

The Latter Rain Evangel

The days of Heaven on Earth

A NEW LEAF

He came to my desk with a quivering lip
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

In the place of the leaf so stained and blotted,
I gave him a new one all unspotted.
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with quivering soul,
The old year was gone—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."

He took the old leaf stained and blotted,
And gave me a new one all unspotted.
And into my sad heart smiled—
"Do better, my child."

—Author Unknown.

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

The Latter Rain Evangel

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Table of Contents

A NEW LEAF ----- Frontispiece
 WITH THE LORD ----- 2
 HIS EYES UPON THE YEAR ----- 3
 IF 1938 WERE THE LAST YEAR ----- 4
 WHAT OF 1938? ----- 5
 THE FOOTPATH TO PEACE ----- 5
 HOW TO PLAN YOUR LIFE ----- 6
 TYPHOON SIGNALS ----- 10
 THE GET ACQUAINTED PAGE ----- 12
 TODAY ----- 13
 FROM PRESBYTERIAN PULPIT
 TO PENTECOST ----- 14
 INTERIOR HOLINESS ----- 18
 THE HOLY CITY ----- 20
 PROPHETIC DIGEST ----- 22

*The Great Procession of the Days
 Sweeps on and on;
 By upward ways, by downward ways,
 By ways that fill us with amaze,
 But ever on.
 They bring us good, they bring us ill ;
 We know not what; they are Thy will,
 As they sweep on....
 The days and nights Thy good gifts are,
 Help us to make of them, dear Lord,
 A Holy Calendar!*

—JOHN OXENHAM.

WITH THE LORD

WORD HAS COME of the home-going of Miss Mary Rasmussen in South China on Dec. 1, 1937. The mission field of South China, through the passing of this intrepid soul, sustains a great loss. She was, in every sense of the word, a pioneer. She didn't shine on the platform at home, but out on the hills of Kwangsi with her band of Chinese converts, she was "a burning and a shining light." She had two mission stations in this Province that she herself opened, and labored incessantly, in season and out of season, that the Chinese might have the Gospel.

She knew how to suffer privations with never

a murmur or complaint. Because of the war now raging in China, the American Consul had ordered all missionaries to remain in Hong Kong, but prices for living in Hong Kong were utterly beyond this pioneer's ability to meet, and this, coupled with the fact that she wanted to be laboring for her Lord in her appointed place, impelled her to risk her life 'mid dangers seen and unseen, and return to her station. We do not know the cause of her death, but we know that she had an abundant entrance beyond the veil.

Mary Rasmussen was saved in The Stone Church and has always had a warm place in our hearts. She had one aim and that was to glorify God in her life. In Bible School and in her study of the Chinese language, though somewhat handicapped in the natural, she studied and applied herself while others slept. There was no recreation in her plans; her one purpose was to make herself a good missionary, and at the last conference of missionaries and native workers held in Hong Kong, a missionary told us, it was Mary who gave the message of the hour, under a mighty anointing of the Spirit of God, in the Chinese language. Our hearts sympathize with her dear parents and sisters in Denmark

(Continued on page 23)

HIS EYES UPON THE YEAR

The land whither ye go to possess it is a land of hills and valleys and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year. (Deut. 11: 11, 12).

TODAY WE STAND upon the verge of the unknown. There lies before us the new year and we are going forth to possess it. Who can tell what we shall find? What new experiences, what changes shall come, what new needs shall arise? But here is the cheering, comforting, gladdening message from our Heavenly Father, "The Lord thy God careth for it." "His eyes are upon it away to the ending of the year."

All our supply is to come from the Lord. Here are springs that shall never dry; here are fountains and streams that shall never be cut off. Here, anxious one, is the gracious pledge of the Heavenly Father. If He be the Source of our mercies they can never fail us. No heat, no drought can parch that river, "the streams whereof make glad the city of God."

The land is a land of hills and valleys. It is not all smooth nor all down hill. If life were all one dead level the dull sameness would oppress us; we want the hills and the valleys. The hills collect the rain for a hundred fruitful valleys. Ah, so it is with us! It is the hill difficulty that drives us to the throne of grace and brings down the shower of blessing; the hills, the bleak hills of life that we wonder at and perhaps grumble at, bring down the showers. How many have perished in the wilderness, buried under its golden sands, who would have lived and thriven in the hill-country; how many would have been killed by the frost, blighted with winds, swept desolate of tree and fruit but for the hill—stern, hard, rugged, so steep to climb. God's hills are a gracious protection for His people against their foes!

We cannot tell what loss and sorrow and trial are doing. Trust only. The Father comes near to take our hand and lead us on our way today. It shall be a good, a blessed New Year!

—N. L. Zinzendorf.

Some years ago, five women were given "one year to live and \$10,000," due to the deadly radium, with which they had been working, entering their system. A prominent journal published the story of how they were spending that last year on earth as well as the newly acquired fortune; some had purchased automobiles, one, a player piano and radio, others were taking an extended tour, etc., etc.

Supposing such a death-knell should be sounded to the Christian! The writer of this brief article brings out some higher aspirations and ambitions to fire our breasts. Let us live with "eternity's values in view," for perchance the year 1938 may be the last allotted to us.

AS THE GATES of the new year swing open, how would Christians feel, and what things would they do, if a decree should come from the sky that at the end of the 365 days they would be summoned to stand before the Son of Man? This is a timely subject and one that can be discussed with profit. Right now I am reminded of the feelings we had when we were first baptized with the Holy Ghost, many years ago. We all believed then that Jesus was soon coming back to get us. We examined our vessels, trimmed our lamps, and did not stop till they were full of oil. The cry had come to us, "Behold, the bridegroom cometh!"

Let us think for a moment of the unsaved. They would be filled with dread and terror at the thought of meeting God and facing eternity at the end of one year. They are without Christ and without hope in the world to come. But it is different with the Christian. He has never looked upon this world as his "abiding place," nor has he settled down to make it his eternal home. He looks upon it rather as a place where God has given him a chance to become fully prepared for the world that is to come. If the Christian had only one year to live he would have

Two Big Things Before Him.

First, he would bitterly repent of his failures, lethargy and losses. He would take full stock of his liabilities. He would go to the bottom and make all wrongs right before God and among his brethren. Sometimes they do not do these things as they ought, but this is one time they couldn't be stopped from doing it. How we Christians would all come back to the Lamb of God for a new cleansing! Then we would praise God as never before for the soul-cleansing blood of the Lamb. His blood is greater than sin. Second, the Christian's next step would be to adjust himself to his calling from God and his mission on earth. This had

If 1938 Were the Last Year

Carl O'Guinn

to be done with Jonah and with many others in our day.

Some Appalling Things

are sure to happen, and we may expect almost anything. Sixty million human beings will die; about one million will die weekly, more than five thousand hourly, ninety every minute, and three every two seconds. After the Christian's heart has been cleansed by the blood of Jesus, and filled with the power of the Holy Ghost, his calling will take him to these perishing, dying souls, with the pleadings and warnings of the Spirit. He will spend his time lifting up Christ to them and doing his utmost, day and night, to get them saved. In a spirit of holy zeal (not the frenzy of the fanatic), he would go, as did Paul, from house to house, and even in places of sin and wickedness, to bring in the lost.

Our Dynamic Promises

during the last year would often take us from earthly scenes and fill us with unutterable joy. Why? Because hearts are tired everywhere, tired of work, worry, fear, pain, poverty and disappointment. It is refreshing that God calls the death of a Christian "sleep," knowing that even our poor worn out bodies will rise from the grave at the Savior's coming, not only refreshed but glorified, new like the body of Jesus. Paul, the aged Apostle, toiled on long after he would rather have gone to Heaven. He had written, "To die is gain." But still he toiled on. There were scars on his body from the stoning at Lystra. There must have been the long seamy marks of a raking lion's claws where he fought the lions at Ephesus. His aged eyes were nearly blind, had been for years. Finally God whispered to him, and he wrote, "I am now ready to be offered, and the time of my departure is at hand." Through it all there is no sadness in Paul's good-bye but grand relief and joyous hope. As the time of the last year grew shorter, the soul of the blood-washed one would keep looking forward to the encircling arms, and happy words of Christ, "Well done, thou good and faithful servant; enter thou into the joy of the Lord."

What of 1938?

James D. Menzie

AS ANOTHER New Year is about to unfold we wonder what it holds for us. Other years have come and gone, every one different from the other. No doubt 1938 will be no exception. It belongs to the 'unknown' as far as man is concerned. Still it is full of possibilities—for it contains 365 days, 8,760 hours of precious time—and time means opportunities. Therefore, regardless of international strife or business recession, time marches on freighted with opportunities.

What the New Year brings to us will depend much upon us. If we lay hold of the opportunities she affords, 1938 can be the most fruitful year we have ever known. Let us then "Redeem (buy up) the time," using every hour of her short life to the very best advantage. Time will work for us and pay large dividends if we will only lay hold of her.

History proves that success is achieved by laying hold of small things. So the opportunities of the coming year lie not in the year as a whole but rather in its hours, minutes, and precious seconds. Life is made up of little things. What value is there in aspiring to a better year if we do not divide that year into smaller sections as days and hours by the proper use of which we may accomplish that desire. It would be futile for the would-be musician to declare that he will learn to play an instrument this year if he does not begin at once the task of learning. Saving moments is like saving pennies. They grow to proportions of great value.

Good intentions are essential to progress but in themselves they are worthless. They are but blueprints of the house we desire to build. Houses are not constructed of blueprints but rather by working out in actuality the structure that was originally in the mind of the architect. An aspiration is only an aircastle—merely a desire. The realization of a desire requires work, diligence and concerted effort—and diligent effort means a buying up of the precious moments of time.

