

The Latter Rain Kvangel

The days of Heaven on Earth

Share Your Thanksgiving Blessings



"Eat the Fat and Drink the Sweet, and Send Portions to Them for Whom Nothing Has Been Prepared."
Neh. 8:10

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

The World's Cry for a Superman - - - - - See Page 3

The Latter Rain Evangel

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We Thank Thee, Lord

*For the stars above in their radiance bright,
For the solemn hush of the glorious night,
For the thought that makes us akin to Thee,
For "the vision splendid" of the "shall be",
In rapture, dear God, we thank Thee.*

*For pain and crosses and weariness,
For sorrow's enrichment and love's distress,
For the thrilling joy of a service done,
For the rich deep sense of a victory won,
Dear God, our Father, we thank Thee,
On this Thanksgiving Day.*

Author Unknown.

Stone Church Gets New Pastor

THE Stone Church is having a permanent pastor beginning November 1st. Evangelist Bert Edw. Williams of Elwood City, Pa., has been elected to the pastorate and takes up his duties at that time. Bro. Williams has already been introduced to our readers thru the October Evangel, in that very helpful article, "How to Live the Victorious Life." As pastor-evangelist he will find a wide field for his activities in this city of nearly three million.

During the summer the church extended a call to Pastor Harry Steil of Cleveland, Ohio, whom the Lord used at our Spring Convention, but this did not seem to be God's plan for the

church. Brother Steil is continuing his ministry in Cleveland.

Even tho we have been without a pastor for some months the church is in a very good spiritual condition. Mrs. Hardin and others have been blessedly used of God in the interim, and we rejoice in the blessing of God upon us.

* * *

"Down With Caste"

THE day is dawning in India for which missionaries have long wept and prayed. The caste system, which has been such a formidable barrier to Christian work, is beginning to crumble. Those of their own people who have been educated see what a millstone the caste system has been around the necks of India's men and women, and are rising up and by voice and by pen demanding deliverance from this cursed system.

According to the *Madras Swamyiyi* a woman leader, *Srimati Durga Bai*, addressing a Youth Conference at Erode, South India, spoke with no uncertain sound. In speaking of the three evils that keep India down, she said, "We are particularly concerned with that devastating, worn-out institution, viz., *caste*. Our beloved nation is divided and sub-divided, vertically and horizontally, as it were, by the innumerable divisions of caste and sub-caste. The divisions of Hindu society into water-tight compartments, into pigeon-holes of caste and creed *we shall destroy*. Hence comrades, *Down with caste and class!*"

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The World's Cry for a Superman

The Rise of the Antichrist

By Evangelist Albert J. Lebeck



IN LOOKING over the world and noting the financial depression, the unemployment situation, the over production, the crime wave, revolutions, threatening wars, etc., we can readily see that we are living in the perilous times, which the Apostle Paul writes, shall come in the last days, (2 Tim. 3:11).

The leading men of the world and the heads of the various governments realize that unless something is done to remedy the perilous situation, which exists throughout the world, conditions may become a great deal more serious and severe.

GOVERNMENTS HELPLESS TO AID

It seems that the present governments are unable to cope with the situation which exists in their respective countries. The legislative bodies are hampered by the "red-tape" which must be gone through before a bill or measure can be passed to meet a specific need. Often, by the time they get a bill passed to meet a certain need, it has become inadequate to meet the need for which it was intended, because the need has become so much more serious through the delay. For example, here in the United States, bills were passed or measures adopted to relieve the unemployment situation; but since they have been so long in getting them through Congress, the bills have become inadequate to cope with the unemployment situation which has become a great deal more serious through the delay.

A REMEDY

In difficult times such as exist today, a form of government is needed which can take action immediately in order to meet the need as it arises and remedy the situation before it becomes too severe or perhaps beyond recovery for a time. Many say, "That form of government would be a one-man-government or a dictatorship." As a general thing, such a government would not be safe, because the dictator might misuse his power and thereby do a great deal of harm. On the other hand if he were an honest and upright man and had the needs of the nation at heart, he could do a great deal of good in a short time. Quicker action could be obtained through one person than through a legislative body because there would

be only one person to whom to appeal instead of having to take the time to convince a large body of men, (which is not always possible) before a beneficiary measure could be adopted.

By way of illustration we might take the United States for an example. If our President had the power of a dictator he could remedy many of the ailments of our country in a short while. He could pass measures providing labor for all the unemployed, fix the price of farm products so that the farmer would be assured a price for his crops, whereby he would be able to make a reasonable profit and his production be put on a quota basis so that just enough would be produced to meet the consumption. With the farmers established financially and no unemployment, the remaining financial problems would adjust themselves rapidly. The people would become contented and the possible danger of a revolution and chaos would be removed. Many other similar measures could be adopted to meet the various needs as they presented themselves.

People are beginning to realize that what is needed to handle and to solve the problems of the respective nations is to have a great leader, one who has super executive ability and courage to do what ought to be done, without being hampered by the "red-tape" of a legislative body.

THE ANTICHRIST

Now the Bible clearly states that at the close of this dispensation and age, a powerful leader shall arise who is spoken of in the Bible as "The Antichrist," "The Beast," "The Son of Perdition," and other various names.

Daniel writes that this leader "shall have a mouth speaking great things" (Dan. 7:8); "be a king of fierce countenance, understanding dark sentences" (Dan. 8:23); "His power shall be mighty" (Dan. 8:24); and "through his policy he shall cause craft to prosper in his hands" (Dan. 8:25).

Turning to II. Thess. 2:9 we note these words concerning the Antichrist: "Whose coming is after the workings of Satan with all power and signs and lying wonders". St. John writes in the Book of Revelation that all that dwell upon the earth, except those who are true Christians, worship him (Rev. 13:8). In Rev. 17:12, 13, we

note that ten kings shall give their power and authority to the beast or the Antichrist. In Rev. 13:7 we read that power is given this beast over all kindreds, tongues, and nations.

We note in the above description of the Antichrist that he will be a powerful speaker, have a striking personality, cause industry to prosper, perform many wonders, be worshipped by all the non-christian people and will have power over ten kingdoms. We can readily see that this man has the qualifications of the Super-leader for which the world is crying.

THE RISE OF THE ANTICHRIST

The question arises at this time, "How will it be possible for the Antichrist to attain the position of this superman and the power that the Bible predicts he shall receive?"

In the first place I believe that the present trying conditions throughout the world are very favorable for the rise of this Antichrist to great power. A few years ago each country was independent of the other and did not need any outside help but now the nations are willing to receive aid from any source providing it would relieve them of their predicament and set them on a solid footing.

I believe that the first step in the rise of the Antichrist will be, that he will become a powerful leader over a small nation as predicted in Dan. 11:23. This step would not be hard to reach, especially at this time when there are so many dictators in the world. Mussolini is an example of a man becoming powerful with a small nation in a comparatively short space of time. Some years ago Italy was in a turmoil. Communism had quite a strong hold in that country at the time Mussolini and his blackshirts made their march to Rome. The king, instead of declaring martial law and combating Mussolini and his followers, invited him to Rome to organize a new cabinet and placed him in charge of the Government. Mussolini in turn soon solved the ailments of Italy and increased the prestige of the country until today the power of this little nation is felt throughout the whole world.

When the countries which are facing utter ruin see how the Superman has marvelously mastered the situation in his country, they will no doubt solicit his leadership and be willing to place their governments in the hands of this great executive for a time, rather than to see their country come to chaos and disaster. This would result in the Antichrist gaining control of a number of nations.

RUSSIA A PERIL TO EUROPE

Diplomats, in voicing their opinion, state that Russia is becoming a great peril to the rest of Europe as she continues to proceed with her five-year-plan. This common enemy of many of the European countries is apt to cause many of the nations to unite and form something similar to the proposed plan of a United States of Europe so as to protect themselves against Russia and her allies. A superman to head this alliance would be necessary to make it a success. No doubt the Antichrist would be the one called upon to fill this position, although this great leader would not be known to the world as the Antichrist. This would be another means by which he could gain control of ten nations.

Now the Bible makes it clear that the Antichrist shall rule over ten kingdoms which shall compose the territory that is within the boundary of the Old Roman Empire. This Russian peril may be the means of causing the European nations which are within the boundary of the Old Roman Empire to lay aside their petty differences and to unite and cede their power to the Antichrist in order to be able to withstand their northern allies which may be Germany, Russia, and the Orient.

REIGN OF TERROR

Now I do not want to leave the impression that I am advocating a dictator or that I think that the Antichrist will permanently heal the ills of this world. After he has caused things to prosper long enough to gain the confidence of the world and to get the ten kingdoms under his thumb, he will do as other dictators have done; forget the state, and live for himself. He will endeavor to make all the people worship him under the penalty of death (Rev. 13:14). This will result in a reign of terror such as the world has never seen as recorded in Rev. 13:15-18 and Matt. 24:21. This period during which the Antichrist shall reign is called The Great Tribulation and shall last seven years.

OUR ESCAPE

Now God does not leave His children without an avenue of escape from this terrible, diabolic reign of the Antichrist but has told us to watch and to pray that we might be accounted worthy to escape all these things that shall come to pass (Luke 21:36). We have the manner in which we shall escape pictured to us in I. Thess. 4:16-18, "For the Lord himself shall descend from heaven with a shout, with the voice of the

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Cross-Eyed Christians

Some of the Cannots of Scripture

Evangelist Wm. E. Booth-Clibborn



MAN has two eyes, yet his sight is single, a great deal may at one time enter his field of vision, yet his eyes centre on ONE thing, they focus and function together. Should they move independently, he is cross-eyed, a horrible affliction, which causes him to see everything double and all distorted. If this be true of the natural man, it is much more true of the inner man of the soul. Jesus said, "If thine eye be single, thy whole body shall be full of light" (Matt. 6:22). That is, there must be presented to the eye of the soul and conscience the clear single image of the glory of God in the face of Christ Jesus, if the whole of life's being and body is to be blessed. Existence must have a paramount purpose and goal. In the Scripture life's supreme object is revealed. It is "to be conformed to the image of His Son"; with that prize ten thousand things are soon found to be incompatible, and must be sacrificed in order to win in the race. David cried, "My heart is fixed". Paul testified, "I was not disobedient to the Heavenly Vision".

