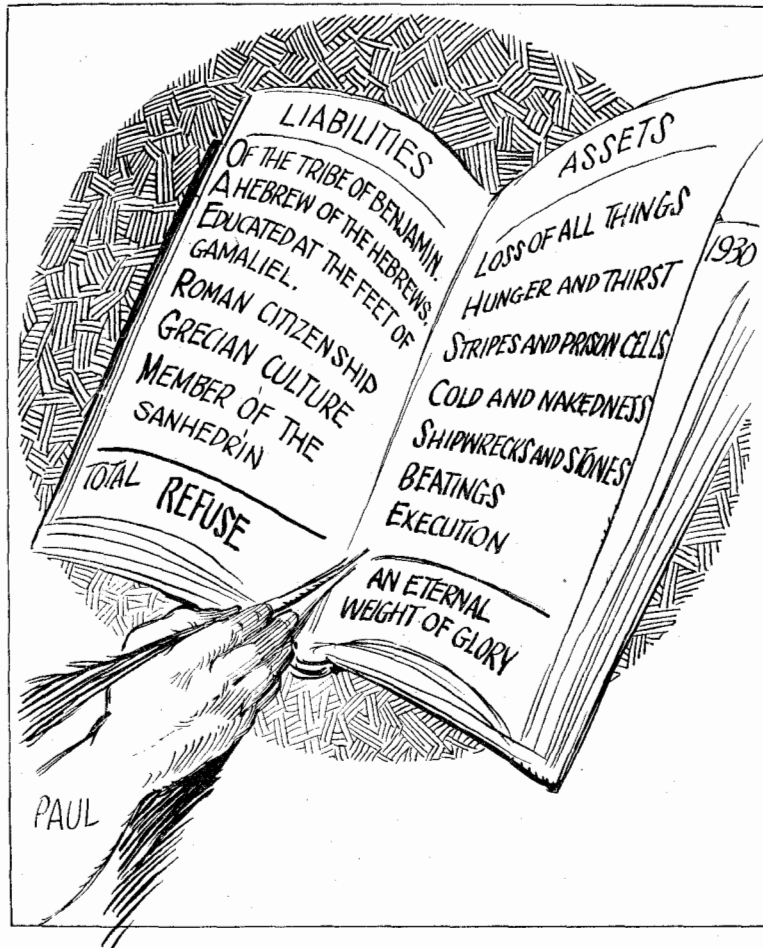


The Latter Rain Evangel

The days of Heaven on Earth

Taking Stock in the First Century



Are You Willing to Count All as Loss for Such a Gain?

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

Religious Persecution in Soviet Russia - - See Page 22

The Latter Rain Evangel

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Let Go the Old Year!

WHAT an advertisement the world makes of old things! Old treasures, old castles, old flags, old manuscripts—What a hue and cry over the shelling of old cathedrals during the World War! But how much more valuable to God was one life! Excavating obsolete civilizations is the pastime of famous museums. Old tumbled down ruins how they feed the curiosity of gaping tourists! The Bohemian artist revels in the ghostly suggestions and associations of an ancient mansion. The richest are competing in the latest craze; their fever rises as they ransack Europe for pieces of architecture, pottery, paintings, relics and antiques in furniture, musty old books; anything as long as it is old!

And with us 'tis strange how the old things accumulate and clutter. And stranger yet how difficult it is to get rid of them! They gain a peculiar hold upon us till we are loath to part with them. If this be true of natural things, how much more of spiritual! God bids us look into the future and "forget the things which are behind." The world cannot, for it has no future; it is near its end, hence the emphasis it places, the value it puts on the old.

The Bible speaks next to nothing good of that which is old. It admonishes, "Remember ye not the former things, neither consider the

things of old." Is. 43:18. For the Christian "old things are passed away." II. Cor. 5:17. Forgiven are his "old sins". II. Peter 1:9. He has "put off the old man which is corrupt". Eph 4:22. We should serve in newness of spirit, and not in the oldness of the letter. Rom. 7:6. For "our old man is crucified with him". Rom. 6:6. We are asked to "purge out, therefore, the old leaven." II. Cor. 3:14. The Old Testament, the old garment, the old bottle and the old wine has been replaced by the New Testament, the new garment of righteousness, the new wine of the kingdom. We are new creatures, with a new spirit and a new heart; born anew, walking the new and ever-living way, with a new song, a new tongue, on the way to a New Jerusalem, a new heaven and a new earth. Whatever the sins, the blunders and sorrows of the Old Year, let us place them under His precious blood, and greet with happy hearts the opportunities and promises of a new chapter in Christian experience—the New Year!

W.E.B-C.

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By W. S. Wylie

Some fascinating facts for teachers and leaders of children's meetings. Moral lessons drawn from nature. New and adaptable. Price \$1.25

Our Great Need of the Holy Spirit

The Word Without the Spirit Brings Havoc to the Work of God

Sermon by Wm. E. Booth-Clibborn, Clackamas, Oregon



WE SHALL never reach a spiritual condition in which it shall not be necessary for us to pray for more of the Holy Ghost. In almost every phase of Gospel work there is today a crying need for more of the manifestation, power and glory of the Holy Spirit. According to the Book of Acts we know that, although all those who participated in the mighty work of the early church had originally their Pentecost, it afterwards became periodically necessary for them to be filled (or refilled) with the Holy Spirit. A constant renewing is also needed with us today. Refreshings and refillings of the Spirit must be experienced, and God grant that we shall ask Him more continually and prevailingly for them.

A SCRIPTURE THAT HAS BEEN LIMITED

Luke 1:13. "If ye then being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Many have spoken of this text as if it were only a promise of the Holy Spirit to those who have not as yet received Him in His Pentecostal fullness; but we will do well not to limit this scripture but to see in it a promise for us also who have received the Baptism of the Holy Ghost. This is not a promise only, but an incentive for us who are God's children to continue perseveringly to pray for a greater and more continual bestowment and anointing of the Holy Spirit upon us, that we may realize greater victories and results in all the different aspects of the work of God. We need more of the Holy Spirit upon our lives, upon our preaching and upon the whole church in its warfare against the forces of darkness.

WE MUST REALIZE OUR NEED

We who have received God's power and have tasted of the Spirit of God, of all people ought to be the most ready to realize our need of more of the Holy Spirit. We cannot expect those who have never tasted of the Spirit of God or who have never been baptized with the Holy Ghost to cry out for more of His Spirit. Those who have never felt His tremendous power cannot be expected to realize the benefits of a greater outpouring. They have never been lifted up into the

mysteries of the warfare raging in the heavenlies; they know little of the effectiveness of yielding wholly to the control of the Spirit of God in battling opposing evil forces. But we who are called by the Holy Spirit, led by the Holy Spirit, fed by the Holy Spirit; we who have been baptized and filled again and again with the Holy Spirit—we, of all people, must have our reliance, our dependency upon the Holy Spirit; therefore we should continue to prevail in prayer for all saints, yea for all the world, and for ourselves also that we may enjoy greater and greater outpourings of the Holy Spirit in these last days upon our lives and ministry.

