

# The Latter Rain Evangel

The days of Heaven on Earth

## THE PRICE . . . . .

And what the price to pay?

A lonely walk, a heartache oft, at close of day;  
 A secret pain kept hidden in the breast,  
 A pressing on to have God's best,  
 A trust in Him tho tears bedim the eyes,  
 Knowing that God is true and good and wise;  
 A love that stands the test thru all the years,  
 That falters not, nor bows to foolish fears,  
 A life that gives Him all each day, each day—

Ah this the price, the glorious price to pay!

—Bernice C. Lee

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

**The Latter Rain Evangel**

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**Table of Contents**

THE PRICE ..... *Frontispiece*  
 LAKE GENEVA CAMP ..... 2  
 THE CROSS, FROM ETERNITY TO ETERNITY... 3  
 THE GREATER THE DARKNESS,  
 THE BRIGHTER THE LIGHT ..... 7  
 THE GREAT FOUNDATION TRUTH OF THE ..  
 BIBLE ..... 9  
 THE GET ACQUAINTED PAGE ..... 10  
 THE SUNDAY SCHOOL LABORATORY ..... 14  
 THE GREAT "AMENS" OF THE BIBLE .... 16  
 ETHIOPIA CLAIMS THE ARK ..... 19  
 MEN WHO WENT THRU WITH GOD ..... 20  
 THE USE OF TONGUES ..... 22

**Lake Geneva Camp**

**N**ESTLED among a great chain of lakes in the heart of Minnesota is a great Filling Station—Lake Geneva Camp and Bible Conference, to which men and women from every walk of life come yearly for an infilling of the Holy Spirit. Those who have spent the year out in the front of the battle and who have poured out in service that which God had poured in, returned for a fresh infilling from God's great reservoir, and for a fresh vision of the Word as it was unfolded by Spirit-filled men. Pastors came bringing their trophies, those who had been converted under their ministry, that they might receive from this Filling Station power to witness to the Gospel, and many were well rewarded. How happy those pastors were as they saw these new fire-brands to help build up the assembly back home.

While the crowd of visitors to the camp was not as large as last year, owing to the fact that several states are now having their own camp-meeting, yet we were assured as soon as we reached the grounds that there was no abatement of the power of God. The great reservoir of God's power was being tapped daily, and empty vessels were filled to overflowing. Over 100 received the Baptism of the Holy Spirit and more than 50 were blessedly saved. The key-

note of many of the messages from the Word was repentance. Pastor A. A. Wilson of Kansas City, Mo., was used by the Lord in preaching the old-fashioned Gospel of repentance and restitution. "This is the message I preach to my people in Kansas City," he said, "and I believe it is good for a campmeeting." That preaching a heart-searching Gospel brings results is proved by the fact that Brother Wilson and his congregation were crowded out of their old building and recently erected a tabernacle to seat 1500 people, and it is well-filled with redeemed souls.

Evangelist Jack Saunders came preaching the same rugged Gospel and sinners were unable to resist the conviction of the Holy Ghost. Meyer Pearlman from Springfield, Mo., was used to open the Word of God. His sermon, "The Cross from Eternity to Eternity," which is a masterpiece on the plan of Salvation, is given, as stenographically reported, in this issue, and contains nuggets of gold for any Bible student.

Mr. and Mrs. Meyer Tan Ditter, whose inspiring singing has been a blessing to thousands, were made a great blessing thru their music. Brother Tan Ditter, a converted Jew, sang on the stage for eight years. One night he had a vision of the suffering Messiah, which

(Continued on page 23)

# The Cross in Eternity, in History, and in Human Experience

*The Great Plan which overarched the Ages*

Meyer Pearlman in the Lake Geneva Camp

**T**HE subject is, The Cross in Eternity, in History and in Human Experience, and the purpose of this lesson is to trace the doctrine and the fact of the atonement beginning from eternity and then coming down thru the different periods of Old Testament history; then to Calvary and back to eternity. We might describe it as the journey of the cross as it comes from the heart and mind of God, and notice the different forms and shapes it takes as it journeys thru history, thru the different dispensations until it comes to its full and complete manifestation at Calvary, and then returns whence it came.

We begin with the cross in eternity. Before the Lord Jesus Christ made the supreme sacrifice, that cross and that atoning work was in the purpose of God before the world began—in eternity. In other words, the historical sacrifice of the Son of God is the eternal sacrifice—no afterthought on the part of God, but just as old as human need. That gives power to the atonement, gives dignity and divine meaning.

The cross starts in eternity and by way of support I will refer you to 1 Peter 1:19, 20, which tells us that Christ as a Lamb was fore-ordained before the foundation of the world. Also in Titus 1:2, 3, we have the cross in eternity. In Acts 2:23 we have the cross in history. Peter, speaking to the Jews, says the crucifixion was no accident but part of the great plan over-arching the ages of history. Knowing this, it helps us to understand some problems and leads to some very interesting conclusions.

The first is this, that Christianity is more than 1900 years old. Go to India and the old Hindu priest will laugh at our Gospel. "So," he says, "you bring a new religion to our shores? Go back home. Go to Africa where they know only the ABC's of religion. In India we are in the university of religion. We will show you religions three thousand, four thousand, five thousand years old, and you come to us with a faith that began 1900 years ago! When your faith began we were old in religion. We have been studying about God, about redemption, salvation, the problems of religion, so go back home."

Well, when we remember the fact I have just mentioned we will understand that Christianity is more than 1900 years old. Christianity is

just as old as is human need. In fact it is older. It began in the heart and mind of God who conceived the plan before anything was ever created. In the Bible there is just one true religion; that religion is Christianity. You may say that there wasn't any Christianity until Jesus died and the Gospel was preached. It wasn't called Christianity until then, but the only religion in the Bible is the religion of the Messiah. He is the Deliverer, the Anointed of God, sent down to earth to save mankind and reconcile man to God. From Genesis to Revelation there is only one religion, the religion of the cross. Not in its full development but we find Christianity in different stages of development; in its simplest form, in its redemption and atoning blood, still more light, and under divine influence the doctrine develops until we come to its full manifestation at Calvary.

Let us imagine I have in my fingers a seed. This is not only a seed; it is a rose. The rose is on the inside. Everything that goes to make that flower is in the seed only we do not call it a rose. It hasn't reached that stage of development. In the beginning of the Bible you have the seed of Christianity. That seed is planted in the soil of Israel, and then begins the development of the atonement. You plant a seed in the soil and under the influence of the sunshine and the rain it begins to grow. Soon you have the first blade. It is a rose in an early stage of development. That is the right kind of evolution, the divine development of the plan of salvation. The difference between the theory of evolution and the divine plan of salvation is, the first is an unprovable theory, while the latter is a blessed fact. Here we have a rose in its first stages. We call it a blade, and it grows slowly and surely. It is a rose but you see just the stem and the bud. It is a rose in a certain stage of development preceding the full opening of the flower, which finally develops. That is the way of the one true religion. It is a religion of atoning sacrifice, a religion of redemption developed in the Bible from Genesis to Revelation. That gives dignity to the plan of salvation. In the beginning there was planted the seed of the doctrine of redemption thru a divinely-sent Savior, and thruout history under the impulse and influence and power of

the Spirit of the Living God that plan began to be revealed in greater fulness.

In the beginning it took the form of a simple stone altar, then the brazen altar in the tabernacle and the brazen altar in the temple. More and more it became fuller of meaning and power and promise and finally the flower opened on Mt. Calvary and Christianity reached its fullest development. Wonderful unity in the Scriptures! Wonderful plan and evidences of their inspiration! You will not find that plan in any other religion. You will find it only in this Book which is inspired.

When we remember that the cross was in eternity first it helps us to understand how people could be saved before the coming of Christ. Before the cross was raised on Mt. Calvary godly, earnest, repentant sinners from the very beginning could call upon God and find provision for the burden of their sins, which means that there was never a time in the history of the world when a sinner with a broken and a contrite heart could not bow before God and call upon Him for grace and help; the people in the Old Testament looking forward to the cross, saved, as it were, on credit, and those in the New looking back to Calvary. So that gives us a wonderful conception of the cross of Christ. The cross was planned in eternity and the Son of God was crucified in eternity, in a sense, before He was crucified on earth.

Somebody once asked me, "When God created the world did He know our first parents would sin?" Of course, He did. God knows everything from the beginning to the end. Then the question is asked, "Well, if He knew our first parents would sin why did He create them and so bring upon us all the sin and the misery we see in the world today?" That is what we might call a speculative question which may not have any value, but is presented for the sake of argument, which reminds me of a man who came to Martin Luther and said, "Dr. Luther, I'd like to ask you a question. How did God spend His time before He created the universe?" Luther replied, "Well, He sat in a great forest cutting sticks to lay over the backs of those who would ask such foolish questions."

However, we might answer the question this way: A man goes to the President of the Rock Island R. R. Co. after an accident has occurred and says, "Before you built this road didn't you know there was a possibility of accidents?" "Of course, we did," he answers. "Then why did you build the railroad?" And the President would reply, "My dear sir, before we built the

road we knew there might be accidents, due to unforeseen circumstances, but we had to take our choice of building a railroad and serving millions of people and having occasional accidents or building no road at all, so we decided to serve the millions and build the road, taking all the precaution possible, but in case of accidents we provided ambulances and hospitals." Of course, God saw that mankind would fall, but He had to take the choice between creating man with a free will and making a fall possible or creating nobody at all. So, speaking reverently, God Almighty took a chance and created mankind, and seeing the possibility of a fall God had His Red Cross ready. And as soon as an accident took place—our first parents eating of the forbidden fruit—the cross in the heart of God thruout eternity came forth from the mind and purpose of God and began its suffering journey thruout history—the Red Cross ambulance to the rescue. God has abundantly counteracted and compensated for the sin of the first man. That is why all of us are here this morning. That first accident known as the fall has thrown the race off the track. The accident took place here on the earth and as soon as it took place the plan of redemption left the mind of God and came down thru history in the cross.