The soul that seeks to satisfy the conflicting claims of two contending causes, two enemy interests, two opposed authorities is cross-eyed, sees everything double and must finally and eternally fail. The biggest deceiver is a divided heart, and a "double minded man is unstable in all his ways" (Jas. 1:8). The Church is cursed with a multitude of cross-eyed Christians whose deplorable duplicity and compromise is a direct effect of their forever trying to harmonize two irreconcilable viewpoints. Double dealing is of the Devil. "NO MAN CAN SERVE TWO MASTERS" (Matt. 6:24). Many things automatically cancel each other. So often we want to enjoy two exclusive things—Worldly pleasure and a clear conscience or true godliness—Idle love of ease and success—The approval of heaven and earthly fame—Self-gratification and perfect health—Selfishness and true happiness. These are all contrary and inconsistent with each other. We must choose one or the other. "Ye cannot serve God and Mammon"—CANNOT! Like water and oil, they cannot mix! To preach Christ and work with an eye to filthy lucre is folly! To proclaim the Gospel so as to please the people is impos-

sible! We are either against Christ or with Him. We cannot be neutral! "He that is not with Me, is against Me: and he that gathereth not with Me scattereth abroad" (Matt. 12:30). We cannot have the love of the world and the Love of the Father at the same time. "For if any man love the world the love of the Father is not in Him" (1 Jn. 2:15). To run around from the Church to the theatre one must not only be cross-eyed but he will also have to be double-jointed. "For either he will hate the one or love the other; or else he will hold to the one and despise the other" (Matt. 6:24).

Christ did not speak of three masters or even four or five, but only two, between which we must decide. Only two kingdoms contend on earth for supremacy in human hearts. Two authorities make a bid for our affection and fealty—the powers of darkness and the powers of God. We must serve either self or the Saviour; both cannot predominate and have pre-eminence in the same life. With SELF comes—Sin, sorrow and Satan's seducements; with the SAVIOUR—Self-denial, satisfaction and Salvation. We cannot be in two places, neither the treasure divided between heaven and earth. Life is too short for clashing interests to keep on giddily running to and fro. We have no time nor energy for cross-purposes, incidental service, a Jekyll and Mr. Hyde existence. Soldiers that fight for mere money and not for love of country or confidence in their cause are wretched mercenaries, whose fickleness in a time of test is liable to turn victory into defeat. Fighting for opposite factions is never tolerated. A traitor to his country in war is shot at dawn for treason. There's nothing as execrable as a spy for he lives a lie. No laborer can work under two bosses, no salesman represent two competitive companies. The devil's master device is to confuse the lines of demarcation between the two camps. God says, "Come out from among them and be ye separate", but Satan whispers, "You can go to church and have the world too". Old god Dagon must needs fall and break his neck where the Ark of God's presence is moved. Where the mess of pottage is desired, whatever the cost, the birthright must be forfeited. He that loves Egypt can have its flesh-pots and its stinking Nile waters, but he will never taste the corn of Canaan nor the rain

that comes from heaven. He that receives the honor of men cannot receive the honor that cometh from God.

We *cannot* be both outside and inside, without and within a city at once, that is why the Scripture exhorts, "Jesus...suffered without the Gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come" (Heb. 13:13). That is why we set our "affection on things above not on things on the earth" (Col. 3:2). Those who set their heart firmly upon natural good, the pride of life, society, position and possession here, will soon lose all interest in that city which is to come. THE END IS

VERY NEAR! No man can watch the world and be "looking unto Jesus". Our looks must be converted now or never; our eyes must be sanctified. We *cannot* look both down and up at the same time! The outlook of the unconverted gets darker as the day of trouble approaches. First they have a "certain looking for of judgment"; second their hearts are "failing them for fear and for looking after those things which are coming on the earth"; but we are told to *look up*, to lift up our heads for our redemption draweth nigh, for only to THEM THAT LOOK FOR HIM SHALL HE APPEAR. Finally, remember Jesus said, "No man having put his hand to the plow and *looking back* is fit for the kingdom of God" (Lu. 9:62).

Intercessors Needed for the Present Crisis

The Antidote for Bolshevism

Evangelist Ben Hardin in the Stone Church Oct. 4, 1931



THIS morning I wish to speak from the Book of Esther, taking for my text the words of Mordecai to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther had been chosen queen to King Ahasuerus. Mordecai who had brought her up (her own parents being dead) "sat in the king's gate" but because he, being a Jew, refused to bow down to Haman, the anger of Haman was kindled against him, and in order to kill Mordecai he persuaded the king to make a decree to destroy all the Jews in his kingdom. Mordecai hears of it and has an interview with Queen Esther, asking her to intercede with the king for their lives.

Mordecai impresses upon her that if she would shrink from pleading for her people she herself would not be secure altho she had the protection of the king's palace. Mordecai believed that whether Esther interceded or not, in some way or other God would deliver the Jews for God had not turned His back upon them and he said to Esther, "If you hold your peace deliverance will arise from another source but thou and thy father's house shall be destroyed." And then he adds, "But who knoweth whether God has put you in this place at this time for just such a ministry as this," urging Esther to go into the king's presence.

This was a time when someone needed to go into the king's presence as an intercessor; some-

one was needed to stand between the king and those condemned people. On the outside of the king's court were thousands of Jews who were condemned to perish and on the inside was the king who ruled as absolute monarch upon his throne. An intercessor was needed to stand between them and the king. Mordecai said, "Esther, you are the one whom God has put into this place for such a time; God has given you favor above all the other young women of the kingdom; He has put you inside of the palace and given you favor with the king that you might intercede for these people." Finally Esther said, "Call all the Jews of the kingdom together and begin a fast for me; and I and my maidens will fast also, and I will go into the king's presence. If I perish, I perish." Now if Esther walked into the king's presence and he did not reach out his golden sceptre it meant death for her, so while the Jews fasted in Shushan Esther walked into the king's presence, to plead for her people, for she reasoned, "What is my life in comparison to the thousands that are in danger?" When the king saw her she found favor in his sight. He held out to her the golden sceptre, and she pleaded for the deliverance of her people.

I read another Scripture of One who went into the inner court for us, One who pleaded our cause when we were condemned. You remember the high priest went into the holy of holies once a year to intercede for the people. Around the bottom of his robe he wore bells which tinkled and as long as the people could hear the

tinkling of the bells they knew the priest was standing before God and interceding for them. He sprinkled the blood, first for his own sin and then for the sins of his people. How necessary was the labor for cleansing and washing! How necessary it was that the priest be clean, in order to plead for others!

In connection with the high priest and the story of Esther pleading for her people, I thought of how we were a kingdom of priests unto God. One translation gives it "kings and priests" and another as "a kingdom of priests unto our God." As priests in the kingdom of our God how necessary, in this present world crisis, that we stand between the King and the condemned people who are without hope. How necessary it is for you and me to go into the holiest of all and plead the cause of these people! We have access through Jesus Christ into the holy of holies. We do not need to go through the high priest, who with his blue garments, embroidered in gold, in pomegranates and bells, walked into the holiest of all, but praise God, we may go through Jesus who came from the blue. Once and for all He sprinkled His blood for you and me, and now thru Him we can enter the holiest of all and intercede for this old world which has the sentence of death upon it.

Today we are facing a world crisis. Nothing that man can do will help the situation one iota and the more we struggle the deeper into the mire we get, but I am fully convinced that God is able to dig us out of the quicksand of human misery.

In the face of great upheavals in the world these are marvelous days for doing things for God. There never was a time when folk needed **God as they need Him now**; and the time was never more opportune to point them to the only remedy for their ills. There is an unrest in the world that borders on desperation. Every human plan that man has conceived has failed and intercessors are needed to go and stand between God and the people. I believe that is our **place this morning**. As it was Esther's duty so it is ours, to walk right into the holy place, stand before God and plead for human lives, and if we will hold on in prayer, out of this chaos in which we are now plunged, will come a Holy Ghost revival that will move man to God.

It is always hard to reach men in times of prosperity; it is hard when everything goes well, but when trouble comes and the foundations begin

to shake they realize the necessity of a crutch or staff or something upon which to lean. The old world is tottering and reeling like a drunkard and men and women must have something for support. The scripture tells us that when judgments are in the earth the inhabitants will learn righteousness. God grant that this may be the result today. People realize this is the end of the world; they do not understand what the trouble is but they know we are in strange times. I believe if we are faithful to go into the presence of God and plead for lost souls, just as Esther walked into the presence of Ahasuerus and pleaded for the Jews who were doomed to die, God will cause the tide to turn and instead of thousands and millions going down into Christless graves, He will send a religious awakening, a Holy Ghost revival, and men and women will be born into the kingdom. The only solution for the present problem is Jesus Christ and Him crucified. We can have a League of Nations to settle difficulties, we can offer this suggestion and that but every plan will fail. Financiers who are worth millions today are but babes when it comes to solving the present situation.

The world needs God and the old story of the Cross. If they do not get God they will turn to Bolshevism which is fast sweeping the world. The only antidote for Bolshevism, which by the way, is as deadly as the bite of a rattlesnake, is Jesus Christ the Savior of men. The present unemployment situation has served as a match to set off the spark into an enormous flame; Bolshevism is promising the working man better conditions but that will never solve the problem. Just as a man who has swallowed a deadly poison is given an antidote so the world needs an antidote for Bolshevism. Sometimes warm milk will cause a man to vomit up the poison, and I believe that the sincere milk of the Word of God will make the world vomit out this poison which is saturating everything today. Then men and women will live again for there is life in Jesus Christ.

There is death in the pot this morning; just as in Elisha's day they shredded gourds which brought death into the pot, they have today shredded in wild gourds; they have shredded in poison until there is death in the pot. It is turning men against God, making them blame God for our present condition, blame God for our circumstances and telling folk that if they turn their backs on God everything will be better. Bolshevism says, "Turn your back upon God,

drive God out and we will restore the Edenic condition." It is not God but man who needs to be driven out. God will bring us back to the Edenic condition; everything that we have lost through man, our God-man, Jesus Christ, will bring back to us. Jesus is the solution to every problem.