THE SPIRIT OF TRUTH

A great ado is being made by many who believe that the truth is sufficient to do the work. They probably are unconscious of the fact that truth without the Spirit of God is a dead letter that can succeed in doing nothing but kill. The shell is good, but there must be power to fire it. In fact, all ammunition is useless without the explosive. "The Kingdom of God is not in the word, but in the power." 1 Cor. 4:20. The word translated "power" in Romans comes from the Greek word "*dynamos*," from which root also comes our English word "dynamite." So the gospel is the "dynamite" of God unto salvation to all that believe, when it is "preached with the Holy Ghost sent down from heaven." The explosive force of the Holy Spirit gives the Word of God its pertinent penetration, its power of persuasion. The Spirit of God propels the truth. The Word is wholly dependent upon the Spirit. The Word without the Spirit *brings havoc to the work of God*. It only hardens sinners in impenitence. The Word is the Spirit's sword. When the carnal mind wields it, irreparable damage is done. Sticklers for the letter, crucified Christ. We are living in a day in which great emphasis is being placed on doctrine and teachers of the cold letter of the Word are certainly multiplied—a day in which there is no lack of Bibles. They are being printed by the million. There is also no lack of those who know the Bible after the letter, who teach it and spread its knowledge; but alas! even the best and truest of doctrines may become death-dealing when they lack the Spirit of God to anoint and handle the truth in such a way as to melt and break, win and woo. Not more of the

truth alone but more of the Spirit of truth is the need of believers today. The emphasis therefore should be upon a Spirit-filled life, a Spirit-filled mind and heart, and a Spirit-inspired ministry.

UPON OUR PREACHING

There is a need of more of the Holy Spirit. Before the day of Pentecost dawned there was a season of waiting upon God. Before the preacher preaches he should wait upon his ministry. The separation should be not so much of the mind as of the heart. Luther well said, "He that hath prayed well hath studied well." And, as the Scripture saith, "He that ministereth let him wait on his ministry." Rom. 12:7.

Saul sinned when refusing to wait for Samuel the anointed one and the priest. He took it upon himself to offer the offering ere going out to fight the enemy. He got excited and nervous, and instead of waiting upon God, instead of praying for guidance, he disobeyed the commandment of God. *He forced himself* "and offered a burnt offering." 1 Sam. 13:12. How many today foolishly run ahead of God, instead of waiting for the Cloud to move and direct them?

We need the Spirit and more of the Holy Spirit, in order to properly war against the powers of darkness. We cannot see spiritual foes with carnal eyes. The Holy Spirit must touch our eyes. In early warfare soldiers could see opponents. We cannot. Nor can we perceive but through the Holy Spirit, weapons used against us. The wiles of the devil, the tactics of the evil one, his methods, his feints and attacks are all made manifest to us by the Spirit of God. Oh, we need the Holy Spirit! Not alone to aid us in preaching as such, but for our very utterance. Not alone for utterance, but to know what must be said, how and when to say it, for there is no place as responsible as that of standing before an audience, as it were between the living and the dead. What can be the result of a misled meeting? What may be the eternal outcome of a heavenly-controlled service? Oh, we need the Holy Spirit, not alone to assist us to preach, but to demonstrate our preaching! As Paul testified, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of Power." 1 Cor. 2:4. Not alone to demonstrate our preaching, but to confirm it as well, we need more of the Holy Spirit as Paul testifies again, "For I will not dare to speak of any of those things which Christ hath wrought by me to make the Gentiles obedient, by word and deed, through mighty signs and won-

ders, by the power of the Spirit of God." Rom. 15:18-19. He did not succeed in making the Gentiles obedient through merely stating the truth as it is in the Gospel or only by the quoting of the scripture, *but there accompanied his preaching mighty signs and wonders, and by the power of the Spirit of God those things which Christ wrought in him brought the Gentiles to obedience.* In his first Epistle to the Thessalonians he again testifies. "For our gospel came not unto you *in word only*, but also in power and in the Holy Ghost, and in much assurance." 1 Thes. 1:5.

TO CONVICT

The presence of the Holy Ghost, in answer to the prayers of God's people, creates an atmosphere calculated to convict the sinner, backslider, and all who are out of touch with God. Sometimes apart from the preaching and long before the preaching begins, hearts have been plowed up by the Spirit of God. Many are conscious of something inexpressible. They cannot explain what it is even should they attempt to do so, but this compelling force certainly seizes hold of them and brings them face to face with God and eternal issues. When the Holy Ghost is present He reproves the world of sin, of righteousness, and judgment. John 16: 8-10. The power of the Spirit of God will lay siege to the human conscience and oft bring it to surrender without any noticeable effort being made to win the individual. For this specific purpose the Holy Ghost has been sent into the world. It takes God to open hearts as in the case of Lydia. This is too delicate work for us to do. Oh! our need of the Holy Spirit, not only to open hearts, but to open minds that they may understand the truth! Even to draw sinners and to bring them to God we need the power of the Holy Spirit, as also to get them to obey the truth as asserted by Peter in his first epistle. "Seeing ye have purified your souls in obeying the truth through the Spirit." 1 Pet. 1:22.

TO GIVE LIFE

Jesus said, "It is the Spirit that quickeneth:—the words that I speak unto you, they are Spirit, and they are life." John 6:63. Our words must be life in order to give life. Our singing and our praying must not simply be words. The Holy Spirit must brood over the congregation if souls are to be born of the Spirit, just as it brooded over the waters at creation. The presence of the Holy Spirit is life-giving, healing, sanctifying, purifying and wholesome. Life! Life!! Life!!! is the paramount need in all meetings; not license,

but the liberty, the freedom and joy that only the Divine Breath of Life can impart to a militant church.

So many worship God in vain, as the scripture saith, "In vain do they worship me." Matt. 15:9. God seeketh such as will worship Him *in spirit and in truth*. For "they that worship Him must worship in spirit and in truth." (John 4:24.) . . . God does not leave it to us to formulate our own worship, to originate our own mode of praise and thanksgiving. We cannot truly worship without the Holy Spirit. He must direct, inspire, guide and create our worship. We can only worship as moved upon by the Holy Ghost. Oh our need of the Holy Spirit so as to worship aright! Paul, in writing to the Philippians, said, "We . . . worship God in the spirit." Phil. 3:3. So in a sense it may be said that God can only be rightly worshipped by the power of God in us.

TO KEEP US FROM DANGER

We need the Holy Ghost to warn us of future difficulty or trouble, as the scripture advises, "He shall show you things to come." John 16:13. We need the Holy Spirit to keep us walking in the light; to keep us from extremes, from fanaticism, from being unbalanced, irreverent, foolish. We need the Holy Spirit to check our hearts *from wild impulses and folly; to reprove us; to keep us in the hour of trial; to preserve us from backsliding in heart; from wandering out of the will of God; to keep us from boasting, deceit and spiritual pride*. Oh we need to be filled to overflow with the Holy Spirit! Ephesians 5:18.

TO TEACH US

We need to be taught, not by a schoolmaster, but by a teacher whose very grace, kindness and long-suffering break down our stubborn hearts. We need to be taught so that we do not have to learn and relearn the same old lessons. We need to be taught so that we can grow, so that we can increase in knowledge and wisdom and at the same time remain humble and submissive as children. We are so easily misled through ignorance and through a lack of memory and ability to recall God's Word. We need Him to "bring all things to remembrance." John 14:26. We are so dull; how can we retain even that we have learned, much less learn that which is new. And then some things are so hard to find out and it takes such a long time, and studying is so wearisome, that we would faint in our search unless the Holy Spirit would search for us. "For the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:10. Oh that He may reveal to us, search for us and make us to know "the things that are

freely given to us of God," that in no way we may fall short of what God intends we should be.

