

The Latter Rain Kvangel

The days of Heaven on Earth

Another Jewish Exodus

THE PARIS papers report increasing numbers of Jews fleeing Russia, their faces set towards Palestine, the land of their fathers. A great modern Exodus is impending as life is made increasingly intolerable for three million Jews under Soviet Rule. The anti-God, anti-church and anti-Christian campaign seems but beginning in earnest and now includes Jews and Mohammedans, indeed every one who believes in God. Good will come of the persecution raging in Russia. The Hand Divine moves mysteriously. God's counsels shall stand; He will do all His pleasure, though His ways be past finding out. He that saith "I am a Father to Israel" has decreed that a remnant must return out of the north country, and naught but the intense furnace heat of trouble can stir His people to concerted exodus. "Stalin, the Soviet dictator, hates with the fanaticism of a bigot all that is spiritual in man, and is determined to stamp out every vestige of Religion in Russia;" so asserts Kerensky in a Paris protest meeting. In any great world upheaval nowadays, look for the Jew and you will have the clue. Underlying the whole Russian situation today is the Jew. Hundreds of their synagogues are to be closed this year. The Mennonite exodus has only temporarily been throttled by the Kremlin, but the masses are in the moving mood. Four million farmers, known as Kulaks, are defranchised, their land and stock ordered handed to the "Collective farming" bands. A percentage of these are Jews who must choose between languishing to death in Siberian wastes and escape. The flight to the frontiers will swell to "a mass movement" and there will be no stopping them. Severe measures are necessary, as in the days of Israel's bondage in Egypt. Only the Moscow Pharaoh will not tolerate their leaving "in grand parade." They left Egypt in order and under blessing; they must individually flee Russia whilst yet under the curse. This is clearly prophesied in Jeremiah 31:8: "Behold, I will bring them from the north country, and gather them from the coasts of the earth . . . a great company shall return thither. They shall come with weeping and with supplications will I lead them."

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

The Latter Rain Evangel

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Revival Campaign

PASTOR HARRY L. COLLIER of Washington, D. C., writes of the revival in that city being conducted by our pastor:

We are writing to let you know of the marvelous outpouring of the Holy Spirit upon us here in the Full Gospel Tabernacle in the campaign being conducted by Brother Ben Hardin. It has been a veritable tidal wave of Pentecostal power. From the first Sunday until the present time there has been a downpour of the Spirit. At one service six received the baptism and there has not been a night when one or more have not been baptized. It is surely wonderful and shows that God is as willing to send Pentecost as He was at the beginning of the Latter Rain outpouring. The meetings began on February 9 and will continue until March 9, the interest being too great to close February 23 as intended. Some coming for salvation have also received the Spirit before leaving the altar. Already forty-five have received the baptism as in Acts 2:4. Unusual power has been felt in the healing services and recoveries reported. One Methodist woman from Pennsylvania attending a business conference in the city, came with her husband from a prominent hotel to the healing service. As we prayed for her healing from tuberculosis, the power of God swept through her and she was baptized in the Holy Ghost while she lay prostrate. Her husband, a member of the Pennsylvania bar, was overjoyed and said it was all new to them, but they would return again from their home state to be present in the meetings. Many from city churches are becoming interested. The attend-

ance is large, and the Sunday crowds tax the Tabernacle Auditorium to the limit. We are expecting the coming week to reach a new high mark of public interest and of Pentecostal outpouring.

Coming Campaign in Australia

The Field Editor and Representative of *The Latter Rain Evangel* is sailing for Australia on the "Aorangi" from Vancouver, B. C., in response to numerous letters and cables from the brethren there, for a year's campaigning. The Lord has opened the way for Mrs. Booth-Clibborn and their three children to accompany him. Brother Booth-Clibborn and his beloved wife expect to hold campaigns in Sidney, Melbourne, Adelaide, and Brisbane; in Hobart and Launceston in Tasmania, and the principal towns in New Zealand. They trust to be the means in God's hands of bringing the Gospel to thousands in the churches who are starving for the truth and long to do pioneer work and reach the unevangelized masses. Our brother asks the prayers of the Evangel family in this great enterprise.

* * *

Mr. and Mrs. George C. Slager, are sailing March 29th (D. V.) on the Empress of Asia, for their work in Chuchow, Chickiang Province, China.

From Famine to Barley Harvest

Are We Gleaning in the Fields of Our Boaz

Pastor Ben Hardin in The Stone Church June 24, 1928



I WISH to speak today on the Life of Ruth, or "Barley in Bethlehem." You remember how Naomi had gone out from her country and kindred, out into the land of Moab. I do not know what the attraction was that drew Naomi into Moab, but I know what it is that is drawing people to Moab today. It is the love of the world, the love of pleasure. Moab sends out its appeal and beckons alluringly and many have left Bethlehem, the land of peace, and gone into the darkness of Moab. I believe that God was doing everything He could to bring Naomi back from Moab. Sometimes He gives us the thing we long for, but it brings leanness into our souls. And after God gives us the very thing we want, we find we do not care for it.

Naomi and her family had gone into the darkness of Moab; spiritually it was very dark. We do not know how long they would have stayed there were it not for the fact that God put His hand on them. If anyone has my sympathy it is the man who once lived in Bethlehem and has moved to the land of Moab. All the time they lived in Moab they had nothing but heartaches and trouble. First Naomi's husband died. She wept with a heavy heart but still did not return. Then her two sons died. Do you think when Naomi was bereft of her husband and sons she said, "I do not understand this"? I *doubt* it. When trouble comes many of us pretend we do not understand it, but in our hearts we know more than we pretend.

For ten years Naomi had lived in this land of her choice—a land of sickness and sorrow it had been to her; a land of trouble, heartache, famine and death. But in the midst of the famine that had spread over Moab, the news reached her "that the Lord had visited His people in giving them bread." The seventh verse of the first chapter says, "Wherefore she went forth out of the place where she was." She had already made her decision, and her two daughters-in-law said, "Surely we will return with thee unto thy people." But Orpah kissed her mother-in-law and was swallowed up in the darkness of Moab, never to be heard of again. Ruth clave to Naomi and said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou

lodgest, I will lodge: thy people shall be my people, and thy God my God." So they went until they came to Bethlehem. The scripture says they came "in the beginning of the barley harvest." Right from the heart of the famine to a land of plenty, like the prodigal son who said, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father." I do not know whether you appreciate their position or not, but if you had lived in a land of famine and returned to Bethlehem in time for the harvest you would understand how they felt.

I lived many years in Moab. I did not know anything grew on a corn stalk but the husks and tassel until I came to Bethlehem and God showed me the corn. That was new to me. I thought worshipping God was simply a form. I didn't know you could enjoy this thing called religion. Hungry and weary, sick and sorrowful I arose out of the dense darkness of Moab and said, "Good-bye" to folly and sin, "Good-bye" to the fashions of the world, "Good-bye" to the formality of religion, and I came down the road of time and arrived at Bethlehem when barley was in the harvest; and there was a song, a shout and victory in the camp.

As Naomi and Ruth arrived in Bethlehem, Ruth said, "Let me now go to the field and glean ears of corn after him in whose sight I shall find grace." Her mother-in-law said, "Go, my daughter." Once you get into Bethlehem and get a taste of this barley you will want to work; you will want to do something for God. It puts a *go* into your soul. So Ruth went out and gleaned in the harvest field. A gleaner is one who goes through the field after the reapers, and gathers up that which is left. Pentecost is a gleaner. We are the last on the field and what is left, we get. Do you know anybody who is in distress? is sad and sorrowful? Send them here. There is balm in Gilead for them. There is a Physician here. You may come to church tired and worn in body, but once the Spirit begins to rest upon the meeting the burden and care have lifted. You may be worried about finances, but when you come to the house of God and His Presence hovers over the meeting there is life and victory for everyone in need. There is something quickening about the Spirit of God.

Ruth as a gleaner went out into the field and

gathered up the grains of barley that had been missed. There is much grain today that has been missed by the reapers; it can be found in the factory, in the store, on the elevated trains, at the depots and in the homes. Many are dying by the wayside. They have been missed and have been longing for something to satisfy their souls. They think possibly the thing they need is pleasure, but if we would gather them up and bring them to Jesus, they would find in Him everything that satisfies. Perhaps your neighbors have been missed this morning, the men with whom you work. They are in the fields of sin, and it is our duty as gleaners to go into the harvest field and bring them in.

As Ruth gleaned her hap was to light on a part of the field belonging to Boaz, who was of the kindred of Elimelech. And when he saw her he said unto his servant, "Whose damsel is this?" And the servant replied, "It is the Moabitish damsel that came back with Naomi from the country of Moab." Right there Boaz was so impressed with Ruth who so readily felt the call to active service in the harvest field, that he commissioned her, saying, "Go not to glean in another field." He instructed his young men to let her glean even among the sheaves and reproach her not. Also to let fall some of the "handfuls of purpose" for her.

Our commission covers not only our work in the open fields, to gather in those who are in gross sins, but we are to labor among the stacked grain and win those who while they are members of a church are not enjoying the blessings of the Gospel; we are to lead them from a mere form of godliness to the realities of Jesus Christ.

Ruth gleaned faithfully until the even, and beat out that which she had gleaned, an eph of barley. Coming home with so much barley caused Naomi to inquire, "*Where hast thou gleaned today?*" Would that the question of Naomi would echo in our own hearts at this time, Where have we gleaned today? What have we done today to win the lost to Christ? to help garner in the golden sheaves of ripened grain? Let us ask ourselves

"Must I go and empty handed?
Must I meet my Savior so?
Not one sheaf with which to greet Him,
Must I empty handed go?"

"Where hast thou gleaned today?" asked Naomi of Ruth, and Ruth replied, "The man's name with whom I wrought today is Boaz." And Naomi said, "The man is near of kin unto us. One of our next kinsmen. . . . Behold he winnoweth barley tonight in the threshing floor.

Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known."

Before we spend the night season at the feet of our Boaz, we must be washed and anointed; saved and baptized. With these experiences we are able to get down in contrition and humility, down to the floor. Prostrate ourselves before Him.

"Down low at my Redeemer's feet,
I sweetly rest and I am blest,
My peace is perfect and complete,
Down low at my Redeemer's feet."

It is hard as individuals and as a church to get down, but there is where we get the blessing. Many times I have heard people say in the South, "I never want to get any higher than Jesus' feet." After all, that is a lofty position, down at His feet.

Ruth went in softly and laid herself down, and in the night season Boaz discovered there was some one at his feet, and said, "Who art thou?" And she answered, "I am Ruth thine handmaid." And he said, "Blessed be thou of the Lord, my daughter." If we stay quietly at the feet of the Master thru the night season, He has something to say to us. While the darkness is covering the earth, if we, the Church of Jesus Christ, will stay low at His feet, He will speak to us in the still small hours of the night, and tell us what we must do.