We can sprinkle meal into the pot and heal this poisonous condition; this meal, the power of God, is an antidote for this poisonous gourd just as the Word of Life is an antidote for all these false religions. There is nothing on the face of the earth today that will convince men of the reality of Jesus Christ like the old time Pentecostal power; the thing we need more than anything else is to get back to Pentecost, get the real anointing upon our message and the old time power. We need to walk in as intercessors and stand between God and the people even as Esther did. She said, "If I perish, I perish but I will go and plead for this people until the king changes his decree." He couldn't change the decree because the law of the Medes and Persians was unalterable but he added just a little to the decree giving them a chance to fight for their lives, and God helped them to fight successfully. They won the victory even though Haman had carefully planned the destruction of the Jews. My one thought in this message is that we as people of God need to embrace this golden opportunity to enter the holy of holies and make intercession for the people. If we fail in this thing God will send deliverance from another source but we and our household will suffer. God will not spare us if we fail to spread this blessed Gospel of Jesus Christ and His love. I am convinced that we are on the eve of a world revival in which those who are destitute and discouraged can turn to Jesus Christ and find a solution to every problem in life. He is the Healer of every ill and the Savior of the world.

Beloved, many of us are not awake to the situation. The church has fallen asleep at the switch at a time when she is needed most. In these desperate days if she will go into the holiest of all and plead for a dying world, God will send a real, Holy Ghost revival. May He raise up intercessors for such a time as this! If we altogether hold our peace at this time, then God will raise up another people thru whom deliverance will come, and we will lose our crown of rejoicing for the souls that will be born into the kingdom. Will we not heed the call to intercession for a

lost world? "Who knoweth whether thou art come to the kingdom for such a time as this?"

Life on a Mission Station

One of the new missionaries, Miss Pearl Pickel, who is now working in Palipo Station, Liberia, writes in an interesting manner of their every day life on a mission station:

"Traveling is quite different here from in America. When we go for a preaching trip we cannot just put a few things in a suit case and go to the depot and take a train. That is unheard of out here. In the first place, we have to pack our clothes in a tin box because of the heavy rains which most always overtake us before we reach our destination. The tin box, about the size of a suit case adds to the expense of travel, for it is a bit heavy to be carried. Then if we do not choose to sleep on the floor we have to carry our bed, a canvas cot, with us. This calls for another man. Then we have to carry a little extra food or else eat rice three times a day, which is easier said than done—altho I have done it many times and God has so blessed that I did not wish for anything else. Many times I have slept on the floor which is just mud, with only a mat and blanket under me; sometimes not even a mat, just a blanket, but it was joy because the Lord was with me. Sometimes because of the added expense to get men to carry a hammock (for walking and riding in a hammock is the only means of travel here) I have walked for miles, but the joy He gives me as I climb over logs, go up hill, wade thru streams and pick my way thru swampy land, is far greater than the discomforts we meet.

"When I travel I have no one with me but the dear Christian boys. Their faces are black but their hearts are white and they love to go for the Gospel's sake. They are only ten to sixteen years of age, but they carry my things and cook my meals, besides helping to sing and give forth the Word. They live here on the Mission Station and we give them their schooling, also their food and clothing. Almost every week some of these boys are out preaching the Gospel somewhere. They are some of the jewels of Africa and I am claiming them for the Master's kingdom.

"Sometimes we are gladly received as we visit the people in their homes as often as we can; other times we are made to feel it would be better to move on. Just now as I sit here writing I can hear the beating of the town drum; sometimes it gives forth an ominous sound which speaks loudly of the power of the evil one. Satan holds these people in chains of sin and darkness, and only the power of the Holy Spirit can deliver them. May we have an interest in your prayers as we labor here in heathen darkness?"

WHAT OF THE NIGHT?

By Arthur Brown

A striking booklet on prophecies being fulfilled in these days, and events pertaining to the Second Coming of Christ. Heavy paper, 25c.

The Crying Need of the Hour

Has the Church Failed in Her Calling?

Willard H. Pope in Calvary Tabernacle, Portland, Ore., Sept. 6, 1931

Reported by L. L. H.



OUR subject to-night is "The Crying Need of the Hour—Reformation, Education, Legislation, or Regeneration—Which?" This is a subject that were we to go into detail would take much longer than we have time for tonight, but we will try and hit just the high points for the next few moments and give you at least enough to think about that will be worth while.

I will read first for our lesson, Matt. 12:43-45:

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none. Then he says, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

The Lord gives us here a very vivid picture of the worthlessness of self-reformation. In contrast with that, I want to read you a verse from II. Corinthians, 5:17:

"Therefore if any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new."

The great question that is facing the race today is: Where can we turn or where can we go to find a cure for the human ills of today? The world is a sick old world. There isn't any question about that. This old world is sick morally, physically, and spiritually. We do not have to go far to find conditions that would convince us beyond the shadow of a doubt that, morally, spiritually and physically this world is sick.

I want to take up just a few thoughts along the line of the need of the world, and then we will consider its cure. Some months ago you read about the international efforts that were broadcast through the press of the land, in which a number of the leading nations of the world co-operated to outlaw slavery. During that campaign, astounding revelations were made as to existing conditions along the line of the morale of the world.

The best statistics obtainable declare that tonight, in this so-called Christian nation of ours, there are 500,000 mothers' daughters locked behind the bars in white slavery against their will—slaves under unspeakable conditions. Five hun-

dred thousand! In our great cities every day girls disappear never to be heard from again. That does not include the hundreds of thousands who have lost their balance in these days when the standards of morals have been lowered to the muck. It does not include the great army of women who are leading that life voluntarily, or are forced into it by circumstance. It deals alone with the girls that disappear, never to be heard from, and are sold like so many cattle on the block into white slavery.

Fifty thousand of them die every twelve months and are carried in first one sort of an old dilapidated vehicle then another to a pauper's grave; and as they hear the boatman's oars from the other side, they have no one to pray, no one to care, no mother to shed tears in their behalf. That means, that every twelve months, on an average, fifty thousand American homes are visited by the vultures of hell to feed this cursed traffic.

Without taking second thought, we could not possibly conceive of such a traffic being carried on in a Christian, civilized nation like this. Nevertheless it is. Every day you read of it in the papers, but you do not read of half of it. I remember some months ago, in Los Angeles, there was quite a stir about two girls that disappeared, and in the seeking for those two girls it was brought to light (if I remember correctly though I am not sure) that the day those two girls were missing there were twenty-eight that disappeared that never would have been heard about had it not been for this special effort put forth to locate these two. And that is the story in the great cities all over this land. This condition alone is an evidence of the fact that this is a sick world morally. You hear folks talk about "necessary evils" along that line, but I want to serve notice on you tonight that God has prepared a necessary hell for such "necessary evils".

How can we expect anything else of our children when the very life of their environment has developed along the line that leads them down the broad road!

For instance, the entertainments of the world: You take the modern theatre, and you will find that every sin, every crime and immorality conceivable is discussed on the screen, not only once

but continually. If they put on a decent show, before your children get out of the building they put on one with strong sex appeal in it. The youth of the land are fed upon the screen where the adulterous woman is crowned queen, and where crime in all of its wickedness is made to be a common thing in the minds of the children. Murder, killing, robbing, etc., carried on before their eyes. You take the sex appeal out of the screen and a padlock will go on the door of the movie house tomorrow.

Suppose that you and I were thrown in contact every day with relations of life where we witnessed the sin, the immorality, the murder, the crime that is thrown on the screen before our eyes—just a common thing every day, somebody shot down, somebody murdered, some woman forgetting the marriage vow, divorce, and all that is carried on right on the screen—what effect would that have in real life upon the morals of grown people? Would it not have a tendency to sear the conscience and the senses of grown folks along that line? Well, when the children see that on the screen, to them it is just as real as it would be to you and me if it was carried on before us in real life and the influences and impressions made upon them are as literally real as it would be in real life for you and me.

And when you think of the modern ball-room, with its hell-inspired jazz and music, every conceivable, lustful spirit put into the music that it is possible for hell to invent; of the entertainment in general of the youth of today, how can we expect anything else but a harvest of harlots and criminals? And there has crept into our educational system the most accursed form of infidelity that has ever been hatched in the infernal regions—the Bible has been kicked out of our school room, through the influence of a foreign power, and the rankest of infidelity has been substituted for it—many of our teachers are rank anarchists, communists and Bolsheviks, and the majority of them are rank atheists. The system of education today from the primer to the university is literally honeycombed with the most accursed form of infidelity ever hatched in the infernal regions.

As a result of that condition, our high schools in many places have become veritable cesspools of immorality, when tens of thousands—I do not have the statistics but I am quite certain that last year fifty thousand high school girls were forced out of school to become mothers, in this so-called Christian nation. I believe it is because

of the modern educational system in which they begin with the primer to teach our children the theory of the cave man and the stone age, laying the foundation for rank atheism as they progress in their education.

When you take God out of the educational system of any nation, you may educate the youth of the land to the highest round of education possible, but you simply have an educated devil. Man without God is an educated devil, and the educated crook is the worst of all crooks.

Politically: There never was a time when politics were so literally shot through as now, with rottenness, graft, and corruption, until the laws of our land and the courts are dragged into disrepute and disgrace. Men in our country are selling this nation, putting it on the rocks, through the corruption of politics. Conditions could be cured along that line tomorrow if the politicians, the officials, would be on the square and be honest. But the most precious things in our national life are bartered in the game of politics for a mess of pottage. If you put an honest man in office, nine times out of ten in forty-eight hours he is as crooked as the devil, sold out.

Nationally, the world is sick. Never in the history of civilization were the nations of the earth facing such chaos as they are in their present relationships. In the face of the great international moves toward peace, League of Nations, and all that, they will gather around the peace conference table and talk disarmament; and while statesmen are talking disarmament the scientists are perfecting more deadly instruments of human butchery.

