

The Latter Rain Evangel

The days of Heaven on Earth

○ MASTER OF THE WAKING WORLD

○ Master of the waking world,
Who has the nations in Thy heart,—
The heart that bled and broke to send
God's love to earth's remotest part,—
Show us anew in Calvary
The wondrous power that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy pierced hand;
Thy way is in the sea and air,
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The people hunger for Thee, Lord,
The isles are waiting for Thy word.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour,
○ mighty God, set us aflame
To show the glory of Thy Name. Amen.

—Frank Mason North

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

The Latter Rain Evangel

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

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

OUR TWENTY-NINTH ANNIVERSARY

WITH this issue of *The Latter Rain Evangel* we are entering our Twenty-Ninth year. We thank the Lord who called the paper into existence for the many times He has proved Himself, during these twenty-eight years, the God who is enough.

Ever since the depression, it has been a struggle to keep the paper going because so many of our subscribers have suffered reverses, but we are deeply grateful for those who, by prayer and interest, have shared our burdens, and helped us send out the message. There is generally a slump in the late summer, and at this time we have a very special need to tide us over a critical time, so we would appreciate it beyond words, if our subscribers when renewing would send us an extra subscription for a friend, or one in whose spiritual welfare they are interested. If you cannot do that will you give a paper to someone and solicit a subscription or two? We thank those who have responded with names for sample copies, and we know that God will bless the seed sown.

A Louisiana reader writes:

"I do not have words to express the blessings I have received from *The Evangel*. I have given

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copies to others to read and they have told me of the blessing they have received. I know sound doctrine when I read it, and look forward for each copy, always reading it from cover to cover."

We are having some most helpful and practical articles in the coming numbers. Mr. Donald Gee of England, was with us recently and gave some splendid messages from the Word. The one on page 14 was given at the Lake View Assembly, and we have three others which are very choice. These are invaluable aids to Christian living. Send a subscription to a friend who is having a struggle leading a victorious life, and call attention to these helpful articles. *Three subscriptions for \$3.00.*

It is with deep regret that we announce that Brother Thomsen is leaving The Stone Church the 1st of October, after filling the pastorate four and a half years. He is entering the evangelistic field, in which capacity the Lord has used him in a very blessed way. His many friends in the church will not cease to pray that the Lord will enlarge his ministry and give him many precious souls. Anyone wishing him to hold a campaign may write him as follows: Rev. Niels P. Thomsen, % Evangel Publishing House, 18 W. 74th St., Chicago, Ill.

The Second Coming of Satan

OTTO J. KLINK
at Camp Byron



AM SPEAKING on a very unusual topic, The Second Coming of the Devil. I have two texts, the first is found in Revelation 20:3 and the other is found in the 7th verse of the same chapter.

No doubt the question has often arisen in your mind, Who made the devil and what caused him to be? In the Bible we read of archangels, angels, and a being called Lucifer, which means the "star of the morning." So when people ask, "Who made the devil?" we must answer biblically and say that Jesus Christ created the devil, for we read in John 1:3, "All things were made by him; and without him was not any thing made that was made." But if you ask, "Did Jesus Christ create Lucifer as the terrible being we know him to be now?" we must emphatically answer, "No. Lucifer made a devil of himself."

There is a Book between the Old and New Testament which we Protestants do not accept as being inspired; it is called "The Wisdom of Solomon," and it gives some important truths. I want to quote the 24th verse of the 2nd chapter, which says, "By the devil's jealousy death entered into the world." When God created the devil He made him a wonderful and marvelous being and called him Lucifer, Star of the Morning, but by jealousy Lucifer fell and God changed his name to Satan and gave to His Son, Jesus Christ, the title, the Bright and Morning Star.

Now we have some false teachers who tell us that the devil is not a personal being but just some ethereal something floating in the air or some abstract evil springing from within. But where there is a lie you will always find a liar and where there is a murder there is always a murderer. Imagine a policeman chasing a principle of murder down the street! That is foolish. Where there is sin there are sinners, and *vice versa*. Just as God, Jesus and the Holy Ghost are Persons so the devil is a person and he is always busy, just as busy to damn your soul as Jesus Christ is busy to save it. Some people deny that there is a devil but let me ask you a



question, Did your mother ever catch you coming from the pantry and stop you with the words, "Have you been taking bread and jam again?" But you said, "No, no. I just passed by," and all the time you were claiming your innocence there was jam all around your mouth. Now where did that lying spirit come from? A mother says, "It seems to be second nature for my child to lie." It is second nature; it is the Adamic nature, the fallen nature, but that sin which was born in you may be gotten out of you through the powerful blood of the Lord Jesus.

Most of you, before you left for this camp, locked your doors and hid your keys. Why? Because you felt you could not trust your neighbor; you knew he had a deceiving heart and you want to take no chances. But don't pride yourself. Your neighbor locked his door for the same reason. We cannot trust each other so we protect ourselves. As a nation, we have an army and a navy and in Chicago alone there are thirty thousand policemen. We have laws, we have penitentiaries, and all these things prove that there is a devil. Now my Bible tells me that hell was created for the devil and his angels. Speaking on this one time, a lady came to me after the service and said, "Brother Klink, why doesn't God kill the devil?" and I replied that if He did *that* there would be a great many orphans in the world for the devil has so many children." Since hell is created for the devil, if you go there you go as an intruder, for hell was not created for man. If you go to hell over the prayers of your mother and the woosings of the Holy Spirit

you go as an intruder, for hell was prepared only for the devil and his angels.

Many people speak of death-bed repentance and they say, "I will repent of my sins when I come to die." I do not take much stock in death-bed repentance; I have never seen one and the Bible tells us of only one—that of the dying thief on the cross, and he was one who took advantage of his first chance to get saved. Most people have had many opportunities. But what is death-bed repentance? It is to take the candle of your life, burn it at both ends and then blow the smoke back into the face of Jesus Christ. Death-bed repentance is to drink the cup of sin to the last drop and then take the cup and throw it back into the face of God. It is a most unmanly and most unwomanly act. Indeed, it is most contemptible and despicable to keep your life under your own control and then try to sneak into the kingdom of God at the last moment. My friend, make no mistake: As a man lives, so shall he die. The drunkard will, in all probability, die a drunkard's death and the thief will die a thief's death. Be not deceived concerning this death-bed repentance.

Sometimes people tell me that if I were more like Christ I would preach less about hell and more about heaven, but do you know that the Lord Jesus Christ preached ten times more about hell than any other Bible character? So I follow in His steps, and, knowing the wrath of God, I persuade men.

I am convinced there is a hell because God's Word tells us so and because of a vivid experience I once had. I had drifted into atheism and was at that time working in a bank. A German who had come from South Africa worked with me; his name was Fritz Somberg. One night we were studying together in my room and the talk drifted to religion. We ridiculed the thought of hell and finally he said, "Otto, if there is a hell I will surely go there if I die, for I am not a Christian. And if I die before you do, and go to hell, I will come back and tell you that there is a hell." I said, "Fritz, here goes. If there is a hell and I die, I'll have to go there for I am not a Christian either. And if I die before you do I will come back and tell you about hell." Fritz went home and four afternoons later we buried him. I went to the funeral, returned to the bank where I worked a few more hours, then went home to bed. I had forgotten all about that foolish agreement of four days previous. I kept my windows open as usual and dropped off to sleep. The wind

blowing into my window blew the curtain over my face several times and with a start I awoke. I sat straight up in bed and there at the foot of the bed I seemed to see Fritz standing. He walked up to me and tore open his chest and said, "There is a hell and I am in it and hell is in me," and with that the apparition, or whatever it was, disappeared.

Many people object to the teaching of hell but I want to say to you that every law of God has a heaven and a hell side; if we obey the law we live on the heaven side, and if we disobey it we live on the hell side. Take, for instance, the law of electricity; if we obey its laws we are able to light buildings and make our highways safe; we live on the heaven side of the law that governs electricity. But, when a few years ago, they put the murderer of the Lindbergh baby into the electric chair and shot five thousand volts of electricity through his body and electrocuted him, that man was living on the hell side of the law that governs electricity.

The same is true of the law of gravitation; there is a heaven side and a hell side. Supposing we went to an apple orchard and a friend kindly told us we could have all the apples we wanted. You could shake the tree and fill your hands with apples—that is living on the heaven side of the law that governs gravitation. But supposing it is house-cleaning time. You go to the third floor; the lower windows are open. Your little babe is with you and you slip into the back room to sweep and while you are there the baby sees a kitty down below, crawls to the window to watch it, leans out too far and falls to the ground below. A few moments later you hold that crushed infant in your arms, crying so that all the neighbors can hear and they gather to learn the dreadful fact that your baby is dead. Your baby had crawled from the heaven side to the hell side of the law of gravitation and that is how death came into your home.

Now God will never reverse His laws of electricity just because some men have been foolish enough to put the negative and the positive wires into their hands; nor will He reverse the law of gravitation just because some have been foolish enough to walk off a ten-story building. And God has a law concerning His Son, Jesus Christ; obey it—heaven; disobey it—hell. You are a free moral agent; you have a right to accept it or the privilege to reject it. But if you reject it, listen to the words of Scripture that say, "When the Lord Jesus shall be revealed from heaven with his mighty angels,

in flaming fire taking vengeance on them that know not the gospel of our Lord Jesus Christ." And if you find yourself on the hell side of His law concerning Jesus Christ, you have no one to blame but yourself. You could have been on the heaven side but you refused. God will never reverse or repeal His law governing His Son Jesus Christ just because some of you are foolish enough not to believe it.

Now the next time we meet the devil is in heaven, at the beginning of the millennium, when an angel shall come and chain him and throw him into the bottomless pit for a thousand years. Then we see him at his second coming. Our text tells us that he shall be loosed from his prison for a season after the millennium, after the thousand years' reign of peace. God gives to humanity one more chance to show what is in its heart, and after the glorious reign of Jesus the devil will come again a second time. And, believe it or not, once more, from the four corners of the earth, they will come and follow the devil in his warfare against the Lord Jesus Christ and the forces of righteousness. That shows me the total depravity of the human heart. There have been some horrible crimes committed and you feel you would never be guilty of such. But my Bible says there is no difference; "we have all sinned and come short of the glory of God." And if you are unsaved and still living on the hell side of God's law concerning His Son Jesus, let me tell you, that under the same circumstances, and under the same temptation you would have done the same thing that the murderer did. And if I am away from Jesus Christ I am no better than any other; though I am a sinner saved by grace I am no better than you are. If you are still on the hell side let me beseech you to move over to the heaven side and enjoy the blessings of the Lord.