TO PRAY

We need the Holy Spirit. How can we pray without Him? How can we know how to pray, what to pray for, when to stop, when to begin, and when to know that our petition has been heard of Him? God's Spirit teaches us when to bear burdens and when to cast them upon Him who cares for us. Who is sufficient for these things but the Spirit of God? We cannot pray unless we love those for whom we pray, otherwise we will not care, and even our sentiments would be unreal. 'Tis then that the Spirit of God—if we yield, and if we pray for more of that Holy Spirit to be bestowed upon us,—will help us, help our infirmities. Oh our need of the Holy Spirit is so great, it cannot be told! So few travail—so few know how. The church of the living God needs intercessors. Pray for more of the Holy Spirit to be poured out upon the church. Oh, do you not realize our need? Prayer is necessary to uphold the weak, to support the feeble—to comfort and strengthen the weary—to save the lost, to stay the forces of hell, to shut the door to the wolves of talk, malice and deceit that would come into the flock and destroy. There is a lack of prayer for the young lambs, for the newborn babes. And oh! for prevailing prayer for the lost world. We need the Holy Ghost to pray for the ministry and for ten thousand other needs; and then how can we see the needs except the Holy Spirit open our eyes to see what we cannot naturally perceive, or even know?

TO LOVE

"The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5:5. The love of God—not our love of God, but His love is shed abroad in our hearts. God's love for the lost, the backslider, the careless, the wicked and unrepentant soul. God's love is ours through the Holy Spirit—when we feel, see, know, and grieve, in a measure, over them as God does, and love them even as God—it is then it becomes easy to pray for them. 'Tis divine understanding and sympathy that we need. As saints of God we ought to weep, we ought to groan, we ought to cry and lament more than we do. For this O God, send us Thy Holy Spirit. The scripture says, "Weep with them that weep." Rom. 12:15. We'll never make a success of saving souls unless we love the souls of dying men and women. This is a supernatural grace that is given us of the Spirit. Love

(Continued on page 21)

The Church of God Equipped with a Varied Ministry

Our Need One of Another

Pastor Donald Gee, Edinburgh, Scotland, in the Stone Church, Sept. 6, 1929



I FEEL led tonight to speak to you concerning the variety of ministry which God has put in the church, speaking especially from Ephesians 4:7-16. The central thought is in verse 11 where you have five different lines of ministry, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." But before we can consider these varied ministries which God has put in the church, I want to notice the great thing in view, because I do thank God that our salvation and ministry in the Holy Spirit have a glorious, divine purpose—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, etc."

I thank God tonight that salvation is not negative. It is positive. I praise God that I am saved with something more in view than to keep me out of hell by the skin of my teeth. I am saved, not merely from sin, but with a positive end in view, and that end the restoration of my whole redeemed being in the perfect image of God once again. Man was created in God's image but he lost it thru sin. When I hear some of the negative phases of the Gospel being preached I thank God for the teaching in Pentecost where we have a positive Gospel. The Lord has not only brought us out of Egypt to flounder in the desert, but He has brought us into Canaan. I love the positive side of salvation. We so often dwell on what we lose, the burden of guilt, the condemnation of God. We do lose those things; thank God our burdens roll away, but when I am born again there is something marvelous happens. God puts in me a new life; the Lord Jesus Christ Himself comes to dwell in my heart. A glorious salvation is mine! God is out to complete a glorious work in the believer.

In this wonderful passage Paul brings out so clearly that all these offices are "for the perfecting of the saints, for the edifying of the body of Christ, until we all come into the unity of the faith." Now these different lines of ministry show us the means to that end. And besides these five great ministries verse 16 is very final. "From whom the whole body fitly joined together

and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The thing I see here which charms me, is that we are all called to help one another, and that *we all need one another*, as Paul is continually bringing out. How true it is! When the air is electrified there is nothing like a good thunder-storm. I am thinking of two of our principal executive ministers in Great Britain. One is a business man. He is a little bit short and sharp, and his letters are always business-like. He is a fine fellow and he gets things done,—a glorious asset to our work. Another brother, is exactly the opposite, of an artistic type, not always practical, but how these two perfectly complement each other. They do not always understand one another, and in business meetings they have conflicting views, but I love to be in our Executive Meetings when, after a discussion, the two get together, and fall on each other's necks and love one another. We surely need one another.

There is another thing I am finding out and that is that it is healthy to meet one with another, because people who go off by themselves easily get side-tracked and have peculiar ideas. There is no church good enough for some people and they have to meet in a little room by themselves. We are all the better for meeting with one another even tho we are not such a jug of cream as some are. Stephen Jeffries, that flaming Welsh evangelist, went to the town of Bedford where Bunyan wrote his Pilgrim's Progress while locked up in jail. While Stephen Jeffries was there he learned of a man who was very critical. He belonged to a certain people who were very strict over doctrine and the breaking of bread. If you do not agree with them in doctrine they will not break bread with you. In this town there were about sixty who belonged to this church, and after awhile they didn't agree on a little matter and they split. Then there were only thirty. Then those thirty did not agree and they split again and there were only ten left. Then, the story goes, those ten did not agree on doctrine, and there were three left. At last this dear man was all by himself. When Stephen Jeffries heard of it he said, "Poor fellow, if there is another split they will have to have an inquest."

Oh these people who do not see their need of one another! I know some teachers and preachers who shut themselves away and refuse to check up their ideas with their brethren, and they nearly all become schismatics. I believe we preachers and teachers ourselves need to keep in the middle of the road. Whenever I write an important article or publish a booklet I submit it to four or five of my brethren, and I give them a free hand. It is the only way to keep safe. It is just the same with people who are on the prophetic line and have visions. You know the Book says, "Let the prophets speak two or three, and let the other judge." There are some who shut themselves away and have visions and dreams—they do not become schismatics but fanatics. But the Book says here, "From whom the whole body fitly joined together and compacted by that which every joint supplieth." How we need each other! A gifted Apollos, mighty in the Scriptures, needs a humble Priscilla and Aquilla, to explain unto him the way more perfectly. One of the most beautiful instances in the Bible is the story of the humble spirit that could learn from the humble tent-maker and his wife.

Now we have here in verse 11, five main lines of ministry by which God is perfecting the body and bringing us up to the measure of the stature of the fulness of Christ. Another study of the Scripture leads to the fact that the gifts of the Spirit are God's gifts for us all today. There is a clear parallel between natural gifts and spiritual gifts. As natural gifts indicate my fitness for things in the natural realm, so my spiritual gifts indicate fitness in the spiritual realm. That is why the 12th chapter of Corinthians is taken up with the gifts of the Spirit, and then at the close it says that God has set *some* in the church, apostles, prophets, teachers, etc., etc. But all are not apostles, all are not prophets, or workers of miracles. One would think this is apparent, but I find there are some who are hugging the thought that God will do something extraordinary thru them. I find people who cannot speak at all, with the idea that God will make them flaming evangelists; and other people with equally queer ideas regarding the gifts.. If I might give an illustration of the natural I would speak of the two women I love best in all the world, my wife and my mother. What a diversity when it comes to needle-work! My wife was a court dress-maker before we were married, in Bond

Street, London. She used to make all those delicate, tissuey things that the countesses and the duchesses wore when they were presented at court. What she cannot do with a needle isn't worth while doing! But my dear mother simply cannot use a needle. She is an artist, gifted with pencil and brush, but she detests needle-work. One of the family secrets was that when I was a boy at school and my clothes wore out, as boys' clothes will do, my mother used to stick the patches on my trousers with glue. She cannot bear needle-work. So you see in the natural there is a diversity of gifts. My mother would never make a court dressmaker, for I am sure a princess would not be presented at court with a gown pasted together with glue. But you put my mother before the canvas and she will draw a beautiful picture of the princess. The same applies in every department of life. It would not do a bit of good to make me your treasurer. In the early days before God enlarged our work as He has now, I had to do everything. I was head cook and bottle-washer. I had to do everything most pastors have to do in the beginning, but the one job I always made a mess of was keeping the accounts. I think about once in six months I got them nearly correct. Consequently, as soon as God sent along a man who was gifted in that way I handed over the job to him. Our gifts indicate our work.