As we approach the New Year we are doubt-

less conscious of some spiritual need. We desire to "ascend into the hill of the Lord" and there meet Him who alone can meet our need. This good desire can become an accomplished fact if we will commence at once the long climb. It will be step by step, "line upon line, precept upon precept, here a little and there a little." The one who said, "Everything comes to him who waits," did not mean that we should wait with folded hands but rather that we should wait in patience doing all in our power to accomplish our ideal. So let us take new courage and with the poet make this New Year vow:

I'll not turn back to past mistakes
And dwell on them again;
But onward press to future tasks
With strength renewed and sane.

No matter what the past has held
The future days are mine;
To plan, to work, to build anew,
With guidance more divine.

A larger life, a deeper faith,
A purer love, a nobler goal
Shall be the aim of my desire,
The earnest purpose of my soul.

—R. H. Whitney.

THE FOOTPATH TO PEACE

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out of doors—these are little guide-posts on the footpath to peace.

—Henry Van Dyke.

How to Plan Your Life For 1938

Donald Gee
In the Stone Church



Y SUBJECT is *The Planned Life*, and I want to speak to you briefly about Paul and his plans, taking for our lesson the passage found in I. Corinthians 16: 5-9.

I enjoy speaking to Pentecostal people about the planned life because there are some who think you cannot plan and be Pentecostal at the same time. Some people have the idea that if you are really led by the Spirit your life is sort of a jig-saw puzzle, absolutely plan-less; that you never know what will happen next and you are liable to the most unexpected and amazing impulses that will lead you to do all sorts of things. I rejoice that while it is true that we never know what may happen and that our heavenly Father does have all sorts of lovely surprises for us, yet that does not mean that we should not live a planned life.

You will note from the chosen passage of our text that Paul made plans; he says, "I will come," "I shall pass," and "I do pass." Let us get away from some of our mistaken ideas of a life led by the Spirit for I believe that God has a course for every life. Paul, at the end of his life said, "I have finished my course."

When I was crossing the Atlantic recently we were all interested every day in looking at the "track chart" which had marked on it a line showing the definite course of our vessel from Europe to Canada. Every day we would look to see just where we were that day and we noted that we kept to the course marked out till we came to our desired haven. So I believe God has a course for every life.

Oh I well know that if there had been a disaster and an S.O.S. call had come over our line, our captain would have been quite willing to answer the emergency call and I believe we too, as Christians, should always be glad and willing to answer any S.O.S. call that comes to our lives, but that doesn't mean that my life is made up of S.O.S. calls. I know where I want to go and by the grace of God I intend going there on the straightest and most direct way under the direction of the Holy Spirit. I rather like to drop these Pentecostal bombs in Pentecostal assemblies.

Now the planned life should have a special appeal to those of us who are of mature, middle age, realizing that life for us is swiftly passing by and that we cannot afford to waste a single year, a single month, a single week. Life is a stewardship and not long hence we will have to give an account of this stewardship. May the Lord help us to pack into what is left for us of life, the very most we can possibly cram into it.

I know when you are young one feels sort of like a millionaire as far as time is concerned and you feel you can afford to waste a few years for you are more or less immortal. I am not sure you can afford to waste such time, but at any rate when one gets to the other side of forty you will agree with me that we have come to the place where we must make the most of our time and so I certainly believe the planned life is a good one. A planned life is so much fuller.

I am an admirer of John Wesley. His journal is my constant companion; I read it everywhere I go. You perhaps know that the movement got the name of Methodist simply because they believed so much in method. They planned their lives; they believed in being methodical in their hours of prayer, in Bible study, methodical in their ministry and when you read Wesley's life of eighty-eight years you will agree with me that he crammed into it two or three average life-times. I too want to get the most out of my life.

It is wonderful to be alive; it is wonderful to be filled with the Holy Ghost and wonderful to realize that if I only plan my life I can get so much into it. Looking back over the years I want to say humbly, "Thank God for the tremendous amount I have crammed in." I feel if I were to pack up and go home today I have already lived a grand life. A planned life.

Jesus taught us to live a thoughtful life. If I have one criticism to make of our precious Pentecostal folk and ministers, I think it would be that we are not thoughtful enough. Some people think that the Baptism of the Holy Ghost is a glorious labor-saving device, that when we have that we need not think anymore, we need not study or meditate anymore. All we need to do is to open our mouths wide and the Lord will fill them for we are led by the Spirit, and hence we become abominably lazy and then we wonder why we are unfruitful and decidedly stale. May the Lord keep us living a thoughtful life.

Jesus taught this constantly. I like His parable of the man who set out to build a tower but did not stop to count the cost or see whether he had enough money to finish it, and by the time he had it half done he had run out of ready cash and could neither beg, steal nor borrow anymore and hence that tower stood as a monument to his folly. So Jesus taught us to count the cost and when we consider taking up the life of a disciple we are to sit down and think it over. I haven't any time whatever for these rush and emotional decisions where discipleship is concerned. I am not referring to a decision on salvation for I believe that to escape from everlasting death is such a desperate thing you need to run for your life, but when we are talking about discipleship, the Lord Jesus said, "Sit down and consider. Sit down and think." Because, if you make thoughtless decisions you cannot carry out your purpose; you not only starve your own self and bring weakness into your own life, but bring dishonor upon the Name of the Lord and spread disappointment and confusion wherever you go. So may God help us to look thoughtfully at every step we take. Jesus used the figure of a king going to war against another king. If he doesn't stop to figure whether or not he has enough forces to win the battle, he may find himself in a very tight corner. That is the way Jesus taught us to regard discipleship.

Take another parable, the parable of the ten virgins, for after all, I believe the central application is that five of them were thoughtful and five were not. Five of them did a bit of thinking and figured that it was rather a risky thing to go to the marriage without having some spare oil and so, because they were thoughtful, they went in and the others were left out. All this teaches us the value of planning behorehand. But you say, "Did not Jesus say, 'take no thought for the morrow'?" We must remember what that means: Take no anxious thought; don't get overburdened with anxiety and care.

Now the next thing we wish to think about is, What are the principles that should guide us in planning our life? The first one I bring you will no doubt surprise you; the first principle you can follow in planning your life is that you can ask the Lord and then definitely plan to get your heart's desires. Some people have the idea that to be a Spirit-filled believer you must never have your heart's desire; that if you want a thing *that* is the very thing you

will never have. But I rejoice that God has permitted me to have many of the desires of my heart fulfilled. And there are many more that I am planning to get. You say, "Brother Gee, we are shocked at you." But there are many things I really want and many things I want to do and I am actually planning on these because I find my heavenly Father is not such a hard Taskmaster and He doesn't say, "Now if you want that thing, you shall not have it," but rather He says, "Rest in the Lord, wait patiently for Him and He shall give thee the desires of thine heart." Isn't that lovely! Of course I am not referring now to unsanctified, unsundered, unyielded desires, but, because I am speaking to people who have given their hearts and lives to God and want to do God's will, I am speaking of pure desires, holy things, and as for me, I am going right in for them. I am not simply waiting for God to drop them into my lap but I am actually planning to get them. It is lovely to walk with the Lord and enjoy this sweet, pure and delightful life in the Spirit, and let me remind you that we can bring the desires of our hearts to God.

The next principle I believe we may follow is to have a wide open eye for open doors, for opportunities. What a wonderful thing opportunity is! The Apostle said, "I am going to tarry at Ephesus until Whitsuntide, for a great door and effectual is open unto me and there are many adversaries." I think it is wonderful when God puts an opportunity before us, but beware of a constant love of change and a spirit of restlessness. Many a person gets out of the will of the Lord through a mere sense of restlessness and many an assembly has made the same mistake. How easy it is simply to be guided by a desire for variety and change. One of the finest evangelists I ever knew, with such an anointing on his ministry that multitudes were saved and one assembly after another was opened as a result, simply walked right out of the blessing and from under the anointing, and to this very day is away on the shelf, out of action, and it all happened because of a mere natural love of change. It got hold of him and he had a sudden desire to travel and he did travel and nothing has ever happened since.

I was praying in the early hours this morning and saying to God, "Isn't it wonderful that today I have the privilege of preaching Thy Word three times? What an opportunity! What a privilege!" It overwhelms me and yet I find some people throwing these privileges

away. If you traveled widely in Europe as I have done, you would realize what it means to lose opportunities and to find doors closed tightly so that you cannot minister. I never appreciated liberty as I do today because I have been in places where liberty is lost. American people do not realize their privileges. You never can realize some things till you have lost them but may God help you to make the most of your magnificent opportunities. Plan to use every chance God puts in your way.

Another thing we need to take into consideration in planning our life is not to forget the path of duty. You will notice how Paul is making his plans largely because he is taking an offering to the saints in Jerusalem and he is planning for someone to go with him, but all the time there is that high sense of duty, a high sense of loyalty to that which means integrity of character in everything. And I want to say that I think there has not been half enough realization in our midst, where the Spirit-filled life is concerned, of the claims of sheer duty. I am staggered and indignant when I hear men and women who insult the Holy Ghost by saying that He has led them to neglect the ordinary decent duties of life. God does not do things that way. I meet husbands who dare to say that the Holy Spirit has led them to neglect their precious wives and I meet children who think God has led them to neglect their duties to their parents. I find citizens who think that God has led them to neglect their proper duties in obeying the laws of their country. I am amazed at the way we put duty on a low level but I believe that the Spirit-filled man or woman, following the path of duty, is nearly always in the will of God. It gives one a solid satisfaction to walk in the path of duty. Every assembly is blessed when it has those who are doing their job from a sense of duty. What a fine thing it is to be able to depend on the one who has been asked to be there early to open doors, to know you can depend on him 100 per cent. You ask someone to sing in the choir, someone to teach a Sunday School class or anything in the work of the Lord and there are some who say, "If the Lord shows me," or perhaps they promise and then they break their promise and say the Lord told them otherwise. But my Bible says, "*Let your yea be yea, and your nay nay.*" I like people who put themselves out to keep their word, people who are prepared to suffer financially in order to keep their word. Oh the grief we often suffer when preachers fail to keep their

appointments! My duty is a sacred one and when I am making my plans I always want to have one eye on that which is my straightforward, simple duty, and plan accordingly.

