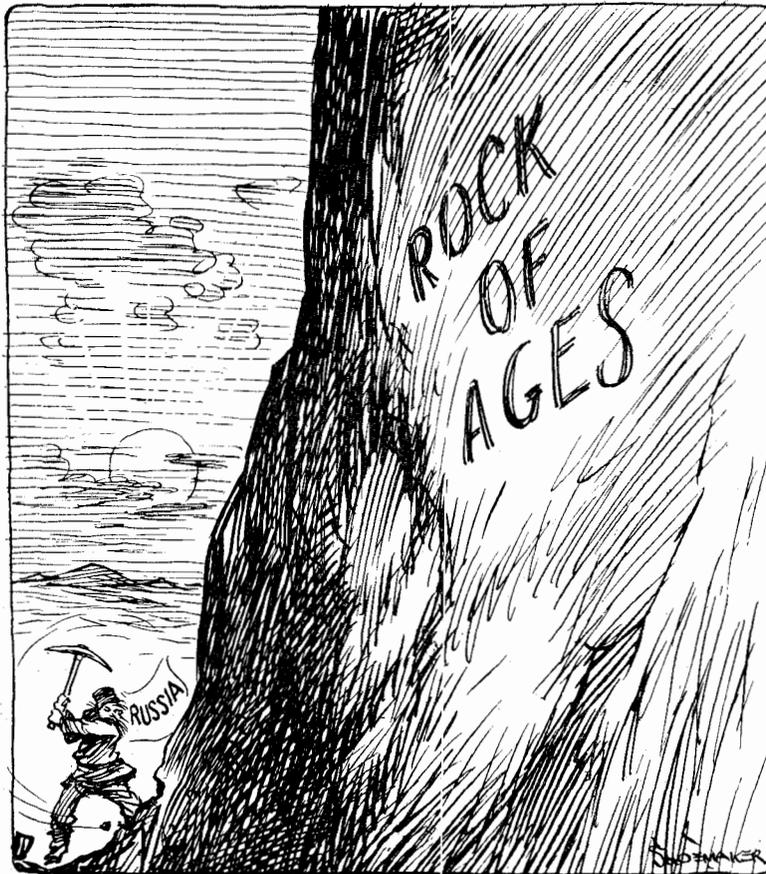


The Latter Rain Evangel

The days of Heaven on Earth

Contending With the Almighty



"The Gates of Hell Shall Not Prevail Against It"--Matt 16:18

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

Remedy for a Barren Church - - - - - See Page 3

A/G ARCHIVES

The Latter Rain Evangel

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The Barren Fig Tree

WITHIN a vineyard's sunny bound
 An ample fig-tree shelter found,
 Enjoying sun and shower.
 Its boughs were graceful to the view,
 And spreading leaves of deep green hue,
 And gaily blushing flowers.

When round the vintage season came
 This wondrous fig was still the same,
 As promising and fair.
 "For three long years," the Master cried,
 "Fruit on this tree to find I've tried,
 But all in vain my toil.
 Ungrateful tree, the axe's blow
 Shall lay thy leafy honors low,
 Why cumberst it the soil?"

"Oh let it stand but one year more,"
 The dresser said, "till all my store
 Of rural arts I've shown.
 About the massy roots I'll dig,
 And if it bear, we've gained the fig;
 If not, then cut it down."

How many years hast thou, my heart
 Acted the barren fig-tree's part?
 Leafy, and fresh and fair.
 Enjoying heavenly dew's of grace,

And sunny smiles from God's own face,
 But where the fruit? Ah! where?

How often must the Lord have prayed
 That still my day might be delayed,
 Till all due means were tried?
 Afflictions, mercies, health and pain—
 How long shall these be all in vain
 To teach this heart of pride?

Learn, O my soul, what God demands
 Is not a faith like barren sands,
 But fruit of heavenly hue;
 By this we prove that Christ we know,
 If in His holy steps we go;
 Faith works by love, if true.

Robert Murry M'Cheyne.

* * *

On May 14th the Chicago Missionary Rest Home (1848 Berenice Ave.) celebrates its Tenth Anniversary. This has always been a blessed occasion when the friends of the Home come together for a special anniversary service, and we believe this coming meeting will be equally blessed as those in the past. We send out this special invitation to friends in Chicago and vicinity to be present on this anniversary occasion.

Agonizing Prayer the Remedy for A Barren Church

Wealth and Influence Cannot Supplant Spiritual Children

Pastor Ben Hardin in the Stone Church, March 23, 1930



I WISH to speak this afternoon on some incidents in the Life of Hannah. The Scripture tells us that Elkanah had two wives, Hannah and Peninnah. Peninnah had children but Hannah had no children. Hannah's husband loved her more than he did the other wife, yet there was a shadow cast over the life of Hannah from the very fact that she had no children. It was considered a disgrace and everyone believed that the curse of God was on the woman who had no children. Her husband in his sympathy and kindness was very tender toward her because of her barren state; the Scripture says that when they went up to worship and sacrifice to the Lord, he gave to Peninnah his wife, and to her sons and her daughters, portions, but unto Hannah he gave a *worthy* portion. Nothing worse could have been said about her than that she was barren, but Elkanah in his human sympathy and love tried to comfort her and by gifts tried to turn her thoughts away from her condition; he tried to assuage her sorrow by bestowing upon her gifts. But Hannah was too spiritual to have the spiritual deficiencies, the spiritual longings compensated with natural means and she refused to be comforted by even "a worthy portion" which Elkanah gave to her. Would to God that the Church of Jesus Christ would refuse to be comforted unless God came forth and answered prayer by giving us spiritual children.

As I look out upon the church of God today I see we have been too ready to accept the natural things. And while friends try to comfort and say, "Church, it is true, you are not spiritual; it is true, you are not where you were, tho I still love you; we are giving you fine edifices, we are giving you political influences and sympathetic support. In this way we hope to make up for your deficiencies." You remember when Peter and John went up into the temple to pray and met the lame man asking alms at the Beautiful Gate of the Temple. Peter said, "Silver and gold have I none"—I do not know anyone more rich in faith than the early disciples, but as to their material condition, Peter had to look at that beggar and say, "We are penniless; we do not have a ten cent piece we can give you!" Yet he said,

"We do have something for you. Such as I have give I unto you. In the Name of Jesus of Nazareth rise up and walk," and immediately the feet and ankle bones of the lame man received strength. How much better for the church to be able to say, "Arise and walk," than to hand out food! The work of the church is not to do charitable and social work, but God has called us to say to the lame, "In the name of Jesus, arise and walk." Someone has said, "No longer is the church so poor that she needs to say, 'Silver and gold have I none,' but neither can she say to the lame, 'Arise and Walk'."

People are trying to comfort us; they say consolingly, "Do not mourn because you haven't had a revival. Do not worry because you are childless. Do not weep and pray and fast before God. You are increasing in numbers, in influence; you are gaining ground financially and getting a political hold on the world." Alas, it is true! The church is increased in this world's goods and her real estate holdings today run up into millions and billions of dollars. Among the most costly buildings on the face of the earth are some of the churches of today. Many of them have surplus funds drawing interest, and some have so much on hand they do not know what to do with it all. And so some would try to comfort us by saying, "You are a strong institution; you have covered the earth; you have millions and millions of dollars' worth of real estate, you have money in the bank, your people are wealthy." But oh! **after we have considered the wealth of the communicants, the unlimited resources in the hands of the Church, there is still a great dearth.** The truth is, we are childless. The church is barren today. The one great thing we need today in the church is a real, Holy Ghost revival. Shall we take the comfort of Elkanah, of substitutes? shall we be satisfied to go on in our condition?

Hannah said, "There is no use to give me a *worthy portion*. *I want children.*" Elkanah said to her, "Hannah, why weepst thou? and why eatest thou not? and why is thy heart grieved? am I not better to thee than ten sons?" They say to us, "Forget this old foggy notion about revivals"; "Forget this born-again business; push it aside and go in for prestige and influence, and for a political hold upon the earth." But the true child of God, like Hannah, refuses to be comforted. Elkanah had given her all the human

sympathy he could, but she always came back to the one vital point, "I have no sons." And she wept and fasted and prayed, and would not be comforted.

When we see the lack of power in our midst, see defeat on the right hand and on the left, we are made to wonder why it is we have so little power. You remember when the disciples came down from the Mount of Transfiguration where Jesus had been transfigured before them, and they had seen His glory, a man came to Jesus and said, "Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." I do not know how the disciples excused the fact of their failure, or how they apologized to this man. I suppose they did just as we do today, cover our failures by saying it is not always the Lord's will to heal. Perhaps one suggested sending him to the Sanitarium, and another to see the chiropractor; some this remedy, and that. Oh beloved, how many times that has been our very experience! They have come to us and we have failed. But thank God, Jesus never fails. He answered and said, "O faithless and perverse generation, how long shall I be with you! how long shall I suffer you! Bring him hither to Me." If we try in our own strength there is no possible help, but the thing for us to do is to take these needy cases to Jesus. Failure is no attribute of God. He never fails. And when they brought him to Jesus He "rebuked the devil, and he departed out of him, and the child was cured from that very hour."

I have great admiration for these disciples. They didn't try to hide the fact that they had tried and failed. They came to Jesus and said, "Why could not we cast him out?" We come to the Lord and say, "Lord, what is the trouble? We do not have power over demons. We talk about the power, sing about it, pray about it, but where is the failure?" Jesus told His disciples very quickly what was the trouble. He said, "Because of your unbelief." And then He said, "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Do we believe God's Word this afternoon? Then He gives here a condition: "Howbeit this kind goeth not out but by prayer and fasting." I believe we often fail God because we fail to fast and pray. Too many times, instead of banding together in fasting and prayer for victory, we

are indifferent. If we fasted and prayed for these difficult cases God would honor our faith.

Hannah did not excuse herself and say it wasn't her fault. She went up to the house of the Lord and wept "in bitterness of soul." She cried and groaned and prayed before God. I believe God put this groan in her soul because Hannah was living in a very crucial time. He knew that the two priests, Hophni and Phineas, who were ministering in the temple, were about to fail God and go into actual sin, and He knew that Eli would also prove unfaithful and the people be at the mercy of the Philistines. This was a time when God needed a man who would live and work for Him, and so He put the burden and cry upon her heart. They tried to pacify her, but she refused to be comforted and cried, "I want a son." Eli saw her soul agony and he said to her, "How long wilt thou be drunken? put away thy wine from thee." But Hannah answered that she was not drunken but out of the bitterness and anguish of her soul she was crying to God. And Eli, when he saw her earnestness said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him." He knew she could not be denied, and when you and I cry to God with that same bitterness of heart, that same anguish of soul, I guarantee that God will answer prayer.