As God's provision for redemption traveled thru history it took different forms. The first was the simple stone altar before which Adam, Abel, Seth, Noah, Abraham and so on, knelt and worshipped God—found their peace with their Maker. What an altar was to those people the cross of Christ is to us. As soon as our first parents had sinned they were conscious of their nakedness. Do you know what that nakedness represented? It was more than physical nakedness. It was a picture of a naked conscience, the first experience of conviction for sin, a feeling of being uncovered in the sight of the living God. So they ran and tried to hide themselves, as people are doing today.

Now here is a law in Bible study. It is known as *the law of first mention*: If you want to know the simplest meaning of any doctrine go to the place where it is first mentioned in the Bible. Here is the first mention of sacrifice. What was to be done to cover that nakedness? Man in the presence of a holy God needs a covering. They tried to cover themselves as men try to do with excuses. Then we read that God took an innocent creature and killed it. There for the first time they had a picture of death, a picture of the wages of sin. The

animal died and with its skins they were covered. There you have the simple meaning of sacrifice. Sacrifice is a divine institution whereby an innocent sinless creature dies in order that a guilty conscience might be covered. The Lord Jesus Christ died in order that you and I might have our conscience covered. The guilty man in the presence of God must have some covering. In Revelation we read that at the appearance of the Lamb, the Son of God, men will call for the rocks and the mountains to fall upon them and hide them from His face. But rocks and mountains will never cover a guilty conscience; excuses, engaging in any activity, will never cover a guilty conscience. There is only one covering for guilt and that is the blood of the Lord Jesus Christ. That is the meaning of sacrifice. The Hebrew word for atonement means "to cover," "to hide from sight." God put the sin out of His sight. Has the blood of Jesus Christ done that for you?

Now we pass on from the stone altar and come to the tabernacle in the time of Moses. There we see the cross in the form of a great brazen altar. We will visit that altar and find out what takes place. Here comes an Israelite who has sinned, and he wants to get right with God. He dare not approach the altar which in the Tabernacle represents God unless blood is shed. The guilt is on his soul and he wants to get rid of it. There is no human way of putting our hand down within our conscience and taking that sin and casting it away. But God has a way. The Israelite lays his hand upon an innocent animal and confesses his sin, and as he does that in the presence of God the sin leaves his soul and is upon that innocent creature. In the Tabernacle the altar represents God. To come to the altar is to come to God. It is a meeting place between earth and heaven. Here is the doctrine of atonement: Whatever is placed upon the altar does for the sinner what he cannot do for himself. He cannot forgive his own sins. When the Son of God went to the cross He did for us what we could not do for ourselves.

Who kills the sacrifice? Most people would answer "The priest," but in olden days the sinner killed his own sacrifice. What does that mean? The sinner was responsible for the death of the innocent creature, and it was by the hands of wicked men that the Son of God was crucified. In other words the entire Jewish nation represented by their priests laid their hands upon Him and slew their own Sacrifice.

That was their part, but God did His and raised Him from the dead.

Now the sinner can do no more, but the priest steps up, and here is the most important part of the sacrifice. The priest catches the blood and sprinkles the four corners of the altar. The blood representing the life is being offered up before the Lord of life and death. The blood is speaking. It is saying, "This man is dead in trespasses and sin. He has broken the covenant of life, but let this life be applied to his conscience. Let this man live again." As soon as the blood touches the altar the man is reconciled to God.

What happens to man's sin? Sin in the sight of God is repulsive and God's wrath is the action of a holy God against sin. The wrath of God is not "temper." It doesn't mean that God is angry. The wrath of God is the reaction of a holy God against sin. Here is that ugly, repulsive sin; it provokes God's anger. What must be done? It must be covered, and then it loses its power to attract the wrath of God. It is cancelled, annulled, cleansed and put behind God's back.

Notice, a third part of the sacrifice, the inner part of the form, is placed upon the fire on the altar; the fire burns and the smoke ascends. In the sacrifices the burning of the creature sanctifies, sending it up before God that He might accept it. Notice the animal has died for the sin. In the blood the sacrifice lives for the sinner, and in the burning the sacrifice ascends for the sinner. Is that the Gospel? Jesus died for us. He rose, and He lives for us. He ascended for us and that is what we learn at the brazen altar of the tabernacle.

From the tabernacle we go to the temple and in the temple we see that brazen altar and the offering of sacrifices. One day during the time of Hezekiah a young Israelite was bothered about the doctrine of the atonement. The boy was frankly puzzled. He could not make it out and he went to the priest, a very godly man, and said, "Father (they call the elders father) I'd like to have a conversation with you about something that has been puzzling me. It is the doctrine of sacrifices. From my youth up I have been taught if I brought a sacrifice to Jehovah my sins would be forgiven because the animal was my substitute, and when the blood of that creature was shed it atoned for my sins. But I cannot see how it could be. What connection is there between a rational creature like myself who can reason and think, who can know God and understand the law, and that

animal that is irrational and stupid and doesn't know God. How can that animal take my place? Furthermore, what fellowship is there between us? I cannot go to that animal and say, 'I thank you. I appreciate your sacrifice. I am glad you died for me. Is there anything I can do for you.' Furthermore, when this creature is brought to the altar it doesn't go willingly. They have to drag it there. How can it take my place?" And the old Israelite will say, "It is true, an animal can never take your place. You are a man and that animal belongs to the animal world, but remember that the animal is simply a sign, a token. Everything in this temple is a symbol of something perfect in heaven, something perfect that will come when the Messiah comes, and when the Messiah comes the perfect plan of redemption will be revealed. That animal likewise is only a sign, a sign of a perfect redemption that will be manifested at the coming of the Messiah, our Redeemer. Listen to Isaiah the prophet. If anyone knows anything about redemption it is that prophet." Let us follow that young man as he goes to listen to Isaiah. He cannot understand it but when the Messiah comes he will understand. What is the prophet saying? "*He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*" The young man says, "Who is this? Some criminal? What crime did he commit? Is he a traitor? a false prophet?" Isaiah continues, "*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*" "Ah, I see," he says, "I see he is not suffering for his own sin, but for our sins. Who can it be?" He continues, "*He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray. . . and the Lord hath laid on him the iniquity of us all.*" In these words the young man learns that the Messiah shall be not only a King to rule over Israel and a Prophet to teach Israel but also a Priest and a sacrifice to redeem Israel, and too, the Priest will offer Himself as a sacrifice for His people. In this chapter of Isaiah sacrifice leaves the God-realm of the animal kingdom and the atoning sacrifice enters the human realm, and the young Israelite learns that the time is coming when someone like him shall die for him, someone who walks the same

earth, lives the same life, suffers the same burdens and dies.

With these words ringing in our ears let us skip 600 years. We are in the city of Jerusalem. We go to the upper room and there is the passover table. Surrounding the table are 13 men. One of them, the Leader, raises a glass of wine and says, "This is my blood of the new covenant which is shed for many for the remission of sins." You know who He is. This is the One concerning whom John the Baptist said, "Behold the Lamb of God who taketh away the sin of the world." "When the fulness of time was come God sent forth His Son made of a woman, under the law, to redeem them that were under the law." A few hours later the cross that was in the heart and mind of God thruout eternity, the cross that was manifested in the form of a simple altar of stones, manifested in the brazen altar of the tabernacle and the temple, was finally set on Mt. Calvary. Instead of a lamb there was the Son of God; instead of the blood of animals there was the blood of Jesus; instead of the fire on the altar there was the suffering of the Son of God; instead of the smoke ascending toward heaven there ascended that bitter cry, "My God! Why hast Thou forsaken me?" And so the cross reached its full manifestation. Forty years after this took place the temple was destroyed and animal sacrifices ceased until this day. So the Jew today is shut up to only one sacrifice and that is the Sacrifice on Calvary.

Now there is one more journey that the cross must make and that is a journey into our life and experience. It must be more than a doctrine to us. It must be a living and vital experience in our souls. You will agree with me that the cross to become real must make its journey into our lives, so you and I can say with Paul the Apostle, "I am crucified with Christ. I have had the experience." Did it kill you, Paul? "No, salvation doesn't kill anybody. Nevertheless I live. I never lived before. What the cross killed was the old, sinful past. It killed my sin, my misery. And the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

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*The American Sentinel* is responsible for the statement that the Roman Catholic papers boast that the President has appointed at least ten priests to high federal office.

## The Greater the Darkness, the Brighter the Light Shines

*The Greater the Sacrifice, the more abundant the Ingathering*

Miss Emily DeGroat in the Stone Church



TO ME the greatest missionary verses are John 3:16 and 17. We know also that Jesus said, "I am the Light of the world," and Isaiah, looking forward to the coming of Christ said, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." How the Gospel light has shined upon those who have been sitting in darkness!

