindu, Humanist, Sikh, etc. ..Purpose: To develop a new spiritual dynamic competent to reform the World. Christ said, "Let them alone: they be blind leaders of the blind." Matt. 15:14.

**CLUSTERS OF NATIONS.** As the London meeting of 66 countries fails Belgium's rich copper king Frangui speaks: "Resentful over the failure of the Economic Conference and expecting nothing from the Great Powers, the minor nations of Europe will cluster about one sole statesmen capable of leadership—Mussolini." In a recent secret meet in Stockholm representatives of Norway, Sweden, Denmark, Luxembourg and Holland decided to pool their interests and follow a mutual leader. Of Antichrist it is said, "He shall come in peaceably"—or as a pacifier. Daniel 11:21.

**PALESTINE PROSPERS.** Three years of unprecedented world-wide depression never affected Palestine, which has enjoyed a substantial boom. Its Jewish population nears 200,000, the purchase of land continues apace and without speculation, trade and new markets increase. There is no unemployment, no income tax or budget deficit whilst yet more Jewish wealth pours into the country as new roads are opened and the whole valley of the Jordan provides power and light for hundreds of miles. "They shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities." Isaiah 61:4.

**IRISH SWEEPSTAKES.** To raise more money the British Government taxed all betting winnings and thus legalized the immoral practice and started a veritable orgy of gambling in 1922. The evil has since grown

to enormous proportions, the annual turnover on horse-racing alone amounting to 250 million pounds. But the colonies have gone the mother country one better, especially Australia and New Zealand, almost every worker having an interest or stake. The Irish Free State in pretense of helping its hospitals—a convenient fig leaf—has outdone them all; its sweepstake winners of 30 thousand pounds are newspaper headlines, its tickets sell everywhere. The U. S. A. is fast following suit, the gambling craze has grown 40 per cent since 1921.

**TWO-EDGED SWORD.** Da. Barton Hirst warns the American Medical Association that artificial limitation of births is "one of the precursors to the extinction of a civilization or the subjugation of a people by a more virile and prolific race." The religious aspect of this question seems ignored. **Contraception contributes greatly to the decrease of children in protestant homes, whereas Catholics stress large families.** Italy and other Roman Catholic nations are rapidly growing, whereas the major evangelically disposed countries register decrease. Dr. Osborn at the Third International Congress of Eugenics called birth-control a two-edged sword: "Whatever its benefits in limiting the unfittest, birth-control is always in danger still more of limiting the fittest—it is positively dysgenic or against the interests of the race." "And God looked upon the earth, and, behold, it was corrupt." Gen. 6:12.

**KIDNAP EPIDEMIC.** The great hue and cry raised by the press against the widespread kidnap racket will do little to change or restrain this most prosperous phase of underworld enterprise. Since the Lindbergh baby case severe laws have been passed but the abduction for ransom game grows more daring and cruel. In 500 cities reporting for 1931 the total was 279 kidnappings, 13 victims were killed and 69 criminals caught. In 1932 the number almost doubled, yet these figures are obviously extremely low. Ransoms paid are enormous: \$50,000 for release of Charles Rosenthal, \$100,000 for Jerome Factor, Kats of ansas paid \$150,000, Dr. Kelly of St. Louis, \$75,000, etc. Barbaric treatment and inhuman cruelty, whipping, burning, and torture are often meted. Mussolini stamped out the Mafia. Will it be a Dictator or a complete overhauling of American jurisprudence that will crush this new evil? I wonder if God does not see daily a resemblance to the days of Noah: "And the earth was filled with violence." Gen. 6:11.

**SPEED GOD.** Nero's Rome saw bloody gladiatorial duels, medieval times the furious encounters of plumed knights, all of which has been roundly denounced, even the bull rings of Spain, as cruel and inhuman, but the world is as bad and as mad in its growing infatuation for contests and races and as careless of the loss of life. Witness the scores of lives lost in aeroplane stunting and record striving. The monstrous pugilist Carnera floors Sharkey; he is dragged out dead whilst the mob screams for more. Thousands swarming the Indianapolis Speedway are baptized in the blood of five auto speed demons, two killed outright and three crushed beyond recognition against the brick causeway, yet the mob yells itself hoarse as the winner comes in. July

the 4th, after the fireworks at the Chicago World's Fair 75,000 watch a parachute jumper dressed as Uncle Sam jump as searchlights played upon him but his parachute in Stars and Stripes pattern, failed to open. This heartless nonchalance, this utter disregard of the value of life is a sign of the end. Anything involving a race, a competition, from football game to dance marathon, draws immense throngs. Never was it plainer that they are "lovers of pleasure more than lovers of God." II Timothy 3:4. Some worship speed as their God.

**MOVIE GOD:** For tying the knot that married Mary Pickford to Douglas Fairbanks (both formerly divorced) Dr. Brougher, Baptist preacher obtained \$1000 as his fee. Hollywood long pointed to the pair as its ideal couple and the concrete proof that all movie star marriages are not failures. Their prestige grew as they repeatedly sought to improve the morals of the cinema colony and when abroad were received by the great, including royalty. Now the industry's dearest idol Doug. desires divorce and America's sweetheart Mary weeps as she confirms the separation. To screen romance, is one thing; to live it quite another. The monied motion animactors are good at make-believe but cannot make good in reality. This climax to a rush of broken homes has truly again illustrated that no permanent happiness is possible in the fast and loose morals the picture world permits itself. Their sinister and deplorable influence on the teeming millions of the earth is well nigh universal. The world has about 65,000 cinema theatres, about twenty million attend daily. The movie show can do more to inculcate degeneracy and crime in one night than all the missionaries and preachers can counteract in a week. It is today by far the most formidable instrument for evil in the world, in its displays breaking every command repeatedly and trampling with impurity and impudence upon every single instinct of decency and righteousness, makes sport of the most valuable and sacred things of life and makes that which is hallowed and intimate common and familiar as the dirt. Listen to one young woman, "When girls come here, they are generally pure minded. I know I was. But when you see films showing these very sexy matters and hear the coarse and suggestive jokes, you simply can't help it. The immoral aspect gets a grip on you, and once it has got you, it is impossible to get away. It is like smoking or drinking. It is a habit. The pictures affect the mind. They are a drug."—This is a true testimony. Now consider the theme of a handful of best plays produced the last 20 years. **WHAT PRICE GLORY**—Amorous marines, their talk blasphemous and vulgar to the limit. **ROAD TO ROME**—A Roman matron desiring to be despoiled and ravished by the Carthaginians. **STRANGE INTERLUDE**—A wife suspicious insanity in her husband's family, wishes nevertheless to give him a child so thinks of a handsome doctor as a worthy father, promptly falls in love with him. **STRICTLY DISHONORABLE**—A charming girl walks blithely and open-eyed into an affair of a night with a leading opera singer. **THE CAPTIVE**—Reveals to thousands of innocents the fact that homosexuality exists. For open cinicism and unmoral objectivity, for coarse insinuation and sheerest filth the cinema is alone. The theatre is Satan's citadel. Filthy already they are bound to become "Filthier Still."

