

The Latter Rain Kvangel

The days of Heaven on Earth

... Are Your Hands Clean? ...

ONCE in my childhood days, long gone
and dead,
I watched a supper table being spread by
busy hands,
And eagerly said, wishing to help,
"Please may I bring the bread?"
Gently, reprovngly, a kind voice said to me,
"Are your hands clean?"
Abashed, I bowed my head.

Oft as I see the multitudes unfed, hungry,
Waiting for the Living Bread.
My heart and hands are eager to be sped
To bring the manna that they might be fed.
Again a kind voice says,
E'en as a voice once said,
"Are your hands clean?"
I only bow my head.



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

The Latter Rain Evangel

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

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Coming Things Worth While

COMING issues of *The Latter Rain Evangel* will contain some intensely interesting and enlightening articles. We are publishing with this number the first of a series of four articles, rehearsing the miraculous conversion of Martin S. Charles and Ralph Underwood, who were rabid atheists for fifteen years and held important positions in different organized atheistic associations. They were converted in Oakland, Calif., and it is their purpose to tell the marvelous story of their conversion wherever they have spread their blasphemous teaching. Mr. Charles, who was Editor of *The Godless World*, will give the story of his conversion and the incidents connected therewith, in the October issue.

We also have a splendid article giving "*Late News from Palestine*," by Bro. Chas. S. Peters, who with Mrs. Peters, is taking charge of Miss Radford's work in Jerusalem during her furlough in America. Bro. Peters writes, "Palestine is not what it was when I was here eight years ago. In fact it is not what it was last year. It is changing right under our very eyes."

Then our readers will be glad to know that we are again having some articles by Bro. Beskin, whose lectures were so enjoyed a year or so ago. Brother Beskin has been speaking in the city, and he has re-inforced his statements which appeared in this mag-

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azine on the "mark of the beast," and which excited a great deal of comment and no little opposition. In the October issue we are expecting to publish his illuminating lecture, "*The Truth about the Protocols*." Coming issues will also contain some striking articles from Bro. Beskin giving prophetic significance to many events that are transpiring today.

The Pulse of a Dying World, by our Field Editor is growing in popularity. The one in this issue deserves special mention, and Brother Booth-Clibborn has something of unique interest for next number.

For a Quarter of a Century this paper has winged its way to every country on the face of the earth. It has carried a message of Salvation and Healing to the suffering and the sorrowing, and awakened sleeping Christians from the lethargy of the hour.

We thank God for the faithfulness of those who are making great sacrifices to renew their subscriptions even in the face of great stringency, but we can only carry on with the help of those who love to spread the truth. Many have written, "I can scarcely afford to renew, but I cannot do without the paper."

It is our purpose more and more in coming issues to prepare men and women for the Coming of the Lord. He is indeed nigh, even at the door. Events which make His Coming very imminent are happening over night. Send the coming numbers to your friends to make them realize the portentous days in which we are living.

The Law Made Nothing Perfect

The Outcome of God's Stupendous Experiment with Israel

Sermon by William Booth-Clibborn

This chapter is the most important contribution to the discussion "Why All Good People Go To Hell." The first great climax thus far is reached as all interest is focussed upon the person of Christ Jesus. The October issue will contain the second half of this installment entitled "The Perfect Man and the Perfect Work." (The complete series cannot be published till fall, we are advised, but everyone having ordered copies will receive them without fail.)

"For the law made nothing perfect but the bringing of a better hope did." Hebrews 7:19.



HE central theme of the whole revelation of truth in Scripture is Christ. Before we can focus our whole undivided attention upon Him who is the Masterpiece of God, it is best to first eliminate all others in turn, as in a race the runners are disqualified for breach of the rules. So that none may have ever been able to accuse God of unfairness, of arbitrariness, or of hasty judgment, He so manipulated the affairs of men so as to give a portion of humanity a chance to "make good" under the most favorable conditions. If it had been possible for man to improve himself under the Old Covenant so as to attain to a goodness or perfection acceptable in the sight of God, he surely had his one opportunity under the divine management of His Maker to show the best and highest that may be expected of him.

A Stupendous Experiment

It was not only necessary but part of God's wonderful program that before He should reveal His sole solution to the whole problem of righteousness He should undertake an extensive, exhaustive, and expensive experiment with a branch of the human family whose sum conclusion should be to demonstrate the fundamental weakness and frailty of man. God knew precisely what the outcome of this prolonged trial would be, but He carried it through so that we today, and every creature the world over in the past as well as the future, might have it settled once and for all and might know beyond a doubt that man even when placed in the very best of circumstances, even when blessed with superior and noble parentage, brought up in the most ideal environment and with the highest moral and spiritual precepts, is UTTERLY UNABLE TO ARRIVE AT A BETTER ESTATE AND ACHIEVE A CHARACTER COMMENDABLE TO GOD—UTTERLY UNABLE TO OBTAIN A RECORD WORTHY OF ETERNAL REWARD.

Though this vast test was applied to a small part of

the race, yet we all had an interest in it. God's dealing was with the seed of Abraham, and really began with Israel as a people when they were in captivity in the land of Egypt, continuing down the centuries until the time of Christ. It was an experiment whose outcome embraced us all and leaves the world, yes every individual in this multitude tonight, without excuse and with no alternative, but to accept the righteousness that God offers as a gift.

A Cultivated Vineyard

The privileges, heritage and opportunity given to the Israelites are unique in the history of man. For a moment contemplate to what lengths God went for them. In the land of Ham they multiplied from under 100 to over two million souls, and from the time that Moses pleaded their cause before Pharaoh through the whole extraordinary story of their exodus, journey, conquests and career, one is made to marvel at how intimately they were handled and fondled by God. Not only the majestic display of judgment on their behalf, the constant intervention of the supernatural in their aid, but the very creation of circumstances for their benefit and support are noticeable. God directly undertook for them arranging the most minute details of daily life, instructing, teaching, and encouraging them. Oh! surely living as they were, in ideal conditions and the environment most conducive to the pursuit of holiness, there must have been some who reached a degree of perfection, a goodness acceptable in His sight? or some who developed some righteous qualities? The Scripture answers, *not one!* Paul asserts "We have *proved* both Jews and Gentiles, that they are all under sin" (Rom. 3:9).

True it is, that by special selection and through intensive cultivation, certain fruits, berries and plants have been brought to a surprising degree of perfection; even some new forms and qualities have been developed by experts, who like Luther Burbank, have devoted a lifetime to research in horticulture, but more could be expected of plants than of people. Israel was Jehovah's precious plant. Separated, segregated, and consecrated from among all nations to become God's peculiar treasure, Israel was given as painstaking and careful a cultivation as any tree in the finest arboretum.

Yet listen to God's witness against them in Isaiah's parable of the vineyard: "He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also

made a winepress therein; and He looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it?" (Isa. 5:2-4).

One Hundred Millions

Yes that is the question! What is it that God failed to do? What did He overlook? Nothing! Every measure and precaution, every law and custom, every provision and plan was for their good and theirs was the grand occasion of all time to become a pure, healthy, exemplary, unconquerable, glorious super-people. They could have produced a generation of men and women physically and morally perfect, to all appearances, and yet have failed to have measured to God's standard simply because it is unthinkable that unregenerated man can ever reach it. There is no doubt that at their best they must have presented a stirring sight. Balaam blessed their encampment in amazement from the mountain top, those orderly tents, spread out as far as the eye could see, provided a vision of beauty, power and purity. The spectacle of their battle hosts in array must have been a glorious and inspiring sight. Yet God complains that after all His effort, all His love and mercy, all of His attention and care for their welfare, they were but wild grapes. What a bitter disappointment they proved to Him who had bestowed so much labour upon them!

This concerns them as a whole. Many here and there throughout their history received grace and were made truly God's children through faith, and in them God had pleasure, but these single individuals saw full well their own corrupt nature and sought God and obtained ahead of time a righteousness attributed to them through Divine, Sovereign Grace.

Now remember how long the experiment lasted—over 1500 years! It is estimated that during that time over one hundred million Jews were born. That is a long time and an immense multitude of people to put to the test, yet everyone of them failed, for Christ said definitely: "None of you keepeth the law" (John 7:19); and the Scripture is yet more plain and sweeping showing that: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). So we see that collectively Israel's fruit was declared wild grapes, and individually they all transgressed and came short of the glory of God.

Today's Terrible Odds

How does this verdict affect us today. In every way! The truth is that if God were to choose the best out of one hundred million humans and give him a span of life twice that of Methuselah's, he could never attain to the righteousness required of his Maker. I care not if his surroundings could be com-

pared to the most suitable soil, and if under fair-weather he would have the most promising prospects and be endowed with every talent and advantage, his end must be vanity, neglect, and perversion.

Besides, do not forget that his purpose after righteousness would be exceedingly more difficult than an Israelite's living in the heyday of his nation's history. Look around you, how much is there in this modern life to excite a man to righteousness in thought, word and deed? Are we not all tossed about helplessly in a raging sea of wickedness? Tell me, how is it at school or college with their round of sport, pleasure and foolishness? How do men find it in the pressing competition of modern business, in the surging tides of trade? Ask them, they will tell you that sinister and evil influences must be combatted and resisted everywhere. In every avenue of endeavour, whether at home or in a strange land, the whole atmosphere today is permeated with the love of the world, the lust of the eye, the pride of life's fashion and show. Modern inventions such as the telegram, telephone, and radio add to the noise and confusion, and spread to the ends of the earth every fool notion or craze, every false opinion. The maddening babel of tongues gets louder and the pace of iniquity increases. The press, the broadcast, and politics swell the deafening sound. And that is not all. I can show a hundred valid reasons why it is exceedingly difficult to follow righteousness in this day and age. Granting the help of good example and enlightenment, the widespread knowledge of the truth, the ministry of the Church and the advantage of a Christian home, the odds are a thousand times against us today as compared to Israel. If they could not attain to it with every possible convenience at their disposal, we certainly cannot do so now in daily contact with the world at its worst, a world never so discouraging and contrariant to the pursuit of perfection.