Financially, the world is facing conditions such as it never has in history. There have been times when individual nations have gone through panics individually, when counties and cities have met hard times—but never has there been a time when the whole world was practically bankrupt.

“Oh”, you say, “we need not worry about these things! Conditions will right themselves.” I hope so, but no one knows. It is a fact that conditions have developed among the manufacturers that the very life-blood is wrung out of the heart of the laboring man. The capitalistic systems of this world in commerce have developed to a crisis; they are at the cross-road. You just mark that down. They have come to the cross road; and if there is an outbreak, there is a good chance of the entire civilized world being thrown into the chaos that Russia is in; in fact, the plans are all set right in Portland

to-night, and in every other center throughout this nation. There isn't a single stable government in the world to-night; every one is simply tottering. You know it. So I say again, the world is sick.

Now then, what about the cure? Will we be able to solve the problem of trying to purify the movies and the dance by bringing them into the church? You have heard that argument, haven't you? "Purify the movies by bringing them into the church, Purify the dance by bringing the dance into the church." You can't purify a polecat. It isn't of a character to be purified.

Instead of purifying the movies and the dance by bringing them into the church, you will pollute the church, by bringing it down to the level of the world. A boat is in its own sphere when it is in the ocean, but when the ocean gets into the boat there is trouble ahead. I want to tell you, my friends, God has drawn a line of separation between the church and the world.

You will not cure the ills of humanity today, nor the ills of the youth by trying to purify the entertainments of the world, the movies, and the modern dance by bringing them into the church. You will wreck the church; indeed it has already been wrecked by so doing.

Show me a church that has instituted the modern dance and the modern theatre in its work, and I will show you a church that is a million miles from being a soul-saving station. Many folks will say, Well, what on earth are we to do to keep our young people in the church?

I will tell you in a few words. Get them thoroughly born again through the regenerating power of God's divine grace, and they will have no desire for the sham of this godless old world. This thing, brother, holds good in the life of young people: When men and women are once converted, they are weaned away from the love of the world, but you will never cure the ills by bringing the world into the church.

Then there is the sick condition of our American home life. In 1910, fifty thousand divorces were granted in this country. In 1926, more than *two hundred thousand*. And they have been multiplying since 1928 at a rapid pace. And I say to you, friends, that in a nation civilized and Christianized as ours is supposed to be, when the American home life reveals 250,000 divorces in twelve months, it is a sick country. No nation can rise above the level of its home life. Never. The modern idea is to lower the standard with the hope of curing the evil. And then we have

the companionate marriage ideas. Brother, it is just making bad matters worse. Such standards will never cure the ills of this godless age.

Can the sins of this age ever be solved by social reform? Will our social service programs cure the ills? Never. I am here to tell you to-night that nothing but the Blood of Jesus Christ can cure sin. The educational program the church is putting on will never cure the modern ills of this age. It takes more than education to cure a criminal. As I said, you may take a man without God, and educate him to the last degree, and when you have done this you have an educated devil on your hands. Japan is considered the greatest educated nation in the world as far as worldly education is concerned, and there isn't a nation under God's sun farther from God than is Japan. She is an example of what education will do without God.

We have reached a time in this nation, to the dishonor of our forefathers, when our entire educational program has left God out. Will we be able to cure the ills of this age through legislation? I hardly think so. Our good friend Billy Sunday, a man that I esteem very highly for his works' sake, in his enthusiasm over the Eighteenth Amendment previous to its adoption into the Constitution of this country, made the statement that in—I believe it was sixty days—after the Prohibition Amendment went into effect there would be signs all through hell, "Room for Rent". Well, it has been enacted a number of years now, and I do not see any evidence of this godless world being brought closer to God.

I have all the sympathy in the world for the Eighteenth Amendment, and believe in it heartily, as far as it goes, but the church as an organization cannot legislate people into the Kingdom of God. You can have all the legislation in the world, but you can never legislate a soul into the Kingdom of God. I fully believe that if the church of today would put in the time, the effort, the talent, the money, into an old-fashioned Holy Ghost revival campaign that she is putting into the efforts to enforce the Eighteenth Amendment, she would do more in ninety days to bring about bone-dry prohibition than she will do in ninety years trying to force it upon people.

You can take liquor away from a drunkard, but he is still a drunkard at heart. You can put him behind the bars, where he will never be able to touch it again, but he will still be a drunkard at heart. So I say, legislation will not cure the

ills of this godless age; nothing will take the drunken devil out of a man's heart but the power of God's regenerating grace, and that is the business of the church to get a man thoroughly converted to God. Show me a place in the Scriptures where God has commissioned the church to go out and legislate the laws of the country. There is not a place in the Scriptures where God has said, "Go preach the Eighteenth Amendment," and I say that with all due respect to every organization that is endeavoring to put it into effect. My Bible tells me the church is to go preach the gospel, and that the Gospel of Jesus Christ alone is the power of God unto salvation. The business of the church is to convert men to Christ, and God has chosen the foolishness of preaching to save men. That is God's method; He never sent the church out to legislate folks into the Kingdom. It cannot be done. With all of our multitude of laws, and all of our legislation, the world was never sicker than it is to-night. If that is true, then the ills will never be cured by legislation. With all of our reforms—never in the history of civilization were there as many reform movements on as there have been in the last twenty-five years, and yet the old world's temperature is rising right along.

Now they tell us in these reformation and legislation attempts, that through legislation, education and social reform they aim to create a particular environment, and when man has the right kind of environment he will be all right. Let us remember that in the beginning, man was surrounded by the most perfect environment of which the Infinite Mind could conceive. The original condition was vastly different from the status we find things in today. Coming from the hands of the Creator, the heavens and earth must have presented a scene of beauty. No worm of corruption was there to defile the perfection of the Creator's work. God reigned supreme without a rival, and everything was very good. And under those circumstances, when the environment was perfect, man failed. And I say that if he would fail under those circumstances, he will never be able to create an environment of his own that will save him, never.

My friends, what will be the cure? In the first place, I have my doubts that this present world in general will ever be cured. They tell us that the world is getting better, and that it will ultimately become a converted world before Jesus comes; but I am here to tell you tonight,

on the authority of God's Word, that this world is headed for the darkest night in human history.

You ask How do I know? God's Word declares it. We read in this word of prophecy that in the last days of this age the world will enter into the darkest night of trouble. Daniel said it would be a time of trouble such as never was since there was a nation. Jesus called it the Great Tribulation.

You will say I am a pessimist. There is no other way of looking at it as far as the world is concerned. I see nothing to be optimistic over, and I am not the only one. The leading statesmen of this world are telling us that civilization is fast headed for the rocks, and they have no cure to offer. You know it.

On the other hand, while the night of tribulation is gathering for this world, there is the breaking of the dawn of the greatest day that man has ever been privileged to hope for, for those who turn to God. The prophet said, "The night cometh, and also the morning," and I say to you, there is a Rock that has been cleft for us, where we can hide from the coming storm.

What will cure fallen man? Nothing but the regenerating power of God's grace. If any man be in Christ, what is he? A new creature. Hallelujah! There isn't a thing in this world today, never was and never will be, that will make a new creature out of a man but the grace of God, and nothing will ever help a fallen man but the power of God's divine grace in his heart. You can put on your social service programs, your educational programs, your legislation and reformation programs, but I am here to tell you tonight that nothing short of a new creation in Christ will cure a human heart. Oh how badly we need it! Would to God that the Church of Jesus Christ would awaken to this fact! An old-time revival is the only thing in God's world that will cure an unregenerated man's heart and life. Nothing short of it will save our boys and girls. Nothing short of it will save our American homes. It is back to God or we are lost.

A Portland attorney listening to Brother Pope on a Sunday afternoon arose and said, "The greatest thing in the world today is the old-time religion, the religion my father taught me from his knees, when he would read his Bible of a night and sing his old-time songs as they sing them here this afternoon, and has caused me to raise my boys in the same manner."

A Model New Testament Character

What the Faith of Barnabas Wrought

Harry J. Steil, in the Stone Church May 30, 1931



I WANT to speak to you on a Model New Testament Character, one whom I feel has never gotten his just due from our modern interpreters. I know I am not his first advocate, but I have a very, very warm spot in my heart for the man about whom I shall speak. For a text I shall call your attention to a passage in the Book of Acts chapter II, verses 22-26.

In this passage we read that Barnabas was a man full of faith and the Holy Ghost. He was sent forth by the church at Jerusalem, to Antioch, and "*the disciples were first called Christians in Antioch.*" I very much resent the implication that many people put upon that last sentence, that the word "Christian" was used in a stigmatizing and scurrilous way here. True, it often has been used in that way, but I am convinced that the disciples were called Christians first in Antioch because there lived in their midst "a man full of faith and full of the Holy Ghost" one who had Jesus Christ so living in his heart that men could say, "There goes a true follower of Jesus Christ." In making this statement I know I am going against many commentators who say that the term used here was as a stigma. I believe the people at Antioch lived like Jesus Christ, and so they called them "Christians."

Now I wish to take verse 24 as a three-fold outline for our message. First of all! it is said of this man, he was a good man," and secondly it says "he was full of the Holy Ghost," thirdly, he was "full of faith." We shall look into his life, as the Bible gives it to us and see how these three divine qualities were manifested in Barnabas.

He was a *good man*, first of all. Do you know that word has suffered a great deal of abuse by us? That word "good"—we use it to express anything that is mediocre. The Bible uses it to express that which is superlative. You meet somebody and ask, "How are you feeling today?" He answers, "Oh, I am feeling good, today." If he said he was feeling fine, you would not think much about it, but if he says that he is feeling "good" you begin to think he has some ailment. Then you ask someone of his opinion of another,

and he says, "Oh, he is pretty good!" If he had a great deal of confidence in him he would exhaust the dictionary to describe how wonderful he was.