Hannah went back home satisfied, and it came to pass that at the time appointed God gave Hannah a son; and she called him Samuel, meaning, asked of God. She had consecrated him to live in the temple, and this boy was to grow up as a priest who was to be in vital touch with God, and restore the ark again to Israel. We are living today in a time when we need Samuels. The priests like Hophni and Phineas have grown worldly and sinful; many in the ministry are failing God, and we need Samuels who will rise up and minister before the Lord. The Philistines are trying to get the ark, the world is stripping us of our power, but if the Church of God cries unto God and refuses to accept any substitutes for spiritual children, if she will agonize and cry until they are born in her midst, God will rend the heavens and send down the power, and there will be born into the kingdom sons and daughters from every walk of life.

I think sometimes in regard to our children who are unsaved, if we get burdens on our hearts as God put a burden on the heart of Hannah, they will be born into His kingdom. I know when parents refuse to be comforted but will groan and cry unto God as Hannah did,

He will bring the children in and save them. But oh this indifferent praying! This praying once in six months, or occasionally, will never accomplish results. The devil is reaching out for your sons and daughters; hell is arrayed in battle against the armies of God, and you will have to do more than offer a sentence prayer now and then; you will have to do more than remember them in your nightly devotion once a week, or once a month. You will have to cry out as Hannah did, "Lord, I will not be satisfied to have a lovely home and comforts of life; I do not care for costly gifts or popularity. I refuse to be satisfied until my children are born into the kingdom." When we have that attitude as a church God will send a revival in our midst, and bring in the wandering ones from the fields of sin. But we have to "wrestle, not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world." We are in a mighty conflict and if we would win we dare not be turned aside from God's purpose and plan. It is God's purpose and plan that His Church should have children. Oh our barrenness because of our failure! because of our unbelief! because of our worldliness and sinfulness! Let us cry to Him to take away the barrenness, take away the worldliness and the sin, and He will kindle a fire in our midst that will burn and purge and cleanse. Do not let us be turned aside by any other attractions, but let us cry to God as did Hannah of old until He removes the hindrances, and Samuels are born in our midst who will minister before God.

I do not hold it up as any standard of perfec-

tion as there were many things in it that were imperfect, as there are in every church, but from the little church where I was converted, which accommodated only about two hundred people, almost every one brought in at that time is either on the foreign field or preaching the Gospel in the home land. God picked them from every walk of life and saved them. I might name fifteen or twenty ministers who were saved in that little mission church. Has God gone out of business now?

Do not let us be easily turned aside. We are satisfied with a good service, good attendance, good music—these are all right, but they are not the main issue in a service. The mind of God for us is not good music, not crowds, or a good sermon, but what He wants us to have above everything else, are sons and daughters—children born into the kingdom. Let us prostrate ourselves before God, and like the disciples of old, acknowledge our failure and seek to know why we are so powerless, why we are so barren, so unfruitful. God will tell us what is the trouble if we are in earnest. If the curse is on us because of sin, let us put the sin away. If it is worldliness, love of the things of earth that causes barrenness, let us put it aside. The world will choke out the things of God. Let us put it away, and when we put away our pride and sin God will remove our barrenness and give us sons and daughters, born of the Spirit of God, baptize believers in the Holy Ghost and fire, heal sick bodies and cast out demons, and get us ready for the return of our King. Do not be comforted with anything short of a Holy Ghost revival!

Our Risen Lord

"Last at the Cross and First at the Tomb"

Sermon preached by D. H. McDowell on Easter Morning at Christ Covenant Church, Chicago, Ill.

Matthew 28:1-10

FOR convenience in bringing the message before you I have divided the twenty-eighth chapter of Matthew into the following outline: First, The Angelic Messenger; second, The Anxious Marys; third, The Attentive Master.

First, The Angelic Messenger and His Helpful Work: "An Angel of the Lord descended from heaven and came and rolled away the stone and sat upon it." The ministry of angels is a wonderful study. They are not sent to preach the gospel. That privilege has been committed to man, redeemed man, brought

back from the power of sin. But the angels are sent forth to minister to those who are heirs of salvation. At the conversion of Nathaniel we hear the Lord saying, "Thou shalt see greater things than these. Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon the son of man." Back in the Old Testament we see a like picture. Jacob was just a day's journey from home, his first night out, and lying on a pillow of stone he had a dream. He saw a ladder that rested upon the earth but whose top reached unto the heavens and the angels of God ascending and descending upon it. That place he called the "gate of heaven." Jacob was right. That lad-

der is God's provision for our access to heaven. It is Jesus. The foot resting upon the earth speaks of His humanity. He lived with men; He ate and slept with men; He sorrowed and died for men and He rose again for men. He is the Friend of sinners and publicans. The top of this ladder reached unto heaven. That speaks of the Diety of Christ. He was not only man but He was "God manifest in the flesh." The religion of Christ is the only religion that reaches to heaven. It is the only plan that will take us all the way through because it is founded on Christ.

But note that the angels of God were *ascending* and *descending* upon this ladder which Jacob saw. Why this mode of expressing it? One would think that it should read descending and ascending. That is, if they be a heavenly creation they would have to come down before they could go up. It may seem a mere technicality but I do not believe the language of the scripture is cluttered with technicalities. It shows to me that the ministry of angels is here rather than there. They are sent forth into the world to minister to those who are heirs of salvation. They are here now. They surround every believer. They minister to the saints. They roll away stones. They open the dark caverns of death to assure us that we need not fear. They are in touch with the top of the ladder and through them by means of the ladder we are kept in constant communion with God at the gate of heaven. Could our eyes be opened in the time of danger and darkness, or pressure and woe, or when the tempter is raging as a roaring lion, we could see the angels of God standing ready to assist us at the moment of our decision. He rolled away the stone. Not to let Christ out but to let us look in and see of a truth that He was not there, that He was risen. God has nothing to hide. Everything about the Gospel is open and the proofs are awaiting us if we will but come and see. The tomb has been open and He who was dead is now alive forevermore.

Then we have the angel's heartening words to the women: "Fear not ye." What a word! I note that his words were Comforting, Fear Not; Cheering, He is not here; Convincing, Come and see; Commanding, Go quickly and tell.

His hostile way to the guards: "For fear of him the watchers did quake." The earthquake made them quake. The lightning of his countenance made them cowards. The whiteness of

his raiment made them pale. Sin always makes cowards of men and sinners cannot stand in the presence of purity and holiness. They cringe before it. "Men love darkness rather than light because their deeds are evil." If they fall before an angel from heaven what will they do at the coming of "Him whose face is like the sun shining in his strength"?

Second, The Anxious Marys:

They came early to seek Jesus. Last at the cross and earliest at the tomb. Thank God for the women! What would the Church do without them. Don't come to me running down the women, for if you take them out of the church the work of God would stop dead. The patience, love, long-suffering, devotion and faithfulness of women in God's work all through the ages is a remarkable testimony to the handiwork of God. No man can possibly fill the place or do the work of a woman. He could not stand it. He does not have the touch, to say nothing of the patience or power of endurance. When a woman gives her heart she gives her all. O the long line of mothers! sisters! sweethearts! She is the governor that controls the engine lest it fly to pieces. Woman is man's balance wheel. I know that the Lord did not call them to the apostleship or ordain them as elders. That He has committed to man. Man is the dynamic force, the motive power. He is the driving energy. He works on high pressure. But God took a rib out of his side and made a woman, an helpmeet for him. She is on an equality with man in all the graces and in some she is his superior. The faithfulness and the quality of the devotion of these women is simply inspiring. Their faith may have been weak but their love and devotion were strong and where love is strong, faith will be strengthened. Fear not ye. Emphasis on the YE. The watchers quaked but to the believers he said, "Fear not." Some have great cause to fear, and some have not. Dear brother, on what side are you as you gaze into the empty tomb?

"As they went Jesus met them." The Marys came to the tomb to see Jesus. Christ is the touchstone of Christianity. Nothing else can satisfy. An empty tomb, linen clothes lying empty and the napkin folded properly, the voice and presence of a heavenly being with comforting words, a rolled back stone. These are important items and essentials in the testimony of fact. But they will never satisfy a hungry heart. Man has been dabbling with religions ever since the fall in the garden. He has been

experimenting with fig leaves and all other kinds of unsatisfying nonsense and now the devil in all his subtlety and cunning would gather a host about "an empty tomb" and have us worship angels, things and incidents. But not so these women. The two men came later, saw the empty tomb, the linen clothes and all the evidence of a great miracle. BUT HIM THEY SAW NOT. But the women would not be satisfied. They came to see Jesus. Saints, God meets our faith. We get whatever it calls for. If we are seeking mere evidence there is plenty of it. But you may have your heart filled with facts and Christian evidences and miss the touchstone, the Christ! No—the Marys turned from all this and still longing and yearning in that love of heart-broken devotion inquired further for Him: "Where is He?" "Where have ye laid Him?" "They have taken away my Lord and I know not where they have laid Him." What glories await the hungry seeking soul! Brother, sister, if you want Jesus you can find Him; that is, if you want Him more than you want anything else in the world; and you can have just as much as you want. No man can hinder you. "Seek and ye shall find," has lost none of its power or glory because it has lain unused by the masses. They saw Him. Their search was rewarded. The men were too excited; they were satisfied too easily. See how later the Lord had to hunt about and round these fellows up; chase them in off the sea; call them from their unbelief simply because they seemed to be so easily satisfied. But the women had made sure first. They got in touch at the earliest moment. How wonderful to make our seeking definite and to the point! Do not linger nor be satisfied with anything short of personal contact and communion with Him, the Risen Lord. He is risen for that purpose to reveal Himself to men, to women, to all.

They were sent by Jesus: "Go, tell my brethren." The first evangelists of this dispensation. And why? Because they made sure of their message. They did not run without tidings. They did not trek off with a negative message of the resurrection. Thousands of preachers today have nothing but a negative message. They can tell us all about the facts of the resurrection and the evidences and the "etc.," but what can they tell the world about Him? These women waited for a personal knowledge of Jesus. They sought for a personal touch with the Master. They tarried and worshipped, and adored and wept, and heard and saw, and held Him and

then with their hearts full of Jesus and a risen Lord He gave them the first commission to go quickly. They had the wind in their feet. They flew along over the ground. Methinks they scarcely touched earth at all. How light and beautiful are the feet of those who linger and tarry to get in touch with Him! Blessed women! Oh for the old fashioned spirit of tarrying before God! To know Him! To be made helpless so we trust and lean on no one but Him! God save the Pentecostal preachers from self sufficiency. I fear that we are becoming like that. Let us hark back to the days when we were so absolutely dependent on Him that we could not conduct a meeting without wholly depending upon Him. I notice that these women were sent by a great authority—Jesus; they went with a glad announcement—"There shall they see ME;" they went to a good assembly—"My brethren."