And in the morning he told her to bring her veil and he poured into it six measures of barley. When God begins to pour it in by the measure you will be blessed indeed. First it is *grains*, then *handfuls*, then *measures*. Ruth progressed from grains to handfuls, from handfuls to measures, but there is still something better ahead. Boaz wanted Ruth for his wife, but there was a kinsman nearer than he, whom he had to consult. He went to the near kinsman and said, "Can you redeem Ruth, the Moabitess?" And the near kinsman said, "I cannot redeem her lest I mar my own inheritance." Then said Boaz, "If you cannot, I will redeem her." We have a kinsman that is near to us; not near enough to redeem us, but near enough to bring us to Christ,—the law. "But what the law could not do in that it was weak, God thru the flesh, sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." Jesus Christ is our Kinsman, our Redeemer. He purchased us, not with silver or gold, but with His precious blood.

In the morning Boaz took Ruth, the poor Moabitess. She came out of Moab a pauper;

hadn't a thing in the world but what she received from Boaz. When we came to Jesus we had nothing. All we have is what Jesus has given us, and we draw Divine life from Him. We came out of the darkness of sin, and our wealthy Kinsman, our Boaz who owns the cattle upon a thousand hills, has taken us poverty-stricken Gentiles. And as Boaz proclaimed at the gate of the city that he had taken Ruth the Moabitess to be his wife, so Jesus will proclaim before the world that He has taken us to be His Bride. We will not only glean the grains, the handfuls, the measures, but we will have the Owner of the field, Him whom our souls love.

They tell a story of a wealthy young king who ruled over a certain kingdom. As he was riding in his chariot one day, with his attendants, he saw a shepherdess in a fold with some sheep. He fell in love with her and tried time after time to become acquainted with her, but all to no avail. She feared him and fled from him in terror. His heart was sad; he thought of her day and night. One day he decided to take off his purple robe and his crown and donning a shepherd's dress he began to keep sheep. When noon time came he drove his little flock down to the brook, and she also brought her flock to the brook. While they were drinking he made some common-place remarks. When evening came they were both down to the brook again and became very good friends. As time went on they found they were just counting the hours when they should meet at the fence. In this way he won her to himself. That is exactly what Jesus did. He laid aside His kingly robes and clothed Himself in flesh, and as a humble carpenter's son He moved in our streets. He knew what it was to be hungry and thirsty, and we were not afraid of Him. Had He come as a king we would have drawn back, but oh, as the Man Christ Jesus we were not afraid. At once we loved Him, and because of that love there is to be a wedding. Now He has on His crown, and some day we will sit on His throne and reign with Him. The night season will soon be o'er, and we who have spent it at our Redeemer's feet will be wedded in the morning.

* * *

A pastor who is ill with sciatic rheumatism says he has a large quantity of gladioli bulbs for sale. He has a wife and two small children to support and this is his only means of livelihood. He will sell these bulbs at 3c each, postpaid anywhere in the U. S. Will mix as to color and variety. Those desiring to help this brother in this way, please write to Chas. W. Hess, 311 Oakland Ave., Goshen, Ind.

Christ's Hands and Feet

*"Christ has no hands but our hands to do His work today;
He has no feet but our feet to seek out those that stray;
He has no eyes but our eyes to shine with God's great love;
He has no lips but our lips to lift men's thoughts above."*

What a joy it is that we can be hands and feet for Him to give the word of life to the perishing; that thru our faithful co-workers at the battle's front we can be eyes and lips thru which God can pour His love. But this joy is only for those who pray and give; then are we really co-workers with Him. From Mr. Edgar Pettenger, Springs, Transvaal, we quote how he is hands and feet for the Master:

"Yesterday at my meeting at the mine hospital I gathered nearly 100 men out under the trees, and as they sat on the ground each one wrapped in a red blanket and listened to the old, old story, it made me rejoice. The Spirit was present and nearly half of the crowd came forward for prayer. I do not say they were all saved but the Spirit worked in their hearts and some, at least, have been drawn nearer to the Savior.

"Last Friday (Dec. 13th) while out in the new location about eight miles away, for a service I was called to the home of a native family to pray for a sick woman. She had been in bed for a month. After reading the Word my evangelist and I prayed for her, and on the following Sunday we learned she was up and walking about. The same day we prayed for a girl in the same location who had been sick for some time, and she is much better. This manifestation of God's power will mean much in this place. The Lord has given us a real opening among the people and we mean to be faithful and take advantage of it."

* * *

Mrs. Pettenger writes that when they started work in Springs a little over a year ago they worked among only one tribe, the Shangaan tribe, but today they have a representation from seven to eight tribes. "In a Sunday service there can be seen the Shangaan with only his little loin cloth, in various stages of dress to the Basuto women with their many skirts each eight yards in width—the more skirts they wear the greater

(Continued on page 10)

The Covenant of Health

The Most Magnificent Miracle of Them All

Evangelist Wm. E. Booth-Clibborn in The Evangel Temple, Toronto, Canada



NE, and only one text suffices us in this rapid consideration of Divine Healing tonight. Make use of your Bibles, and open them with prayer that God will shed light upon the passage found in the fifteenth chapter of Exodus, verses 23 and 24. Now let us invert the order. First we will prepare the frame and then we will place the picture in it. LET US FASHION THE FRAME. The children of Israel had just been delivered from the land of Egypt. There stands Moses, that venerable leader and shepherd of God's flock, a great brilliant star in God's firmament. Single handed he had defied the host of Pharaoh and after an astounding display of divine power and judgment had led about 2,000,000 of the Hebrews in grand Exodus, from the land of Ham to the shores of the Red Sea. Behold Moses the seer, the contender, the captain, the patriarch; the prophet, the intercessor and the priest! Moses, the mouth, the hand and the finger of God! Moses who had looked on his brothers' burdens and made them his own; who had been tested and tried for forty years and called and commissioned in the desert of Sinai. He was virtually a king, as well as a long-suffering judge. When God had wrapped the marching multitude in a protecting cloud and separated His people from their pursuers and bid them to "Stand still and see the salvation of the Lord," it was Moses who smote the waters so that the sea was divided and the waters were made as an heap. Remember, only yesterday, Pharaoh's chariots and his hosts had been cast into the flood and his captains had been drowned; only yesterday God's right hand had "dashed in pieces the enemy" and consumed them as stubble, so that "Israel saw the Egyptians dead upon the sea-shore!" Yes, "Israel saw that great work that the Lord did upon the Egyptians." As one man they had rushed the strand and armed themselves, by stripping the dead bodies of their accoutrements of war.

And now they were upon the threshold of what few realize even to this day, *to have been the greatest miracle of all.* If you find it difficult to accept miracles, think of this one, and do not bother about the rest. For the stupendous

task of leading an immense mass of people such as the Hebrews, through a barren waste, a howling wilderness for the period of forty years, was not a question of one miracle; it was simply a multiplication of miracles in unbroken succession. Sometimes I think we have given too much consideration to the spectacular display of divine judgments in Egypt, to the sparing of the eldest sons protected under the passover blood and to the astounding annihilation of an army of 246,000 soldiers in the Red Sea, *and we have failed to give sufficient attention to the prodigious, multifarious miracle of a people preserved in perfect health, without a sick one among them for the duration of two score years.* Here was a marvel without an equal! And think of it, not one feeble one was known among them all! The tailor would have gone bankrupt in this crowd since their clothes never wore out. The shoe-cobbler would have starved to death, as their sandals were as good as new after the lapse of four decades. Ah! Blessed crowd! Precious congregation! Favored flock of Israel! The one concern of God's mind! Truly this people was the apple of Jehovah's eye! A holy inheritance, separated and severed from every other nation. Behold this hallowed family fed on Angel's food! sustained in an arid desert, by the daily miracle of manna! They trod a cursed ground whose waters were for the most part bad and bitter; behold them drinking the gushing waters of the cloven rock! One passage in the Psalms is freighted with meaning and sparkles with truth, "*He brought them forth with silver and gold; and there was not one feeble person among his tribes.*" Psalm 105:37. "HE BROUGHT THEM FORTH WITH SILVER AND GOLD!" What does this sentence mean? The reference is to their departure from Egypt, when the native inhabitants stricken with terror by the slaughter of their first-born, crowded around about the Israelites, entered their homes and loaded them with all sorts of treasures, with one prayer and one plea, that they might immediately depart. It stands to reason that the Egyptians realized better, than their stubborn king, that the land of the Nile was as good as ruined already. What, with the plagues that followed one another in such quick succession, the bloody waters, the frogs that made the land to stink; the vermin; the swarms of flies; the grievous murraine; the boils

and the blains; the tempestuous hail that smote every living thing; the clouds of locusts that devoured all vegetation; the thick darkness, and then the final disaster—the sudden smiting of their eldest sons—they were driven frantic, terrified at the thought that the God of the Hebrews would next destroy them all. In how many Egyptian homes the fun had come to an end in tragedy: A face had turned ashen pale, the lips purple; the youth had risen in terror, grasping, clawing about his neck, at his clothes, one groan and he had fallen backward, stiffened in instant death. Imagine this scene in every Egyptian home in the land! Do you marvel that they were practically scared to death? They argued with good sense that the next stroke of the Hebrew God would be to smite them all. The tremendous attestation by these calamitous judgments to the existence, to the power, and to the will of a God whom they had not known, made them converts in spite of themselves, and their one thought was self-preservation as they rushed to the land of Goshen endeavoring by every means to bribe this shepherd people to pack up and leave. Their country devastated, their homes in mourning, they thought little of stripping the gold and the jewelry, the rings and the bracelets from their bodies and flinging them at the Israelites' feet. What were treasures and heirlooms, to life? Now you may understand how, that the Hebrew children could build a magnificent tabernacle, glittering with gold and precious stones, in a sandy desert. Truly, "He brought them forth with silver and gold." Every word of that sentence is true, but what about the other part of that remarkable passage?