I praise God for the privilege of going to Liberia as an ambassador for Christ, fighting in the front line, and carrying His blood-stained banner to that dark land. God is working in Liberia and many of our older missionaries say they have never seen the native people accept the Gospel as they are doing today; there are more Christians there today, compared to the population, *than in any other heathen country*; There are five hundred thousand in Africa and I represent a few of those Christians. In preparing to return soon I find there is joy mingled with sadness, just as there was when I left the field to come home. There is sadness in leaving friends and the homeland but there is joy in my heart in knowing that I am returning to the work which I have learned to love for the sake of Jesus. I am glad to go back, not because of any natural advantages but because of Jesus and His call; but if it were not for the love of Jesus I am sure not one of us would leave our own country.

We missionaries do not like to contend with the things that face us anymore than you do. People say to me, "Oh, I don't like snakes." We don't like them either. People shrug their shoulders and make faces when we tell them that we find them on our shelves and in our closets and they say, "We could never endure that." We can't either excepting as the Lord helps us. They say, "But I am so afraid of these things." We are afraid too; I have just as much dread of having them in my bed as you have. In a certain sense I have become accustomed to it but I am still afraid, and yet I could not allow that to keep me from going back, for I remember that Jesus has promised He would keep us from all harm. People say, "I don't see how you can work with those black people out there. I cannot stand them." Well, they are repulsive in their natural condition but we

love their souls. We don't like to live in that country where there are no sanitary laws; we don't care much about going over those narrow, dangerous trails and being dropped from the hammock; we don't enjoy gripping hold of those natives as they carry us on their backs over dangerous streams but we remember that our call is to bring them the Gospel story and as we put down our pride God meets us. We don't like sleeping in the same huts with the goats and other live-stock but we do it for Jesus' sake.

And I am glad to say that as we have been willing to go and endure the hardships and the loneliness, we have seen many accept Jesus as their Savior. These who have been saved have left their old heathen ways and the chains which bound them have been broken; superstitions which have darkened their minds for centuries have been put away and their minds are fixed on Jesus Christ and on His Word. Many times I have seen those black strong muscular men, come forward in an outdoor service, kneel down and weep before God. We have just a few rough hewn, board churches which the natives have put up but on our evangelistic trips we have our meetings out in the open. We marvel sometimes how the young men and women, so soon after they are saved, want to go out preaching the Gospel. Liberia is a land of no education excepting what the missionary gives but as the Gospel story is presented in a simple way it reaches their hearts and then they long to go and tell others.

Besides the evangelistic part of the work we teach our boys and girls enough English so that they will be able to read the Bible. We are not permitted to translate into any of the languages so we cannot print any of the Bible portions, but we have school part of the time to teach them to read and to become better workers for God. Then we have another group of young men who are volunteer workers. Some of these were much hampered because they were so limited in what they could read; I know one man who was able to read only the 14th chapter of John and every time he testifies he has to lean on that one chapter as it is the only one from which he knows any verses. Whenever he goes out preaching he always preaches from the 14th chapter of John. That man is doing

his best for God but he needs teaching. He has a great burden for his own people and in every prayer-meeting he prays for them. But if we are to fit him better for his work so that he doesn't always have to give the same message we need to have Bible lessons for his type too. Many of these Christians, though they are able to read so very little, are in charge of some of the little town churches and doing their best. They send out their Christians every Sunday morning, into some of the country places to preach in groups and then they return and give their reports.

We are endeavoring to make this field self-supporting, and since the day may soon come when no missionaries will be allowed in these heathen lands, we must prepare them to take our places. We praise God for the vision He has given to some. I remember one young worker to whom I wrote asking if he would come and help in the school—I had had a part in teaching him on my first term. He wrote saying that he had felt God speaking to him about a certain tribe but he would pray about it and do as he felt led. He has done a wonderful work among young men, but prayed definitely and later wrote he was willing to come and help in the school.

We have one young man about thirty years of age, who spends all his time in evangelistic work; sometimes he is called the singing evangelist because he sings so much. He will go and search out places which he has heard need the Gospel and where no one else has been. He is never too tired to do something for the Lord and it is amazing how his voice never fails him though he sings with all his might.

It is wonderful to see how the Gospel transforms those people. When a man is saved he is no longer willing to call himself a Christian and come to church with just a cloth thrown over his shoulders. He wants trousers. And the woman is not satisfied with just a little cloth but she says to us, "Let me do some work so I can earn a dress for Sunday." We help her to find something to do. The piece of money they formerly took to buy tobacco, they now use for buying soap. They even want a wash board and are learning to iron their clothes, and when you go into some of their homes you find they have rebuilt them and made the walls higher so that now sometimes you find them four and five feet high. After awhile some of our Christian men can walk into their huts standing upright. When they eat they do not eat with their hands; that is all changed now. They use little

spoons. Some of the boys come and borrow our tools for they too want to build things. And with all this outward change their inward lives have changed accordingly and I believe that is the kind of education they need. I praise God that we are sent out, not to Americanize them but to Christianize them. Then too, there is a change even among the people who have not yet accepted the Gospel; they are not quite satisfied to walk out wearing just a loin cloth, which we feel is the result of the Gospel being preached. They do not realize the change but we missionaries can see it and it is especially noticeable where we have our town churches and in places where we have held evangelistic meetings.

In our church services we never have to beg our people to pray or sing; it is just the reverse; when it is time to stop we have to coax them to stop praying or singing. Many times during our song service I have to clap my hands real hard to get them to stop. At our Christmas conventions when we have hundreds of natives gathered together, the leader often has to blow a whistle to get them to stop singing. Then we pray and again the whistle has to be used before they will stop. But they will sit very quietly and listen to the Word of God; even the children are still; only once in a while there is a little moving about, a boy steps out the window of the mission—he is going home to get a drink. At the altar services God deals with their hearts in a very precious way and many souls are saved and filled with the Spirit, and they live real Christian lives; black Christians on the outside but white hearts, washed in the blood of Jesus, and filled with His Holy Spirit.

Every now and then someone will say to me, "Well, I suppose you get to bed real early at nights and you don't have much to do, do you?" Let me say, it is not just preaching the Gospel, but it is living it too. The sun goes down at six o'clock but we do not get to bed with the chickens by any means. We usually have a Bible lesson among our Christians and every morning we have a devotional study at six o'clock, but in order to be ready to walk into the church we have to be up at five, and on Sunday morning it is just the same. Then we have to be ready to go with one of the groups into the towns; when we get back we have two services and in the evening we again divide into groups and go out. Sometimes these groups go on week-end trips at which time we are able

(Continued on page 13)



## The Great Foundation Truth of the Bible

*God always Hears the Penitent's Cry*

A. A. Wilson in the Lake Geneva Camp

SCRIPTURE LESSON: ACTS 17:22-32



WILL speak tonight on the oldest subject in the Bible, the subject of repentance. It is a subject seldom mentioned in our modern pulpits. A man came to my home one day and said, "Rev. Wilson, what do you preach in your church?" I gave him an outline, and he said, "I am a member of such-and-such a church, which I have been attending for years. I haven't heard a single sermon on repentance, on faith, on heaven, hell, sin and Satan since Pastor Fredrickson left." I asked, "What do they preach in your church?" "They talk about mental science, philosophy, politics, and so forth, and I am ready to step out of this thing and listen to somebody who preaches, 'Thus saith the Lord.'"

I am an old-fashioned preacher and I never have been able to get myself hooked up with this Modernistic crowd that leaves out the fundamental teachings of the Word of God. That is why I am a Pentecostal preacher tonight instead of a Baptist.

Repentance is one of the most wonderful words in God's Bible; it is the most wonderful experience man ever entered into, and the only way whereby man can come in contact with the Living God is by means of repentance toward God and man, and faith in the Lord Jesus Christ. It is not a new message. It has come to us from the old economy given to us under the patriarchs. When Cain was angry because his offering was not accepted God spoke to him and said, "Sin lieth at the door," and intimated, "There is a sin offering, and if you will make the offering and repent, you will be forgiven and accepted."

Repentance is the great need today, not only in the world of unsaved men, but in the church of Jesus Christ. Repentance in the hearts and lives of men and women will bring them face to face with God's best. But real repentance is godly sorrow for sin, not sorrow for getting into trouble. You remember Esau who sold his birthright. It is recorded that Esau "found no place of repentance, though he sought it carefully with tears." I used to think that was a terrible thing, but Esau sought in tears to change his father's blessing. He had despised

his birthright and he was rejected when he wished to have the blessing. Had he sought real repentance with tears he would have found it. His tears were of vain regret and not of remorse. To prove his tears were not those of a person seeking real repentance is the fact that immediately after he was foiled in his desire he resolved to murder Jacob. Had he really repented God would have restored his blessing. But when he failed to repent there was no possibility of forgiveness.

I remember once going to a place to preach and God spoke to my heart to preach on a certain subject. I spoke as God moved me to speak, on repentance. I said to myself when I was thru, "I do not expect to preach on that subject soon again," but the first thing I knew I preached on the same subject again and for seven nights I spoke to that audience on repentance. Somebody said to me, "Is that the only subject you have?" "No," I said, "I have another." "Then why don't you change it?" I said, "I will change when they repent."

There was a preacher whom God called to deliver a message to a heathen city. I believe that God gives every minister a message. In fact I do not believe that God calls a minister without giving him a message. When I got my first revival I preached for ten nights and preached on everything in the Book. I felt as if there wasn't a sermon left, but after preaching ten years I have come to the conclusion I have scarcely entered the border of the boundless, inexhaustible resources that are to be found in the Word of God.