Why 40 Years' Wandering

Let me ask you a question. Why did Jehovah God permit Israel to wander in the wilderness until every man and woman older than twenty years at the crossing of the Red Sea perished in the burning sand of Sinai's desert? Excepting Caleb and Joshua, they all died and left their bones a mute witness to their unbelief. Why did God not spare some of them? Here is the answer: He did not wish to perpetuate the superstitions, customs, and inhibitions the older set of Hebrews had adopted by so long a stay in Egypt, that land of moral and spiritual degeneracy and darkness. Old folks have a way of clinging to the old ways and manners, you know! God wanted a clean slate to write upon. He desired the minds and hearts of the young, uninfluenced by the old. He wished to give them the fairest chance. Another reason He permitted

their wanderings to be lengthened to forty years was that He might have His people altogether to Himself, and by keeping them out of touch with other nations, have a freer hand in teaching them His ways and laws. Once delivered from the infernal rule of Pharaoh, once over the Red Sea and under the Glory Cloud, God led them as a shepherd would his flock and instituted the best regime of moral, matrimonial, hygienic, dietary, sanitary and religious laws. This system was perfectly adapted to their need and was handed down to them accompanied by divine manifestations and confirmations.

No Criminals Allowed to Live

Look at the handicaps a man must face now with every conceivable notion and ideal in continued dispute and clash all around him. Their case was different in that all criminals among them were immediately put to death so that they would not become a snare and a curse. Tonight, for instance, there are over 145,000 murderers running alive and loose in these United States who have not paid the penalty of their crime. Their very liberty is a detriment to the country and a menace to its people. The Pharisees who dragged the woman taken in adultery before Christ were correct when they quoted the law of Moses as demanding that such should be stoned. There were no harlots or idolators tolerated in Israel in the days of its power, and thus the people were kept relatively free from corrupt and malicious characters. Their religion, their language and customs, the severe interdict against marriages with strangers, all contributed most effectively in separating them as a nation unto God. Considering all these ideal conditions, do you not see how much easier it was for a young person to live straight in their midst and be good?

The purpose of God hidden and now made manifest in the formation of the peculiar race we have been discussing, was not only to make them the depositories of the truth and oracles of God, but the trustees of the seed of promise, Jesus Christ our Lord, in whom not only should their every hope be realized, their unattainable righteousness be obtained but the hope and light of the Gentiles be revealed, the means of every alien's reconciliation and salvation through faith.

Absolute Perfection the Standard

But even if the Israelites in particular did not reach up to God's standard, the question is often asked: Could not God stretch a point and accept them as near as they could come to His Divine requirements? The answer is obvious, emphatically no! Nothing but absolute perfection can satisfy a perfect God. His very nature would be violated were He to receive a lesser standard! I admit it does seem unreasonable to our natural practical minds. We have often bought

merchandise that did not pass the test of the factory at a cheaper price and found it just as serviceable. But though this holds good of many things in everyday life, it can not be compared in any way to our dealings with God. No doubt many have seriously thought it a pity that when a man in all earnestness and sincerity endeavors to do his very best and pattern his life according to the most rigid and exacting rules and principles, all his efforts should go for naught and be totally disregarded of God. Should not "very nearly" be taken for "entirely"? It is never that way in mathematics. Nine hundred ninety-nine falls short of a thousand, and a miss is as good as a mile. The smallest miscalculation in steel construction may cause the death of many a workman, the collapse of a bridge, the breaking of a dam, the explosion of a gun. Perfect will always be perfect and can never be less.

I heard an illustration in my childhood which helped me grasp this truth and it has never deserted me. It is well known and yet never fails to produce immediate conviction whenever I tell it. Let us suppose that the country is at war and that an appeal is out for volunteers. The character of the conflict will be such that only the very best of men can be accepted as recruits. None can be enlisted except they stand six feet high, but we shall suppose that this condition is unknown; immediately there is a rush made by the young men to enroll. Away out in some small town the boys are joking about it. Bill says to Tom, "I'm better fit than you are." Warren meets Dick and kids him along. "They'll never take you. You haven't got the stuff in you. Look at me, I'm taller than what you are." They measure themselves with one another in the midst of uproarious laughter. All the lads are keen about going, and are talking incessantly about what they will do in camp. The air force is a great favorite whereas quite a few wish to be in the artillery, and yet no recruiting office has been opened. The excitement reaches its pitch. They believe themselves already in training, never doubting that they will be accepted, but forget that there is a standard and that they *must qualify*. The great day comes! The recruiting sergeant arrives with his assistants. Everyone is measured. Suppose a young aspirant measures five feet eleven and three-quarters. He can not pass any more than the one who is barely five feet. He may be taller than others, but he fails to measure up and is accounted exactly as if he had been only four feet five inches tall. So it is with every sinner before God. With men there may be a good, better, and best, *but God demands perfection*; so therefore, there is no difference; everyone under

(Continued on page 8)

Is Your Guest Chamber Kept for Jesus?

How Christ Uses the Consecrated Furnishings

John Wright Follette in Chicago, May 27, 1933

(Continued from July Issue)



HE Lord gave me a hymn years ago, the chorus of which runs like this:

Make room in me, make room in me,
I open now my heart to Thee,
That Thou mightst find from day to day,
More of Thy life, more of Thy way.

Have you seen to it that God has all the material He wants in order to work out His purposes? Do not ask Him to work a desired transformation in your life and to reveal Himself to you if you do not give Him the wherewithal to do so. He needs all the furnishings we may offer. Now some one is asking, "Do we all have to be ministers? Do we all have to be missionaries? And do I have to go out and try to teach and work in the Kingdom when I am so helpless?" I should hope not! The kingdom is cluttered now with too many who are self-appointed and can find no location or opening. He wants us all yielded and surrendered so that *He* might use us in *His* way. We are all called to serve. But we are not all called to the same ministry. There are some called to the pulpit and some to the farm; some to the foreign field and some to a home with children; some to teaching and some to an office. Service for God is not restricted to such limitations as we often set. And do PLEASE remember this: Never let the service get ahead of the person. He wants our service but He much more wants the growth in the person who is serving. The only way He is able to get *that* is by letting us serve with Him. The reaction in us and upon us while we serve is what He is after. Since that is true we see why He needs all of us in so many different forms of expression. The thing He is seeking to develop in you just now is only possible by putting the call upon you for this or that service. It is all a schooling and He is a very wise Teacher and Master. Let Him do with you as seemeth good to Him. "Let every man abide in the same calling wherein he was called." We have different gifts for the different fields of service. Let us yield all to Him and let Him do the calling. Do not be afraid. He never makes a mistake. That is why I have some times discouraged a person from entering the ministry or Bible school, and again encour-

aged another who seemed rather limited in nature to enter and serve in foreign lands. It is just as important to be called to make money to help others on the field as to go yourself. God will expect the one at home to be as faithful as the one on the field, and each will be rewarded accordingly. These furnishings are not for our own selfish interests but for the glory of God. Sometimes He asks for a surrender of the heart and all we have, and then seems to pass us by without making any special demands upon us. That does not matter as long as He sees we are true in the consecration and are holding life's gifts with loose fingers. Again, one may surrender and God takes him at his word and takes complete possession of all the person offers. We must all be willing to count the cost and let God have His way even to suffering the loss of all things.

Now you may say, "Yes, I remember when the Lord brought me to a place of consecration, when I surrendered my all to Him and I was so happy." Perhaps He baptized you in the Spirit and brought you into a wonderful place of victory, where you were broken before Him; and perhaps He honored you with a call to some field and you expected to go out into glorious service. But at the very first attempt there was the devil, the world, and your old creation standing before you and hindering your progress, and you wondered about it. Just remember that it is all in the program. You say, "Why Lord, I have given You all that I have; and I thought You called me, and that I would have the privilege of serving You." And all you get is silence. Then you see someone leaving for his field of service, and another going off to Bible School, and you get fearful and wonder why the Lord doesn't accept your offering. You have a hard time holding on to your victory. You know most people try to do the work the Lord wants to do and they forget that the Lord Jesus is the Victory. You keep on waiting and waiting and you see others being honored with a call to the ministry, and soon you begin to wonder if your consecration paid after all.

Then something happens. You hear footsteps coming down the street and here is some-

body who wants to rent your room. You say, "Yes, there is that guest room; nobody seems to be occupying it and I don't know but what it would be all right to rent it out. Of course I would not let a worldly person in, but since the Lord doesn't seem to honor me with His presence I might as well let someone use it," and the first thing you know someone else has gained entrance into your guest chamber. During those first few days you felt somewhat distressed about it as you pondered and thought, "That was really reserved for the Lord. But then, So-and-so has rented out his guest chamber, I don't think the Lord will care very much if I rent mine out."

Ere long someone else comes along and says, "We would like a place where we can store our things. We know you have some furniture in your spare room but could you not find room for ours in some corner?" You think it over and say, "Well it is furniture; it is not a snake or anything wicked," and before long that guest chamber is all cluttered up with a lot of furniture. By and by along comes a religious-looking fellow who has some tempting bargains in furnishings and he has marked down his prices. "That old furniture of yours," he says, "was made years and years ago but now they have some new furniture which is collapsible. That old table is out of fashion now, it is a communion table and they don't use communion tables anymore; they use pool tables now. That guest chamber ought to have all that old furniture carried out." Some churches have actually taken the old furnishings out, the old-fashioned altar and the prayer benches, and have substituted something new. That is what is going on in churches and in hearts too—hearts where Jesus has been invited as Guest and where He has been pleased to abide. That furniture which had been put at His disposal is being used for selfish purposes and today there are hearts, guest chambers, which are cluttered with a lot of trash which the world has offered and the old furniture has been relegated. Why this change? It is because of a lack of faith to stand still and wait, keeping the old furniture which has been dedicated to Him; because of failure to let the rays of His sunshine in to keep it aired and sunned.