Third, The Attentive Master: "Jesus met them."

The Wonderful Man! The Glorified Man! Risen! A body of flesh and bones. The life of the flesh is in the blood. The life of the new body, the house which is from heaven, is the Spirit. This body is not affected by the changes of time or sense; nor is it subject to any of the laws of earth. It supersedes all known law. "When He shall appear we shall be like Him for we shall see Him as He is."

The Worshipful Master—The only one to whom this title belongs.

"When He bringeth His first born into the world He saith, Let all the angels of God worship Him." If Jesus were not Divine He could not receive worship. "Thou shalt have no other gods before Me." If Jesus were simply a man then He was out of place receiving worship. But He was God manifest in the flesh. He was not the Father but He was one with the Father. He was not the Spirit but He was one with the Spirit. I observe that—He accepted their worship; He dismissed their worries; and He directed their work.

The World-wide Minister—"He shall see of the travail of His soul and be satisfied." "By His knowledge shall my righteous servant justify many for He shall bear their iniquities." "Go ye and teach all nations . . . and lo I am with you always even unto the end of the world."

The adaptability of the Gospel of Christ! Man everywhere is looking for life and reality. This life is in Him. He holds the keys of death and of hell. It is He who has risen triumphant over

(Continued on page 14)

The Three Dead Fools

The Fallacy of Covering Sin

Evangelist Bert E. Williams, in Bethel Temple, Chicago, April 4, 1930



IN First John, 1:9 are found the words of my text tonight, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." My subject is *The Three Dead Fools*. You will see the application in time. There are many ways by which God, through His love and mercy, appeals to humanity. He speaks to us and tries to stir our emotions but we find that sixty per cent of all the people who become Christians accept Christ out of a sense of fear. The Modernists say that the fear of the Lord is the finish of wisdom, but Paul, writing under the inspiration of the Holy Spirit, says that the fear of the Lord is the beginning, the very starting point of wisdom. My talk tonight will furnish one other way by which God appeals to the sinner for He says in our text, if we come to Him and confess our sins He is faithful and just to forgive our sins and to cleanse us from all unrighteousness. What a wonderful and gloriously inviting statement that is! and He makes it all so easy and puts it where anyone can meet the condition.

The text indicates three things and they are indicated by inverse. The first is this, that there is such a thing as sin. "If we confess our sins" implies that there is sin and that it must be confessed. In I John 5:17 we read that "all unrighteousness is sin," and I am sure you will not have to go very far back in your experience to find sin according to this rule; some unworldly motive that you had, some thought of envy or malice or strife, or some evil communication that proceeded out of your mouth. We hate to think that everything we do that is unrighteous is *sin* but that is exactly what the Word of God tells us.

The second thought that is implied here is that *all* men are sinners. It says, "If we confess our sins" thus indicating by inverse that men are sinners. In Romans 3:10 we read, "There is none righteous, no, not one," because all have sinned and come short of the glory of God and in I John 1:8 we read, "If we say that we have no sin, we deceive ourselves." That is a short but very comprehensive treatise on sin. Someone may say, "Yes, that is true, but my sin is not very great. I was brought up in a Christian

home and associated with church people all my life and I cannot remember ever having done a real vile thing." But Paul says you are a sinner and it will be impossible for you to get into heaven with sin on you. There are people who harbor some little rankling sin which they never confess because they say it is not big enough or worth while, but the real reason is that they love it too much to make an effort to get rid of it. I am reminded of an accident which took place off the coast of Ireland some years ago. The steamer was wrecked and a good many lives lost and when investigation was made to get at the cause of the wreck they found that the ship had gone out of her course, struck a reef and water got into her hold thus causing the ship to sink. They further found that underneath the little rim which holds down the point of the compass there was a tiny bit of steel and this is what caused the ship to get out of her course. A few days before, an inexperienced sailor had been sent into the captain's compartment, to clean the compass and with a small cloth he tried to clean the point of the compass. He took out his knife and scraped the glass and in doing so broke off the point of his pen-knife. He said to himself, "That little thing will never make any difference; just a tiny point of steel will not affect the situation at all." He didn't report it to the captain and in the course of a few hours they were many miles off their course. It may be that a sin in your life may be very small but if it is not confessed and cleansed by the blood of Jesus Christ you will miss the port and your destination will be the pit of hell. Tonight's text tells you just how to get rid of sin and that is by confessing it. I want to drop a little thought here also. We have a great deal of wholesale confession to God; we say, "Lord forgive me my sins," but I believe we would get along faster if we would put our finger right on the particular sin for which we want forgiveness and say, "Now Lord, from this sin I want cleansing." You can bunch them all together and simply ask the Lord to forgive your sins but still harbor one pet hidden sin. Put your finger right on that particular sin and say, "Now Lord, Your Word says if I confess *this* sin, you will cleanse me from all unrighteousness, and this is what I want deliverance from now."

The third thing intimated in my text is something that I have already spoken about and that is, that some will confess their sins and some will not. The writer puts that little word "if" in there; "if we confess our sins." If we do, He will forgive. Now the converse of every truth is true and the converse of this truth is that if we do not confess our sins He will not forgive us. We have no right to expect forgiveness without confession, for He has laid down these rules and you can take or leave them, whichever you choose.

In I Timothy 5:24 we find this remarkable statement, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." You can have your sin dragging on behind you when you get up to the judgment if you like but I am determined not to do that; I have sent mine up ahead to be judged, so I will not have to bother with them when I get there. If God should call you tonight would your sins come after you to rise up in judgment and condemn you? I have always said that I do not claim to be brilliant but I do know enough to keep out of hell. We have some people with a string of degrees attached to their names but they do not know enough to keep out of hell. Do you know what a little woman said after one of Bob Ingersoll's attacks on the Bible? At the close of one of his lectures to prove the Bible false he leaned over his desk and said, "Now don't you see that I have proved this Bible to be false?" A little woman in the corner rose and said, "Yes I can see that you have proved it to be false, but in my heart I know it is true." You don't have to be very brilliant to know that you are saved. I love that passage in John's Epistle, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." It is wonderful to have that little piece of knowledge. But I have a great deal of pity in my soul for folk who do not know they are saved. What an awful experience it must be to go blundering on through life as a professing Christian and not be sure you are saved! The Word says we are saved if we believe.

"If we confess our sins." The natural tendency is not to confess sin but always to excuse or hide it. I read the other day that the three hardest words to utter in the English language are these, "I was mistaken." We always lay the blame on someone else instead of admitting that we ourselves are to blame. Some years ago when I was holding a meeting for Brother Mc-

Dowell, as we came out of town we met a man leaning against a telephone post who said, "If you don't go down to see my wife and get things straightened out I will have to turn her over to the police because of the things she does." The next day Brother McDowell said, "Come with me and let's see what is wrong in that home." I felt that was his job as pastor and that I ought not to go. So he went and when he returned he said, "Before I left that house that man was down on his knees confessing to her, asking her to forgive him his deviltry and not turn him over to the police." We are very loath to confess our sins and only when we get into a tight place are we willing to take the blame.

The tendency in life is to cover up sin. Adam and Eve tried it with a man-made covering. They had been clothed with the glory of God and that surpasses any suit of clothing you can buy. But when they sinned they lost this glory and they should have said, "Oh that God would hurry so that we can tell Him about it and ask Him to fix us up! We don't look like we did before; something dreadful has happened here and only God can help us." But instead of that they went and hid behind the bushes and when God came down in the cool of the evening and said, "Adam where art thou?" Adam replied, "I am here behind the bushes. I am ashamed." In Prov. 28:13 we read, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." What do you want from God? Do you want justice or mercy? How far can you get if God deals out justice to you? We had a Governor Taylor some years ago who had pardoned a great many criminals. Mr. Jones, a great evangelist was rather much of a legalist and he criticised him for pardoning so many and at one time wrote to him, "It seems to me you are using your powers rather freely." The governor replied in these words, "I may have used my powers rather freely but I would like to say that I myself am depending upon a pardoning power." I doubt if you get very far if God deals with you in justice but He will deal with you in mercy if you will obey His word, "whoso confesseth and forsaketh them shall have mercy."

There come to our attention three men and I have called them fools because they were foolish enough to try to cover their sin. The first one we will take up is Achan. You remember how he came into prominence first of all when Joshua took the city of Jericho. They went

up against the city, having received the orders that they must not take any of the spoils as everything was to be given to God, but Achan got his eye on a Babylonish garment and he wanted it. He forgot about God and about the honor of the Name of Jehovah and the success of the tribe of Israel. He just thought about himself and that is the worst thing that can happen to anyone; that is what keeps people away from Jesus. We have the same thing today; people bring disgrace on the church thru sin and then the church is discredited. The Apostle Paul says we must conduct ourselves so that the church of God shall be without blame.

The day following the fall of the walls of Jericho the people went up to the little city of Ai. They had had a wonderful time at Jericho and Joshua said, "Ai is just a little back-woods place, we won't send many up there." So they went up but when the A-ites came out against them they had to run for their lives. When Joshua saw what had happened he fell down before the Lord and said, "Oh God, what will we do now for Thy great Name?" He was not thinking about himself but just about the honor of Jehovah. And God spoke and said, "Someone has sinned in the camp." He ordered Joshua to bring out all the tribes of Israel, tribe by tribe and family by family until the guilty one could be found. Joshua did even as God commanded; they got closer and closer in their search but all the time there was someone whispering into Achan's ear, "Keep a stiff upper lip. They cannot find you out. You needn't worry about God." Did the devil ever tell you that? Did he ever tell you to keep a stiff upper lip? The Jews thought they could deceive God. God had instructed them to bring the perfect lambs and the perfect doves for sacrifice but after a while they brought the animals with crooked legs and twisted spines and those that were diseased and they said, "God will never see it." But He did see it. The eyes of the Lord are upon every place; they run to and fro over all the land. They see that crooked thing you did last week, when you thought nobody knew.