God gave this man a message, "Go tell that Gentile city to repent or in forty days I will destroy the city." Instead of obeying God, this man went down to Joppa. His name was Jonah, and there are a few of his cousins still living. Instead of going to Nineveh Jonah bought him a ticket to go to Tarshish, and the Book says he paid the fare there. Not long after a terrific storm arose and the sailors were greatly frightened. They found Jonah down in the ship fast asleep. They cried out, "Arise, O sleeper, call upon thy God." Then they cast lots and they found Jonah was the cause of the storm. "Tell us," we pray thee, who you are, and where you come from and your occupation." Are you ashamed to tell folks what you

are? I want them to know that I am a Pentecostal preacher, 100 percent. When I get on a passenger train and the conductor comes for my ticket I never let him get away until I tell him just what I am and what I believe. I was driven out of a church once and I had the most poison venom in my heart toward preachers and church officers. The very thing that drove me out of a church was the action of two old deacons who spent their time sitting around at a country store making remarks. When I went to Sunday School and saw those two old fellows taking part, I said, "If that is religion I will never go to church as long as I live." We need to live our religion in front of little children and in our homes. I would not give a snap for a religion that could not be put into practice in your own home.

Jonah was finally aroused and when he told them who he was they were greatly frightened, for he told them he had fled from the presence of the Lord. Jonah told them to throw him overboard. I suppose he felt he would as soon die as to obey the Lord. God fixed a submarine for Jonah, and instead of riding on top of the water God let him ride in a submarine and go down into the deep. But he found the mourner's bench down in that submarine. Imagine Jonah down on his knees with the sea-weed wrapped about his head! That old fish began to twist himself, gave his tail a curl, and Jonah cried, "Lord help me!" Then it jumped in another direction and Jonah prayed, "Lord, help me out of this and I will obey Thy will!" The fish belched Jonah out and he ran toward Nineveh. He walked into the city, and after a day's journey he lifted his voice like a trumpet and cried out, "Yet forty days and Nineveh shall be overthrown!" And the people of Nineveh believed God and proclaimed a fast, and from the king down to the lowest they put on sackcloth and sat in ashes. That is the only hope for America. They can hook up all the AAA's and NRA's they want to but it will not avail until America goes to God's altar and repents. There is no mistake about the remedy. 2 Chron. 7:14, "*If my people who are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*" The remedy for sin in that day will bring the same result today. Nineveh repented and God was merciful and saved them from destruction.

"There was a man sent from God whose name was John." He came from the wilder-

ness preaching repentance. He was clad in camel's hair and a leathern girdle, and feared the face of no man, preaching to king and peasant, "Repent, for the kingdom of heaven is at hand." If you want to give the devil a good case of spinal meningitis, call black *black*, and white *white*, and sin *sin*. That is what John the Baptist did. And when the Pharisees and Sadducees came on the scene and saw the great revival John was having, they said, "Let's slip in. We cannot afford to stay outside." But John saw them and with a prophet's ken he cried, "You generation of snakes, who hath warned you to flee from the wrath to come?" "Oh, we be Abraham's seed." "Don't talk to me about Abraham. God is able of these stones to raise up children unto Abraham. If you want to be baptized in water bring forth fruits meet for repentance."

Repentance is something that gets below the collar-bone. It gets down about the fifth rib, and when God puts you thru an old-fashioned, Holy Ghost repentance you won't be going around hard and cynical. You will feel like a jug of honey is turned over your soul. Repentance brings you in touch with God and puts a melting spirit within you. It is not signing a church card or shaking hands with the preacher. It is not taking a little bit of bread and wine at the communion service. It is more than water baptism. It is that which brings you to the place of godly sorrow and absolute submission to the will of God. Some people think to be sorry is repentance, but hell will be full of people who are sorry. Repentance includes confession and restitution. John the Baptist preached that message and if you preach this Gospel of repentance in the power of the Holy Ghost you will have the same thing happen that happened to John the Baptist. John had not been preaching very long until Jesus came on the scene. *We will not preach repentance very long until Jesus comes on the scene.* As John was preaching and telling of One who would baptize with the Holy Ghost and fire, Jesus appeared and John said to that great concourse of people, "*Behold the Lamb of God, which taketh away the sin of the world!*" And Jesus Christ Himself came preaching the same identical message, "The kingdom of God is at hand: repent ye, and believe the Gospel." And He told them further, "Except ye repent ye shall all likewise perish." The Greek word for repentance means to have a new mind, or a changed mind, right about face, and the Hebrew equivalent means

to weep and to mourn, to sigh and to pine and be very sorry.

A Christian minister said to me once, "Why do you have people go to the altar and plead and beg and agonize for God to accept them? Do they not see God's omnipotence to save them when He says all shall be saved?" I told him that they weep because they come face to face with the living reality that they have trodden underfoot the blood of Jesus which has been shed for them. They simply break down in shame and repentance for their past and thereby enter into that relationship with God whereby He will accept them.

I was preaching one night in Sentinel, Mo., and a man by the name of Luther Hewson was in the audience. When I finished that meeting over 100 people were saved. The last night I preached on repentance and people filled the altar. God was moving and when the people began to leave I heard sobbing and crying. Somebody said, "Luther Hewson is back here." I did my best to get him to yield to God. "Not tonight, Mr. Wilson." He cried and cried but I could not get him to surrender. I hadn't left that place more than five or six months when one night the telephone rang, "Can you come tomorrow and preach Luther Hewson's funeral?" I said, "Is that man dead?" "Yes, he died of appendicitis." I went down and stood over the lifeless form of that man at whose heart God had knocked. That man was sorry but he refused to surrender, and I had to stand there and face a broken-hearted wife and daughter, and my own heart was broken too. Repentance is the only means whereby God can bring you in contact with him. I would not pay taxes for a religion that was dry-eyed. I have never been afraid of emotionalists but I am afraid of dry-eyed Christians. That good woman who bowed here the other night and prayed through—they were having a regular Georgia campmeeting. If Mr. Roosevelt walked in they would not have stopped shouting. When God gets hold of hearts and touches the depths of the soul there will be some weeping, some rejoicing. When I got saved I shed a bucket of tears. Then I went home and spent the night weeping on my bed. The next day I went to the afternoon prayer-meeting and the evangelist said, "Brother Wilson, you tell the folks what God has done for you." I said that I didn't know what He had done. He said, "You can say you have made a start." I never got that told. God witnessed thru me, and my heart overflowed with His love and power.

Peter preached repentance and after he told the Jews they had crucified the Lord, his heart seemed to melt and he said, "Brethren, I wot that ye did it in ignorance." Then he said, "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost." You cannot receive the baptism of the Holy Ghost unless you repent. When you get the baptism of the Holy Ghost it will tell on you. It is like the measles, it breaks out in the mouth, and all over. You cannot hide it when it is genuine. There is a practical side to Christianity and unless you keep on fire for souls and keep melted before the Lord you become calloused and unbending. You can say "amen" and "hallelujah" mechanically, but you know you are not ready for the coming of the Lord. The only way under heaven to be restored is to repent, just like Jesus said to the Ephesian church. They had a wonderful standard; they put preachers out because they were not straight, they were sticklers for the Word, they paid for the support of the church; that was the church to which Paul wrote that glorious message—the Ephesian Church, a wonderful New Testament church, but the glorified Lord said, "I have somewhat against thee, because thou hast left thy first love. Repent and act like you used to act."

Sometimes it takes real Bible repentance to bring us down. I was in my study a few years ago, and on my knees I was reading, "Be not drunk with wine but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." My heart burned within me and I shouted, "Hallelujah! Glory to God!" Then I read on, "Giving thanks always for all things,"—I didn't shout so much as I read that, and as I read the next verse, "Submitting yourselves one to another in the fear of God," I felt a resistance. I said, "I cannot do that, Lord. I cannot thank You for Brother J. and I cannot submit to him." The Lord said, "All right, just go on and get hard." "No, Lord," I said, "I want You to forgive me. I repent in sackcloth and ashes. Help me Lord! I will write him a letter." "No," the Spirit said within me, "You put things on paper and get things twisted." I waited. That very day I received a letter to come to a business meeting. I could hardly wait to straighten out that difference. We were in a meeting, and there was such a spirit of brokenness and weeping on the brethren, and I looked up and saw my brother,

(Continued on page 19)

## The Get Acquainted Page

Conducted by *Watson Argue*

Presenting the story of Central Bible Institute, Springfield, Mo., W. I. Evans, Principal.



W. I. Evans

CLOSE to the side of the typical midwestern city of Springfield, Mo., nestles the campus and buildings of the Central Bible Institute. In a beautiful fifteen-acre oak grove, comfortably housed in a large double dormitory and administration building and surrounded by all the necessary buildings and accessories to complete independent life, this institution ministers strongly to the lifestream of a world-wide spiritual ministry.

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(Continued from page 8)

times as I have stood in a heathen town and preached the Gospel I have felt so helpless that my strength seemed almost gone. We can only be kept encouraged as the saints at home pray for us. The same is true in regard to physical strength. How lovely it is, in the homeland, to be able to call up the pastor or some praying friends to have them pray for you, but out there our next missionary is miles and miles away, and, due to the heavy rains, we are often unable to reach those in need. I remember word was sent to me at one time, about one of our missionaries passing on. The messenger had to stay at the river because it was too swollen to cross, and the word reached me two weeks later. How lonely we would feel were it not for the words of Jesus, "Lo, I am with you alway!"