"AND THERE WAS NOT ONE FEEBLE PERSON AMONG HIS TRIBES." Can you imagine today a people 2,000,000 strong without a sickly babe or a weak mother, a feeble boy, or an anemic girl, or at least some aged, decrepid, failing man, in their midst? Why here is a miracle worthy of the word. Here are a million miracles in one. "NOT ONE FEEBLE ONE," not a person in poor health, not a puny child, no imbeciles, no infirm, no weaklings! And for forty years' duration! Such a thing has never happened since in the annals of the whole human race; not in all history can you discover the like of this remarkable record. "Ah!" says the critic, within his heart, "didn't the earth swallow them; didn't the fire come down from heaven and destroy Nadab and Abihu? What about those who were bitten by the serpents and the plague by which 24,000 died?" My answer is, every one of these were

direct judgments that fell upon the people immediately for the sins which they had committed. Outside of these deaths the children of Israel were preserved a healthy people and the promise and the covenant of God unto them was literally fulfilled, according to the word of the Lord spoken to Moses, in the chapter which we are considering. Both sentences in Psalm 105-37 were completely fulfilled in the history of the Exodus. If it be true, that God brought them forth with silver and gold, as I have shown you tonight, it is just as true that there was not one feeble person among His tribes. The Word of God cannot be broken and had we the proper faith and understanding of this covenant, and were we as a people living separated from the world, it could even today be true of us that there would not be one feeble one among us. For may I ask you this stupendous question? "Would God do more for a natural people, than for us, His spiritual children?" As I enter into the heat of this address, I know that with all you have heard, you will yet answer "no."

OUR SUPERIOR POSITION. Does not the key-word of the Book of Hebrews express our position in relation to theirs, in a terse way? That key-word as every Bible student knows, is "better." In that book, we are given a series of contrasts between the *good* things that the children of God naturally enjoy and the *better* things enjoyed in Christ. One might summarize it in a few comparisons: They were sons of Abraham; their position before God was conditional on their descent from the founder of their race. We the sons of God, a divine people and our claims to God's promises are founded upon the fact that we have been *born again*. They had a natural leader—Moses. We have a spiritual leader—Jesus Christ. They had natural enemies. We spiritual—the powers of darkness. They were delivered from a natural land of bondage—Egypt; we are delivered from the world, or spiritual bondage. They were saved by the blood of the passover lamb, the crossing of the Red Sea which drowned their enemies, and the great cloud that baptized them on the other shore. Our salvation is by the blood of the Lamb of which the passover lamb is a type, by the water of the Word, of which the Red Sea is a type, for the Word of God will yet destroy all our enemies; and the very Word of God, which excuses us and justifies us who have believed in the blood, condemns the whole world, as the Red Sea drowned their enemies. Then the cloud in which they were baptized, prefigures the Holy Spirit,

that fell on the day of Pentecost, and I continue, they were on the way to a natural land of promise; we are on a pilgrimage to heaven. They went through the natural wilderness with its testings, and trials and were sustained by natural food, of divine origin—manna; we have to pass through this mortal life, even after we have been redeemed, surrounded by a wilderness—the world, and are sustained through truly spiritual Manna, the very Body of our Saviour Jesus Christ. They drank the natural water that flowed by miracle power from a cloven rock; we have all been made to drink of one Spirit, which since Jesus died was opened on the cross and has flowed liberally to every thirsty heart. They fought with natural weapons; we fight our battles with spiritual, and one might go on this way indefinitely. All goes to prove that our position is superior, and again I put the question supreme: Would God do more for them in regard to natural health than He would do for us?

NOW CONSIDER THE CANVAS: No artist will ever undertake to paint a picture on material that had been used by another. He will secure himself a clean canvas, one that has never been used before. To efface a former picture involves too much trouble and there is always danger that the present colors will in time begin to fade and that the two impressions and outlines will become hopelessly mixed. God likes new beginnings, new canvas. It has never been His method to put new wine in old bottles, nor to patch up old garments. He is always selecting the new goat skin in which to place His new wine. In the Old Testament, he chose the new generation, through which to manifest and reveal Himself, and so today, when old revivals decline, He raises completely new movements to proclaim the fuller standard of truth. Now when God desired to make His covenant of healing with His people, He wished them first to be separated from all that they had seen and learned in Egypt and that is exactly what occurred, He made them as it were, a clean canvas on which to paint His picture. Had He not systematically destroyed their faith in Egyptian gods and idols? Had He not already revolutionized their conduct and through the passover established a powerful bond of affection between Himself and these, His chosen generation? They had seen their enemies overwhelmed and destroyed in a succession of disasters they knew to be of Divine origin. Israel found at once a new heart and a new soul, whose aspirations were

set on one great goal and that was to glorify and serve the God that had so wonderfully undertaken on their behalf. Thus separated in the wandering wilderness from all the contaminating influences of surrounding heathen nations, they became ideal material for the production of God's Masterpiece. Their minds had been disabused of all sorts of false notions which they had acquired during the days of their bondage, having unlearned a great deal. They could now learn without handicap, and that is why God, having saved them from contact with other peoples, now undertook to establish for them the very best regime of moral, religious and matrimonial laws. Here was good canvas.

We have now but time to deal with a very small portion of the picture that God in His dealings with the Israelites painted to the whole world. Nevertheless, it is one of the most important phases of the truth He wished to impress upon the world. It was, in short, that if they would meet the conditions, He would guarantee that He would not put on them all the plagues, curses and diseases that He had placed upon the Egyptians, but He would be their doctor, He would preserve them in splendid health, for He says, "*I am the Lord that healeth thee.*" *Healeth*, you will notice is in the present tense. This was an actual covenant which He entered into with them at the waters of Marah and the first covenant after the crossing of the Rêd Sea. Now this first covenant that God made with them as a church in the wilderness is of the greatest significance because they were typical of us, who in the wilderness of this world must not only have the waters of natural life sweetened but experience Christ Jesus as our Great Physician. God guaranteed the Children of Israel physical health, which in the nature of things, was the most important thing after all. For how could they travel without health? How could they hearken and be taught by God if they were plagued with disease? It was necessary for them to be physically fit in every respect since they had the strongest enemies to face in battle, long and forced marches to undertake, great privations to undergo and tests and trials that would prove them to the nth degree in subjugating the Canaanites.

Now there were many things which contributed to the health of Israel which were part and parcel of this Covenant of Health. Four times God says "if." These four conditions were, in short, that the people of His heart were to abide

by His laws and keep all His statutes. These precepts covered a wide range and included a detailed menu of what they *were* and what they were not to eat. Their simple manna diet had to be strictly adhered to and when in the case of their devouring the quail they departed from God's food prescription, disastrous consequences immediately followed. Some have pointed to this fact of a chosen and appointed diet and to the special hygienic and moral laws given them, as sufficient explanation for their being forty years immune from sickness. But though diet and sanitary laws without number contributed their share to the amazing virility and health of the nation yet they fall utterly short of explaining the stupendous collective miracle we are contemplating in this case. Others before, and many since, have fared on as restricted and simple eating but with no such universally wholesome results. In every phase of the subject we must take into account the working of Divine Power. Even if the manna was as Scripture indeed designates, angel's food, why should the least departure from it have caused such appalling and immediate sickness and death? It is true today that if one suddenly depart from a rigorous monodiet bad consequences may, and in many cases *do follow*. But not as serious and violent as after their eating of meat. We cannot ignore the fact that this people were under the general curse. In "the sweat of their face" men still toiled, and no doubt more profusely in that baking wilderness. Their women no doubt bore and brought forth with discomfort and travailed in pain. But none of them died or were poisoned or crippled in childbirth. There was no such thing as female trouble, or chronic nervous complaints among the wives. Theirs was the constant blessing of health. They had a Physician who did not wait for symptoms or actual sickness in order to effect a cure, but One who kept them in health momentarily through the very power of His presence in their midst. And by an infusion of divine virtue upon and within their bodies He protected them from infection and guarded them in the hour of exposure. "I AM the Lord that HEALETH thee." Not that *will* heal thee but *healeth*—present tense. This was clearly the promise of a continued health endowment. And what a vigorous, agile and prolific people they became under this regime of supernatural invigoration. It is true that in case they would ever succumb to disease Jehovah would prove Himself their Physician, but this was not the primal meaning of the promise as may well

be ascertained by its context. Surely if God would put none of these diseases upon them that He had placed upon their enemies He would have no need to remove them. He promised to be, "I AM THE LORD THAT HEALETH THEE," and the implication of those words is that they were to be invested with lasting, persistent good health. It is not written *I shall* be the LORD that healeth thee. NO! His Name was and is I AM. He guaranteed them what no physician on earth could.

I understand that the Chinese pay their physicians when they are well only; once they get sick payments stop, and the doctor hurriedly calls to get his patient well again so payments can continue. I am tempted to think that should this system be adopted here a good many of our physicians would go bankrupt. Now as well patients are assets to Chinese doctors, even so a beautiful, healthy robust people brought forth glory to God. Their superb condition redounded to His praise and could not but make the heathen nations round about take notice. Thus the I AM would be made known among the nations and the strange people would inquire after Him seeing it paid so well to serve and to worship Him. This evidently was God's plan, *to manifest* through *Israel* both His glory and His power. And was Jehovah's provision effective? Did His design succeed? Yes! without a doubt, without an exception; but when disobedience and rebellion were manifest among them they were soon punished. Those who transgressed were restored to health as suddenly as they had contracted disease, when they confessed and repented, as in the case of Miriam. The others were dead so that evil was put away from among them and the Covenant of Health would again shield them as a curtain so that the plagues could not come nigh them nor disease afflict them!

Consider how in Moses' individual life this proved true. When old and full of days the Scripture testifies, "His eye was not dim, or his natural force abated." Deut. 34:7. How was it possible that these two million kept entirely free from all the unnumbered ills that plague the human race? "For the Lord thy God walketh in the midst of thy camp, to deliver thee and to give up thine enemies before thee; therefore *shall thy camp be holy; that He see no unclean thing in thee, and turn away from thee.*" Deut. 23:14. As long as they put away evil, uncleanness and sin from among them, the blessings of heaven remained. Adultery, murder and the grosser sins deprived the transgressors of life and so

their immediate removal precluded the general leavening and defiling of the rest.

Think of boys and girls growing up without an experience of sickness! No colds, no fevers, no goiters, no adenoids or headaches! Moses as aged as he was, fully benefitted to the end of his wonderful career by every vestige of that promise. If it still be argued by some critic that all this could have been effected by the plainness of their food and the general model conditions of their living, then let him find a trace of disease among them after they tasted the food of Canaan and their habits of eating were radically altered. He cannot! There was no sickness among them. Balak bribed Balaam to curse them, but he could only and altogether bless them. They were blessed and blessed in double measure. Where, in all the book of Joshua, is there any mention of sickness among them? It is not only possible but probable that disease did attack some and a few may have succumbed in death, for sin entered the camp here and there and doubtless produced its effect. But as long as they collectively, as a body, remained pure, and as long as they were zealous to immediately cut off from among the people the one that had sinned, disease was defeated and could make no inroads upon them.