Then we have abused the word in a negative way. We say about someone who is trying to live a righteous life, "Oh, he is goody-goody!" in a scoffing sense, until people are afraid to be called good. Then, sad to say, the world has appropriated the name in its godless carousals and its drunken sprees, and says, "He is a jolly good fellow." So that word "good" has been much abused, but the Bible gives it its right meaning, for in Mark 10:17 we read of one running after the Master and saying, "Good Master, what shall I do that I may inherit eternal life?" And the Lord, knowing the class of Pharisees from which he came, knowing that they would not accept His divinity, said, "Why callest thou me good? There is none good but God," and that is the highest definition we can put upon that word good; it pertains to God. The Lord Jesus used it there as that distinguishing quality that manifests the Deity, "There is none good but God." One of the things that impresses me always about the Lord is His goodness. It is manifest to the just and the unjust, His loving kindness, His gracious goodness in giving, even to the extent of giving His Son.

Now Barnabas had that kind of goodness; not a worldly goodness, not an inactive or mediocre goodness, but he had that goodness that comes from God, the goodness that believes "It is more blessed to give than to receive."

In the fourth chapter of The Acts we have an example of His goodness. In verses 36 and 37 we read, "And Joses, who by the apostles was surnamed Barnabas. . . . a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Goodness, divine goodness! He took the entire proceeds and laid it at the apostles' feet. I will tell you why I believe he gave it all. Upon one occasion when Paul was defending his ministry to the Corinthians he said, "Or I only and Barnabas, have not we power to forbear working?"—"Just we two are working; you are supporting the other ministers and the other apostles, but we have no means of support and no source

of income, and we have put you under no obligation; we have rather worked with our own hands." Here we have a picture of a man who was perhaps a wealthy plantation owner, who doubtless owned a citrus plantation on the Isle of Cyprus, and he consecrated it all to God. And he went further. Some people give only their property; he did all that and then he gave himself. And he didn't expect that which he had given to the Lord should be given back to him, but he went to working with his hands, and preached the Gospel besides. A preacher once divided Christians into three classes of givers: some Christians give like flint; you have to take a hard piece of steel and strike them with it before you get a spark out of them; other Christians are like a sponge; if you get them into a corner and squeeze hard enough you will get some juice out, but there are still others who are like the honey-comb; all you have to do is to get them near the warmth and fire of the Holy Ghost, and whatever they have just runs out of them. It is good to be a honey-comb giver. Barnabas was that kind. He gave all he had and then gave himself. He was a good man and that is why he was so enthusiastic for God's work. He put everything in it. That is the only way to get something out of these experiences that God gives us. The reason Pentecostal people get more out of their experiences than any other class of Christians is that they put more in.

Years ago my cousin told me of a certain lay preacher who worked all thru the week and on Sundays he always gave his time to the Lord. He would go about preaching the Gospel. He needed help financially and was always glad to take the offering they gave. One Sunday he traveled quite a distance to make an appointment and he was the first one there. He noticed the collection-box at the door and pulling out of his pocket a half dollar he dropped it into the box. At the close of the meeting the elder waited on him and handed him a sealed envelope saying, "We always give the visiting preacher whatever is in the box." He had his little son with him, and little "Mr. Sharp Eyes" was watching him as he opened the envelope. All that came out was a half dollar. As he put it in his pocket, the little fellow said, "Say daddy, don't you think if you had put more into that box you would have gotten more out of it?" How true! And if we will put more into the cause of God we will get more joy and blessing out of it. Barnabas had that kind of experience. He put everything of

his own into God's work and God blessed him with every spiritual blessing in heavenly places in Christ Jesus. If when we trade with God we give Him our best, He unstintedly gives us His best. Who gets the best of that bargain? We do. It is like trading a Ford car for the latest Pierce Arrow. We give God our earthly best and in return He gives us heaven's best.

Barnabas was a good man. He gave all to God. I felt led to emphasize this a little tonight because tomorrow you are looking to God, as stewards of His, to see what you shall give to the Lord for missions. This may be your last Missionary Convention. The next one may be the one around the throne of the Lamb when the trophies shall be gathered in from every kindred and tongue and people and nation. These are days when a great many banks are failing, a great many financial institutions that are considered sound are going under, and if you have too many dollars packed away, if I were you I'd take them out and put them in the bank of heaven. I believe that the days in which we are living will not get any better, the world in which we live will not get any better, though we have the assurance that God will take care of His children, but a good place to put your surplus is in that bank where no rust can corrupt and no thieves break thru and steal, and it will give you a hundredfold in this life and in the life to come everlasting joy.

Secondly, we are told that he was full of faith. "Why," you say, "I never heard of him having a single healing." That is a fact. You will search the Bible in vain for any healing in which Barnabas was used. No paralytics jumped around after he prayed for them, no marvelous cases of blindness healed, as far as the record goes. "Well," you say, "where is his faith?" Ah my brother, faith for physical healing is just one manifestation of faith, perhaps not the highest. I believe Barnabas had a faith that went deeper than the bodies of men—a faith that could heal the soul. I think I can prove it to you. Let us look in the ninth chapter of Acts. Paul has just been preserved from death in Damascus. Good old Paul was used to going in by the main gate, being handed the key to the cities, being met, no doubt, by the mayor's welcoming committee coming out with a blare of trumpets, etc. But now he is a follower of Jesus Christ, so he is glad to get out of the city in a basket, and that is the way he got out of Damascus. He goes to Jerusalem; his life is in danger but he had such a desire in his heart to see all the Christians in Jerusalem. I am

sure he wanted to apologize, aren't you? He wanted to tell them how sorry he was for all the grief he had caused them, all the harm, and he wanted to be reconciled. I believe there are a great many souls today who like Paul are longing to make restitution to the churches they have ruined, but sometimes the folk who have been ruined do not have the binding up attitude, and we read here of Saul's experience how "he assayed to join himself to the disciples: but they were all afraid of him." Now one cannot blame them. I believe I would have done what they did. They thought that it was just a subtle guise that Paul was assuming to learn the inner secrets of the stronghold of Christianity and when he discovered them he would expose them. And yet there is one thing that God wants to give all Christians victory over, and that is suspicion. I have my hardest battles along that line. Suspicion! Suspecting this brother and that sister. Suspicion takes all the joy out of the Christian life. It is one of the biggest "little foxes that spoil the vine" of Christian fellowship. As one goes about from place to place, instead of meeting that warm fellowship, you are conscious of a feeling of suspicion and competition. Now I believe that Paul had proven even in those short days he stayed at Damascus that he had a genuine experience. God had marvelously healed him of blindness, he had given evidence that he was a full-fledged Christian by being baptized in the Holy Ghost, and there were witnesses to it, but they believed not that he was a follower of Jesus. Beloved, more than anything else these two things, suspicion and a lack of faith in our brethren hold this Movement back these days from being the all-conquering army it could be for God.

But there was one who had faith to believe that God could take the bloody Saul and make him the humble Paul he professed to be. He was full of faith and his name was Barnabas. We read in verse 27, "But Barnabas took him." My sympathy is always for the outsider. Even as Pentecostal Christians we are too prone to judge, too quick to condemn, and there is a tendency in these Laodicean days rather to find fault with a brother than to find goodness. Just the other day I was talking with a minister of something that broke his heart and brought him to a nervous breakdown—charges brought against a brother minister. He said, "Those who tried that man didn't try to prove him innocent; they did everything to try to prove him guilty." Would

it not be better to try to find the good things in men? Take your children; when you give them to understand you are expecting something good from them you are more apt to get it than if you condemn them and expect trouble. Children will soon take the attitude: "Well I have a bad name, I may as well be bad." We are only grown-up children after all.

Saul was a very sensitive soul in his early Christian life, as you will see by reading closely his letters. He felt cruelly the blow they gave him at Jerusalem when they would not receive him. We need to have more of that filial love flowing out from our hearts. Everyone of us can be a Barnabas if we would. "But Barnabas took him." I doubt if Paul ever quite got over Jerusalem's rejecting him. It was a sensitive subject in his soul and he did what most of us would have done; he crawled away like a wounded animal that has been unjustly hurt, and for twelve years he hid himself in Tarsus where he longed to make atonement. Barnabas, full of faith, took him, feeling that God could transform even Saul, take out that Pharisaical, fanatical pride and put in him the humility of the Christ of Nazareth. It has been my privilege for five years to have taught the New Testament at one of our Bible Schools, and after years of study I am quite convinced that a period of ten or twelve years elapsed from the time Saul was rejected at Jerusalem before he finally launched out to work for God. But here in the eleventh chapter of Acts we read of this revival that came to the Gentiles down at Antioch, and when it was reported at headquarters they rejoiced, and Chairman James and Secretary Peter said to Barnabas, "How would you like to go down and establish an assembly?" But Barnabas, full of faith, goes first to Tarsus where Paul has been hiding and says, "Come on, Paul. God has called you to the work; take your stand, and come with me to Antioch and we will have a good time." For a year the revival went on in glorious, Holy Ghost power.

Lastly, Barnabas was full of the Holy Ghost. When the Lord Jesus first instructed the disciples he would send the Holy Spirit, He called Him the Comforter, and Barnabas' name includes that thought. He was "the son of consolation". Oh what a ministry! There are some folk who are called to condemn. I have in mind a dear brother who can preach a congregation of a thousand saints under such a spirit of conviction that they

will make a rush for the altar, feeling they all need a fresh dip in the fountain, and maybe they did, but I think that too many of us assume a ministry of condemnation. Would to God we had a few more sons of consolation. God has been saying to me through the past year, "Comfort my people!" It is easy enough to condemn, to find fault and criticize, and as ministers we have to be faithful to "reprove and rebuke with all authority", but also to be long-suffering, and I feel we haven't quite exhausted that ministry of consolation. Barnabas was full of the consolation of the Holy Ghost. How was that demonstrated in his life? In the fifteenth chapter of Acts we find that when Paul and Barnabas are planning their second missionary journey, they had a very serious disagreement. "Oh," you ask, "did Paul and Barnabas have dissension?" Yes they did, and if there is any book that shows up the weaknesses of the saints, it is *this* Book. Some say that Barnabas reasoned from the flesh and that he defended John Mark because he was his nephew; that Barnabas was in the flesh and Paul in the spirit. I do not like folk to judge Barnabas; I believe that Barnabas who had faith in bloody Saul had the same kind of faith for weak Mark. At the same time I believe that Paul, that pioneer spirit who endured as much as ten men could endure, could not stand anybody who was a weakling, and John Mark was doubtless a city-bred boy whose parents were evidently wealthy, and had a refined, sheltered bringing up. As Paul turned from the Mediterranean to climb up into the hinter land they told them the mountains were infested with bandits. Again and again the Roman legions had tried to go in and wipe them out, but they had been whipped, and people were afraid to travel those mountain fastnesses. But not Paul. He had a message to bring, even to those tempestuous Galatians. Paul set his face to go up, but John Mark looked at the mountains and thought of the dangers and he turned back and went home. Perhaps we shouldn't blame him but Paul did not excuse him, and when they planned their second missionary journey Barnabas said, "Now Brother Paul, let us give Mark another chance." Paul said, "Absolutely no. He has put his hand to the plow and turned back. I will have nothing to do with him," and the contention grew sharp between them and they separated. Barnabas, you remember, chose Mark and they went down to his old home in Cyprus, and Paul chose Silas. Now who was right? If a backslider today got

the kind of treatment Mark got he would not want to come to church. It is true it says of Mark that he departed from them and went not with them to the work, but who of us has not been tempted by our adversaries to turn back. Let him who has not throw the first stone at John Mark.

