

# The Latter Rain Evangel

The days of Heaven on Earth

## The Miserable Mistress of Mars

THE Word of God nowhere places the carnal weapon of the sword into the hands of the church. Scores of scriptures prove the contrary. We are pilgrims and strangers, should be meek and lowly, suffer wrong and injuries, and even rejoice at the despoiling of our goods, but never avenge ourselves, nor strike. We are commanded to love our enemies and live at peace with all men; we are called to a spiritual warfare for the kingdom to which we belong "is not from hence," and our citizenship is in Heaven.

During the great World War almost all churches manifested a fierce fanatical nationalism. The preaching sought to reconcile the Christian and war, and many houses of God were desecrated into becoming mere recruiting stations for the fearful conflict. The reaction has been too evident. The masses have literally turned away from the church's message. The post-war-world is thoroughly disillusioned! The recruits starting for the front said it in low tones, but the embittered returned soldiers have shouted it from the housetops. This is one explanation why present preaching is powerless to fill empty pews.

Jesus' last and most eloquent miracle occurred when Peter sought to defend Him. "Peter having a sword drew it and smote the high priest's servant and cut off his right ear. The servant's name was Malchus. Then, said Jesus unto Peter, Put up thy sword into the sheath: for all they that take the sword shall perish with the sword. Simon blundered with his blade and altogether missed the fellow's head, but note that what he succeeded in doing was to cut off his ear. Even so, an apostate, fallen church dominated by ulterior worldly motives contrary to the spirit of Christ, supported carnal warfare and took up the sword in the last war, but we may notice everywhere how far it missed its mark; it only managed to cut off the people's hearing. The multitudes today refuse to lend an ear to that Christianity that prostituted itself to become the miserable mistress of Mars. If Christ condemned the use of the sword for the highest, the most worthy cause imaginable—that is, the protection of His own Divine Person—it follows that its use is certainly condemned for any lesser "righteous cause."

W.E.C.

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

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Fifteenth Session of the General Council

NAME OF FIRM: The General Council of the Assemblies of God.

PLACE OF BUSINESS: Service Stations, Highway Tabernacle, Central Congregational Church, 18th, 19th & Green Sts., Phila. Pa.

OBJECTS SERVICED: Ministers, missionaries, Sunday School workers, Young People's leaders, Christian workers.

WORK DONE: Human batteries re-charged, tanks refilled and general service rendered to keep body moving harmoniously.

CHARGES: Complete consecration, including the laying down of personal wills and the surrender of all selfish ambitions.

THUS convened the Fifteenth Session of the General Council of the Assemblies of God in the city of Philadelphia, Penn. from Sept. 14-20, 1933. And truly it was a service station, to which hundreds of ministers, scores of missionaries and many Christian workers had come, to receive new impetus, new courage and strength to move on in the great work of furthering the Gospel of our Lord Jesus Christ. They had come from the extreme West Coast, representing large as well as small churches; from the hamlets and the centralized cities of the South, from the great Mid-west and from the far-flung fields across the seas, to unite in

precious fellowship with their Eastern brothers and sisters who were gathered in large numbers in their home district. It seemed that all roads led to Philadelphia for, as a local minister expressed it, "the license plates on the cars revealed the fact that they had indeed come from the uttermost parts of the earth."

Thrice daily the great crowds gathered together for the devotional services, followed by the business sessions presided over by the General Superintendent, Ernest S. Williams. Great blessing attended these devotional services and every Christian was made to realize anew his responsibility to lost souls.

Owing to the great throngs who gathered for the night sessions, even the spacious accommodations of Highway Tabernacle were insufficient and the need for additional room was graciously met through the kindness of a neighboring church just one block distant. Dr. Clinton gave a hearty welcome to the General Council gathering, then adding, "As pastor of the Congregational Church on the next corner and in the name of our trustees I want to express very sincerely the welcome we desire to extend to you, and while you are here with us our premises and all their accommodations are at your

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## The Truth About The Protocols

*Dropping the Prickly Thorns in the Jewish Nests*

N. C. Beskin in the Lincoln Square Tabernacle, Aug. 20, 1933



AM calling your attention to the Word of God as found in Jonah 4:4. I am sure you are all familiar with the story of Jonah. A great many people wonder about this story and then they come to the conclusion that it is an impossibility for a whale to swallow a man, for although the whale has a very large mouth its throat is very small. It is no miracle to me how Jonah got into the whale, but the miracle is how he stayed there for three days and three nights without being digested. It is contrary to nature, but this is the story:

A Jew by the name of Jonah was sent by God to preach to the Gentiles, but instead of obeying God and being a preacher, he became a merchant. He started for Tarsus planning to go into business. He bought a boat and started out on his business adventure. But the whole thing went topsy-turvy because the Jew was out of his element. When a Jew is in the wrong place it rocks the whole boat. Finally they threw Jonah into the ocean and there was a whale which God had prepared, which swallowed Jonah. For a while Jonah thought everything was all right even though he was out of his natural sphere depending on the whale to support him, but by and by he found that everything was wrong and then he started praying. That whale was not very particular about his diet but when it came to having a praying Jew who got intensely in earnest and no doubt began jumping and shouting, the old whale got uncomfortable and spewed him out. Jonah landed on the shore, back in his natural sphere and then delivered his message to the Gentiles and they became converted.

Who was Jonah? He was a Jew—belonged to God's own people of whom He said, "These people have I begotten unto myself." What for? "That they might tell forth my glory." God never called the Jew to be a merchant, a banker, or Justice of the Supreme Court; He never called the Jew to be a lawyer or a reformer. He called him for one purpose only—that he might show forth His glory. You remember Jesus said to the disciples, "Without me ye can do nothing," and I am continually telling the Jews that without Jesus Christ they can do nothing. They say to me, "What do you

mean by saying we are not getting along without Jesus? We are getting along very well. We are reformers and we are governors; we are recognized in commerce, education, jurisprudence, etc.," and they point to Gov. Lehman of New York, Gov. Horner of Illinois, Judge Brandeis, and so on. And I answer that there is only one purpose for the Jew in this world and when he fails in that he fails in everything. Jonah at first refused to obey God, and when the Jews refused to carry out the command of their Messiah, when they failed to go and preach the everlasting Gospel to the Gentiles, they were, as a result of this, driven out of their promised land.

Instead of being preachers they became merchants and politicians; they are buying boats and going to Tarsus and making money instead of being preachers of righteousness as God wanted them to be, and as a result God spewed them out of their land, they became homeless wanderers under unnatural environments and the old whale, the world, has tried to assimilate them and make them one of them. True, the Jews have been getting along fairly well, succeeding as merchants, politicians and governors. And the old whale didn't mind keeping the Jew inside of him so long as Jonah was quiet, but when he began to pray it got altogether too uncomfortable for the whale. Today, the Jews are commencing to pray; they are returning to their own land, and the world is getting sick of them. We as Christians can easily see that it is all a part of God's plan for this time and age, that the Gentile world should get tired of the Jew so that he will go back and start preaching the glad news.

You remember the Scripture that says, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings. . . . so the Lord alone did lead him, and there was no strange god with him." The eagle builds its nest away up on the highest mountain peak; it builds a very wonderful nest and is a very good provider. All the little eaglets have to do is to open their mouths and father eagle comes and fills them. By and by the little eaglets become old enough to fly but they don't like the idea of trying to fly and looking for their own food, making their own livelihood when it is so easy

to get food from father eagle. So the mother eagle stirs up the nest, gets a lot of prickly thorns to make them uncomfortable. The young eaglets run around the nest, from one side to the other, but wherever they go there is a little prickly thorn that tortures them; so they decide they cannot stay there any longer and spread out their wings and fly.

Now it is about time for the Jew to separate himself from the ungodliness of the world, divorce himself from business and from the interests of the nations round about him, and start back to his own land and to his natural environments, and again to work for God. But he refuses to do it. Says he, "Why should I go back to Palestine when I am Justice of the Supreme Court of America? when I am governor of Illinois? of New York?" So what does the Lord do? He picks up a little prickly thorn in Germany by the name of Hitler, another one in Russia, another in Poland and one in Roumania. How about America? Well he has a little trouble finding a thorn that is prickly enough over here—the politicians would produce no thorn, the reformers wouldn't dare to be thorns for the Jews and so the preachers are being used now. First of all Henry Ford started his attacks on the Jews; he decided to publish a magazine and hired a backslidden preacher to help him and then he started *The Dearborn Independent*. But it wasn't long until he had to pull in his wings, and from that time on his car commenced to decrease in popularity until now the Chevrolet is selling the Ford car almost two to one. Let me give you my prophecy—Henry Ford is done for as far as being a leader in the world is concerned.

And now a preacher is taking up the attack on the Jews and putting out books about the Protocols. Here is the story he tells us: that in Russia, during the Zionist convention, seventy men, who called themselves the Learned Elders of Israel, gathered together, and they decided that they owned all the money in the world, all the newspapers and all the business, and that they can therefore play with the world as a cat plays with a mouse, or as the potter plays with the clay. They will declare war when they want war, and peace when they want peace; they will start prosperity when they want to or cause a depression when it works to their best interests; if any country cares to persecute them they will seek to destroy that country. In

short, they can just muddle up the world as they want to on the principle that they control all the money. From our Christian platforms men are telling us that the depression is the work of the Jews who brought it about on purpose, to cause the downfall of the world so that they could control everything; they assert that the World War was started by the Jews, and that from a purely human standpoint Hitler is justified in doing just what he did. Let us see what Hitler did. First of all he restored the most awful shame upon Israel. In front of their stores he put the yellow sign with a black blotch on it and over it the word "Jude" Jew, "Don't deal here; he is a Jew." None are allowed to appear in public parks or even wheel a baby carriage on public grounds; they are not permitted to hold any office or to carry on certain lines of business. No Gentile is allowed to have a Jewish doctor. Jews have no freedom but are absolute slaves; their money is taken away from them; they are not permitted to go and not permitted to stay. Many of them have been beaten to death and others have been cruelly treated, even those who were American citizens. And yet this preacher in America says that from a purely human standpoint Hitler is justified in what he is doing.