## Where Is the Guest Chamber?

### The Lord Will Sanctify the Furnishings

John Wright Follette in Bethel Temple, Chicago, May 27, 1933

*"And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready."*

Luke 22: 11, 12.



**I** WANT to speak to you tonight concerning this little passage of Scripture which I consider very precious for the Lord has spoken to me through it, and I desire to break the bread with you. Let us see if we cannot trace out something which we may not see in print but which we can, through inference, gather from this story, and then find the personal bearing which it has for us today. My text is a question which was asked two thousand years ago, and yet is being asked of everyone of us tonight and I trust the Holy Spirit will ask it of your heart—"Where is the guest chamber?" You say, "Guest chamber? Why, I live in a boarding house. I do not have a guest chamber." Or you may say, "Our apartment is so crowded now that we never could have room for a guest chamber." I am thinking now about a deeper truth than a mere physical room. True, the question which Christ was asking that day concerned a literal room but now two thousand years down the road, another phase of the question haunts our hearts and the Spirit is asking each one tonight, **Where is the guest chamber?**

There are two things I want you to bear in mind as we proceed—first the personal bearing which this story has for us, and also the rightful demands which we have under consideration.

From your Bible study you will know that hospitality was enjoined upon the Jewish people through the law which the Lord Jehovah had given. Israel's laws were so complicated that if you began to tamper with one part of the law you were shaking all the other parts, for her national, her social and her political life were all one great complicated mass. It was purposely made so. And among many other things we find that hospitality to strangers was enjoined upon them and so they were to have a guest chamber in their homes. Where that guest chamber was to be located, its size and furnishings, were all to be determined by the individual but he *must* make the provision.

By a careful study of this story and reading in between the lines we may rightfully infer some things; from the context we have a right to infer that the householder must have known the Lord and been known of Him for no two men would go up to a perfect stranger and say to him, "The Master is coming," unless he would know what they were talking about. So this man was evidently one who had heard Jesus teaching and having contact with him and having been impressed, he became a follower of the Lord Jesus Christ, for He had many followers besides the twelve disciples; there were many whose names are not recorded, who believed and followed Him, as was evidently the case with this man. Jesus must have known him and must also have been in his home, because He seemed to know the very kind of a room they would enter. Jesus told the disciples that they would meet a man bearing a pitcher of water and then they were to say, "The Master hath need of your guest chamber." That is all they needed to say to make the man understand exactly what they meant and to cause him to turn over the guest chamber to them. Don't deceive yourself into thinking that because Jesus was divine, He could see through the walls and thus be familiar with this household. Jesus allowed the power and the majesty of God to shine and radiate through Him for something of far greater significance than that. I believe Jesus had visited that home and that they knew each other. What had been the result of this man meeting Jesus? One result was that he was so pleased with the work which Jesus was doing, so delighted to have Him in his neighborhood that he wanted to do something for Him, and all that he could do was to offer Him the privilege of his guest chamber. He had evidently said to the Lord, "Whenever occasion demands, when You are in this vicinity and need a place of retirement, a place to get alone with your disciples, I want You to know that this guest chamber is at your disposal." So when Jesus needed such a place He knew exactly where to find it. Further than that, I believe the Lord must have been in that home enough to know the regulations; He knew at what time the servant would be going for water. If you are intimately acquainted with a friend and have been often in his home, you know about the duties which are carried on at certain times. When I am away from home my mind

often wanders back and I say, "They must be getting supper now and I can just see mother working in the kitchen and the kitten curled up in the chair." So Jesus knew this home and said to His disciples, "It is about time now for the servant to be fetching the water. You go down the street and you will find a man carrying a pitcher of water; follow him and when you get to the house all you need to say to the householder is, 'The Master wants the guest chamber,' and he will show you the room. I am glad this man had something to offer, and that the Lord received what he offered.

Now let us leave that scene for just a moment and come to a more personal application for us today. You have met Jesus; you have been pleased with His work insomuch that many of you have accepted Him in your heart as your own personal Savior. You have rejoiced in that salvation which He has brought and in the fact that He can deliver you from sin and its power, and you are rejoicing in the life in Christ and in the possibilities opening up before you. But listen—the real Christian does more than give mere mental assent to the truth; a real Christian is one who has offered himself to the Lord and the Lord has a perfect right to make demands upon him. We are bought with a price; we are not our own. "Know ye not that ye are the temples of the Holy Ghost?" All thought of personal possession vanishes if we come into a true Christian experience and it is no longer—I think I would like to do this or do that—but it will be, "God willing, I will go here or there," because we have surrendered to Him and we belong to the Lord. It is not for me to order my life. I said the other day when someone asked me if I would not do a certain thing, that I had been so accustomed to the Lord leading me that I would be frightened if He should say, "Now Follette, you can have your own way in this." I wouldn't know what to do. I have walked with the Lord for more than twenty years and it has always been, "Lord what is Thy will concerning this question?" "Where wouldst Thou have me to go?" etc. This resignation to His will takes a great responsibility off me but at the same time it opens up new and other responsibilities. In our limited judgment we think it would be easier to have our own way; it takes grace and strength to follow in His will.

The real Christian is one who has a guest chamber at the Lord's disposal to which He has a perfect right of access at any time. Many of you here have had some certain hour, some happy moment when you surrendered your life to the

Lord and you knew in your innermost being that He had accepted the offer and it had pleased Him to come in and abide there. You were so glad that sweet fellowship had been established and oh, that glorious sense of oneness with Him, was wonderful! That guest chamber had been opened and He had been pleased to acknowledge it and after that He has a perfect right to it any time of the day or night.