Now if this is true in the natural, and it is, how much more true is it in the spiritual. If God has given a man that useful gift, the word of knowledge, it indicates that that man will have the ministry of teaching. And if God has given a man the gift of prophecy, it means he is called to the office of a prophet. If he has the gift of healing, surely God has marked him out for evangelistic work. I would be tempted to dwell a little on this if it were as much needed in America as in the old country. We have some folk in our part of the world who are always wanting to put people into office thru the prophet. They have a prophet and thru this man some are called to wonderful offices. It is very impressive until you see thru it, but friends, if God doesn't give a gift, no one else can take His place.

There is a scripture very much misunderstood and misapplied in this connection, "And as they ministered and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Yes, but that is not putting those men in their office and calling them

to their life work. They were both called to their life work before that wonderful night of prayer in Antioch. Barnabas had been in the ministry for a year or two, and Paul had been called at that wonderful time when God struck him down in that wonderful light brighter than the midday sun. They were now being separated for a special job the Lord had given them to do. It was what we call the first missionary tour, and in Acts 14:26 they completed it; they "sailed to Antioch, from which they had been recommended to the grace of God for the work which they fulfilled." When God calls men to a work, He equips.

I trust you are tasting the joy of finding out His calling in the vineyard. It may be humble. I am not talking to apostles and prophets tonight, but there is a corner for everyone of us. There is no one here but what God is having some little corner for you to fill. I know of no greater joy than that of God having His way with you. I know of nothing that makes joy so full and complete as to know that our lives are fulfilled every day and every hour in His will. But that means a full surrender. It means that God will make us useful. I love my job. I think we all ought to be so happy in what God has given us to do we wouldn't change places with the President of the United States.

Now I want to come to the original thought with which I started out and that is that for growth and fuller development in the church we need a varied ministry. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Some ministers are on the emotional line, they stir you with lots of fire. These whirlwind men sweep you up to the gates of heaven and are very valuable for there are times when we need these experiences. Then there is the logical type, the men who expound the Scriptures like lawyers. If we had all of the inspirational type we would blow up; and if we had all of the other, we would dry up. Thank God that thru the instrumentality of each kind we are *going up*. We need a varied ministry. Some people want evangelism all the while. They would like to have the work of God run as an evangelistic campaign from the 1st of January to the 31st of December, and I know others who want teaching all the time. There are others still who want gifts and prophecies continually. Oh that we might learn that God's plan is a varied ministry! This was the difficulty in Paul's day. There were those good folk at Corinth, some of

whom said, "I like Paul." Others said, "I do not like him at all. I like Apollos." And still others said, "I do not like Apollos. He is too flowery. I like Peter. He has common sense." And others said, "You are all carnal. We believe in Christ." They were the jug of cream. So in the church of God today you have all these different classes. I know people who have had a noisy baptism in the Holy Ghost. When they were baptized in the Spirit they were so noisy they nearly broke the roof, and if the Lord were to baptize you quietly they would not think you had anything. Then there is the Scotch Presbyterian type, and I love reverence, but I heard of a church that had the cream of the people in it. Somebody said, "Yes, they have the cream it is true, but it is ice cream." We all know these ice cream people, and when they get the baptism of the Holy Ghost (and the Lord does baptize that type) some are very quiet and proper, and the noisy ones say they do not have a real baptism. Let us see that God works in a diversity of operation, but by the same Spirit. Our failure to grasp this has probably done a lot of mischief. There are some churches who want a pastor and evangelist, a prophet and teacher all rolled into one, and because a man cannot fill the bill they find fault with him. Oh what a job some pastors have trying to do a bit of everything! Some men who are bachelors try to keep house; and do the washing, and in between go out and make the living. Just so, some men try to be spiritual bachelors, and attempt to do everything, with the result that they fail in things essential. Do not misunderstand me. I believe a pastor should be the leader of an assembly, but may the Lord help us to see the value of a varied ministry.

On the subject of variety, I remember a story told of dear Dr. F. B. Meyer. It leaked out on one occasion that F. B. Meyer was fond of rice-pudding, and somehow or other it got around. He did a lot of itinerating, and his hostess always brought out a rice pudding, saying, "Dr. Meyer, I hear you are fond of rice pudding. I prepared your favorite dish." Poor Dr. Meyer! It somehow leaked out in Australia that I was fond of eggs, and I had a similar experience. It is just the same with some people's spiritual life. They have rice pudding and eggs all the while, but will thrive best on a varied diet.

There is something else I want to say, and that is along the line of appreciation. I smile sometimes when I think of the attitude of some.

There are evangelists who have no time for us 'stodgey' old pastors. They say, "We want to get the crowds. We are the men who are doing things. We have no time for these heavy pastors. Let us have plenty of vim and zest." And the pastors say, "Oh these fizzie evangelists! What we want is deep teaching." The Lord help us to appreciate one another. The greatest luxury a real Holy Ghost teacher can have is to sit back and listen to a red-hot Gospel message. The treat of my life is to sit back and listen to Brother Jeffries or Brother Greenwood of Australia. It is lovely to see in our big conventions in London, evangelists like Jeffries sit back and devour teaching from Bro. Howard Carter, the Principal of our Bible School. I just want to be myself. There was a time when I tried to imitate others but you can imagine the result. Let us not try to imitate others but fill our own part in the body. Be yourself. Do not try to be somebody else. Let the Holy Ghost burn thru you and live thru you, and make you that in the body which will minister in love to others.

The two main types of the ministry are the inspirational and the logical. Somebody has said that the history of the church has been a constant struggle between the prophets and the teachers. I think the right interpretation of church history is that our prophets and teachers have balanced and complemented one another. When the evangelist has been along, a teacher is needed to follow him up. Often I have seen evangelistic effort wasted because there was no other ministry to follow it up. I remember when a dear friend of mine went to a town in Wales, an unpronounceable name of consonants and no vowels, and he had a glorious campaign. The place was stirred, and to this day they talk about it; and yet, shall I tell you, if you went to that place tonight you would not find any assembly there at all. All because he worked by himself and didn't realize he needed others to follow in the work. That same man has since learned the lesson. And now when he has campaigns there are other men who step in with a line of teaching and ministry. The result is, I can take you to town after town in England where there are well established assemblies. Doesn't Paul put it explicitly when he says, "I have planted, Apollos watered, but God gives the increase"? Do we not need waterers as well as planters? After the evangelist has planted his precious plants of grace, how we need the teacher and the pastor to do the water-

ing. I have discovered there is one thing in which you do not seem to be lacking, in America, and that is pastors. In England we have one hundred evangelists to one pastor. In Australia it is the same. I have a letter from another country saying, "We have 15,000 Pentecostal people, 100 evangelists and no pastors. Will you come over and hold a four weeks Bible School and we will get them together." I will be delighted for I feel that is what is needed. Oh the lack of pastors! Someone said to me. "Bro. Gee, why are there so few pastors?" I believe we have not had the vision of the pastoral office, that beautiful office where the man, tho he may not be so gifted a preacher, yet has a shepherd heart. He may not be so eloquent or inspirational, but prepared to lay down his life for the sheep; a man who is willing to spend and be spent for the sake of his flock. Not every preacher has a pastoral gift. I have discovered very few. I have gone around with a bleeding heart and said, "Oh God, give us shepherds, men not noted so much for their brilliant ministry, but rather for their loving care of the flock." I feel we have not encouraged men enough in this office. If a young man gives promise of being a brilliant evangelist there are people to say, "We will put him thru Bible School," or "Send him to the mission field." But if a man is called to tend the flock he doesn't get much encouragement. May the Lord help us to encourage that class too.