Then we should be guided by our love for others. You will notice that in chapter 16:12 Paul says, "As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time." Now of course the lovely background is that Paul and Apollos were rivals for the affections of the people at Corinth. You know the multitude is very strange; they always have their ideals and some said, "I am of Apollos," and others, "I am of Paul," and still others, "I am of Cephas." And then there are those ultra-spiritual people, little jugs of cream, who say, "I am of Christ," and many times they are the most difficult. One finds these groups everywhere. I was amused to see them in a camp-meeting I once attended. There were three preachers and the people were quite divided; each group wanted to hear their favorite preacher. But the lovely thing was that God had sent three ministers with such a rich ministry that each one complemented the other and it was good for us to have some of each. Now the wonderful thing was that Paul and Apollos were loyal to one another and refused to be dragged into the personal feelings of the people. And although Paul knew that Apollos was his rival at Corinth he said, "Apollos, you go to Corinth. You have a lovely ministry and you will be a blessing." But if Paul saw a priest of Israel in Apollos, Apollos saw another priest in Paul and he said, "No, Paul, I am not going." Some ministers I know would have moved heaven and earth to keep Apollos away from Corinth and others would have quickly seized the chance of going, but Apollos said, "No." How lovely it is when we are guided by love and respect for one another, and have the spirit of co-operation and not competition!

Now I have laid down the principles that should govern the making of our plans. But let me finish with something that is important and rather comforting and I shall give it in the words of that great sentence at the end of verse seven—"If the Lord permit." Yes, I am sure it is quite right to make plans but as we make them, we must always write over them in great big letters of flame, "*If the Lord permit.*" Have you done that with your plans? You may make all the plans you like if you write over them,

"If the Lord permit." It is more important than it may seem at first because if you say that and really mean it, it reveals the attitude of your heart towards God, which is a very important thing. It will reveal whether or not you have made the Lord the Lord of your hearts. Some Christians are delighted to get all they can out of salvation but they haven't given the Lord the throne. I had a coronation in my life, a wonderful coronation, when I crowned the Lord Jesus, Lord of my heart and life, and ever since I have done that, life has been so sweet and wonderfully rich and full, and I am enjoying it every day. On the other hand, my mind goes back to the church in which I was saved and grew up as a boy. I remember very well, all through these years, a hard young man—a church member, but even in those days I wondered if he was saved and I am certain now that he was not. I remember the old debates they used to have in the literary society and how one of the favorite quotations of this young man, was that poem,

*"I am the master of my fate,
I am the captain of my soul."*

I used to think that was a fine poem, that it displayed real power, but I am glad to say that I have surrendered my will and my life to another and Jesus is the Captain and the Master of my life. I was shocked and yet not altogether surprised, when just a few months back, while talking to an old friend I learned that that very fellow was serving a term in prison for a serious embezzlement. I thought, "I am not surprised. He has been the master of his fate and the captain of his soul and he has landed himself in prison." I might have been the same but I am glad that the Lord has been my Captain and so far He has kept me out of prison.

Now of course we must remember that sometimes the Lord's wisdom is higher than ours; indeed it always is and we must never lose that precious thing—humility of mind, realizing that we are making plans and bringing to Him a life-time of gathered experiences. We always want to remember that God's ways are higher than ours, His thoughts higher than our thoughts and that His wisdom is greater and He always knows best.

And so the last thing I want to say is just a word of comfort to you and to myself. Our very best plans may fail and sometimes they do. I have had plans that have gone all wrong. I wonder what happens when our plans go wrong and we had written over them, "If the Lord

will." What do we do about it? I know what we ought to do; we ought to take refuge in Romans 8:28 and realize that if our plans have failed He has something much better in store for us.

I want you to think of three of Paul's experiences. First of all when he was shipwrecked on the Island of Melita. That shipwreck was certainly not of Paul's planning; that was never on his program. He never expected it and had not planned for it but it *happened* and it was a real 100 per cent shipwreck; and they only got to shore by swimming or on broken pieces of raft. But read the story and tell me whether God was not making all things work together for good. Those barbarians on the Island of Melita had three months of Paul's apostolic ministry. Do you imagine that they had any doubts whether or not it was God's will for that shipwreck to take place? And I believe Paul had no doubt about it either when he left Melita, after the shipwreck. If you have had a shipwreck in your life and will yet keep sweet in God, you will thank God for the shipwreck, for He is letting all things work together for good.

There was another time when Paul's plans were changed, when he broke down with some infirmity of the flesh. He had plans all made but God wanted to get the Gospel to the Galatians and seemingly could not stop him in any other way so He allowed him to get down with an infirmity of the flesh.

Now I know some radical believers in Divine Healing wish some of these things were not in the Bible but they are there just the same and the only way God has been able to put the brakes on some people when He wanted them to stop, was to let them get some infirmity of the flesh that made them stop in their tracks. That is what God did with Paul. Possibly he was a bit perplexed about it and disappointed but those Galatians were praising the Lord because Paul had been stopped through his infirmity and thus preached the Gospel to them; and he said afterwards, "I bear you witness, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."

Then of course there is that other mysterious passage in the 16th of Acts where Paul tried to preach the Gospel in Bythynia but the Spirit suffered him not. His plans are all being stopped by God and at last that little party of four perplexed missionaries come down to

(Continued on page 17)

Typhoon Signals

Wilbert R. Williamson

In the Stone Church

Eph. 3:30; 1 Thess. 5:19; Acts 7:51



CHINA and the Philippines at certain times in the year are affected by great storms known as typhoons. In Chinese they are called "*ta fung*," literally "*the wind that hits*." All along the northern coast of the Islands and the southern coast of China, these storms often break without any notice upon the luckless inhabitants, taking great toll of life and causing tremendous damage to property. A typhoon sweeps everything that is in its path, so great is the power of the wind, often traveling at a velocity of from eighty to a hundred miles per hour, taking the ocean and lashing its mighty waves, mountain high, over on to the land. The force of the wind has been so terrific at times that ocean liners anchored in the harbor at Hong Kong have stood perfectly still in the harbor, while the engines were going at full speed ahead. Other liners have been picked up by the wind and placed on dry land by the force of the gale. At these times shipping is greatly hampered, the sampan people, many of them, have had their boats capsized and all on board drowned.

The people on shore have not escaped either. Buildings have been blown down and all the people inside killed or seriously injured. So typhoons in the Orient are greatly feared. But with the passing of the years, the Government has invented typhoon signals. Generally there are several signals. The first tells the typhoon is on the way, get ready! The second and third register the fact that it is so many miles closer and the final signal tells the people to make for cover, that all ferries are stopping. And then the people are prepared, all doors and windows have been barred, the streets are cleared and when the fury of the storm falls the people have found places of safety.

It seems to me that God also has His typhoon signals to warn us against the storms of Satan that sometimes come so suddenly and overtake many Christians unawares and they are overtaken. The Bible gives us three warning signals written in letters of flame. And we do well to take heed to them as guide posts, pointing

the way to safety along our spiritual pathway, for ours is a spiritual conflict continually. The Apostle has well said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We find our first warning signal in Ephesians 3:30, "Grieve not the Spirit of God whereby ye are sealed unto the day of redemption." This warning is addressed to saints, sealed with the Holy Spirit. A Christian can grieve the Spirit of God more than any worldly person can. If a child grieves its parents it is more painful than if he grieve a stranger. "What are these wounds in Thy hands? Then He shall answer, Those with which I was wounded in the house of my friends." And this kind of a wound hurts. Peter's denial of his Lord was more painful than the blows of the High Priest's servant.

"How can we grieve God's Spirit?" has often been asked. We are the temples of His Spirit. He goes with us, hears unkind words spoken, notices everything we do, and knows the secret thoughts of our hearts. Sin grieves the Spirit of God. For He is a HOLY Spirit. He hates sin. He can't forget the cost of our redemption. Sin separates us from God, hinders growth in the Christian life and darkens the image of the Lord Jesus in our hearts. If our lives are inconsistent with our words, the Lord cannot use us. We grieve the gentle Dove within. No good child would wilfully grieve the mother who carried it beneath her heart, and yet no mother is so full of loving care as the Holy Spirit.

Worldly mindedness grieves God's Spirit. Paul warns, "Be not conformed to this world but be ye transformed by the renewing of your mind." The atmosphere of the world is harmful to the child of God. Yet how sad it is that many of God's people can hardly be distinguished from the world. Then, too, revengeful and unkind thoughts cause the Holy Spirit to be grieved. The Dove can find no resting place in the heart that is full of bitterness or given over to backbiting. Party spirit and strife between God's people cause the Spirit to withdraw and start people on the way to the shoals and rocks of destruction. On the other hand reconciliation has often led to revival. Let us remember that the Holy Spirit seeks not His own, His dearest wish is to glorify Jesus. And if we have no time for Jesus in our lives, neglect the reading of His Word, no longer allow Him to be the

Guide of our destinies, if we are indifferent towards a lost world, and are not looking for His soon coming, then through neglect we are grieving His Spirit. Doubt and lack of faith on our part can cause the Spirit to withdraw to the attic of our hearts. The Lord has brought us thus far. Are we going to doubt Him now? "Can I doubt His tender mercies which through life have been my guide?" Are we worrying about the future? Are we facing hard trials ahead? Will God forget us? It grieves Him if we doubt Him. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Let us take heed to this signal as it flashes its warning, "Grieve not the Spirit of God whereby ye are sealed unto the day of redemption."