It is this aspect of our collective responsibility to one another that is so much overlooked today in the discussion of the question of Divine Healing. I will have more to say about that later. Suffice it to state here that just as the transgression of Achan at Jericho resulted in the death of thirty-six men in the attempted capture of Ai, even so, many in the body of Christ today are sick and die, as Paul asserts, because others fail to discern the Body of Christ; or fail to recognize the line of demarkation God has set between the world and His own people. If sin were immediately confessed among us, if iniquity were put away as it was in the church in the wilderness, *disease would not get a foothold among us*. In the Early Church the power of God was ever present to heal because there were no divisions, no schisms, no compromise. Simon Maguses were soon found out. Ananias and Saphiras were quickly judged of the Lord and removed from among the people. The very same power of God that gave life and health to the many, fell in judgment upon the few who threatened to defile the whole body and neutralize the continued vitalizing effect of the Covenant of Health.

(To Be Continued)

(Continued from page 5)

display of their husband's wealth. Most of these tribes understand the Zulu language tho sometimes the Zulu must be interpreted into Sesuto. This is indeed a direct answer to prayer, for when God sent us here He laid upon us the burden of all these neglected tribes.

* * *

Brother C. W. Doney, who lets Christ use his hands, his feet and his voice, to carry the Gospel to the needy in Cairo, Egypt, writes:

"I recently baptized ten men and women and admitted a number into the church; also dedicated a number of fine, Egyptian children. God has given us a good and most suitable mission and school property, and our congregations are larger than ever. The church seats 300 and is nearly filled on Sundays. We have nine native teachers and nearly 300 boys and girls. Quite a number of them have been saved at different times. We paid nearly \$10,000, half the price of the property, on Sept. 1, 1928, and on Oct. 1, 1929, \$4,000 more. Pray for us and the work committed to our care.

* * *

Paul Rahneff, who has been in Varna, has now gone to Sofia the capital city of Bulgaria. A small company of believers invited him to have some special meetings in Sofia and many souls were saved. In spite of much opposition they secured a hall for their regular meetings and they hope to reap a harvest among the young people of Sofia, who flock there to the University from all over the country. Our brother asks prayer that God will help them to reach these young lives, some of whom have already given their hearts to God.

The Boxers Still Active

Miss Mattie Brann, whose heart and hands and voice are busy in giving out the precious Gospel, writes:

"The conditions of the country keep the people in constant uncertainty, and yet thru all this many do come to learn of the Lord. We know the Antichrist must have a people to receive him, and he seems to be getting as many as he can in China. But our Lord has conquered Satan and He knows how to deliver His people.

"I am sure you would be interested in hearing some of the Christian women telling how wonderfully the Lord kept them when in danger from the awful Boxers these past few years. Some people think the Boxers were all exterminated after the 1900 uprising. But alas! Many

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Make It According to the Pattern

The Weight of Glory Compels Ecstatic Utterances

Mr. Donald Gee, Edinburg, Scotland, in The Stone Church, Sept. 8, 1929



HIS afternoon I wish to speak about some of the things we are having on the way, taking for my text Acts 11:15, "As I began to speak the Holy Ghost fell on them as on us at the beginning." Evidently Peter had intended to preach a long sermon, but had only begun to speak when the Holy Spirit fell. By the help of the Lord I want to speak about that outstanding feature of the Pentecostal Movement, the speaking with tongues. I realize that in our meetings there may be some who do not understand it and some who do not like it. They say, "I enjoy the singing in your meetings, and like your smiling, happy faces, and you preach real sound Gospel, but *those tongues!*" I want to say that if I did not believe our stand on speaking with tongues was scriptural I would not be in this Movement. I believe what we stand for is of God and that He requires a testimony to it today. I do not deny that in this Movement of the last twenty-five years there has been a tendency to overestimate speaking with tongues, but if you had a family of children and one of them had been away from home for 1900 years and came back, wouldn't you make a fuss over him? Spiritual gifts represent a family of nine children and there is one at least which has been away from home for 1900 years and you must not mind if we make a bit of fuss over him. Whenever any truth has been forgotten and comes back the tendency, indeed the necessity has been to over-emphasize, because you have to make up for the period of neglect.

Without a scrap of apology I will take you now to the famous Second Chapter of Acts, because I believe there you have the Divine Pattern concerning a Divine manifestation. In the scripture that I read, "The Holy Ghost came on them as on us at the beginning,"—evidently the expression "at the beginning" was a standard which would be referred to later on, and the significant thing is when the Holy Ghost fell on them in the house of Cornelius there was only one manifestation that was identical with the experience in the Upper Room. On the Day of Pentecost there was the rushing, mighty wind; there was nothing of that in the house of Cornelius. On the Day of Pentecost there were the cloven tongues of fire, tho they were not in evidence in

the house of Cornelius. But on both occasions there was one manifestation which was identical—"they spoke with other tongues as the Spirit gave utterance," and that one sign standing all alone, was sufficient evidence to those Jewish believers that the Gentile believers had also received the same Holy Spirit in the same way: Isn't that a tremendous proof of the value of speaking in tongues?

I want you to look at this wonderful first experience at Pentecost when the Holy Ghost came upon the church in all its purity. Whenever I hear someone attack this truth I wonder if he has read the second chapter of Acts. When I was a boy my mother sent me to buy a ribbon to put on a hat. It was a risky thing to do but I hadn't any sisters, and mother said, "Now Donald, be sure and match it exactly." It was a special shade of turquoise blue. Mother said I had better take a piece of ribbon with me, but I said no I could carry the color in my eye. Fancy a boy carrying the color of ribbon in his eye! In the boldness of my youth I set forth. I carried the color in my eye and brought it home. I will just say that it was another part of me, a good deal removed from my eye that learned a lesson that day. Sometimes when I hear people talking about these things I wonder whether they are carrying the color in their eye. What I bring to you I will lay right down against the pattern and see if it matches. If it doesn't match it will not do.

I was on a platform in London and a precious speaker, a very Reverend Doctor of Divinity gave us the story of the Second Chapter of Acts as he saw it. It was a delightful little picture he painted, a company of little groups, and an apostle in the middle of each group. One had a little group in front of him, the Mesopotamia company, another one was speaking to the Elamites, and another to those from Cappadocia, and so on. He had a lovely little picture in his mind's eye, but it was only in his eye. It was all right until you compared it with the pattern, and then it wasn't turquoise blue at all, it was green. The first verse says, "When the Day of Pentecost was fully come, they were all with one accord in one place." You see they were all there. Some folk do not like it when you talk about all speaking with tongues, but they all did on the Day of Pentecost. It was about the third hour

of the day when the Holy Ghost fell. Evidently they had been having a night of prayer, and the beautiful feature it gives here is that they were all of one accord. And I want to say that that *one accord* was not seeing eye to eye on every tiny point of doctrine. It was something bigger than that. I thank God I can be of one accord without agreeing on every point of doctrine. They were all hungry. That is the greatest "one accord" I know—when we are all desperately hungry for God. In our Sunday School picnic this last summer they were all scattered, having a game, and if you had tried to get them together you would have failed, but when the time came to eat it was remarkable how those boys came together. You had only to blow a whistle and they were right on the spot.

Then we read, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." We see here that *suddenly* without any warning, without any working up, the Holy Ghost came upon them. Some people cannot distinguish between the work of the Spirit of God in the new birth and His work in the Pentecostal blessing but there is all the difference in the world. In the new birth God starts inside and works out. In the baptism of the Spirit He starts outside and works in. In the new birth I am quickened within and from that new life I become a new creature, and the whole of the outward form of my life is altered; in the Baptism of the Holy Ghost God comes upon me from without and the first part of me that knows His touch is this body. As a result of Him coming upon me I am filled with the Spirit. The disciples began, for they were so full, by ecstatically speaking with other tongues, which is divine spiritual ecstasy. If it is the real, genuine manifestation of the Holy Ghost you cannot imitate it, because your soul is swept with divine ecstasy. And would you believe it, they were most terribly out of order and very irreverent, for the 120 were all talking at once.

You must not confuse God baptizing with the Holy Ghost with the operation of the gift within the church. When the gift is exercised in the church we have to speak one at a time. I believe in having everything in apple-pie order in

public meetings like this, because unbelievers and the "unlearned" are present, and they will stumble, but I do like to see real old-fashioned waiting meetings when the Lord can have His way, and when He is baptizing in the Holy Ghost I take my hands off. One hundred and twenty all speaking in tongues at once! It would shake some of you, I know. And the Scotch Presbyterians nearly shake in agony when you mention such a thing. Now in the Greek the thought for "speaking in tongues" is short, sententious sentences. Perhaps the thought for us is speaking under pressure, that which comes with force and power, under Divine control, under a very weight of glory. And so great was that divine pressure of the fulness of the Holy Spirit that very evidently from what was said afterwards these disciples had the appearance of drunken men and women. The power of God overmastered the physical, and they even, as it were, lost control of their limbs. Friends, when God comes upon us in power it is little wonder that these bodies of ours are overcome. May the Lord give us a bigger vision of what the Baptism of the Holy Ghost is. You hear people teaching "take it by faith" and I have been in conventions in England where they say, all you have to do is to sit quietly in your chair and not utter a word, manifest no emotion, and whatever you do keep yourself under perfect control, and just take the Holy Ghost by faith as you sit there. I have seen people try this only to be deeply disappointed. With the open Bible before us this afternoon is that a New Testament baptism of the Holy Spirit? Put it against the ribbon. Does it match? Can you show me any place in the Bible where they received the Holy Ghost without manifestation? And if you cannot, do you find fault with us if we stand for it? We are not only reasonable but logical. Think for a moment of the fulness of God coming upon us, and inasmuch as He has given us a foretaste of glory do you wonder that people are shaken and moved? Do you wonder that sometimes they are prostrated on the floor? I would wonder if they were not. I heard the other day of people being taught to receive the Holy Ghost by signing a covenant for it. I do not want to find fault with anything that gets one nearer to God, but I do say that if you are for the Baptism of the Holy Ghost get it according to the pattern. Take your Bible and get alone with God in the secret place and tell Him you want what the disciples received on the Day of Pentecost and you know what will happen.

Now in verse 6 the perfectly natural thing happens, the crowd comes together and the commotion is great. This was noised abroad and the multitude came together. Then I want you to notice carefully verse 8 which says, "And how hear we every man in our own tongue wherein we were born?" There is not the slightest indication here that the crowd was being spoken to directly. It simply means when they came together they heard the 120 all speaking with tongues; there is the seething mass of humanity gathering and pushing, and as they listen one says, "There is a man speaking the language of my boyhood"; and another says, "That woman is speaking *my* language"; and that cosmopolitan crowd gathered for the feast time from all over the Roman Empire, as they crowded around insisted they heard every man in his own tongue.