Years go by. I have heard it said that Barnabas and Paul never met again, that Paul was vindicated; that he made the spiritual choice and Barnabas was in the flesh, but let us follow the matter for a conclusion. Go with me, if you will, to the dark damp, Roman dungeon, and see a little old man in the semi-darkness trying to write a letter. He is chained to a Roman soldier, a pitiful-looking object, and he calls himself "Paul the aged." And the letter he is writing is perhaps the last he will ever write, the Second Letter to Timothy, and in this he speaks highly of Mark whom he refused to have with him. Paul since that time has spent many years working with fellow-missionaries and fellow-preachers and let us see what his attitude is about the standard of men in his last letter from his disconsolate, painful prison cell, II. Tim. 4:16, "At my first answer no man stood with me, but *all men forsook me*." It was not only Mark that had this affliction, but "*all men*". Paul had learned that men may change but Jesus *never*. And so he finishes this way: "I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me." The most trusted co-worker may in the time of need in the last great conflict fail. But listen! In his experience of final disillusionment, when his confidence has been shaken in *all men*, Paul says to Timothy, "There is someone I want you to bring to Rome. I have confidence in this man." Who do you suppose it was? He says, "Take Mark and bring him with thee: for he is profitable to me for the ministry." Who was right? Was Barnabas wrong?

Mark had failed, Mark had lost out back on that first journey, but there was some one who had a ministry of consolation to him. And oh it must have been a rebuke to Mark to have had Paul reject him! It must have wounded him to the quick, and I believe if somebody hadn't taken him under his wing, he would have gone out into the darkness where Judas went. But there was someone there who was full of the tender love of the Holy Ghost and he took Mark

(Continued on page 18)

News from the Battle Front



MR. AND MRS. OTTO KELLER, Kisumu, East Africa, writes on the eve of leaving for furlough:

"For months we have been getting everything in order so that it will not be so difficult for those who remain to carry on. We are thankful to God for two very capable, consecrated native leaders who will do splendid work, we believe, during our absence. Also for Miss Hansen from Denmark who has been a missionary in this part of Africa for 16 years in the A. I. M., but since her furlough has come to help us in the work here. She will be in charge together with others (two single ladies) who have been on the field but a short time.

"The Lord is continuing to work in our midst in a very precious way. Quite a number have been definitely saved during the past few weeks. Two of our most promising dormitory boys came to our house one evening and requested prayer as God was speaking to their hearts. Both were sweetly saved. A number of girls and women in the morning school wept their way to the foot of the cross and found pardon.

"The work just now is at a very interesting stage. Many are able to read the Word and live on a higher plane spiritually and physically, and on all sides there are opportunities to open up new school-churches in the reserve. Altho the financial depression is keenly felt out here, yet it has its advantages, as scarcity of food, lower wages, etc., have been the means of drawing the natives to spiritual things."

Among the Christian Lisu

Mrs. Mary E. Lewer, writes from Wei Hsi, Yunan Province, S. W. China, where she has been working among the Tribes people:

"Persecution has been raging among our Christian Lisu, but we believe God is still on the throne to answer prayer. One simple Lisu Christian went out to preach when a dog tore her face open, but she just praised and prayed until God took away the pain. Recently I went to visit this woman who lives in the mountains and is so earnest for God. She had two little ducks and a boy threw a stone at one, hurting it badly. The simple-hearted woman laid her hands on it and prayed, and the Lord healed it.

"Mr. and Mrs. Bolton and I took a trip across the mountains to visit a Lisu district. It was a hard journey on horses and mules, but when we reached our destination we were welcomed by a lot of children. We took possession of a log cabin, made our beds on the floor in one part, and in the other part held a meeting. Over fifty grown people and more than fifty boys and girls came to sing the praises of God. How our hearts

rejoiced as we looked into their happy faces and heard them sing. Just nine years ago they were bowing down to wood and stone. As we heard them sing in those mountains we felt that the trees joined in "clapping their hands" and the "fields rejoiced together."

Power of the Word

From Coro, the State of Falcon, Venezuela. Mrs. Adolph Blattner writes:

"Sometime ago a gospel of Matthew was given to a man who attended the meeting once and seemed interested, but when he got home his family wanted him to have nothing to do with the Gospel. Then he was bitten by a pig and all agreed it was punishment for having a Gospel of Matthew. A little while ago he went up into the mountains to sow and took Matthew along to read. He was moved by it, and thru it, according to his story, was freed from the drink habit to which he had been a slave. He said, 'If Matthew is so wonderful what must the whole Bible be?' He passed it around to the neighbors in the mountains and all liked it and wanted a copy, and he said to a believer, 'No one was bitten by his pig.' He now has a Testament. How wonderful it is to see the Word working in souls.

"Did I tell you we have a tract mailing list? It has now grown to over 70 names reaching into 24 towns in this state and three towns in other states. This month along with the tracts we mailed a small Gospel of Luke. We hope to send out the four Gospels, one by one in the next mailings. Pray over this work thru the mails that God will use it to enlighten the whole state."

Branching out in Japan

Miss Jessie Wengler, Hachioji, Japan, is very enthusiastic about the growth of the work God has committed to her. She writes:

"Recently Miss Sakamoto, my Bible woman and I made a trip, to a large city called Kofu, out in the heart of the mountains. We went thru 48 tunnels, climbing higher and higher until we reached this thriving city of 80,000. We believe it is God's will to establish a work in this city as a branch of the Hachioji work. Miss Sakamoto was our first convert in Hachioji eight years ago, and from that time has been associated with me in the work here. God has blessed her ministry and many precious souls have come into a knowledge of Jesus thru her, and have been walking in the light thru her faithfulness. She feels a burden to take the full Gospel message to these dear hearts in Kofu.

"We are seeing the blessing of the Lord in the Hachioji work. The young pastor is on fire and anointed with the Holy Spirit in his messages. I rejoice in God's gift to this work. If

I had ten or twelve workers filled with the Spirit I could place them in these big country cities where few care to go and where the need is great."

How the Hindus Respond

Miss Hilda Wagenknecht writes of the Lord blessing the work in Bettiah, India:

I know you will rejoice with us to hear that the Lord has answered prayer for our roofs here. The storm surely did cause a lot of damage and for a while we were quite anxious, as no money came in for this great need and we had several showers of rain in the meantime too when things in the different houses got rather wet. But our people held on in prayer with us and last month the Lord in a wonderful way met the need by speaking to the hearts of the different ones in the Homeland, who willingly gave of what they had to help us at this time. Within a month almost every roof on the place was repaired and some of the buildings had been so badly damaged that they needed a whole new roof, but we thank God that He is so faithful and He knows just what we have need of at all times.

The Lord also continues to bless our dear Christians here and we have much to be thankful for. We have now opened the eighth year of our Pentecostal School here in Bettiah and we are praying much that this will be the best year we have ever had. As we look back over the past years we can say truly the Lord has done great things for us in baptising our teachers and many of the girls with the Holy Spirit and has given us many precious revivals. Now again this year a good number of new girls have come in and we thank God for each one of them, for they are all precious in His sight and we are so glad for the privilege we have of training them all for His glory. Last year a little Hindu girl of five was brought in to our school; she had been brought up in a Hindu village, never knew what it was to be clean, never knew what it was to have good food, sick in body and with no one to love her. Now this little girl is one of the sweetest girls in our school, so clean and neat, and although she is only six years old, she has given her heart to the Lord and we love to hear her pray in the meetings; such simple faith she has in our Jesus. This year another little Hindu girl of five came to us from that same village. She has never seen a white person and so at first would not come near us; she too was very, very sick when she came, but now is getting stronger every day and we know in just a little while we will also see a great change in her. These are only little children, but the Lord said, "Suffer them to come unto Me." Already a good number of our older girls are out in the Lord's work carrying the Gospel Message to their sisters who are still in darkness, and many other girls who are still in school are anxious for the day to come when

they too, will be able to go out to the villages to work for Him.

And while the Lord is blessing our Christian people, He is not forgetting those who are not of the fold. Our workers are going out faithfully every day witnessing for Jesus and taking the Gospel message to the homes and villages in the district around. The other week a poor old Hindu woman came to us from the village just behind our compound and asked us to please come and pray for her little grandchild who was very sick. In the natural there was not much hope for the child, but God again in His mercy wanted to show these people that He is the living God and so He touched this child and wonderfully healed it, for He is no respecter of persons. He saw the simple faith in the hearts of those people. The next day the old woman came again asking us to come back to the village, and we wondered if the child could be worse, but upon arriving there, found that this time they did not want prayer, but the dear old woman said, "We have called you again that you might give praise to your God here for what He has done," for the child was perfectly healed. The following Sunday she came to the meeting with the child, and after the service came to me and said, "I have brought a pice as a thank offering to your God." These Hindu people are always very, very faithful in bringing offerings to their gods for any good they receive in life and now this poor old soul was just as willing to bring her offering to our Jesus. This little incident has really touched our hearts and many times the Lord has taught me lessons through these Hindu people. Oh, how much God could do for us if we were as faithful to our Jesus as these people are in their worship.