Our next warning signal is found in 1 Thess. 5:19, "Quench not the Spirit." It is not only a warning. It is a command. It demands obedience. Many Christians have lost their first love for Christ. The Bride no longer yearns for the coming of her Lover Lord. She has grown indifferent. Her love is cold. Once her greatest joy was to hold communion with her Lord. Her prayers had power. She was ready to make any sacrifice for Jesus. But now the Spirit is quenched! The Spirit is likened in the Word of God to fire. John the Baptist said, "I indeed baptize you with water unto repentance but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." In The Acts, there appeared unto the disciples cloven tongues like as of fire. The fire of that Upper Room spread. It melted hearts like wax. It consumed impurity, selfishness and worldliness. In the Early Church each one was a lamp-lighter. They that were scattered preached the Word. We all need that fire anew. You remember the fire was never to go out on the altar (Lev. 6:6). We must feed on His Word, not on the trashy literature of the day. We must fan the fire of our hearts by the spirit of prayer. Let us not quench the Spirit by failing to keep the fire burning in our hearts. If we do, we cannot be effectual winners of souls.

We come now to our last danger signal, that guides us unerringly in our Spirit-filled walk with God. Acts 7:51, "Resist not the Holy Spirit." This warning was first directed to the High Priests and scribes. What a responsibility rests on those that reject the Spirit of God having His right of way in their lives! What

judgment rested upon those to whom Stephen spoke by the power of the Spirit! And what will be the doom of a Christ-rejecting world that has resisted to the end, the strivings of God's Spirit! God has done everything to make our salvation possible. Yet He allows man the power of resisting His Spirit. Man can say "No" to His Spirit. Many a church today is doing that very thing. Conversions in such a church are almost unknown. Modernism and other hindrances have come in. The light has been removed. When Christians say "No" to the Spirit their hearts become cold. They lose out in their spiritual life and even become a great burden to the church. Many a Christian worker who resists the Spirit toils and labors in vain until the Master says, "Take that is thine, and go thy way." In other words, "Take your tools home with you, I have no work for you tomorrow."

An incident is told in the life of the late Albert Norton, of blessed memory, a missionary to India. In years gone by he was much opposed to the teaching regarding the Baptism in the Holy Spirit and declared that those who believed in it were in error. But one day he went to see Pandita Ramabai whose work was much owned and blessed of God. At her orphanage almost all of the children had received the Baptism in the Spirit. God had wonderfully poured out His Spirit there. At the time of Brother Norton's visit Pandita Ramabai was not at home. Hearing the orphans praying in the chapel, Brother Norton, man of God that he was, went in and knelt down and prayed. The Spirit of the Lord fell anew upon the praying children, and came upon one of the orphans in particular, and she spoke in Brother Norton's native tongue (the English language). And this is what the Spirit said to Brother Norton, "Ye stiffnecked and uncircumcised in heart and ears, ye do always *resist* the Holy Ghost: as your fathers did, so do ye." It is needless for me to say that Brother Norton repented of his former attitude towards the teaching of the Baptism in the Spirit. He sought it and received like they did at the beginning and was one of our noble and faithful pioneer missionaries in India, holding forth the full gospel message. He had ceased to resist the Spirit of God.

And now may you, dear friend, stop resisting the Spirit of God. He is striving and working to bless you. May you too receive the Baptism in the Holy Spirit. May this signal with its

(Continued on page 23)

THE CONGREGATION worshipping in Wesley Church in Winnipeg, Canada, look back to the year 1907 as the beginning of the Full Gospel work in this city. Brother A. H. Argue, upon hearing of the outpouring of the Holy Spirit in Chicago, went to that city and received the Baptism in the Holy Ghost. When he returned to Winnipeg, tarrying meetings were started in his home. Soon the home was not large enough to accommodate those coming and a small down



Watson Argue, Pastor

town hall was secured and a mission work started.

As God continued working and adding to the numbers, it was necessary to move to one larger hall after another, until finally the present large commodious brick building, formerly a Methodist church, was purchased.

In 1908 the small congregation sent a missionary out to a foreign field and it is believed that that missionary was one of the first sent out by the Full Gospel Movement to witness for the Lord in a foreign land.

The present building seating about twelve hundred is none too large for there are very few, if any seats vacant at the Sunday evening services. In front of the church is a large electric sign in the form of a crown with the words, "Jesus Saves." This sign is illuminated every night and automatically shuts off shortly before midnight.

The church has several home and foreign missionary groups and a fine group of young people. It is well taken care of on musical lines, having a choir, silver band, children's choir and a young people's orchestra.

A special effort is being made to pay off the mortgage and free the church of debt. The debt is now down to \$2,380 and the congregation hope to burn the mortgage some time in 1938.

Brother D. N. Buntain, formerly a Methodist minister who received the baptism in the Holy Spirit, and then launched out one hundred per

cent on Pentecostal lines, pastored the church faithfully for eleven and one-half years. He was then elected General Superintendent of the Pentecostal Assemblies of Canada and resigned the pastorate to assume his new office the beginning of 1937.

After a campaign in the church last fall, Brother and Sister Watson Argue were called as pastors and began their duties the first of November.

After spending many years on the evangelistic field and with many

campaign calls on hand from leading churches, it seemed quite a step and would involve quite a change in their ministry, but after careful prayer they felt it to be God's will for them to accept the call.

Wesley Church is the home of the Western Pentecostal Bible College which is now in its thirteenth academic year. Dr. J. E. Purdie, the principal, has been in charge of the college since its inception.

The college operates under the authority of the Pentecostal Assemblies of Canada and provides a thorough, sound, comprehensive course covering three years of training in preparation for pastoral, evangelistic, teaching and missionary work. There are eight qualified teachers on the faculty, six of whom are full graduates in Divinity. The others are well trained in musical and other departments.

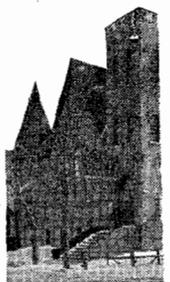
Besides the regular course, special lectures by visiting evangelists, teachers, missionaries and pastors are arranged and Brother Argue, the pastor, will be giving special lectures on evangelism.

The College curriculum provides a deep and far-reaching three year course in Bible by Books—covering Old and New Testaments; Doctrine—covering all phases of the fundamentals of the faith; Biblical and Systematic Theology; Church History; Bible History and Geography; World Missions; English; Voice Culture; Public Speaking and Reading of the Bible; Child Study; Homiletics; Pastoral Theology; Personal Evangelism; Music; Divine Healing; The Prophetic and Dispensational Plan of Holy Scripture in relation to the Lord's

The Get A

Conducte

Presenting the story of Wesleyan Pentecostal Bible College, Winnipeg of the Church and Dr. J. E.



Wesley Church, W of the Western P

Return; Study of the Holy Spirit and the Believers' Infilling. Also study of the lives of Christ and St. Paul.

From the Bible College have gone forth two hundred and eight workers now in active

service, of whom ten are missionaries in foreign fields. The rest of that number form a network across the Dominion of Canada and some are in U. S. A. in pastoral, evangelistic and teaching capacities. There are five in Africa (two

in Liberia, W. Africa, one in East Africa, one in French Equatorial Africa, and one in South Africa, under American support), one in Mongolia working with the Hindles, American missionaries, another in the Barabanki District in India, one in Palestine, two in South America and one in the wilds of Newfoundland. There are several others who have calls to foreign fields and who are now on the waiting list with the Divine urge to go forth as the door opens.

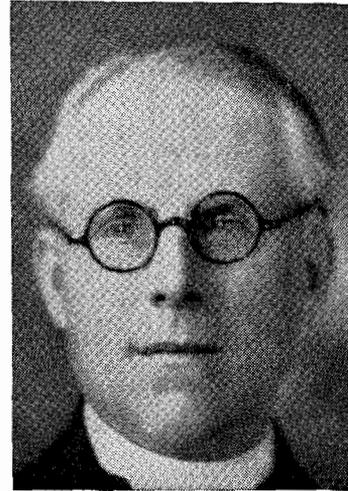
The Bible College, since its opening in 1925, has stood 100 per cent for all the fundamental doctrines of the Christian faith and is thus thoroughly evangelical, evangelistic and missionary in its vision and teaching. It is also sane, well-balanced and deeply spiritual. The prayer spirit that has existed and still exists in the School is truly wonderful and in line with the apostolic conception. The glory of the Lord often so overshadows the devotional periods in the early morning that lectures have to be discontinued and hours given to prayer.

This year's enrollment has almost doubled last year's, students having come from the cities of Victoria, Vancouver and other parts of British Columbia on the Pacific Coast as well as from many places in the Provinces of Alberta, Saskatchewan, Manitoba, Ontario, the city of Montreal, Que., and the town of Campbellton, New Brunswick, down by the shores of the Atlantic.

During their training students have the opportunity of preaching in churches, Sunday School teaching and rescue mission work in some fifteen places in and around Winnipeg

as well as in several towns outside of the city.