I want to say that you cannot find a passage anywhere in the Bible that the "gift of tongues" was given to preach the Gospel to the heathen. While God in a miraculous way has occasionally done something in that line, when it does happen it is *the working of miracles*. On this occasion they didn't speak in tongues to the crowd; they were so full of the Holy Ghost they were praising God and the crowd overheard. When Peter began preaching, in verse 14, the speaking in tongues stopped, and the order is that when preaching the Gospel starts the speaking in tongues should stop. While Peter was speaking the eleven stood with him and prayed that God would bless His servant. I do not expect to see folks saved through speaking in tongues. This is for believers. When it comes to winning the world to Christ I know of only one way, and that is the preaching of the Word.

Now I want to come to the very heart of what makes us speak with tongues. What is this phenomenon that has gone all around the world, and which I have found in everyone of the five continents I have visited? I will give you a page out of my own experience. I stood upon that wonderful promise in Luke 11:13, "If ye being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And also Mark 11:24, "What things so ever ye desire when ye pray, believe that ye receive them, and ye shall have them." If anybody is wanting to receive the baptism of the Holy Ghost get them down on the rock-bottom promises of the Word, for God keeps His Word. When God met me and filled me

my soul began to experience a fulness and a glory, a melting, a love, and a joy which brought me to where no utterance of mine could express it. I was panting to let it out. I have a fairly good command of the English language, but when the Lord filled me with the Holy Ghost I had no words adequate to express myself. I said "Hallelujah!" until it became flat, and "Praise the Lord!" until it became thin, and I tried to tell the Lord how grateful I was for what He was doing for me but I could not get it out. It became positively painful; I ransacked my vocabulary and could not possibly express myself. At last I got swept into a place of helplessness; felt I was up against a brick-wall trying to let the Lord know I wanted to praise Him. Then something snapped and I found God began to give me expression. My mind did not understand what I was saying, but my spirit felt it; I knew that God was inside and I cared for nothing else. I knew that that terrific Niagara He put inside was coming out.

There is nothing "spooky" about speaking with tongues; it is perfectly healthy and normal when you are full of the Holy Ghost, but not otherwise. If anybody is absolutely full of the Holy Ghost he cannot help speaking with tongues. It is simply being filled with such a fulness and swept into such an ecstasy that ordinary language cannot express it. You have only two alternatives; one is silence and the other the expression which God gives. The holy silence is good but the expression is better.

If you study the New Testament you will find there are two distinct phases of this manifestation of the Spirit; one is in the book of The Acts, the sign of the Holy Ghost coming upon the believer; the other is in I. Corinthians, the gift in the church. You may try to escape it, but if you are honest you cannot escape the fact that there is a distinction between the *sign* and the *gift*, that the manifestation is different in form in the Acts and the Epistle. In the Book of The Acts the word "all" is emphasized. "They were all filled with the Holy Ghost and began to speak with other tongues." "While Peter yet spake the word, the Holy Ghost fell on *all* them that heard," and you cannot escape the inference that in the Acts of the Apostles everybody spoke in tongues when the Holy Ghost fell.

Now I know the scripture you have at the back of your mind and I will have a look at it. It is in I. Cor. 12:30, "Do all speak with tongues?" When it comes to the *gift* in the church they do not all speak with tongues. The Holy

Spirit gives one gift to one, and another gift to another. Here Paul in Corinthians is not dealing with believers receiving the Holy Ghost for the first time, but he is regulating the gift. There is no clash between the two. The teaching concerning receiving the Baptism of the Holy Spirit is that *all* shall speak with tongues, but regarding the gifts of the Spirit, all do not. I want to speak with the utmost respect but I will not budge a jot.

Now the next distinction is this: On the Day of Pentecost the tongues were understood, but evidently that is not essential as a sign for in other places in The Acts they were not understood. This shows a great distinction between the *sign* and the *gift* because in the gift you will find it is impossible to understand apart from the equally supernatural gift of interpretation. In the 28th verse of chapter 14 we read, "If there be no interpreter let him keep silence in the church." Then there is the most amazing distinction and that is that in The Acts the speaking in tongues is spontaneous and practically beyond the control of the speaker. When the Holy Ghost comes upon you in baptism you are swept by such divine ecstasy and glory it makes a wonderful sign that He has come. But how absolutely different is the gift. It is controlled, for "if there be no interpreter" the speaker is told to be silent. And when dear folk who have had the baptism for years and yet have not learned to control themselves they are not obeying the Scripture. God doesn't ask what is impossible. If He says you can keep quiet, you can. I have been heart-broken at the exhibition of fanaticism I have seen in some Pentecostal meetings, and these are the things that make our testimony of non-effect, that make our fellow-believers look upon us with suspicion. If we would only put our house in order we have the message of the hour. Do not say the Holy Ghost moves you to that which is disorderly. He never does, and never will. We can trust the Holy Ghost. I say it reverently, the Holy Ghost is a perfect gentleman. I say to a minister of any denomination, you need not be afraid of inviting me to your church, I can behave myself. God has not given me the gift of tongues to make an exhibition of myself. I thank God you can control the gift to His glory and honor. Our testimony is absolutely irresistible when it is in order. Do you know it says here in this wonderful 14th chapter, "Tongues are for a sign, not to them that believe, but to them that believe not: But prophesying is not for them that believe not,

but for them which believe." Tongues are God's advertising. As you go around this city at night the advertising is perfectly dazzling. What is the idea? They want to show you what they have on the market. They are signs. But you can spend hundreds of dollars advertising and unless you can deliver the goods you will never build up a business. I want to tell you that signs and wonders, tongues and healings are God's signs to attract unbelievers, signs that we have the goods—eternal life, the baptism of the Holy Ghost, a real salvation that saves us from the power of sin.

There is one more scripture I wish to speak of along this line. Paul says, "He that speaketh in an unknown tongue speaketh not unto men, but unto God," and one of the most holy uses of this speaking in tongues is that it opens for me a fellowship with God. I have often heard that speaking in tongues is the Holy Ghost speaking thru you. That is true in some cases, but here Paul says "If I pray in the unknown tongue *my* spirit prayeth." Here God comes to my own spirit and gives it utterance; His Spirit comes and gives an expression to that most deeply sacred part of my tripart nature, and I can be locked in alone with God; as a dear old Scotch lady said, "I love to speak in tongues when I am

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The Sculptor Models It After the Pattern



"Work out your own salvation" Phil. 2:12
II Tim. 2:15, Titus 2:7, Heb. 8:5

The Pulse of a Dying World

Edited by Evangelist William Booth-Clibborn

"Suffer little children to come." . . . Partial statistics are just out for the U. S. A., England and Wales on last year's birth rates, showing the lowest figures on record. Infanticide, abortion and contraception are doing deadly work. It is but another expression of "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The Eternal Babble. Pity the poor parliamentarians working often to the early hours of morning endeavouring to settle stubborn questions that refuse to be settled, and then their own position is precarious, as in France where ministries fall and are formed in monotonous regularity. Members in the London Parliament sit interminably without adjournments, the eternal babble continuing unabated. As the world grows more complex and criminals more ingenious, laws multiply without end. Even President Hoover Republicans have split into three distinct factions, increasing immeasurably the dissension in the Senate. "Distress of nations, with perplexity."

"The Disarmament Fiasco!" In spite of the suave smiles and extravagant gestures in the Royal rooms of St. James, every responsible statesman realizes that the unexampled international naval parley in London is a total wreck. It is doomed to drag on in a vain effort to save faces, but to the masses tired of exorbitant taxation and especially to the English speaking world, who yearned for the dawn of a new era, it is nothing short of a tragedy and will go down in history as *The Great Disappointment Conference* that promised them the finest naval construction programs the world had yet seen. Every nation represented must increase naval construction in proportion, with the demands of France; the U.S.A. alone having to build one billion dollars' worth of battling Behemoths, bristling with super-guns and obtaining the highest speeds known on the Main. So the results are the very negation of the purpose for which the Naval Arms Convention was called. It will but inaugurate a period that will end in another great war. 1935, that significant date, is mentioned as the year of the next conference in which radical reductions are to be undertaken. In the meantime, bigger battle ships will be built, super-submarines will submerge, and a time of trouble break out that will lead to the tribulation. The Canadian newspapers all noticed that no word of prayer was offered at the opening of the Conference; nor was there any reference to God in the opening speeches. "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17.

The Pope's plea to Protestants to join in a general protest against the persecution of Christians in Russia is an extraordinary gesture. Protestants who have ceased to protest against the abuses and errors of papacy may harken, but true Protestants, genuine, born-again believers *never have protested persecution*, but have considered themselves truly blessed when suffering for His Name's sake. Jubilant, victorious, evangelical Christianity will not be exterminated in Russia! That sort of faith survives in the jaws of death,

in the fiery furnace, about the very gates of hell. "All things work together for good 'even the present time of trouble' to those that love the Lord!" But why does the Vatican make such an ado and why does the Archbishop of Canterbury join the outcry? They are trembling with fear! They see in the stripping of the Greek Orthodox Church of its power, wealth and worldly prestige *a forecast of what is soon to be their lot*. That this false religious system which so long exploited the Russian peoples, full of worldliness and spiritual fornication, is being ground to powder is a certainty. For how can such churches as wholly depend upon outward form and ceremony, ritual and rite, and endless external show, survive, when their ikons, images, bells, altars and cathedrals are confiscated? They are doomed! For God has decreed the downfall of all such systems and the Pope and those of his kind are reading aright their MENE MENE TEKEL UPHARSIN on the Russian Soviet sky!

Another Chinese Revolution Imminent. Chian Kai-Shek, the President of the Nanking government, which came in power in the last few years with a great deal of confusion and blood shed, sits precariously poised atop the Chinese imbroglio, which daily becomes more complicated. His vanity, his extravagance, his misappropriation of public funds and his failure to live up to the promises of The Kuominchung Party, known as "the people's army" have fostered a formidable opposition against him, in which Marshal Feng, (known as the Christian General) and Yen Shi-shan, are the prominent leaders. Secessions are increasing and a great storm is brewing; another revolution, with its fearful train of evils and its rivers of blood. Chian Kai-shek is taking no chances. He has ordered from America the most luxurious car ever seen in China, costing \$47,000. The whole metal work of the body and hood will be of half inch navy steel plate, designed to shed bullets and bombs, and would-be assassins. Two extra seats project from the end of the car, built high enough to permit a machine gun to cover the field of its advance. The running boards, unusually long, will have positions for guards on each side, with revolvers in hand. Meanwhile, famine conditions in Shansi province are unprecedented, due to the succession of recent calamities. Everybody in the province is soon expected to be dead. The scenes are indescribable. Entire fields are covered with bodies of those who have died of starvation. Women in one district are said to be willing to marry for eight or ten cents, in hope of getting food. All relief work has been stopped because the workers themselves are starving. In the Feng-shang district, with a normal population of 200,000—99,000 have died; in another 1900 families have been wiped out. Bands of farmers have turned bandits, whole districts and cities being ravished here and there. Lawlessness is becoming so general that nearly every province in China is terrorized, particularly in those provinces directly controlled by the Nanking government. The looting gangs scour the interior, pounce upon cities, and by

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A Precious Life Laid Down

ON CHRISTMAS Day of 1929, when many of God's children were having happy family gatherings, our beloved brother, G. H. Schmidt in Danzig, Poland, was passing thru the deepest sorrow of his life, being bereft of his beloved wife. The ties that had so preciously bound them together the whole of their missionary career, were broken, and our dear sister went to be with the Lord whom she loved and served so faithfully.