Now we meet the devil for the last time. I am glad that some day he will receive his final judgment and punishment. Now it would not be so bad if the devil, his angels, the antichrist and the false prophet went to hell alone but the trouble is, they do not go alone. Who else will go to hell? We read in Revelation 20:15, "And whosoever was not found written in the book of life was cast into the lake of fire."

And now you may ask, "What does this lake of fire mean? What does it look like?" I don't know and don't care to find out, but Jesus Christ, the mouth of truth, has given us a description of the lake of fire in Mark 9:43 and 44 where we read of "the fire that shall never be quenched;

where their worm dieth not, and the fire is not quenched." What kind of a worm? One that will be with you to torment you throughout the endless ages of eternity. I believe that the worm that dieth not will be your conscience; your outraged conscience that will never, never leave you.

In Germany, years before I left for the States, I met an evangelist. He had worked among the Stundists in Russia. In 1905 the persecution against the Stundists began and this man had to flee for his life but he heard that one of his church members was in the Imperial Russian prison house, so this evangelist went there to see his church member. He came to the cell and there he saw that poor man; his legs were chained together and there was an iron bar between his hands, an iron ring was around his neck and still another iron ring was fastened to an iron bar by an iron chain. When the worker asked him how he was he said, "I am all right. I have made my peace with God and want to go home. I have asked God to deliver me from this suffering. You see I cannot live; I cannot raise my hands; this iron bar will not permit me, and there is a horrible itching and biting going on under the iron ring in the back of my neck. Pastor, won't you please lift that iron ring and see what is the trouble?" So the pastor raised the iron ring and there to his horror he saw that a worm was eating, biting and gnawing its way into the neck of this poor Stundist prisoner, eating away towards the brain. So Pastor Keller pulled out the worm, threw it on the floor and was about to stamp it to death when the prison guard saw him and cried out, "Preacher, what are you trying to do?"

"Oh, nothing much. I just want to kill this worm that is pestering the life out of my brother."

But the prison guard said, "If you kill that worm the Russian Imperial Government will kill me, for we have put the worms on the backs of the prisoners' necks on purpose. We want them to bite towards the brain for when they strike the brain the prisoner will have a stroke of paralysis and will die, and it is cheaper to bury them than to feed them." Evangelist Keller said that was but a mortal worm and sooner or later it would have to die. But in hell there is a worm that dieth not. May God help you to escape that "lake of fire prepared for the devil and his angels."

"And where the fire is not quenched." What

(Continued on page 22)

The Bread and Blood Covenant

MYER PEARLMAN

at Camp Byron



THE Lord's Supper is sometimes known as a *sacrament*. An ancient Roman soldier, when taking the oath of allegiance to his emperor would raise his hand and promise to be faithful to Caesar. This was known as the *Sacramentum* or *Sacred Oath*. So water baptism and the Lord's Supper are known as sacraments because they are ceremonies by which we show outwardly our devotion to the Lord Jesus Christ.

The Lord's Supper is also described as an *ordinance*; that is, a sacred ceremony "ordained" by Jesus Christ. One summer as I was walking down the street in Springfield a tired tramp came up to me and inquired concerning the transient camp—a place established by the State where dusty, tired travellers might get a bath, food and a bed. This incident helped me to understand the purpose of the church of Jesus Christ—as being an institution set apart by Him to be a home for "transients" who are passing from time to eternity, through this weary and heavy-laden world. And the Head of this House, the Lord Jesus Christ, has given two regulations or rules for the household. The first rule is this: Jesus as much as says, "When a sinner's soul is bathed in my precious blood I want you to plunge this body into water, as an outward sign of what I, the Redeemer of the world, have done for the human soul; and as a sign that you find your life in Me, you shall gather round the table and partake of the bread and the wine."

At this time we shall consider this last ordinance, the Lord's Supper. It is a means of grace by which we may grow spiritually. We have been born to a new life but we need food to strengthen us that we may grow. After a babe has been born it must be fed and cared for. Just so we need means of grace and activities to develop us in the spiritual life. Bible reading, prayer, attending services—these are all means of grace. The Lord's Supper is also a means of grace; but in order that it may prove to be that it is necessary that we understand its meaning so that we may partake intelligently.

First of all the Lord's Supper is a *memorial*

or a monument, sacred to the memory of Jesus Christ, commemorating that divine act which He performed in our behalf when He gave Himself as a sacrifice for our sins. He said, "This do in remembrance of Me."

Years ago on the Island of Formosa, near China, there was a godly Chinese governor, named Goho, a very righteous man. When he came to the Island he found the people were offering human sacrifices. He protested, telling them it was very wrong to offer up man, made in God's image, as a sacrifice. But the people said, "What shall we do? If we do not offer human sacrifices the gods will refuse to give us rain." Goho told them that instead of offering a man they should take an animal for a sacrifice. So they carried out his orders. But there came a great drought; the land was parched and the heavens were as brass. The people came to the governor and said, "The gods must be angry at us because we no longer offer human sacrifices. Give us a man; give us a criminal as a sacrifice." The governor pleaded with them but the people insisted. So Goho said, "All right. You shall have your sacrifice. Go to such and such a place at a certain time on a certain day and there you will find your victim." That day, at nine o'clock, the chiefs of the island, armed with their sacrificial knives and clad in sacrificial vestments, went to the place appointed in the forest. And there, tied to a tree was their victim, clad in the scarlet robe of sacrifice and with a scarlet mask over his face. With their knives they rushed upon the sacrifice; in their heathen frenzy they slew their man and then the mask fell from the face of this human sacrifice. Who was it? None other than their governor, Goho, himself. He had given his life to save them from the cruel practise of offering human sacrifices. It made them so ashamed of themselves that they said, "Human sacrifices must be wrong and very wicked if it caused the death of this good and righteous man." And every year after that the people met there and had a great feast to commemorate the self-sacrifice of the godly Goho.

Nineteen hundred years ago the Lord Jesus Christ, the Son of God, gave Himself to be slain as a sacrifice. For what purpose? To expose the wickedness of sin; to teach the world that sin blasts innocent lives, destroys the righteous, and is the "shaking of the fist against God." The Cross is an exposure of the sinfulness of sin; it is also a revelation of God's way of dealing with sin. The only remedy for sin

must be written in the blood of Jesus Christ, God's Son.

The Holy Communion teaches us that *Christ is our Passover*. The night before the children of Israel left the land of Egypt, the death angel passed through all the houses of the Egyptians. It was a night of judgment. The Israelites were really no better than the Egyptians; they, too, were sinners and had partaken in heathen practices. Still, they were the people of God and He wanted to save them. On that dread night these Israelites had a two-fold need; first of all they needed safety when the death angel passed over the houses. Secondly, they had a long journey to make into the wilderness and they needed food. Their need for safety was provided in the blood mark over the door; and strength for their journey on the way to the promised land was supplied by the eating of the lamb.

This is the picture and plan of redemption. You and I are passing through a world of wickedness and danger, and men and women wonder, "Is the power back of this universe a friend or an enemy? Does He love us or does He hate us? Will He save us or destroy us?" You and I are so small in this tremendous universe and we feel our need of safety. We are but children of a span of a few short years. Man comes into the world wailing and weeping, surrounded by sorrows, walking a hard and stony path. Then he goes out through the trying path of death. Is there security? Is there safety? The blood of Jesus Christ has been sprinkled over the door posts of our soul, giving us security and though we walk through the valley of the shadow of death we will fear no evil.

Then, as we walk through this world, our faith becomes weak and our vision dims. We need spiritual sustenance! As the Israelites ate the Lamb, you and I may have fellowship or communion with the Lord Jesus Christ. As the wine is passed, remember it is the blood sign over the door post, and as the broken bread is passed remember it means that we are journeying through this wilderness on our way to the promised land and the Lord Jesus Christ is ready to give us grace for every need. We need not fall by the way. The Lord Jesus has said, "My grace is sufficient for thee," and as we commune with Him through prayer, and reading of the Word, we are feeding on the Lamb of God.

Again, the Lord's Supper is a sign of a covenant or a contract. Jesus lifted the cup and said,

"This is my blood of the new covenant." After the great covenant was made at Mt. Sinai whereby Jehovah became the God of Israel and Israel became the people of Jehovah, the law was read to the people. Jehovah practically said, "I am your Savior. I delivered you from Egypt. Are you ready now to take me as your King and keep my laws?" And the people said, "Yes, all that the law hath spoken unto us we will do." Then came the solemn moment, the signing of the contract. An altar was built representing God. Surrounding it were twelve pillars, representing Israel. Moses killed an animal and sprinkled its blood upon the altar. That was God's signature, meaning that He would keep His part of the covenant. God signed the covenant in blood. Then Moses took the same blood and sprinkled each of the twelve pillars. The children of Israel were thus signing "on the dotted line," saying, "We will keep our part of the covenant."

Now let me take you into the Upper Room. Instead of the altar there is the table and instead of the twelve pillars there are the apostles. Jesus takes the glass of wine and says, "This is my blood of the new testament, which is shed for many for the remission of sins." Then He drank and said, "Drink ye all of it." By this He was signifying that God was signing the covenant; as they drank it meant they were having communion with God through His Son.

Do you know how solemn covenants were signed in those days? The contracting parties met together, the conditions of the contract were read and the one man promised to do all that the contract demanded; then the other man agreed to do all that it asked and then instead of signing it with pen and ink, the most sacred covenants of those days were signed in the following method: They took an animal, killed it and cut its body in two pieces, placing one part on the one side of the road and the other part of the body on the other side; then the two men stood together and walked between the pieces. In other words, every solemn contract was made *through a broken body and the shed blood*. The wine and the bread represent the body of Jesus Christ broken in death, and it means that God, through the broken body and shed blood has made a covenant with us, that He will save us, keep us and take us safely to heaven, if we will but believe on His Name.