Let us return to the scene in the Bible. That man waited for days and days. Someone perhaps came and said to him, "Why, do you know where the Master is? He is over at Mary's

and Martha's home and is spending weeks there." Or it may have been, "He is holding wonderful meetings and the people are being blessed." He doesn't come to this guest chamber and the man has to keep it cleaned and aired, seemingly in vain. Someone else says, "Do you know where Jesus is?" "No." "He is way up there on the mountain preaching. They are having wonderful times." But the man still keeps dusting his guest chamber; he is keeping it for Jesus. Over that room is written, "Kept for Jesus." Let all the others come; let them make their demands—that sign, "Kept for Jesus" remains there. Is that what is written over your hearts tonight?

The days were woven into weeks and the weeks into months. Then one day—it seemed just like other days that had come and gone, the servant went about his duties the same as before—this man went up to look at his guest chamber. He dusted the furniture and perhaps he secretly thought, "This is the place where the Master visited one day so long ago, and I offered it to Him. He seemed so pleased to accept it and yet He has never come back for a visit, but I am keeping it for Him." Suddenly one of the servants came and said, "There are two men down stairs." "What do they want?" "They asked me to tell you that the Master wants the guest chamber." Oh day of days! What a supreme moment! The Master has come and wants the guest chamber! Now he doesn't have to push a lot of old trash out of the way; he doesn't say, "I wish I had not sold out so cheaply," "I wish I had my furnishings back," or, "It is so dark in here and I haven't dusted it for so long." No, he simply says, "Tell the Master to come in; the room is all ready and waiting." Do you not think that man's heart must have thrilled? Jesus comes in; He brings His disciples with Him and makes that guest chamber a much desired resting place.

Now we notice another very beautiful thing. The owner of the guest chamber sees Jesus take possession and he fades away and sinks into the background with lovely self-effacement; but secretly he has the joy of knowing that this was the room *he* had offered and Jesus has been pleased to come and visit there. And after all those long weary months of waiting Jesus makes that guest chamber the most God-used room in all Jerusalem; it is the most blessed upper room in that city for it is there He

gives that wonderful talk about the Vine and the branches. It is in that room that He washes the disciples' feet. It is there that He talks about the Kingdom and about the Father. And when finally He instituted the Lord's Supper, the Communion—it was in that room that it took place. And when He wanted some simple dishes for that supper where did He go? To that good man of the house, and he gives to Jesus those plain little vessels which had been dedicated to Him long ago. Even the cooking utensils are blessed of the Lord, and the cup and plate which the man had kept polished and cleaned—they are sanctified by the touch of Jesus. They were not wonderful golden goblets but simple platters or plates which the man gave. It was not the cup or the platter—it was what they signified that counted and Jesus was willing to bless them in that memorable service. Don't you suppose that man was thrilled as he said, "I am so glad my room was ready for Jesus"?

Then after the resurrection where does Jesus go? To that "upper room" and in that sacred place He again meets His disciples. Where were they gathered when the mighty Holy Ghost fell upon them? In that "upper room." Yes, it is the most God-used room in all Jerusalem. Yet it was but a simple and ordinary room, such as anyone might have offered.

Where is your guest chamber? That is the question Jesus is asking of us tonight. Perhaps there are some of you who have never offered it to the Lord; you lived on in selfish pursuits, for your own interests, having been absorbed with the wherewithal of your life and so tied up with the world and its material things that you have lost sight of eternal values. Jesus comes and begs of you to leave those things and get your vision upon eternal verities. Why? Because some day, just as certain as you are alive, just as certain as I am in your midst,—yes, sometime you will have to lay aside this little temple of clay in which you have walked so long. You have been so conscious of it you thought this frail temple was actually *you*. No, a thousand times No! You are more than your body. You are merely living in this body for a little time but some day you will be called out of it and your poor soul will then say, "Where is there a guest chamber for eternity? Where is the guest chamber for my soul that is slipping out and away from all this which I always thought was life? It is all a strange

unreality to me now. This is not reality—my soul was the only *real* thing and now it is pushing out of its clay tenement for the flight. Where is the guest chamber for my soul?

Oh how sweet it will be at that moment to hear a voice saying with all assurance and tenderness: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then how good to remember the words He spoke so long ago, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there you may be also."

Are there some here tonight who have allowed the world or self or any other means to crowd in and clutter up the room once given to Jesus? If so, just now as the hush of the Spirit is upon us will you not enter again that room and look around? Open the windows of your heart toward heaven; let in the soft rays of His sunshine: let the breath of God, the Holy Ghost, blow through and clear up the atmosphere and refresh you. He is here to bless and help you. And as you tarry, in some hidden corner of your heart listen and see if you cannot catch the faint refrain of a song still singing. Strengthen that faint melody into a song of faith and victory. Let us sing it together and mean it as we sing:

"Into my heart, into my heart,
Come into my heart, Lord Jesus,
Come in today, come in to stay,
Come into my heart, Lord Jesus."

(Continued from page 5)

the Old Covenant came short for the law made nothing perfect and that included all men that were dealt with by the law. Not one was perfect. That is why God had to bring in a better hope *which is Christ Jesus*, and through Him alone may we be made perfect.

He who is the Bread of Life began his ministry hungering.

He who is the Water of Life ended his ministry thirsting.

He was weary, and yet he is our rest.

He paid tribute, and yet he is the King.

He was called a devil, and cast out devils.

He prayed, and yet he hears prayers.

He wept, and he dries our tears.

He is sold for thirty pieces of silver, and redeems the world.

He is led as a lamb to the slaughter, and is the Good Shepherd.

He dies, and gives his life, and by dying destroys death.—S. S. Times.

From Militant Atheism to the Militant Church

Another Finger Pointing to the Second Coming

Martin S. Charles in the Stone Church, Aug. 3, 1933



IN rehearsing to you what God has done for us we have no desire to exalt ourselves, for we realize that we are only sinners saved by grace; in fact we were worse than ordinary sinners, for we were soul destroyers. We feel we can say with Paul, who after a long life of service, reiterated, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

It has been only a year last night since I was reclaimed from more than twelve years of militant infidelity. It is only a year since Bro. Underwood and I were openly avowed blasphemers of God. Only the infinite love and mercy, and miraculous power of God could have abounded to such godless men as Ralph Underwood and Martin S. Charles. Like the Apostle Paul we felt we were doing right in opposing Christianity. We called ourselves humanitarians and believed we were serving the cause of humanity; we felt that in fighting superstition and all kinds of supernaturalism we were contributing to the onward march of civilization. We were thoroughly sincere in believing as we did. It is difficult for those who have been Christians all their lives and never been touched by skepticism to realize it is possible for people to be absolutely godless, but such we were. We are called converted atheists.

Someone asked me not long ago what was the difference between an infidel and an atheist. All atheists are infidels but not all infidels are atheists. An infidel is one who rejects the Christian religion, rejects the supernatural character and inspiration of the Bible, tho he may believe in God. He may profess to believe that there is something back of the phenomena of nature. Another variety of infidel is one who refuses to accept anything that is contrary to reason. To him, reason is supreme. He refuses to accept anything that does not conform to reason, observation or experience. Of course all atheists are rationalists; they exalt the human, the intellect, and absolutely refuse to believe in the supernatural. It is very obvious that you cannot be a Christian and a rationalist at the same time, because if you are a Christian you must believe many unreasonable things. I made the statement, and can prove it, that Christianity is the most unreasonable thing in the world. The Apostle Paul tells us in 1 Cor. 2:14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And we are

told in Job that man cannot by reasoning find out God. A Christian must believe in the miraculous; the rationalist does not. The free thinker is another variety of infidel, but the free thinker is practically the same as the rationalist. He is mentally free with his thinking; is not bound by creed or dogma. He reads the Bible just as he would any other book, but rejects what is unreasonable. An atheist is an infidel, a rationalist and a free thinker all bound up into one and multiplied by ten. He not only denies the existence of God, not only rejects the Bible as a revelation from God, but denies that the spiritual can and will exist; everything in the universe proclaims it to be blind and unconscious.

Brother Underwood and I were atheists. We were members of the American Association for the Advancement of Atheism, of the American Rationalist Association, and I was General Secretary of the International League of the Militant Godless. Very few Christians today have any idea of the extent to which atheism is spreading over the world. Up to about fourteen years ago there was no such thing in the world as an organized atheistic movement. There have been atheists from time immemorial. There has always been the village infidel. Those of you who have been born or reared in small communities will remember the saloon-keeper, some lawyer or doctor who was an infidel, but an organized atheistic movement is comparatively new. Today there is a world union of militant atheists numbering twelve to fifteen million members. Now when I say "organized atheists" I mean only those who belong to an aggressive, fighting world organization. I am not speaking of individuals.

Of course you have all heard of godless Russia. Atheism has so far triumphed in the Soviet Union that the Militant Union of the Godless of U.S.S.R. numbers 5,500,000. You cannot join the organization unless you pledge yourself that you will oppose Christianity at every opportunity you have. In connection with these five million five hundred thousand members of the godless organization, there is a Young People's Auxiliary organization of more than two million, making a total of seven and one-half million members of the Militant Atheist Society in Russia alone. Not only that, but atheism has so far triumphed in Russia that it is against the law of the land to teach religion to anyone under the age of eighteen. You can imagine what chance the children and the young people will have of becoming

Christians in a program like that. And further, every school-teacher must be an atheist. A Christian would have no chance of getting a position in any of the schools there. Of course, in order to join the Communist party you must be an atheist. All Communists are atheists, but not all atheists are Communists. Brother Underwood and I were active only in the atheistic field. We were not concerned with Communism. But do not think all the atheists are in Russia. At least half of them are, but the other half are scattered thruout Europe and America.

There is scarcely a college or a university in America today that has not its atheistic organization. It may be secret or it may be open, but it exists. And you will be surprised to know there are tens of thousands of atheistic students in our High Schools and Junior Colleges. I happen to know something about that because my son, who now is 18 years of age, was Secretary of the Junior Atheistic Society in Los Angeles, Calif. In the United States there are perhaps one-fourth of a million organized unbelievers in the various different societies.