It is not within our power to tell of this great loss, both to our brother and to the work. Mrs. Schmidt was a most exceptional missionary; her devotion to the cause, her whole-hearted sympathy for the poor and needy, and her zeal for the Lord were outstanding characteristics which marked her high in missionary activities.

The story of her salvation is as remarkable as her missionary career. She was a temperance lecturer, and in the interest of temperance was traveling to Norway on the same boat that took Bro. Schmidt to his field. At first she with others made light of this man who read his Bible and prayed so intensely, but God convicted her and Bro. Schmidt was used in her salvation. He had prayed years before that when he married it should be to someone who was saved thru his ministry, and it was even so.

The brilliant career of the temperance lecturer was changed to that of a humble missionary thru the transforming power of the Gospel. From the time of her marriage, with untiring zeal and a heart overflowing with love for the lost, she devoted herself to Poland's suffering multitudes, sometimes stripping her and her husband's wardrobe to clothe the naked. She never considered herself but took long and arduous journeys with her husband, eating food to which she had not been accustomed, and sleeping sometimes on the floor or on a bed of hay. In all of these hardships she never flinched but bravely stood by her husband's side as long as her health permitted.

On one occasion she took into her home a poor, unfortunate girl, who had no place to go in a time of great need. Mrs. Schmidt got her into a hospital and the girl was saved on her deathbed. In her compassion she longed to give her a respectable funeral, and hunting among her clothes she came across her white wedding dress. She drew back at the thought of giving that, with all its cherished memories, for a burial dress

for the unfortunate girl, but impulsively she said, "Yes Lord, I will give it to her for Thy sake who ministered to the poor when on earth." That night she had a dream and she saw the Lord clothed in *her* wedding dress. She was overcome as she saw that the service she had rendered to that poor, unfortunate girl, was accepted as given unto Him.

While her years on the mission field have been comparatively few, we have no doubt she crowded into those years a life-time of service, and God has seen fit to say, "It is enough."

It is a sorrow to many in the homeland to know that we will never again hear their sweet voices mingled in song, but the loss to the field we cannot measure. We ask our readers to pray for our dear Brother Schmidt who has been very ill, no doubt the re-action of the long strain of his wife's illness. May God comfort his heart and assuage his grief.



Mr. and Mrs. G. H. Schmidt

We regret that Bro. Schmidt's account of the precious life laid down came too late for this issue, but we give below part of his article:

"Ever since my beloved wife was saved in 1919 her heart was burning in an irresistible love for Russia's suffering millions until sometimes she seemed to be consumed with zeal for their rescue. To her, who had a natural compassion for the poor and oppressed, Russia's suffering appealed in a special way, and often as I spoke of their struggles tears would well from her eyes and she would sigh and pray for them.

"Her body was strong and robust like her native Norwegian majestic mountains and she plunged into missionary work in Poland in those post-war years when there was unspeakable suffering and woe among the people. Missionary tours in those days in Poland exacted the utmost strength and patience from the traveler, but she was always on these journeys, never shrinking nor hesitating from hardship. Often she was on the verge of a breakdown but prayer always availed. Once on returning from a missionary trip she almost died in the train, but again received new strength. Often I urged her to stay home and rest, but if I went without her she could neither eat nor sleep, so it was without profit.

"Returning to America we thot to take a long rest, but after a few weeks she said, 'We must do something for the Russians,' and off we were, telling of Russia's need. How she rejoiced when the Lord moved upon the heart of a precious child of God in California to help us financially to begin the publishing of *The Gospel Call of Russia* in 1926! Prior to the organization of the R. E. E. M. this zeal caused us to undertake the support of more workers on the field than we should have which brought us under an undue strain. But with pride she spoke of hardship which we underwent in the States. Once when entering a large city having only a few gallons of gasoline in the tank, 36 cents in our pockets, no home to enter, no friends nor acquaintance, we pulled up in a side street and brought our troubles to Him who cares for the sparrows. She ran into the postoffice (general delivery) and came out flourishing a letter containing a five dollar

bill. How she loved to tell of God's faithfulness!

"When the Russian & Eastern European Mission was formed in 1927 we thought we would take it easier, but an irresistible love burned to make the R. E. E. M. known and spread the paper. In the meetings she was tireless. Often I observed her with astonishment, knowing how weary and tired she was. Thus we spent over three years in the States, driving and holding meetings from coast to coast. And let it be said in her honor: The foundation and establishment of the R. E. E. M. contains the life-blood of my beloved wife. Her tears fertilized the ground, and her unceasing prayer for Russia was the seed which is ripening into a glorious harvest.

"In 1928 we prepared for the field, but deep in my heart was a hidden fear which at that time I did not understand; today I know what it meant. If I expressed this fear she looked at me in astonishment and said, 'Our place is in the field to which God has called us.'

"Arriving in Danzig many struggles and disappointments awaited us; her body began to show the strain and in April she had to go to bed with fever. She improved but in her weakened condition had one relapse after another. Often when I prayed for her recovery she would say, 'Do not hinder me from going to my Jesus.' Only one thing made her cling to life and that was Russia's cause.

"On Christmas Eve she feebly whispered, 'Sing!' We knelt and sang, 'Holy night, silent night' which she so loved. Then as I sang, 'It is well with my soul' she folded her hands and closed her eyes, and sank into what seemed to be a deep and peaceful sleep, and at 1:40, without a struggle, her spirit took its flight. Jesus had taken out of my life the most precious that I owned. He required of me the most valuable that I could sacrifice. In my heart burns a pain which I never would have thought possible.

"My beloved wife had many noble friends thruout the world. Shall we keep her memory sacred by pledging our lives and ability for the salvation of perishing souls in Eastern Europe?"

Decisions for Christ Reach the Thousand Mark



WE HAVE all been praying for you, Brother Booth-Clibborn. The Evangel Temple has been greatly burdened and given over to the spirit of intercession that this campaign may prove a great time of reaping. I am expecting God to give us a thousand souls."

When Mother Kerr greeted me with the above words, I could only answer, "You have asked for great things, but my heart is knit to your heart, and I believe that the Lord will grant us what we ask."

The campaign at this writing (Feb. 21st) has not yet closed, but almost eight hundred have knelt at the altars and have sought God for His full and free salvation. It is 1:30 a. m. and as I look back I am made to praise the Lord and

to rejoice for the five weeks of heaven on earth we have enjoyed.

Mother Kerr has since left for revival meetings in the South, but every letter she has written has had the same query, "How many souls have now stepped out for the Lord?" As the tide has risen from night to night and become one great flooding wave of glory, sweeping hundreds into the Kingdom of God, our hearts have been lifted up in adoration and thanksgiving to God the nearer we approach the goal that living faith had set.

About five years ago God led two well-chosen and well-mated instruments to come to this city and open up a work that would serve as a life-saving station. No less than seven times they have been made to move, crowded out of their

premises, until today in the dead center of Toronto, the Evangel Temple seating almost eighteen hundred, lifts the standard of the full truth, symbolized in a light on its topmost tower that never goes out. Willard and Christine Pierce are the joint workers, whose labors God has signally blessed and rewarded with a multitude of precious souls.

Since the campaign has reached its climax we have felt with them that they may have to move again ere long, for in the thrilling revival scenes we have witnessed, the place has become a conversion clearing house, a veritable salvation industrial plant. Time and again the problem was, how to accommodate the people. Finally, for Sunday nights we issued reserved seat tickets for sinners only. Something had to be done; we could not bear to have the unconverted turned away from the door for want of room, and so three center portions of church pews were roped off and every anxious soul winner and every saint concerned for the eternal welfare of a friend, received the precious ticket which guaranteed some relative, some prodigal son or wandering daughter a good reserved seat. It was surprising to see how many availed themselves of this opportunity of making sure the subject of their prayers would be placed in the midst of the fierce revival fire conflagration that swept every nook and corner of the building. To say the least, these visitors must have experienced a very violent change of temperature. We know how it first was with us. We felt most uncomfortable in the midst of the fast and furious blaze of song and praise about us. But more people are converted by atmosphere than by sermons. When the presence of God comes down upon the congregation like a thick cloud and enshrouds the multitude into one attention, one pulsation of heart, one united desire for the glory of God, then it is that the Spirit and the Living Word combine to convince and to convict, to create and to regenerate.

Stand on the platform during the altar call the night we preached on "Your appointment with God. Twenty-four proofs of the Judgment Day." Do you wonder that they come and overflow the altars, filling every available space? Oh it is the fire of the Holy Ghost that does the work! It traps them, meshes them like fishes in a net; lays siege to the conscience until it capitulates. Of course, there is resistance. They make excuses; we all did at first. One look at their faces and one can see that a terrible conflict is raging. But here and there they come! Thirty and forty now at the altar! Last Sunday there were fifty-two. Praises grow louder and louder, as we sing, "Jesus breaks every fetter." Someone whispers, "There are Germans in the hall," so we gave them a special sermon in German, and there were shouts of victory as seven Germans stepped out and surrendered to Christ. To the strains of "This is the Way," sixty-four reached out to touch the hem of His garment.

Tho' it is 10:30 we must give the new converts a chance to testify. With eyes still bedewed with tears and faces flushed they make their first bold stand for Christ. Oh the bleating of the lambs is beautiful! There is a difference about the language. Most charming, most sweet!

Fathers reconciled to their children. The happy wife embraces her husband, daughter is wrapped in the arms of her weeping mother, and all this reflects in the beaming faces of those who have stayed until the very last minute. If angels rejoice, we should do more, for what do they know about the pit from whence we were digged? And these are our prey, our legitimate prize. Oh there is no joy like that of bringing sinners to Christ!

The sixth sermon for the day is over Radio Station CFRB, not the least of the blessing and privilege. Scores of letters have come in during the campaign from all parts, recording help and salvation that have resulted from the Midnite Evangel's broadcasting.