In all these precious ministries I want to see the Christ Himself speaking thru each other. Praise God a risen Christ is still ministering in our midst. If a man is a pastor or a teacher in himself he will bring me nothing of eternal value, but as an instrument of grace, he brings me that which is life everlasting. Even tho we sometimes give an illustration that the truth may be better understood, yet in all our service may our vision be, less of self and more of Christ, that our message may be Christ Himself speaking thru us. Never mind our calling, whether apostle or prophet, whether pastor or teacher, but that the Spirit of Christ may be in and thru every ministry. Never mind how jagged and imperfect the vision. "My sheep hear My voice." Can you not recognize the Shepherd's voice when you hear it? And those of us who are not called to preach but called to serve the Lord in humble ways, God grant that in our lips and in our lives there be the tone and the spirit of the Lord Jesus Christ Himself.

The Man who Staggered not

The Mount Moriah Experience—and After

Mrs. N. E. Lincoln, to the Stone Church Young People



WANT you to look with me for a little while into the life of Abraham in Genesis 22. We all know the story of this man of faith but it continues to have lessons for us and it does us good to look at him even in this day and age. As we look at Abraham we marvel at his obedience and at his faith, and over and over again we are astonished to see how he went through the trials that came into his path. We know that he was just a human being as you and I are but God took him thru, teaching him first the easier lessons and then step by step, leading him into the harder ones.

We see that into the life of Abraham came the cross—a cross that separated, a cross that opposed, a cross which no doubt made the tears start many a time. You will find that when God first met Abraham he was over in the land of his forefathers; it was a land where they knew not the living God. Here God was pleased to reveal Himself to Abraham and Abraham became acquainted with God. I believe that when God first met him it captivated his soul and no doubt he went home that night and told Sarah all about it; how he had met Jehovah and how this marvelous Being had revealed Himself to him, saying, "Abraham, I want you to come out from among your own country and go to a land which I will show you." That was a startling statement to Abraham who was so settled; all his relatives lived down one street and up another, and it was all so pleasant and congenial. But God says, "Abraham, pull up your tent posts and follow Me." It was given to him to make the choice. Would Abraham obey or would he step out of the will of God? Oh this cross that separates! "Go out into a land whither thou knowest not." No doubt he would have liked to have left an address or a message behind and probably his relatives, when they heard of him leaving said to Abraham, "Give us your address so that we can send on your mail," but Abraham had to answer, "I cannot give you any address." Do you remember when you stepped out to follow God, how the future was veiled and you had no explanation to give, satisfactory to questioning relatives? It is amidst the consternation of friends and neighbors that Abraham gathers up his

household and says, "We will follow God." Do you see the separation from loved ones? from all the old associations? from all the previous plans for his life? There is a breaking up and a going forward; the future is all unknown but Abraham knows just one thing, and that is that God has spoken and he can see the finger of an onward moving God. He says, "As long as I can see that I will follow on." The old Methodists used to sing:

"While I see a track
I'll never turn back,
But go on at the risk of my all."

Is it not wonderful that Sarah was ready to go too? You know the wife is not always ready to go. The neighbors must have looked on and said, "Is not this the strangest thing that Abraham could have done? But he has gone now." Yes, he had gone and if he had known that chorus I am sure he would have sung it:

"Come joy or come pain,
Come loss or come gain,
I'll go every step of the way."

No doubt some of his friends said, "Something has gone wrong with Abraham. There has been such a change." Of course—a great change had taken place because he had met God in the way. A change had come in his plans and purposes of life and now he had a new determination. He is going through with God. He takes his old father along and also his nephew, Lot. No doubt he argued, "We must have someone to whom to leave our possessions and Lot is a promising young fellow." God leads on and soon they arrive at His appointed place. As the days go by Lot becomes restless; his herdsmen and Abraham's have a quarrel and there is trouble, and again there comes into the life of Abraham a new separation. His hopes are centered in Lot and he is glad to see him prosper in his business. He does not want to be separated from him but again the cross of separation comes into his life as it comes into the life of everyone of us. It cuts and it hurts us keenly but if we follow on with God He will heal the wounds. One day Abraham draws up alongside young Lot and says, "Lot, I shall let you choose. If you want to take the valley I will take to the hill-tops and if you want to climb to the mountain sides I will take the valley." Lot makes his choice and Abraham takes what is left; Lot goes down into the valley

and Abraham begins to climb the mountain sides. Do you see that hour of separation?

As the years go by I behold another separation: another hour when the cross looms up before him. Into their home had come Ishmael and Abraham's affections are centered upon the young lad, but God says to him, "You send Ishmael out of your home. Take Hagar, give her a bottle of water and some bread and send her away. It is not my purpose that Ishmael should be your heir. Isaac is the one I've chosen—that little fellow over there in Sarah's tent." Again Abraham faces God and again all his plans are tipped overboard. How Abraham's heart must have bled that morning as he looked at Ishmael for the last time as he and Hagar pass out of his sight! The cross! Separation! Think you, beloved, that you and I will make the skies easier than the saints of old? No. They fought to win the prize; they sailed through bloody seas; they went through the hard places; they bore the heavy cross. We too will have to do the same, but there is glory 'round the cross and there is a crown above.

But oh Abraham! Again, as it were, he starts all over. Into their home has come this infant Isaac—the promise which God had given so long ago. They had despaired of 'ever seeing it fulfilled but now he has come and their joy is complete. Their hearts are so happy as they watch him grow and then see him take his first little steps. He grows up and soon he follows Abraham into the field and goes with Sarah to the well to draw water. Oh what joy there is in this household because God has fulfilled His promise and Isaac is in the family circle! But listen, we never get to the place where we will be free from the cross.

One day God called, "Abraham!" And Abraham was so used to saying, "Here am I Lord," and so he said it then. God said, "Take thy son, thine only son and start right out for Mount Moriah. Keep going for three days until you get to the place that I shall point out and there you shall offer up your son as a sacrifice to Me. I gave him to you. Will you give him back to Me?" Oh Abraham's heart must have stood still in his bosom as this new separation loomed across his pathway. The cross! How deeply it cuts sometimes, but oh the grace of God which enables you and me to pick it up and follow all the way! I do not suppose Abraham said anything to Sarah. How could he tell that mother that he was about to take their son and offer him up on Mount Moriah! He must have been pecu-

liarily silent, but oh the battle he must have fought within his own soul! He could so easily have replied, "No, I cannot and I will not." How easy it is for us to say that, but our spiritual existence depends upon our obedience to God!

I can see Abraham as he goes out that morning to make preparations for the journey. He goes to the wood-pile. Never before had wood been so heavy to lift but he piles it on until he sees it is enough. Can we put ourselves into his place? All hell must have been on Abraham's track that morning. Oh the excuses he could have picked up and said, "I cannot go today. I will wait till tomorrow." But with a breaking heart and a whirling brain he arises with the help of God; he has made his choice forever and is going through with God. He has everything ready and has saddled the animal and then Abraham calls, "Isaac, father is going to the mountain for a couple of days. Father wants you to go along." I do not know what he told Sarah but she evidently does not surmise anything as father and son start out early that morning before anyone is around. Abraham's heart is heavy and he does not want anyone to ask him where he is going or when he is coming back. Perhaps he thinks he too will die on that mountain. Oh what a spectacle for three worlds! We often speak of a Gethsemane experience. This is truly Abraham's.

Isaac is young, strong and with muscles that are like iron. He is willing to shoulder a part of the load, and walks briskly alongside the old father who is more bent that morning than usual, but his eye is fixed; he *will* obey God. Maybe there runs through his mind that first time when God said to him, "Get thee out from thy country and from thy people," and he reiterates to himself, "Well that was hard in those days, but I am glad I obeyed." And in his mind he compares that day to this, but oh this is so much harder! He stood the test back yonder and now his faith is stronger and because of his previous experience he is better able to go through this tremendous test. I believe Abraham could himself have more easily gone into a fiery furnace. The old Scotchman said as he read John 3:16, "I could so much more easily have gone myself than to have sent my only son." Abraham would have been so glad to have laid down his own life rather than offer up Isaac. They continue to climb and it is a hard climb. We are but flesh and blood and these things which God demands of us take all we have sometimes. But God re-

members that we are dust; He measures our strength before He puts the burden on.