As I stated, I was Secretary of the International League of the Militant Godless, that is, the American branch of the world union with headquarters at Moscow. I was Editor of *The Godless World*, which reached a circulation of nearly 3,000 copies per month. Approximately one-fourth of my subscribers were from Chicago. You would be surprised to learn how many atheists and units there are in Chicago. You can go out in your car and stop at a hundred street corners and hear atheistic speakers, selling literature. Coming down tonight as we rode along we noticed speakers on three different corners, two of them we recognized as old cronies of ours. This is not the first time Ralph Underwood and I have been in Chicago. As a matter of fact, he practically grew up here. When he was not quite fourteen years of age he became an atheistic street speaker. I met him out at Bug House Square almost six years ago. I was helping to organize a rationalistic local, and walking out one evening I came by this Square and saw a great crowd of people gathering. I heard the people laughing, and I thought, "Whoever that speaker is, he certainly has this crowd with him." When I got up on the inside circle I saw standing on a packing case a little black-headed, dark-eyed fellow, 17 years old, and I do not believe I ever heard more vitriolic blasphemy than I heard that night, and it was of such a droll humor it had the crowd. When he got thru he sat down on the box and sold Ingersoll's books and pamphlets. When he had finished I went up to him and introduced myself. After awhile we went over to the "Dill Pickle" and we teamed up. We went to New York and Boston and across to San Francisco, and for

five and a half years after that we worked together in anti-religious work.

We are back in Chicago now because we promised God when we were saved a year ago that if He would lead us and open the way we would go back to every town and city in the United States where we had held atheistic meetings, give our testimonies and preach the Gospel of Jesus Christ. We want to warn God's people of the significance of the spread of atheism over the world. Do not think that it is not spreading. It is spreading like a mighty tidal wave, spreading thruout our educational institutions so that our children today in the High Schools and even in the grammar schools are being contaminated with the poison of infidelity, not to speak of the awful inroads it is making in the Colleges and Universities. And in the Theological Seminaries it is so bad that 75 per cent of our graduates from our modern theological seminaries come out infidels, with "Rev." in front of their name. What is the meaning of it all? There is a very vital relationship between this spread of atheism, which is world-wide, and the soon coming of our Lord Jesus Christ.

As an organizer for the different atheistic societies and Editor of *The Godless World*, I was in direct correspondence with the International Headquarters in Moscow. I could show you correspondence I received from Moscow concerning activities in Russia, in China, in Italy, Japan, in France and all over the world. But I am praising God tonight that here are at least two men who have been rescued from the awful blight of atheism. The tragedy of it is that 90 per cent of infidelity can be laid at the door of the professing church. Take Russia for example—Russia, where atheism is supreme, where every government official, every member of a ruling party, every teacher and every college professor are atheists, and perhaps 90 per cent of the working classes—the result as it exists today is very largely the aftermath of the corruption, the degradation and the wickedness of the old Greek Orthodox Church. That church was a synonym for tyranny and superstition, the Czar's tool and the chief bulwark and support of the most damnable tyranny that ever cursed a people. When the masses rose up they hated everything connected with the Czar's reign which included the church.

But this condition is clearly prophesied in the Word of God. I marvel now that I did not see it before, but the infidel knows nothing about prophecy. God in His mercy has opened my eyes. Brother Underwood and I feel that God has given to us a unique ministry, and we want to warn Christians of the spread of militant atheism thruout the world. By that we hope to accomplish three things: First, confirm their faith and if any have been tempted to doubt the inspiration and the supernatural in the Word of God, to show

them the folly of unbelief; we will show that infidelity leads to despair and hopelessness. Both Underwood and I have upon different occasions stood upon street corners and taken out our watches, held them up in our hands and given God thirty or sixty seconds to strike us dead, and when nothing happened we would say, "See, there is no God. Why does He not strike us dead as He struck Uzzah and hundreds of others according to Old Testament records?" Friends, the atheist and the infidel are generally the hardest people to reach with the Gospel of Christ. That is why you seldom hear of their conversion, because it takes the supernatural power of God to convince an infidel. You cannot convince him by reason. He is so steeped in infidelity he exalts human reason and it is impossible for him to believe in the miraculous.

There are some people who have the idea that atheists are a weak and immoral people. Nothing can be farther from the truth. In my opinion the lives of avowed atheists will compare favorably with the lives of other citizens in morality and character. They pride themselves on being too honest to pretend, too honest to be hypocrites. Therefore I have great respect for an honest unbeliever. He is the man I want to help. We do not come here to malign and villify our former associates. We know that many of them are sincere and honest in their unbelief. We were honest, and were willing to go to jail for our opinions, which we did. We have been in jail scores of times, tho not for anything worse than holding a street meeting without a permit, or creating a disturbance, but they always let us out the next morning. The drunkard knows he is a sinner and needs Christ; the prostitute knows she is a sinner, but the moral man boasts he is just as good as anybody. We boasted of the fact that we did not drink, that we loved our families and were good citizens, in favor of every progressive measure for benefitting the people.

During this last year, holding meetings from San Diego to Vancouver, speaking in more than sixty churches, we have had the great joy of seeing more than 300 men and women accept Jesus Christ as their personal Savior. Two nights ago we had the joy of seeing the twenty-fourth avowed infidel saved. We were speaking in a tent on the Northwest Side, and a young man came up saying, "I heard you in California. I believe like you fellows used to believe. I am just wondering what your racket is." We have heard that often since we have been converted. Our former friends have offered many explanations of our conversion, many thinking we have lost our minds. We are not surprised at that because we used to think that Christians were all crazy, especially Pentecostal Christians. If you looked thru the back files of a certain well-known atheistic monthly magazine, you would read an article I wrote for that magazine de-

scribing a certain Pentecostal meeting in California. I dropped into that meeting to get material, and heard something about an after meeting for prayer, and thought it would be worth visiting. There must have been seventy-five or a hundred in that room, and they all started to pray at once. I wrote furiously what each one said and did, and the title I gave to the article was, "A Night in a Holy Roller Asylum." But isn't it strange how God works? Now I am just as crazy as any of the rest of them. At least that is what our infidel friends say of us. I like this brand of insanity. I tell them that I have gained my sanity. I was clothed and given my right mind a year ago last night.

This young man came back to the tent the next night and the next. One night when we gave the invitation he held up his hand for prayer. I do not know what was wrong with my faith, but I confess I nearly fell over. The night before last that man came hurrying down the aisle and threw himself at the altar. He said, "Brother Charles, I want the same kind of religion that you have." He was gloriously saved and in giving his testimony said, "Nothing in the world would have convinced me but seeing these two men whom I knew to be the most godless men I knew, and hearing how God saved them." The Lord is able to make the wrath of man to praise Him.

We were down in Los Angeles giving our testimony and we had an interesting time. We went down to the old speaking place at the Plaza. There was Queen Silver and others. As we walked up, a speaker by the name of Joe Smith was talking, and as he saw us he said, "I am just about thru with my speech, and I see standing in the crowd several of our old friends, Martin Charles, editor of *The Godless World*, and Ralph Underwood his associate. I wonder if Mr. Charles would not like to say a word this afternoon." That was about a month after I was saved and they had not heard of it. You talk about Daniel in the Lion's den! There was Queen Silver and others with whom we had been on speaking tours dozens of times. Maybe you think I didn't pray for help. I got on that soap-box and told them what had happened; that I repudiated everything in *The Godless World*. I told them I found that I was wrong and urged them to get right with God. I spoke to them for about fifteen minutes, and by the time I was thru, the leader and almost the entire crowd had silently disappeared.

As a result of that meeting someone started the report that some rich Christian woman paid us ten thousand dollars to renounce atheism and preach the Gospel, and that she sends us a check every month. Someone between that woman and us must have got-

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The Pulse of a Dying World

Evangelist William Booth-Clibborn

Economy. Costing five million dollars the Economic Conference closed a complete fiasco.

Liquor's Liability. Pleading poverty Great Britain in 1932 spent more than one thousand million dollars on intoxicants.

Calles Cries. Mexico's Chief general, Plutarco Calles: "The nations are forming blocs for an economic war more disastrous than armed conflict."

Nine a Year. Another heart beat in the pulse of a dying world; 45 small and large revolutions and wars in South and Central America in five years.

Wells Wails. The noted novelist H. G. Wells writes: "Destruction is before our very eyes. The ship of civilization is not going to sink in five years, nor fifty years. It is sinking now."

Round-the-World Robot. Flying around the World in eight days using the Sperry gyroscopic automatic pilot, Wiley Post forecasts again the horror of unmanned fleets of airplanes raining shells and spraying poison gases in the coming war.

Christians' Code. While all industry joins the N.R.A. sending President Roosevelt its code curtailing working hours, increasing pay, decide yours *to be the opposite*. Work for Christ longer hours, expect less pay, praise and applause from this world for the night comes "when no man can work."

Sterilization or Regeneration. Germany, through its stringent sterilization law taking effect January 1, 1934, expects to attain in time racial purity through the decrees of a Eugenic Court. Scores of states, including Russia, are discussing this means of arresting the propagation of undesirables. God's method is *not race but grace*, purification by regeneration, positive not negative—a new birth.

Spain Awakens. Of all governments that acknowledged official allegiance to Rome, only Hungary is left, since Spain turned Republican. The threat of excommunication has not deterred 100 statesmen who are busy at their reform program in Madrid. Five hundred million dollars worth of churches and church property is nationalized. The Jesuits after 1000 years of uninterrupted control are ordered out of the country where the Inquisition did its deadliest work and survived longest. The Vatican expends its cleverest intrigue in vain.

A Black Rose. After 100 years of experiment the perfect black rose has been produced in the rosarium of Sangerhausen, Germany. This rosarium, the

world's largest, has 400,000 roses of 900 varieties. The Dutch, after unending pains developed a black tulip. The Rose of Sharon was not red, as generally believed, but was a faultless white—now its absolute opposite is produced. What immense significance attaches itself to this fact—the antirose of the White Rose of Sharon is grown in 1933—another NE PLUS ULTRA, a type of Antichrist.