The College is practically a faith institution as the students' fees only carry part of the running expenses, the balance of the needs being



Dr. J. E. Purdie, Principal

met as the result of prayer. The Principal, Rev. J. E. Purdie, D.D., 625 Broadway Ave., Winnipeg, Canada, will be glad to furnish further information to those interested.

TODAY

Upon the threshold of "today" I stand, —
It lies before me, fresh from God's own hand,
Without a blemish—mine, for good or ill.
But, if I trust to self, to my weak will,
To keep it spotless, I shall surely fail;
Thy strength and guidance can alone avail.
So now my heart goes out in earnest plea,
That, for today, Thou wilt abide with me.

Life's yesterdays forevermore have passed
Beyond my reach; and now, O Lord, Thou hast
Them in Thy keeping. Let Thy righteousness
Hide the dark stains they bear. Help me to press
On toward the mark. Humbly, dear Lord, I pray
That, as each "morrow" merges in "today,"
I may surrender all I am to Thee,
And that Thy presence may abide with me.

For, so abiding, doubt and strife must cease.
With Thee to lead me on, the perfect peace
That passeth understanding I shall know;
Alike through calm and gale I needs must go
My way content. Then, on that morrow fair
Which brings deliverance, grant Thou my prayer,—
That immortality my part may be.
So shall I evermore abide with Thee.

—J.H.

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son Argue

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ada. Watson Argue is pastor
is principal of the College.



Canada Home Bible College.

From Presbyterian Pulpit to Pentecost

John E. Kabisch

In the Gary Gospel Tabernacle



WANT to call your attention to Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

I was born and raised in Fort Wayne, Indiana, and we lived there until after I was married for some time. When our oldest boy was about one year old he contracted whooping-cough which developed into pneumonia, and the doctor advised us to take him to the country in order that he might have the fresh air and build up. So we bought a little tract of land and built a home outside of Fort Wayne so that he might regain his health. While we were out there Mrs. Kabisch discovered that cottage prayer-meetings were being conducted in a home where a woman had been an invalid for eighteen years. Later on this was turned into a regular evening prayer-meeting and finally a minister was invited to take charge of it. Some friends of ours from Ft. Wayne, Mr. and Mrs. Purfield, came out with the minister, to conduct the prayer-meeting and Mrs. Purfield invited me to attend. But I said, "Nothing doing. If I want to go to church I will go to the big church down town." I had been a member of that church for years, had been baptized in the Fourth Presbyterian Church in Ft. Wayne and I wouldn't condescend to go to a cottage prayer-meeting; but I never interfered with my wife and so she attended. Not wanting her to come home alone I would always go there to meet my wife and take her home. She would always take the baby and every Thursday night I would make the trip to that home, stand outside till the service ended and then carry the baby home. But I never ventured in. But the minister, Rev. Potts, came to our home. I didn't like preachers and one day I said to him, "Now you may come here as often as you like just so you do not talk to me about giving up smoking or about religion. I don't want anyone to interfere with me. I belong to a church and that satisfies me." My mother belonged to a Presbyterian Church and

for two hundred years back my folk were Presbyterians. But these people began to pray for me that I might be saved and before long something began to happen. I began to think about eternity; I wondered where I would go if I died and a fear came over me as I realized that were I to die suddenly I would be lost. For months and months that fear was in my heart, that fear of having to meet God without Christ and without hope and still I refused to admit my need of salvation. So these friends continued to pray. One night the preacher held the service longer than usual and I waited and waited outside. Peering through the window I saw the service was still going on and I listened. He was speaking of something I had never heard before; of Jesus Christ coming back to this earth. Well, the next Thursday night I made it my business to get there early to listen again. I didn't want anyone to know I was out there listening and as soon as I noticed anyone looking I would walk down the sidewalk, pretending that I wasn't listening.

The next night I went again but this time I ventured in and there I sat and listened to the marvelous teaching of the Word of God. I continued to go and I remember so well, the Thursday before Christmas in the year 1909, I went to that prayer meeting where about forty people were present. I shall never forget it. Again the minister talked about the coming of the Lord and I realized that if Jesus should come that night I would not be ready to meet Him. When he gave the invitation I knelt down and gave my heart to Jesus Christ and I was truly born again. I praise God for the new life that came into my heart that Thursday night before Christmas; God gave me something that He has never taken away.

I never knew what it was to pray and I had never owned a Bible up to this time. Upon reaching home that night I knelt to pray and, against my own will, I found myself praying that the Lord would send me out to preach the Gospel of Christ. I became frightened at my own prayer; I really didn't want to be a preacher, but again I prayed to be sent out to preach the Gospel. I was conscious that something took place that night and I believe God called me then to be a witness for Him. I never doubted from that time on, my call to the ministry.

But I went on with my business; I was working with the telephone company and on the side I did personal work. Rev. Potts opened up a mission in Ft. Wayne and I helped in the work.

Many a time I stood on the street corner in front of that mission, when it was ten and fifteen below zero. Every night for months and months you could have found Mrs. Kabisch and myself in that rescue mission trying to win souls and testifying to the mighty power of Christ. I have never lost that desire to be a witness for the Gospel. Finally we felt the time had come to venture out and believe God, so Mrs. Kabisch sold all our furniture and said to me, "Are you ready to go to school?" We left for Chicago in order to attend the Moody Bible Institute as students. During the winter of 1913 and 1914 Mrs. Kabisch often found opportunity to go to The Stone Church and I went occasionally but I was informed that these Pentecostal people were dangerous, that what they had was of the devil and so I said, "I will stay away from them."

While in Chicago the General Assembly of the Presbyterian Church met there, and I received an invitation to go out as one of their workers into the State of Indiana. I accepted their proposition and for several years held the position of preaching and setting churches in order. Then, feeling I needed more training, I entered the seminary in Cincinnati and after three years I graduated and accepted a call to the Kennedy Heights Presbyterian Church. When I took the pastorate there were only twenty-five members—just a handful. That was in September, 1919, and by January of the following year forty members joined the church. God so richly blessed my ministry there that after ten years that church ranked fifth in membership gain. A manse was built, costing \$12,000 and we were able to meet all the bills. We outgrew our church building and a new edifice was built. It was in a community where lived business men and cultured people and we had no trouble with finances.

But my heart was hungry for God and I was not satisfied. I had been taught in the seminary that when one was converted he received the Holy Spirit and all that God had for him and I stood on that ground, as many ministers do today. And yet I felt God had more for me and my heart cried out to Him. I realized that there was a power possessed by the Early Church which I did not possess even though God had blessed my ministry. Often I would go on my knees in my study and cry to God for His best. About this time I read about the Keswick Convention in England and how they taught that the Baptism of the Holy Spirit was a second

definite work of grace and I said, "That is what I am after." They told us that to receive this blessing we must put all of self out of our lives, consecrate everything to God and then ask Him to baptize us. We were to accept Him by faith and then praise God that we had received. Well, if I did that once, I must have done it a thousand times. Over and over again I was down on my knees, consecrating and yielding and pleading with God. I went to Winona Lake hoping I might find that for which my soul longed. Time and time again, with other preachers, I went out to an Old Indian Mound to receive the Baptism of the Spirit, and for a few days I lived on the mountain top, enjoying the blessings of God but when I went back to my church it was the same old story. Oh that hunger that was never satisfied! But thank God, there were those who were praying for me. Mrs. Purfield, before referred to, would write me letter after letter and say, "I am praying for you that God will fill you with His Spirit," and then she would quote Scripture. Then God sent a woman to our church who had been in a great revival in Canton, Ohio, where she had received the Baptism of the Spirit and she said when she came through the doors of the church God spoke to her, saying, "I want you to stay here and pray for this minister, that he might receive the Baptism." For four or five years she stayed and continually prayed for the hour to come when the Lord would baptize me. I knew there was something different about her, but I gave her no encouragement and yet she remained faithful in praying.

One day, upon returning from our vacation, we received a wire from Mrs. Kabisch's mother on the West Coast, saying she was seriously ill and we should come at once. The next day Mrs. Kabisch was on the train to see her mother. She remained out there for three or four months and finally I could wait no longer so sent her a wire to come back home. Later on we drove out to California and when I saw the serious condition of her mother I knew she would have to remain there as she was the only daughter and the doctor said her mother could not recover. So I came back to Cincinnati. Winter was coming on and I had never been separated from my family at Christmas time and I did want to be with them. So on the 5th of December I resigned as pastor of the Kennedy Heights Presbyterian Church after being there for nearly thirteen years, and I went with my son to the Pacific Coast. I transferred my membership to the Los

Angeles Presbytery and preached in various churches. After my mother-in-law passed away we were free to accept a call. One Saturday night Mrs. Kabisch and I were walking along the streets of Long Beach and we heard about fifty young people singing Gospel songs. Something attracted my attention and as I turned to see who they were something seemed to grip me and I felt God was speaking. I listened to these young folk singing and then they began to testify. One young man told how he had been a drunkard for years and God saved him; and not only that, but filled him with the Holy Spirit. A young lady testified how she used to dance and smoke and one day she came to this Gospel Tabernacle where God saved and filled *her* with the Holy Spirit. I turned to Mrs. Kabisch and said, "These people have something for which I have been seeking for years. Tomorrow we will go to their church and worship."

So on the following morning I gathered the family together and we went to that Long Beach Gospel Tabernacle. As I stepped across the threshold God spoke to me, saying, "This is of Me." We sat down, my three sons, my daughter, Mrs. Kabisch and myself. The service went on and the first thing I knew, I discovered I was in a Pentecostal meeting; they began to shout and clap their hands and I said, "This is terrible!" I decided it was no place for a Presbyterian minister and so I, with my whole family, walked out of the service. I am ashamed of it now. However, I felt they had something and to my surprise, the next Sunday morning found us back in that very same church. But as soon as they began to praise the Lord and shout I became nervous and felt I could not stand it, so with my family I walked out a second time. I determined I would never go back but I did go back, for somehow there was an attraction.