In the old days, when a man couldn't read or write, he signed a contract by marking a cross instead of writing his name. God has made a contract and Calvary is His mark. "He that

spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

The New Covenant speaks of *blood brotherhood*. All over the world, from time immemorial, there has been the practise of making "blood brothers," binding people together by the mingling of their blood. It is one of the most ancient customs of the human race. Study the religions and customs of every nation and you will find that to share blood is to share life, and the mingling of blood is the mingling of life; and when two people shared the same blood they were no longer strangers but brothers. Many years ago Livingstone, that great missionary, went to Africa and after remaining in the interior for many months, he was lost sight of. Finally Stanley was sent out to find him. He began his long journey through the African jungle, but soon discovered that there were certain territories through which he could not pass until he had made a blood covenant with the chief. He would say to the interpreter, "I would like to pass through the chief's territory."

"But," said the interpreter, "you must first of all become a brother to the chief."

"What do you mean?" asked Stanley.

"You must enter into a blood covenant; you must share his blood and he must share yours, so you and chief will be brothers."

So the mediator came and Stanley stood on one side while the chief stood on the other; he rolled up their sleeves and with his knife made an incision in Stanley's arm till the blood began to flow. Then he made an incision in the chief's arm and his blood flowed. Then the mediator took their arms and rubbed them together till their blood was mingled, when the interpreter

explained, "Now you and chief are brothers. You have chief's blood and chief has your blood."

"What does that mean?" asked Stanley.

"It means the chief will help you to all chief has: horses, men, everything you need to help you. But everything you have you must use to help him too."

Let us consider another example. A medical missionary was working on the other side of the Jordan. He was called to a dying Arab. The missionary said, "There is only one hope for his life. He needs a blood transfusion. Will any of you volunteer?" No one responded and finally he said, "I will give him my blood," so he opened his vein and gave his own blood to that young man. Ever after that he could go any place in that tribe and not one Arab would lay a finger on him because he was a blood brother to that young man and to the entire tribe, since his blood was in their veins.

When Jesus Christ died on the Cross and shed His blood He entered into a blood covenant with us whereby, through the power of faith and the operation of the Spirit, His divine life might come into our souls so that we should become His brothers and sisters and He became our Elder Brother. It meant that He would stand by us and be true to us; and He would expect us to be true to Him.

A number of years ago Dr. Thomson, who made a study of the Holy Land, was near the Sea of Galilee. It was towards evening but he felt he must press on further. He was invited into the tent of a Bedouin chief of that tribe which lived by plunder and murder. After Dr. Thomson had consented to stay, the chief called

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Frank Higgins worked among the men in the logging camps of Wisconsin and Minnesota. He was known by them as the "Sky Pilot." Under his labors hundreds of the men were converted. Many of them he comforted and counselled in their last hours on earth, and when their bodies were laid away he read the funeral rites at their graves. One day he was on his way to the hospital to undergo an operation, and by his side, holding his arm, walked a strong man who had been a prize-fighter, and who, thru the instrumentality of the "Sky Pilot" had been saved from a life of sin. The big tears were running down the man's face, and he said, "Frank, you may need a bone, or a bit of skin to graft into the wound, or a little blood, or a lot of blood; whatever you need, Frank, call on me for it. You can have anything I've got to the very last drop of blood in my body." That is love. That is devotion. That is consecration. And anything short of that is not complete consecration.

Credentials

Sermon by N. P. Thomsen

Scripture Lesson: I. JOHN 2:28—3:3.



WISH to speak on the evidence of "the blessed Hope." I am sure of one thing and that is that the Scriptures have never left us in ignorance and there is always a test which we may apply to our own hearts to discover just where we are and where we live.

There is a feeling, not only in modernistic circles, but in fundamental and spiritual circles as well, that after all we cannot tell so very much about our condition nor know how far we have gone; that God alone keeps the books and we cannot know till we get on the other side. This is just a little short of saying that we cannot tell whether we are saved or not till we get over yonder. But I believe that the Lord is faithful and will reveal to our hearts by His Spirit, and also through the Word, evidence along the way so that we may check up and find out just how far we have come in this walk with God and where we are living.

The Apostle James has always been charged with being a legalist for there are so many things in his epistle that sound legalistic, but as I was reading this portion of John's writing I thought, John, too, is setting up quite a standard. There are laws in God's Book which pertain to the kingdom and they help us to understand just where we are.

Now I notice, first of all, that there are some steps which lead us to this "blessed hope"; some things are necessary in our experience before we can have any hope at all. We discover that we are the sons of God, i.e., the children of God. One of the first steps to bring us into this blessed hope is that of the new birth. We must be born again. Someone asks, "Is not the whole world an heir to salvation?" I say, No. Just because God invites the whole world is not saying that the whole world is an heir, for we read, "If children, then heirs." We must first be a child of God, and the first step toward any hope of being like Him, any hope of translation or being ready to meet Jesus, necessitates a new birth, a change of heart. We must become new creatures in Christ Jesus. But how will

*The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.*

*The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.*

*The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.*

*The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.*

*The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts. —A. W. S.*

we know when we are new creatures? Will we be the same in our relationship to the world? in the way we walk before men? Or will they see the difference? Is it only a matter of our faith? No, there must be a change, for old things have passed away and all things have become new. Note what John gives as a test whereby we may check ourselves as to whether we are children of God: "Therefore the world knoweth us not." If the world knows you very well—if, using a slang expression, the world "has your number," you have not gone very far. If we are true children of the Lord we have come to the place where the world has no more fellowship with us. It doesn't want us in its company; that world system, that thing which is opposed to God, would rather not know anything about me. I do not fit into its program. And not only that, but it doesn't fit into my program either; it finds no place. I hate it; it is just as abominable to me as I am to it for I am wholly on the Lord's side. Aren't you glad for that place of separation? What does James tell us? "For friendship with the world is enmity with God." According to that it is impossible for a Christian to be friendly with the world. I am not speaking about the sinner in the world; Jesus was a Friend of sinners, but I refer to that world system that hates God and has no place for Him in its program. I believe the Scripture is just as definite in statements along this line as on others, and if there is any response in our hearts to the call of the world, we may know there is something wrong with our relationship toward God. He hates iniquity and loves right-

eousness and when His Spirit possesses us we, too, will love righteousness and hate iniquity.

And that leads us to another step, which is, that we must know that He is righteous, as referred to in the 29th verse. First, the act of becoming children, and then the knowledge of His *righteousness*, that everything He does is right. When we make this discovery we may find out whether we are truly walking with Him in this new birth, for "everyone that doeth righteousness is born of Him." This word, "*righteousness*," is not just something abstract; literally it means, "righteous acts." Everyone that is born of God doeth righteous acts. I believe it is an impossibility for us to hide the new birth within us. If we have it, it will reveal itself so plainly that people will know we have been changed and are living righteously, first of all towards God and then before every right thinking man. And just as soon as righteous acts cease, you may mark it down that something has come that severs your connection with God. When there are righteous acts it is an evidence that you are born of God. I believe it is right that we carry the evidence with us. You know evidences on certain things are always very valuable. I never like to travel any distance from home without certain credentials with me that will prove as evidence to identify me. They save me much trouble. I remember one time in Norway, I had just received some checks from the U. S., *en route* from India. I went to the bank in Norway to cash these checks, for I needed the money to secure passage on the steamer which was to leave in three or four days. But on presenting them they told me that it would take at least ten days or two weeks before I could get the money. They explained that it was their policy never to cash a check of this kind without first sending to New York. But I wanted to leave in three or four days, so I said, "Wait a minute," and I pulled out of my pocket my portfolio and began taking out credentials, my fellowship card with the General Council, my ordination certificate and various certificates of appointment to work in India and several government papers giving me permission to work in India, etc. I said, "Have a look at these." The man took them into the inner office and soon returned and said, "On the strength of these papers we will cash your checks." The result of evidence. I could have talked till I was blue in the face and never won my point. And some people can testify and preach and work among people, but unless they can produce

some evidence that is more concrete than words, the evidence of righteous acts, it will not amount to very much.

Now then, what is our hope? The grand hope of the church, a hope greater than that of going to heaven some day or of living forever, a greater hope than that of being in His presence is *the hope of being like Him some day*. Personally, I believe this refers especially to His purity and His holiness. The context seems to point to the fact that, rather than meaning that I shall be like Him in the contour of His face, or in His stature, I shall be like Him in purity and in my separation from sin and the things that touch sin. In holiness and in righteousness and in character, I shall be like Jesus. But let me say, there is a distinction between a hope and a wish. There are many people today who say they *hope* to get to heaven and in reality it is only a wish. A hope is not a wish. A hope is a deep conviction that is akin to knowledge. When we have a hope toward heaven we are not wishing that we may some day reach that place, but we have a deep conviction that we will be there. It is our blessed hope. Right in this connection Paul says, "We know!" "Now are we the sons of God and it doth not yet appear what we shall be, but *we know* that when He shall appear we shall be like Him for we shall see Him as He is."

Now what is the evidence that we have this hope? Have we any such evidence? It is given here very directly. "And every man that hath this hope in him, purifieth himself, even as he is pure." If I am to take these words at their face value, and I believe we may do that, I draw from them this meaning, that when I no longer purify myself my hope of being like Him is gone; when I am no longer pressing on to a deeper place of purity, to more Christ-likeness and I cease to hold Him up as my Example, when I cease to separate myself from the world and the things that would mar my character, when I am no longer careful of my walk, I am given to understand, in so many words, that my *hope* is gone. And if I wish to have this hope again, I shall have to see to it that I am purifying myself and that day by day I am becoming more like Christ Jesus. I do not know that the Scriptures hold out any hope if we have to look back to some experience, if we are living careless lives. With no equivocation they definitely affirm that "*he that hath this hope . . . purifieth himself.*" There may be many who say they have the hope, but the Scriptures affirm that if

it is there in reality, it is proving itself by a life which is continually becoming more and more definite in its association with Jesus Christ. If, then, the day comes that I grow careless and no longer desire a closer walk with God, or, whether I desire it or not, I no longer separate myself from the things of the world, that moment, according to this Scripture, I have ceased to have that blessed hope. My hope is gone. To me these words are most solemn. They tell me that I may test my own heart, my own life, and discover as to whether I have this hope. A little introspection is good for us now and then. Let us find where we are and ask ourselves this question: Am I purifying myself? Or am I resting upon some experience back in the dim long ago? *Today* am I purifying myself? It is present tense. Am I in the act of purifying myself?