Even though all these reports were true concerning the Jew what should be our attitude toward him? My answer is, First, you cannot kill the Jew. It is not according to the principles of civilization or the principles of truth or justice. It is not according to the principles of common sense for the Jew is like Jonah. They can keep him inside the whale but they cannot digest him. He still lives on and everyone who has tried to kill the Jew has lost his head. Look at Haman, the Czar of Russia! Look at Spain!

Second, you cannot expel the Jew. You hear many stories about Queen Isabella of Spain pawning her jewels and sending Christopher Columbus to America; it wasn't so much her jewels as her Jews that made that possible. When the great Spanish Inquisition started, on the very day that the Jews were ordered to leave Spain, Columbus, who is said by many historians to have been a Jew, started with Jewish money to try and find a new land where they would not be persecuted. The first mate, physicians, and others in the company were Jewish. As you read the history of America you will find, interwoven with it, the history

of the Jews. You will find that during the Revolutionary War when George Washington was bankrupt and didn't know which way to turn, Hyam Solomon came to Washington and presented him with his entire fortune. They claim that Morrison helped and they built a monument in Washington for Morrison but Solomon died a poor man. When dying, they said to him, "Mr. Solomon, you are dying a poor man, without any recognition. Aren't you sorry that you gave your fortune?" His answer was, "The only wish I have is that I had more to give to my country." All during the Revolutionary War and during the last World War you will find that the Jews shed their blood for their country. No, you cannot kill the Jew, and neither can you expel him.

The third solution would be to leave him alone. Now I know that what I shall say now will not be complimentary to the Jewish people and yet I wish to be fair and in being so I believe the Jew cannot be left alone either. The Jew has contributed much to the nations, but let me say, to my sorrow, that out of all proportion to our percentage of population there are altogether too many Jewish socialists and anarchists. Out of all proportion, there are too many atheistic preachers and lecturers among the Jews. Columbia University is the most atheistic university in America. In all the history of American Congress we have had only three socialistic congressmen and all three of them were Jews. It is a shame but it is true. Perhaps there is a reason for it in the fact that of all the Jewish newspapers, the socialists and other extremely radical ones have a far wider circulation than all the other Jewish papers combined. The circulation of the socialistic papers is about two to one of the conservative papers. This is a shame upon us and if our Jewish leaders, instead of running around and decrying Hitler, would call upon all Jews to be true, loyal citizens, and be thankful for the privileges we enjoy, rather than to spread socialism and communism in America much more good would be accomplished. But the Jew is a factor and to leave him alone is dangerous. The Jew has given you the Bible, he has given you the Gospel and the Christ, he gave you the apostles and all that is valuable and precious to you as Christians and now you ought to turn around and give him the Gospel of Jesus Christ. You ought to pray for him and sympathize with him.

But let us see if these reports concerning the Jews owning the greatest share of business, etc., are true. You know they say if you use a word three times it is yours and if you make a statement ten times you will believe it. Everyone of you believes that the Jews own Wall Street. But I just want to challenge you to show me one great leader in international finance in America who is a Jew. You will doubtless point to some of the rich Jewish people such as the Baruchs, the Strausses and the Morgenthals, but these are not the real leaders of finance. The late Senatorial investigating committee put the Kuhn Loan Co. on the stand and it was proven that in comparison to the Morgans it is just like a bicycle compared to the Cadillac. There is not one great international Jewish banker in the world.

Is it true that the Jews are the greatest bankers in America? Is Morgan a Jew? Is the Chase National Jewish? Is Rockefeller a Jew, or Andrew Mellon? These are the rich people of the world and everyone of these are Gentiles, including the Dawes Brothers.

Is it true that the Jews own the biggest newspapers? Take the largest newspapers of Chicago; neither *The Tribune* nor *The Daily News*, are owned by Jews. As far as the advertisements are concerned—none of the newspapers would come out and openly speak against the Jews because they would withdraw their advertisements if they did. Do they say anything against Cardinal Mundelein? No. Because he controls his people and if the papers said anything against the Catholics all he would have to say would be, "I forbid all Catholics to advertise in that paper"; the next day there wouldn't be one advertisement from the Catholics. But the Jewish Rabbi doesn't control his people like that.

Now concerning your largest stores of this city—are they owned by Jews? The Marshall Field store is not. In no city to my knowledge, are the biggest stores owned by Jews but by Gentiles. Sometimes I hear that the Jews control the biggest interests but when it comes to a real investigation I find they do not. Of course there may be exceptions where the Jewish population is very large, like New York City, but I am speaking as a whole. To say that the Jew manipulated this depression, is the brain-child of a crazy man, because if there is anything the Jew wants, it is that other people

might have money so they can trade with him. Let me say that neither the Jew nor any other particular nationality is responsible for the depression; people in general have gone back on God and His judgments are in the earth.

Now where did these Protocols originate? They were started in Russia, written by a Professor of the Imperial Russian University, who got his idea from a German novel, purely fiction. The book was printed on the Imperial Russian Press and was distributed by the Czar's agents. At that time the newspapers in Russia were selling at 10c per copy; books about the size of the usual sized Bible sold at five to ten rubles each but this booklet, of a good size, was priced at only 5 to 10 kopeks (about 2¼c) per copy. In fact a person could get it free because they were so anxious to have it widely circulated. Who was back of it? It has been proved beyond the shadow of a doubt that the Professor who wrote the book did not understand a word of Hebrew. And it has been proven that he was in the employ of the Czar of Russia, that he never attended a single Zionist Convention, and according to his own statement there were only seventy copies of these minutes and each one of the seventy elders kept his own copy. If each one kept his own copy where did the Czar get his? If he didn't read a word of Hebrew where did he get a man to translate it? You might say a Jew translated it for him. But no Jew would translate that and give a sword into the hands of his enemies so that hundreds of thousands of Jews would be killed and mutilated. There is not a particle of evidence to the truth of those Protocols. The story was fabricated from whole cloth. During the Czar's regime the Jews went around and told the people they didn't have to be oppressed by the Russian Czar, pointing to the liberties enjoyed in America, England, etc. Then in order to stir up strife between the Jew and the Gentile this hireling of the Czar wrote this book which was printed on government presses and distributed by his agents. As soon as the book came out the programs of the massacre of the Jews took on new strength, thousands being killed and mutilated; children were taken by their heels and dashed against buildings. The Czar went too far and lost his head, which is the fate of everyone who starts a tirade against the Jew.

When the Socialist Revolutionary party under Karensky came into power one of their first

orders was that these books were lies and should not be published, and as a result they were burned up. Was Kerensky a Jew? No, he was a conservative liberal. He lost his power when the Bolsheviks came into prominence and they declared that to read the book or to spread it, was a crime to be punished by capital punishment. That was the end of the books in Russia.

Now there are two places in the world where you can find a copy of almost every book that was ever published—The Congressional Library at Washington, D.C. and Westminster Abbey, at which latter place they had a copy of The Protocols. It was translated into English and Henry Ford got hold of it and now a preacher is writing about it. He is making a tremendous mistake. I fully believe this persecution is all in the plan of God to bring the Jews back to dry land. The whale is getting rather sick of Jonah, especially since the Jews are turning back to Jesus Christ by the thousands.

In Germany the Old Testament is being thrown out by the order of Hitler. They are revising it and instead of Abraham they are having Frederick the Great; instead of Moses it is Bismark; instead of the old Patriarchs it is the old Pagan gods. The reason Hitler is throwing out the Old Testament is because there are too many Jews in it. He will have trouble with the New Testament too because in the city of Bethlehem, two thousand years ago was born Jesus, the son of a Jewish mother. He selected twelve Jewish disciples and then seventy others. Then they crucified Him and later in the city of Jerusalem one hundred and twenty Jews assembled in an upper chamber and tarried there for ten days. When the Holy Ghost came upon these 120 Jews, Peter the Jew preached his first sermon and three thousand Jews were converted; the next day five thousand. The New Testament closes with a Book written by John the Jew, and when it is all over God will create a new heaven and a new earth and it will be the New Jerusalem, the city of the Jews.

Now what is happening? The Jews have been made to feel very uncomfortable. This is true not only of Germany but also of Japan and other countries. In Japan there are now much less than a thousand Jews and they have organized against them. Japan is driving out the Jew. Now Alsace Loraine reports that too

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## Late News from Palestine

*Getting Ready for the Final Drama of the Ages*

Charles S. Peters, Jerusalem, Palestine

*"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." Ezek. 34:13. "And the tree of the field shall yield her fruit, and the earth shall yield her increase . . . ." Ezek. 34:27.*



In the nations of the world many tragic dramas of intense human interest are being enacted: millions of men are unemployed; hunger stalks amidst plenty; two-thirds of former world trade has vanished; cities are bankrupt; governments are defaulting both interest and principle of their debts; budgets are unbalanced, deficits mounting yearly; banks and other financial institutions failing; men are confused, perplexed; private enterprise dead. All the world looks agonizingly for relief to the Economic Congress recently opened in London by one of the very few remaining hereditary monarchs of the world, a world that only a few years ago was made up largely of tottering monarchies; now filled mainly with tottering democracies. (Some have already "tottered" into dictatorships, clearly paving the way for that great dictator, the Antichrist.)

But none of these dramas approaches in absorbing interest that being enacted in Palestine today. Here is a country that instead of overproduction and plenty, as in the rest of the world, has a grain and olive crop failure, due to the lightest rain-fall on record in many sections. In spite of this crop failure, in some parts the third or fourth failure in succession, in spite of a great excess of imports over exports it has very little unemployment; it has a large surplus in the treasury, its trade is expanding by leaps and bounds, it has abundance of capital in its banks, industry and handicraft are flourishing, intensive agriculture and citrus fruit growing are increasing unbelievably, its building industry is booming, prices of building lots and of citrus lands are advancing sharply, and the use of electric power is growing daily.

Jewish capital and Jewish enterprise are the causes of a veritable transformation in Palestine

within a very few years. Competent authorities estimate that in this small country, 3,250,000 Palestine pounds (approx. \$15,000,000) were invested last year. This flood of new capital has set business booming and has caused a great rise in land values. Jewish factories are now supplying much of the clothing, many of the articles in every day use in the home and in the shop, much of the materials used in the building industry. Jewish agricultural colonies supply the cities of Palestine with fresh milk, butter, cheese, eggs, chickens, and a great variety of fresh fruits and vegetables. When the writer was here seven years ago, practically none of these could be obtained, other than oranges and a few vegetables in season.