Achan kept a stiff upper lip but as the search got closer he began to tremble. Still the devil said, "Go through with it now. Don't confess now." But supposing when this man saw that God was finding him out he had gone to Joshua and said, "Oh thou man of God, I am guilty. Pray for me that judgment may not come upon me. Pray for me before Jehovah that I may be forgiven." What would have happened? He

would have been forgiven by God because this text was just as true before Calvary as it is true after Calvary. "If we confess our sins He is faithful and just to forgive." God accepted the blood of bulls and goats in lieu of the blood of Jesus Christ until the day of fulfillment came. If Achan had just had sense enough to get down on his face and confess, God would have forgiven him. But the Word says, "*He that covereth his sin shall not prosper.*" Some people keep a stiff upper lip for a long time. They dress well, go to work with clean collars and polished shoes; they work all day and return at night and are outwardly happy but all the time underneath that bland smile, there is a rankling, rotten sin that has never been confessed and which is continually weighing them down. A man or woman who covers his or her sin is a fool, when by merely confessing it he or she could be cleansed and forgiven.

Then we have another man who refused to confess; his name is Gehazi, servant of Elisha. There was a great man in Syria by the name of Naaman but he was a leper. Naaman went to the King of Israel in his search for help, but Elisha hearing of his need sent a messenger and said, "Send him to me and he shall know there is a prophet in Israel." The servant came to Naaman with the message from Elisha that he must wash seven times in the Jordan, and you remember how angry he was. "Aren't there rivers in my country better than this?" he said. Just like people today say, "What is the use of going way down there to church when they have a better speaker right around the corner, and a better organ and a paid choir?" But the Lord had told Naaman to go and bathe in the Jordan. He finally went and I can see him after dipping six times; looking at himself he probably said, "There is nothing in it." A modern Naaman would have said, "I have been to the altar six times and never felt anything yet." I met a man down in New York like that; I was talking about getting something fresh from God and he came to me after the service and said, "I have been seeking for this thing you have been talking about for seventeen years." I answered, "That is fine and if you succeed in getting it you will find it well worth the cost." About two weeks later I met him on the street and we got to talking about dancing. He said, "I am a pretty good dancer; I have just finished a course under a French dancing teacher." He hadn't been down the seventh time. If you go down as many times as the Lord asks you to go every-

thing will be all right as it was with Naaman. After Naaman came back he wanted to pay Elisha but Elisha refused to take a gift. Then Gehazi comes on the scene. He said, "I never can let this thing go by; here is a chance to make some money." He too got his eyes on the gold and whenever you get your eyes on money you are on dangerous ground. He decided to run after Naaman and take something as a gift, so when he overtook him he said that the school of the prophets had sent down two students who needed to be clothed. So Naaman loaded him up, for he had seven hundred thousand dollars' worth of gold with him. But when Gehazi came back Elisha asked, "Whence comest thou Gehazi?" Gehazi tried to cover his sin and denied that he had been anywhere. But Elisha, the man of God answered, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen . . . The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever." What does this teach? It teaches us that the man or the woman who covers his or her sin as Gehazi tried to cover his, will find this sentence pronounced by God, "The leprosy of Naaman shall cleave unto thee and thy seed forever." You thought, didn't you? that your sin was affecting only yourself. Ah! you cannot get thru so easily. Sin always travels in pairs; whenever you find one sin, look around and you will always find the twin and sometimes you will find triplets. You cannot live a life of unconfessed sin without you yourself suffering the consequences of it and damning other souls.

But suppose Gehazi, when he realized he had sinned, had fallen down before the man of God and said, "Oh pray for me, that this thing may not come upon me! Pray to Jehovah for me." What would have happened? He would have been forgiven, of course.

Then there is the third man who was a fool and his name was Ananias. He sold a farm and then came and pretended to lay the full price of it at Peter's feet. But Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost?" Ananias yielded to the temptation to deceive, but the judgment of God quickly fell upon that lie. The fact that Ananias and his wife deliberately planned to lie, added to their guilt. We can lie to man but not to God. He uncovers in a way that brings everlasting shame and disgrace upon our names.

We have seen here three men who did very foolish things, for they tried to cover their sins and we find that they did not prosper. I repeat my text, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse from all unrighteousness." When I was associate pastor in the city of Brooklyn some years ago there came into the church office one day a woman with tear-stained face. She said to me, "Mr. Williams, my boy has been tried for a crime of theft and been found guilty and he is to be sentenced today at the court. The minimum sentence is five years at the penitentiary and the judge says he will give him the minimum." She went on, "My boy is not a bad boy. He fell into the wrong company and got into this trouble. Would you go down and make an appeal for the sentence to be changed?" I said that I would go and do my best. I had two boys of my own and I was glad to help some other boy. I went down and we waited for a few moments and then I saw entering a very dignified-looking man wearing a long black robe who I learned was the judge who had sentenced this young man. He whirled around in his chair and the mother and I pulled our chairs up and I said, "Your honor, I have come down this morning to ask if it would be possible for you to be a little lenient with this boy. His mother tells me it is his first crime and it is breaking her heart and I wonder if it would be possible for you to shave that sentence a little." I had no magic words but just had a father's heart. He looked at me with piercing eyes and said, "Mr. Williams, this young man is positively one of the hardest we have ever had in the court since I have been here. We know he stole those goods but he has lied to us all the way through the case. He has positively denied the whole thing under the most severe pressure and I have determined to give him the minimum of the law—five years in the penitentiary." My heart sank like lead. It looked like the case was hopeless but presently his face softened and he said, "If you can get the young man to confess his wrong I promise you it will make some difference in the sentence. I won't promise how much but it will make some change." I said, "All right," and we made our way down the corridor and up into a room where we were joined by a gentleman dressed in a fine brown suit.

If you could see what I saw as we entered the room your heart would break. There on a bench sat about twenty-five criminals all chained together and nearly every one of them young men

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The High Priest Goes Before

Our Samson Savior and the Grated Gates of Gaza

Evangelist Wm. E. Booth-Clibborn in The Stone Church, Jan. 11, 1930



BEFORE Christ came, death was a tomb, but now it is merely a tunnel. Only a tunnel for the Christian who puts His trust in God, for Christ has broken through, He split the tomb asunder; He cracked the grave wide open, and there is no more terror or fear of death for the Blood-bought soul. We know He shall lead us by the hand, if because of His tarrying we still must cross the chilling waters of Jordan.

Immediately after they were loosed from the bonds of death's power this host visited Jerusalem, and no doubt other parts of the land of their former testimony, trials and victories. They were given just a short leave. We read in Matt. 27:51-53 "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many."

Oh, there is much that is not recorded in detail in the scripture. Imagine what interesting things must have happened around and about the time of Christ's resurrection! Just picture all these saints walking about freely through the streets of Jerusalem and taking in the sights. They had been away for centuries. No doubt most of them noticed how greatly things were changed. I can imagine David walking around with Jonathan, taking a look at the tower that he had built and pointing out to Nathan the dilapidated condition of the Temple. They had a kind of a stop-over in Jerusalem on the way to Heaven. Some people may have been badly frightened on seeing these apparitions. Others must have believed as no doubt some of these saints were recognized. The masses must have greatly wondered. It no doubt filled the whole city with astonishment and consternation.

Now, why did they not go straight up with Christ to glory? There was no returning to the grave for them. Why were they thus allowed to spend the time for a while in the holy city? This is simple to understand; Christ had to go before them as a Herald of their coming. He had to prepare and to sanctify the new and liv-

ing way into the presence of God by the presenting of His own blood. He was thus to fulfil the type of the Old Testament high priest, who once a year entered into the Holy of Holies. "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, . . . neither by the blood of goats and and calves, BUT BY HIS OWN HE ENTERED IN ONCE INTO THE HOLY PLACE". (Heb. 9:11,12).

And here is an extraordinary fact that explains Christ's necessity of going *before them*. When Jesus first rose out of the tomb you will remember how He caught sight of Mary weeping there. She took Him to be the gardener, but when Jesus called her by name and said "*Mary!*" she turned herself and said unto Him "*Raboni*", and came quickly forward and would have touched Him but He said, "*Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God*". Then only a few days later when He appeared to the five hundred in the Upper Room He bade Thomas to touch Him by placing his hands in His wounds. To Mary He says, "*Touch Me not*". To Thomas He said, "*Reach hither thy finger*". The explanation is simply that between these two events He had gone to glory, opening up the new and living way, and then descended again gathering all the risen, Old Testament saints about Him, and ushered them into the presence of God, into the full liberty for which they had so long waited. The reason He said to Mary, "*Touch me not*", is because He was fulfilling the type of the Old Testament High Priest. After his ceremonial washing and donning His High Priestly garments (a type of Christ's resurrection body) in view of appearing before God's presence in the Holy of Holies, He was required by Jewish law *not to touch any man or anything till he should appear before the Mercy Seat*. How beautiful the scriptures answer, explain and illuminate each other.

This whole transaction is parabolically given us in the first five verses of the 10th chapter of John, which are retrospective of Christ's work as a true Shepherd of the Old Testament sheep, whereas the latter part of the chapter, verses 7-18, is spoken prospectively of Christ as a

Shepherd to those then living and to us who have lived since. The second verse, "*But he that entereth in by the door is the Shepherd of the true sheep*", plainly refers to Christ's death. The door to life is death. The true Shepherd enters the door of death willing to die for His sheep. False shepherds never died for their sheep. Verse 3, "*To him the porter openeth*". The porter is no doubt the powers of death, or the prince of death. The next sentence, "*The sheep hear his voice*" means those who had died in the hope of His coming; all those who had diligently enquired after Him, had seen Him in the shadows of the ceremonies and institutions of the law, had believed in Him and had rejoiced in His day, even they hear His voice in that dark region of Hades where they had waited so long. Peter says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." The next sentence: "*He calleth His own sheep by name*". In other words, He knew them every one. They were His. He had chosen them from the foundation of the world and now He had come to rescue them. They were the early ripe corn. They must share His resurrection from the dead. The sentence, "*He leadeth them out*" must be taken with the sentence that follows in the fourth verse, "*and when He putteth forth His own sheep*". It simply means that He broke the power of death. He overcame death within the regions of death, where death was at its strongest, as he overcame sin in sinful flesh or in mortal flesh where sin was wont to rule. A glimpse is given us of how, no doubt, the powers of darkness endeavored to lock Him up in that place of death, for Peter on the day of Pentecost tells us, "whom God hath raised up, *having loosed from the bands of death*, because it was not possible that He should be holden of it". Oh! Hallelujah! Death was not strong enough to hold Him. The next thought, is most significant, "HE GOETH BEFORE THEM". Christ always goes before. He must be foremost. In all things He must have the pre-eminence. Hence, as soon as He is risen with the captives whom He set free He must go in advance of their coming to prepare their way, as we have seen, and the parable closes, "*and the sheep follow Him, for they know His voice*". How significant that sixth verse reads, "This parable spake Jesus unto

them: but they understood not what things they were which He spake unto them". No wonder they did not understand! But unto us to whom it is given to know the mysteries of the kingdom of God we not only understand but believe and shout and praise God for a Saviour that could so fully triumph over sin, hell and the grave. Who could so splendidly outwit all the forces of darkness! Who could spoil principalities and powers and make such a laughing stock of them, overcoming and triumphing over Satan *right in the place where he held sway!*

So the first fruits of harvest is over. And just as it was impossible for the Old Testament saints to rise without Christ's coming down to take them up, so it will be impossible for the dead in Christ to rise, AND FOR US WHO ARE ALIVE AND REMAIN, TO BE CAUGHT UP EXCEPT CHRIST DESCEND AGAIN! The same law that applies to the one applies to the other. Christ was the first fruits. Christ will be the harvest. He is not only revealed as the sower in scripture, but as the reaper (Rev. 15:15) of the wheat, the crop sown between His two advents, His First and Second Coming. Let me give you one more picture of what Christ did for the Old Testament saints before I speak of the true harvest to which we are all looking forward. It is a vivid picture, but it is so simple as to unravel itself once you have the key.