What kind of a guest chamber did this man offer? It is described in three words. It was a *large* guest chamber; it was an *upper* guest chamber and it was a *furnished* guest chamber—upper, large and furnished. I wonder what characterizes the guest chamber you have offered to Jesus. He has redeemed you from sin and broken its power; He has delivered you from the thralldom of the world. Now what sort of a guest chamber has He the privilege of entering tonight? Is it a large guest chamber? Is it furnished? And is it an upper guest chamber? You say, What do you mean? We are remarkable personalities which we can put at His disposal. Everyone of us is unique and different in our make-up and there are certain qualities in one individual which He cannot find in any other person; hence not a single person need feel himself small or useless. We are all precious in His sight. No matter what your limitations are in man's sight—God sees something in you which He can use. Do you think God sees us through our physical limitations as people look at us? No, He is looking at us through faith and is finding lodged in everyone of us, hidden opportunities and possibilities and powers, which, if released under the power of the Spirit and dedicated to Him, will bring Him blessing and glory and re-act upon us in joy and satisfaction. Get it right—we will have the joy all right but Jesus will get the glory and the honor and the devil will be put to shame, all because God has taken possession of that dedicated bit of personality even though it had limitations. I have seen Jesus glorified by someone who did not have two cents' worth of good in him, according to man's estimation, but because Jesus had a chance at him. I have seen the Lord use folk who were not really quite sane. I remember a girl whose mental qualities were never developed beyond the age of nine, although she was thirty-five. It was the result of an accident. But she was saved and baptized in the Spirit and was blessedly used of the Lord. He likes to go beyond human possibilities that "no flesh should glory in his presence," for the glory is all in Himself.

Have you a large room to offer Him? If your conception of Christ be big enough you can have a large room but if you have a Jesus two by two you will have only a small room. There are many Christians whose guest chamber is so small that Jesus can merely look in; He never has a chance to get into their lives, to possess it and have real fellowship there.

Then it is to be a *furnished* room. By this I mean that you put at His disposal whatever God sees in your life and heart with which nature has provided you. Don't get the idea that God sits up in heaven and says, Now there is to be a youngster born tomorrow and I will make him thus and so. No, I am an absolute believer in total depravity and believe that we are all born a human wreckage. We spend a good many years fixing up the wreck and then we need to be born all over again. Anyway, we are born and as we come to the Lord and offer Him the guest chamber, what do we have to offer? Just exactly what we have by nature; He does not expect us to offer anything else. We come and lay our lives at His feet and offer whatever talent or gift nature has given us. He doesn't expect us to be something we are not. Be just what you are. I have no sympathy with people trying to be something they are not. Surrender to the Lord just whatever you have and He will receive it. I have never yet come in touch with a soul, and I have touched a good many, who ever offered anything to the Lord and had Him say, "I cannot use that." Come and offer Him your broken heart and the Lord will bless you. Whatever furnishings you offer, He will accept and sanctify them.

But someone will say, "But Mr. Follette, don't you know there is a vast difference between the flesh and the spirit?" I should hope I would know it. I haven't scalped students for twenty-two years and flayed them and not found that out. But what makes the difference? The instrument in itself, the talent in itself is neither spirit nor flesh; it all depends upon the personality back of it, operating through it. If I pick up that talent, that ability, and operate through it, it becomes a fleshly manifestation, purely material; but if that very same talent be picked up by the Holy Spirit and He possesses it, it brings forth life everlasting. It is because of the power back of it—not the human energy but the divine Spirit. Look at Paul. In the natural he was marvelously gifted; he had a tremendous intellect. He was a teacher. I like the way he handles the Word. And Paul, even if the Lord had never met him and brought him into the Christian experience, would have

made himself felt in the world. He was too mighty a man, too tremendous a character to be submerged in the mass of humanity. But the lovely and marvelous part is that Paul was willing to lay it all down as a dead and useless thing in itself; and then, having laid it down, the Holy Spirit took possession of him and worked gloriously through him. Christ rode out upon that living being called Paul and brought untold glory to Himself through Paul's writings and teachings. Even today Paul's reward is not fully made up. It is the result of what? Those furnishings which were put at the disposal of Christ. These were the furnishings in his guest chamber—a brilliant mind, a devoted heart and a consuming ambition. Paul put them at the Lord's disposal, and He could come in and do just as He pleased in that guest chamber, but Paul furnished it for Him.

(To be continued)

---

(Continued from page 7)

So the polluted cannot stand the sight of innocent persons except they share their filthy knowledge with them.

On the whole there are no texts that so thrill me and fill me with the fullness of happiness like those in John, chapters 15, 16 and 17. Let us take three verses therefrom: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full"; "And ye therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you"; "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." In the first and last you will notice the expression "*My joy.*" Jesus, the joyful Jesus desired that we have His Joy! This is why the last admonition given His little band on the eve of His passion and sorrow, is probably the most significant of His life: "*Be of good cheer, I have overcome the world.*" In other words the foundation of our joy is His victory, and that Church will know her Lord that knows a Risen Lord, a conquering Lord, a Lord who has overcome. That Church will be most miserable, most sad that seeks to battle against the forces of evil in her own strength. He said "Be of good cheer"; in other words, "Cheer up" (that's our modern equivalent) for no other reason but that I have overcome the world. In other words, "It is all done for you. The battle is won!"

## When Souls Met Their God



THE world famous writer, Arthur Brisbane is quoted as saying, "The old campmeeting and revivals are things of the past. They are gone. Speakeasies and jazz are a poor substitute."

This writer is evidently not acquainted with the Pentecostal Movement and its large Campmeetings that dot the various districts of the United States. Had he dropped into the great Camp and Bible Conference held at Lake Geneva, Minnesota, June 18-July 4, he would have told a different story. As we entered the Camp the middle of the first week, Pastor Wannemacher of Milwaukee said to us, "These three days I have just spent here were worth coming a thousand miles to enjoy."

The fame of the spiritual tide of blessing of past years has surely been spread abroad, for the 1933 Camp had a greater attendance than ever, despite the privations and the financial panics thru which God's people have been passing. Besides the five states represented in the North Central District Council of the Assemblies of God (No. and So. Dak., Minn., Mont., and Wis.), from which hundreds came, there were individuals from as far east as New York City, from California on the west and as far south as Florida, Oklahoma and Texas. As high as 2,000 people were on the ground at one time and the spacious tabernacle seating 1500 was crowded daily, oftentimes with many standing on the outside.