In the tribe where they begged me to give them the Gospel and carried me for miles, they have been asking so long for a missionary. When I arrived there I found the church already built, and we opened up our first outstation there. They kept saying, "Did you write home to tell them we want a missionary?" And I know the first thing when I return they will write to my station and ask me to send them the missionary they told me to bring. I

dread to pass through that tribe where they kept me standing for two hours while they begged me for a missionary, for I do not know how I shall answer their pleadings "Where is our missionary?" There are many other places where they are also calling for missionaries. I could tell you of a group of people who have begged for a missionary for years and we have almost lost several of these tribes because we have been unable to send workers when the doors are open so wide. The Catholics are forcing their way in and I have heard natives from three different tribes saying, "We don't want these Catholics here." Before I learned what they were teaching I tried to take their part and told the natives they had come to preach God's Word to them, but they said, "You don't understand. Their fashion be like our fashion." I said, "What do you mean?" And they would say, "Well, they smoke their pipes and they drink the white man's drink." Out there they openly tell us that they have two or three wives; one chief has nine wives and is proud of it but they know it is not the white man's fashion to have more than one wife but they always connect these Catholic Fathers with that kind of a life. The Catholics do very little for the natives spiritually. When the natives see the images and the prayer beads they say, "We have all the *ju jus* we want now but he wants to give us another to hang on our necks and he carries a great big *ju ju* around his waist." How can they teach these people anything when their lives do not measure up? They do not want the Catholics there but in order to stem the tide we must get in before they get a foot-hold. Will you not pray? We are in a fight against the powers of darkness. Remember, when Paul was going to the regions beyond he said to the church, "Ye also helping together, by prayer, for us." May God give us prayer-warriors who will *help together by prayer*.

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"A missionary in India noticed two lepers sowing seed in a field. One had no hands, the other had no feet; these members had been wasted away by the disease. The one who had no hands was carrying the other who had no feet, upon his back, and he carried the bag of seed and dropped a pea every now and then, which the other pressed into the ground with his foot."

Who will be hands to give to those whose feet are carrying the message to the heathen. We are truly workers together. The feet cannot say to the hands, "We have no need of thee," for they cannot carry the Gospel without our gifts. It is our love-gifts that enable the members of the body to carry the good tidings to the ends of the earth. May God give us open hands, lavish hands.

## The Sunday School Laboratory

*Is the Church Doing her Best to get the Boys and Girls?*

**L**ITTLE CHILDREN! How dear are the words. We remember they were words chosen and used by Christ Himself, signifying that He desired "little children" to be permitted to come unto Him. Christ's words suggest that He saw in the hearts of children a willingness to come, if they be but permitted, or suffered to do so, and Sunday School work is one of our greatest doors of permitting them to come into contact with Christ, who so desires to welcome and receive them.

The request from the editors of the Latter Rain Evangel to write some thoughts on this subject has called to my mind a story in connection with the boyhood of Martin Luther. We are told that one of his teachers made it a daily practice upon entering the classroom to remove his biretta, saying that he did not know what future men of strength and honor might be before him. Just as his faith and vision were fully rewarded in Luther, so may our work among children and youths be rewarded, if we approach it with similar vision and expectation.

Communism is making such a thoroughly planned drive for instilling atheism into the minds of children and adolescents, that it is to our shame if we sleep at such a time as this. In our own home city I am told there are three such schools for the spreading of communistic propaganda. We are also told that young people of ability are taken to Russia in groups, thoroughly instructed there, and then brought back to spread far and wide what they have learned. I have seen in May Day city parades, as probably have others, regiments of little children, each wearing a crimson sash about the shoulder, led by youths a little older, singing and taking their part in the public demonstrations.

In Italy we are aware Il Duce is training the youth of the nation in the interest of the State, the youngest regiments including little lads from six to eight years of age, and known as "Cubs of the Wolf," from an old legend relating to the founding of the city of Rome.

This only serves to remind us that if child training is so valuable and of such importance

in other spheres, no strenuous effort we can make to open opportunities for boys and girls to hear the Word of God need be considered too much.

If taking some unusual interest in children, even children quite apart from those out of the homes of our own members, gives them an opportunity to hear of spiritual things, it would seem that the urgency of the world situation alone would make us desire to have as many as possible hear the Word of God.

For that reason I have been greatly stirred by some of the concrete efforts I have had the privilege to observe in different localities to reach strangers, and bring them into the Sunday School, for statistics show that millions of American children have no religious training whatever. In some places, as in North Minneapolis, an actual house to house census has been undertaken by young people, inquiring at each home the number of children in the family, and whether they were attending any Sunday School. In other cities, as in Warren, Ohio, and in Kansas City, Mo., we have observed the great interest the pastors have taken in encouraging their young people to use their autos, and even trucks or buses, to bring people from distant parts of the city, who had no other way of coming.

Having the scholars work to bring in others gives new life to the Sunday School. Recently it was our privilege to attend an adult gathering for this purpose, at Moline, Ill. At this time the Full Gospel Temple Sunday School numbered about seven hundred, the three adult Bible classes composing about three hundred of this number. This mid-week gathering was a friendly and informal one to discuss ways of increasing the Sunday School, for when adults take an interest in S.S., children will also. In a short talk the pastor pointed out to the teachers and members that often other adults who would not be interested in attending the regular services would be very glad to come to a Sunday School class. The teachers were asked to get the names and addresses of their class members who would endeavor to bring one of their neighbors as a new scholar. It was understood

that this meant personally calling for and bringing this new scholar three times in succession. The variety of addresses showed that a widespread effort throughout the locality would be made, and this and similar special efforts were found to yield amazing results in building up the membership of the Sunday School, both among children and adult classes.

The *Sunday School Times* is authority for the story that less than half a century ago a Sunday School superintendent in Jacksonville, Ill., asked each one to bring a new scholar on the following Sunday. Little Mary Paxton went home and asked her father to come to Sunday School. He was uneducated, unable to read, and nearly forty years old. He was rough in appearance, and rude in speech, hating church, Sunday School, and all religion. But he loved his little girl, and when she took him by the hand he did not resist. He went to Sunday School, and was led to Christ. This fired him with zeal, so that he learned to read for Christ's sake, and eventually became a Sunday School evangelist. He founded "fifteen hundred Sunday Schools, into which seventy thousand children were gathered, and out of which sprang one hundred churches." When little Mary was leading her father to Sunday School, she was leading a train of thousands towards the golden city of God.

On Saturday mornings I see the long lines of boys and girls standing awaiting admission to the moving picture houses, where every inducement is made to secure their patronage. What are they going to gain from habitual attendance at these houses of amusement? Compare it with what they would gain from habitual attendance at Sunday School, where the Word of God becomes deeply implanted in the mind.

It is well known that Moody was saved thru the pleadings of his Sunday School teacher, eyes tear-filled as he besought the lad, wrapping a pair of shoes in his uncle's shoe store in Boston, to come to Christ. Moody's first efforts as a Christian were in Boston, renting a pew, and inducing little street urchins to come in while he taught them, for this was the only way the Sunday School would trust the untaught youth of seventeen with a class, the provision being that he would secure the members. In Chicago his early efforts were in a large hall in a tenement section, which he personally scoured for scholars, getting the neglected children in by means of promises of favors dear to the heart of any child, such as pony rides, picnics, and little treats. This often irritated the parents,

so that he would have to flee for his life, once being chased with a sharp knife. Putting all the money he was earning into this mission Sunday School, he would sometimes have to sleep upon its benches, and live on crackers and cheese. In fact at first we are told he could not afford benches for his children, and they were very unruly, but he had the vision, and the influence of his work for children and young people can never die. Vision!

Vision! *Vision!! Vision!!* Without it people are needlessly perishing. With it, one can believe God in the face of tremendous discouragements, as when Monica pleaded on and on with God for the conversion of her brilliant but dissolute son, a law student. One night she followed him to the beach, when he had told her he was about to cross the Mediterranean to continue higher studies. How she wept and besought God to keep him from leaving, fearing that once away from her influence he would get farther than ever away from all possibilities of conversion. When she reached the shore she saw the ship at anchor in the bay. After passing the night in a seashore cabin, she went out at dawn to see if God had answered her anguished cries, only to find the ship had already sailed. Later on she was to find, as Augustine himself put it, that that night God did not answer, in order that He might answer the prayers of a whole life. For in the city whence he was going, he was destined to hear the brilliant orator, Ambrose. Standing among the crowd at the lobby door, he heard anew words of life that brought fruit from his early training, and a little later, while in a garden, he heard the call of the Lord, picked up a copy of the New Testament, and began to read it. He was instantly saved and delivered from sin, and gave half a century of devoted service to Christ; the fruit of the tears and training that seemed wasted upon him in his boyhood.

No one knows the possibility ahead when the Word of God is sown in the heart of a child or an adult, and the Sunday School offers an unsurpassed avenue of thus sowing the Word of Life.—*Zelma Argue.*

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#### THE MARK OF THE BEAST,

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## The Great "Amen" of the Bible

Pastor N. P. Thompson in the Stone Church



MY REMARKS this afternoon will concern the little word "Amen"; a word we use so frequently. We close each prayer with the word and among Pentecostal folk, Holiness people and the old shouting Methodists we hear the word so often that sometimes we pay little attention to it and yet it is a word that means a great deal. There are some things that we couldn't express by any other word but by that little word, "Amen," so it has a very important place in our vocabulary, especially when it concerns worship.