Then the Scripture is very careful to give us the standard of purity. Too many of us look about us and say, "Well, I am as good as the rest of them." I don't question that; you may be better. But where has God in His Word ever set up man as our standard? God grant that we may rise higher and that there may be no human that will be set up as a standard for our objective. Thank God for the standard that has been set up in the Scriptures. If I purify myself even as He is pure, then, I will have the "hope," but not if I measure myself with everyone else. It is only as we look unto Jesus, running the race with patience, and endeavoring day by day to fashion our lives according to the pattern that Christ has given, that we have this hope.

I am glad for the way the Scripture has put it, that it doesn't say, "And every man that hath this hope is pure even as He is pure." Then we might all bow our heads in discouragement and sink away in the dust. It doesn't say that. This word includes the one who has just been lifted out of the cess-pool of iniquity, the one who has not had much light, and it includes the one who has been growing in grace for years and has become more and more like Christ; it includes the one who has been going on to the highest heights that it is possible for a human to attain but still not pure as He is pure. It includes every single one who has set out with his face towards God, has purpose of heart to be like Him in his walk, in his character; in his dealings with man and his association with God. Such are not measuring themselves by the one next to them, nor by the preacher or the deacon, but are

measuring their lives by Christ's and are saying, "I must be pure even as He is pure." It is this kind of a walk that will lead us to the place of confidence and unashamedness when Jesus comes.

"Little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." I can imagine that the people who have lived careless lives, those who have refused to separate, those who have low standards, how ashamed they will be when Jesus comes! What does it say we must do to have this confidence? Here again we are given a test; a check whereby we may test our lives. I wonder if we have applied the acid test to find how much gold there is. Have we rubbed ourselves up against this touch-stone of God? Someone gave me an old gold ring for missions which I thought might be worth something, so I took it to the bazaar in India and there the man rubbed it against the touch-stone to find out just how much gold there was and how much alloy. It did not have as much gold as I thought it had. The Lord wants us, likewise, to rub ourselves up against His touch-stones to find just how much alloy and how much gold we have. He says, "*Abide in Me.*" Not getting in and getting out, but staying in Him. "That we may have confidence, and not be ashamed. . . . at his coming." I would take that to mean that if we are not abiding in Him we cannot expect to have confidence at His coming. Only those who are abiding in Him are continually purifying themselves. Continue to abide, and you cannot but purify yourself. I defy anyone to remain in Jesus Christ and slip back into the world. It is impossible to take Christ Jesus into our lives and not be made more like Him. If we are not becoming more like Him, mark it He does not abide within. He will not lie dormant in any heart.

As we come up against the tests of the Word, may we not open our hearts and ask ourselves: Where are we living? Are we His children? Does the world find a place in my heart? If it knows me then perhaps I am not His child. Am I a new creature? Then righteous acts must be forthcoming. Lord, do I truly have a hope? Or is it an illusion? Lord, help me to have Thee as my pattern. Then I shall not be ashamed on the day of Thy coming? May the Lord help us to apply the test and then measure up to the Word of God.

Send this copy to an unsaved friend. . . . It will cause him to think.

TWENTY YEARS laboring for the Lord in Alaska, the land of the Midnight Sun! Such has been the experience of Brother and Sister Charles C. Personeus.

When the Lord gave them the call to Alaska they thought of Abraham, who by faith obeyed, "not knowing whither he went." They did not know much about Alaska, but knew they had the promise of Acts 1:8 and that God had called them to be witnesses for Him in one of the



Brother and Sister Argue with the Personeus family in Alaska. Brother and Sister Personeus are in the center and their son, Byron, and daughter, Anna May, at the left.

fulness through the years.

They have spent most of their time in Juneau, the capital of Alaska, as they can reach more people there than in any other part of that country which has no densely populated districts. The towns are small and scattered over a large territory; hence traveling from town to town is very expensive.

The Lord led Brother and Sister Personeus to open a mission here and they have come in touch with many people from other parts of Alaska as they come and go through Juneau. They have also been able to do some work in near-by towns, especially Douglas, just across the channel from the capital.

There are a great many nationalities in Alaska and one of their first converts was a Filipino. This brother began to pray for his own people to be brought in and soon about thirty Filipinos were attending the services. Three of these have gone out to preach the Gospel, two of them as missionaries in the Philippines.

In the early days of the mission a number of Indians, or natives as they are called there, attended the services and some of these are now in the assembly, faithfully

living for the Lord.

For over eight years the editor of this page has had an invitation from Brother Personeus for a campaign. However, the way never seemed to open clearly until this last spring. Such a small

assembly, really a missionary work, could not be expected to send steamship fares, but after much prayer, Brother and Sister Argue announced they were sailing from Seattle in May. Several assemblies became interested and took offerings for the trip. The tickets were purchased through the Foreign Missions Department of the Assemblies of God and the evangelists were on their way.

It took three days to make the trip, journeying northwest, 1033 miles up the inland passage, on smooth, mountain-sheltered seas. As they neared Alaska, the evangelists found themselves surrounded by grandeur that surpasses any attempt of description. They were soon amid towering mountains, primeval forests, inland

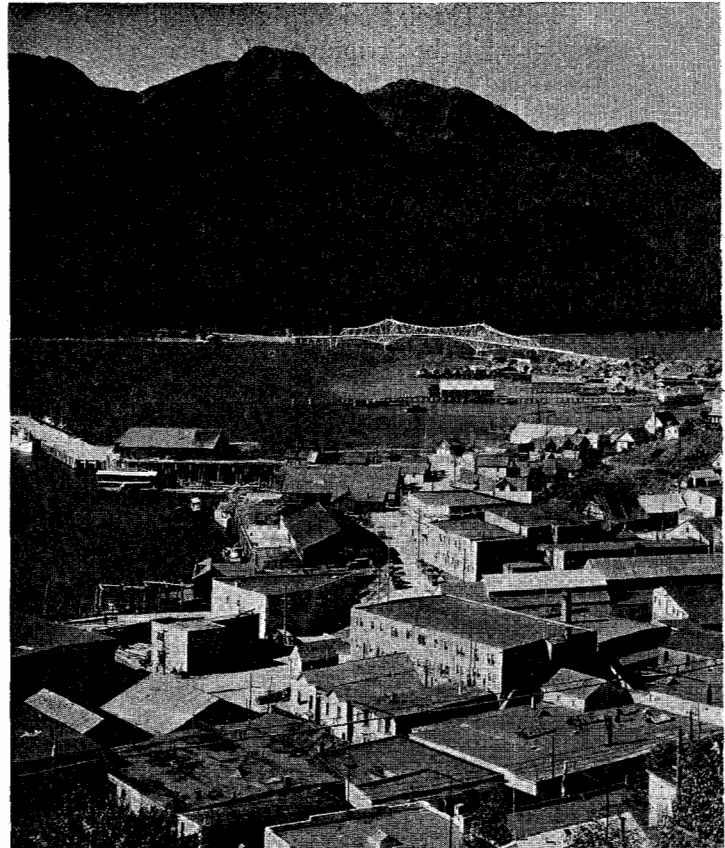
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The Get A

Conductea

Brother and Sister Watson Argue you to read the account of their Sister Charles C. Personeus, whi



Juneau, the capital of Alaska. About 6,000 people live here. It is surrounded by mountains, so the Lord is round about His people."

Painted Page

Person Argue

...only been in Alaska. They invite
to get acquainted with Brother and
Sister missionaries in that needy field.

stupendous drama of God's handiwork. We have seen no parallel to this grandeur elsewhere on this continent.

The first stop was Ketchikan, where they were met by Sister Josephine Gilmore, pastor of the Assembly of God Mission there. This and Juneau are the only two Alaska towns having Assembly of God missions, but we are praying that the Lord will soon make it possible for every town to have a Full Gospel soul-saving station.

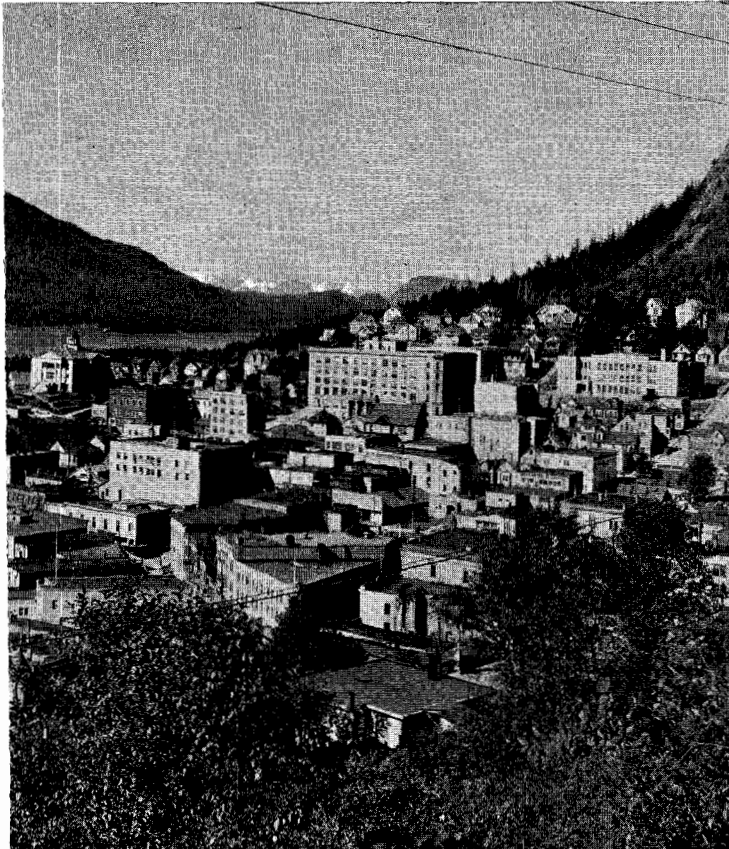
Alaska greatly needs God! It is

seas, majestic glaciers, thundering cataracts and flower-carpeted meadows. These wonders became more accentuated by a seemingly endless vision of snow-capped peaks, rising tier upon tier, as if it might be a magnificent setting for a

doubtful if there are many people in Alaska who have not at some time come in contact with church workers of some denomination, but those who are living real Christian lives are few and far between. Prosperity, worldliness and self-satisfaction seem to reign among the whites, while drunkenness, immorality and witchcraft hold sway over the natives. Statistics indicate that Alaska consumes more hard liquor *per capita* than any state or other territory in the Union and the sale of obscene and atheistic



A scene in Alaska, the land of the Midnight Sun.