Leprosy Last. Rejoicing greets the announcement that at last the leprosy germ has been recognized, successfully isolated and cultivated in laboratory dishes. Professors Soule and McKinley must now proceed to discover potent immunization agents. The world watches their progress with intense interest. It is significant that the bacteria of innumerable diseases, such as diphtheria, scarlet fever, and tuberculosis have long been known, and serums produced to counteract them, yet the fight against leprosy has continued for decades "in the blind," only rare oils like the shal-moolgral, having any beneficial effect on lepers. Since that leprosy is Scripture's most outstanding type of sin, there may be something of Divine Intent that this great success should be reserved for the latest hour. Leprosy truly checked and conquered is an omen, indeed, probably another NE PLUS ULTRA.

Faith's Fog Eye. Commander McNeil recently demonstrated on the S.S. Queen of Bermuda "the fog eye," an instrument that literally sees through smoke, fog, and the blackest night. Science therefore overcomes fog, the greatest menace to sea and air navigation, for this peculiar searchlight utilizes the *infra-red ray* revealing invisible icebergs, ships, rocks, any nautical obstruction with uncanny precision. The Titanic disaster would have been averted by this invention; on the other hand, protective smoke screens for battleships and airplanes are made useless. Every Christian needs FAITH'S FOG EYE to clearly perceive the invisible things of the Kingdom to come through the last days of gathering darkness, to pierce the confusing smoke of superstition, error, and superficiality, and to overcome the fearful enveloping fog of the "falling away" (2 Thes. 2:3). Keep FAITH'S FOG EYE in working order. It can only function through the medium of the precious *red-ray* of the Blood of our Lord Jesus Christ.

Blind Bishops. A piece of the very rock upon which St. Paul preached was received with pomp and ceremony recently by Bishop Manning of the Cathedral of St. John, the Divine. Fond of collecting relics and knick-knacks for his fabulous fane, the prelate invited Archbishop Athenagoras and arranged a Greek-Episcopal service of acceptance. A Hymn was *sung to St. John*, and St. Paul's sermon (Acts 17) was read in Greek and English. These blind guides mimic Catholicism and encourage with this effeminate rev-

ering of religious historical objects the very superstition denounced by Paul in the Message they read: "Ye men of Athens I perceive that in all things ye are too superstitious." Apostate churches turn to every form, fable, and fanciful object, and attach to them some sacred importance. Chrysostomos, Archbishop of Athens, who sent the supposed relic wrote, "I consider this stone more precious than silver or gold." Such talk is absurd in the extreme. Why is not the whole of Mars' Hill as hallowed? The Scripture reads, "Ye were not redeemed with corruptible things, as silver and gold. . . . but with the precious blood of Christ" (1 Pet. 1:18, 19).

Islands for War Debts. Why does not Great Britain offer the U.S.A. some of its African or American possessions, a large island or two in payment of its war debt? In the 15 year discussion of the debts problem this suggestion has not appeared, to our knowledge, in the press and literature of either nation. It is probable it came up in exchange of opinion among accredited representatives, but then it must have been suppressed ere it could reach the public. France also boasts an extensive colonial empire, a small slice of which could easily be agreed to represent the amount of its indebtedness. Four years of depression has taught the world that there is more than one way to settle debts, and the oldest way is in kind. Nations, as well as individuals, can be "lovers of their own selves" (2 Tim. 3:2); and they can be "covetous" too. Witness the continued refusal to consider a reduction or partial cancellation of the formidable sums owed the U.S.A. and the way the British cling to every square inch of ground they have obtained. When the great Powers manifest such greed and incompatibility, the heathen nations are not inclined to listen when instructed to forbear with one another.

Maggot Medicine. "God hath chosen the foolish things of the world to confound the wise. . . . and base things of the world, and *things which are despised*." (1 Cor. 1:27). What is more universally despised and loathed than a maggot, a common everyday blow-fly maggot, yet millions of them are now sold to doctors and surgeons for the treatment of previously almost incurable bone infections, tuberculosis of the hip, osteomyelitis, compound thigh fractures, etc. . . . Late Dr. William Baer found that two soldiers brought in with compound fractures of the femur had been fly-blown while exposed seven days without food in a shell hole during the World War. He washed out their maggots, was later surprised at their quick recovery, and finding other data bearing on this from the Napoleonic wars, decided to experiment on his return to Baltimore. After extensive work he found that blow-fly eggs may be successfully sterilized, that maggots only devour dead and infected tissue and it is perfectly safe to plant them in open wounds as they will not touch live flesh, that covered with copper plate and a light to chase them into the recesses of the wound, they will thoroughly cleanse it and without the risk always accompanying surgery, which with its knife in contact with diseased parts in an effort to remove them, is always in danger of infecting clean and healthy parts. 70% of all cases thus treated rapidly recover, and the method is heralded all over

the country as a God-sent discovery. Maggots! imagine! Typical of all that is fetid and foul! Yet the base things are God-chosen.

Statolatry. In both systems, Communism and Fascism, all individuality is erased and enslaved. The most elementary rights of personal liberty are subordinated to the benefits and demands of the State. The oppression of the all-permeating political one-and-only power is such that each person is made to serve as an integral part of the whole. This is the Omnipotent State that Russia and Italy have perfected and to which Germany is rapidly attaining; this sort of government tolerates no opposition and teaches an absolute loyalty to itself, exercising such pressure and dominating every phase of life such as no king has or ever could have done. We are faced not with the Divine right of Kings but the "Divine Right of the State" which clothes itself with supernatural authority and demands of the masses something that must virtually amount to worship. The whole world is being relentlessly driven to that form of government that will dictate, wholesale, the opinions, words, and actions of the multitude. This rising formidable aspect of "the Beast" faces the true Christian everywhere and will override his conscience in its every conviction. At the beginning of the Church age cycle this question had to be boldly faced by Peter and the Apostles even at the risk of their lives, and the question will have to be faced by millions again at the end of this aeon: "Whether it be right in the sight of God to hearken unto you more than unto God, *judge ye*. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20). State idolatry was a Roman characteristic, for the Caesars were worshipped and the pagan practise is reviving today in subtler and more invisible forms, the very atmosphere of Antichrist.

Church Union. Hitler's insistence on a united responsible Protestant church in Germany, eliminating lesser bodies, focuses attention on the tendency to union in Christendom. The United Church of Canada comprising former Methodist, Congregational and Presbyterian bodies, the recent amalgamation of all divisions of Methodism in England representing twelve million members and sixty thousand ministers, the proposed federation of the churches of South India besides attempts to unite large bodies of believers in South Africa, Australia, and in the United States all seem to point in one direction. Such unions are only possible at the expense of whatever distinct testimony and spiritual life remains in the organizations concerned. Dissenting minorities are driven to the wall and their objections are stifled. Since the League of Nations was created, the League of all Denominations is everywhere actively advocated. Great moves in the political sphere have a tendency to create secondary sympathetic movements in the religious world. The Vatican, if indeed under cover, has consistently sought union with the Anglicans without sacrificing its traditional, doctrinal, and historical position. "Sixteen thousand Anglo-Catholics, in Congress assembled, offer respectful greetings to the Holy Father, praying that the day of peace may

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The Get Acquainted Page

Conducted by Watson Argue

Presenting the story of Central Tabernacle, Hamilton, Ontario, Rev. J. H. Blair, Pastor. Brother and Sister Watson Argue expect to have a campaign here early this winter.

THE congregation of Central Tabernacle is a body of consecrated believers upholding the Full Gospel banner in Hamilton, Ontario. Like in some other places, Pentecost has had



Rev. J. H. Blair, Pastor

an uphill climb in Hamilton. Several starts were made as far back as 1913, but with only temporary success in each instance. In 1924 a few local Pentecostal families commenced holding cottage meetings, which were attended with much blessing and in 1925 this

group of saints prevailed upon the Pentecostal Assemblies of Canada to open an assembly here. This work enjoyed the presence of the Lord, His power being greatly manifested, especially during campaigns conducted by L. C. Hall, the writer, and other evangelists.

However, the enemy was not idle during these times and soon the young assembly had some problems. First the building in which they worshipped, a former Baptist Church, was sold to another denomination and the Pentecostal brethren moved to an "upper room" hall, losing some of their numbers in so doing. Then progress was further delayed for a while through doctrinal disputes.

But Pentecostal folk are dauntless, and with a courage and perseverance born of God they refuse to be defeated. In the year 1927, Bro. J. H. Blair took over the pastorate. He at once recognized the need of a permanent place of worship for Pentecost in Hamilton, and under his able leadership a building project was financed. On April 14th, 1929, the vision became a reality when opening services were held in a new Tabernacle. This new building, which seats about four hundred people, is often filled to capacity, and many gracious showers of blessing have been experienced at the services.

Pastor Blair's ministry has been one of continuous evangelistic effort and a strong work, which includes a flourishing Sunday School and an aggressive Young People's society, has been established. Hundreds have been saved and filled with the Holy Spirit and several young people sent out into the ministry. Several evangelists have been brought to the city, including Donald Gee of Scotland, J. N. Hoover of California and A. H. Argue and Daughter Zelma of Winnipeg. Evangelistic work is also carried on in the nearby towns.

The Pastor and people of Central Tabernacle are trusting God for the future, fully realizing that prevailing conditions call for still greater sacrifices than those of the past. To God be all the praise!



Central Tabernacle, Hamilton, Ontario

Ear-Marks of a Strong Inner Man

The Measure of God's Love

Pastor Niel P. Thomsen in the Stone Church



WE will take for our lesson this morning the last eight verses of Ephesians the third chapter where Paul records his prayer for that church.

Paul has a "mystery" to declare which "from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." In other words God wants the powers in heavenly places and the powers surrounding us, to know the manifold wisdom of God. How will it be known? Only through the church. We want to deal this morning with Paul's prayer, which is to the end that the powers in heavenly places might know the wisdom of God through us. And this is his prayer, that He might grant us, according to the riches of His glory to be strengthened with might by His Spirit *in the inner man*. Sometimes we have the idea that if something marvelous could take place, if God could do something through us, it would strengthen us "in the inner man" and build us up, but that is not God's order—God's order is, first the strengthening and then these other things will fall right into line. Paul feels a great concern for the church, that it might be strengthened in the inner man.