Samson and what he did to the grated gates of Gaza, is an exquisite type of Jesus Christ in the regions of death. Some consider Samson to be useless as a type of Christ. Taking his life as a whole that might be so, but considering individual incidents in his remarkable career, he is more than once, more than twice a perfect fore-picture of Christ. His single-handed wrestling with a lion, throwing the dead animal by the wayside, and returning later to find the honey in its carcass, is a beautiful forecasting. First of Christ's single-handed victorious conflict with Satan, and secondly, of His coming again to find that we, His honey-bee-Christians, have gathered sweetness for Him in the midst, and as it were, right in the jaws of the powers of darkness. Samson was enamoured of a woman who lived in a city of the Philistines, called Gaza. She was no doubt of the looser sort, as were most of these Philistine women for the Canaanites were commanded to be exterminated for this reason, among others, -- their immorality was such as to contaminate all the nations around about. Gaza in the original, means "*the strong place*". It was one of the

five chief cities of the Philistines, and like Damascus, remarkable because of its *existence from the remotest times*. *What could serve better as a type of Hades!*

Now, just as the Philistines heard that Samson was come hither, sought to compass him and lay wait for him all night in the streets and the gate of the city, expecting to kill him, even so, when Christ entered the regions of death all of the forces of hell sought to detain Him there. Samson lay with the harlot, just as Christ lay with death, the great defiler, destroyer and enemy, but remember, it was Samson's choice, yet on the whole it was the Spirit of God that continually moved him to seek an occasion against the Philistines, and that drove him down to their country to stir up trouble in order that should a war between Israel and Philistia be brought about, *Israel could finally conquer*. Even so, Christ did lie in the gloom and in the seeming defeat of death of His own choice. He willed to die, though He was not compelled to do so; a legion of angels could have interfered, yet it was *on our behalf*, that through it He might finally overcome and conquer our enemy supreme. In death to conquer death, as by becoming sin for us, (that is, taking our sin upon Him), he finally conquered sin. Samson got up in the middle of the night, we are told, no doubt suspicioning trouble. He was not fully overcome by the wiles of the harlot, who no doubt was in the conspiracy to destroy him, and to fully corrupt him with her seducements. Even so Christ though He tasted death, *yet He was not overcome by death*. Death's greatest punishment is not so much the separation of spirit from body, but is the destruction in the grave of the human likeness to God, the natural form's divine similitude through decomposition. That the whole form of the body should be completely consumed is the most fearful consequence of death. Christ tasted death, but like Samson, before he could be completely over-whelmed, He arose, for as the scripture witnesses He prayed that His soul should not be left in Hell (Hades) *neither His flesh see corruption*.

Samson comes down the winding steps of that house, and peers into the dark streets. Sure enough, all sorts of shadows suddenly move to concealment. They are there, prowling about in the deep gloom of midnight, with long sharp daggers in their hands, anxious, thirsting for His blood. Every step that He takes he is doggedly shadowed but the sleuths dodge about from building to building, keeping at a safe distance.

They know they will get him, when he finds out that the enormous grated gates are closed fast. Rapidly he hastes to the iron doors. They carefully close their net about him. Now that he has found the cast iron city gates locked, barred and bolted, they feel sure of their prey. For a moment Samson's head is lifted up in prayer and supplication to God for help and deliverance from his enemies. The anointing falls upon him. The Lord has not deserted His servant. His whole body trembles in a chiasm of power. The supernatural energy that has always stood him in good stead in times of difficulty and trouble is his again. He may be surrounded by his foes, he may be in the "strong place," but who is as strong as the mighty God? With a smile he stoops down and seizes hold of one gate, slowly tearing it loose from its mooring and poising it till he can reach down to pull the other from the ground. He places both of them upon his shoulders as if they were nothing at all; takes the immense iron doors of the fortress of Philistia with the two posts, and carries them up to the top of a hill, the hill that is before Hebron. Think of going up a hill carrying a piano on your back! Any man would prefer to go down hill and not climb a mountain with such a weight to carry. Ah, but under the stimulation of the Spirit of God he must hardly have felt it. The whole band of Philistines must have stood there thunderstruck, for he had completely defeated their intention in this surprising show of his superhuman strength. Even so Jesus took the grated gates of the grave; Jesus took the bars and the bolts of the tomb. He removed at one stroke the forboding doors of death, discomfited all the powers of darkness and like Samson, went up the hill of God. Now He shouts triumphantly from heaven, "I have the keys of hell and of death!" Rev. 1:18.

(Continued from page 7)

death and the grave. "O death where is thy sting? O grave where is thy victory?" "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord." May the Lord help us to tarry and seek Him until our hearts are filled afresh with a new vision of Jesus and then go forth to the world—not with theory but with a living, Risen Lord.

Russia's Defiance of God



WELL-KNOWN atheist in Russia said in 1926, "The most formidable enemies of the Soviet power are the Evangelical Christians, Baptists, etc.; they preach of a Christ that never has been, as well as of a God . . . Not much time remains. We shall annihilate you, branches, roots and all; if there is a devil we are with him."

On one occasion some Communists attended a meeting of Christians in which God's presence was very marked. They fled in anger, and the next day came to the leader and said, "*We shall not rest until we are immersed to the breast in your Christian blood.*"

This is the spirit that animates the reigning power in Russia today. The relentless persecution of Christians during the past year especially, has shocked the whole civilized world, and millions have protested against recognition of a government that is avowedly atheistic.

During the early days of the Revolution when the authorities were occupied with stripping Russia of its royal grandeur and exposing the corruption and sham of the Greek Catholic Church, the evangelical churches grew with great rapidity. Under the Czars' regime religious liberty had been trammled, but at the close of the World War there was great suffering in Russia and in their distress and poverty many cried to God, and a great spiritual wave swept over the Baptist and other Evangelical churches, large numbers turning to God. In the face of this the Communists became alarmed and started an organized effort to overthrow Christianity and promulgate atheism. Communism is the religion of Russia, and the attitude of the Soviet Government towards all other religions is one of bitterest antagonism.

Prominent universities have been dedicated to "*the war on God,*" and every teacher in every city is obliged to instill atheism into the child. Last month they defiantly proclaimed that there would be a complete extinction of all Christian religion in Russia within five years. On Oct. 8, 1929, the Russian daily paper, "*Sevodnia*" reported the opening of the first anti-religious labor university, in which 300 students, including forty-seven women, "*have been compulsorily enlisted, mainly from among working people.*" The object of the university "is to educate a body of proletarian anti-religious workers and active propagandists of warlike atheists."

They fear any power that might become strong and become a voting power in the government, and tho many of the evangelical sects teach non-resistance and brotherly love, the government resent their lack of co-operation, and are determined to exterminate Christianity. They have created and financed the "Association of the Godless" an atheistic league (as the name indicates) of 250,000 skilled propagandists operating under the direction of the Minister of Public Instruction. This association has deluged every home with a blasphemous paper called "The Godless" and during recent years have issued 20,000,000 copies "corrupting the soul of the nation, particularly its children." During the past year the government closed 1,370 churches, of which 1,119 were Christian, turning them into educational institutions, electric power stations, factories, etc. A Moscow correspondent says that in Odessa a clean sweep has been made of all churches, mosques and synagogues. In thousands of sacred places, now turned into clubs, there are displayed abominable films and sacrilegious pictures.

The Soviet Union openly denies religious persecution, saying they grant freedom to all religious beliefs, but the facts belie their statement. As far back as June 13, 1921, they passed a law that no religious instruction should be given to any person under eighteen years of age, and while the anti-religious campaign has met with marked success among the young the Soviet officials were shocked upon investigation to find that fifty per cent still believed in God.

They excuse their campaign against religion as they say the church is a "direct contra-revolutionary power." It is true the leaders of religious sects have objected to the "unbroken week" and the abolishing of Sunday, as a week in Russia has now only five days, and no Sunday. This is to eradicate Sunday from the workers' memories and shortens the rest of the workers. It is truly a fulfilment of Dan. 7:25, and one of the marks of the Antichrist.

"The government organ *Izvestia* has opened a subscription list, contributions to which are accepted only from the godless, for a new army aeroplane, which is to be christened *Antichrist*. A Russian sailor recently remarked in London, 'When a Russian ship enters a Russian port a Bolshevik Committee come aboard. If the Captain agrees the Bolsheviks take command, and the captain has no power or authority so long as the vessel is in port. If the captain refuses

they do not molest him, and go away very quietly. But when captain, officers and crew go ashore, they find they cannot buy a single article in that town. No one dares sell them anything." (Rev. 13:17.)

It is stated that among the Catholic clergy 50% have disappeared since the Revolution, through legalized murder, starvation, exile or imprisonment. The arrest of Baptists and other Evangelical Christians in 1929 extended into the hundreds. They are not allowed a trial, and if they were would not get justice. Ministers have no voting power but are excessively taxed. The demands along this line are so great that it is practically impossible to meet them even with the help of their congregations.

In the face of these desperate conditions is it any wonder that many of the Christians are in despair? On every hand is fear and dismay unless one is buoyed up by supernatural strength. Many are terrorized for if they openly confess Christianity they are deprived of labor and a "bread-card" which means starvation for their children. In such times the suggestion comes to the Christian minister, "There is an easy way out. Give up your office. Announce yourself an atheist." Alas! in many cases men have given way to such pressure. A Russian newspaper gave a description of a priest in the town of M. openly professing atheism on Witsunday of last year:

"After the service, the priest K. came from the altar and addressing the praying people said, 'Dear brethren and sisters. Today we have gathered for the great day of the Holy Trinity which has never existed. The proletarian have taken power into their own hands and thrown out all their oppressors; they have proved on the ground of scientific data that there is no God, never has been and never will be.' The priest took off his garments and threw them on the floor, and accompanied by the weeping of the aged, the shouts and curses of traders, and some applause, he left the church."