The two outstanding speakers who were greatly used of the Lord were Mr. Ernest Williams, Supt. of the General Council of the Assemblies of God, Springfield, Mo., and Mr. Donald Gee of England, both of whom are well-known to readers of *The Latter Rain Evangel*. They did not come with sugar-coated messages or "excellence of speech" but in the power and demonstration of the Spirit. The discourses were highly practical, and arrows of conviction smote many a heart. Meetings for ministers only were a prominent feature.

There were two large baptismal services in Lake Geneva, where about fifty obeyed the Lord in this ordinance. At least that number were baptized in the Holy Spirit. The prayer room, a most sacred spot, was always overcrowded at the tarrying meetings. The crowd who sought the Lord often overflowed out into the large auditorium. Many a soul found the Lord in a new way as he knelt in the straw.

A scene sacred beyond description was an ordi-

nation service in which about seventy-five were set apart for the ministry, ten fully ordained and the rest given licenses and Christian workers' certificates. As Brother Lindquist made the charge he said that those being set apart were God's love gifts to His church: "He gave some apostles, some prophets, and some evangelists! and some pastors and teachers." God grant that among those who have been set apart there may be those who will have apostolic and prophetic ministries, others magnify the offices of pastors and teachers, and that flaming evangelists will be mighty winners of souls.

At the close of the first week, Brother Gee, speaking of God's presence, said, "I have scarcely known such a week when the meetings have been constantly maintained at such high levels from day to day." And so it was from beginning to end. Even in the taking of pledges for the camp ground and the N.C.B.I. there was a spirit of reverence, tho the giving sometimes became "hilarious."

"Taking up offerings publicly is Scriptural," said Bro. Ness as he presented the current needs. "God told Moses to take up an offering publicly for the Tabernacle. The only difference between Moses' day and ours is that they gave more than they had need."

Inspiring meetings were held of the Christ's Ambassadors, the North Central Bible Institute, and for the Children. We must not fail to mention the uplifting music which added very materially to the spiritual blessing of the Camp. Brother Wannemacher with his consecrated players, Loren Fox with his inspiring improvisations, and the splendid vocal solos and duets all contributed to a spirit of worship known only in Pentecostal circles.

\* \* \*

A little incident of God's protection is worthy of mention. One night during a storm a large tree fell over a tent. A young lady had retired for the night, but felt strongly impelled to get up and dress. Just as she reached the door of her tent the tree fell. Had she not heeded the warning she might have been seriously injured and perhaps killed. "The angel of the Lord encampeth round about them that fear Him."

\* \* \*

One of the leading luminaries of the North Central District is Supt. Frank J. Lindquist, who

moved about in a quiet, unassuming manner, yet not a detail of the entire camp escaped his supervision. Bro. Lindquist was born in McKeesport, Pa., where he lived until he was 21. When Pentecost came to McKeesport his mother was the first of the family to attend. His father, being a deacon in the Swedish Free Church, was at first opposed, but as he searched the Scriptures he was convinced that the Pentecostal teaching was of God. The meeting made a deep impression on Frank, then a boy of 15. That young people could really enjoy salvation was something new to him. A Convention held in a Skating Rink was the means of a turning point in his life. With a number of others he went forward to pray and as he knelt at the altar a spirit of weeping burst forth within him; the mighty power of God surged thru and thru him for hours. He was prostrated before the Lord and a deep hunger came upon him for the baptism of the Holy Spirit. The following Sunday night as he again tarried before the Lord he was mightily baptized in the Holy Spirit.

In 1921 he felt the call of God upon him for the ministry, but hesitated to venture out. After a great struggle he left home in company with Bro. Jas. Menzie, now pastor at Gary, Ind., and Evangelist Ben Hardin for a few weeks' evangelistic tour. The weeks lengthened into months and nearly a year passed before he returned to McKeesport. In the Fall of that same year he came with Bro. Menzie to Minnesota where he was engaged in tent work in comparatively virgin soil. A tent meeting at Brainerd resulted in the formation of a church and the Brainerd Tabernacle. Other churches were formed near Brainerd.

Brother Lindquist began his ministry in Minneapolis in 1924, at a time when the church was passing thru a crisis. The outlook was discouraging, but at the close of Dr. Price's Campaign in Minneapolis in 1926 the church received reinforcements, and it has moved steadily forward since that time. At present they have a membership of about 400 with an average Sunday evening attendance of over 600.

Bro. Lindquist is President of the No. Cent. Bible Institute, which graduated nineteen students this year. The Christ Ambassadors of Minneapolis number 120 beside the student body. They are divided up into four groups of 30 each, and are actively engaged in conducting cottage meetings, hospital work, and other avenues of usefulness.

*(Continued from page 5)*

a favorable reply, and I went. God worked in that new field. People were saved and received the baptism of the Holy Ghost all over that place of worship, some sitting in their seats. I stayed there for four months, then I received a letter from San Francisco saying, "Won't you come back? Something has gotten into the work and caused it much injury. We feel you are the only one who can straighten it out." I got on the train and went back. A tremendous change had taken place. I struggled on for a year or more, hoping to revive the work, but labored against tremendous odds. I was out of the will of God in going back. It is wonderful to get in the will of God and equally wonderful to stay in His will.

Moses in his impetuosity and in his own natural zeal slew the Egyptian, which, instead of helping, hindered the progress of his people. We will retard the work of the Lord if we do not keep in the Spirit. Moses' act not only retarded the work of the Lord, but it sent him down into Midian for the space of forty years. We hope none here will have to go into Midian for forty years. Let us be careful not to let our zeal interfere with our growth.

As an encouragement to those of us who make mistakes, I would mention briefly the success of Moses. We who have been tripped, must not let our failure interfere with our work for God, but if we have to pass thru discouragement let us look to the Lord for help. Down in Midian Moses repented more than once for the failure in which he started out. The Lord watched him as he took charge of Jethro's sheep. One day he saw a bush that burned with fire and the bush was not consumed. Moses turned aside to see this strange sight, and as he drew near, the Lord told him to put off his shoes; and as he stood there in the presence of the Lord, the Lord spoke to him out of the bush about His afflicted people and that he should be their deliverer. Moses is stripped of his self-reliance. You hear him say, "Lord, how can I go? I am not gifted in speaking and the people will not know I am called." You all know the signs which followed the obedience of Moses.