Tel-Aviv, a town that had no more than 2,000 inhabitants in 1918, had 46,000 eighteen months ago and today claims 60,000. It is a new, modern, well-planned city, exclusively Jewish. On the day this paragraph is being written, *The Palestine Post* contains an article complaining bitterly about the congestion at the Tel-Aviv post office and the very inadequate facilities for handling the great increase in mail caused by the rapid influx of Jewish immigrants, declaring that often there are five hundred people in line, waiting to buy stamps. Also, in the same newspaper, appeared a notice of the opening of a new unit of workers' dwellings, the ninth of such units opened recently. In view of the abrupt increase in rents, due to concentration of workers in Tel-Aviv in connection with the demand for labor in the building and other industries, the Jewish Labor Federation has been promoting schemes for cheap "multiple" dwellings (apartment houses). Another still larger unit of 130 flats is now being planned. Building permits were issued for an area of 103,654 square meters during the first five months of this year in Tel-Aviv, which is three times the area built on during the corresponding period last year.

Practically the same conditions prevail in Jerusalem, Haifa and Jaffa, the other three principal cities of Palestine. The government has been utterly unprepared for the increase in postal service required, as well as for the great-

ly increased demand for telephone service in these cities; business men complaining bitterly about delays of three months or more in securing the installation of a telephone.

Of course, thousands of grain farmers whose crop has failed, and who are unable to leave their families for employment elsewhere, are sure that this much talked of prosperity is a myth. Also, the young man receiving a very small wage that will hardly buy the barest necessities of life where the standard of living is far below that of western countries, feels that prosperity has in the main passed him by. And the skeptic who sees the poor railway, mail and telephone service, the very few good roads, inadequate water supply systems, very incomplete educational systems, and the utter lack of sanitation in most of Palestine, will not be greatly impressed by a surplus in the government's treasury. But it must be remembered that although Palestine is one of the oldest of countries, it is industrially, commercially and agriculturally new and undeveloped, and the process of development which is taking place so rapidly just now has brought prosperity to many.

There has been a great rise in land values, especially for citrus growing in the maritime plain, some of this land now selling for six hundred dollars per acre. Orange groves are spreading farther and farther north and south in the Coastal belt. These citrus groves are irrigated from deep wells, there being abundance of water below the surface of the land in many sections. The Jaffa oranges are sweet and of a very fine flavor; they have gained an enviable reputation in European markets, and there is at present a keen demand for all that can be supplied. For several years prior to 1931, the output of oranges ranged from 1,500,000 to 2,000,000 cases yearly. In 1931 there was a sudden jump to 3,000,000 cases, and in 1932 to 4,250,000 cases. The forecast for 1933 is for 6,000,000 cases. It is reported in *The Palestine Post* that forward buying of the next crop has just begun, with a very good demand.

The experimental agricultural station at Rehovah has been demonstrating that Palestine climate and soil are suitable for growing many tropical fruits besides oranges and grapefruit, about 150 varieties new to Palestine being now successfully grown there. An instance of this sort of experimentation is the pummelo, a native of South China, Manilla, and Siam. This fruit is similar to the grapefruit, but is

much larger, sweeter, and has no bitter taste. Demand for this new fruit is very keen and more than 10,000 cases were ordered last year by European countries, but only 700 cases could be supplied. Great quantities of bud-wood have been distributed from the experimental station to different parts of Palestine, and as a result, some 4,000 pummelo trees are now growing, which should shortly produce about 25,000 cases yearly. Other tropical fruits which the station has proved can be grown profitably include the mango, pineapple, date, papaya, and avocado.

There are just now 118 Jewish agricultural colonies in Palestine, and perhaps the general impression is that the majority of Jewish immigrants enter these colonies. However, the late census report shows that over 50% of the Jews in Palestine are in two cities, Tel-Aviv and Jerusalem. Also, that nearly 30% of Jewish earners are in manufacturing industries and handicraft, 18% in agriculture, and 13% in trade. The last census shows that the number of inhabitants in Palestine is slightly over 1,000,000, of whom about 200,000 are Jews; and in spite of the relatively small proportion of Jews, 44% of all industrial earners, 43% of workers in the building industry, 45% of postal employes, 34% of trade earners, are Jews. Before the war Palestine was a purely agrarian country, but now has an active industrial and commercial life with a strong industrial tendency, due to the new immigrant Jewish population.

Besides the rapid development of fruit growing, intensive agriculture, and of miscellaneous manufacturing enterprises, several very large projects have given work to thousands of both Jews and Arabs. One of these was the construction and opening in 1932 of the first hydro-electric power station, a little below the Sea of Galilee on the Jordan River, supplying light and power to nearly all of Palestine; another is the potash industry at the Dead Sea; another, the building of the harbour at Haifa; and a fourth, the building of a 1200 mile oil line from Bagdad in Iraq to the new Haifa harbour.

The Palestine Potash Co. has extracted bromine and potash continuously during 1932, employing several hundred men. All their product has been sold, lorries hauling the bromine and the potash from the Dead Sea up the mountain roads to Jerusalem, thence to Haifa and Port Said to be shipped all over the

world for use in chemical and fertilizing industries. It has been clearly proved that the extraction of bromine and potash from the waters of the Dead Sea is commercially profitable, and it is certain that untold wealth lies in that large basin which is far below sea level.

The new harbour at Haifa is not yet officially completed and will not be handed over to the government till October. (The harbours, railroads, telephone, telegraph, and postal systems are owned and operated by the government). However, for all practical purposes the harbour is now complete and is one of the two or three finest harbours on the Mediterranean. Loading and unloading of freight can now be done continuously, day and night, a great boon to the orange shippers. From now on even the largest of steamers may tie up at the piers in Haifa. Besides the dredging and the construction of wharves, piers, slips and loading and unloading machinery, the building of the harbour has caused the reclamation of large areas of waste land about Haifa, the re-routing of the main north and south railroad over the reclaimed area, the construction of switches, spurs, transit sheds, truck highways, etc., bringing a veritable boom to Haifa.

The laying of the twelve hundred mile Iraq pipe line, said to be the longest in the world, is a drama in itself, and is one of the most remarkable engineering undertakings of modern times. The laying of the pipe began in the latter part of 1932, and is now giving employment to thousands of men who would otherwise suffer on account of the grain crop failure. The cost of laying this pipe line over hundreds of miles of uninhabited desert and mountainous country will be approximately \$50,000,000. The project has involved the construction of railroad tracks and truck roads across the desert and mountains, the building of telephone lines along the whole route, the erection of seven immense wireless stations, the building of work camps, pumping stations to keep the oil moving from its source in Iraq to within 150 miles of Haifa, whence it will run down by gravity into the Haifa harbour. It has also meant the purchase of aeroplanes for use in the supervision of the different sections of the work, the construction of special trenching machinery for enameling the sections of pipe, for wrapping in special paper which protects the pipe against the action of the mineral salts in the soil, for welding together the sections each of which is

thirty to forty feet long and weighs 1500 pounds. The work is in charge of a small band of Americans and British, with many thousands of Palestinians, Trans-Jordanians and Iraqis under them. Most of these tribesmen have never used a shovel or done any work under discipline. Nearly a mile a day is now being completed, which is remarkable progress. It is expected that the line will be complete by the end of next year, and will carry up to four million tons of petroleum per year.

As we look out of the windows of the Bible Evangelistic Mission we can see and hear the final stages in the construction of the four buildings nearest to the mission, all of them large, fine, two story stone buildings; we can see many busses (a Jewish innovation) running to and fro, to the suburbs of Jerusalem, to the old city, to Jaffa, Tel-Aviv, Nazareth and Haifa. The Palestine Gazette (the official government bulletin) for this week publishes in detail one hundred fifty different bus routes. On a holiday we can see from our windows thousands of Jews walking, talking, singing, going in a seemingly endless stream out St. George's Road into the country, where olive trees give shade, where they can sit in groups, play games, buy food, ice cream and lemonade from vendors; and in the evening the roads are veritable rivers of Jews coming back into the city after their day of recreation in the open. What a blessing some of our American parks would be here! We saw no such sights when we were here seven years ago. A day or two after we arrived, how amazed we were when we looked down from the Mount of Olives upon the old city and the new modern city outside of the old walls, literally flowing out over the valleys and hills toward the higher mountains round about Jerusalem. And on the Jewish Pentecost, what a crowd continually milling about the narrow streets of the old city, going to and coming from the Wailing Wall all day long!

Where have these people come from? The Jewish Agency gives the following immigration figures for eleven years, 1920 to 1932: 39.8% from Poland, 23.7% from Russia, 7.6% from Asia. Only 1.7% came from the United States, although of approximately \$23,000,000 contributed to the Jewish National Fund, half came from the United States.

Why has the Jewish population increased from 50,000 at the close of the war to 200,000

at present? It must be remembered that land must be provided for them either by reclaiming waste lands or by purchase from Arab owners. Also, the ability of the country to absorb immigration is limited. For a few years after the war there was a veritable rush of Jews back to Palestine which resulted in a wild boom, then a crash and hard times. In fact, during one year after the crash more Jews left Palestine than came in. Since then the government has carefully controlled and restricted immigration. Twice a year the Jewish Agency makes a careful investigation of conditions in all sections of the labor market, and makes recommendation to the government as to the number of immigration permits to be issued during the following six-month period. However, the government has not for any period granted the number recommended by the Jewish Agency, though there has been a steady increase from year to year in permits granted. For example, during the current six-month period from April to September, 1933, 12,500 permits were recommended, but the government has seen fit to grant only 5,500. During the last three periods undoubtedly very many more Jews would have immigrated into Palestine, had the government been more free in granting permits. In the present six-month period the demand for permits on account of conditions in Germany has been insistent and urgent, but the Palestine government has seen fit to do no more than re-arrange the quotas, giving German Jews one thousand permits, the increase in their quota being offset by decreases in the quotas of other countries. It should be mentioned here that one permit admits the head of a family, and all immediate dependents; also that there is no restriction on the immigration of applicants who have in their possession, or who have deposited in banks in Palestine, one thousand pounds (\$5,000) or more. The permits granted are to other than such capitalists. In fact, the immigration law allows a skilled artisan with two hundred fifty pounds or more to come in, provided his services are needed and the immigration officials believe he will not be in competition with other skilled labor already here. However, this does not really mean anything in increased immigration, as only two such immigrants were admitted last year.