The first day is coming to a close and on the second we see them starting out again. As they get nearer to the spot which God had indicated Isaac gets curious and utters the words, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Do you suppose it was easy for Abraham to answer that question? Methinks he must have summoned every inch of courage and by one terrific leap of faith he answers, "The Lord will provide a lamb for the burnt offering." How can he tell him? No, he cannot tell him today. They travel on and as the third day dawns they arrive at this never-to-be-forgotten place. Abraham is piling up the wood and the hour has come. Oh if someone were only there to take the young man aside and break the news to him! But Abraham himself must tell him.

As the startled young man looks right into the eyes of his father, the old man says, "Thou art the lamb for the burnt offering." Perhaps he looks dumfounded and says, "Do you mean me?" Oh the questions that must have arisen in that young man's heart and mind! With his iron muscle he could have easily resisted. How wonderful that Isaac submits to God's commands! Perfect submission! No doubt they embrace each other and exchange a few parting words and then Isaac is put upon the altar. I believe Abraham's hands shook and his fingers were clumsy as he tied those knots. Only God can give grace in an hour like that, and if God could give Abraham grace in the Old Testament I know He can give you and me grace in this day and age when we come to our hour of separation and say farewell to our Isaacs. *Abraham has his Isaac upon the altar and his eye upon his God.* Angels must have hung over the balconies of heaven to look at this man who would lose his dearest treasure rather than disobey Jehovah. Is it possible for us to be filled with the same spirit? I believe it is. I know God can put something into our hearts that will make us say "Yes" if it takes our lives. It will pay.

You know the story, how Abraham raised his hand to thrust in the knife, while all heaven held its breath and then God says, "*It is enough.*" The fire has burnt strong enough; the cross has pressed hard enough. Abraham has submitted to the separation and God comes on the scene and directs Abraham's eyes to a ram caught in a thicket—a substitute for his son.

And so, while the sweet smelling savour of a

burnt offering rises to heaven, the blessing and glory come down upon God's choice, subdued, fire-purged saint. He has stood the crushing ordeal. Yes, he had stood the test, and right there on the spot of his most exquisite sufferings he received the greatest revelation. He beholds the Day of the Son of Man and its glorious import, (Jno. 8:56) and how glad he was. How transporting the vision! If Sarah had not been a three days' journey away, they no doubt would have longed to have remained right there on that bleak, desolate mountain. It was the nearest to heaven they had ever been. Oh these places where God takes us into deeper fellowship with Himself and our souls catch the vision! How we love them!

As hard as it was to come to this place, it was equally hard to leave it, but they must go now. They have a story to tell—a message of joy. It took three days to come but I doubt if it took that long to return. They had some of the same spirit that Elijah had when he outran the king's chariot. How joyous the homeward journey! It must have been similar to the return journey from the cemetery for Mary and Martha, after Jesus had raised Lazarus. Ah these return trips! It seems as tho you'll die before you reach that God-appointed place on Mt. Moriah, but you're coming back. You have a round trip ticket. Remember the three Hebrew children came back after their furnace experience. The best of life comes after these Mt. Moriah experiences.

How Sarah must have listened to Abraham and Isaac as on returning home they recounted to her how God had provided a lamb for the burnt offering—a substitute for her son! Can you imagine how good that first meal must have tasted to that unbroken, family circle as they gathered round? No doubt Abraham could have sung lustily.

"I'll tell you when I feel the best,

It's when my soul has stood the test."

Isn't it marvelous when you think what God can put men and women thru and bring them out triumphant and victorious, and have them shout the praises of God who gave them the privilege of being put to the test?

If you, beloved, are glimpsing Mt. Moriah in the distance, fear not. The crisis hour of your life may be at hand, but rejoice, for there is something glorious coming out of it all. You're coming back with a new message, a new song, and a Mt. Moriah touch on your life and countenance that cannot be gainsaid. Hallelujah!

Hearing the Macedonian Call to the Mossi Tribe

Native Africans Walk Sixty-seven Miles for Meetings

Lloyd Shirer in the Stone Church, Oct. 17, 1929



OFTEN think of that experience of Paul's when he wanted to go into Asia but was forbidden by the Holy Spirit, and in the night he had a vision of a man from Macedonia calling, "Come over and help us." That "man of Macedonia" was merely a representative man calling Paul to come to the West. There were the cities of Phillipi and Ephesus, Corinth and Athens, and in these places Paul found men and women eager for the Gospel.

Tonight, I would like to be a representative of Mossi land. Since the World War, in the Treaty of Versailles which the nations signed was a clause which gave to all the signatory powers religious freedom. France was one of the powers which signed the treaty of Versailles, and as a result the French Soudan was opened up to Protestant missions. It had been open to Catholics before, but now it was opened to Protestants. The French had established schools, but a little handful of missionaries heard the Macedonian call from Mossi land. They went into the interior 1300 miles, and there found this tribe of two million people. Today we are a total of eleven missionaries, including wife and myself who are home on furlough.

French West Africa is a territory of the French. It is divided into eight separate colonies, each colony having a lieutenant governor and over all of these eight lieutenant governors is a Governor General. There is a total of thirteen million inhabitants in the French Soudan with an average of something over seven per square mile. The colony in which we labor is 5,000 square miles in size, but has a greater population than any of the other colonies, containing twenty-eight people per square mile. This colony is divided into ten counties for convenience, and we labor in five counties, which contain two-thirds of the population of the country, more than half the territory; in fact, we have forty-seven people per square mile, a greater number of people than any other section in French West Africa.

If you were to visit Africa you would realize what a wonderful opportunity we have there—a tribe of two million people who speak the same language. I have made trips of 500 miles away and we can speak the Mossi language to people who are not Mossi. Ougadougua is the largest city

in West Africa, a city of 23,000 people. Here the king resides and also five district kings who are under the head king. We can reach out from this section and evangelize in every direction. When I first went to Africa I had no experience along mission lines except that I had heard of the difficulties, but I determined I would do everything I could to bring Jesus to this people, and that I would get the language. They often try to flatter us and say we know the language better than they do, but that is impossible. No white man can speak the language as they speak it; there will be some twist of their tongues that we cannot get. They themselves have no written language; you have to write a language from what they say.

When I reached home I found many slang expressions that were entirely foreign to me. So we have idioms over there that are only understood when they are explained. The word they use for finishing a thing literally translated means, "drawing near to the bush." If you know their habits of life you will understand this idiom. They cultivate their land and plant it, and as they finish it they draw near to the bush. An aeroplane they call "the white man's chicken hawk," and an umbrella "a shade tree." A bicycle they call "an iron horse," and they sing a song about an iron horse; it doesn't drink any water nor eat any food and yet it runs fast.

Their names are full of meaning. A woman who works for us has a name which means "God's own." In other words, "She belongs to God." When they have a baby they come and say, "Mr. Shirer, I want you to pick out a name for my baby." And I say, "You are the father. *John* doesn't mean anything to you, or *Peter*, you pick out a name of your own." So this man picked out a name which meant "Pray to God." Then the next baby he named "Your faith remains." These are suggestive names. When these children are taken out among the heathen, their names, "Pray to God" and "Your faith remains" are an opening wedge to talk about the Gospel.