It is said that this is not an isolated case, but it is not strange that they weaken who have not had a real heart experience of salvation. The authorities say to the preachers, "We are preparing you warm quarters on the Solovkis"—this is an island in the White Sea to which many ministers have been banished, among them some of our Pentecostal preachers. It is almost impossible to live there because of the extreme cold. They are tortured, physically and morally, and then deported and sentenced to hard labor. Many die.

Because of the intense persecution the love of many has waxed cold, and sad to say, there are traitors in their midst who, in terror or because they are afraid of starvation have betrayed their brethren. One man said to a brother minister, weepingly, "I fear some of our own people more than I do the Communists." History repeats itself: "Perils among false brethren." One who had been a Christian worker came to another and said, "Leave quickly. The police are coming to arrest you. I am secretly in service—otherwise there would be no possibility of living."

But there are many heroes of the faith. The picture is not all dark. When the smoke of battle is cleared away there will be many who will be worthy of a place in the galaxy of faith. The following incident which has recently appeared in *The Pentecostal Evangel* is a story of heroism and courage which is sublime. For obvious reasons he is known as Mr. X.:

Preaching in a Robber's Den

A few years ago Mr. X, on account of preaching the gospel, was arrested by the Tscheka (authorities) and put in prison. While there he preached the gospel to his fellow prisoners and the power of God was manifest in the most marvelous way; many surrendered themselves to the Prince of peace and received pardon of their sins. As soon as this became known to the authorities they asked him to keep silent about the works of God. With holy boldness he answered them: "As long as I can talk, I shall preach the Lord Jesus Christ, and also to you who are my judges, I now declare that there is one high Judge at whose bar all of you will have to appear, and you will be judged before Him whether you so choose or not."

With sharp and blasphemous words they derided him and cried: "We will force you to silence, just wait!" and they locked him in a cell where there were some Communists confined, having disobeyed party discipline. But our brother was not silent among them, for with great joy he testified there of the saving grace of Jesus Christ, reading to them the Word of God, and praying much on his knees for the salvation of the Bolsheviks. The result was that one after another came to him secretly in the night and inquired of him. Most of them were blood-stained sinners, and many obtained pardon and peace. From day to day the number of seekers grew.

After a few days Mr. X was again called before the Tscheka, or court. "Well, have our Tomoritchi taught you to curse by this time?" they asked mockingly.

"No, thank God," he replied, "but I have taught them to pray."

"What!" they cried aloud. "Oh, you are lying!"

"No; I don't do that," replied Mr. X. "I always speak the truth. They are praying on their knees now; they have acknowledged the Lord Christ as their Saviour, and you here will do the same thing."

With great excitement they called those imprisoned Bolsheviks to disprove this statement, and, behold, they testified fearlessly that they were converted to Christ, that they had experienced the new birth.

At once it was decided to put Mr. X in the robbers' den.

"Down in the robbers' den is one place where you are going to lose your ambition to preach and pray," they remarked as Mr. X was led out of the court room.

Now in this robbers' den were men of the worst character. Sometime before there was captured in Caucasia a large robber band that had been robbing whole villages and murdering scores of innocent people, but as they stubbornly denied the charges, execution of their death sentence was postponed and they were put in a very unpleasant prison cellar, so as to force them to confess their deeds. They were there at this time and the Tscheka now began to use this den for a further purpose. Prisoners whom they did not care to execute openly were put in with these robbers. As wild beasts, they would fall upon the newcomer, take his clothing off and exchange it with the guard for cigarettes, etc. They abused their victims until most of them soon died. Naturally, it could never be found out just who did the deed.

In this den, together with an old Russian Orthodox priest and a colonel of the former emperor, our brother was locked. Before the robbers had anything to say Mr. X stepped up to the head, shook hands with him, and with a smile said: "God bless you. We also are criminals condemned to die the same as you are." This courageous and kindly act had such an effect upon these low and merciless beings that the leader said to his associates, "Comrades, nobody has ever spoken to us in this manner. We shall in no wise molest this man." As soon as some began to search the priest and the colonel Mr. X said to them, "You should leave these men in peace; they are my friends." So they let them go also.

The captain said to Mr. X: "You lay yourself next to me tonight. No one will molest you, and your friends may do the same." But before our brother would lay himself on the dirty concrete floor he knelt before the Lord and worshipped as he always did and began to pray aloud to the heavenly Father, remembering his co-inmates also. In amazement they stood around him wondering what it all meant, for they never had seen, or even heard such things—a man that was not a priest, praying, and not in a church service! Another peculiar thing to them was his not using memorized prayers; he simply com-

mitted himself to his loving Saviour, asking the Lord to keep his loved ones at home, the inmates of the prison, and also asked mercy on those who despised the grace of God. Some who watched him would begin to make fun, but one look from their leader was sufficient to silence them.

The night was almost unbearable. Though our brother had often been confined in various prisons none of which made any pretense to cleanliness, he had never experienced or imagined anything like this den. It was full of live vermin of every description which were a torment to the inmates. But, morning followed the night, and after our brother had his morning worship on his knees he began to make friends with the robbers.

Now the second day in prison had come and Mr. X had grown in favor with the robbers, but the poor priest was suffering much, as the robbers made much sport of him, hurling many hard words at him. Under such conditions he did not know what to do or how to behave himself. When Mr. X prayed, the priest also would like to have prayed with him, but lacked the courage to fall upon his knees.

"Why don't you pray, you long, hairy——?" came a loud voice from the robbers. "Come on, boys, we will teach him how to pray. He is a priest and he will have to pray. Perhaps he has forgotten how it is done. Wait now, follow me. We will teach you now, the way you used to teach us."

With loud, mocking voices they brought the poor priest on his feet. One of them hung, in the corner of the cellar, a piece of paper on which was some funny picture to which they made the poor priest say his prayers. All the customary church prayers were used because the fellows stood around and puffed at him, pulling his long hair and threatening him with death. He had to make the sign of the cross and bow before the picture which served as a holy image. After he had prayed about a half hour the priest suddenly stopped. Then his real trouble began.

"Pray on, you old dog," said one of the fellows. "That was no praying. Why don't you pray as X does? When he prays his prayers make us all feel a thrill, make us feel good in our hearts."

In his distress the poor man began to call on "the mother of God and on all the saints."

"Tell us, you old bird; do you really believe the prayers you say ever do any good?" The priest was silent. Hard blows from the fellows brought the answer, "No."

The voices of the robbers rose in laughter and mockery, some one crying out, "Listen, listen, men! This . . . devil doesn't believe in his own prayers, but he taught other people to do so and charged them plenty of money for his chatter. You low dog! You are to blame for my becoming a criminal and a murderer. If you had taught us to pray as X is praying, then would I also have been an honest, respectable man, a

good man. You are to blame for my coming execution. Wait, we are going to attend to you; but before we kill you, you will have to learn how to pray."

Although our brother's heart bled for the poor priest, he felt that there was much truth in what the robber said, and that he should not interfere. He prayed silently that the Lord would reveal Himself to the priest, and in a soft, kind tone said to him, "Only acknowledge your sin and call on the Lord Jesus, and He will help you." The Lord began to help the priest. In his deep despair, he called on the name of the Lord, confessed his sin, freely and openly acknowledged that he was a blind leader of the blind, misleading the people; that he was a miserable shepherd who had cared nothing for the sheep, but was most interested in their wool.

"Now, this is much better," said one of the fellows. "This sounds more like X's prayers; but go right on further."

The Lord heard the prayer of the priest and saved him. His prayer became more joyful and finally he began to praise the Lord with real joy and thanksgiving, finally closing by saying "Amen" three times. This gave our brother great joy, and he, also, began to praise the Lord on his knees for saving this poor soul.

Deathlike stillness reigned among the robbers by this time. They were greatly impressed by what transpired before their eyes. The priest became an altogether different man. His speech was changed; he was fearless; when X prayed, he also prayed, and with the same fervor, always kneeling right beside X. The colonel also joined them and became a believer.

The day following, after they had their first songs, our brother said to the fellows: "I have had enough of your terrible stories and cursings. I want to tell you something from God's Word. They took my Bible away from me, but I know plenty of good things from it by heart."

"All right," said one of the fellows, "go to, and we will listen."

As our brother had no knowledge of how long he would stay in the den, and expecting it to be a long time, he began carefully at the begin-

ning so that he would not run out of material. He told them of the creation, the fall of man, emphasizing the important points, comparing them with practical examples of everyday life. He told them of the Ten Commandments and the thrilling and glorious revelation of God on Mount Sinai; the prophets, especially Isaiah 53; Jesus, the Lamb of God who really made the atonement for every sinner, regardless of how bad he is, or in what standing he may be. This made a deep impression upon the robbers. Though they were low and brutal, yet they were brave and courageous men, having executed the most daring robberies.

On the following day the leader said to Mr. X, "Tell us again how they hit and crucified Jesus." Our brother told them of those two thieves, how one acknowledged his wrongdoing and asked the Lord to remember him, whereupon he received instant forgiveness. At this the robber could stand no more; he rose to his feet, called to his mates, saying, "Comrades, this is enough for me; I will confess all our deeds that we have done." Then followed a terrible confession, such as no one could imagine—so many shameful deeds, murders, forgeries, etc. "It is frightful—all this that I have done," said the leader. "Do you think the Lord would forgive me for all this?"

"Yes. I praise the Lord because He does forgive all sins, and He will forgive yours just as He forgave your fellowman on the cross."

"Will you pray for me now that He may forgive?" The Lord heard prayer and blessed him with the peace that only He can give.

"Comrades," said the leader to his associates, "we have to die anyway, so let us be honest now. Let us, at least, be honest at the end. I will confess before Tscheka (court) all the things that we have done."

"If the Lord requires it of you, do it," was the answer from his associates.