The following table shows the number of immigration permits granted during the last three years:

Sept. to March 1931.....1480

April to Sept. 1931.....	500
Sept. to March 1932.....	350
April to Sept. 1932.....	2000
Sept. to March 1933.....	4500
April to Sept. 1933.....	5500

According to the Palestine Gazette the total number of Jewish immigrants during March, 1933, was 2482 (men, women, and children). Of this number, 325 were capitalists with one thousand pounds or over, and their dependents. In April there were 1827 immigrants, 270 of them capitalists and dependents. In May, 1854 immigrants, 490 of them capitalists and dependents. This seems rather slow, especially to enthusiastic Zionists. Dr. Chaim Weizman, former head of the Zionist organization, who undoubtedly knows more about Palestine than any other man, in a recent address at Paris with reference to the plight of Jews in Germany said that by reclaiming neglected, irrigable lands, 20,000 families or approximately 100,000 persons could be absorbed in Palestine during the next two years, without interfering with a single Arab.

The Moslem population of Palestine still very greatly exceeds the Jewish population in numbers (by approx. four to one), and the Moslems have up to just recently been much opposed to selling land to the Jews or permitting them to immigrate. However, it is becoming increasingly apparent to the Moslems that the coming of the Jews has been a good thing for both Moslem and Jew, bringing work and prosperity to both. Even in Trans-Jordan, where there are practically no Jews, and where there has been very bitter opposition to anyone entering, there is now a strong party favoring their admission and the sale of land to them. This has been partly brought about by the drought conditions that have prevailed there for three or four years. Trans-Jordan Moslems can see what a benefit Jewish private enterprise and Jewish capital have been to their neighbors across the Jordan in Palestine proper.

What even a short time ago looked to be impossible, God is showing to be possible. He knows how to make the Jews want to go back to Palestine, and He knows how to make the Moslems willing to receive them—a veritable miracle! Are the Jews coming back in unbelief? Assuredly; even paying for land that is theirs already, according to the Word of God! At

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## The Get Acquainted Page

Conducted by Watson Argue

Presenting the Interesting Story of how a Jewish Synagogue was converted into The Appleton (Wis.) Gospel Temple. Lawrence N. Olson, Pastor.

It was graduation time in our well-known Central Bible Institute, Springfield, Mo., in the Spring of 1931. All the students were making arrangements either to go home, into secular

employment, or into the field "white unto harvest." Many of the graduates wondered what the future held in store for them, and where their first charge would be. Among that number was the writer.

In looking to the Lord for His guidance I felt it to be His will to accept an

opening in Appleton, Wisconsin, a fine paper manufacturing center of about 25,000 population. In company with another brother, Clarence Goudie, we took over the work, then very small, and located in a rented building that would accommodate about 175, known as the Full Gospel Tabernacle.

Shortly after our coming we launched a tent campaign that attracted considerable attention. At the close of the summer we returned to the building and continued thru the fall and winter of '31 and '32. In the early summer of 1932 it so happened, in the providence of God, that we were forced out of that building because of its being leased to the High School for band and orchestra work. Our efforts to secure another suitable location being futile, we were again obliged to pitch a tent for the summer, but God greatly blessed our efforts in the salvation of souls and the filling of believers with the Holy Spirit. Many trophies of His grace, from that ingathering, are now with us as real pillars in the church.

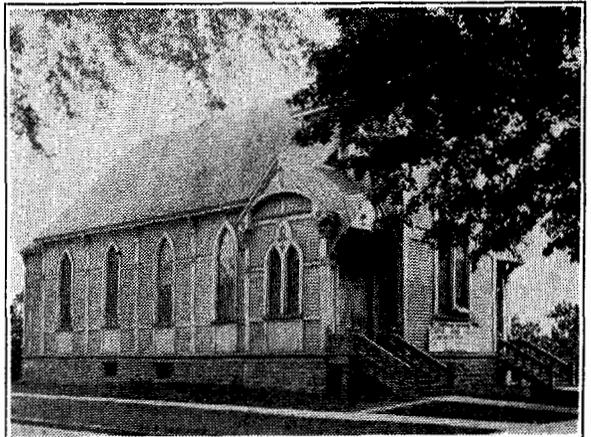
In the meantime we bent every effort to secure a permanent location before the cold

weather would set in, but it seemed impossible. Every prospective door seemed shut but one, and that was a Jewish synagogue known as Zion Temple which could be purchased from the Zion congregation for the sum of \$7,000. It surely was a step of faith to venture forth on anything so big, but venture we did.

The building is located in the center of the city, three blocks from the main street (College Ave.) and one block from the City Park. It is well equipped, including a fine pipe organ. The seating capacity is about 400. Included in the purchase was a Guild Hall that has since been remodded to house the pastor and his bride of eight months (formerly Miss Alice Olsen of Fargo, N.D.).

It was the first part of October that we took possession. Truly it was a momentous occasion and a great change from a worship of mere form and ceremony into a sanctuary where the "Full Gospel" is being preached. For the first time in its history the walls of that Temple rang with the praises of the Lamb who was slain from the foundation of the world, Christ our Savior.

Since the acquisition of our new headquarters we have seen a splendid growth in every department of the work. The attendance at the reg-



Appleton Gospel Temple

ular services has greatly increased. The Sunday School has broken attendance records repeatedly, and shown an average increase over the

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## The Pulse of a Dying World

Evangelist William Booth-Clibborn

**15 Years** since the Armistice ended the great World War.

**1933 Wars** large and small, massacres, revolutions and upheavals are numerous and widespread.

**The Dragon Defeated:** China lost 222,000 killed and wounded in the recent undeclared war with Japan.

**Jehol's Price:** Capturing Manchuria cost Japan 11,300 casualties but Tokyo's War Office dare not divulge the true figures.

**For a Swamp:** Bolivia and Paraguay's stubborn war over the El Gran Chaco has cost 26,600 lives, starvation and disease killing thousands more.

**Hitler Hatred** has ravaged Germany, taking toll from its rise of 1430 lives and imprisoning 142,000. Latest figures give 790 Jews butchered, nearly 5000 injured.

**Jungle Fight.** Columbia and Brazil dashed in savage encounters on the upper Amazon. The Letician jungle scrap has let up with 9746 official casualties, but fever really stopped it.

**Political Killing** is popular in Cuba where unremitting man hunts in three weeks accounted for 480 former Machado henchmen who murdered over 2000 in two years' reign of terror. The bloody reaction continues.

**Mohammed Murders.** The Koran doctrine of killing unbelievers in Mohammed is the vogue in the Arabian Kingdom of Iraq where the remnant of 40,000 Assyrian Christians have been set upon by fierce hired Kurds who slaughtered 600.

**Cannon in Morocco.** Paris admits 18,900 killed and wounded in ten years' annually renewed war in her desperate effort to subjugate the fierce Moroccan Riff tribes. This summer the remnants of Ab-del-Krim's Berbers are being furiously shelled, surrounded in their last mountain stronghold.

**Total 106 Wars,** major and minor sanguinary conflicts, since the League of Nations was formed, cries *The New York Times*, and that discounting dozens of political "*coup d'etats*" in the South Americas, all the way from the Anglo-Afghan frontier clash to the tragic Greco-Turkish war that burned Smyrna.

**Jewish Retaliation.** The World Jewish Conference closing in Prague calls for a universal boycott on all German goods as a retaliative measure against Nazi anti-Semitism. They know but Moses' "an eye for an eye, a tooth for a tooth," but refuse their Messiah, Jesus, and His words, "Love your enemies."

**Boer Bibles.** A sorry commentary on the warring of nominally Christian nations was the taking, out of Boer trenches, of Dutch Bibles by British soldiers. Tommy Atkins carried "the blasted Bibles" home as mementoes of his unpleasant reception. English Quakers have traced many, returning them to their original owners or their children in South Africa.

**Children's Army.** The Scripture "A child shall lead them," has reached its perfect antithesis in Russia. The Soviets boast 149 boy battalions and 34 companies of girl soldiers drilled in the arts of warfare. Small wonder! The only class left that eat enough in Russia are the military, so countless growing, perpetually hungry children are eager to volunteer.

**Warship Race.** All major nations are in another naval supremacy race now that the Disarmament Conference is definitely a failure. Expiration of the London and Washington treaty agreements starts enormous construction programs to bring fleets up to treaty limits on both sides of the Atlantic. Japan's astounding demands reveal an ambition to equal the strongest maritime power. Her excuse, the spread of Chinese Communism.

**Rabid Nationalism.** Just like with the individual "Pride goeth before destruction" (Prov. 16:18) even so with the nations. If they are approaching the time of their final destruction, we may reasonably expect reckless blinding pride to lure them to their destined doom. Isaiah says that the Lord's Breath is "to sift the nations with the *sieve of vanity*" (Is. 30:28). This explains the present revival of fanatical nationalism.

**Bridled Multitudes.** Millions are being swept on to the vast catastrophe that must engulf civilizations. "There must be a bridle in the jaws of the people causing them to err" (Is. 30:28). The rising coercion of dictatorship is God's bridle in the mouth of the common masses. Individuality and personality, choice of action and freedom of thought, speech and press are ruthlessly stamped out as in Italy and Germany. The millions become mere automats.

**Oppressive Peace.** The British tax, the heaviest, is \$22.00 for every man, woman and child. Sir Robert Horne said of this intolerable burden, "We are painting the cart while starving the horse." The Western World staggers under the increasing oppression, solvent people so drained by taxes that the social services go unsupported, not to mention religion. The Nations in paying off public debts and spending millions on enormous armies and navies have turned peace into an oppression greater than war.