Let me mention, we have in that burning bush a symbol of our Lord Jesus Christ. It was just a shrub, and the Scripture says our Savior had no form nor comeliness, but He "shall grow up as a root out of a dry ground." So when the Lord calls us if He brings us before the burning bush we stand in the presence of our Lord and Savior;

we behold Him in His humanity and also see Him in the power and majesty of His Deity. There we stand before the Presence of the holiness of Him whom we are called upon to serve and whom we are called to preach. The vision we need is the vision that comes thru Christ, once crucified, now glorified and seated at the right hand of the Majesty on high, a vision of His presence which causes us to seek His holiness. I feel we need to appreciate the holiness of God, the holiness of our calling, the holiness of our profession. I would that the Lord could weed out of our movement every man as an evangelist that is just a sensationalist, that doesn't preach holiness, those that have their eyes upon the commercial aspect instead of on the holiness of God. May God raise up more and more those who have stood before the burning bush and received their call from the Lord to carry the unsearchable riches of our Lord and Savior Jesus Christ to a lost world.

### At a "Say So" Meeting

AT THE Lake Geneva Campmeeting, when the joy of the Lord flooded souls because of His goodness, there were some remarkable testimonies, among which was an outstanding one on Giving. Many have given in the past out of their abundance, but now some are learning the joy of giving out of their poverty. "I am glad the Lord taught me how to give," said a happy-faced Christian. "In 1921 at a Holiness Campmeeting I had just been reclaimed three days when they began taking pledges for the expenses. I put a dollar in the collection, the first dollar I had ever given to God and I felt I was doing a great deal. Then I pledged \$5 and felt good over that. In the afternoon they took pledges again and the Lord spoke to me to give \$50. I did not know at first that it was the voice of the Lord. I had some debts which I owed, and I promised to make restitution. I owed a \$50 doctor bill, another bill of \$5 and another of \$20, and I reasoned with myself about giving \$50. Just then one of the elders on the platform jumped to his feet and said, "Can you not trust the Lord?" I felt the Lord meant it for me, and I said, "Yes, Lord. I will trust Thee." Tho it was in fear and trembling I reached out my hand for the card and pledged the \$50. Within six weeks of that time I had all my debts paid. It was worth thousands of dollars to me to obey the Lord in giving. The other day when pledges were being taken up, I asked the Lord, "How much are we to give?" And the Lord said to me, "\$25." I feel He will pay half of it. I like to be in partnership with the

Lord for then the responsibility is His. A person said to me that I was just naturally lucky, but I said it was not luck; it was the Lord. There was a deep desire in my heart to give but I wanted to be fully in the will of the Lord. He says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

\* \* \*

Another remarkable testimony was that of a man who was healed of a violent form of demon possession. It was of so serious a nature that he tried a number of times to take his own life, but always felt a restraining hand. He was also brought out of the darkness of Roman Catholicism. God in His grace and mercy set him free and gave him a healing that has stood the test of many years.

\* \* \*

The most remarkable testimony given was that of a woman who, the doctors said, had passed away while under an operation. She had gall-bladder trouble of a most serious nature, and it was while on the operating table that the Lord came to her when all human help was gone. She was in a state of coma for three days, "breathless and pulseless," and the doctor said to the nurse, "She is gone. What shall we do?" Her body turned black up to the roots of her hair, the sweat of death was on her, the veins in her body collapsed and ran together. At the end of three days she came to consciousness and the Lord said to her, "I was in the tomb three days." The doctor said, "I cannot understand such a change." She told him that the Pentecostal folk in Eagle Bend were praying for her, and added, "I shall be healed." The doctor was moved and said, "It has been a long time since I have prayed. I have been in this hospital thirty years, and this is the first time I have ever seen anyone come back who was gone." They came from all over the hospital to see the woman who died and came back to life again.

That was eight years ago. She had been a sufferer for twenty-five years, but God healed her because He had a work for her to do. Five little boys and girls she took into her home at different times and reared them in the fear of the Lord. No children of her own, she opened her heart and home to these little waifs. When the last one came, brought there by a mother who was a ne'er-do-well, the little two year old crawled under the table and refused to go to any other

(Continued on page 21)

### The Get Acquainted Page

Conducted by Watson Argue

Presenting the story of the new \$20,000 Tabernacle at Brainerd, Minnesota, Rev. Ivan O. Miller Pastor. Evangelist and Mrs. Watson Argue have an invitation for a Campaign in this Tabernacle and expect to be there soon.

ONE of the outstanding events in the North Central District recently was the dedication of the new and beautiful Gospel Tabernacle at Brainerd, Minnesota.



Pastor Ivan O. Miller

Pastor Ivan O. Miller and the congregation are to be heartily congratulated upon the completion of this fine building project, especially in times of depression, such as we have experienced.

One of the miracles of this undertaking is the way the necessary funds have been donated by the Brainerd people. The Tabernacle, which represents a value of \$20,000,

stands completed with only a small debt of about \$4,000 remaining unpaid. There is no mortgage or lien against the building.

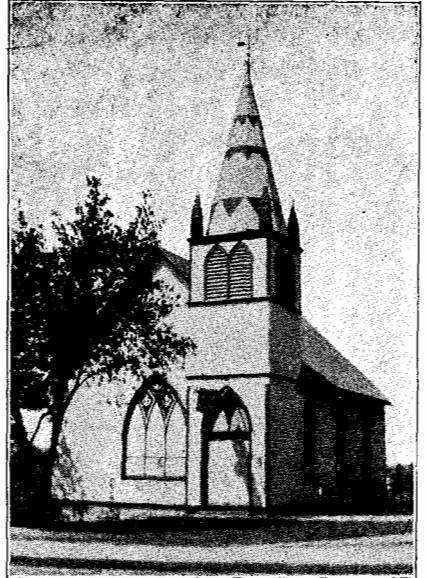
Pastor Miller deserves credit for drawing the plans for the building. It is very complete in its appointments and has a seating capacity of about 700 people in the main auditorium and balcony.

The acoustics are perfect, and it is seated with very comfortable opera chairs.