But how describe the children's meetings? They have been just a salvation landslide. We have talked first to three hundred, then to five hundred and then to eight hundred little ones, and the grown-ups filled the gallery. At the altar call they went in droves into the prayer-room. Long before we called them to their knees they had been sobbing in their seats. In the first children's meeting thirty-eight decided for Christ; the second, seventy-four, and so on. It is easy to get the big logs burning once the kindling is on fire.

The baptismal services were blessed occasions, whole families going into the water together. We noticed a dear Episcopalian couple sitting in the after-meeting, badly winged. The husband looked formidable as we approached them, so we spoke to his wife who melted at once. What a joy to see them both surrendering at the altar that night! She was wonderfully healed the next evening. Her boy also came into the revival tides and was gloriously converted. There have been many distinct healings, and about forty filled with the Holy Ghost and fire, but the emphasis thruout the campaign has been salvation. Mrs. Booth-Clibborn preaches nightly now to an overcrowded house. There is no abatement; every night they flock to the altars, twelve fourteen and twenty at a time. To God be all the glory for this blessed visitation!

Pastor Willard C. Pierce writes in the Weekly Bulletin of the Temple, from which we quote:

Many interesting incidents have come to our attention during this greatest of all revivals Evangel Temple has ever seen. As Brother Booth-Clibborn spoke last Saturday evening on "Christianity on the Rack," a brother and his wife were deeply convicted that while for years they had been 'trying' to be 'Christians', it had only been their 'Stretching' to attain to a humanly set standard and that they had never been born again. Going to the prayer room they earnestly sought the Lord, and confessed their utter failure,

weakness and sin. Coming to the Sunday morning service, while walking down Bay St. the Spirit of God witnessed to his new birth, and the glory of the Lord burst upon him so that he shouted and praised God as he walked on air. Suddenly realizing where he was, he looked around quickly to see if anyone were near, fearing lest some policeman might take him for a crazy man and arrest him. How wonderful to possess the new life—to be truly 'out of our mind' and have the 'mind of Christ'!

The ministry of our Evangelist among the children is remarkable. Every Saturday afternoon he has been telling them wonderful stories, each being illustrative of the Gospel message. So far about two hundred children have come to the altar and to the prayer room who had never been saved and the earnest prayers, the freely falling tears, and then confident assertions of forgiveness have evidenced a real change in many lives. Among a number of boys and girls who stepped out on the evening Brother Booth-Clibborn told the story of his own conversion, was a lad of seven. Telling his father several days later about his being saved, he said, "You know, Dad, it's a jolly thing. I got saved when I did, 'cause there's no telling what kind of a man I might have grown up to be. And, do you know, Dad, I'd like to go to the altar again, 'cause I had a lot of sins to confess, and after I did, oh, it felt so good!"

Mr. Booth-Clibborn was converted at twelve, and after receiving the Baptism of the Holy Spirit three years later, immediately began preaching. His first ministry was with his father among the Assemblies in Germany, and his part was holding services among the children. There were hundreds of them saved and filled with the Spirit. Since then, he has been especially used throughout the years in children's work, and here in the Temple, the fire of God is falling on the 'kindling' and this spreads to the big water-soaked logs, and the whole place is aflame with God. Hallelujah!

One boy of about ten, who had been quite a problem to manage, was converted two weeks ago, and last Thursday asked to be immersed. After his mother said there seemed to be a real change in his life, he was baptized. Going home he began to sing. Now he had never been able to keep a tune, yet he insisted on singing that night, for a new song was in his heart. As usual he kept getting off the tune, going higher and higher. "Say, where are you going" asked his father. "To Heaven, Dad," answered the transformed lad.

"More than she was looking for"—was the portion of a young lady who came up for prayer for her body, last Friday evening. For five years terrible stomach trouble had indicated a serious case of ulceration, developing into cancer. When the evangelist laid his hands on her, anointing her in the Name of Jesus, the power of God's Spirit came upon her and she was soon filled to overflowing, and both healed and baptized in the Spirit. As Mr. Booth-Clibborn said, this was just another case of 'Too Much Religion.' We all need the 'Too Much' kind and quantity, so that others may benefit by the overflow.

A young man who through ill health and poor eye-

sight, had lost his position as a railroad fireman, and unsuccessful in finding other employment had become despondent, had secured a fake revolver, and purposing to perpetrate a hold-up, stopped in at the service one evening last week. The Holy Spirit 'held him up' and he threw up his hands in surrender, confessing his avowed evil purpose. With rejoicing he went his way, still seeking work. Tuesday he secured a splendid position as stationary engineer. It pays to serve Jesus!

Hearing through the Midnite Evangelists Radio service that Mr. Booth-Clibborn was to preach on the 'Compassion of the Great Physician' last Friday evening, a family in Barrie, Ont., fifty miles away, brought a boy of about 14 who had been the victim of infantile paralysis at 5, and had never placed his feet on the ground without steel braces and crutches for nine years. After prayer was made, he walked slightly assisted around the room several times, said he felt life tingling through the legs for the first time in those nine years.

Over 500 adults and young people, in addition to the 250 or more children have stepped out to accept Christ. How many touched and received the new birth, God knows, but it is sure that by far the most part must have struck fire, for the sparks of testimony and transformed looks and actions give proof of the genuineness of the experiences received.

The latest report from the Toronto campaign is that the decisions have reached the one thousand mark—the goal that faith had set.

W. E. B.-C.

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alone with God because the devil cannot understand it." I believe there is a lot of truth in that. When I am in the public worship God wants every bit of me on the job. That is why He prefers prophecy. In prophecy not only my spirit is on fire but my understanding also. And shall I whisper it? We are learning that there is a place for speaking with the understanding. In the early days I was always taught that I needed to have my head chopped off, but God doesn't want our heads chopped off. And neither does He want the carnal mind, for the carnal mind is enmity with God. He wants our understanding set on fire by the Holy Ghost. May He bless the matching of the ribbon, and if you have any doubt about it lay it right on the sample. One taste of it will settle ten years of your argument.

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assault and stratagem, pillage, kill and torture the helpless inhabitants, carrying away millions and hostages besides. Their work of murder, rapine, and incendiarism is reducing scores of cities to utter ruin and paralyzing commerce and communications. Remember the host of missionaries, that stand undaunted in this turbulent maelstrom of trouble and pray for them.

God Can Work Only in an Atmosphere of Faith

A Call to Emulate the Early Apostolic Church

Mr. D. H. McDowell, Pastor of the Sunnyside Assembly, Chicago, Ill.

"Without faith it is impossible to please God."

Heb. 11:6.



FAITH as a divine principle, so important in the progress of the christian life, is after all surrounded by a certain mystery. Quite often when we feel that we have faith and are able to move mountains, we find that nothing of importance happens; while on the other hand when we feel the weakest and least important then it is that much is accomplished through faith. Therefore faith does not rest in our feelings of personal power or spiritual wealth but in the power of God.

Our text speaks of an impossibility. The Bible speaks of many impossible things. It is impossible to enter heaven without the new birth; it is impossible to escape the wrath of God if we neglect this great salvation; it is impossible for one living after the flesh to perform the things of the Spirit; it is impossible for God to lie. It is impossible, by taking thought, to add one cubit to our stature; for the Ethiopian to change his skin or the leopard his spots. But above all the impossible things the one in the text stands out as of vital importance to those whose chief desire is to please God.

The eleventh chapter of Hebrews is a discourse on faith, bringing forth some Old Testament examples to inspire and encourage us upon whom the ends of the ages are come. Men who were little known and of humble birth have had their names carved in the hall of fame because they believed God in the midst of adversity and manifested the power of God to an unbelieving world.

Faith as a divine provision is manifest in three ways. It is imparted to some as a gift. There is a gift of faith and the one to whom it is imparted seems oblivious to the things that depress the ordinary child of God. Yet the gift of faith has little profit unless it is operated through Divine Love. "If I have all faith so that I could remove mountains, and have not love, I am nothing." 1 Cor. 13:2.

Again, faith is manifest as a grace. There is the grace of faith. One may not be in possession of the gift of faith and yet in times of great need either in the personal life or the life of

the church God comes forth for the occasion and imparts His faith to meet that need. It is what I would term the grace of faith. This phase of faith is always at our disposal but is directed more by the sovereign will of God. Then there is the life of faith. The life of faith is a development. It is a continuous ever-increasing development in the life. Consecrations, covenants, tests, trials, persecutions, disappointments, watchings, fastings—these all work together in the development of a faith life, laying up in store against the day to come.

The purpose of faith as manifest in these various ways is practically the same. That is to please God. Though various methods of application may be employed the end is the same. The sum total of it all is that it provides a contact through which God can come in touch with a lost world. If it were not for the operation of the principle of faith in God's children the purpose of God could never be accomplished. God does not say that it is impossible to please Him without faith as some personal ideal that He has set up as a standard. No, Faith is one of the laws of the spiritual life. It is impossible to live a spiritual life without it. And without faith in the life there is no contact that God can make in the world in bringing the revelation of saving grace to lost man. Faith then might be likened to an atmosphere—a spiritual atmosphere in which the Spirit of God lives, moves and has His being among men. Without that atmosphere He cannot operate. In the natural creation God has provided that we live by breathing oxygen. That is God's provision for our physical well being. Without oxygen we cannot live. How helpless we become when the air we breathe and the water we drink is de-oxygenized. The most powerful on earth succumb immediately because it is impossible to live without it. Just as oxygen is that vital need to physical life and provides for us a contact with our daily duties, so faith is that requisite in the spiritual life that brings us in contact with the divine life and in turn provides a channel through which that life flows on out to a lost world.

The purpose of God from the beginning was to establish a line of faith through which a contact could be made with earth in bringing to pass His purposes. Therefore the call of Abraham

was not based on personal merit or the works of the law, but through faith in God and His power to accomplish His purposes. Hence faith was established in the life of Abraham, and God through this contact worked out His purpose through the following years in fulfilling His promise to produce a Seed and a Saviour which is Christ the Lord. When Mary brought forth her "First Born" and wrapped Him in swaddling clothes a promise had been fulfilled that could not have come to pass if that line of faith that began in Abraham, had not been preserved. Therefore the promise is not of works but of faith.

The earthly ministry of Christ serves as another high point in the plan of God in so far as it serves to maintain that contact of faith established in Abraham. But with this addition, that as the purpose of God unfolds through the ages, the light becomes clearer and the faith atmosphere diffused over a larger area.