**Germany Inflamed.** Hitler's legions, 690,000 men, march all over Germany. The Reichswehr another 100,000 drill incessantly. The veterans clubs muster 800,000. The contagious enthusiasm of the Nazis inflames them all as Germany finds itself strangely stranded in an uncomfortable diplomatic isolation. Finding all doors closed Berlin may befriend the Bolsheviks for her own ends. Expediency is often inconsistent. United to Russia she could repudiate her private debts (a fabulous sum) re-arm overnight and defy the world. "Blocked to the South we can smile on the North," shouted Adolf at Nuremberg.

**Russia's Dilemma.** While Germany talks war demanding an air-fleet, Russia concentrates all her efforts in perfecting the greatest War machine in the annals of man; the whole populace is to be mobilized

for the moment when Stalin decides that the only way out of the stupendous dilemma ten thousand soviet blunders have created—is war. Professors Zelle of Chicago and Salette of Berlin arrived in Finland prophesying the greatest famine in history impending. Twenty million are doomed by this year's crop failures, the starving village peasants unearthed the seed potatoes and grain and secret cannibalism is reported widespread.

**The Disarmament Dream.** This cross-section of inflammatory tendencies, menaces and wars all over the earth shows the cause why the misled mass of Christian people double their efforts in checking the threatening holocaust of war. Nations in prophecy are Beasts and in reality worse. To pair their claws and blunt their fangs is risky disappointing business. The Methodists presented fifty million signatures and the Roman Catholic women twenty-five million petitioning the last Disarmament Conference to come to terms showing to what extent nominally Christian churches backed the movement. It meets this fall again foredoomed to failure as nationalism rises to fever heat in every country and the military spirit predominates.

**Resist Not Evil.** (Matt. 5:39.) Three forgotten words of Christ would revolutionize the whole of the apostate church's program. If, instead of spending mints of money in reform and using every means to coerce legislative bodies to adopt their viewpoint on social and moral questions, the church would return to the simple saving Gospel such a reviving would be the result as to solve its every problem. The church as a whole has lost its vision and is perishing as a consequence. When it loses faith in Calvary's message it will stoop to every form of social service and paralyze its spiritual usefulness. Instead of curing the disease of sin by divine power it bandages the wounds and applies salve.

**Preaching Prohibition** is a case in point. With the steady march of the States voting for repeal of the Volstead Act, many prohibition prophets are proven false. The clergy are loath to leave liquor alone—the whole temperance question proved such a convenient practical issue—but now that repeal is assured what lady love shall they court? what message proclaim? "I cannot continue to preach prohibition and preach the gospel at the same time; the load is too heavy; so I am returning to my first love—preaching the Gospel," said Billy Sunday in Omaha recently. Sound advice—but after having prostituted preaching many will find it difficult to return to "the old paths" unless with thorough repentance. True wives resent love-making mates that have run after every mistress.

**Sinning with the Sword.** Apostate Christianity proudly struts about thinking itself the guardian of the spiritual and moral advances of civilization. That is why it abets and justifies carnal warfare for "righteous causes." All denominations as well as nations that have taken up the sword shall finally perish with it, for Christ did not only speak to the individual when addressing Peter in Gethsemane. Our Lord said, "FOR ALL THEY THAT TAKE THE SWORD shall perish WITH THE SWORD" (Matt. 26:52). This word must have a larger fulfillment in the coming collapse. The fallen church has found pretext enough in every con-

flict to encourage the enlistment of its members; mistakenly appointed itself the protector of the good it believes it has contributed to society. Failing to put up the sword in the last war it will draw it in the next!

**Sanctified Slaughter.** The words of Professor Hearing of Leyden University, Holland, are remarkable: "The manner in which the church in all Christian lands was directly involved in the mutual slaughter of the last War, as the indispensable, inspirational factor, demonstrates its fall in the clearest, cruellest way. No severer sentence can be passed on military Christianity of today than that which is passed by the Christianity of Christ. It has supplanted faith in the new creation with its own Creation belief, and has learned meekly to accept the world which Christ repudiated. Theology has contrived to reconcile the Christian to war, and provide militarism with that spiritual sanctification without which it could not last in the lands of the Christian confession." Everything true Christianity stands for, is completely negated when Christians encourage and engage in war. The only fighting permitted the believer is that of Ephesians 6:12-18.

**Conscientious Objectors.** The mass of Church members being not converted it is to be expected that they will side with the world in the matter of war, and let no one prevent them becoming soldiers. They have never entered by new birth, the Kingdom of which Christ spoke when He said, "My Kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 19:36). But the true, pure people of God throughout the centuries are those whose salting has affected the world most; they have never sought to legislate the nations into righteousness, nevertheless, their initiative and boldness in proclaiming the truth has inspired most of modern reforms and contributed greatly to the amelioration of human ills. Never discarding the Gospel, as the apostate church, they have insisted that it is the only adequate and certain means of regenerating the individual and through him improving conditions. Such Christians are true conscientious objectors.

**Supreme Court Blunder.** In a recent decision involving the application for citizenship of Dr. Macintosh with which 1500 other candidates were grouped, the United States Supreme Court denied those who could not, for conscientious reasons, subscribe to the oath of physically defending the country in the event of war, the privilege of becoming citizens. Six judges were equally divided but the supreme Evan Hughes cast the deciding negative vote. The whole State & Church question therefore looms up afresh in vicious form. The Nazis have grossly subordinated the German church. Italy preaches, "All in the state, nothing outside." In Russia the church is ground to powder and exterminated. In France conscripts are compelled to join the army or must languish in prison. Everywhere the State demands of the individual a fanatical, blind loyalty upon which he can place no limits. His conviction as to God's will is mocked and ignored. Each true Christian must prepare to face the issue afresh. "We ought to obey God rather than men" (Acts 5:29). The Supreme Court must answer before a greater and final Court of Appeal in Heaven for daring to put the State before God.

## The Divine Substitute

*The When, How and Why of our Christian Experience*

John Wright Follette in The Stone Church, May, 1933



WANT to speak to you tonight on the subject of God's grace, or the power of God as a divine substitute. There are a number of texts we might use, but I will call your attention to one in particular in Acts 1:7, 8. "It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea and in Samaria, and unto the uttermost parts of the earth." As I was reading this passage one day special emphasis seemed to be laid first upon one phrase and then upon another. Then as I read them together I was much impressed to find a rule or principle which God often uses in the unfolding of His will or in His dealings with a soul in its spiritual development and culture. It was in reading these two phrases that I found *the divine substitute*. "It is not for you to know . . . but ye shall receive power." The power or grace of God is the substitute. When in God's economy or plan for our lives it is not wise or possible for us to have what we think we would like, when it is not for us to go, to be, to see, to understand and to know, then His grace bridges the chasm and holds the soul in faith and victory. As I traced God's dealings with His children both in the past and even today, I found that when it was not His will to explain or to answer prayer (as we might think He could) His power or grace was always present to tide the soul through.

Tonight I want to consider three questions which sometime, somewhere, are generally asked by us in our Christian experience. Not that we do not ask many more, but these three are so common. It may be that you are asking them in your heart at this moment over some issue or experience which you think is vital. It may be you are wondering, When will He work this problem out? How will He ever do this for me? Why does He not answer my prayer? I hope this message may be of light and comfort to your troubled hearts.

The first question we are to consider is, *WHEN?* This is the question we ask when divine revelation ceases. It may be God has

intimated to you something He wishes to accomplish in your heart or life. Perhaps He has blessed you with a wonderful baptism and by revelation suggested to you your future walk. Then before the full manifestation has been accomplished a thousand adverse circumstances have crowded in and so many delays (unavoidable on your part) have come that you are asking, "When, Lord, will You do what You have promised?" Perhaps you are praying for the salvation of a loved one. You are sure He has promised the soul to you, but instead of salvation you see signs of greater weakness, sin and failure. You become anxious and again ask, "Lord, when will You save this one?" In many cases you are unable to reconcile or relate present circumstances to the vision you hold. You see no possible connection between the present seeming failure and the future or the aim in life. The glory of His visitation and the illumination of your spirit when He spoke to you have gone into total eclipse. Was it all real? Was it really God who spoke? Why this delay? When, when Oh Lord, will You save that soul? When will You heal my body? When will You bring me into the full realization of the vision You gave me? Dear one, do not think you are the only one ever tested on this line.

Let us look into the Scriptures and find a little group of people who were tested in the very same way and who continually asked the same persistent question. This little message came to me when reading about them and finding out how the Lord dealt with them. I refer, of course, to the little group of disciples who followed the Lord in His earthly ministry. Their trouble was due to the interpretation they put upon His teaching. Christ came teaching the Kingdom and kingdom truth. He was the center of all His teaching like the hub of a wheel. Then radiating from Him like spokes and encircling it like a rim were the many phases of the kingdom. He told them from whence it came, how it was to be entered, the character of its subjects, its laws and principles, and taught them lesson after lesson concerning this wonderful theme.

But alas, they could see only the material side of it and thus interpreted His message. They

hoped every day that He might establish a real, literal kingdom of power, glory, pomp, splendor and dominion. But Jesus first emphasizes the spiritual aspect of the kingdom, "For behold the kingdom of God is within you"; "the kingdom of God cometh not with observation." He did not mean there was not to be a literal kingdom for there is when He comes and establishes the Millennial kingdom; when Israel is restored and the Church has finished her course. Therefore, as they followed Him their hearts were set on having a kingdom in which they might share in power and glory. This idea still clung to them to the very end of His life and ministry.

The text I used this evening is from the last conversation they had as He was about to leave them for the last time. They had seen Him in the tragedy of Calvary, in death and burial; they had seen Him in the power and glory of the resurrection and now in the spiritual aspect of the new life—free from the limitations of the flesh. Yet they are held under the idea of a kingdom and in the last hour as He is about to leave them they ask again, "Lord, wilt Thou at this time restore again the kingdom of Israel?" Let us not be too severe in judging them. Had they not heard Him talk much about the kingdom? Well then, where was it? and WHEN would He bring it to pass? Note now the exquisitely tactful way in which Jesus deals with the difficulty. All was true He had said concerning a kingdom, but the time for that had not yet come. There must be first a spiritual conception of it in the heart. There must first be a "little, young millennium" established in the individual.