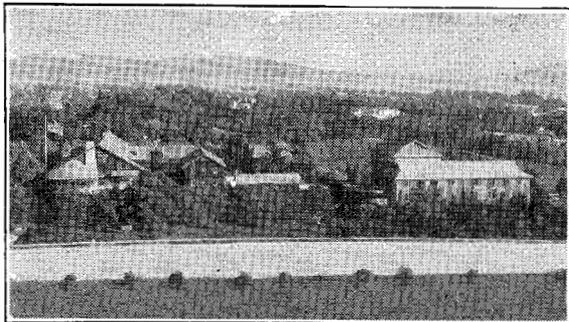
So it came to pass that the leader, to the great surprise of the court, made full and open confession. But greater was their surprise when they learned from him that it was through the

(Continued on page 24)

California Summer Bible School

Preparations are being made in the Southern California Bible School for an inspiring and comprehensive Course of Studies, from June 24-Aug. 1. Visiting friends may make the Bible School their headquarters during their sojourn in Southern California, attend the morning class periods and have their afternoons free for rest or visiting various points of interest in the surrounding country. An Evening Bible Class will also be offered.

For application blanks or further information, address, Southern California Bible School, 450 South Ave. 64, Pasadena, Calif.



The Buildings of the
Southern California Bible School

The Awakening in Africa

JUST before we left Africa, a little over a month ago, a young man named Kabala came to us who lived about forty kilometers away. He had been educated in the Catholic School in the interior of Sierra Leone. He had come over and worked with us as a carpenter, and as he saw us worshipping the Lord it was a marvel to him. We tried to teach him and had special prayer with him, because he belonged to a strong Mohammedan tribe, and we longed that from their midst God would raise up one to be an apostle to them. We taught him day after day, and night after night, gave him, "Jesus is Coming" by Blackstone, and "How to Study the Bible," by Torrey, and yet he had no heart change. He would say to me, "These things are hard to understand." I asked him to continue to pray. He went away and came back a year ago last Easter. The service was on. He poured out his heart to God. Another of the young men who had been working for us had given his heart to God, and how Kabala thanked God for one from his own tribe who had accepted Jesus Christ. He said to me, "Mr. Wright, I am fully persuaded that the Catholic religion is an idolatrous religion. I have thrown away my patron saint. I want to be baptized the way Jesus was baptized, and I want it to be done among my own people, the Dyulanka tribe." They were forty kilometers away and I said I didn't know whether I could get to his town or not, but one day the Lord spoke to me while in prayer. He said, "Look here! Why don't you go out to that Mohammedan town and fulfil that man's desire?" I said, "Lord, I am so busy." "Yes," the Spirit said, "you can get so busy in working for God you fail to do God's work." I settled it, and told my wife I was going, and she said she would go too. Her bicycle broke down and I had to walk. I had blisters on my feet but I didn't mind that. The next morning we gathered the native Christians together; this brother and his family, the old chiefs and the old men, and the people of the town gathered, and I was going to explain the steps of baptism, its meaning, etc., and as I explained the step the young man was about to take, one spoke up and said, "When anybody is sick we always call for Kabala to pray for him. He has a strong entrance into heaven." He had lived his life amongst them. After I had

preached, this young man preached and what a talk he gave! He said, "I know Him in my heart." After the baptism we left the creek and went back to the dirty little hut where we gathered around the Lord's table. The hut was filled with soot, and the webs of dirt hung in strands, but that spot was sacred with His presence. Coming home, and landing in New York City I saw St. John's Cathedral with its hallowed memories, but I thought there never could be a place more holy than that little hut was on that Sunday morning with those five or six natives gathered around the Lord's table.

I have only one text; the Lord gave it to me going on a boat from the seat of the Soudan government to Timbuktu. As we turned our faces north we gave ourselves to prayer for we knew there was nothing in the natural that would protect us in the Niger Valley, for there was the Songori, the Tuareg of the Desert, and it was the Arab's headquarters. It is here the Mohammedan rules. With them Jesus is only an insignificant prophet, and let every man be cursed who says that ever God had a son. "God is one and Mohammed is His prophet." As I looked from the steamboat and saw the multitude of Mohammedan villages, day after day, and saw everybody on that boat, from the fireman to the highest official, praying to the false prophet, I was amazed to see how zealous they were, and cried out in my soul to see them so zealous for the true God. Then this scripture, found in Psalm 68:31 was given to me, "Ethiopia shall soon stretch out her hands to God." As I meditated on this and heard the Mohammedans praying all around me, God said, "Give Ethiopia a chance and she will stretch out her hands to God." And He showed me we would have to have mercy for the Mohammedan if we would ever win him to Christ. Their book is a dead book, but our Book is alive. They worship the Koran; they wash their hands in the dust and wash their faces before they touch that book; it is holy to them. They have a zeal but it has no life to it. They need the Word of God. Give the poor Mohammedan a chance.

We were not allowed to proclaim the Gospel in Timbuktu. There were four missionaries there, and they were discouraged, as all they could do was private visitation. It is enough to discourage anyone. Only prayer will open the place to the Gospel. Timbuktu used to be a city

of from sixty to eighty thousand people, but today it is not more than seven thousand. It was a slave city and when the French government occupied it they abolished the slave trade and it is no longer kept up by slavery. If you preach Christianity openly the Mohammedans are so fanatical the missionary would be in great danger of losing his life. We asked the governor if we could hold public meetings, and he told us we might if we held them in some enclosure, but not openly. He said it would give us a set-back if it was publicly proclaimed that we were to have a meeting. We were there five or six days and there was a continuous spirit of prayer going up for that city. The Mohammedans became angry and tried to break up the meetings time and time again but they could not do so with private meetings. One Mohammedan came as we left and said we spoiled their Koran. We didn't see anyone saved but we felt sure that God had given us souls, and by the time we reached our station there was a telegram saying that one man had given his heart to God.

Fruit of the Gospel among the Heathen

LIFT up your eyes, and look on the fields; for they are white already to harvest."

Miss Mattie Brann, Wei Hsien, North China, writes of gathering in the ripened grain from China's harvest field:

"'Whosoever shall call upon the Name of the Lord shall be saved.' How we praise God for some new people learning to call upon His Name! Just recently several women 'bound by Satan, lo! these many years' have called on the Lord and He has set them free. Some weeks ago one of our dear, old Christian women asked prayer for a young woman in her town, who had been under demon power for years. Some of the Christian women had the joy of seeing her delivered as they prayed for her. Later she walked in to see us and to thank us and tell us of her wonderful deliverance. Her face shone as she told how many years they sought relief from all sources, and at last some one told them about the *true God*. How she listened to the old, old story as we again told her of Him who had conquered Satan! She says she will follow the Lord Jesus at any cost, even tho her mother-in-law is so very angry because she 'has changed gods.' She is willing her daughter-in-law be healed, but giving up the old gods is a different matter.

"A few Sundays ago at the close of service

There are eight colonies in French West Africa, and about four million people in the Mossi tribe—two million that the Pentecostal people are responsible for. I remember one time Mrs. Shirer and one of the other lady missionaries took a trip thru the tribe, and they were gone a month. When they came back they looked so worn I just wept. I remember I was writing a letter at the time, and I wrote, "If you would see the sight I have seen today, you would be ashamed to show your ordination papers at home."

Today there is an awakening in Africa that is unusual. It is not popular to be a pagan. The roads are opening up everywhere in the interior, and the natives do not want to be called "bush-men." This means that if we do not give them the Gospel of Jesus Christ some one will bring them a false religion. Today, thru the Versailles treaty, we have the privilege of preaching the Gospel in the territories of every country that signed the treaty, but we have to work while it is day, for the night is coming when no man can work.—Harry Wright in the Stone Church.

a young woman came to me and said, 'Teacher, will you pray for me. I have devil sickness and suffer beyond telling. A Chinese preacher and his wife who preach in the home town of my mother, told me to come to you, that you would pray for me and I would get well.' The house and yard were packed with new people that day, being Chinese New Year holiday time, and several listened as this woman made her plea. She looked so quiet and sensible I am sure some doubted her words, and began mocking, saying, 'Pray and let us see, etc.' I took her into a room in the women's court hoping to have a quiet talk, but the crowds followed and listened while I talked, showing her how to call on His Name, even when alone. But we had to ask her to come some other day and bring some one to take care of her eight months old baby which she had in her arms. Feb. 28th she came, bag and baggage, in a cart and said, 'I want to stay until I am delivered.' They drove up on the main street to the front gate, and at the same hour we heard a great commotion at the back gate. Here was another cart loaded with men, women and children. Two men were holding a raving woman; she had suddenly gone mad and tried to kill her little boy about two years old, as well as her six weeks' old baby and others. We could not keep

these two demon-possessed women in the same compound, but the men made sacrifices and we took them both in. It has always seemed we never have one case alone, but two, three and sometimes four will come at one time, and all from different directions.

"For days and nights the battle raged. The first woman was so sick and tired of sixteen years of untold suffering that she prayed, confessed her sins, and in two weeks was rejoicing in the Lord, *healed*. She comes to services and repeats her favorite verse (Jno. 1:12), and how she prays for her husband and family! The second woman has not made such progress, for she had a high fever with a breast badly decayed (which is now healed) and when she is herself she is sad because of her family affairs and she sees no hope for the future. But we do thank the Lord for the progress she has made. The minute she begins calling on the Lord she vomits and suffers beyond telling. The demons talk very little but will scream out, 'We cannot stay here; we must go. But we are so wound about her spirit from her heels to her head.' Then she spins about like little children do. Please pray with us that she may be entirely delivered and her family saved. The husband seems near to the kingdom.

"From Jan. 30-Feb. 20, the Chinese New Year holidays were celebrated. It was a time of evangelistic work and many souls were blest. The winter was very cold until the latter part of Jan. when it turned warm and then cold again. The flu raged everywhere and many died, among them some of our dear Christians, tho many were healed. For four and a half months I had worked almost day and night in Bible-class work; then began going to the villages, seeing the sick between trips, and down I came. I was made to realize my body was a weak frame and I had to stay in bed from Feb. 17-23, when the dear Lord touched me once more, and I have been going ever since. We hope to keep going until wheat harvest, tho the annual spring war is brewing. Last Spring prayer changed things, and the great battles did not come off. We are praying the Lord to settle this without bloodshed.

"The suffering of these millions is beyond words and we wonder when it will all end. But praise the Lord many hundreds are willing to listen to the Gospel in this time of tribulation who would not during times of peace."

Tribes Receive the Gospel

From our missionaries in Lunan, Yunnan Province, West China, we have blessed news of

work among the tribes people. Bro. and Sister Arthur Johnson write:

"In a previous letter we made the statement that the tribal people in the mountains nearby would be more responsive to the Gospel than the Chinese in and around Lunan. This is now an established fact. At last we have gained an entrance into the tribal villages, and have established a friendship with these people.