...ins and reminds one of the Bible verse, "As the mountains are round about
and Sister Personesus have labored here for twenty years.

literature is believed to be greater per person in Alaska than in any state or territory.

When the boat, the *S. S. Yukon*, reached Juneau early in the morning, Brother and Sister Personesus were on hand to welcome the workers. In just a few minutes we were on our knees in their home, crying out to God for a revival in that needy field.

The campaign started that night. With great anticipation and desire we had looked forward to this first service and the Lord didn't fail us. Thank God, Jesus never fails! Night after night the interest increased. Extra chairs were borrowed from a Methodist church. Souls sought the Lord nearly every night. Juneau has a small radio station and arrangements were made to broadcast the Gospel two or three times each week. Services were held on the street and in the Government jail and a special service with a number of native children present was held in a school house across the channel in Douglas.

Articles about the meetings appeared in nearly every issue of Juneau's two daily newspapers, and every possible effort was put forth to get the outsiders into the mission. This has been the real difficulty in

(Continued on page 19)

Living and Walking in the Spirit

DONALD GEE

at the Lakeview Assembly



SHALL speak on a very practical subject; one in which I will not take you to heaven but will keep you right here in the United States, for I am speaking to you about walking in the Spirit. We will find our text in Galatians 5:25, "If we live in the Spirit, let us also walk in the Spirit." That sounds like a Pentecostal text, does it not?

I suppose you have noticed that Paul's letters always finish with a section on practical holiness; it is very significant; though he lifts us up to great heights he never leaves us there but always brings us down. He finishes up his epistles with a section on very practical, holy living, talks about the attitude of husbands to wives, fathers and children, masters and servants, citizens and the state. Paul believed in a practical Pentecost. I want to say that, as far as I am concerned, you may believe what you please about Mussolini and the Antichrist, the tribulation and the rapture, as long as you keep ready for the coming of the Lord; the important thing is not having a theory, but actually being ready for His coming; that is not a theoretical, but a practical matter. So we shall speak on this practical subject of walking in the Spirit.

The verse of our text shows us that there are two steps in this matter; first of all, living, and then, walking, and they are distinct. It says, If we live . . . let us also *walk* in the Spirit. It is possible to *live* in the Spirit, without the "also," and many are doing that very thing. It is possible to have life, without walking. For instance, you may have bought a piano but that is a different thing from being able to play one. Some people say, "Come over and see our piano. Just look at it! See the lovely wood in the case and see how well it fits into the room. It is ours. We bought it." That is all very fine, but it is quite another thing to be able to play it. And some people are saying, "Look at my Pentecost. Isn't it wonderful!" But friends, we would like to hear what kind of music comes from it. If we live in the Spirit, let us also walk in the Spirit.

Let us consider the first thought, of living in the Spirit, and to do this we shall get a better rendering of the tiny, but important word, "in," though a much better rendering is, "by the

Spirit." "If we live *by* the Spirit"; that is to say, when the Spirit has given us life we are starting at the fundamental of the new birth; we are living by an operation of the Spirit of Christ, and the same Holy Spirit that brooded over the chaos in Creation's morning, brooded over our souls. There was a night that we shall never forget, a night when we felt God very near and our heart was deeply moved; as Wesley puts it, a night when his heart was "strangely warmed." Thank God, under the impulse of that Spirit we looked, and as we looked to Jesus we lived. So tonight we have life, life by the Spirit. And then, I presume for the most of us, there has come an additional experience, the Baptism of the Holy Ghost. And as our blessed Lord was born according to the flesh through an operation of the Spirit resting upon the virgin, at thirty years of age he had an entirely new experience of the Spirit coming upon Him in power. Thank God, we, who have been born of the Spirit know what it is to have the larger experience of having the Spirit come upon us in that mighty fulness of Pentecost.

"If we live by the Spirit." Life produces reality and spiritual life produces spiritual reality; if you really have life in Christ, spiritual things are intensely real and in our text there are two things which life makes real: The first one is an outward *conflict*. As soon as you have life by the Spirit you have a fight on the inside, and this fight is real; it is not a case of pretension. If no sermon was ever preached on it and no book ever written about it, it would still be very real. The other thing which this passage shows, and which is equally real when the Spirit has brought life, is the thrilling *possibility* opening up before you, of the fulness of life, and a fruitfulness of life that you never dreamed could possibly be. Life opens up possibilities. I have marvelous possibilities tonight because I am alive and the life by the Spirit brings spiritual possibilities; I would almost say, divine possibilities, for we are made partakers of the divine nature. If we live in the Spirit and also walk in the Spirit, thank God, the conflict brings the possibility of victory, and then, if we seize it and let it have its way, there is the possibility of harvest. And that sounds good. Victory and "harvest,"—for that is a better translation of the Greek word than fruit. I want to have a harvest in my life and I want victory too.

Now if you have *life* you have a conflict whether you like it or not, and if you have life in the Spirit you have possibility. But if you

are walking in the Spirit, you have not only the conflict but also the victory; not only the possibility, but also the harvest.

Let us go into the thought of the conflict. We shall take a glance at the two combatants in this fight and you will notice that they are the *flesh* and the *Spirit*; they are not two parts of my nature. Modernists are always telling us that there is a fight between our lower and higher natures but God's Word doesn't say that. It is a fight between myself and God, a fight between the flesh and the Spirit. I am glad there is something higher in me than Donald Gee. The Spirit has come to abide. So, it is not a fight between a divided personality, but between two personalities—the flesh and the Spirit. Notice very carefully, that this Epistle to the Galatians makes it very clear that the *Spirit* which is spoken of here is not the human spirit (Gal. 4:6). Here is something which has been sent forth into my heart, so the Spirit which is now lusting against the flesh is not any part of my being, but an *indwelling divine Spirit*, which shows me who the combatants in this battle are. You can check up from your own experience and see if this is not a true description. It says, "*The Spirit lusteth against the flesh.*" That is a strong word. Moffat translates it, "the passions of the flesh," and Weymouth says, "The cravings of the flesh are opposed to the Spirit and the cravings of the Spirit are opposed to the flesh." Oh yes, you pay for the privilege of having life! It is costly, but it is grand! Of course, life means suffering! It means conflict! Some people prefer to be cabbages but I am glad I am a saved man, a temple of the Holy Ghost, and while it means some fearful battles, yet it is grand to be alive. It is because of life that we have a struggle, and mark you, those who are most alive, know the truth of what I am saying.

So here we have this strong word "*cravings*," and if we know, as we no doubt do, the cravings of the flesh, the cravings of the lower nature, we will know to what these refer. Do not let your mind run too much along the line of physical things—the love of prominence, the love of praise, of ease, and all the things in which the flesh delights and for which it longs. We all know of the "cravings" for human love rather than the divine, for luxury and comforts. And, thank God, there are the cravings of the Spirit. Oh those cravings! The thing that *craves!* As David said, "As the hart panteth after the water brooks so panteth my soul after Thee,

oh God"; the cravings of Paul when he said, "That I might know Him and the power of His resurrection." The cravings for more power, more victory, more humility and more likeness to Jesus—the cravings of the Spirit. If you have life by the Spirit you know what they are and your measure of life is the measure of your cravings. If you do not crave for much you are only half alive and you may be a bit of a cabbage head after all. But if you have strong cravings I know you are 100% alive. And so there is that inward conflict in those who are alive, and if this battle is there, if the cravings and the victory are there, then self-denial is inevitable.

I challenge the doctrine of teachers who tell us that we can come to the place where we are so dead that we do not have any self-denial left. It is unreasonable and unscriptural. Self-denial will always be there. Do not let anyone make you think you will not have to deny yourself, take up your cross and follow Him. Our verse says, "*So that ye cannot do the things that ye would.*" You would like to do them but you cannot and then by His grace you come to the place where that desire ceases to have its appeal; but no sooner does that leave than another comes and you will find you have to deny yourself all along the line; it goes deeper and deeper.

We as ministers and missionaries know that one of the things we need to be most careful about is that our very ministry will not become our idol, and we often have to deny ourselves the thing which has twined its tendrils around our very hearts. And that is the reason that God sometimes calls us to leave the work that we love; we have to deny ourselves and take up the cross. But it brings us victory and an enlarged blessing that we never before knew. "Ye cannot do the things that ye would." That is a principle which will never leave us until we meet the Lord. Paul likens it to nothing less drastic than crucifixion. He says, they that are Christ's have crucified the flesh. There is something in me that goes against those pretty gold crosses which people wear around their necks and sometimes have rubies in them to beautify them. The cross is never a lovely thing; it is cruel and horrible; a thing of pain and death and agony, and we are told to deny ourselves until it is a crucifixion.

Perhaps I am preaching this way because I have had a new taste of it the last few weeks. Some of us rather deceive ourselves as we go along into thinking that we have left the cross behind and then suddenly we find we are up

against it once more. Oh this Christian life is glorious! We might just as well take it for a certainty that when we are finished with one sacrifice, one point on which to deny ourselves, there will be another one immediately. "I shall ne'er get home save by the way of the cross." But let me say that if you will keep in this way and not turn back you will have to have the "also" of our text. If we live by the Spirit we will come up against the cross. "Let us *also* walk in the Spirit." And then it is that you will get the victory.

My subject is "Walking in the Spirit." And here we find that other lovely reality, *the reality of harvest*. Let me make clear that when you have life by the Spirit you do not yet *possess* the harvest. Many make that mistake. They think they have the harvest as soon as they have the Spirit, as soon as they have spoken in tongues, and often they are made to wonder why the reaping machine is not going around. My friend, it is the plow you need. Let me point out to you that when you have life *BY* the Spirit, what you really have is soil, ready for the sowing. You are years off the harvest. All you have is the soil for the sowing, but mark you, it is soil which has life in it, as does the soil in nature all around us. We call that "Mother Earth" because we realize that this wonderful warm earth is like a mother; you drop your seed into it and the harvest comes; you cultivate it and a crop is the result. And when I receive life by the Spirit I get some of *heaven's earth*, if I may use that phrase. I get something inside in which I may sow, something that will produce a harvest *IF*—and it is a big "if"—I walk in the Spirit. It is conditional. Yes, the harvest may be missing even though the life has been put there. I need not tell you that when we read that entrancing list of the nine fruits of the Spirit all of us come short. Would anyone here dare to say they had a rich profusion of harvest of the nine-fold fruit of the Spirit? Not one, but thank God some can say that it is growing.