I would like to have you think for just a moment on this inner man. That which you and I see, the outward man, is of little importance except as it is able to express the love of God, and after all, it is only a means to an end; the real man is the inner man. The man who will live on throughout the eternal ages is *the inner man*; it is the inner man that fears God, that gets in touch with the spiritual, and it is the inner man that we need to nourish and develop. And so it is for the inner man that we need strength. We expend a great deal of effort to build up husky bodies, to develop our muscular frame; we take great care to keep them healthy, but what effort do we put forth to build up "the inner man"? Are we growing strong inside? Until this takes place nothing much can be accomplished through us; certainly we will not be of much consequence in the work of God. So Paul is praying that the church might be strengthened in the inner man.

Now there are some signs whereby we may know a strong inner man and one of these is given to us in Ephesians 4:14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." "Tossed to and fro"—that is an evidence of childhood; instability is one of the marks of a child. And when you find folk who are unstable and wavering, questioning this and questioning that, being shifted here and there, remember that there is yet present much of the child, much of weakness that must be taken out of us, for God wants to develop a strong, sturdy inner man who is able to stand in the midst of storm, not necessarily storms of a physical nature which have to do only with the outward, but we are told to fear him who hath power to destroy both body and soul.

In the latter part of the Book of Ephesians we find Paul summing up what he has written: "Therefore brethren, be strong in the Lord, and in the power of his might," and then he enumerates the different parts of the armour which we are to put on, and having put on all this, we are to stand. So we need to be found in the place where we are no longer children, walking haltingly and stumblingly but uprightly, being strong in the Lord.

Now how are we to be strengthened in the inner man? It can be done only by His Spirit; this is not something you can acquire or something you can grow into; it comes by contact with the Spirit of God alone. Our inner man feeds upon the Spirit and spiritual things and only as we contact that which is spiritual can we grow strong in the Lord. It is impossible to attain to this strength by contacting with the world, or by worldly influence and education; these have their place in our lives but that which will make us strong in the inner man is contact with God Himself. Only as our spirits reach out after Him, only as we are taught by the Spirit are we able to have might in our inner man. I am glad God has ordained it so that we may touch heaven and have direct contact with Him. How precious to know that our fellowship is with the Father and with His Son Jesus Christ! Who then is the strong man? He is the one who is continually contacting God, imbibing of His power and of His Spirit.

If you shut off communion there, you will become weak; your strength will decrease the moment you sever connections with Him, but the soul that remains in the presence of God becomes stronger and stronger. He is our source of strength.

Now God doesn't want us to have just enough strength to get about—that is our difficulty so many times; we are too easily satisfied. When our little girl was just learning to walk she had a great deal of confidence in herself and when we took her out on the sidewalk she would withdraw her hand from ours and say, "I can walk alone." But with the slightest bump in the sidewalk, over she came. It is amusing in a child but not so amusing in a Christian to have that over-confidence and be satisfied with just a little strength. Why are we so easily satisfied? Why aren't we studying to show ourselves "approved unto God, workmen that need not to be ashamed," imbibing strength from God continually? God intended that you should be just as wealthy in power as He is—power for every need, and so He wants us continually striving for His fulness; the fulness of power, the fulness of strength.

I wish we might see the proper connection here, for Paul prays then that Christ might dwell in our hearts by faith. Do we need strength to have Christ dwelling in our hearts by faith? Yes we do. It would seem as though Christ were just on a visit to many of us. We have Him sometimes and then again He seems to be in the distance. The one proof that you are being strengthened with might in the inner man is that Christ is dwelling in you continually. Find me the man who is always in the presence of Christ, where Christ is always at home, and I will show you a man who is strong in the Lord.

"That Christ might dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend. . . . what is the breadth, and length, and depth, and height." What volumes this speaks to us! It speaks to us of the tree grounded in the earth sending out its roots and finally becoming so sturdy that it is part of the earth; you cannot shake a tree without shaking the earth around it. The strong inner man is rooted and grounded, and the earth that he dwells in is love. Would it not be precious to have such an experience, to be rooted and grounded in *love* so that it would well out from our hearts continually? The tree

that is rooted and grounded in a certain soil will partake of the elements of that soil and those very elements have an effect upon the color of the leaves, upon its growth and the spread of its branches. If you and I are rooted and grounded in love the effect will be in evidence all thru our lives; there will be love toward our fellowmen, love toward our enemies and above all else, love toward God. Rooted and grounded in love—what a precious place!

Do not forget why Paul is praying thus. His purpose in it all is that the powers of the air, those 'round about might know the wisdom of God. God has something to show forth through us and this is all necessary to that end. When we are rooted and grounded in love the critical spirit must depart, all harshness must go; rooted and grounded in love, there must be an overflow of love continually unto the Lord. Let us ask God to make this experience real in our lives.

Paul says, "That ye . . . may be able to comprehend," or as another rendering gives it, "that we may be strong to apprehend." To comprehend means to understand but Paul has a deeper thought in mind for he wants us to do something more than just to understand. One of the troubles of the church today is that the people understand a great deal but they have failed to apprehend. Many times it is true in Pentecostal circles; we comprehend many things about the Baptism of the Spirit; we can tell people the *why* and the *wherefore* concerning it, but God wants us to do something more than comprehend these things; He wants us to make them real in our experience, to partake of them and make them a part of our being. So Paul says, "I want you to strengthen your inner man so that you might not only comprehend but to apprehend these truths of God; apprehend what is the breadth, the length and the height, and to know the love of God.

Now we are being rooted and grounded—that is all a part of the process and takes place as we grow strong in the inner man. Do you see the connection between apprehending and knowing? It is knowledge by way of experience rather than knowledge through the understanding. Do we know its breadth? How broad the love of God! It is just as broad as this world and it takes in everyone of us; it included the murderer and the liar, it included the idolator and every known form of sin. Yes, the love of God is as broad as the world itself. Has that fact gripped our hearts—that God

loved the *world*? Are we aware of the length of the love of God? We know about God's long-suffering. We know how far away sin took us. The love of God is as long as the throne of heaven is distant from the Cross. What a weary journey it was—but love held out to the very end. Love didn't fail even to the death on the cross. Down, down He went, down through the stages of humility and degradation and suffering—but love was long enough to reach to the very end of the journey. It went as far as the cross. Do we know that kind of love? Has it become a part of us? Have we apprehended it so that in our hearts we too are saying, "Yes Lord, my love reaches out as broad as this world; I love my enemies, I love those whom I have never seen; I love them even to the length of life itself; I love them even unto death"? So often we sing,

"I love Him far better than in days of yore,
I'll serve Him more truly than ever before.
I'll do what He bids me, whatever the cost.
I'll be a true soldier, I'll die at my post."

But yet, when it comes to making the actual sacrifice we are just a little careful; we won't place ourselves in dangerous positions because our love has not reached that far.

Paul speaks of its *depth*. How deep is His love? So deep that it reaches the deepest-dyed sinner; the man who has fallen the farthest. It reached the one who was "the chief of sinners," the one who despised Him and turned Him away. It reached even my poor heart so far away from God. So deep was His love. How deep does your love go this morning? Does it reach the one who is vilest and most degraded? When you speak to a lost soul is it from a feeling of duty, because you feel it would be displeasing God if you did not? Or is it because there is love behind it? Is there an impelling force that sends you out to tell the story? The world and the powers that be will never know the wisdom of God thru the church unless the church knows this love. Oh that we might know the love of God! the love that passeth all understanding!

Paul speaks of its *height*. How high does the love of God go? It lifts the deepest-dyed sinners right up into the presence of God and

makes them like unto Jesus. How precious and wonderful! He says, "I want you to know the love of God, not *your* love but the love of Christ, which," he says to the Romans, "is shed abroad in our hearts by the Holy Ghost." The world and the powers that be will not know the wisdom of God except we know this love. Paul is praying to this end, inspired by the Spirit of God. And then he adds, "that you might be filled with all the fulness of God." We look upon our experience in Pentecost as the fulness but I believe there is something beyond that to which we have yet attained. There is a measure of the fulness of God which we have not yet fathomed. Before we can reach the fulness which is spoken of here we will have to know the love of God in its length and breadth and height, and have it as an actual experience. It will be a love that will melt us together and bring us into close contact with God; a love that will send us out after our neighbors and unto the uttermost parts of the earth. Only thus can we experience the fulness—a fulness that we know very little about, which is only seen in Jesus. What a marvelous fulness it was that sent Him down from glory, kept Him through all the stages of death and then brought Him back, a Son well pleasing unto God! But the same love is for us. Paul exhorts us to be strengthened in the "inner man" that we might have this love. But you say, "This is far beyond anything I thought possible for a human being; it may be all right for an angelic being but this kind of fulness can hardly be expected from a human being like me." But Paul encourages us as he closes his prayer by saying, "Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory." What is he saying? Simply this, that while we may have thought it impossible and considered it far beyond our bounds, yet this can be an actual experience in our lives for he is praying to One in whom he has confidence and who is able to do above all we can ask or think.

Let us yield to Him and say, "Lord have Your way in our hearts and lives, fulfill Thy plans and purposes so that the world and the powers of the air might know the wisdom of God in the church."

Healing a Part of the Faith Delivered

The Atonement Covers Physical as well as Spiritual Needs

Ernest Williams in the Lake Geneva Camp



In the book of Jude we read, "Beloved, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Among the doctrines delivered was that of healing for our physical bodies. As I looked to the Lord for that which would confirm and quicken our faith, I was reminded of a verse of scripture in the Book of Romans, "Faith cometh by hearing, and hearing by the Word of God." I might remark that I do not want anyone who has prayer for his body, to mistake manifestation for faith. We have seen people who have sought healing, who seemed to feel, if I might use the crude expression, that they had to work themselves into some physical activity or manifestation in order to receive healing. You may not have any physical manifestation at all and yet you may have faith in God; on the other hand, you may have an anointing when prayed for, and not have any real faith. It is faith in the Lord Jesus Christ that brings healing, and not faith in manifestations. I am reminded of a statement made to me by a good woman, who said, "Even if I have not faith, I still have Jesus." I thought that was worth remembering, and after all, if we have the evidence in our hearts that we have Jesus, we still have faith.