Some time later I received a call to a church in Iowa which I accepted. It was a beautiful church having a wealthy congregation. They offered me a good salary and a beautiful manse furnished. Then they said there was a wealthy man belonging to the church who was connected with the banks; that just before Christmas time he always came around to give the pastor a check for \$500. So I accepted the pastorate. They told me I would have only one service a week and the rest of the time was my own when I might go hunting and fishing, and that this rich banker would give me a vacation in Florida in

the winter time and in the summer I was to have six weeks.

The time came for me to leave for Iowa and I went down to the depot to purchase the tickets, but all the way and even after I got on the train, as I sat there thinking of that church, God was dealing with me. After I had travelled 148 miles I felt so condemned and convicted about accepting that call that when I arrived in Ft. Wayne I got off the train and sent a wire stating that I could not accept the call. I wrote Mrs. Kabisch telling her that I was returning to the Coast and my only reason was that I believed God wanted me to come back. Shortly after arriving back in Long Beach I heard that a friend who attended the Moody Bible Institute the same time I was there, had pitched a tent and was conducting meetings, so I said, "We will go and hear our friend." It was on a Friday night when Mrs. Kabisch and I drove over. We found a large tent seating about 15,000 people. I listened to my friend preaching and when he gave the altar call a number came to the front for salvation and reconsecration and then he said, "Now we shall pray for the sick." I thought to myself, "What does he mean!"

They anointed them and laid hands on them and the power of God came upon them. I became frightened for I thought he was hypnotizing them. I couldn't get out so I just remained till the service was over. I determined to have a talk with my friend so I went into the little prayer room and said to him, "What does this mean?" He began to talk to me about the power of God. I had never experienced the power of God and didn't know anything about it. He told me how he had received the Baptism of the Spirit just as they did on the Day of Pentecost in the Upper Room and in the house of Cornelius. He convinced me that with the Baptism we must have the evidence and I said, "That is what I have been looking for." The next Sunday afternoon we returned and Mrs. Kabisch and I were the first to go to the front. I was there with my English cut-away coat but we went down on our knees in the saw-dust that afternoon. And I tell you, friends, something took place. A power came upon me that I had never experienced before. For six hours the power of the living God was upon me.

It was announced that they were having tarrying meetings and Mrs. Kabisch and I decided we would attend these. It was the second time we attended that the Lord graciously baptized Mrs. Kabisch and she spoke in another tongue.

That convinced me more than ever that it was of God and I became very hungry for the experience.

I can remember so well how while I was tarrying, the enemy would come and say, "You had better be careful. You will receive something you will be sorry for." But the Father showed me that He would never give something else to those who asked Him for the Baptism of the Spirit. Then the enemy would say, "You are a fine Presbyterian minister! What will your friends think of you!"

Yes, there is a price to pay for the blessings of God and the Lord asked me if I was willing to give up my Presbyterian ministry; to forsake all these things which I had so treasured. Was I willing to give up the Presbyterian pension system in order to receive the Baptism? In my agony I said, "Oh Lord, don't take from me my Presbyterian Church or my friends!"

But the Lord said, "Are you willing to go all the way for Me?" I struggled on for several months and then finally made up my mind that I would rather have God and His blessings than to have the whole world. On April 10, 1934, I attended the Los Angeles Presbytery being held in a church where I had often preached, and there before the entire group I stood up and told them I wanted freedom to go out and preach what God commanded of me. They did not want to release me. My friends said, "Oh don't take a step like that!" The pastor of one of the large Presbyterian churches waited upon me and tried hard to hold me but I said, "No, I must go on with God and I am willing to forsake all that I might receive all that God has for me." The next day, the 11th of April, the Presbytery released me.

It was on the 17th of April when a tarrying service was being held and I planned to go, but while I was getting ready to go an auto drove up to the house and a lady asked if I would come and pray for her husband who was very sick. I said I would go but in my heart I was very much disappointed for I did want to go to that tarrying meeting. I really had to ask the Lord to forgive me for feeling that way. Mrs. Kabisch and I drove over and I thought we would hurry and pray for the man and then go to the prayer-meeting. But after arriving, we sat and waited for the elder to come. Finally he came, and God healed the man so that he rose from his bed and shouted the praises of God. We returned to our home, my heart sore within me. But I went to my knees and while

praying that very time, God graciously came and baptized me in the Holy Spirit and I spoke in other tongues.

Now you will remember that our text says, "Ye shall receive power after that the Holy Ghost is come upon you." How true it is!

Shortly after I received the Baptism I was asked to lecture for a well-known organization and later on I received an invitation to be a professor of the Baptist Theological Seminary in Los Angeles. As I stood in the office of Dr. Matthews who had asked me to take charge of the student body and also do evangelistic work I said, "Dr. Matthews, what will it require?" And he said, "You will have to become a Baptist and you must not teach this "tongues" business, nor Divine Healing." I said, "God has given me something and I cannot sell it nor forsake it and I shall not deny it," so I refused to become a teacher in the school.

These last few years of my ministry have been greater than I have had in all the years of my connection with the Presbyterian Church. I have seen souls saved, multitudes of them; I have seen God heal, I have seen the deaf and the dumb speak and hear. I have seen cancers and other incurable diseases healed and God glorified through the endowment of the power of the Holy Spirit upon countless lives.

(Continued from page 9)

Troas, and that night a vision comes of a man of Macedonia, saying, "Come over into Macedonia and help us!" All of Paul's plans had gone wrong but God had a better one and because of that the Gospel came to Europe; and because it came to Europe it came to America and so perhaps we are all enjoying fellowship because Paul's plans went wrong and God had something better.

It may be there is someone here feeling miserable and sad because your plans have failed and you cannot understand it. May I again remind you of that glorious, victorious verse, "All things work together for good to them that love the Lord." I am certain that when we get over yonder one of the greatest joys will be to see God's hand just as much in the disappointments as when we had the desires of our hearts fulfilled; that His hand was just as mighty when our plans all failed as when they were successful and when we get over there and see life's finished story we will praise the Lord for all the way the Lord our God has led us. And meanwhile, I shall go on making plans.

Interior Holiness - What Does It Produce?

Floyd Hawkins
In the Stone Church

GALATIANS 5:22-25



AS THE LORD helps me, I will speak to you on the subject of Christian character. As to the importance of the message we have under consideration, I believe it is second to none. In this Pentecostal revival of the last thirty years, we have done a great deal of studying and teaching upon the gifts of the Spirit, particularly those gifts that would come within the realm of the physical, such as the gift of tongues, gifts of healings, prophecy, working of miracles, etc.

We have preached against worldliness in dress and attitude, against immodesty, adultery, shows, dancing, card-playing, and so on. We have preached a great deal about the holiness that can be seen on the outside. It is very true, our outward practices and conduct are always controlled by the inner condition of our hearts and lives, and while we have preached a great deal about putting holiness on the outside, we have passed rather indifferently over some of the sins of the inner man. Personally, I would divide sins into two categories, the sins of the outer and those of the inner man, or the sins of the flesh and the sins of the spirit. Many people who are so holy externally and walk so straight that they lean over backwards, pay little attention to the need of holiness in the inward parts, which is a million times more important.

I have never darkened the doors of a theatre since I gave my heart to God. I do not believe in the dance or card-playing, or any form of worldliness, but there are sins of the inner man which are lightly passed over which are just as deadly to spiritual growth as these outward sins. In all the world there is nothing more important than Christian character. "Whether there be tongues, they shall cease. Whether there be prophecies, they shall fail"—the time will come when there will be no need for speaking in tongues, no need for prophecy or the gifts of the Spirit, they are simply a means to an end, but Christian character will live on throughout the countless ages of eternity. Outward manifestation of the gifts of the Spirit is no evidence of Christian character. I believe



it ought to be, but we have long learned that it is not. I have heard people speak with tongues, seemingly, whose lives are not right with God. Often the most demonstrative are seriously lacking in spiritual depth.

What then, is Christian character? We find a very interesting note given by one student of the Scriptures, who says, "Christian character is not mere moral or legal correctness, but it is the possession and manifestation of nine graces." So we have read to you from Galatians 5 the graces and fruits of the Spirit that ought to be produced in the lives of Christian men and women. Everybody has character, good or bad, but everybody does not have Christian character. There is a certain amount of moral character of which many pride themselves, but that is not acceptable to God. You have seen men who are honest and truthful; they pay their debts; their integrity and dependability are unquestioned, but they haven't Christian character according to the Scriptures.

Now we will give you a picture of true Christian character: "*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.*" Oh what emphasis we need to lay on these qualities today! To begin with love, "He that loveth not, knoweth not God, for God is love, and hereby shall all men know that we are His disciples, that we have love one for another." Some of us, when we came to the Lord Jesus, didn't have the most wonderful dispositions possible; some of us were born with unruly tempers, but when we came to Jesus, experienced sins forgiven and the new birth, God put within us a love for Himself, for friends and for enemies. Love for all men everywhere came streaming into our hearts. As long as we have God we have love.