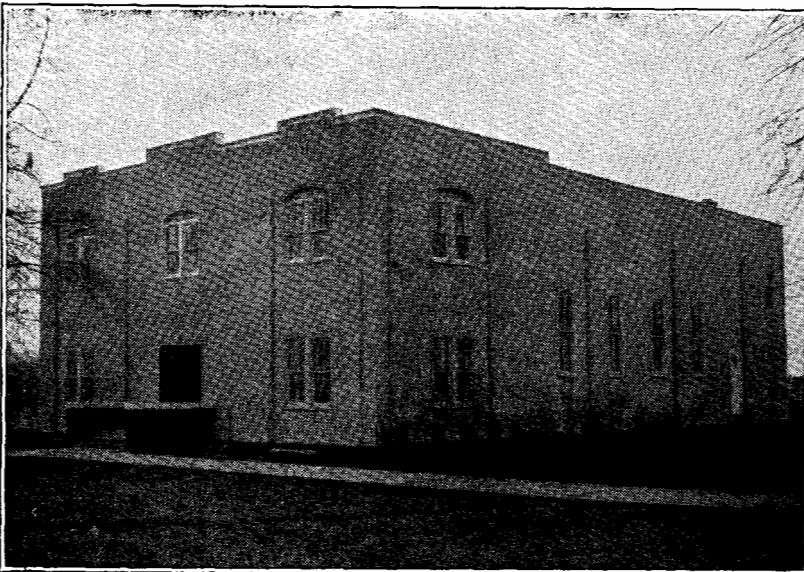
There is also a full basement having Sunday school rooms, prayer rooms, furnace room, rest rooms, office and most everything that goes to

make a good spiritual work shop for the Lord.

The building is heated by a modern heating system using oil for fuel.



Old Brainerd Church



New Brainerd Gospel Tabernacle

A local merchant in Brainerd donated a fine pulpit valued at \$80.00. Much labor was donated by the men working on the building, which helped to reduce costs. The two days of dedication festivities attracted large crowds. About 15 ministers were in attendance, also friends from surrounding communities.

The church was established in 1921 by Brother James Menzie and Bro. Frank J. Lindquist. During the past 12 years eight different pastors have served the church. Four of the former pastors were present

at the dedication. Pastor Henry Ness of Fargo, offered the dedicatory prayer, and Pastor Lindquist of Minneapolis preached the dedicatory sermon.

The Brainerd Dispatch gave remarkable publicity to the event by printing a four page special supplement to their daily paper. This supplement contained pictures of the old and new churches, also of the former pastors and the present pastor. It also contained some fine displays by local business men of Brainerd who offered their congratulations and best wishes to the pastor and congregation.

The church choir sang and the orchestra played special music during the service.

Pastor Herman Johnson of Minot, and Pastor Henry Ness of Fargo, who are two former pastors, also preached during the two days' celebration.

The North Central District is rightly proud of this new edifice, and of the very substantial growth that is evident throughout the whole District. To God be all the Glory.

### In the Track of China's Bandits



A LONG letter has come from Bro. Plymire, Tibetan Border, written April 1st, telling of their very difficult trip thru bandit-ridden China. They arrived in Tangar safely but with the loss of almost all their goods. Mrs. Plymire, little David, and Mr. and Mrs. Wood went by airplane from Sian to Lanchow, the section most beset by robbers, and Bro. Plymire went alone by truck with some of their baggage.

After waiting 16 days in Sian he was about to start his hazardous journey when he heard that a Postal truck was attacked and five men murdered along the route he was to take. This was in the vicinity where the two young men, Ekvall and Turvell were murdered last year. After another delay he again prepared to start when news reached him that more people had been killed, and that the bandits were killing everyone who ventured along the road, his only route. He writes of this trip:

"A party of missionaries were due at Sian en route to Lanchow, and I thought of waiting and joining them, but company is not always God's order and this time it proved not to be so. Two days later I suddenly left the city, because for some days soldiers had been spotting me, and asked if I were carrying money with me. Immediately on arriving at my first stopping place I notified the officials of my presence, and asked for an escort the next morning. While

(Continued from page 19)

home. "Sweetheart," said this motherly woman whom God had raised from the dead for such a work as this, "you do not need to move. The Lord will give me strength to take care of you too." Some of them came from a home as dark as any in heathen lands but she trained them to love the Lord, and young tho they be, they have had some remarkable experiences. The little one of seven and the baby of four were sitting one day looking up into the skies, both weeping. The mother came and asked what was the matter. They said, "We saw into heaven; the gates were open and we saw the angels." Three times the little one of seven has had this experience. One day the four-year-old was praying, and he came to his mother and said, weepingly, "I had such a blessing mother. The Holy Ghost was not far off." May God bless this mother and her little brood and may their guardian angels ever protect them.

in this city bullets would whiz over our heads, no doubt from bandits hiding in the mountains. Very early next morning a neatly-dressed military officer called at my inn informing me he had been sent to escort me past the danger zone for that day. He carried no arms of any kind. As we passed the section where so many had been murdered we saw limbs of murdered bodies still by the roadside. Once past the danger line my escort bowed and left me to journey alone and I arrived at Pingliang, Kansu Province the following day.

"The most difficult and dangerous part of the road lay ahead, and the officials at Pingliang flatly ignored my two passports and refused an escort. Looking to the Lord I left early in the morning, but was somewhat delayed in crossing Lupsan, the big mountain on the west. At the foot of this mountain a number of soldiers were very friendly and helped me over the mountain. Two days later these men mutinied and turned to robbing, so God had specially protected me there.

"My next stage was thru the worst part of the entire journey. It was where the bandits brutally murdered William E. Simpson last year, and they were robbing practically every one who came that route. But God knew the end from the beginning. That night it snowed all night. In the morning it seemed to clear up and I thot of starting but God was watching me—"His eyes are upon the righteous"—He saw what I was about to do and what it would mean, so suddenly the heavens opened and it snowed all day and

all night, which made me halt. The next morning I questioned whether I should venture out in that terrible storm or wait. I had spent the greater part of the night waiting upon God, and again I went to my mud hut and cried to the Lord for guidance so that I should not make any mistakes. In a short time God answered as it were direct from heaven, "Go, and I will be with thee." I knew that God had spoken.