The disciples are limited to their material interpretation and ideas, and He meets them as far as He can. He cannot unfold to them two thousand years of Church history nor the two thousand years of historic development of national life with its wars, dark ages, reformations and growth. It was not for them to know. They had no faith to look into the future and to have tried to tell them would have thrown them into confusion, doubt and fear. How tender the Lord is with them! Their hearts are anxious for a kingdom and a place for expression and power. He sees that and does not utterly disappoint them. He does a very wise thing. He diverts their attention from that into which they are not able to enter and interests them in that which they will be able to do. It was not for them to know, to have the kingdom

established then, *BUT* they could become witnesses for Jesus and usher in the Church period which was to come before the kingdom. How? By the power of God. Not the kingdom, but the divine substitute of His power manifesting in His way. By yielding to His plan they became the dynamic and essential factors in the establishing of His church. It was not for them to know *when* but they could enter into a fruitful ministry under the power and grace of God.

God cannot always come down with a private secretary and explain WHEN He will do certain things. Did He try to do so I am sure we would ask Him to stop before He had fairly begun. "Sufficient unto the day is the evil thereof." Our faith and strength would not be equal to it. When He is silent as to WHEN, let us trust. The divine substitute of His power and grace is for us today. There may be a hundred things to be accomplished in you and the people concerned, before He is able to bring about a full manifestation of His will. He may not want to explain (He may not be able) all that He has to accomplish before His time of seeing—*BUT* the divine substitute is there and for us. Shall we not dare to trust Him more fully? When the delay becomes so painful, the silence so deep, the waiting hours so crowded with shadows, then are we to keep yielded and say, "Amen, Lord, Thy time is the safe time. Not my time, Lord, but Thy time," and thus please His heart.

Another question often asked regarding the divine processes or methods is, HOW? How will He ever do this or that? Many times we are willing to let the time element rest in His hands but the HOW bothers us. Again let us turn to the Scriptures and find one who asked this very question. You will remember the question, "How shall this be?" It was asked by Mary at the time of the angel's message to her that she was to become the mother of the Messiah. I do not think this was asked because she expected a detailed and accurate analysis of the processes of God in accomplishing it. I think rather it was the expression of wonder and amazement. It was a perfectly natural and normal question, born of surprise. It did not savor of doubt or unbelief. Note again the tactful way the angel deals with her. He does not enter into a dissertation as to the Incarnation. Not at all. He does not answer the question by giving her an analysis of the processes

of God in the miracle. But he does say, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. . . . For with God nothing shall be impossible." It is a mystery, and a mystery is not for the natural mind. Therefore he dealt with it from the spiritual side. The angel does not give a satisfying answer as far as the human or natural is concerned, but he does do a wonderful thing; he interests her in God's side of the question. How wonderfully she reacts to it all. Without any more questioning she yields herself in simple faith, deep and real, to the working of God. No longer is it, "HOW?" but "Behold the handmaid of the Lord; be it unto me according to thy word."

Are we not often tempted to ask HOW? We are sure He will do for us and can trust Him but the "HOW" gets in the way and bothers us. Why so? Because our faith still rests in nature and our expectation too often is from the human source. "Yes" we say, "I know God can do thus and so, but HOW can He do it with this or that condition?" God cannot always tell us how. Were He able to tell us all His plans in the outworking of His purposes we would either become careless because we would not truly trust Him, or we would be overwhelmed at the thought of trial through which He may have to take us. He cannot explain how He is about to work. The limitation is not on His part but like the disciples of old we are too limited in development to have Him tell us much. Do you not remember how He said to them, "I have many things to say unto you, but ye cannot bear them now"? Often we have not incorporated the truth in our system of living, or are unable to relate the different phases of life so that we may spell the meaning and so He is not able to communicate to us. We are like the little girl who was learning the days of the week and the months of the year. She thought she knew the days, Mon., Tues., Wed., etc., and also Jan., Feb., March, but was in confusion. So asked impatiently to be answered in one word, "Which comes first, Tues., or June?" It would be quite impossible to answer her in one word as we well know. But how like that we are with the Lord. He would have to explain a lot of explaining to explain the thing He was explaining, and then we would not understand it. We have to learn that time has a number of divisions; centuries, years, months, days, hours, minutes, seconds,

etc. Like the little girl we become all fussed because we do not see why we can't say, "Two o'clock next week."

Do not be impatient either with God or with your heart. He is doing the very best He can under the circumstances. There are many things we cannot get in life merely by revelation. We have to learn them and learning is a hard process. When God is unable to tell us "HOW" His power or grace is there to tide us through. The process is God's but the yielding to Him is our part. The burden is God's and the outcome and blessing are ours. Do not try to do God's part—the "HOW" is His. We are to keep saying, "So shall it be." Remember a miracle is impossible only in the atmosphere of natural impossibility.

Then again we are tempted to ask, WHY? Many times we offer prayers in faith, as we think, and for His glory, and yet we have no answer. For an example from Scripture let us consider Paul and his test of faith in the "thorn in the flesh." Let us remember that Paul was a saint and in divine order. He was highly honored by God and mightily used in teaching, preaching, and in missionary enterprise; was wonderfully open to spiritual forces and was granted unusual spiritual experiences. The "thorn" then was not given because he was out of order or was a failure, or that he needed to be driven on into the things of God. He is in God's order and has His smile and approval upon him—yet he has this thorn or messenger of Satan to bother him. Paul himself tells us why it was given: "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, *lest I should be exalted above measure.*" In other words Paul acknowledges that in his nature and makeup there is a possibility of pride. The old creation is possible of anything. Paul says, "*Lest,*" showing that it was possible. God knew it too and wanted to save Paul from such a tragedy and failure. He wanted to protect Paul from the loss of his prospects and ministry. If God cares to use him and give him heavenly visitations and experiences there is danger of the old creation and his flesh. Therefore LEST he be ruined by it God places a stake (not a thorn—the Greek word is stake) in his flesh to hold him down. The stake keeps him where he belongs. Some may ask, what was the stake? It was just what Paul says it was—a messenger

of Satan to buffet him. A messenger of Satan is a demon, as a messenger of God is an angel. This demon had access to Paul to act like a stake to hold him. Some think the thorn was ophthalmia, but the argument for that is very weak.

In Greek there are two words for flesh. One is *seres* which means flesh of the body, and is restricted to the body alone, also the flesh of animals. The other word is *sarx* which means the whole nature of man—mental, spiritual, and physical. Paul says the "thorn" or "stake" was in his *sarx* or had power in all departments of his nature. We know this also from the summary he makes after he has become reconciled to God's way and grace. The word "therefore" is a conclusion or summary: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong."

Let us see what Paul does when he discovers the thorn or stake. He prays. That is a logical and proper thing to do I am sure. He does not try to deal with the condition alone. But even with all his praying, (and that three times) he does not get deliverance in the way he desires or expects. Why? Because God has a better and more glorious way of answering his prayer. For God to free Paul from the power of the demon would only endanger him to pride and failure. God thinks too much of Paul for that, so He does not answer the prayer the way Paul desires but does much better. He saves Paul and gives him a divine substitute—grace and power. To have Paul trusting Him for power and grace through a lifetime would mean more to God and to Paul than the answer to a prayer the way Paul would have it. God's method builds character in Paul and brings greater glory to His name.

Do not limit God to doing a thing one way. He has a thousand ways of doing things and is so wise in all His dealings. In His plan there are many things to be accomplished other than merely the answering of a prayer. He may not work it all out our way, but if we listen we will hear Him say, "My grace is sufficient for thee." There are some things in my life that I know better than to pray about. Why? Because God has made me to know He will not do certain things for me in the way I used to think He could. He has made me to know as He did Paul, not to pray about some things. Paul knew

better than to pray for the "stake" to be removed after the Lord had dealt with him over the matter.

Do you believe it? It is true if we believe it or not. God cannot always explain why He does or does not do things just as we think He might. Must we always be like little children asking Him, "Why, Why, Lord?" Where is our faith? I know we are human and limited in experience; our hearts are troubled and we are tempted to be sore and heavy hearted. But would it not please Him to find a group of children who were willing to take His grace when He is not able to answer our prayers the way we think He might? Many, I know, will not understand us in this matter, for they will think if we have real faith we will have such and such an answer to our prayer. I suppose Paul too was misunderstood. No doubt there were some who said, "Yes, Paul is a wonderful man and God is with him but isn't it just too bad he never seems to have gotten the complete victory over the thorn in his flesh?" Well, well, all such people are not dead yet. To them, victory means the answer to prayer *the way they ask it* or not at all. But with Paul and with you and me, I am thinking, God has more to work out in life than the answer to a prayer. Oh, if people would only let God and His children alone! He knows just exactly what He is doing and how He is doing it. It is not for us to question Him as to WHY? but we are to take His grace as He gave it to Paul and go on trusting.

We are in the embrace of the mighty arms of faith. He is a loving Father and we are but little children. The answer may not come just our way, but if we listen we will hear His gentle voice saying, "Hush, hush little one, my grace is sufficient for thee."

The divine substitute is ever present. His grace is free and abundant. Let us lay these troublesome questions, When, How and Why at His feet and taking His grace and power, please Him.

#### TUNING IN WITH THE INFINITE

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## From Atheism to Christianity

*Faith Undermined in the Seminary*

Martin S. Charles in the Stone Church, Aug. 5., 1933



TONIGHT I want to tell you how the devil got me into infidelity and then later on I shall tell you how God brought me out.

I can remember back to the time when I was only four or five years old, very vividly hearing my mother telling me Bible stories; and as far back as I can remember when anyone asked me what I was planning to be when I became a man, I would always answer, "I want to be a preacher." I was converted in a little Methodist church revival when I was nine years of age. I praise God for the old time shouting Methodists, and am only sorry that Modernism has made such terrific inroads into the Methodist Church; not only in that church but in all the evangelical denominations. When I was twelve I was baptized into membership of the Baptist church and when I was fourteen I began to preach, first among my school boy and girl friends.