Once we got caught in the bush. We were far away from the mission people on a trip of exploration, trying to find out the Southern boundary of our tribe, and our automobile broke down. We were far from white help and we had no food with us. As night was coming on we

thought we would look for something to eat, so we found a village, but they did not know French or Mossi, and we were without means of communication. We thought the best thing we could get would be some eggs, which we could boil. If it were you, what would you do to get some eggs? I cackled, and held up my hand in the shape of an egg. They looked at each other in astonishment to hear a white man cackle, and then on one man's face came a smile from ear to ear, and he ran away. He came back bringing a rooster with him. We were still far from our heart's desire. So I took a round stone and held it under his tail feathers. He got the idea and ran away again and came back with an egg. We gave him fifty centimes, the price of about ten eggs, and then another got a bright idea and brought us six eggs. We got a vessel and boiled those eggs hard, and when we broke the shells we found little chicks in them.

When it comes to giving them the Gospel you must get into their lives. You must get their idioms, and you will eventually learn to bring them spiritual lessons in their own language, but it is quite difficult. Yet the early days of our missionary experiences are days we will never regret. You must get on the inside of these people, learn to know them and they learn to know you, and time will tell whether you have a call or just some romantic sentiment that takes you on an ocean trip. There is more to mission work than wearing white duck trousers and getting your picture taken with black people. There is a real grind and a getting into their confidence, and preaching the Gospel to them under real difficulties.

The natives are not savage altho they may be primitive. They can give you an education in natural history you cannot get in the schools. They are a very happy-spirited people but they need Christ. I am glad I have had the privilege of bringing Jesus Christ to them. I should judge on our three stations we have upwards of one hundred people who really know the Lord. They pray and sing, and tell others about the Lord.

One of the first Christians converted at Ougadougou was a young man who made leather shoes. He came after I had preached from Romans, on "How can they hear without a preacher? And how can they preach unless they are sent?" We preach missionary sermons over there too. This young man came and said, "Mr. Shirer, that sermon the other Sunday morning was for me. It wasn't for anybody else. I believe God wants me to go and preach to those who have never heard."

We had a station where there was no one in charge; we had services there and the people were hungry for the Gospel. So I said, "Well Jeppa, why don't you go to Yako?" He said, "That will be fine if you will let me go there." We had a baptismal service when we baptized this young man and his wife, and the same day we had a consecration service, and set him aside for the work. We gave them the charge, and the native pastor also gave them a charge. He said, "Now listen. We are sending you up there where there are lots of people who never heard of Jesus. We do not want you to go up there and sit down and do nothing." So he went up to Yako, sixty-seven miles north of us, and he got a little place to farm, raised enough to keep his family, and with his leather work he was able to get enough money to keep things going. He held regular services and went out into the other villages and preached the Gospel there.

Last Christmas time we thought we would have a convention, and invite in those from the different stations. We didn't know how many to expect, but what do you think happened? Twenty-two people besides the leader walked those sixty-seven miles, supplied their food for the journey, and had an eight days' convention. Before they left they said, "Oh, this is wonderful! When will there be another?" I doubt if we in America would be willing even to drive that far. Another thing that is of great encouragement to me is the way these people undertook to build a church. They could not afford to build a church of sun-dried brick like we have at Ougadougou, but they wanted to have a church and we told them to go ahead and do what was in their hearts. They went into the bush and got saplings; they got bark which made rope, and grass to thatch it, and put up the building and God was there and I would rather worship God in that little thatched house than go to a great cathedral where God is not.

This country where we have been laboring is one of the ripest fields, one of the neediest fields in heathen lands. I do not want to deceive you and say they are eager for the Gospel. They are rather asleep and need to be awakened, but the possibilities are great and we have every reason to be encouraged.

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We were pleased to receive the announcement of the marriage of Pastor S. A. Jamieson and Miss Helen C. Wetmore, of Manhattan Beach, Calif., on Nov. 5, 1929. Brother Jamieson writes that he will continue his Bible Campaign work as usual, and those who wish to communicate with him can write to him at 915 Roswell Ave., Long Beach, Calif.

The Holy Spirit Subdues and Endues

Seal of the Love Slave

Pastor Ben Hardin in the Stone Church, Sept. 15, 1929



WISH to speak on the Baptism of the Holy Spirit, and read, naturally, from the Second chapter of Acts. In the 38th verse we read, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." You are not in Pentecostal circles very long until you learn that there is a Book called The Acts of the Apostles, and you soon become acquainted with the second chapter.

Sometime ago we had an immersion service in this church, and a big, six-footer got up from his seat in the congregation and came up to be baptized. I never had much trouble baptizing folks, but when I tried to put this man under water he threw up both hands and held on to the baptistry. I could not get him to yield, so I put both hands on his head and forced him down. He sputtered a little, but he went under the water. I do not feel that folks are successfully baptized that do not get their heads under. The very last member to go down is your head. When that is under you are buried with Him in baptism.

Now I believe when God baptizes people with the *Holy Spirit*, the last thing to go under is their heads. I have heard people instructing others how to receive the baptism of the Holy Spirit, but you cannot figure out the things of God; it is hard to confine the Lord to certain ideas or rules. Sometimes when we think He will do things in a certain way He surprises us by coming forth in a way we didn't expect. And I discovered that when folks are baptized in the Holy Spirit the last thing to be subdued is their intellect. You can tell when your intellect is completely submerged. The Holy Spirit is poured out upon all flesh and it is His business to take control, to lead and guide into all truth. I believe that no one can receive the baptism of the Spirit until he makes an unconditional surrender to God, willing to have Him take control of his life and become enthroned on the citadel of his heart; have Him rule and reign as absolute Monarch.

Now you will find that when He begins to take control there is opposition and resistance. I have seen people shake violently while receiving

the Holy Spirit. There is nothing in the Word of God that tells us you have to shake violently to receive the Holy Ghost, and yet it is the result of the Spirit of the Lord coming upon the flesh. I do not feel that these demonstrations or manifestations are absolutely necessary if the individual knew how to yield, but it is the coming of the Holy Spirit upon the resisting flesh that causes the disturbance.

I have a sister who always disliked noise. She said, "All this commotion is a matter of temperament. I have noticed that many who shout are of an emotional type. They would scream under any undue excitement. They simply lose their poise. Now I am not the shouting kind." Later on she received the baptism of the Spirit and I received a special delivery letter from her which said, "Received my baptism. Wonderful! Shouted until you could hear me for five squares." That was not bad for the kind that doesn't shout. If she had been the shouting kind she might have awakened the dead. But there is nothing in the Word of God that tells you you have to shout or scream to receive the Holy Spirit. Sometimes the glory of God so fills your being you feel if you didn't shout you would die.

When the Holy Ghost takes control He subdues every part of your body and the last member of which He takes control is the tongue. You know that your tongue is an unruly member. If you can tame the tongue, the Bible says you are greater than a man who can govern a city. The person who can tame his tongue is greater than the man who can tame the wild beasts of the field. Your tongue is far more dangerous than the lion or the tiger. It is more dangerous than a dose of carbolic acid, full of deadly poison, the Bible says. And it makes a stronger statement than that; it distinctly says that it "is set on fire of hell." Oh the ruin and the deadly work for which the tongue is responsible! If God would let you see the deadliness and the danger there is in the tongue, you would throw up your hands and cry, "I am undone!" But God puts a harness on that very member. Did you ever see them harness a horse? One of those wild broncos that has never been harnessed before? I was out in Montana one time and the Cheyenne Indians came in for a "round up." They brought in all their ponies and for the ones that had never been broken they charged \$2 each.