The next comes *joy*. "Therefore with joy shall ye draw water out of the wells of salvation." He promises that having received the Spirit, from within us there should flow rivers of living water. One of the first things that

impressed me when I came under the influence of this Pentecostal Movement, was the joy of the Lord upon the people. I went to the meetings first out of curiosity and the people didn't know very much, as far as this world is concerned; they were a very humble people, but I will never forget the look of joy on their upturned faces. Their countenances just beamed and that was one of the things that attracted me to this Pentecostal Movement. In these days of darkness and discouragement, how we need the joy of the Lord! If you have lost the joy out of your experience, you have lost something worth while. How can I attract anyone to what I have if my experience is one of gloom? I cannot. But if the joy of the Lord is bubbling up in my soul, some heart that is burdened and distressed will be attracted and want what I have.

"Peace" is an evidence of Christian character. Have you real deep, settled peace in your heart today? You have had it; do you have it now? You remember that night you came to Jesus and you experienced sins forgiven. Jesus said to your troubled soul as He said to the storm on the sea, "Peace be still!" Immediately there was a great calm. I remember going to an altar in an old-time Methodist revival. Some of the most notorious sinners in the country were getting converted. There was real conviction of sin, real turning to God. I remember that night when I went to the altar and the folks prayed for me in the old-fashioned way. My home was in a rural district over three miles from town, and as I walked home on that lonely road, the stars never shone more brightly and the night was never more beautiful. It was in the summer time, and the trees and all of God's handiwork sang, "Glory to God!" and I felt as though Jesus was whispering to me, "Peace be still!" I felt as though chains that had burdened me down for hundreds of years had fallen off, and I was as light as a feather. I looked up into the starry sky, and such a holy stillness pervaded everything. I had the peace that passeth understanding.

Now let us consider the next three words, "longsuffering, gentleness, goodness." *Longsuffering* means patience under mistreatment. When people have done you wrong and you are patient under it, you are longsuffering. This should be your attitude. Do you possess this fruit? If you do not you have not the degree of Christian character that God wants of you. Can you bear wrong? "But brother," someone

says, "you do not know how long her tongue is. How cruel it has all been!" "No, but I understand what Jesus did under those conditions. He was like 'a lamb led to the slaughter, and as a sheep before her shearers is dumb so He opened not His mouth.'" So Paul says in your attitude toward your fellowmen you are to have longsuffering.

Then he said there would be *gentleness*, and do you know there is nothing in all the world to produce real culture as an experience of walking with God. Gentleness and culture go together. You cannot separate them. I have known some of the most uncouth, some of the roughest souls come to the Lord Jesus, and when they walked with God and walked in the Spirit there was a gentleness and a refinement in their bearing that brought respect and esteem. If we have this fruit of the Spirit in our lives, it may be said of us, "Thy gentleness hath made me great."

The next fruit is "*goodness*" which the Holy Spirit produces in your life and mine when we become Christians. If you are not a good man or a good woman, you are not a Christian. Only God knows what all is implied in this word "goodness." It covers a great deal of ground, but suffice it to say you will be good if you have within you real Christian character. The ministry as well as the laity need to have a supply of the fruit of "goodness" in their lives. I have known of preachers who have wonderful personality, are very capable and have ability in leadership but they know nothing about ethics, about courtesy in the ministry. One needs to consider the rights and the feelings of others, and if anybody in all the world should be a good man, a preacher should be that. This should be the first qualification of a minister. Many churches are looking for ministers who have ability, who can sweep the unsaved into the kingdom; they want preachers who are orators and have natural ability. These are good provided they do not overshadow the first qualification, which must be "*goodness*." Let us, whether in the ministry or laity, see that the fruit of "goodness" adorns our lives.

Now let us consider the last three fruits of the Spirit, *faith, meekness, temperance*. In "faith" we consider character in its inward state, character in its expression toward God. Are you one upon whom God can depend? That is the meaning of faithfulness. At times I have been driven to my knees and I have prayed, "Oh God, make me a person on whom You can depend! Whether I can depend on anybody else, whether

anybody can depend on me, make me a Christian on whom *You* can depend." This involves the church services, and much of the workings of the house of God. I know a very capable young lady in a church of which I was one time a pastor. She had unusual ability, above the average in a lay-member. She would say, "Brother, can you not give me something to do? I used to be a leader of the young people. I would like to have that job again." They all loved her and she had ability for the office, so we said, "Yes, you may have the Young People again and we will see how things go." She started out very enthusiastically for a few weeks, but in two months she wasn't even attending the meetings. "There is that senior class in the Radio Studio. Mr. So-and-so has given it up, and I'd like to take it." "Sure, that will be fine for the class and for you." There was great enthusiasm, but in two months she didn't come; nor did she arrange for anybody else to take the class. A character like that cannot be depended on. Are you faithful to God? One of the sure evidences of Christian character is that you will be faithful to God.

The next fruit of the Spirit is "meekness," which is quite similar to gentleness. It means to be tender. Now this puts me under conviction. It means to have a disposition such that you can be imposed upon and not resent it or retaliate. People can run over you, mistreat you and if you have the fruit of *meekness* you will not retaliate. Moses was the meekest man that ever lived. Jesus was meek as a lamb. Have we this quality of Christian character?

You say, "Brother, the standard is too high." Not so, in the light of the Scriptures.

Now we have the last in this list of the fruit of the Spirit, and that is "temperance," and this applies not only to strong drink, but all the practices and habits of living. Your whole life should be temperate and moderate before God.

Now the question is, How can this Christian character be produced? Galatians 2:20, "I am crucified with Christ. Nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In Gal. 5:25 we read, "If we live in the Spirit, let us also walk in the Spirit." I. Thessalonians 5:23, 24, tells us that the God who calls us to this life of sanctification and Christian character, will produce this work in our lives. Jesus Christ is not only the Author but the Finisher of our faith. These verses give us the secret of victorious living. Would you learn the secret of living a victorious Christian life? It is found in Galatians 2:20—crucified with Christ—Christ liveth in me!

Turn yourself over to God in deep humility. "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased." If you have that thing within you that is born to rule, turn yourself over to God and let Him be the ruling power in your life. May God save us from little, petty things and make us big-hearted, real men and women of stalwart, Christian character. "*Faithful is He that calleth you, who also will do it.*"

The Holy City

Alvin L. Branch



ANY wonderful sermons have been preached and many beautiful songs have been composed and sung about the Holy City described in Revelation 21.

It is a noteworthy fact that nearly all of them present the subject from an architectural standpoint, and enlarge upon the beauties of the place where the saints are taken to dwell, and the place, the structural city, with its walls and mansions and golden streets, its flowers and fountains and everything that we can conceive as making a beautiful place for the redeemed to enjoy.

There is no question about there being a place marvelous beyond the loftiest flights of an

imagination, and more beautiful than the most far-flung fancy of the artist can picture, but a careful study of this chapter as well as the whole book of Revelation shows that it is highly figurative, and most of the great truths are symbolized. Literal interpretations in many places would be both absurd and ludicrous. In chapter 3, verse 21, is the statement, "Him that overcometh will I make a pillar in the temple of my God." Obviously He will not change the overcomer into a stone or iron post or pillar. A pillar in God's house is one of those choice ones who is always in his place, and always carries his share of the load. Alas, too many can most fittingly be likened to pillows instead of pillars.

John says he saw this city prepared as a bride; that God will dwell with them, and be their God, and shall wipe away all tears from their eyes.

It reads as if the city, instead of being a place for the saints, is a word picture of the saints themselves. An angel came to John and said, "I will show thee the bride, the Lamb's wife." And he showed him that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.

Jesus is not taking for His bride the place, the buildings, walls and so forth, where his church dwells, but the saints who, by the grace of God, are counted worthy to live in that place. But, some one says, how about the walls and gates and foundations? Isaiah and Paul give the answer. Isa. 60:18 says, "Thou shalt call thy walls salvation and thy gates praise." Both salvation and praise are distinctly personal experiences, not architectural qualities.

Paul says, "As a wise master builder, I have laid the foundation." He was not a stone-mason, but a tent-maker. He laid the foundation, not with trowel, but a pen. He says we are built upon the foundation of the apostles and prophets; and our observation leads us to believe that only those who are building solidly on the teachings of the apostles and prophets will qualify as overcomers and have a place in the bridal throng.

This city is four square: it is symmetrical, normal, balanced: it is not lop-sided over some special doctrine or experience.

Each gate is a pearl. Pearls are formed in the body of an oyster when some foreign substance becomes imbedded in its flesh and its glands cause to flow around that thing which is causing pain, a syrupy liquid which hardens and forms the pearl. The longer the oyster suffers, the larger the pearl. Paul in confirming the souls of the disciples and exhorting them to continue in the faith told them that they *must* through *much* tribulation enter (the gate) into the kingdom of God. *If* we suffer with Him we shall also reign with Him.

Passing strange! There is only one street in this great city, which, if considered architecturally, would measure 1500 miles long and wide and high. This street of gold could most fittingly represent the holy walk of the ones who walk worthy of the Lord, pleasing Him in all things. This city is pure gold, like unto clear glass. No higher tribute can be paid to a person than to say he is pure gold.

There are three grades of Christian experience just as there are three grades of gold ware. The cheapest is gold-plated. You can buy a gold-plated ring or safety razor in a dime store. It shines as bright when it is new as one that is solid gold; but sooner or later the gold plating wears off and a baser metal underneath is revealed. Oh the tragedy of a Christian experience that is so shallow that it soon wears through!

A much better grade is solid gold. It is the same all the way through, and no amount of contact with other things will reveal anything but gold. There is, however, foreign material called alloy, in solid gold which hardens it. It is the same all the way through, genuine, sincere, but it is hard, unbending, unyielding. Oh God! when the things come that would harden us, help us to refuse to let them enter and harden our hearts.