I passed an orchard in England this summer and I wondered what had taken place. I knew some blight must have come along, some disease had smitten the trees which ought to have borne a golden harvest; but instead of that they were blighted and twisted and the harvest was failing. And I have seen lives just that way. Thank God the harvest can still come if we will pay heed to the Word of God. Galatians 6:8 says, "For he that soweth to his flesh shall of the flesh reap

corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

So having received the Spirit I am ready to do some sowing. Do you know any people who have received the Spirit but have never *sowed* to the Spirit and therefore they are not producing a harvest? Let me remind you of one in our Bible who is an outstanding example. Saul, the Son of Kish, the first king of Israel. The Word says, "God gave him another heart." He was turned into another man and the word went all through Israel "Saul prophesies." "He is among the prophets." You remember how, when the men of Jabesh Gilead came, it says, "The Spirit of the Lord came on Saul and he led the armies of Israel out to victory." What a wonderful soil was put into that man's heart, but he didn't sow to the Spirit, but to the flesh and he reaped corruption. If he had sown to the Spirit he could have reaped a good harvest. Paul wrote to these very Galatians for they were in danger of the same thing. The Spirit of God had come upon them and they had good times. These Galatians were of the same Celtic root stock from which some modern races come. They were an emotional type. Paul is writing to them at this desperately needy time because, although the soil was there and there were lovely possibilities, yet they were not sowing to the Spirit, and there was little prospect of harvest. God wants harvest and so do we.

But let me get to the most important part of the message and that is—*the walking*. "Let us also *walk in the Spirit*." It is very interesting to study this passage and to find that there is a different Greek word used in verse 25 to that which is used in verse 16. In verse 16, the Greek word for "walk" means "to tread around," just marking time but not moving on, while in verse 25 it means, "Stepping in the Spirit," making progress, which is quite different. When you haven't much life and have been crippled and lame or very ill, it is a grand thing to get out of bed and tramp around on the bedroom floor and say, "Thank God, I am on my feet again." I am thankful that some have gotten on their feet but that is not enough. It is *stepping* that gets you somewhere. Verse 16 renders it, "Walk around in the Spirit—that is to say, simply have life—and ye shall not fulfill the lusts of the flesh," but the other verse is stronger—"If we live in the Spirit, let us also step forward and keep walking forward in the Spirit." What a difference that makes!

You have noticed that in this message I am

insisting on a practical, month by month, year by year, aspect of Pentecost. One of the big mistakes we make is to keep our life in a perpetual crisis. Some pastors try to keep a continual revival in the church and it is fallacy. We cannot live in a perpetual crisis; we need to walk; we must live and we need to have a harvest. I have now had the Baptism in the Spirit twenty-five years. I stopped flying long ago, but I am still walking. I invite you to come into something which can last as the years roll by and grow sweeter, deeper and richer, more satisfying and more fruitful until the path is as a shining light that shineth more and more unto the perfect day—but never by a succession of crises. Don't try to manufacture artificial crises. I believe there are only two absolute, essential crises times in any life; the first one when a man is born again and the second when he is baptized in the Holy Ghost. Most of us have more but they are not necessary; the rest is just a steady walk. I love the assemblies which have a grand, steady ministry year after year; they grow as lovely as an old oak tree. But I weary of those which try to keep the thing hopping all the time. There are some which I call grasshopper assemblies. The Lord never said, "Hop in the Spirit," nor "Skip in the Spirit," but He did say, "*Walk in the Spirit.*"

But the question is, "How does the Spirit guide us?" What is this walking in the Spirit? Let me suggest just four ways in which the Spirit guides our steps, and the first is I am certain that if I obey the voice of the Spirit He is always leading me away from temptation. Every believer knows that there is always a pull away from temptation. No one ever attempted to play with fire but that there was not some voice inside that said, "Don't do it." No one ever walked in the pathway that would lead into sin and shame but there was a voice that said, "Don't walk that way." Every believer knows I am speaking the truth. Thank God for the warnings of the blessed Holy Spirit.

There is an old story from the horse and buggy days when there had been a revival in a certain town and a godless, profane farmer, in the glow of the revival meetings, professed conversion. He had every outward evidence of having religion but when two servants of God were talking about him, one was rather inclined to be enthusiastic while the other was not. The one said, "What a wonderful conversion!" and the other said, "I don't know that it is quite genuine because he hasn't changed hitching

posts." When that farmer had come into town in his unsaved days he had always tied his horse outside of the saloon and after he got saved he still tied the horse there. To this man it was a sure mark that the work had not gone very deep. It is not a hitching post these days, but a parking place, but if you are really saved it will be a new parking place.

I was visiting an English assembly during a fellowship meeting and between services we were enjoying a little meal. I was speaking with a little group on the happenings of the day, and said to one, "Did you see what the paper said?" And he said, "No, I didn't." Noticing my surprise, he said, "I never take the paper." Now I knew he was not of that type who think it wicked to read a daily paper so he offered his explanation and it moved me. He said, "I used to take the paper every day but I am weak on a certain line and I could not stand to see the certain lewd pictures used for advertising purposes which I could not help seeing." They stirred up things in his mind that he did not want stirred and the inner voice was faithful and said, "Run away!"

Another way in which this blessed Holy Spirit guides us is that He leads us into an ever-increasing fulness. We find that when the gifts of the Spirit are exercised the Spirit of God holds up before us some of the unsearchable riches of heaven and as we see them we drop the other things because we are so happy and satisfied with heaven's riches.

Again, the Spirit guides us in that He leads us into service. I am not one of these who decry service for I believe it is the normal thing for every believer. We are saved to serve and apart from the blessing we bring to others, it brings a great blessing to ourselves. You never water anyone's soul but that your own will also be as a watered garden and the path of victory for many of us is the path of service. Service sanctifies. I read in my Bible how those old priests had to be sanctified and separated and there are times when temptation comes to us preachers, but thank God, we have the victory because we remember our calling. Do you know what I do when I am traveling on the big ocean liners? If there is any place where a Christian can lose his sanctification it is on these big ocean liners so filled with worldliness. So I have learned by experience, always to take plenty of work with me; I take my typewriter and nearly always write a book. Keep busy for the Lord. If the

(Continued on page 23)

The Prophetic Digest

Albert J. Lebeck, Sacramento, Calif.

War Rages in China

Slowly, but steadily, it appears that Japan is gradually getting the best of the Chinese, although China has put up a much stiffer resistance than Japan perhaps ever anticipated, but she is a long way from victory yet.

It appears that Japan wants to get another large slice of territory in the northern part of China which could be used as a base in case of war with Russia.

In order for Japan to succeed in her battle with China one of the necessary things will be to blockade her coast so she cannot receive any further materials.

In doing this she will conflict with the other nations, which might result seriously and culminate in a war with them.

Russia Aids China

The Japanese Consulate General reported recently that a fleet of 72 Russian airplanes had arrived at the North Central China province of Shensi, 500 air miles from Tientsin.

Russia is in sympathy with China and has made a treaty to assist her. This doesn't help the situation between Japan and Russia.

American Fliers to China

Recently 170 China-bound aviators sailed in one week. Most of them were given money to purchase pursuit planes of the latest type. In some instances they were purchased by agents, in the name of the fliers. The planes cost about \$23,000 each. American fliers are offered by the Chinese government commission in the army of \$450 a month for the first six months and \$500 a month thereafter.

American aviators participating in the China-Japanese war will not help matters any, as far as our relationship with Japan is concerned.

Britain Re-arming

Britain has just entered the first 6 months of military preparedness under her seven and a half billion dollar re-armament program.

By comparison the net cost of the World War to Britain, during a period of four years and eight months, is estimated at slightly less than what is now being expended on a five-year re-armament program.

Prime Minister Neville Chamberlain has termed this program: "A Contribution toward Peace." To support his view there is a school of political thought which believes that war in Europe has been pushed back five years by British re-armament.

On the other hand Alarmists, spouting facts and figures, continue to voice fears that the re-armament may come too late; that Britain may not be ready when war, with its new capacity for "knock-out" blows, again engulfs Europe.

France Can Mobilize 6,000,000 Men

France can mobilize an army of 6,000,000 men in forty-eight hours under a huge general staff plan.

Every man in the army reserve carries in his pocket book, at all times, his mobilization instructions, to report to a particular railroad station and take a special

train for a certain regiment or other unit on receipt of his active service order.

Germany's Silent Plane

Austrian official circles are deeply stirred by reports that Germany has developed an almost noiseless military airplane. Fifteen such machines flew over the Tyrol reportedly on the way for shipment to Spain.

Planes as big as these usually can be heard, even when 12,000 feet high, by persons on the ground, but a detection apparatus, rushed from Vienna, could pick up only a faint whisper. This will make the next war all the more deadly and terrible for the enemy will pounce upon his victim without any warning.

Television to Guide Army

French technical experts are working night and day to adapt television to the needs of their military forces.

Television will soon make it possible for aviators to transmit to the general staff hour by hour views from behind the enemy lines. General Niessel says that the French army will be able to flash television maps from headquarters to firing-line posts.

Televized orders will be flashed in a fraction of the time necessary to send them by wireless, and there will be no errors in transmission, for the original signed documents will appear on receivers.

Because television can transmit the written order of hundreds of words instantly, General Niessel believes its use will make for secrecy.

U. S. Rushes Airplane Orders

The Secretary of War, Woodring, has let contracts within the last few weeks for the construction of 400 aircrafts, including 210 pursuit planes capable of traveling around 350 miles an hour or about 6 miles per minute.

At the present time there are 927 serviceable airplanes of modern design and structure. Indications are that the army air corps will have in use not less than 1,900 modern serviceable planes by January 1, 1939.