For my text I would choose Revelation 3:14, "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Here we find that Jesus is called the "Amen." It is not just an expression here but a real name given unto Jesus and is one of the many names that He has in the Word of God. Jesus has more than one or two names, or even six or seven; He is the Prince of the realm in regard to names. There are some earthly potentates who bear a long list of names; I saw the names of one of the Spanish princes and I think he had thirty-seven, but Jesus has a great many more than that and this is one of them. John is writing and he is writing the things which he has heard and the things which he has seen, and here are some of the things which he has heard—"And unto the angel of the church of the Laodiceans write"—Jesus continues to speak—"These things saith the Amen"; and this is the name that the glorified Lord takes unto Himself, the name "Amen." That little word simply means, "Verily", "truly." It comes from the verb meaning "to be firm," "to bolster up," or "to get underneath and carry the load."

Let me refer to the book of the Prophet Isaiah. In chapter 65:16 we read these words, "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth." I want to call your attention to the expression, "The God of truth." In the Hebrew this word "truth" is *Amen*—so we read it thus, "The God of Amen." "He who blesseth himself... shall bless himself in the God of Amen."

When we use this little word at the close of our prayer we say by that, "So be it," or "Let it be so." We are agreeing to it. "The God of truth" is a very good translation, for He is a trustworthy God, a God who is true, a God who gets underneath to carry the load, and He is *the God of Amen*. When I say Amen to something it means I agree to it, I bow my head in obedience and say "Yes," falling right in line. Sometimes it is very difficult for us to say "Amen," especially when unpleasant circumstances come our way, let us remember that we are dealing with God, who is the God of Amen.

We find this willingness to say "Amen" fully expressed in the life of Jesus Christ. If ever there was One who expressed the full meaning of this word it was He who came from the glory land at the express command of His Father; He went to Calvary saying *Amen* every step of the way, saying *Amen* to all of God's requirements of Him. Truly the Word of God is not amiss when it speaks of Him as "The Amen" and because of this He is the One to rule and to guide every man.

The expression "Amen" is one that denotes acquiescence and obedience. When God speaks to us do we bow low and say "Amen"? When the Word of God throws light on our pathway, can we say "Amen" even though it is just a little different from the way we desired to go? Jesus went that way; He said "Amen" to every word of God and He went all the way, even to the cross. In not a single step would He deviate from that which God had purposed for Him. Here and there we find suggestions that it was not always as easy for Him to acquiesce as we might think. Some people have the idea that the Lord Jesus was so absolutely free from any desire to go any other direction that all He had to do was to know the will of God and just follow along without any shrinking whatever. But I do not think it was always so easy; the Cross was not an experience that He could look forward to with joy. When He was drawing near to Jerusalem, knowing it would be the last time before His dreadful suffering, we read of Him these words, "And He stedfastly set His face to go to Jerusalem." If there were not some other desire, pulling Him some other way, why would it say of Him that He set His face



stedfastly to go? He was tempted in all points as we but when He saw the will of God He said "Amen" and walked God's way. His whole life continually expressed His obedience and it was ever, "So be it, Lord; Thy purpose is my purpose; Thy will my will," and He set His face as a flint to go through.

Then we have another picture found in Rev. 5:14, "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." Here we find that over on the other side are four living creatures. They are rather mysterious creatures and it is somewhat difficult to exactly place them, but they are possibly the creatures that Ezekiel saw and we get a little glimpse of them here. The Authorized Version calls them "beasts" but the Revised calls them "living creatures"; they are God's creation and have a real place in worship over yonder. These *four living creatures* are in a group that are singing a new song; they are in the midst of the throne and around the throne and are saying "Amen." To what are they saying "Amen"? "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour, and glory, and blessing." They are singing this song at the time when they are seeking for someone worthy to open the book and to break the seal thereof and now the vote is for the Lamb. We hear the votes coming in from every side—the ayes coming in from every corner of the universe—and they are saying, "Yes, we choose Him for He is the worthy One," and then these living creatures are saying, "Amen!" They are bowing in acquiescence and saying, "Yes, He is worthy." We find that these little *Amens* here have such a tremendous force that the whole heavenly host bows down and says, "Yes, Thou art worthy." It is all summed up in that little word "Amen."

There is still another picture, given us in Revelation 19:4, "And the four and twenty elders and the four beasts (living creatures) fell down and worshipped God that sat on the throne, saying, Amen! Alleluia!" The four and twenty elders are unquestionably some who were redeemed and have received a place upon the throne. The occasion is a song: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the

voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." Christ has not yet returned upon His white horse in this chapter but these people are already there and they are saying "Alleluia!" That is a heavenly word; we learn it down here but we will continue to sing it over there. It is one of the words we won't forget when we get over yonder and we will never be scorned for saying it by any neighbors, but God the Father, who sits on the throne, will joyfully accept our worship and we will be encouraged to shout "Alleluia!"

So here we have the complete picture: The voice of much people saying, "Alleluia, Salvation, and glory, and honor, and power, unto the Lord our God"; "and again they said Alleluia," and then we see the four and twenty elders and the four living creatures fall down and worship God that sat upon the throne, saying "Amen" ("So be it.") They are bearing that praise up, they are getting under it and standing right with it. And again they say *Amen* and the shouts of victory come from every hand. Are we bearing them up? They seem to be gathering strength and what will it finally be when we all get over there? for even in the sixth verse the volume is stronger than ever and there is more emphasis placed upon it. John seems to be at a loss for words to tell us of that which he has heard and so he says, "The voice of a great multitude... as the voice of many waters, and as the voice of mighty thunderings." If you can imagine the voice of a multitude, the sound of many waters and of mighty thunderings all combined together you will have some idea what that "Alleluia" sounds like over in heaven.

Notice that they are saying, "Alleluia, for the Lord God omnipotent reigneth." Get the picture and note what they are saying. The Antichrist is still down here for we find him mentioned a little further on in the chapter and no one has as yet left heaven on the white horse. This crowd which has been singing is to come down a little later on, but here they are saying, "The Lord God omnipotent reigneth." Down here they are gathering to smite Jerusalem, gathering to fight against God; they are setting up their rebellious hordes but up there they are singing, "The Lord God omnipotent reigneth." Down here they will not believe He reigns but up yonder they know it is true. It will not be long until the people on earth will be made to realize it too, for He will come whose right it is to reign. The rebellious ones, those who have

set themselves up against Him, will find themselves put down. God will take over the reins of government and He will reign for a thousand years. In the interval He has been reigning, only we have not realized it.

In the seventh chapter we find a heavenly host also for we read, "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: blessing and glory, and wisdom. . . . be unto our God for ever and ever. Amen." Angels know the language too and they have gathered around and are uniting their note of praise and victory and their worship and their "Amens."

God the Father is *The God of Amen* and Jesus Christ is the "Amen"; the heavenly creatures say "Amen" and the folk from the earth when they get over there say "Amen." How about the folk down here? Let us go back to the Old Testament and see what He required of them under the law. Notice that in the 27th chapter of Deuteronomy there are some hard things to say "Amen" to, but we find this to be true in much that God asks of us. Moses had taken the priests and the Levites and they "spake unto all Israel, saying. . . . Thou shalt therefore obey the voice of the Lord thy God, and do His commandments and His statutes, which I command thee this day," and he tells them what they should do. Then they were told of the curses that would come upon them in case they failed to obey God and His commandments. The Levites were to pronounce the curses and the people were to respond with the word "Amen." You will find that in each of the last eleven verses of that chapter they so responded. The same was true in case of blessing; in other words they were saying "Amen" to God's command. They were saying, "Yes, we are worthy of the curse if we fail to obey God."

Now I believe God expects each one of His people to say "Amen" to whatever He has to say; we have no business grumbling or finding fault with that which crosses our pathway. In the New Testament, though it does not in so many words tell us to use the word "Amen" yet the New as well as the Old is full of implications that you and I should say "Amen" to all of God's will. In fact, if you and I are to be true reflectors of Him who is the great "*Amen*" we must be little "Amens" down here.

Let me say that God has never asked us to do one single thing that He has not done for us.

God believed in us before He ever asked us to believe in His Son, for if He had not believed in us He never would have sent His Son to die for us. When God asked us to surrender ourselves to Him He didn't do it without first filling His Word with promises showing that He surrenders Himself to us, and when He asks us to say "Amen" to His will it is because He, Himself, first said "*Amen*" to all that is just and right. I believe God requires us to walk in the path where we are ever acquiescing to the will of God, and where the response is always "Amen." In that little word there is no questioning, no argument; in that little word there is no rebellion or hardness; everything is yielded and submissive, everything obedient.

Let us look into the experience of John, whom we can take as our representative. Christ deals with John as the representative of the church of Jesus Christ, and what He says to John He says to the Church. When John was on the Isle of Patmos he was viewing things from the other side and he says, "He which testifieth these things saith, Surely I come quickly!" This is referring to Jesus and John is simply recording the testimony of the things of Jesus Christ. "He which testifieth these things saith, Surely I come quickly," and John responds, "*Amen, even so come, Lord Jesus.*" The people who have peace and joy in their souls are the people who, in the face of the coming of Jesus can say, "Amen, Even so come, Lord Jesus." Just as soon as there is the slightest bit of hesitancy with regard to welcoming Jesus Christ, just as soon as you prefer that He wait another five minutes or another hour, another day or week, you are not saying "Amen." Those who are in close relationship with Jesus Christ and are submissive to the whole will of God and saying "Amen" to it are not saying, "Lord, put it off." If the Lord should say, "I am coming in ten minutes," they would say, "Amen, we are ready." In everything we are to be the little Amens to Him who is the Great Amen.