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(Continued from page 6)

under his wing. Barnabas calls him back to the place of confidence in God. He kept him under his ministry of consolation until his character was fully formed. Barnabas saved this man who was discarded as a cast-away, put on the junk-pile, as it were, and nursed him back to an effective ministry.

There are those who may have the ministry of healing, heal lame legs and blind eyes, but there is a joy in healing paralyzed souls, paralyzed with the deadening blows of criticism and ostracism, in helping those who have lost all confidence in themselves and nurse them back to spiritual strength and virility until they can be overcomers for God. Barnabas was a *good* man; he was full of *faith*, and he was full of the consolation of the *Holy Ghost*.

* * *

"In these days of distress let the world feel the contagion of our thankful hearts."

A Wandering Star



AS WE look at the world situation today, we are reminded of the vivid imagery of Jude when he speaks of "wandering stars". A wandering star suggests a coming catastrophe, a titanic collision, worlds aflame, and then—"the blackness of darkness forever".

Knowledge has increased, but it has not solved social and economic problems, and yet the remedy prescribed for the world's ills is education, and more education, when long ere this it should have been universally recognized that education is a good thing or a bad thing according to the character of those who are being educated. Education can increase man's power for evil or for good. It may make the criminal too clever for the policeman! A few days ago a huge airship sailed serenely and peacefully over London, but a few years ago Zeppelins destroyed life and property in that great city, and, thru further study and experiment, they have become more powerful instruments for good men or for bad.

The world today is like a wandering star. It has lost its way. There is social, political, financial, economic and religious confusion. Divorce has become respectable, autocracy has given place to democracy and socialism, with what benefit? Crowns have rolled in the dust, and power has passed too often into the hands of godless men who manoeuvre to retain it, men who, "while they promise them liberty" as St. Peter says, are themselves "the servants of corruption." What the financial world calls securities are insecure. One part of the world does not know what to do with its grain, while millions are starving in China. The ancient Church of England is divided and cannot maintain order in her own house. The Roman Catholic Church, which aims at temporal power and will not allow religious freedom, is reaping the inevitable Nemesis. Modernism and veiled unitarianism are sapping the strength of other churches. Fancy cults and freak religions are on the increase. There is moral and spiritual confusion everywhere. In non-Christian lands increasing familiarity with "modern progress,"

and the conclusions of science are undermining the ancient faiths of people who credulously accept these "conclusions," although one of the greatest scientists of to-day declared them to be "quite frankly speculative and uncertain."

What do we find as we look at international affairs? Far be it from us to undervalue the attempt which the League of Nations is making to effect co-operation, harmony, and peace, but its weakness lies in the fact that it is made up of men of all religions and of none. It does not acknowledge God in all its ways as Proverbs 3:6 commands, and, therefore, it cannot expect Him to direct its paths. Its component parts lack this common bond, and, therefore, to quote Daniel 2:43 "They shall mingle...but they shall not cleave one to another."

A recent cable reports the tragedy in China that a "Twenty-two mile sweep of water carries humans and homes to destruction," and further word was sent of horrible details "stunning to the imagination—whole islands and scores of villages obliterated. One hundred ton wooden junks floating down the main streets of the cities and empty coffins riding the tide as the floods have churned whole cemeteries into nothing."

In spite of disarmament conferences and the Kellogg Pact, only Great Britain has reduced armaments, while many others have increased them. Italy is not sure of France. France, suspicious of Italy and Germany, desires the support of Poland and Jugoslavia.

Germany is sore, and resents the attitude of France. Austria dislikes interference with her proposed compact with Germany. The Balkans, as always, are a powder magazine. America, willy-nilly, is being sucked into the international maelstrom. Russia is an outcast among the nations, and is everywhere fishing in troubled waters. China is overwhelmed in a catastrophe which has never been matched since the days of Noah. India is afflicted with unrest, largely created by those who do not stop to count the cost of their revolutionary activities. And, in an international situation which for confusion has never been equalled since God came down "to see the city and the tower" called Babel, the Church leans too much upon the League of Nations, and is in danger of forgetting that in the Prince of Peace and in an aggressive campaign to change men through the Gospel, lies the only hope for this wandering world.

But this terrible picture must not fill us with despair. It should drive us to our knees to pray

as we have never prayed in all our lives; and prayer changes things.

A friend of ours told us a few days ago that he was petitioning influential men in Great Britain to move for a day of prayer, and in his letters to them he quoted 2 Chronicles 7:14: "If

My people which are called by My Name shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and I will forgive their sin, and will heal their land."—*Prayer Bulletin of World Dominion Movement.*

Is the Holy Spirit Weary?

Chas. E. Robinson



BE NOT weary in well doing." 2 Thess. 3:13.

When Deacon Philip went down to Samaria the people with one accord gave heed unto those things which Philip spake; unclean spirits, crying with a loud voice, came out of many, many were healed, and there was great joy in that city. Does that show that Philip was a preacher of such persuasive powers that through his eloquence and logic all these mighty deeds were done? No, not at all.

Responding to an urgent invitation Peter went down to Caesarea and there he found a group of Gentiles gathered in the house of Cornelius. Peter preached once to them and before he had finished speaking the gift of the Holy Ghost was poured out upon them; they began speaking in other tongues, and Peter in the name of the Lord Jesus commanded them to be baptized in water. Are we to conclude from that that Peter was a mighty and wonderfully persuasive preacher? No, nothing like that. Peter preached without any great expectations, and when he found what was taking place before his eyes he was astonished as well as were those who had come with him. They didn't, any of them, not even Peter, feel that Peter's effort was calculated to bring forth such results.

At Ephesus Paul preached and prayed for the sick. He called people to repentance and many who believed what he said came and confessed. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver, so mightily grew the word of the Lord and prevailed. Could it be that Paul, or any other man, could have such power over men as to turn a great city inside out and upside down like that? No, it was not the greatness of Paul.

Mr. Finney went down to Rochester, N. Y. to hold a revival. Speaking of it he says: "This revival made a great change in the moral state

and subsequent history of Rochester. *The great majority of the leading men and women in the city were converted.* A great number of very striking incidents occurred, that I shall not soon forget." Is it possible that any man could have the ability to induce "the great majority of the leading men and women of the city" to utterly change their ways and reform their lives, by merely talking. Oh, no! No one thinks that.

Any experienced Christian has seen results from preaching that were miraculous and in no way to be explained by the weak efforts of the man—often weak and ignorant—who stood in the pulpit. What is the explanation? Who was it who made Philip's words, the words of Peter, the words of Paul, the words of Finney, the words of that numerous class of effective preachers whom we have all seen and heard, so supernaturally and extraordinarily effective? Who? Why, that is easy. It was the Holy Ghost.

Now let me inquire: Has the Holy Ghost become weary in well doing? Has the Holy Ghost become weak or infirm with age or from overwork? Has the Holy Ghost lost interest in the salvation of men? No! *no!! no!!!* A thousand times, No! Not one of us would be willing to answer any of those questions in the affirmative.

Let me inquire again: Is the Holy Ghost so fickle-minded that He will help some men, but not others? that He will help in some places, but not in others? that He will help at some times, but not at others?

The Holy Ghost is God. He changes not. He is without variableness or even the shadow of turning. He is no Respector of persons. He is the Spirit of Jesus Christ who has such an undying love for the lost men for whom He died that "He ever liveth to make intercession for them." He was sent into the world to convict the world of sin and of righteousness and of judgment to come. He did it for Philip, for Peter, for Paul, for Finney, and for multitudes of other preachers. He will do it for us.

It is a grim and stubborn fact however that, except in a very small and comparatively incon-

sequential way, the Holy Ghost does not convict in the meetings most of us hold. We preach, preach hard, preach after much preparation, preach often with unction, preach in love and compassion, preach filled with the Holy Ghost, but the vast majority of our auditors, and often all of them, rise up when we have done, and walk undisturbed away, talking of the moonshine and the weather, or of whatever may at the moment occupy their fancy. Why?

In writing this article I am preaching to myself just as I am to my readers. My soul is being deeply stirred these days. I am under conviction. I am becoming more and more convinced, even as I write, that in times past I have erred exceedingly when I have stood up to preach. Some people have been convicted of course. My ministry has not been wholly fruitless; still it must be confessed that almost all of the sinners who have heard me have walked away with at least seeming indifference. They didn't walk away from Phillip, or Peter, or Paul, or Finney that way. Why have they walked carelessly away from my meetings? Why?

In the old days we prayed for the sick, asking God to heal them, putting in of course for safety such words as, "If it be Thy will," but we didn't expect anything but that the doctor would be guided in his choice of remedies, and that the nurse would be given skill in nursing. That God, *God*, God, should come forth in invincible power and in the might we read in the Bible of His using, and smite the disease, never once occurred to us. Is that not true still of our prayers for Him to convict sinners in our meetings? Do we not think of the means, and hope He will bless them? Do we not get the best evangelist we can, and choose the time most slack for work that we can, and get the best music we can, and so on and on, and hope that in answer to prayer God will by all means save some? Can we wonder that we get the same kind of results in our revivals that we used to get when we prayed for people to be healed?

For many years in China Jonathan Goforth preached and prayed and sacrificed to get the heathen saved. They came and listlessly listened and then rose up to eat and drink and sat down to play. He consoled himself with the thought that there must be a time of seed sowing, and that in due course the harvest would come. The missionaries all about him were doing the same thing.

Then he got to thinking along the lines that

my mind is taking in this article. He realized that the unchangeable God has not changed, nor has He lost His power, or changed in His will that men shall be saved. He made an utter change in his viewpoint. About him everything was at the lowest ebb spiritually; but with the new vision, and after he had faced God as to a certain difference he had with a fellow missionary, and had gotten that out of the way so that he could look God in the face and say, "I really love him," he began giving out the Word as he had done for years, but expected God to sweep the place with resistless power. All devices and means calculated to aid people to give themselves to Christ were cast aside. He expected God to take the Word and use it as a hammer whose stroke made by the resistless energy of God would come down with crushing weight upon hard and obdurate hearts; expected that He should take the Word which is the sword, sharp and double-edged, and wield it so that men would scream for mercy.