I might bring to you a testimony in confirmation of that verse in Romans, "Faith cometh by hearing, and hearing by the Word of God." In the providence of God it was my pleasure to be the pastor a number of years ago of a church in Ohio, on the shore of Lake Erie. There was a lady in that church who had been a school teacher, then secretary of the church. This lady was stricken with heart trouble, Bright's disease and became a nervous wreck. This was before I became her pastor but I heard her tell of her condition. She finally got to the place where her body filled with water, and she could not lie down. Day and night she sat in an invalid chair. Her sister, living in another city, had affiliated herself with the C. & M. A. and wrote her, "Why do you not trust the Lord? Physicians can do nothing more for you." The sick woman said, "The first

thing I want to do is to find out whether the Lord will heal me or not." So she read the Gospel by Matthew, carefully, to find if anyone who came to Jesus was turned away, and she found there was not one. Then she read Mark, and on into Luke and thru the Gospel of John, and she could find no place where the sick came to Jesus and were turned away unhealed. Then she turned to James and read where those who were sick should call for the elders of the church, and "the prayer of faith" should save the sick, but there were no elders in her church who prayed for the sick, she being a Presbyterian. However, there were a few people in that town who believed that the Lord would heal, and she asked them to come and anoint her with oil, which they did.

Friends expected her to die, and many called on her. She still sat in her chair, and her fingers clutched nervously at the covers, but she announced to all who came, "I want you to know I am healed." They thought this trouble had gone to her head and they were seeing her for the last time, but to all she testified of the Lord's power to heal. After two or three days the power of the Lord came down upon that woman and she was wonderfully healed.

I know of different ones of God's children who had similar experiences of healing, tho not immediately. I notice when Jesus healed the people some were immediately healed by His power, and others were healed as they went. So we find today that some (and I wish it were many) are instantly healed by the power of the Lord; others may not feel any particular change take place in their bodies, but if our faith is in Jesus and rooted in His Word we can go from this tabernacle with the quiet evidence in our heart that we have done what the scripture has commanded, and we have Jesus our great High Priest over the house of God, and He has promised to confirm His Word.

Now as a part of what we may call the "faith once delivered to the saints," first of all let us begin with Jesus Christ, the "Author and Finisher of our faith," who has pledged Himself to be the "same, yesterday, today and forever." The ministry of our Lord Jesus Christ was filled with healing. He healed the blinded

eyes. He touched the lepers and they were made well, gave deliverance to the lame and the halt, and we read in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the devil, for God was with Him." Now I take from this that the devil must be back of sickness and organic diseases, and those of us who are suffering in our bodies are oppressed of the devil. We are not necessarily possessed, but we are oppressed. And so since Satan seems to be the great power that is back of sickness and disease, and we have a great Deliverer who came to this world for the purpose of destroying the works of the devil, surely it must be within His plan and providence to heal our physical sickness as well as to save our souls.

I am thankful that the scripture says God anointed Jesus of Nazareth with the Holy Ghost and power to do this. Since you and I have learned to know about the Holy Spirit, and in a measure at least have come under the endowment and quickening of the Spirit, then it would seem quite in harmony with the teaching of the scripture that we should look to God for physical need, and that by the same power of the Holy Ghost sent down from heaven the Lord would heal them that are oppressed of the devil.

I am thankful too that Jesus not only wrought miracles by His power, but He also made provision in the atonement for our physical needs, as well as for our souls. This is a matter that seems to be in dispute with some people, but whether in dispute or not, it is in the Bible: "*He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed.*" And to prove that this healing spoken of there is physical, we remember that after Jesus had wrought a number of healings, among them the leper and Peter's wife's mother, the scripture says, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" Now it looks as tho the emphasis is put upon the fact that He healed them everyone to show that in the atonement and the provision which Jesus had made there was to

be deliverance for all who would come to Him. One prominent minister, in much of whose teaching I have considerable confidence, said that Jesus could not have healed as a part of His atonement because the atonement had not yet been made. But He could heal by virtue of anticipation of the atonement, as well as to forgive sins. He said to the woman, "Thy sins be forgiven thee," yet He had not then gone to the cross; but the Man of the cross was there. So I want you to step out on the Word of the Living God and believe that in the atonement of Jesus provision is made for your every need.

Now I think I ought to state here that the fact that the Lord has made provision for healing, doesn't mean that we will not become heirs to certain diseases which are associated with the passing of years. When we are sixty we cannot necessarily expect the vigor of twenty. Let us remember we have not yet received the redemption of our bodies as we will in the day of resurrection. Our bodies are mortal; they are falling into decay, and there are some things which come with the natural wear and tear of life. I might have bought a Ford car five years ago and after having driven that car some years something goes wrong with the motor and it stops. I might be able to put in some new parts and it will run nicely for awhile, but that doesn't make it a new Ford. The Lord comes along and repairs our bodies that we may be able to go thru our pilgrimage here; I believe as long as we are here He will put on new tires, and give us a new motor, but do not let us become fanatical about healing. I have heard people say, "If you will trust the Lord for your body you will never become tired." That is not true. Let us keep to the Bible and we will not go astray. Even Jesus became weary, and the apostles and all of God's children have known what it was to get sick and have the Lord heal them.

I am happy for all the benefits that come thru Jesus Christ. The church practised healing in the beginning. It did not close with the ministry of Jesus. We know how the church came together after Peter and John had been forbidden to speak in the name of Jesus, and prayed, "Now Lord. . . . grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done in the name of thy holy child Jesus." Speaking to all members of the church of Christ I'd like to

have you notice that not only those who anoint with oil should pray for the sick, but all present should have a definite part in this service. The Early Church prayed the Lord should confirm the Word thru the apostles, and I believe it is the duty of the church today to unitedly pray for the sick.

I am not in sympathy with preachers throwing all the responsibility on the poor sick people. I have heard them say, "If there wasn't something wrong in that person's life he would be healed." Not at all. I am willing to take my share of the responsibility, and yet I believe, as a minister and a pastor, I have been altogether too sympathetic, and failed in talking about the hindrances to healing. If people do not get healed and a pastor feels he has done his best in prayer, I believe it is well to say, "Now brother, how about your life? How have you been living in your home and before your fellow-men?" I would not throw condemnation upon anybody but I would have you examine your heart, and if there is any hindrance put it out of the way that the Lord may come forth in healing.

Healing is a part of the "faith" once delivered unto the saints. "How is it then that there has not been more healing wrought down thru the ages?" someone will ask. Because of the unbelief in the church, which has allowed this precious gift to pass from them. But we are seeking the restoration of that same Gospel that was preached in the beginning. We have the responsibility for ourselves, as ministers, for our churches, and for the sick and suffering, and we must "earnestly contend for the faith once delivered to the saints." It is one thing to talk of Divine Healing when we are well and another thing to practice it when we become sick. It is one thing for the Church of Jesus Christ to embrace healing as a doctrine and another thing to stand for it in time of real need. I had a bad finger and blood poison set in. Then I knocked it against something and got a bone felon. I had a talk with Dr. Murcutt and when she saw my hand she said to Mrs. Williams that it was very serious. I remember the unbelief that crept in. I thought, "Here is my wife if I should be taken, without any money." Then the Lord began to talk to me. He reminded me of the children of Israel coming out of Egypt, the Red Sea dividing, and how He provided in the wilderness. Then the

question came to my heart, Would I really trust God or would I not? It seemed I came to my crisis hour at that time and the Lord brought me face to face with this thought: "Have you just preached a theory? Or have you preached a reality? Will you now stand by the theory you have preached or will you fail?" I felt my ministry was in the balance, that I had reached a crisis, and I must either win in that crisis or become a total failure. I remember how I walked up and down in our little parlor, my heart almost breaking. I said, "Oh Lord, You know the tempest that is going on in my soul, that awful conflict with unbelief. You stilled the tempest on the Sea of Galilee and You can still the tempest going on within my heart." It was a desperate moment to me, but just as Jesus spoke to the Sea of Galilee so He spoke to my heart and there was a great calm. Days went by and I saw no difference in my hand, but I was as restful and as placid as I am this morning. All the anxiety had gone from my heart, and in due time I was fully delivered. If the church of Jesus will practise the teachings in God's Word it will cost her something. We have undertaken a mighty thing, but if we embrace the promises for the "faith once for all delivered to the saints," I am sure the Lord will honor His Word.

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quickly break." This is the message sent Rome by the Anglicans at their recent Catholic Congress in the Albert Hall. Most forms of protesting Christianity having lost their vision, vitality, and power, and having been disrupted and devastated by Modernism, are but too readily prepared to betray every privilege, liberty, and truth so dearly purchased during the Reformation by the blood of countless martyrs. Rome's intolerance will yet bring back the faggots and light the fires, once it is certain that its voice reigns supreme. She will then say in her heart, "I sit a Queen" (Rev. 18:7). Her doom is not far off and will be the most stupendous event inaugurating the Tribulation. God's command is "Come forth, my people, out of her" (Rev. 18:4).

The Beulah Heights Pentecostal Bible Training School will open Oct. 2, 1933. Any one desiring to prepare for the ministry or for the Mission Field and wishing information concerning the Course of Study, Expenses, etc., please write the Principal, Rev. David Leigh, 4741 Hudson Blvd., North Bergen, N. J.

Miracles of Healing Brought

(One of our readers sends us the following account of a large tent meeting held in Portland, Oregon, during the summer, in charge of Mr. and Mrs. Everett Parrott of Eugene, Ore.)