"Two or three weeks ago we sent our man helper over to a tribal village five miles from here, called Pu Tsuen (meaning Rushes, and for the sake of convenience we shall call it Rushville). He spent the night there preaching the Gospel to the people who were eager to listen. The following morning he returned to Lunan and reported to us that he had never been so near to the gates of heaven as he was that night at the tribal village. He said that the whole village of over one hundred homes wants to believe. We would have had good reason to discount this report had it come from some other person than this helper of ours, but we just rejoiced with him and praised God for the wonderful way He has opened the doors into this village. The people took him in as one of their own, gave him his food and a place to sleep, but there was very little sleeping that night for the Spirit of God visited that town and created a keen interest in the things of God.

"A few days later we sent our man back to 'Rushville' where he found a greater interest than before, and upon his return he brought one of the boys from the village back with him, a student who reads and writes Chinese. He spent two days with us and then returned home. We are very much impressed with the way this lad has embraced the Gospel, and we believe we have in him good material for a native worker to spread the Glad Tidings among his own people. The next time my native worker went to 'Rushville' two other Chinese boys from Mr. Baker's orphanage in Yunnan Fu, and I accompanied him. We left Lunan late in the afternoon with the idea of staying all night, for it is almost impossible to get the people assembled in the day time. About dusk we went to the school house and opened the meeting. We took our trombones, cornet and accordion with us, and it wasn't long before the crowd gathered. There must have been at least three hundred who came to the meeting. Four of us preached the Gospel to them, and while one preached the others prayed, and to my astonishment the student mentioned above was sitting

Under the pulpit with his face buried in his hands, praying to God in behalf of his people. The power of God was manifested in our midst, and the Word of God had free course and was glorified. The meeting lasted for two or three hours and when we asked to see the hands of those who would like to accept Christ, practically every one in the house raised his hand. After committing the dear people to the Lord in prayer we went to our little hut, made with a thatched roof, where a crowd of young men followed us. We searched the Scriptures together and prayed. All these young men have taken a stand for Christ. They themselves said so, and when they say a thing they mean it. Truly our joy was complete, for in that dirty hut the glory of God hovered and filled us to overflowing.

"Besides this encouragement from the tribal people the Gospel is also having effect on some of the local Chinese. A Mohammedan lad has made a decision for Christ and wants to be baptized. Just across the road from us is an elderly gentleman who has become interested and is now an inquirer. His heart is open to the truth and we believe salvation is right at his door. We are having fine attendance at the street chapel meetings in Lunan, and we expect to go to the tribal village every Monday night. Other tribal villages have sent representatives to us inquiring about the Gospel."

Encouraging Results in the Congo

From Brother and Sister Leader, Gombari, Congo Belge, we have interesting news about the work:

"You will be pleased to know that our new brick chapel is almost completed, and while the windows still have to be made and fitted we are holding services in the building.

"Our hearts have been longing for a forward move when this building should be completed and we have earnestly prayed that 'the glory of the Lord might fill the house,' and last Sunday morning at the close of the service, six men and boys and one woman came to the altar for salvation.

There was no urging, just an invitation given for those who wanted salvation to remain after the service and kneel at the altar. We trust that this will be only the beginning of a real revival among the people. All the Christians stayed and prayed with the new converts and they were admonished to take these new lives under their shelter and help them along the path of God.

"The Christians are going forward in a fine manner. We are teaching them to take responsibility. They now have the appointing of their teachers at the native services, take charge of native offerings, the disciplining of members, and care of the house of God.

"What a diversity of 'doings' make up the missionary's life! Building houses, school-work, settling differences of the natives, and just a few minutes ago I pulled a tooth for a native woman. Her husband held her, and between threats of giving her a sound beating if she did not open her mouth wide for the white man, altho her face was swollen something awful, we got it out. They were so relieved after it was out and acted in such a pleased manner that I actually had the nerve to invite them back for more extractions.

"Just now I am forced indoors as one of our tropical storms is unloading its cloudbursts, and so I take this few minutes respite for this word to you. Fortunately the storms do not last long, but are furious at the time. The break in the hot spell has come as a wonderful relief. We were getting quite fagged out, with all the extra work at this time. I held eight services a week, assuming the duties of others who were absent helping out in other parts, all in with my regular work. Then outside calls were rather heavy so that I found no trouble dropping to sleep at night. We have been mercifully spared from fever for about nine months now, so that while we are very tired we are not suffering. Praise the Lord for prayer.

"I do not think we were ever so happy in our lives as we are during this present term. God has been so very good to us in all things, and we see such a building up of the work after years of uphill struggle that it puts a good feeling in the soul."

The "Unworthily" Clause

1 Cor. 11:27, 29

ALTHOUGH I have often pondered over this puzzling clause, and have to my own satisfaction arrived at a conclusion which seemed to me to be scriptural, yet never until recently has

it dawned upon me quite forcibly the real intention of the Holy Spirit in using the word "unworthily." Of course I am perfectly aware of the fact that in our assemblies, as well as in most

Protestant churches, this word is not ordinarily considered in its full meaning. The question generally stressed is the matter of "discerning the Lord's Body." To my utter consternation I have witnessed the remarkable statement in one of our Pentecostal churches that "all we have to do is to 'discern' the Lord's body; simply look to Jesus about our sins. Sinners also need not stay away but should come to the Lord's table, as the Lord Himself invites sinners to come." (The Lord, however, has spoken since in this matter).

Tonight, in reading over the passages quoted in the eleventh chapter of First Corinthians, the Spirit guided me to look up the French and German translations, as the Oxford Bible gave no reference bearing directly upon the word above quoted. I found reference in Martin Luther's translation to the quotation in Matt. 26:22,23. Ah! This is the key to the expression "unworthily." "And He answered and said: He that dippeth his hand with me in the dish, the same shall betray me." In a moment the precise meaning of this puzzling word flashed upon my mind. Judas Iscariot was certainly partaking of the Lord's supper unworthily. He had already covenanted with the chief priests to betray his Lord for thirty pieces of silver. His reply to the Lord, "Master, is it I?" betrayed a guilty conscience, showing that he felt his sin had already found him out, and the following day he became guilty of the blood of Jesus Christ. If Judas had grasped the chance which was given him at the table of openly confessing his sin and forsaking it in true, heartfelt repentance, he would have been forgiven and he could have partaken of the sacrament as a repentant sinner, "worthily," and the story of our Lord's Passion would have been written differently. Instead of repenting, however, he felt peeved at being found out and went determinedly to his doom.

Drawing a parallel with conditions of today, how grievous a matter must it be to the Lord, and also to right-minded, Spirit-filled children of His, to see brothers and sisters coming to the Lord's table with sin and hatred in their hearts, and being told from the pulpit that "discerning the Lord's body" was the essential thing. Their very attitude concerning their fellowman is such that the sinners will usually say, "If that is religion I want none of it." Their very failure in obeying the injunction given in Matt. 5:23, 24 (kindly look it up) drives away the brother or sister in question, and our Lord is dishonored thereby and put to an open shame.

Are we surprised at so much mysterious sick-

ness and sometimes cases of death manifested among God's people? Why is not the "long life" mentioned in the last verse of Psalm 91, in evidence today?

Let me close with an exhortation to old-fashioned holiness, as laid down in the twelfth chapter of Hebrews: "Make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with *all* men and holiness, without which no man shall see God."

Clearly, in plain English, if we will be right with our fellowmen, so that the "lame" or unconverted will be attracted by our example and holy life, we shall enjoy the experience of holiness (mark the word) and shall see God.

Elder C. W. Reinhardt

(Continued from page 11)

under twenty-two years of age. The mother indicated her boy and I laid my hand gently on his shoulder and called him "son." I said, "Son, we have been down to see the judge and he says he will sentence you to five years but he also said that if you would confess this crime it would make a difference in the sentence. You will confess it, will you not?" He sat there with a stiff upper lip and never winked an eye. Then I patted him some more on the shoulder and said, "Son, you did do it, didn't you? You did steal those goods? The judge says he has positive proof that you did." We waited and then silently, for he was too ashamed to open his mouth, he shook his head, "Yes." I said, "Do you know where the goods are? Will you help the police to find them?" In a few moments he was all broken up and promised to do anything. When he was brought out the judge looked at him and said, "Well, young man, so you have confessed to this crime?" "Yes, your honor." "You are guilty?" "Yes sir." "Do you know where the goods are?" "Yes, and I will help the police to find them." The sentence was about to come forth and oh how much it meant to that young man and how much it meant to that mother with a breaking heart! It came forth and the judge said, "Young man, because you have confessed I have decided to grant you an absolute pardon."

Friends, such a scene will take place in heaven some day and you will be there. You will get justice or mercy, one of the two; it will all depend on whether you have covered your sin or confessed it.

While I was patting the boy on the shoulder and trying to persuade him to confess the man

in the brown suit stood with such a look of disapproval on his face. I said, "Who is that man with the brown suit? The boy answered that it was his lawyer. Later he told me that he was the one who had told him to keep a stiff upper lip, and to deny that he had stolen the goods. Do you know what the consequences would have been had he not broken down and confessed? He would have gone to the penitentiary for five years. The Spirit of God is saying to you, "Today if you hear His voice, harden not your heart." There is always the enemy of our souls standing near saying, "Don't confess. Keep a stiff upper lip. You have succeeded in covering it up thus far, keep covering it up." But listen, "He that confesseth his sins shall have mercy, but he that covereth his sins shall not prosper."

(Continued from page 18)

preaching and praying of X that he was led to make confession.

The impression this made got the Communists into an unpleasant state of affairs, for they never want to give the Lord honor or glory for anything; but among them, as well as among any other group of people, there were some that feared Him who is invisible yet ever present. The following day word was sent to Mr. X that he might go free. After being in this dreadful unclean den for eight days, it was a great joy to see daylight and the sun, and his wife and children; but as he looked into the sad faces of his new friends he felt the sorrow of their hearts in his own soul. With comforting words he said good-by, shaking hands with the leader and giving each one a farewell kiss. The leader exclaimed, "You have been a father to us; you have taught us how to pray and to trust the Lord. We can die now with joy and you shall see us again in that great day."

As Mr. X was telling us this story, he exclaimed, "The eight days that I spent in that cellar were, after all, the most joyful days of my life."

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CHAPTER 3.
2 Milk is fit for children. 11 Christ the only foundation. 16 Men are the temples of God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

5 shall. 7 Ps. 25. 14. John 15. 15.
19 F foolish ten, craftin 20 Ar the tr are va 21 T men. 22 W Cē'phē death come,

α Heb. 5. 13. 1 Pet. 2. 2. 1 Or, factions. 2 according to man. β Rom. 12. 3. γ Acts 18. 4. δ Acts 19. 1. ε Isa. 55. 10. ζ Ps. 62. 12. Rom. 2. 6.

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