"The road ahead was thru rivers lined with ice, and mud in the center. I forded one with little difficulty, and came to another where a cart was sunk in the mud and ice. It was wonderful how God helped me cross that stream! Just ahead lay a mountain that I must ascend and follow a long and lonely ridge, up steep grades, thru deep and unbroken snow drifts, thru mud and uncertainty for the next 65 miles. One slip off the road into those deep gulleys would be serious, for there would not be a chance in a thousand of our getting out of that lonely place for months. On the winter side of the ridge I had deep, unbroken snow-drifts, and on the sunny side slippery mud and leaning roads. Even tho God had said He would be with me, and I had great peace in my soul, yet the strain as I continued along that bandit-infested road was becoming very intense. You can imagine my feeling as I neared the place where dear Bro. Simpson lost his life. Suddenly, over the top of a knoll just ahead, appeared the top of a truck with a foreigner and some natives. They told me they were delayed two days, hiding from bandits who were robbing just ahead: that during that day they had robbed some twenty, stripping them of all their clothes. Had God not caused it to snow and held me back that day, doubtless I would have run into that band of wicked men. Oh how I praised and worshipped God for His protection and guidance!

"Another eighty miles of very difficult and exceeding bad roads lay between me and my loved ones. A hard mountain, streams to ford, broken bridges, and mud which made travel almost impossible, I finally reached Lanchow, where I met my wife and child. But for God's protecting care I never could have gotten thru. God's grace is very great—that is why I am in Tangar today.

"We continued on our journey to Tangar in great peace, tho the highest mountain pass was still to be crossed, and the most difficult. It took a great deal of hard pulling till we reached the summit, over 13,000 feet high. The descent was still more difficult on account of the awful steep grades, most of the route having to be traveled after dark. Just one turn in the wrong direction would have put us off the road in a deep gully, hundreds of feet below.

"The Christians and others of Tangar came out a great distance to meet us and welcome us back, some coming a distance of ten miles with presents of bread and chicken. We found evidences that the evangelists left in charge have

been working; about a hundred professed salvation. Ever since our return our meeting place is crowded inside and outside. Many have been turned away because there was no room for them. I wish you could peek in some Sunday morning and see this crowd of children. The place is generally well filled with these little ones.

We are sorry to convey the news that nearly all of our goods had to be sent by cart from Sian, and it was stolen by robbers. Only two trunks escaped being broken. It is a heavy loss to us. My wife lost practically all her clothes except what she wore. It being so difficult for us to get anything up here we had an extra supply. But we are rejoicing that God brought us thru that dangerous road without any loss of life or injury. The missionary party I wanted to travel with were held up twice and their truck looted. They would likely have been killed but the village people knew them and interfered. Shots had already been fired but all missed. They suffered a heavy loss. Since then carts carrying war munitions for the governor of our Province were attacked by these wicked men, about 1,000 bandits. Was it not very wonderful how God watched over me and brought me thru safely?

"We are opening a chapel on the main street thru the city where we hope to reach many Chinese and Mohammedans. Soon we will be attending the fairs among the Tibetans."

### From our Letters

ONE of the most encouraging things about the Mission field is the faith and consecration of some of the native workers. Mrs. G. A. Anderson, who has been on furlough in Sweden for about a year, writes of much blessing in their work in China during their absence. "Idols have been taken out of many homes and the families have turned to Christ. The sick have been healed, which led the heathen to turn to the Lord. One of the most recent healings was that of a boy in a poor heathen family. He was dying and his people came to the Christians asking for help to get a coffin, but the Christians went and prayed for the boy and he got well. A man who had been demon-possessed for thirteen years was delivered. Souls have been baptized in the Holy Spirit, and they are very zealous in street work, one of the evangelists and some Christians gave out 3,000 tracts in one day. They put up Gospel posters on walls and empty spaces in villages. The large mission hall has not enough seats for those who come to the Sunday meetings."

\* \* \*

Miss Josephine Cobb on furlough from China sends us extracts of letters she has received from missionaries in Chumation, Honan Province: "During the past weeks the Lord has been cleans-

ing hearts. The Holy Spirit has deeply convicted of sin and confessions and restorations have been made. One man came running in saying, 'Do pray for me.' How he wept and asked God to give him strength to confess his sins. Such conviction had seized him that he could not sleep all night and had not eaten his breakfast. Before he left he had peace with God and is going on happily with Him.

"I am sure that a great deal of prayer has ascended to the throne for this place, and you will rejoice to hear that the revival for which we have been praying so long, has begun. From May 14-22 a Chinese Pastor came to Chumatien to hold a series of meetings. The three churches of the city, Lutheran, Independent, and our little flock united for these meetings, and since the Lutheran Church was the largest we had the morning and afternoon meetings there. In the early mornings and evenings each church had prayer-meetings in its own place. How this pastor did uncover sin and preached the necessity of being born again. One evangelist lost his temper when asked if he was born again, and not willing to yield stayed away from the meetings.

"Not until the sixth day did a break come and souls were willing to pray. From that time on there were such scenes as Chumatien has never before seen. I doubt if the floor of that church had even before been wet with tears of repentance. Two of the elders of the Lutheran Church were saved, as well as souls from all the churches. We believe that this is just the beginning of greater things.

"Pray that the Lord will give us a Spirit-filled, experienced Chinese pastor for this little church, who will be able to lead on the new-born souls in the Lord. Our helpers are all young except our Bible woman.

"We have had a number of Chinese guest preachers this year from other churches, and they are hungry for a deeper life in Christ. One pastor came to learn about the baptism of the Holy Ghost. Altho he had held a high position in his church, he had only recently been saved. He will meet with much opposition and persecution. Pray for him."

\* \* \*

ONE of our readers always sends us an interesting item of God's care when she renews her subscription. She writes:

"My husband, who has always been a great hunter, went on a hunting trip. He was alone and camped on the shore of a large bay. The weather was fine at first but suddenly a terrific bliz-

zard came on during the night and it turned very cold. I knew he had made no provision for fuel, so I went to God in prayer and had the assurance that He would help, but how I did not know. Many times we cannot see any way out, but God! What do you think happened? God sent a wind and blew the waters away from the shore so that a person could walk perhaps a quarter of a mile into the bay. My husband looked at what seemed a lot of black stones, but what really was tons and tons of coal. He thought a vessel loaded with coal might have been wrecked there at some time. He lost no opportunity in getting a big supply of coal and thanked God for it.

"At another time I asked the Lord to help us out in a financial way. A big windstorm came and blew down a building, and the owner told us we could have the lumber in it. We sold it for one hundred dollars.

"During the past year we have passed thru hard places, but God has always made a way out. Praise Him for the dark places. They always bring us closer to Him."

The next installment of "Why All Good People Go to Hell," will appear in our September issue.