HIS seems to be God's hour for Portland. A great many are being saved and healed, and baptized in the Holy Spirit. In fact it is a very usual thing for folks to be healed and baptized in the Spirit at the same time. I will recount to you some of the healings as they were given in testimony:

A woman who had not walked for 34 years, without holding on to something, walked away after prayer, and is still walking. She could get around a wee bit by using her hands to hold on, and when she was healed she scarcely knew what to do with her hands.

A man came from Roseburg, a day's journey, in a dying condition with cancer. He said he had a Christian family who expected him to go to church, but he always managed to find an excuse to stay at home and smoke cigarettes. He worked every day and was tired. One day he had a fall and broke two ribs, also injuring himself in other ways. A cancer developed internally and it set him to thinking. On the wall of their bedroom his wife had hung a picture of Jesus, but he never noticed it until he was given up to die by the physicians. They gave him six weeks to live, saying they could do nothing for him. Then as he lay in bed he was attracted to the picture of Jesus. It followed him constantly, it haunted him, and one night Jesus seemed to step out of the picture and speak to him, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." He turned immediately to the Lord and was saved.

Then he began to read the Bible and it seemed there was healing on every page. He prayed for faith and wrote to Bro. Parrott for prayer. Bro. Parrott told him to come to Portland and God would heal him. He was brought on a cot in a dying condition and looked like death. That night he was the last one to be prayed for, after which he arose and walked. He went to the platform and said, "He saved me. He healed me, from the crown of my head to the soles of my feet. I'll come back Sunday and tell you about it," which he did. Of course

he was exceedingly weak, but he gained seven pounds the following week.

Then there was a woman who had been operated on three times for sinus trouble; she had three mastoid operations, had a piece of bone taken out of her face to permit drainage of the pus. She had an abscess on the brain and the last experiment of the doctors was to take a piece of flesh the size of an egg, out of one limb, and expect it to grow in a cavity in her head where they had operated; but it did not grow. Needless to say she was in terrible pain constantly, and became dizzy if she stooped. After prayer the pain stopped and the openings from the operation are healing up nicely. She is no longer dizzy and can do her work for the first time in many days.

A man was prayed for who was hurt in an auto accident about two years ago. He was doubled up like a closed fist, the muscles and nerves were torn loose in his back, and he could not lift anything without suffering. After prayer he went the next morning to the woodshed, and he was healed there in the woodshed. He picked up an armful of wood without any bad effects and has since then been able to lift 100 pounds.

A woman came from The Dalles one night when there were about a hundred waiting for prayer. Bro. Parrott prayed for some but said the rest would have to wait until another time, but he was urged to pray for this woman who had come from such a distance. That was on a Friday night. On the following Sunday he received a letter from the woman saying that she was perfectly healed of spinal trouble that night.

A woman in Oklahoma was dying of cancer. Her relatives from California and Oregon were present to see her pass away. Some one sent a handkerchief to be anointed and when it arrived and was applied the woman arose, healed. The relatives returned to their respective homes.

Another woman testified several times that she was healed, after being given up by every doctor that ever undertook her case, including the Mayo Brothers who performed two operations on her and then said they could do no more. She had partial paralysis of the bowels. Now she is healed and her husband confirms it.

A little boy was brought in one night, so crippled he could not walk. He had been in

that condition since November, I understand. He walked around all day Sunday, and I learn he walked the night prayer was offered for him.

A woman who was in an auto wreck some time ago was in very bad shape. Among other things her hip had been injured so that one limb was two and a half inches shorter than the other. It was impossible for her to stoop over to pick up anything without tumbling over, and the doctor had told her that in a short time she would not be able to walk at all. Her case seemed to be well known. Since she was prayed for, her limb has lengthened out equal with the other; she can stoop over, and in fact she says she is healed. She first got straightened out with the Lord and promised to obey Him. The day she gave her testimony she said that one of her former nurses came up to her on the street, and remarked that she had been picking flowers, "Have you changed physicians?" "Yes," she said, "The Lord has healed me." The nurse said, "You know I do not believe that stuff." However, she later came back and apologized for her remark, and said she would like to take her mother over to the meetings if the medical fraternity would not hear of it.

Mrs. Parrott told us this remarkable testimony which occurred two or three years ago in Klamath, Oregon: There was a young man in that town named David Gifford, who came to their meeting one night and was gloriously saved. The next night his wife and wife's mother came, and were saved. Three nights later Mr. Gifford came and brought his baby to be healed. It was the first night after his salvation that they prayed for the sick. It seems they were young married people with one little girl two and a half years old, who, from the effect of some disease—infantile paralysis, I think it was—was helpless from her hips down. Her head and body above her hips had grown normally, but her little legs dangled helplessly, just skin and bone. She could not use them at all.

The parents had taken the child to many physicians, but none could help. The last one to whom they went offered to operate on her but said there was but one chance in a hundred that she would live thru the operation. So the father thought it over, and decided that if there was but one chance in a hundred for her to live, they would not have it done, for if she died he would always feel he had murdered his child.

After the father became saved he had not a

doubt in the world that God would heal his baby. They had not been in the habit of taking her out anywhere, as she was repulsive to look at, but this night he brought her and sat on the back seat. He was restless and could hardly wait until the time came to pray for the sick. When Mrs. Parrott came back to where he was and told him to take the baby to the front, he ran with the child all the way down the aisle, and the tears streamed down his face in floods. When the child was prayed for, he stood her down on the floor and said, "Now Geraldine, you can walk; you are healed now." The child took five tiny steps, holding to her father's hand.

He took the child home and put her to bed, but nobody else went to sleep that night around there. He went to all the neighbors and had them praising the Lord because He had healed their baby. He himself cried and praised the Lord all night by the baby's crib. The mother-in-law was praising the Lord too. She got up during the night and looking in her daughter's room, found her pillow wet with tears and she on her knees praising God.

The next morning they could not wait for the baby to get awake but awoke her, dressed her, and then the grandmother who sat on the opposite side of the room, said, "Geraldine, you can walk now. God healed you last night. Come to grandma." The child opened wide her blue eyes and said, "Where is God?" She had never heard of Him before. She started to walk to her grandmother, and by taking hold of the furniture reached there.

Eight months after that when the Parrotts were again in Klamath Falls, Geraldine came running up to the platform on two little fat legs like any other normal child. When she found she could play after her healing, she almost played herself to death. They could scarcely get her to stop to eat or sleep.—L.L.H.

(Continued from page 11)

ten that ten thousand, because we never saw a penny of it or the monthly checks. Brother Underwood and I were saved a year ago and for the next two months we missed more meals and came nearer starving to death than we ever expect to in our lives, but the Lord didn't let us starve.

We did not become convinced of God thru our intellect, hearing or reading of books, but thru experience. The change wrought has been miraculous and we believe everything in the Bible from Genesis

to Revelation. A little while before we left California one of my atheist friends came to me and said, "Now that you have found God perhaps you can tell me about the traditions and mistakes in the Bible." I told him I did not pretend to know everything about the Bible; that if I knew everything, I'd know that somebody no smarter than I wrote it. But he asked me that thread-bare question, "Where did Cain get his wife?" I said, "To be perfectly frank with you, I do not know, but if you are going to bring up a difficulty, it also says he built a city and called it Enoch. Where did he get the people to make a city of? I do not know but when I get to heaven, if Cain is up there I will call on him and ask him where he got his wife and all the people who lived in the city he built." The infidel smirked, and said, "Well just suppose Cain isn't there." "Then," I said, "you can ask him."

Then he asked me about one story after another of the miracles in the Bible, all of which I said I believed, tho I could not account for them outside the supernatural power of God. I told him I believed in a God who could do impossible things. When a miracle of grace has been wrought in your own heart you will find it easy to believe in the miracles of the Bible. My own conversion was a greater miracle to me than any of the miracles of the Bible. Every genuine conversion is a miracle. Strange as it may seem, on the 2nd of August 1932, a man who said there was no God, found God at two o'clock in the morning, and from that night until this, he has never questioned the existence of God or the inspiration of the Scriptures. When God saved me He enabled me to win my friend and associate to Jesus Christ—a young man who had never before said a prayer in all his life, a born rebel who hated everything connected with Christianity; a young man who would not talk to any preacher five minutes without insulting him. But God saved him and our daily prayer is that our testimonies of the marvelous grace of God will be used to undo some of the harm we have done in our earlier years.

The Coming King

Dean Farrar was a privileged, personal friend of Queen Victoria, though he seldom referred to the distinction. But, on the first anniversary of the accession of Edward VII to the throne of England, during the service in Canterbury Cathedral, he told how the Queen, after hearing one of her chaplains preach at Windsor on the Second Coming of Christ, spoke to the dean about it and said, "Oh, how I wish that the Lord would come during my lifetime!" "Why does your Majesty feel this very earnest desire?" asked the great preacher. With her queenly countenance lit up with deep emotion she replied, "Because I should love to lay my crown at His feet."—*Life and Light.*

Be Strong

Be strong!

*We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift,
Shun not the struggle; face it.
'Tis God's gift.*

Be strong!

*Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely,
In God's Name.*

Be strong!

*It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on!
Tomorrow comes the song.*

—M. D. B.

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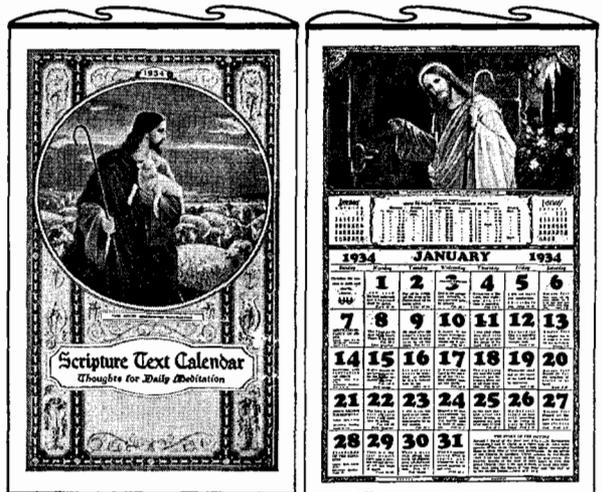
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