Flying Dreadnaught

The navy's latest weapon, weighing 54,000 pounds, is the largest patrol bomber in the world, and has a cruising speed of 200 miles an hour. The sky destroyer has just been test-flown and will be delivered in late summer for use in patrolling the nation's coast-line.

Sea Pirates

Recently all the "submarine attacks" in the Mediterranean sea has brought about a very critical situation. If it should happen that the powers would be able to pin down the responsibility of these submarine attacks on to any one nation, it would perhaps lead to war.

A similar condition occurred in the World War, when the submarines sank the American ships. This is much more serious as there is no state of war.

Perhaps the world powers would have exerted a stronger arm of discipline on Japan for her attack on China if it had not been that they have a big problem in their own back yard and all they can take care of there, without being embroiled many thousands of miles away.

Drugs in War

Making warfare less barbarous with actyl choline, a drug capable of causing the instant fainting of enemy soldiers, was suggested as a possibility at the American Chemical Society Convention held recently at Rochester, New York.

One grain would be enough to effect the blood pressure of an army of more than 1,000,000 men.

New Poison Gas

The associated press reports that J. Leon Prens, a 23-year-old chemistry student at Iowa State College, believes he has perfected a "Poison Gas" that destroys gas masks as efficiently as it kills human beings.

That will be one of the dangers of the new creations of human destroyers that humanity will not be able to protect themselves.

(Continued from page 13)

Juneau, but God gave precious victory on this line and ere long the mission was crowded.

Many different nationalities attended and one of the characteristics of the mission is the presence of a large number of nationalities. One is

reminded of the verse: "And they sang a new song saying: Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."

We thank God for the precious souls that were saved in these meetings and for His faithful missionaries who labor so devotedly with their happy congregation. Brother and Sister Personous have two children: their son Byron who has completed one year in the Northwest Bible Institute at Seattle and their daughter Anna May. Both play musical instruments in the services.

The writer feels that there are several towns in Alaska with good prospects for capable missionaries, but they would need outside support for at least a few years. The small population does not warrant a great many missionaries, but those who do go, will find that they do not have to learn a foreign language and the expense is much less than going to other fields.

The Lord's Healing

"Who forgiveth all thine iniquities; who healeth all thy diseases."

When a child eight years of age I became afflicted with a trouble called "*petit-mal*." It would come upon me and leave me unconscious for a half minute or so at a time. Some days these spells would come upon me every five minutes, other days two or three times a day, and then there were some days I would be perfectly free from them. I found as I lay down and slept I would have them more frequently when I awoke. They came upon me suddenly; I could not feel them come or leave. I was thankful there was no pain connected with them.

I was obliged to stop school at the age of eleven, when I had finished the sixth grade. My parents thought that if I remained at home for a year or so I would become better and then be able to finish, but remaining at home did not help me at all. In later years the times of unconsciousness became more frequent and of longer duration. I consulted several doctors and took a great deal of medicine, also put on glasses, but none of these things helped me.

I was saved on July 2, 1933, and then took the Lord as my Healer. I never took anymore medicine or consulted a physician from that time, and though I was prayed for a number of times there were no results. Whenever I had one of those attacks I would become discouraged

and think there was no use praying.

The Young People's Class meeting was one that was greatly enjoyed by me, but I could go but seldom because of my condition, and my mother always had to accompany me. I went to bed many a night and cried myself to sleep because I could not be like other young people.

The Fox Evangelistic Party came to Meckling to hold meetings, which began Jan. 5, 1936. I believe that God sent them to Meckling, and they arranged to have Divine Healing night on Thursday. Mama asked me if I would go that night and be prayed for. I said, "What is the use? I have been prayed for so many times and have never had any results." She said, "It wouldn't hurt to try again."

On Thursday night Sister Ethel Fox gave her own testimony on healing, and at the close of the service I went forward for prayer. This was on January 9th and I claimed my healing. On Friday morning when I arose my mother noticed I was having just as much trouble as before, and she said to me, "You didn't get your healing last night, did you, Lucille?" I said that I did, that I was not going by sight and feeling this time but by faith. And praise the Lord, in three days' time the spells began to disappear. It was a month or more before all symptoms were fully gone, but it has now been

(Continued on page 22)

The Partitioning of Palestine

TO JEWS AND GENTILES all over the world, the recent action of the British government in recommending the partitioning of Palestine (subject to the ratification by the League of Nations) has come as a great surprise.

Regarding the proposal of the Palestine Commission, *Dawn* quotes the British Government as follows:

"In supporting a solution of the Palestine problem by means of partition, his Majesty's Government are much impressed by the advantages which it offers both to the Arabs and the Jews. The Arabs would obtain their national independence, and thus be enabled to co-operate on an equal footing with the Arabs of neighboring countries in the cause of Arab unity and progress. They would be finally delivered from all fear of Jewish domination, and from the anxiety which they have expressed lest their holy places should ever come under Jewish control. The Arab State would receive financial assistance on a substantial scale both from his Majesty's government and from the Jewish State. On the other hand, partition would secure the establishment of the Jewish National Home and relieve it from any possibility of its being subjected in the future to Arab rule. It would convert the Jewish National Home into a Jewish State with full control over immigration. Its nationals would acquire a status similar to that enjoyed by the nationals of other countries. The Jews would at least cease to live a 'minority life' and the primary objective of Zionism would thus be attained."

* * *

The division will deprive the Jews of Jerusalem with its 70,000 Jews, and to those Jews who have spent a life-time dreaming of Palestine as their National Home, with its capital at Jerusalem, this is a heavy blow.

The Jews object because "the area allotted to them is only *one-fifth* of the whole of Palestine, and offers insufficient room for the urgent needs of Jewish immigration." The two important Jewish enterprises, the Dead Sea potash works and the Jordan power station, will belong to the Arab State. "The Jewish State will comprise the whole of Galilee, the Valley of Esdraelon, the greater part of the Beisan area, and the coastal plain, from Raselnakura to Beer Tuvia, the harbor city of Haifa. The Arabian State will comprise all the rest of the country and Trans-Jordan, except the British buffer strip

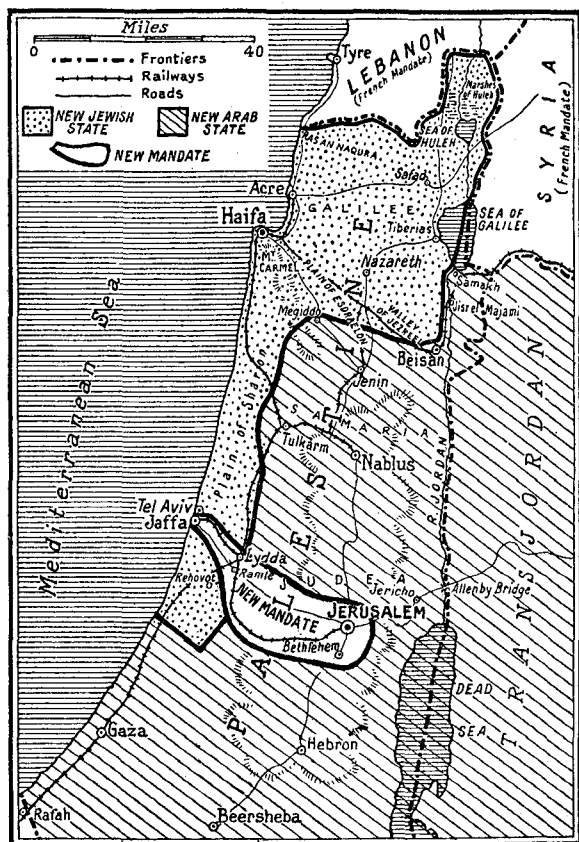
which will take in Jerusalem, Bethlehem and Nazareth, as well as the corridor from Jerusalem to Jaffa."—*Prophecy*.

* * *

The Balfour Declaration, at the close of the World War, was as follows: "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

For 20 years the Jews have worked indefatigably, transforming the desert into fruitful vineyards, investing life, energy and money. Now says Rabbi Stephen Wise, "We are betrayed." The Arabs are no more pleased with the proposed partition than the Jews, as they are robbed of their harbors. They hint that agreement with the Jew is preferable to partition. The British Government have been doing their best for twenty years to maintain peace between the Jew

The New Arab and Jewish States



and the Arab, but in spite of their efforts riots and bloodshed have marked the path of progress. Would there be any hope of reconciliation since this drastic step is so highly disapproved by both Jews and Arabs? "Basically," Dr. Ironsides is quoted in an article in *The Elim Evangel* of Sept. 3rd, "there does not seem to be much real antagonism between Jew and Arab. Both are Abraham's children, therefore Semites—so no anti-Semitic problem enters into the present trouble. Both are strict monotheists, and in some respects the Jew is much closer to the Arab, religiously, than he is to his friends the British Christians. The real difficulty is mainly an economic one.

"The Arabs—contemplative, easy-going, unused to modern business and agricultural methods—find themselves outclassed by the active, energetic, up-to-date Jews who have been swarming into Palestine at such a rate since 1918 that, whereas there were less than 50,000 of them in the land when the Armistice was signed, today there are over 400,000 and more coming in every month. It is true that under the new conditions Arab immigration and increase have also been noticeable. The 600,000 of eighteen years ago has now become nearly 900,000, but if Jewish immigration continues unrestricted for a few years more it is evident that the Arabs will soon be far outnumbered by the Israelites.

"Then the wealth of Jewry is amazing. Their vast land purchases are gradually but surely, driving the Arabs from the country to the cities, while thriving Jewish colonies are springing up everywhere. In many cases the shiftlessness and lack of initiative of the Arab land-owners have played right into the hands of the Jews."

* * *

J. H. Hunter in *The Evangelical Christian*, writes: "The dividing of the land raises, of course, more questions than it solves. What is to become, for instance, of the great Potash Works at the Dead Sea, and the other Jewish enterprises there that have transformed the place? Under the suggested partition this area would pass into the hands of the Arabs with all of Trans-Jordania. It was a place of desolation around the Dead Sea in former years, and we fear that under Arab control it will revert to its original state. Trans-Jordan is today very largely desert, and such it will remain if the Arabs retain it. With Jewish brains and Jewish money it might be made to rejoice and blossom as a rose. And then there is the great Rutenberg

electric power development plant on the Jordan in Northern Palestine. That also will pass to the Arabs. Jewish money and enterprise were responsible for this and it is largely maintained by Jewish users of the power. To turn over this modern twentieth century enterprise to a people whose entire mode of life, and whose habits and thoughts are half a millennium, at least, behind ours is surely not the least of the incongruities of the report."