#### REPAIRING THE BREACH, by L. M. Anglin

This attractive booklet is an account of a real boy and a real home. Little "Lieu" was the first orphan boy received into Mr. Anglin's Home for Children, which now numbers over 600. It depicts the sorrows and suffering of Chinese children, and the transformation wrought through Jesus Christ; a story of a child from beggar boy to manhood, loved by all. The book sells for 25c. Five for \$1. Send all orders to, Home of Onesiphorus, 3131 Lincoln Avenue, Chicago, Ill.

#### TWO NEW STRIKING BOOKS

By Evangelist William Booth-Clibborn

"TOO MUCH"—35c, Postpaid, 40c.

Six complete stirring messages on the Psalm text: "My Cup Runneth Over." Here are sermons that will sweep you off your feet with their enthusiasm and inspiration, proving the necessity of the surplus in Christian life. Attractive colored cover.

"WHY ALL GOOD PEOPLE GO TO HELL"

—Now preparing—Price—70c, Postpaid, 75c.

An irresistible, unanswerable and unique restatement of the vital truths of Christianity. 100,000 copies to be placed in the hands of the unconverted. Convincing, convicting, converting. 10 masterpiece messages forming a surprising expose.

Both books for \$1.00 Postpaid. Send your order now for the two books. First printing scheduled for July. Send all orders by mail to—

Wm. Booth-Clibborn, Edenrest, Clackamas, Oregon.

**THE MARKED BIBLE  
PRINTED IN FIVE COLORS**

**Self-Pronouncing**

Containing the King James or Authorized Version of the Old and New Testaments, marked by the best system of Bible marking on subjects connected with the Themes of SALVATION with all markings printed in Red

THE HOLY SPIRIT with all markings printed in Green

TEMPORAL BLESSINGS with all markings printed in Brown

PROPHETIC SUBJECTS with all markings printed in Purple

so as to enable any person to tell at a glance the meaning of any passage marked; to turn rapidly to verses on any subject marked; or to give Bible readings at a moment's notice on any subject marked.

The Text of the Bible Has Not Been Changed—No attempt is made to influence the reader's opinion concerning the meaning of the verses or passages marked.

The Most Practical Bible Published—The Marked Bible has been submitted to some of the most eminent Bible scholars and has received the assurance that it will be "The world's greatest masterpiece" as a help in Bible study.

A Complete Teachers' Bible containing Helps to Bible Study, including a full *Encyclopedia Concordance*, a Subject Dictionary, etc., etc., prepared in simple language, printed from bold face type, profusely illustrated. Self-Pronouncing.

**CHAPTER 3.**

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

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

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

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

**STYLES AND PRICES**

Size 5 x 7 3/4 inches

83 M Cloth, round corners, red edges \$4.50

87 M French Morocco, divinity circuit (overlapping covers), round corners red under gold edges, linen lined to edge 7.90

89 M Genuine Imported Morocco, divinity circuit (overlapping covers), round corners, red under gold edges, leather lined 10.00

**SMITH'S BIBLE DICTIONARY**

Two books are a necessity for every Christian worker, a concordance and a Bible Dictionary. One of the standards along this line is Smith's. It contains every name in the Bible, gives a description of people and places, also an account of each book, explains civil and religious institutions, manners and customs of the Jews, etc., etc. Maps and illustrations. 178 pages, \$2.15

**MOUNTAIN PEAKS OF PROPHECY AND SACRED HISTORY**

By W. H. Cossum, M. A.

Do you know what is meant by "The Prophetic Leap," "The Composite Picture" in prophecy? This book will make it plain. Prophecy regarding the Jew, Antichrist, Jerusalem, Babylon, etc., etc., unfolded. Understand the trend of events by studying prophecy.

Cloth, 75c. Postage 5c.

**A BIBLE GAME**

A fascinating study of the entire Bible, for old and young. Entertaining, instructive, and helpful. When played a few times one is master of the characters, cities, and countries of the Bible. A means of mental and spiritual development. The best Bible game out. Everybody who plays it once wants one of his own. Suitable for a gift. Price 40c.

**STARTLING SIGNS OF GREAT WORLD CHANGES**

Soon to take place. A book of the hour, includes, The Near Approach of the Coming World Dictator. The Time Measures of the Bible, The Sign of the World War, Why the British Failed at the Dardanelles, The Sign of Demon Teaching, The Sign of the League of Nations. Fully up-to-date. Heavy paper cover, 35c

**AUTOBIOGRAPHY OF MADAM GUYON**

An abridged edition of this classic on the deeper life. A marvelous recital of her complete submission to the will of God, which will help Christians today. Born and reared in the Seventeenth Century the lessons learned are just being appreciated. 270 Pages, 75c by Mail.

**SONGS OF HIS COMING**

Few Pentecostal song books have taken the place of this one, with its 243 hymns. Many songs of His Coming and others that ring with Pentecostal Power. Limp cloth only 30c each. \$20.00 per hundred. Carriage not paid.

**WHAT OF THE NIGHT?**

By Arthur Brown

A striking booklet on prophecies being fulfilled in these days, and events pertaining to the Second Coming of Christ. Heavy paper, 25c

**THE LATTER RAIN PENTECOST**

By D. Wesley Mealand

A God-given exposition of the Latter Rain, showing it to be a fulfillment of prophecy. The most complete work on this subject. "In Deaths Oft," a rehearsal of seven deliverances from death.

Heavy Paper Cover, 55c.

**CRUDEN'S COMPLETE CONCORDANCE**

This unabridged edition invaluable to Ministers, Missionaries, Christian workers and students. Nearly 170,000 References. Over 750 large octavo pages.

Price by mail—\$2.20

**HANDY REFERENCE—CRUDEN'S CONCORDANCE**

Edited by Jno. Eadie. Contains over 30,000 refs. and nearly 600 pages. Also chronological index to the Bible.

Price \$1.50—Postage 10c

THE EVANGEL PUBLISHING HOUSE  
18 W. 74th St. Chicago, Ill., U. S. A.

THE EVANGEL PUBLISHING HOUSE  
18 W. 74th St. Chicago, Ill., U. S. A.

The Stone Church, 70th Street and Stewart Avenue, Sundays 11:00, 3 and 7:45; Tues., Prayer Service, 7:45; Thurs., Evening Service, 7:45; Young People's, Friday, 8:00  
Tel.: Wentworth 2355  
Neil H. Thomsen, Pastor