At the age of fifteen I went away to an academy and there I remained till I graduated at the age of seventeen. I was ordained as a Baptist minister just two days previous to my seventeenth birthday. I preached somewhere nearly every Sunday and during the summer vacations I went out and held protracted meetings, thus holding some score or more revivals. I was happy in the Lord and felt that my life's work would be in the ministry. I did four years of college work in three, by doubling up and working overtime, spending about ten months out of the twelve every year in school. I managed to survive and came out with my faith practically intact but even in the Baptist Academy I got in contact with the poison of infidelity, also in the Baptist University. The tragedy of our modern day is the extent to which the atheistic doctrine of evolution is permitted in our high schools and colleges; it has become a part of our higher educational text books, especially in the line of philosophy, psychology and science. I came across much of it in the University but I managed to survive through all that; although I may not have been quite as orthodox as when I went in I still retained the great fundamental doctrines of the Christian faith.

Then I went to the Theological Seminary to prepare for the ministry and right there I made the mistake of selecting a modernistic seminary. Although this seminary was nominally evangelical and was supported by different denominations, it was a hot-bed of rationalism and higher criticism. Nothing so strange about that, however, in view of the fact that today 75% of our evangelical seminaries are modernistic and thousands of young people go to these places to prepare for Christian service and come out rationalists. It is tremendously significant, according to statistics, that more than half of the graduates abandon the ministry after only two years of study. Why? Simply because they find they haven't anything really vital to preach about.

I entered that Seminary because I wanted my degree. I had high aspirations for a life service in the ministry; but within six months after my matriculation in that Seminary the fundamentals of my faith had been swept away. I shall never forget how our professor of Old Testament Literature, looking down over his glasses at the class, said, "Ladies and gentlemen, we shall make, during this course, a somewhat revolutionary approach to the Old Testament; we shall study it just as we would study any other book and we shall apply scientific principles and methods, and endeavor to classify the different documentary strata which went into the making of the Pentateuch." Then he informed us that modern biblical scholars were agreed that Moses could not have written the first five books of the Bible. We were informed that there were three or four sources from which it was derived and we learned all about the priestly code and other codes which went into the making of the first five books of the Bible. Then he went on to say that we also knew that the early legends of Genesis were brought from ancient literature of the Babylonians; the stories of Creation and the Fall were derived from Babylonia where the Hebrews originated. And we were told that much of the legislation of Moses could be traced to one who reigned a thousand years before Moses is said to have lived. During that entire semester we were taught this, not only with reference to the Pentateuch but also the Psalms and other books

of the Bible, until our final conclusion was that David did not write any of the Psalms. We were also taught that Isaiah wrote only about half of the Book bearing his name; the story of Jonah was of course a myth, and we were told that we must look upon all these books as merely human documents. That method was not only applied to the Old Testament but they used the same destructive methods in reference to the New Testament. We were taught that the story of the virgin birth of Christ was legendary and brought over from Pagan mythology from Rome and Greece.

The result of all this was that I came out of that theological seminary at the end of three years with my degree and a "Reverend" in front of my name but I was an infidel in my heart. I believe practically every young man and woman there came out with the same viewpoint. There were a few who, in their loyalty to the old faith and the old Book, remained only a little while and then got out. I only wish I had done the same but I was fascinated with the studies and stayed till I was so thoroughly saturated that I came out a rationalist. We were told that we must go out

into the world to tell men and women about God but we must remember that we were living in a different age than that in which our fathers lived: that the old gospel would not do for modern times; that we must give men and women a modernized version of Christianity and we must appeal to their reason and intellect; that we must make Christianity reasonable. We were taught to rationalize the Bible and religion. I just want to say that when you begin to rationalize Christianity you destroy all that is vital because you cannot make Christianity palatable to the reasoning of the natural mind. Christianity is the most unreasonable thing in the world. The

Bible says that "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." If you rationalize the Bible you must of necessity reject everything that does not appeal to the reason; you must reject the miracles because they do not appeal to the natural mind; we were told that the universe was governed by immutable laws and a miracle would upset the entire order of the universe. A miracle was unthinkable. Thus we were told that we must go out into the world and convince men and women about God by appealing to them through science and psychology.

I tried to preach for a few years after coming out of the seminary; I was pastor of three different churches, but more and more I became conscious of my false position. I went thru the form of prayer but how can you believe in prayer if you cannot believe in a miracle! How can God, who is all tied hand and foot by natural laws, answer prayer? and if He cannot and does not, why pray? Thus I reasoned. I always wanted to reason things out and I believe the preacher

who says he believes in evolution and at the same time believes in Christ is not logical. If evolution is true then there never was an Adam and Eve, and if there never was an Adam and Eve then there never was a Fall; if there was no Fall of man where is the need of a Savior and if there is no need of a Savior then Jesus Christ was nothing more than a teacher and philosopher, no different than Socrates or Confucius or Plato.

I tried to be logical and as I went on in my modernistic ministry I began to ask myself the question, If we rationalize the Bible and reject the miracles, is there any more evidence to sus-

# The Godless World

A Journal for All Who Dare to Think

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## 10c

**SOME REFLECTIONS ON GOD**

By QUEEN SILVER

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By BOB LYLE

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By CHARLES SMITH

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**WE ARE ATHEISTS BECAUSE:**

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By MARTIN S. CHARLES

**FEARLESS AND FREE**

By I. N. SHORE

**KICK-BACKS FROM OUR FIRST NUMBER**

By OUR READERS

Militant Monthly Magazine of  
Atheism, Freethought and Infidelity  
Martin S. Charles, Editor, Owner, Publisher

*The Paper Mr. Charles Edited when an Atheist*

tain what the Modernist preaches than there is for that which he rejects? The Modernist doesn't believe in miracles, in the creation, the fall of man or the virgin birth, but he says he believes in God, in the immortality of the soul and life after death. That is not consistent. I want to make this statement, that outside of this Book as a revelation from God I do not believe we have any evidence that there is a God. But someone will say, "The heavens declare the glory of God and the firmament showeth His handiwork." That is to the believer but not to the man who reasons things out with his natural mind. Why is it that in a recent poll made by the Literary Digest something like 80% of our astrologers declared themselves to be atheists? 60% and 90% of the psychologists declared that they had no religion. Man cannot by searching find out God nor the things of God. I must confess that in the course of philosophy which I took in the seminary I never found what I considered one valid argument for the existence of God, not one that didn't have more objections to it than anything else. You may say, "But what about the order and the uniformity of nature?" And I would answer, What about it? The uniformity of nature that you talk about is largely the interpretation that we give to nature. Take the forces of nature for instance, cyclones, floods, tornadoes and earthquakes—these act apparently without any consideration. How often we used to point out the fact that in the San Francisco earthquake of 1906 every church but one Roman Catholic cathedral was utterly destroyed, and that the only section of the city that was left practically untouched was the famous Barbary Coast. And we would say, "Where is your Providence in that? Where is God's concern shown there?" Everything in nature is a meaningless jumble outside of the revelation of God in the Bible; and the Bible was given to us to put meaning into all these phases of nature. If you reject the Bible what is there left? Every Modernist is an evolutionist but if evolution is true where did man get his soul that will live after death? Sir Oliver Lodge says that all living creatures have their spiritual counterparts which will survive after death. In that case there will be not only spiritual human beings but spirit tigers, spirit lions, spirit flies, spirit elephants, etc. They will all survive. Our common sense would reject that. If you reject that and still believe in evolution, then where

did man get his soul? You may say, At that stage where man climbed out of the tree and built his own house and walked on two feet, It was at that point that the miracle occurred. But if you reject miracles what becomes of your philosophy?

The more I reasoned along these lines the more convinced I became that there was no evidence of God or future life and I found myself a materialist. I called my trustees together and resigned from the pastorate of the church. I explained that I couldn't go thru the forms of prayer when I was a rationalist. The chairman of the board of trustees got up and said, "Why, we were perfectly satisfied with your ministry and if we are satisfied I don't see why you should object. If it is a matter of salary. . . ." "No," I said, "it is not a matter of salary, it is a matter of being honest." And I got out. I only wish all of them would come out for I have a great deal more respect for the atheist than I have for the modernist preacher. The Modernist calls himself a preacher but does not believe in the virgin birth of Jesus nor the deity of Christ; he does not believe in miracles. Yet he stays in the church while the atheist comes out openly with his belief. I lectured in a Baptist Church out in California several years ago, on the philosophy of materialism in which I declared that I didn't believe in God. After the lecture the pastor came to me and said, "Mr. Charles, I don't think I am so far away from you in your belief." I said to him, "Then why don't you get out like I did?"

After that, twelve years of my life were spent as a writer and lecturer along the lines of free thought and scientific lines. The more I studied the more convinced I was that materialism was true. Ninety per cent of my books in my library were religious and at the end of those twenty-three years I didn't believe in religion because you don't find the true heart of religion by reading about it. You must experience it. In 1931 I established the magazine called, *The Godless World*.

In that same year my materialism, my philosophy was put to the most terrific test that anyone's could be put to when I lost the one I loved best in all the world. I lost my wife. I was all wrapped up in her and loved her as I loved no one else. When she was gone I was face to face with the hopelessness of atheism and materialism and for fourteen months I

tried in my own strength to get away from the cancer that was eating out my heart. I had loved my home in Oakland but now I put my children with some relatives and I travelled around the state of California in my car trying to get a grip on myself again. But while a man may be able to get away from friends he cannot get away from himself. I worked for a while for a newspaper but I kept going from one city to another and I found I could not stay long enough to hold down any job. I was too nervous, it seemed I had to keep moving. I lost so much sleep in two or three months that my eyes were in a terrible condition; Mr. Underwood had to do all my reading and writing for me, also all the driving of the car. You know what the loss of one night's sleep will do for you; but multiply that by the number of days in several months and you can imagine what it meant to me. I used to smoke 55 and 60 cigarettes every twenty-four hours, I smoked incessantly all day and almost all night. But I praise God that no matter how firm a grip a habit may have upon you He can give deliverance. When God got hold of me, the fingers of my right hand were black from the nicotine. God only knows the condition of my lungs. That was the hardest battle I fought, getting rid of the cigarette habit.

*(To be continued)*

*(Continued from page 6)*

many Jews are coming there and they are taking steps to keep them out. In Toronto, Canada, a base ball game was in progress and someone shouted, "Hail Hitler!" The Jews would not join in and a fight ensued. The process of getting rid of the Jew has started and there is no stopping it. They are persecuting us not for our belief in Christ but because they know the Jew is soon coming to his own. And this persecution will also take place in America. But while the world is turning against us, let me remind you of the verse, "Woe unto him by whom the offense comes." If you want to keep God's blessing upon you, pray for His chosen people.