Solid gold is better than plated gold, but it is not pure gold. The city is pure gold. No grade of gold can become pure except in the crucible. Crucible comes from the same root word as cross. God said to Israel through Isaiah, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin" (alloy). As the tin which is used now to harden gold must be removed before it can be pure gold, so, dear child of God, must every carnal thing mixed with the divine in your life be put away before you can be counted among pure gold folks.

Our blessed, all-sufficient Lord encourages us with the words, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich." You can become pure gold in no other way: and when you are, you will be rich. Only rich people can be in the holy city, and they must have that kind of riches.

This city is also like unto clear glass. It is so transparent that the Light of the World who dwells within shines through undimmed and unblurred. It is so easy if we do not watch and pray to become streaked with yellow streaks of cowardice, or the green streaks of jealousy; the red streaks of anger, or the dull brown streaks of despondency. May we unite in praying daily that God will enable us to appropriate that all-sufficient grace that will keep our hearts pure gold, and the transparent glass of our testimony unstreaked before the world.

The Prophetic Digest

Albert J. Lebeck, Sacramento, Calif.

Dictators Rule in Most Latin American Countries

President Getulio Vargas of Brazil recently startled the world by announcing the abolition of the old Brazilian constitution and the substitution, therefore, of a corporative state on the Italian model.

In a recent article in *The New York Times*, its Buenos Aires correspondent, in summarizing the situation in South America, declared there is only one country in the whole continent that is a republic in anything but name and that is Colombia.

In addition to Brazil, outright dictatorships of the right, sustained by the military in the interests of the big land owners, are now in power in Venezuela, Bolivia, Peru, Paraguay, Uruguay, and Argentine.

Chile and Ecuador, on the other side, have governments similar in spirit and outlook to that of Mexico, namely with a strong tinge of radicalism. However, this correspondent reports the armies in both are opposed to outright Communism.

Of the rightist countries he says:

"But it is practically certain some of the other republics so-called in South America, will soon follow Brazil's example in establishing a pseudo-Fascist state."

This drifting to Dictatorship is a foreshadow of the "Dictator of Dictators" who will be the Antichrist.

Italy Quits League

The International News Service on Dec. 12th reports that Premier Mussolini withdrew Italy from the League of Nations, claiming "absolute discretion for our own acts." The League of Nations is crumbling. Will Mussolini form a league of his own, a *league of fascist dictators*?

Army of 120,000 in North Africa

Libya, Italy's North African colony, is concentrating a huge colonial army for Premier Mussolini under the rule of its governor, Marshal Italo Balbo.

Military circles estimate that within a short time 120,000 troops will be established on Libyan soil.

Does Japan Plan to Siese Soviet Provinces?

A press dispatch from the Far East declared that 100,000 of Japan's best troops had been concentrated on the Manchurian border adjacent to Siberia.

This sounded strange, but if read in connection with some other reports not so headlined, it may have a sinister significance.

For example, there was the report of one observer who happened to be in Japan when the first troops were ordered to China. He was struck by the absence of young men in the ranks; and concluded that most

of the fighting men being sent to the Chinese fighting zone were reservists, with the first line soldiers being held for future use.

Observers in Shanghai also have remarked upon the lack of efficiency of the Japanese air force and also the second rate character of much of the Japanese equipment.

But if the best troops and the best guns, tanks and army planes are being concentrated in Manchuria, not sent to China, what does this mean?

Japan is known to covet the Russian maritime provinces almost as greedily as the five northern provinces of China.

If her Chinese adventure is successful, will her next step be to invade and seize this Soviet territory without the necessity of declaring war, confidently relying on her allies in Europe (Germany and Italy) to make such a threat against Russia as to prevent her actually defending her territories in the Far East?

If this sounds incredible, it is no more incredible than what is now going on in China would have seemed five years ago.

12 Billions, Arms Cost, 1937

The League of Nations armaments year book, recently published, showed the world's expenditures on armaments in 1937 will total \$11,857,000,000, nearly three times as much as in 1913, the year before the World War began.

Sweden Acts for Big Navy

Although this is quite unexpected of Sweden, yet she is being seized with the same war fever that has gripped the other nations of the world.

Her plans for a bigger navy, which will be suggested to Parliament next year, include three cruisers, four torpedo boats, three coast defense ships, 12 motor torpedo boats and one convoy for submarines.

British Order 37 Warships

The British Admiralty is placing orders for 37 new warships to be built by private firms. (A.P.) Dec. 11.

Beam Invented to Halt Planes

A Missouri farm boy was revealed as the inventor of an electric beam which will stop the operation of an electric coil up to eight miles distant, a device sought by top-notch scientists for years. (Kansas City, Mo., Nov. 27. (INS).

Today a regular Army guard surrounds the boy's home and no one is permitted near the building which houses his models. Neither the boy's name nor the town in which he lives were revealed. Taylor said he

had been pledged to secrecy by the Government.

Hal E. Taylor, director of the Manufacturer's Research Institute, claims it invaluable in war to destroy the effectiveness of invading airplanes. (INS) Nov. 27.

30,000,000 Cars

Statisticians figure more than 30,000,000 motor vehicles are rolling over the nation's highways. More cars to fulfill the text in Dan. 12:4—"Many shall run to and fro."

Killed by Cars

28,140 persons died in traffic accidents during the first nine months of 1937 according to the National Safety Council. This is a 9 per cent increase over the total for the same period last year.

In Nahum 2:4 we read, "The chariots shall rage in the streets, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like lightnings." Truly this scripture is being fulfilled today, resulting in many deaths.

Just Like the Movies

On a Monday morning in November more than a dozen boys arrived at St. Gabriel's Parish School in New York with identical marks on their faces—angry red stripes, ranging from pin scratches to minor knife cuts that ran diagonally from the middle of the cheek to the chin.

The mysterious epidemic spread until forty children, including a few girls, were so branded. No amount of questioning by disturbed teachers could break the victims' silence as to what the marks meant or how they had been received.

Finally the persistence of Father Bernadine brought a mass confession and a surprising explanation. The week-end picture at a near-by movie house had been "Dead End," and most of the children of the neighborhood had seen it. How much of the powerful and tragic social lesson of the picture impressed itself upon these East Side youngsters is uncertain. One lesson they did learn—how to inflict the mark of the squealer. Not all the victims had squealed; the mark was a warning that if any should squeal, the cuts would be inflicted in earnest. This accounted for the children's reluctance to explain. (*Digest*, Dec. 11, 1937).

This report reveals the pernicious influence movies are having upon our youth.

Topless Bathing Suits for Women

The trend of the morals in these last days is revealed in the fact that Albert De Paris, New York Beauty Culture expert, predicted that American women will be wearing topless bathing suits in 1940.

He told a convention of the Florida Hairdressers and Cosmetologists Association:

They wear practically no tops now. In three years you will find them bathing in shorts, the same as the men.

Religions

The authority of Whitaker's Almanack shows there are a total of 692,400,000 persons in the world classified as Christians and 1,167,110,000 as non-Christians.

Christians are divided as follows: Roman Catholics,

331,500,000; Greek Orthodox Catholics, 144,000,000; Protestant Churches (Methodist, Baptist, Episcopalians, Lutherans, etc.), 206,900,000; Coptic Christians, 10,000,000.

Non-Christians are divided by this authority as follows: Jews, 16,140,000; Mohammedans, 209,020,000; Buddhists, 150,180,000; Hindus, 230,150,000; Confucians and Taoists 350,600,000; Shintoists, 22,000,000; Animists, etc., 135,650,000; unclassified, 60,870,000.

With the Lord

(Continued from page 2)

who mourn her loss. And may God bless and comfort her spiritual children in Kwangsi province who have been so suddenly bereft.

We are pleased to announce to our Chicago readers that John Wright Follette will be in the city for a two weeks' meeting, beginning Jan. 15, 1938. He will be speaking at the Full Gospel Tabernacle, 538 N. LaVergne Ave. Kenneth G. Auten, Pastor.

Typhoon Signals

(Continued from page 11)

warning guide you along that spiritual pathway that leads to life, and that life more abundantly. It is told that Mendelssohn once visited a cathedral which contained one of the finest organs in Germany. He listened to the playing of the organ, then he went up to the organ loft and asked the organist for permission to play it. "I do not know you," was the reply, "and we do not allow any chance stranger to play upon this organ." The great musician waited patiently, and at last he persuaded the man to let him play. Mendelssohn sat down at the organ, his fingers glided over the keys, his feet touched the pedals, and the great cathedral was filled with music such as the organist had never heard before. With tears in his eyes, he laid his hand on Mendelssohn's shoulder. "Who are you?" he asked. "Mendelssohn," was the brief answer. The old organist was dumbfounded. "To think that an old fool like myself nearly forbade Mendelssohn to play upon our organ!" If you only knew what harmonies Jesus could bring forth from you, if you allowed His pierced hand to touch the keys of your heart, you would quit resisting His Spirit. Instead of harsh tones, He would produce melodies such as you little dreamed possible could come forth from your life. Hand over to Him the keys without delay. "Grieve not the Spirit." "Quench not the Spirit." "Resist not the Spirit." And you will shed blessings all around you. The danger signals are up. Let us take heed!



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PSALMS 4:2

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

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

PSALMS 88:13

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

Ps. 5.3; 119.147.

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

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Chicago, Ill., U. S. A.

The **STONE CHURCH**, 70th St. & Stewart Avenue. Sunday, 11, 3 and 7:30; Tuesday, Prayer Service, 8:00; Thursday, Evening Service, 8:00; Young People's Meeting, Friday, 8:00. Tel. Wentworth 2355.