One can readily see that Jesus spent a great deal of His time in clearing up the matter of faith in God, rebuking and reproofing when faith was not manifest. His hands were tied in doing much for God when faith was absent. Thus His teachings were directed to this end and the Gospels abound with His simple illustrations of faith and confidence in God. Through the earthly ministry of Jesus, God had a perfect contact with earth. There was no obstruction to the working out of His purposes. There was no earth contacts in the sense of becoming involved in earthly affairs for that would have worked as a short circuit to the power of God. No, Christ was thoroughly insulated from the world, but through the faith of God that dwelt within Him He provided an atmosphere in His ministry that served as a place where the Spirit of God could operate in power and signs and wonders. Through this ministry Christ separated a small company, a seed corn, so to speak, and when His work of redemption was accomplished and the resurrection was passed He spent forty days of special effort in cleansing away the last traces of unbelief, for He would not leave this world and go back to the Father without providing for a continuance of the work He had started and through which the purpose of God might still be carried forward.

The Church of Christ then serves as the next step in the purpose of God, for the Church becomes the repository of spiritual wealth and blessing to the lost world in which it is to minister. Therefore God has provided that the

Church should serve as a contact with the world in proclaiming His saving grace and manifesting His power within its ministry. This is possible only on the ground of faith. When the Church loses her faith and begins to adopt worldly methods she is no longer a channel of blessing, and because of the *lack* of faith in the church the work of God stops immediately, for it is impossible for God to operate in any other atmosphere than the atmosphere of faith. The Church has never offered to God as perfect a vessel as was Christ Himself. That is, the Church has not been able to keep herself insulated from the world at all times, for while the Church serves as a contact for God to the world, she must be separated from the world. The life of the church is a higher life. Its source is from a different world. Its tastes, appetites and ambitions are all different than those found on earth. Here the children of God are "strangers and foreigners seeking a city to come," and to be of the best service to God and the Church must take heed and keep insulated from the world. This can be accomplished only by a vigorous and whole-hearted consecration to God; an abandonment to His call and purpose. This is emphasized in the last message of Christ to the Church: "Go ye into all the world and teach all nations, commanding them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world" (Gr. age). Matt. 28:19, 20.

The reason the Church lacks that atmosphere of faith that is so needed today is because she has departed from two main fundamental prerequisites. These essentials were soon discovered by the early Church when they saw the possibility of being side-tracked by things that were fine in themselves but which would never accomplish the primary thing that God had ordained the Church to accomplish.

"It is not reason that we should leave the word of God and serve tables. . . . But we will give ourselves continually to prayer and the ministry of the word." Acts 6: 2-4. The Church cannot have faith without the Word of God for "Faith cometh by hearing and hearing by the Word of God." Neither can the Church have faith without *prayer* for it is through the exercise of prayer that we are lifted into that place where believing God becomes second nature. Prayer lifts the Church out of the fogs and miasmas of worldliness and unbelief, up into the clear blue of heaven where the glory of God is revealed in the face of Jesus Christ; here the church becomes

possessed of an atmosphere that is as constant and abiding as the Word of God and the prayer life is abiding. When we cease to live in the Word of God and prayer, faith wanes and the Holy Spirit ceases to work.

Saints of God, let us emulate the Early Apostolic Church. Let us cease to be satisfied with a mere manifestation of the Spirit to our own consciousness for our own pleasure. If we live only for self we will wither away. Let us get back to God's Word; to that wealth of truth that inspires and quickens our dead members into new life and power; back to prayer, united prayer; secret prayer, with the door shut and the knee bent; to prayer that takes us away from time and sweeps us away into God where we are oblivious to fleeting moments; away where God can bathe us in an atmosphere of heaven-born faith. Then revivals will spring forth; a great spiritual quickening will sweep over the communities and God will come forth in sovereign power in our meetings. He will be pleased to stretch forth His hand in mighty deeds of the Holy Spirit. Because of the faith atmosphere thus provided, "God can work and none can hinder." Ponder these thoughts. Pray over them and perhaps God will enlarge to your vision much that we have but hinted at in this article. The cry is going over the earth today for a revival. It is surely needed. We all want God's best; we all desire to be found ready at His coming. The Holy Spirit stands ready to help. He is always willing, but His hands are tied because of our unbelief. Let us then lay hold of the remedy. Back to the BOOK and to PRAYER and through much waiting on God, HE THAT DWELLETH BETWEEN THE CHERUBIMS, WILL SHINE FORTH. He will, "rend the heavens and come down and the mountains will flow down at His presence," the melting fire will be manifest, and the fire will cause the waters to boil. The adversary the devil knows that this is true and therefore he is waging a great warfare against these two mighty, "weapons of our warfare." Let us arise and put on the whole armour and heed the Spirit's call for this last great ingathering of the harvest. A Church walking in the Word of God and back on her knees will sweep onward in God with irresistible power, to a great and glorious climax.

With the Lord

Word has been received of the home-going of Dr. G. N. Eldridge, the beloved founder of Bethel Temple, Los Angeles, Calif. He fell asleep on Feb. 6th, and the funeral was at Bethel

Temple on the 10th. While he has not been in active service within the last year or two, he leaves behind him more than half a century of faithful ministry, and the work of Bethel Temple is a monument to his faithful labors and those of his dear wife who went to be with the Lord some few years ago.

(Continued from page 10)

thousands of them are all about us and all over China. Since 1925 when one faction was in power, they were called "Local guards" and given liberty to protect themselves against bandits and other invaders. However, they became divided, calling themselves different names, and each faction wanted the supremacy. And such battles as they would have trying to force all to join their particular faction. Town after town was raided, burned and people mistreated and slaughtered. Once or twice I met them on the road, with their great knives sharpened, the hair shaved off the arm and head, and under 'the power of their gods' their eyes flash fire. It takes the knowledge of God's almighty keeping power to hold you steady when you meet them on the highway, much more when they break into your home.

"One dear little Christian woman said, 'When the horde of Boxers entered our town from the west, the citizens fled by the hundreds; in a few minutes nearly all had left their homes running out the east and north gates. I fell on my knees and began to pray while my daughter and daughter-in-law begged me to keep still—the noise outside of screaming and burning going on. I opened my Bible and began reading when they broke into our home. They asked, "To which cult do you and your family belong?" "Neither one," said I, "we belong to Jesus Christ and His church." "Then read to me out of this Book," said one of them, leaning over and taking my well worn Bible, while those great, glistening knives were almost touching my head, but the Lord kept my heart calm as I read to them the promises I had just read before they came in, "Fear thou not . . . I am with thee," and my voice did not have a quiver. Finally two of them sat down and I told them of Christ who came to earth and gave Himself for man, and how this Christ was keeping me, an old widow in such peace that nothing could disturb. They listened attentively while others were raging outside, as I told them more about the true God, and that He had all power. Then I asked if I should make them some tea, but they said no, a glass of

cold water would do. Then they went out and gave orders that our house should not be molested for we belonged to Jesus. Then she said to all the listeners, 'Now sisters, don't any of you say, "I never can learn to read," for I was just as dull and stupid as any of you for years, but I have kept at it and learned one or two verses and where to find them and have kept it up until I could prove to those wicked men I was a Christian.'

The Lord Revealed to the Lowest

Mrs. Esther B. Harvey, Sharannager, Nawabganj, India, writes of their Christmas revival: "Some forty or fifty people came from other missions, and our girls were home for the holidays. You may know that we had some family when I tell you that they cooked a hundred pounds of rice at one time and a hundred pounds of whole wheat flour for bread. We were not as satisfied with the meetings as we have been at other times, but God worked in hearts and some of the new ones were saved. One of the new converts who came from the village about a year ago was slain under the power of God and a real work was done in his life. Our head carpenter who received the baptism at the last meeting was greatly used of the Lord in praying for souls. He would give up his food and wait all day with a hungry soul or stay in the church at night to pray with someone. He is a very good carpenter but he came to me and said that God had been speaking to him for sometime about going into evangelistic work and giving his time to winning souls. It was quite a test for evangelistic work is harder than working inside in the shade, but he said yes to God. I told him some one could do carpentry who did not have a burden for souls. Then too he had a struggle because a preacher does not make as much as a carpenter, but he wants souls and counted the cost. Please pray that God will raise up someone to support him.

"One of the sweetest conversions was that of one of our zenanna women. She had been a Bible woman in the M. E. church at one time but fell into sin. After her second baby was born her husband left her saying the child was not his. She repented much of her sin, but of course has had to suffer. She was sent to us with her two children. It was hard for her to live in our zenanna and eat what our women ate, as she was used to better things, but the Lord has been

dealing with her, and one evening she told me her heart was so hungry for God and she would like to pray and seek the Lord. I arranged for someone to keep the baby, and as we went to prayer she poured out her heart to God and wept for forgiveness. The Spirit of the Lord came upon her and for three and a half hours she seemed lost to all around her in a wonderful vision. We who sat beside her fairly held our breath in wonderment, for altho she did not realize our presence, she rehearsed the life of Christ from the manger to His ascension, and saw Him sitting on the right hand of the Father interceding for her. I cannot find words to tell it but she went thru the scene in the Garden, Jesus alone, bearing His grief, and no one to help in prayer; then on to the cross, and as she beheld Him hanging on the cross, naked, and realized that it was for her a cry of agony escaped her which we shall never forget. Then such a consecration as she made! I am sure she will never again live as she did before. It seemed as tho the Lord took her sinful heart as she cried to Him and gave her a heart like His own, and a voice whispered down in the depths of her heart, "I will not leave you comfortless." Her face was aglow with the glory of God. When she came to herself she didn't want to speak with anyone, the experience was so sacred.

"We ask you to stand with us in prayer for the needs at the present time. It takes over a thousand dollars a month to run this work properly, and we have to depend on God for every cent. At present money is needed for grain, a new school building and repairs, and many things, and unless you dear people at home stand with us, we cannot accomplish much."

* * *

From Miss Mabel Dean, Minia, Egypt, we learn of a blessed revival: "Best of all during the Christmas season was God's presence in saving and baptising souls. Three young girls were saved and one filled with the Holy Spirit. It seems the Lord is especially dealing with the young. Last Saturday I could scarcely dismiss the Sunday School, such conviction seemed to fall upon every one. Often the children come to the door and ask if they might come in and pray. We had a precious time last Sunday in our village meeting; several testified with tears in their eyes—all seemed moved. One of the women who has recently been saved asked me to have meetings in her home on Sundays so we will try to get in another meeting."

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CHAPTER 3.
2 Milk is fit for children. 11 Christ the only foundation. 16 Men are the temples of God.
AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.
2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

5 shall, Ps. 25. 14. John 15. 15.	19 F foolish ten, I craftin
a Heb. 5. 13. 1 Pet. 2. 2. 1 Or, factions.	20 At the th are va
2 according to man.	21 T men.
b Rom. 12. 3. c Acts 18. 4. d Acts 19. 1	22 W C'e'pha
e Isa. 55. 10. f Ps. 62. 12. Rom. 2. 6.	death come,

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