The world looks with admiration at many things in Jesus. It looks upon His ethics, His beautiful sayings, some of His acts, His great compassion, and sometimes His miracles. But these are not the sweetest things about Jesus for they would have all been in vain but for one thing and that was His utter obedience. He was constantly saying "Amen," and this one thing is what made all the other things worth while. Many folk have gone up and down the land doing wonderful things in the way of

showing human compassion; there have been philosophers who have uttered marvelous sayings and many who have held forth a high standard, but there has been none like Jesus Christ who has been perfect in obedience to the will of the Father. What will be the sweetest, the most beautiful thing in your life and mine when the books are opened and our records revealed? It will be that we have been ready to say "Amen" to all His will, have followed Him step by step whether we have had any reward for it or not, whether we have seen large results or none.

And if we will follow the Lord this way we will join that wonderful throng over there and say "Amen" as we were never able to say it down here on earth. Without any reservation, without any hesitancy but with glory filling our souls, we will be gathered around the throne saying, "Amen, Thou art worthy."

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(Continued from page 11)

with whom I had had a difference. I crawled over to him and poured into his ears my confession, and we fixed it up. And God gave me such a melting in my spirit as I hadn't had for months.

There was a man who owned a fine farm. He was a man who would not borrow nor lend to anybody and if you crossed him there was trouble. A contention arose with one of his neighbors over something and in the heat of anger he said, "I will kill you for that thing if it is the last thing I do." Some Pentecostal people, with old Brother Childers, started a meeting in a little tent, close to this man's home. This farmer went to this tent and went to the altar. He tried to yield himself to God and wanted God to save him. He wept and wept, but all he could see was a woman and a group of children, and a husband and father writhing in his own blood. It was the man he had threatened. He left the altar, went to this man's house, and called to him, "Hello, farmer!" "Who is it?" "I am your neighbor A. I want to see you." "I don't want any trouble with you. Let's not have any fuss." "I am not over here for trouble. I have been attending this tent meeting and been trying to get to God, but every time I go to the altar I see you a dead man and your wife and children mourning, and the only way I can get to God is to come to you and ask your forgiveness." The other farmer came out, and that dear brother clasped his hand and took him in his arms. Not only was

the one man saved, but the other one went to the tent and was saved also. The penitent man went back to the tent and when he got to the altar God showered heaven down upon him. He went to his home, and he told me afterwards, "Brother Wilson, I went to my bedroom but could not sleep. It seemed I was floating in the air all thru the night. About four o'clock something happened. Suddenly I felt a peculiar sensation coming over my body. The next thing I began to praise the Lord and found myself at sunrise speaking and singing in other tongues." Repentance toward God and man, and faith in our Lord Jesus Christ brings God's best to saint and sinner. Blessed is the man who can look back to the time when he made his peace with God.

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### Ethiopians Claim the Ark

All eyes are now on Ethiopia, and the following item of interest appeared in *The Chicago Tribune* of July 13th:

ISTANBUL, TURKEY, July 12:

"Reports reaching here tonight from Addis Ababa, capital of Ethiopia, said Emperor Haile Selassie, anticipating an Italian invasion, had ordered the country's valuable crown jewels and ecclesiastical treasures removed to the mountains for safekeeping.

"These church treasures are said to include the tablets of law received by Moses on Mount Sinai as well as the Ark of the Covenant. Both reputedly were brought to Ethiopia from Jerusalem by Menelik.

"These precious relics are supposed to repose now in the sacred city of Axum, ancient capital of Ethiopia and the holiest spot in the country. The Ethiopians were described as fearful that Axum would be among the first cities invaded by Benito Mussolini's forces, since it is almost at the border of Italy's colony, Eritrea."

\* \* \* \*

Because of taxes imposed upon all Protestant churches in Italy, many of these churches have been closed down, especially the Pentecostal churches. Some years ago Louis Francescon of this city went to Italy and organized about eighty Pentecostal churches. Many of these have been closed because the people are too poor to pay the taxes. It is said that some people are sleeping without beds, as there is a tax on beds. Mussolini's black shirt guards are watching that no meetings be held in the houses of the people.

## Men who Went thru with God

*Gleaned at the Lake Geneva Camp*

**W**HEN a mere boy, hired out to a farmer, young Frank Lindquist lived such a clean, Christian life that the farmer was convinced there was a reality in Christianity, and thru his consecrated example, manifested at the early age of 15, the entire Menzie family were brought into the light of Pentecost.

With the call of God upon him, young Lindquist left his home in Pennsylvania, in company with James Menzie, who had also received a call to the ministry and went to Minnesota, where they two held tent meetings in new fields. They both were frugal and had saved for this venture, and the prayers of godly parents were following them.

At the close of a tent meeting in Brainerd a church was secured. These two young men lived in the basement of the church which they themselves dug out and wherein they built three rooms with their own hands, purchasing the material with the money they had saved back East. The first year in Brainerd they averaged \$6 a month each, but they were getting experiences which were invaluable, the church was being built up, and they were growing in the Lord.

In 1924 young Lindquist drove into Minneapolis in a Model T Ford. He was still a bashful young man, tall and awkward-looking, but he was a young man of vision and God brought him to that city at a time of crisis in the church. He preached under the anointing of the Holy Ghost and the spirit of wisdom and of grace rested upon him. In due time he was appointed pastor of the Tabernacle.

Eleven years ago he and his congregation built the present Minneapolis Gospel Tabernacle, a commodious structure, beautiful in its simplicity. The seating capacity of the main auditorium is around a thousand, the Sunday School has a membership of 500 and under its roof is housed the North Central Bible Institute. This man of vision besides being pastor of the Minneapolis Gospel Tabernacle is also President of the North Central Bible Institute which had an attendance last year of 165, and Supt. of the North Central District of the Assemblies of God, any one of which duties would demand the entire time of an ordinary man.

In Kentucky parlance Mr. Lindquist was the "workingest" man around Lake Geneva Camp.

On the platform at almost every meeting, presiding over Committee meetings during long sessions in the small hours of the night, interviewing candidates for ordination, under the great burden of meeting the financial needs of the Camp, in fact in touch with every phase of camp activity, and yet when the Spirit of God rested upon the assembled people, he was "among the prophets," never too occupied with duties that he could not yield to the melting and moving power of the Holy Spirit.

### Divinely Protected

**A**S A RESULT of broadcasting over the radio while Marvin Miller was pastor at Bismark, S.D., a man and his wife living in Buffalo in deep spiritual and physical need, listened in. They drove up to Bismark and received help thru the ministry of Pastor Miller and he invited them to Lake Geneva Camp in the summer of 1930. They came and were both Divinely healed, he of a cancer and she of high blood pressure, and they eagerly accepted the Pentecostal message.

They went back to their home in Buffalo and witnessed to the community; they started a meeting in their own home and invited in their neighbors. The broadcast hour from Bismark constituted their service and as the interest grew they invited Pastor Miller to come to Buffalo for a meeting. Prayerfully he entered that virgin field. The very first night the power of God fell on that company as on the household of Cornelius, and as of old those who accompanied Brother Miller marveled that the Holy Ghost was poured out as at the beginning. A number were saved and the entire community was stirred. They came from long distances, for it was "noised abroad" that something new was happening in Buffalo.

Then the enemy, seeing his fortress invaded, stirred up adversaries. It was just at the close of a service, the house packed to the door, when Brother Miller felt led to go outside and speak to a young man about his soul. While speaking to him, a group of men surrounded him. Entirely innocent of their designs he spoke to them about the Lord. A man under the influence of drink called him to one side and said, "I never like to see any man get the worst of it without

being given the privilege of getting away, but they are boiling tar over in town and they have feathers and are going to give you plenty." Lifting his heart to God for protection, Mr. Miller went back to the group of plotting men. He spoke a few words to them and then drove off to the place where he was staying, seventeen miles away. He had a strange feeling he was being followed and once an attempt was made to intercept him. At two o'clock in the morning they came in car-loads, threatening his life. Several shots were fired, but God put a fear on that angry mob and they suddenly left. The meetings were continued without further molestation and the Lord continued to work. Lewis O. Rynning and other evangelists followed Brother Miller and many were saved and baptized in the Holy Spirit. It was under the ministry of Alex. Selness that they erected a fine tabernacle, and seven young people came from that work to attend the North Central Bible Institute. Brother R. E. Renfrow is now pastor. Several who had been in the mob afterwards gave their hearts to God. It cost Brother Miller and his wife something to establish the work in that community. There was suffering too deep for words, and yet they would gladly again endanger their lives to reap such a harvest of souls.

### When Pupil Taught Teacher

PASTOR MAURICE NESS of the Grand Forks Assembly, N. Dakota, had an experience similar to Paul's when he preached to the Athenians. Grand Forks is the home of the University of North Dakota and also the Methodist Seminary, and Mr. Ness has taken studies in both of these.

One day in their studies of the Bible they came to the 14th chapter of 1 Corinthians, and the teacher, a Doctor of Philosophy, said, "Rev. Ness, we realize you people have the same experience as these had at Corinth, though we do not believe in it, but will you explain this chapter to the class?" Brother Ness eagerly seized the opportunity to declare to those students the unknown Word. For a half hour he spoke rapidly, explaining the matter of speaking in tongues and interpretation and then ending by giving his own experience of salvation and the baptism of the Holy Spirit. The students sat wide-eyed, and listened intently. When he had finished the Doctor said, "We certainly appreciate that, Rev. Ness."

The wife of one of the professors was saved thru listening to the radio conducted by Brother

Ness. The professor said to him, "My wife listens to your radio message every Monday and Friday."

### Experiences as a Prison Evangelist

WHILE the "inner man" was being fed with bread from heaven at Lake Geneva Camp, the "outward man" was not forgotten. When meetings were not in progress the Dining Hall, seating 200 people at a sitting, was the busiest place on the grounds and the breeze from the lake whetted the appetites so that the food was thoroughly enjoyed.