God met his faith. The biggest men, the hardest men, the men most filled with self-esteem and best entrenched behind the bulwarks of popular good opinion were reduced to the most pitiful states before all. God, the Almighty God, as soon as by faith He was released from the bondage of unbelief, swept the place. God did the same thing in the next meeting, and the next, and so on for years, and up to the present moment. Jonathan Goforth says that God waits to do the same for anyone who, having cleansed his hands and purified his heart, gives out the Word in calm assurance that God will work resistlessly.

My soul is stirred! Let us prepare the way of our God and make His paths straight, so that He can come forth among us with showers of blessing.

* * *

Of Interest to Sunday School Teachers

The Chinese Orphan children of the Home of Onesiphorus, have made some very attractive silk bookmarks which are being sold in this country at ten cents each. Some of these can be had with scriptural readings on them, a number of different texts being used. Such profit as may be derived from the sale of these bookmarks is used in helping to feed the hungry and clothe the naked of China, of whom there are hundreds of thousands at the present time. We believe that many teachers of Sunday school classes will like to give these bookmarks to the members of their classes.

In buying these you will not only have the satisfaction of getting something attractive, but also will be helping to minister to a people who are in dire need.

Send your order for any quantity to G. A. Lundmark, 2010 Grace St., Chicago, Ill. Kindly specify if scriptural reading is desired on bookmarks.

The Silence of God

The greatest trial of Christian faith is the silence of God. We cry out to Him in our troubles and distress, but there is no audible response. Nothing seems to happen. He is not in the stormwind nor the earthquake nor the fire.

But is not this in harmony with God's action in every other sphere. Usually all the forces of the universe operate in silent ways. Whoever heard the footsteps of dawn or of night? Whoever heard the unfolding of a flower or the passing of a blossom into ripening fruit? All the marvel of growth and decay goes on under our eyes, but it is as silent as the motions of the sun and moon and stars. No trumpeter precedes the procession of the seasons. Spring passes into summer and summer into autumn and autumn into winter without striving or crying. While we look upon the rose its petals fall; while we admire the leaves with autumnal colors they are silently fading and drifting down upon the winds. Gravitation and the forces that bind the elements together and make the atom a miniature solar system and that move the tides and roll the earth about the sun—all act unseen and unheard. The hammers of decay are muffled and silent. Nature's temples are reared and destroyed in silence.

Noise usually hides the truly vital and significant. Life consists of a myriad of daily acts, quiet duty and faithfulness, of innumerable deeds of kindness and patience and love, of strenuous effort, of longing and aspirations which never find a record. Indeed when one thinks deeply, one sees that everything which can be reported is partial and incomplete. What can be put into words is often the least part of our feeling and thinking. "Speech," said George Eliot, "is broken light upon the depths of the unbroken." When a babe lies in its mother's arms and looks up into the heaven of her face it absorbs love as flowers absorb sunshine. There is no speech nor language, but that divine love which makes the mother's face so beautiful envelops the child in a warm atmosphere and calls personality to life. Love speaks to love without any need of words. We can say much by a tender glance, by a pressure of a hand clasp. A gift is more eloquent than speech.

We feel the character of our friends and enemies. What they are speaks louder than all they do and say. We love and hate without reason. After all the fire of argument and the battery of the intellect there is a voice within

which settles the case. Behind all motives and reasons and explanations our relations to each other are being silently fixed by mind states that are never confessed and which are often beneath the level of our own consciousness.

Now, if this is the law of God's action, its spiritual implications are tremendous and revolutionary. First, it shows us that God is found within us. He speaks to the silent, listening mind.

Next we see the peril of living too much in the market place, for its voices will drown the Spirit's call. Often when we complain that God is silent the truth is that He is speaking, but we do not hear Him. It needs the hush of a dedicated soul to catch the melody of heaven. God is jealous with holy love when He would speak to His children. He will only unveil Himself to the heart that closes the door on every other intimacy and says, "I hear what God the Lord will speak."

This is the law of God's action in our day. He has intervened visibly in former times, and He may do so again. But today He treats us as His children and appeals to us by His Spirit. He does not threaten or coerce. He has given us freedom and intelligence, and He has taken the risk of man's refusal to co-operate with Him.

So the silence of God speaks forcefully and tellingly of His infinite love and patience. The air is thick with silent waves which by a wireless receiver can be turned into music and speech. And by a consecrated and listening mind that greater silence may be broken up into the music of the Father's voice.—*Frank Johnson in British Weekly.*

* * *

God's Time

*God's time is never wrong,
Never too fast or too slow;
The planets move to its steady pace
As the centuries come and go.*

*Stars rise and set by that time,
The punctual comets come back,
With never a second's variance,
From the round of their viewless track.*

*Men space their years by the sun,
And reckon their months by the moon,
Which never arrive too late
And never depart too soon.*

*Let us set our clock by God's,
And order our lives by His ways,
And nothing can come and nothing can go
Too soon or too late in our days.*

ANNIE JOHNSON FLINT.

Salvation of a Monk

Below is an interesting report from Bro. C. W. Doney. We are sorry it was delayed.

A Roman Catholic Monk came to our Assembly, and the Lord wonderfully delivered him from the deadness and deception of that fallen Church. He told of the awful sin and depravity of the Monks and others there, and how his soul abhorred the life of the Monastery. He longed to be saved from it all, and God brought him out of the dense darkness and corruption into the beautiful light and liberty of the Children of God. He is now earnestly seeking the baptism of the Holy Spirit. Two of our faithful brethren pressed into this glorious baptism as the disciples did on the Day of Pentecost, for we heard them speak with tongues and magnify God.

A number of our School girls testify to having been born of the Spirit. Rev. E. E. Shelhamer and son, evangelists from America visiting the Holy Land, stopped with us, and Brother Shelhamer preached to the boys and girls one morning in our church. He asked all who were saved and loved the Lord to put up their hands. Scores and scores of hands went up, and that old white-haired preacher broke down as he stood before them and wept at the sight. He said he never had such meetings in any foreign land as in Egypt.

You will be anxious to know if we were able to pay off all the indebtedness on the Mission and School Property. We regret to say we were unable to do so. Funds for this failed to come in last fall, and we could not make the full payment. The old gentleman from whom we purchased the property died some time ago, leaving many heirs who wanted their share of the money we owed them. A good Scotch sister here in Cairo, who is deeply interested in our work offered to loan us \$650.00 for a time to satisfy some of these demands. So believing the money would come in we accepted it. Now she and her husband need the money. We regret to say that we are unable to pay them until some of God's people enable us to do so. We are in urgent need of \$1000.00 to pay off all the indebtedness and \$500.00 for urgent repairs. Will you please stand with us in prayer for this real need?

There is great unrest in Islamic circles today, and it is largely due to the fact that the Moslems are reading, and as they read they realize that Islam is behind the times, and they want to be up to date.

The El Azhar University in Cairo, which is the stronghold of Mohammedanism, has purchased a thousand copies of the Bible in Arabic, and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran. "The Sword of the Spirit has entered the heart of Islam."

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(Continued from page 2)

She touches vital conditions in regard to women and their servitude: "The slavish woman is incompatible with the motherhood of a brave and enterprising nation. Most of the sufferings of India's women are due to their entire financial dependence on men." "Our power of resistance against disease is awfully low. Without proper physique and health no service of the country is possible. The physical condition of women is heart-rending."

Only India herself can remedy these evils. The missionary has been powerless against the Gibraltar of caste, but God has ways of answering prayer. The cries of the down-trodden women of India have not reached His ears in vain, and He will turn and overturn to deliver them.

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(Continued from page 4)

Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

New York Convention

Evangelist Otto J. Klink, a former atheist, anarchist and evolutionist, but now a noted and powerful evangelist of the Gospel of Christ, will speak throughout the convention to be held at Glad Tidings Tabernacle, 325 West 33rd Street, New York City, November 13th to 29th inclusive.

Evangelist Klink has an extraordinary experience. He was educated in the University of Berlin, Germany, and came to the United States, after having been put into a German prison for criticizing the Crown Prince. He had a miraculous conversion, and, later, being filled with the Holy Spirit, became an independent evangelist. He is now associated with the Assemblies of God, a Pentecostal organization, and is internationally known for his success as an evangelist. His widely ranged themes of Bible truth create extraordinary interest in both sinner and saint.

The evangelist will be assisted by Pastor Joseph Tumore, of Pittsburgh, Pa., throughout the convention. Meetings will be held on Sundays at 10:30 A.M., 3 and 7:30 P.M., and each day, except Mondays, at 7:45 P.M. Afternoon services on Tuesday, Wednesdays, Thursdays and Fridays, at 3 P.M. A special program of music and singing has been arranged and will be rendered under the leadership of Ben Cockerhan, Musical Director.



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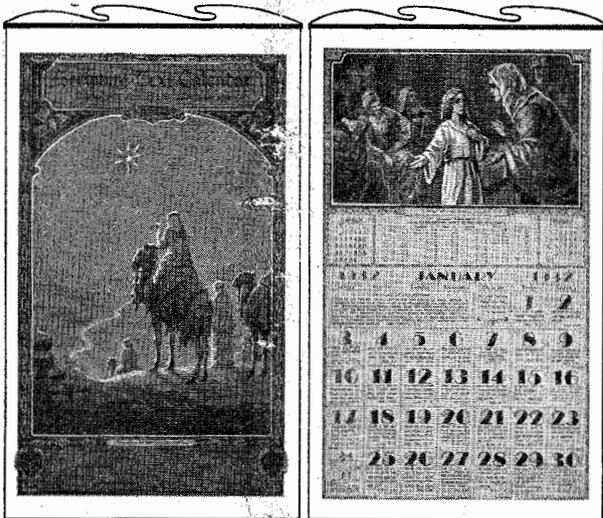
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Bert Edw. Williams, Pastor