The nations will make it more and more uncomfortable for the Jew. Hitler is making the nest very prickly but, thank God, soon he will be returning to his natural environment. But he will have to repent before God can use him. Jonah repented and then he said, "Lord, I will

preach." Let me say to the Jewish people—let us as Jews declare that we will preach. I am glad that the Jews by the thousands are turning to Jesus Christ; there are now about three hundred thousand converted Jews in America and the revival among them is spreading all over the country. When I preached in San Francisco about two-thirds of my congregation were Jews. In Wichita, Kansas, a great many Jews attended my meetings and there was such a stir among them that they selected two Jews from among their number, and sent them out to other centers of Christianity to learn more about Jesus Christ. These two men came back with the report that the Jews were turning to Christ all over the country. They bought New Testaments and books on the Gospel of Christ and organized themselves into a group to study. As far as I know only one is really converted but they are studying about Christ and when I was in Wichita not long ago, speaking on the Friends' University Campus I was greeted by a delegation of these Jews who asked me to tell them more about Jesus Christ.

I trust my message has accomplished three things: First, set you straight regarding the Protocols; second, that it will send you out to spread the tidings that they are untrue, and third that you will be stirred to carry the Good News of Jesus Christ and the news of His Soon Coming.

*(Continued from page 10)*

sunset this evening (July 31) begins the Black Fast of Mourning the Ninth of Ab, the anniversary of the fall of the Temple. This is one of the two great fasts of the Jews, the other being the White Fast of Repentance on the Day of Atonement. The latter is a religious fast, the former a national fast. Not a particle of food nor a drop of water will be received by the orthodox Jew from sunset today till sunset tomorrow. This evening several parties, one of more than a thousand Jews, will walk in the moonlight around the old city on top of the wall. Also, there will be a great pilgrimage to the Western Wall of the Temple Area (the Wailing Wall), Jewish visitors from many parts of the world joining Palestine Jews in the procession. When and how will the Jews get possession of the Temple Area, for centuries owned by Moslems and regarded by them as one of their most sacred sites? No man knows—only the God of the impossible!

(Continued from page 11)

previous year of some 60 per cent. A fine group of Christ's Ambassadors has been organized and they are being blessedly used in the choir, jail services, asylum and sanitarium work, poor farm and street meetings. Financially the Lord has met our needs for which we gratefully give Him thanks. Within a few weeks our first yearly payment is due. Part has already been paid, and the greater part of the balance is in sight, praise the Lord!

What stirs our hearts most of all is to see a steady moving to the altar for confession of sin and a washing of the heart. We have had several good revival campaigns that have given the work an impetus and proved a great blessing. Recently we enjoyed the splendid ministry of Brother and Sister Watson Argue of Winnipeg, Canada, at which time a number of precious souls knelt at the altar for salvation. New records were set in attendance in all services. In every way this short 8-day campaign has been a source of great blessing. God grant that the future may hold even greater things in store for us.

(Continued from page 2)

disposal." Nightly the two main auditoriums were crowded to capacity; the great difficulty being that one could not be in two places at the same time.

Sandwiched in between the three main services, were special sessions, among the most important being held in the interests of Sunday School work which, we believe, left an indellible imprint and sent scores to work more enthusiastically for this department of the Lord's work. Most thrilling and stimulating were the reports of developments made along this line, because of the practical work. We heard of the Sunday School which increased in numbers from fifteen to over four hundred in an incredibly short time through the untiring efforts of the pastor. As we listened to the methods he had used, we said in our hearts, "We still have some Moodys today," for Moody it was who went out with his pockets filled with sweets, and other times carrying great bunches of bananas to induce the children to attend Sunday School. A more detailed report of the growth of this remarkable Sunday School will appear later in *The Latter Rain Evangel*. We heard of the church which had to be enlarged three times in six years due to the phenomenal

growth of the Sunday School; of the pastor who continually had the joy of seeing souls saved who had come in through the Sunday School, this pastor pledged himself to speak to fifty people every week about attending the Sunday School. To the question, "Does it pay to work for the Sunday School?" Mr. Wm. E. Long of Kansas City, Kans. replied that in his church he had sixty members today, gloriously saved, who had come in by way of the Sunday School and thirty of these had been filled with the Spirit.

Another very instructive feature was the daily twilight service in charge of Brother Donald Gee whose advise to ministers and christian workers was invaluable. Here it was that pulpit and pew alike learned practical lessons of vital importance to church life. Here hearts were searched and motives analyzed.

The cause of missions was given much prominence throughout the Council. Preceding the main message of every evening service we heard from some field from across the seas and on Sunday afternoon, Sept. 17th, the great missionary service was held. Before our eyes was a large map revealing to us *our unfinished task* by the startling figures of nearly seven and a half million still unevangelized. Sitting on the platform was a representative group of those who had labored, in co-operation with the Lord of the harvest, to decrease that enormous figure. Two stirring messages, the one by Miss Laura Radford, telling of God's miraculous visitation in Palestine which resulted in the salvation of scores of people—the other an urgent appeal by Bro. Niels P. Thomsen—were given. Then followed the hilarious gathering in of missionary pledges, which resulted in approximately \$40,000.

A striking feature of the entire campaign was the spontaneous worship which ascended time and again from the great congregation, as with one heart and voice they worshipped the Lamb that was slain. It reminded us of the days at Sea when the literal sound of many waters silenced every human voice. Unbelievable it is, that little drops of water could speak so loudly as to drown out all other sounds but millions of little drops can form huge waves whose roar overpowers all else. And so it was as the waves of praise arose in unison—they silenced all other voices; the loud cry of depression seemed hushed for the time being and the call of earthly ambitions was lost in the all-

enthraling ambition of the high and holy calling. Truly it was like the sound of many waters.

Much could be said of the inspiring song services conducted by capable young ministers and others, of the special Young People's night when reports were given from the various districts—but space forbids.

With the termination of the Fifteenth Session of the General Council, ministers, missionaries and others scattered to their various fields of labor feeling that they had been spiritually recharged and energized for more efficient service in the Master's vineyard. Some who had felt they were struggling on alone in the fierce battle for the Lord, learned that there were yet "seven thousand. . . . which had not bowed unto Baal" and as we returned to our distant homes our feelings were akin to those of the minister who had said in one of the services that the only song which could correctly express his feelings, was, "*For this is like heaven to me.*"

—Rose Meyer.

### "Don't Harden: Break"

**S**PEAKING on this subject of Divine love. I want to bring an illustration which took place in my own ministry. I had gone into a certain pastorate, under the supervision of the district chairman, a real pioneer. He has since gone home to be with the Lord, but was a real father to me. How I thank God for the fathers in this Pentecostal Movement—men to whom the young preacher can go for sympathy and comfort! If there is one need above another today it is for more of that Paul and Timothy spirit in our midst.

I had started out in the ministry and for a time everything went along very well but in the course of a few months difficulties arose and the trouble centered in one particular family in whom I had had utmost confidence. Often I had said, referring to this particular family—"If ever the ship goes down they will be sure to be on deck." But their attitude changed and they began to withstand us in our ministry. At first it nearly broke my heart; hours I spent weeping and crying to God to undertake in the situation. It seemed I could not endure the trial. As time went on, almost unconsciously, those tears ceased to flow and prayer diminished—and instead of praying quite so much we talked a little more. Then as we talked we began to sympathize with ourselves in the tre-

mendous suffering and the injustice of it all. And as we sympathized with ourselves we began to rebel; we hardened and set ourselves against the condition, and then it was only a little while till we rolled up our sleeves and went to work, for the battle was on. But I was on the losing side and the situation became worse and worse.

Finally one day, the climax came and in stiff-necked rebellion I arose and said, "This thing shall stop; these folk don't appreciate a pastor and I shall not stay here any longer. They don't deserve a pastor." Thereupon I got into my car and drove 60 miles to the home of this spiritual father. After greeting him I fairly burst; I told him all about how those people had treated me, the injustice of it all—and I just paced the floor, pouring out my troubles. When I got to the end I delivered my ultimatum by saying, "I am through. You need not ask me to go back to that place for I will never go." The dear brother had not said one word all the time I was speaking and when I had finished he quietly arose from his chair in the corner, walked over to where I stood in the middle of the floor, and looked straight into my eyes. Putting his hands upon my shoulders and with the tears streaming down his face, he said, "Brother Lewis, *don't harden. Break.*"

If he had struck me with a club I don't believe it would have gone home as that remark did. "*Don't harden. Break.*" He got me down on my knees and began to pray and the longer he prayed the meaner I felt. But after awhile God managed to reach my heart and I too prayed. The tears began to flow as we talked it over with God. In just a little while I got back into my car and was on my way back to the place I had determined to leave. I found that as I began to break other folk broke also and in just a little while God moved on that situation and worked it all out gloriously.

I believe that we as pastors need to guard against this sin of hardening. Let us ask God to search our hearts and when the hard things come, may we not resist but may we keep that broken, tender touch of God's divine love upon our souls.—Gayle Lewis, in *The General Council*

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Readers of The Latter Rain Evangel who live on the Pacific Coast will be pleased to know that Evangelist Booth-Clibborn has begun large revival services in the Portland Rose Tabernacle, situated in the heart of the western metropolis, at a junction of Burnside Blvd. and Sandy Blvd.

The meetings, after two weeks of preparation, got under way to their proper pace Sunday the twenty-fourth of September. The tabernacle is a wooden structure of spacious capacity, seating, with ease, over one thousand people, and prayers of The Latter Rain family are asked that these meetings will prove most fruitful and that the campaign will be the means of the salvation of many precious souls.

# Some Good Books

## SMITH'S BIBLE DICTIONARY

Two books are a necessity to every Christian worker, a concordance and a Bible Dictionary. One of the standards along this line is Smith's. It contains every name in the Bible, gives a description of people and places, also an account of each book, explains civil and religious institutions, manners and customs of the Jews, etc., etc. Maps and illustrations. **788 pages, \$2.15**

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