To those who saw in the re-building of Palestine and the gathering back of the Jews, the fulfilment of the prophetic Word, the report of the Commission is a disappointment. But God will work out His purposes concerning the Jews and the Land which He promised to Abraham for an everlasting possession, regardless of any obstacles men or nations may put in His way.

The Bread and Blood Covenant

(Continued from page 8)

to the woman's side of the tent and they brought a plate of bread and some native wine. The chief took the plate and while Dr. Thomson and his party stood there, he said, "You must eat. We must enter into a covenant of bread." Then he went from one to the other, saying, "Eat of this. We are making the bread covenant. After this no one will harm you and you may go anywhere in the tribe without any danger. The covenant of bread is a most sacred covenant and will never leave the heart of a Bedouin." Among the Arabs the lowest type of a man is one who breaks the covenant of bread, and that is why Jesus said, "He that hath eaten bread with me hath lifted up his heel against me," and with those words Judas sank into the lowest scale of humanity. He had broken the covenant of bread and acted treacherously toward Him whose bread he had shared. Shall we be true to the covenant of bread? The covenant of bread not only means that we must be true to Him and He to us, but also that we must be true to one another, for we are members of the body.

The Lord's Supper is a *communion*. Communion means sharing. The Lord Jesus Christ shares His divine life and we share with Him our lives, our activities and our means for the sake of the Gospel.

Let us also remember that as we partake of the emblems we are to look beyond them, and beyond the server, and see the Lord Jesus Christ Himself, who said, "I am the Bread of Life." Beyond the wine we must see His shed blood,

which is His divine life poured out for us. The Head of the church will Himself administer the Sacrament, as we receive Him by faith.

If we were invited to dine with an earthly ruler how carefully we should prepare ourselves. But in the communion service we signify the fact that we are having fellowship with the Son of God Himself. How careful, then, should we be to examine ourselves and see to it that no stains mar our souls as we come to His table.

The Second Coming of Satan

(Continued from page 5)

kind of fire? Literal fire? Yes, I believe so, but also the fire of your conscience. You remember the story of the rich man who found himself in hell. He did not take very much to hell with him but one thing that he took was his memory. "Son, remember." If you are unfortunate enough to go to hell you will take only two things with you; your conscience and your memory.

Some years ago, while preparing my message for the night, there came a knock at my door and two men came into the room. One of them said, "Are you the holiness preacher preaching at the tent?" I said I was.

"Well," he said, "will you come with us? There is a man in town who is dying and seemingly cannot die. The doctor said he should have been dead five days ago, but he cannot die. Something keeps him alive. The preacher has been to see him, and the deacons and elders, but they cannot seem to help him. Perhaps if you come you can help that poor dying man."

I went over to that man's room and found him unconscious. I saw he was dying, for death was upon him and he had turned almost a greenish color. After a while he came to himself and stared at me, glared at me and said, "Mister, please chase this black and white dog out of this room." I looked around but saw no dog. Twice more he asked me to chase that dog out of the room and when he asked it the third time I said, "Man, do you know you are dying?" "Do you know you ought to get saved? How about this black and white dog? Do you want to confess your sin? I am here to help you. Confess and it may make your dying easier."

Then he began. "Oh preacher," he said, "I worked for the Standard Oil Company in Old Mexico. We got paid on Saturday and I gambled all Saturday night and all day Sunday and on Monday I was too sick to go to work so

didn't go. The Standard Oil Company put up with it for several weeks but finally discharged me. Having no money I took to the border and walked all the way to Texas. When I stopped at a Mexican farm-house and asked for something to eat they refused me even a drink of water and told me to sleep outside. One night I slept in the woods and the next morning I went to the nearby farm-house, wanting something to eat. There was no one in the kitchen nor in the dining-room and then I walked into the bedroom and there I saw a cradle with a little Mexican baby boy having a good time with his milk bottle. When I walked over to the cradle the baby smiled at me, but I did not smile back and just then a little black and white dog came and snapped at me and bit me in the leg. I caught the dog and threw it against the wall; it dropped dead with its back broken. Then I picked up the little Mexican baby boy and sneaked out of the house, went back to the woods where I saw an ant-hill that was literally swarming with hundreds of thousands of big red Mexican ants. I put that baby boy on that ant hill and watched the ants devour the body of the baby, and—oh preacher, here they come. The ants, the ants! And the dog, the dog!"

I couldn't endure his agony and rushed out of the house and the next day we preached that man's funeral sermon. What had been the trouble with him? Memory! "The fire that is not quenched." "And whosoever was not found written in the book of life was cast into the lake of fire."

The Lord's Healing

(Continued from page 19)

over ten months since I had any symptoms whatsoever of the old trouble. That little chorus, "Jesus Never Fails," was the promise that I stood upon for my healing.

Since I have been healed I have thought so much about the time I said to my mother, "What's the use?" I believe the enemy was trying to make me doubt the Lord. I was sixteen years old at this time, and for eight long years I suffered from this strange affliction. I live about a half mile from the church, and since I was healed I have missed only one Young People's service.

Lucille Lord, Meckling, So. Dakota.

This testimony is absolutely true and is a great witness to the truth of Divine Healing in the community.—*Pastor Fred. Gottwald.*

Living and Walking in the Spirit*(Continued from page 17)*

pastor asks you to do something say, "Yes, I shall do my best." Although the main object of the work should always be to be a blessing to others, remember that you will receive a wonderful blessing yourself. What a life of victory we have when we are living and walking in the Spirit! For love of our blessed Lord the path of service becomes a delight and the way of crucifixion becomes wealth.

The next five or six issues of *The Evangel* will contain instructive sermons on the following topics: The Tabernacle, The Lord's Supper, The Day of Atonement, etc., which every minister and layman will value. Subscribe now for your pastor or some Christian worker. We would suggest that you clip these articles by Bro. Pearlman, and put them in a scrap-book for future reference. Regular subscription \$1.25 per year; Three subscriptions for \$3.00.

BETHEL TEMPLE, 1901 Washington Blvd., Chicago, Ill., are having a revival campaign from October 10-31. Evangelist J. D. Saunders will be the speaker.

Thousands Swept into the Kingdom - After Twelve Years' Praying

HERE is one scene in Africa which I look back upon with joy and shall never forget as long as I live. I was returning for my second term. We had journeyed a long distance and were then about a thousand miles from the Coast. As we neared a village, just at time of sunset, a young man came to us and said, "Are you missionaries?"

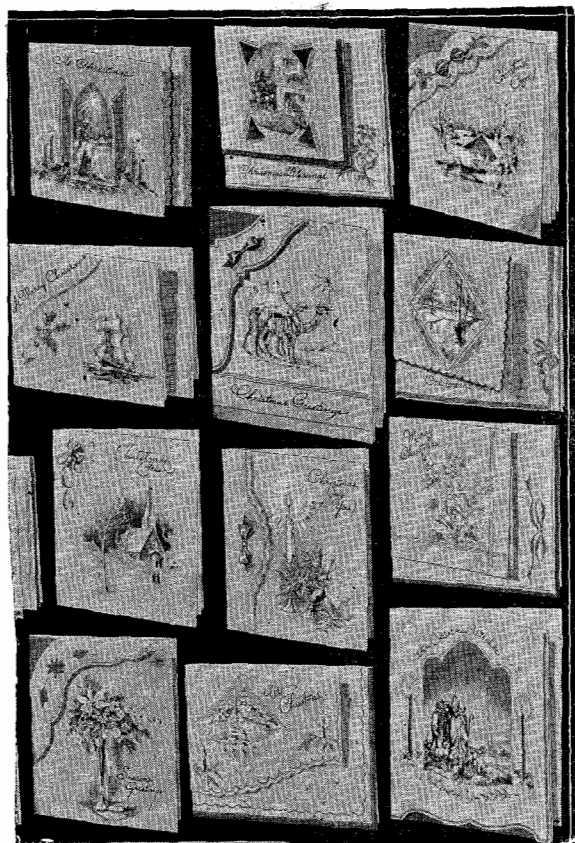
"Yes, we are missionaries. We are journeying on up into the interior." We then told him where we were going.

"Oh," he said, "why are you going so far? Don't you know there are people close by that have been praying for missionaries to come? Can't you do something for us?"

We told them we would be glad to speak to them that afternoon. We went, and when we arrived at the village where he took us, we saw an old man ringing a cow bell and people coming from all sections and congregating in a central place. We followed them and noticed that in the central part of town they had erected a rough construction. The roof was very rude and there was no floor but the people sat on the ground. All began to join in the hymns of praise to God. Then we were asked to preach, which we were very glad to do. After it was all over we asked them to tell us why it was that way off here, miles from any mission station, they were gathering together to worship and pray in this manner, when none of them could read the Bible or explain the Word of God. And this is the answer they gave us: They said, "Years ago a man from this town went to the Coast and while there he came in touch with a missionary who told him the story of Jesus Christ. So he came back and told us that God was not pleased with our fetish worship because He had sent His Son to be worshipped." In some way the Spirit of God swept through that entire community and the people were convinced that this message was true. They said, "What shall we do? We have no teacher." This man said that the people down at the Coast had a Book and in that Book they had everything they needed to know. So they sent to the Coast and got a large family Bible in English. They made a little wooden table and placed this Bible on it and then every evening as soon as the sun went down the men all gathered around that Book and prayed that someone would come and teach them the Book. For ten long years they had gathered around that open English Bible and their mute appeal had gone up to the God of heaven, "Oh God, send us teachers to teach us this Book and show us the way." Ten long years! Was God deaf? No, but the church was too far removed from her Lord; she could not hear and there was no one who had the vision. And as a result, ten years of silent appeal had gone up to heaven. Missionaries finally came to them two years later and when, after all these twelve long years, they came, not only hundreds, but thousands were swept into the kingdom. But oh how much of a harvest was lost during those years! All because they had come so late.

—Mrs. Lloyd Shirer in Stone Church Convention.





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JOHN AND BETTY STAM: MARTYRS

By Lee S. Huizenga



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