The chef, Mr. C. F. Corry, is a unique character. While he thoroughly understands his business, he is most of all interested in the souls of men. At one time he was a chef in the famous North American Restaurant, in Chicago, also at the Lowry Hotel. "I lay my conversion," he said, "to the prayers of a godly mother. I was sunk deep in sin, and therefore I have a great compassion for the lost. I wandered into the Minneapolis Gospel Tabernacle out of curiosity, but I felt the Spirit of God there and embraced the Pentecostal faith. I am a prison evangelist. I find great joy in going into the country jails in Minnesota, reading the Bible and talking to the prisoners. Some criminals with long terms I follow up and endeavor to lead them to Christ. I have quite a few trophies won from the enemy.

"I found a little fellow in jail who had murdered his wife. He was a hard case and they had stripped his cell of everything whereby he might commit suicide. The sheriff said to me, 'There is no use talking to that man. The priest refused to give him the holy sacrament, and he is almost a raving maniac.' I went to see him and by the help of God I read to him the 9th chapter of Acts, and got him to pray the publican's prayer. My wife and I dealt with him for an hour and a half and finally he came into the experience of full salvation. He is now serving his life's term.

"I can speak a little Spanish and I met a Spaniard in prison who had killed another man because he had stolen his wife's affections. He worked in the beet sugar industry and as I dealt with him he became very penitent. I gave him a Gospel and some boys from the North Central Bible Institute were with me and we sang to him and the prisoners. We prayed for him and gave him promises for him and his wife, and he became saved and testified to the other beet workers. This was in October, 1933, and in December of that same year at Christmas time

he received an absolute pardon from the governor for the crime he had committed.

"I was the first man to get into the Henepin County jail, Minneapolis, in nine years, with the Gospel. I love the jail work, but it throws one out on the Lord for one's needs. I have had many experiences in which the Lord has worked for me in an outstanding way. One time I was in very great need; I didn't have ten cents. I cried to the Lord, and I met a Jew who knew of my prison work, and he handed me a check saying, 'I don't care a thing about these fellows in a clerical garb. I wouldn't do a thing for them, but I will help a man who has a heart religion.' When I looked at the check I saw it was for \$100. The Lord had used a Jew to supply my need."

### Never Fired a Shot

HE WAS just a young man, not long out of his teens when the great World War broke out. He had recently been saved and baptized in the Holy Spirit and was not in sympathy with war and its awful carnage, its spirit of hate and murder. But being unmarried, he was conscripted, and registered as a conscientious objector, offering himself for hospital work or any kind of non-combative service. When he told the captain he did not want to fight, the captain said it was not in his power to regulate that but he thought it could be arranged. He was a wise young man and he readily perceived that to attempt to force the issue might endanger his prospect of entering non-combatant service. So he put his trust in God and made it a definite matter of prayer that God would overrule and have His way in his life even though it meant the battlefield. A great peace filled his heart and he felt that whatever the orders might be, God would help him and protect him. He was placed in the Infantry and sent over to France. As he entered that land of carnage and death, the comforting Word of the Lord was given to him, "*A thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee.*" With this assurance he felt his life was in the hands of God and he was content just to obey the orders of his captain. He had a godly father and mother who never ceased to pray daily for their boy that he might be kept and protected in the day of battle.

As he entered the front-line trenches, where he spent seven weeks, again the Word of the Lord came to him: "Only with thine eyes shalt thou behold and see the reward of the wicked."

What a comfort when shot and shell were flying everywhere! What a rest in his soul amid the clatter of armaments and the clash of artillery. He found two other Christians in the trenches, and they three often read their Bible and prayed together for the Lord to keep them. Two of them had the assurance that they would return again to America in safety, but the other said with a note of sadness, "I wish I could say the same but I cannot." Coming battles seemed to cast a shadow over his life which he could not drive away. He fell in battle a month before the Armistice was signed. The other two both returned home, and when our young man reached New York his captain said to him, "You have been a good soldier." He had carried ammunition and been faithful in his duties, but had never fired a shot. God had made good to him His promises. This young man is C. Lloyd Hanson, the architect and one of the builders of the Minneapolis Gospel Tabernacle, and for fifteen years the Superintendent of the Sunday School. He is the son of Father C. M. Hanson, one of the pioneers in Pentecost.

### The Use of Tongues

PEOPLE sometimes ask, "What is the use of tongues?" The following incident, sent to us from California, is very enlightening:

A minister by the name of Huntley was preaching in his assembly in Pomona, Calif., and while giving forth the Word the Spirit of the Lord came upon him in an utterance in tongues, but there was no interpretation.

At the close of the meeting Brother Huntley went to the rear door to shake hands with the people, and a man who had stood in the rear during the entire service said to him: "Do you speak Russian?" "No."

"Were you ever in Russia?" "No."

The stranger said, "I have lived in Russia all my life. You spoke a beautiful Russian language and I understood every word of it." It was a message to him, saying, "Get right with God. You are on the road to destruction, etc." He was deeply moved and Brother Huntley asked him to go to the altar and give his heart to God. He said, "I cannot. I am a Catholic." When told that made no difference he went to the altar and cried desperately to God, confessed his sins and begged for forgiveness. He and two others had come to that town to rob it. They had agreed to meet at that church to look things over and plan their wicked deeds. The man was not only saved but received the baptism of the Holy Spirit. Then

he went out and got his two pals, brought them into the meeting and they became saved also.

The Russian went to a priest in the town and told him he was saved. The priest did not accept his testimony at first but finally the man read to him the second chapter of *The Acts*, and the priest said he believed there was something in it.

What is the use of tongues? Three deep-dyed sinners were saved, a town was saved from robbery and no doubt murder, which often follows in the wake of robbery and would-be murderers saved from the gallows. And only eternity will tell the result of those three being saved.

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(Continued from page 2)

was so real he jumped out of bed. It was the means of his conversion.

The Prayer Room, that hallowed spot! How sacred its memories to those who transacted business with God within its walls of timber. One night a young woman about twenty years of age received a precious baptism of the Spirit. The power of God rested upon her from ten o'clock until midnight, when she suddenly began to prophesy regarding the coming of the Lord. There was a holy hush upon that large company of waiting ones, as in a voice that almost made the heart stand still she began to count. It was like the tolling of a bell. Under a mighty anointing she said, "One," then stopped. She said, "two"; the whole company was tense with interest, the awe of God was over all. Then she went on slowly, "three, four, five, six, seven, eight, nine, ten"—as she counted the hours the power of God came down in greater and greater measure. And then she said, "eleven," and stopped. The people waited breathlessly, knowing that God was speaking. For nearly five minutes after she said "eleven" not a sound was heard. Then there was a tremendous gush of tongues and with a voice like thunder the Spirit of the Lord spoke thru those lips of clay: "I am about to strike the twelfth hour, and when I do, I am coming, I am coming, I am coming! I am even at the door!" The wave of conviction that swept over that waiting company beggars description. As one, they fell upon their knees and searched their hearts. As this warning goes out thru the printed page that our blessed Lord is "even at the door" and that we are at the close of the eleventh hour, God grant that the careless and indifferent Christian might stir himself to watch for his Lord.

The influence of the Camp upon young lives cannot be measured. When the Ordination Committee interviewed a young lady who had applied for a Christian Worker's certificate, her application read, "Saved at Lake Geneva," "Baptized in water at Lake Geneva," "Baptized in the Holy Spirit at Lake Geneva." And now she was set apart for service at this same spot, more hallowed to her than any place on earth.

One evening when Brother Saunders was preaching on Divine Healing he said, "You can be healed by the Word as you sit in your seats." A woman in the audience who had just received the baptism of the Holy Spirit and was suffering with a chronic trouble she had had for years, immediately reached out and touched the Lord. She was healed from that hour.

Among those who came for salvation was one who had planned suicide. She was blessedly saved.

A very touching incident occurred one evening when that vast audience was melted to tears. A little Indian boy whose mother, a Pentecostal woman, had gone to be with the Lord, sang in a clear, strong voice, "Tell mother I'll be there, In answer to her prayer." As he concluded Brother Lindquist spoke of two mothers who had just gone to be with the Lord, one the mother of a Bible student, and the other, the mother of a missionary, Miss Irene Larson from Manchuria. Miss Larson was called home from the Camp because of the home-going of her mother. It was at the beginning of the service, but moved by the Spirit of God Brother Lindquist asked if some mother's wandering boy in the audience would not like to give his heart to God. In response a young man came forward weeping bitterly and there was a precious altar service in the very beginning of the meeting.

When one realizes that this is the Ninth Annual Campmeeting held by the North Central District and that in each one a large number of souls have been saved and a larger number baptized in the Holy Spirit, and that now this can be multiplied by six or eight large Pentecostal Campmeetings and a great host of smaller ones thruout the States, there is much cause for rejoicing that these mighty forces for the upbuilding of God's kingdom are at work, snatching souls from hell. May God keep these great Filling Stations continually replenished with the Oil of the Holy Spirit so that His children may come and be filled and that it may overflow on arid hearts and lives that know not the Lord.



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**PSALMS 4:2**

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing [falsehood]?  
Sē'-lāh.

Ps. 12.2; 31.6,18; 69.7-10.

**PSALMS 88:13**

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent [come before] thee.

Ps. 5.3; 119.147.

(Facsimile of type showing corrected renderings in brackets and references after each verse.)

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