I went out and took a look at them. Some were very fine-looking, but oh they were vicious! And the day they broke those horses! they would kick, and jump and bite and roll,—do anything in the world to keep from being harnessed. They were free as long as they didn't have any harness on to control and grip them, but once they got on a bit and bridle the rider had them under control. So folks go along in the course of life, do as they please and take great liberty, but the minute God begins to put a bridle on there is a great struggle. But finally they stop shaking, stop resisting, and quiet down, and when the operation of the Spirit is finished there is a sweetness and a sacredness in the atmosphere that convinces one that it has been the Spirit of God that has taken possession.

Now God takes possession of the tongue, and your intellect which has done your thinking for you, is passive; and without your brain functioning you will glorify God in a language that you have never learned, an operation not of your own, but another distinct Person, the Person of the Holy Spirit. That is what we call "speaking with other tongues as the Spirit gives utterance." That is the first time since the day you were born that you spoke something you did not think; it is the first time your tongue uttered words that did not originate in the mind. That to me was a startling revelation. I did not know anything about the baptism of the Spirit when I was first saved; scarcely knew that there was such a thing. I was a young convert of about three weeks, and when I came thru speaking in tongues it was just as tho someone else was speaking thru me. I myself had nothing to do with it. When you reach that stage in the operation of the Holy Spirit your head is submerged and you are harnessed. Many people think that water baptism is sprinkling, and with a few drops of water on their heads they say they are baptized. And just so many believe that the baptism of the Spirit is a kind of sprinkling and they can take it by faith; get a little blessing and have a few drops fall on them, but if you ask them if they were submerged they say, "No, I just felt a few drops on my head and took it by faith." Do not be satisfied until you go fully under.

There is a filling. The Scripture says, "Be not drunk with wine wherein is excess, but be filled with the Spirit." In Acts 2:4 you will see it says, "They were *all filled*." If a receptacle is full it cannot hold anymore. "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utter-

ance." God wants us to be *filled*. Sad to say some leak out until they are only about a third full. Some people come to meeting empty. If you came full, the blessing you received here would run over on others, so that instead of *getting* all the time you would be *giving out*. And someone who lives next door to you or walks beside you would begin to derive some benefit by your experience. But oh, there have been many who are parasites, such as the mistletoe that fastens itself on a tree, and gets its sustenance from the tree! They have no spiritual life of their own. If you go down South you will see the mistletoe feeding from the mesquite trees. We have some mistletoe Christians in Pentecost. You see them come out with their white berries, you would be quite impressed with them, but somebody has to be giving out for them. But take a person who is filled, and if they get just a drop it will run over on others.

"Be filled with the Spirit." This is our privilege in God. I believe we can live where the glory and the power and the anointing of God rest upon us continually. There is no dryness to the child of God. The Congo River in Africa pours forth one million two hundred thousand cubic feet of water every second. Jesus said of those who had the Spirit, "Out of his inmost being shall flow *rivers of water*." Not only a river, but "*rivers*." If you had millions of cubic feet of water within, you would not dare to speak of dryness.

There is another phase of the baptism and that is the anointing. The baptism of the Spirit means a filling, and it also means an anointing. When Samuel went down to the home of Jesse to choose a king from among the sons of Jesse, judging from appearance he would have poured the anointing oil upon one of the elder sons as he passed before him, but God stopped him. Finally he said to Jesse, "Are here all thy children?" And he said, "There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said, "Send and fetch him, for we will not sit down till he come hither." And when that backward, ruddy-faced sheep-herder came edging in, almost too backward to come, the Spirit of the Lord said, "Arise! Anoint him; for this is he." The minute the oil ran down over the head of David it changed him entirely. He was no longer the backward, embarrassed sheep-keeper. The Spirit of the Lord came upon him from that day forward. It was only a short time from when Samuel anointed that ruddy-faced boy in the midst of his brethren until he sat down upon

the throne of Israel. Today God is taking the youngest of the family and pouring the oil over them right in the midst of their brethren, and the "brethren" are quibbling and saying, "Do not go over there. That is fanaticism." "Keep away from that church. That is a delusion." I was coming along on a train one time and got into a coach with a lot of preachers coming from a large conference. I happened to be sitting with a Doctor of Divinity, and he said to me, "By the way, are you a preacher?" I said, yes, I was an evangelist, but didn't come from the conference. Then he asked, "What church do you preach for?" I said, "I preach for the Pentecostal Church. Have you ever heard of them?" "Oh yes!" and they began to roll their eyes knowingly. They were brethren, but they didn't like it because God had poured oil on us, any more than Eliab and Abinadab were pleased when David was anointed. They say, "We can prove to you this is not of God. If it were, why would He not give it to us? We have been on the way long before these folks sprung up"; "This is a comparatively new crowd; only about twenty years old. Why this is the youngest one of the family. Do you think he should get it?"

This anointing is for service. When the high priest was anointed they first sprinkled the blood on his right ear and on the right thumb, and the great toe of his right foot, and then upon the blood was poured the anointing oil. The blood represented cleansing, purifying; and the oil was for the service of God. God does not baptize sinners with the Holy Ghost. If you are not saved, you do not need the baptism; you need salvation, but after you are saved and under the cleansing blood, then God pours on the anointing oil for service. Then you are not to sit down and just have a good time. It is *for service*. I have known circles where a half dozen have been meeting together just to have a good time. But I doubt if they ever get anyone saved. Is that why God poured out His Spirit? If the baptism of the Holy Spirit doesn't give you a greater passion for the lost, doesn't make you a greater soul winner, you never received the real thing.

There is another phase of the Baptism of the Spirit, and that is the sealing. The Scripture says in Ephesians 1:13, "After that ye believed, ye were sealed with that Holy Spirit of promise." If you go down to the railroad tracks, in the yards, you will see the cars sealed, and woe be to you if you break those seals. I worked for several years with the railroad and when I saw

the seal on the cars I knew that meant, "Keep out." It is the property of someone else and I had no business in those cars. That seal must be unbroken. When God puts His seal on you, hell stands back. God says, "This is my property. Keep your hands off."

"In whom also, after that he believed, ye were sealed with that Holy Spirit of promise." Bishop Bickersteth tells us that Paul mentions sealing in the Ephesians because he is writing to the Christians at Ephesus, a lumber market. In the fall of the year the lumber merchants came to Ephesus and fastened their lumber in floats. In the following spring when the freshets and the rains came on, they came back and going among the floats picked out their purchased possession, and the way they knew which was theirs was by the sealing they had put upon them in the fall. Jesus came, and from the earth He chose to pick out His purchased possession. He purchased it with His life's blood, with the suffering and the agony of Calvary. He has gone away. The winter is over and gone. "The time of the singing of birds is come, and the voice of the turtle dove is heard in our land." The spring rains have come, and Jesus is coming back to get His purchased possession. He will know them which are His because He has purchased and paid for them. They are sealed.

In the year of Jubilee, after seven years of servitude, in Old Testament times, the slaves were set free. But if the servant shall say, "I love my master. I will not go from him," then the master shall bring him to the door post and his master shall bore a hole thru his ear with an awl and he shall serve him forever. That is the seal of the love slave. He doesn't have to be sealed unless he wants to, but when once his ear is bored he belongs to his master forever. When you receive the baptism of the Holy Spirit you have your ear bored. Everybody knows where you belong when they see the hole in your ear. When you go to other churches and let the faintest "amen" escape, folks will look at you and say, "You are Pentecostal." How do they know? You have the marks. "I see the hole in your ear."

Some say we have church for breakfast, dinner and supper. Never get enough church. Our neighbor used to say to us, "I should think you would get enough of it." We went only four or five times a week and three times on Sunday. We would have four services a Sunday if the

day were longer, but it is so short we have only three. We have holes in our ears, are love slaves of our Lord. Without that hole, very little church goes a long way with people. Some attend church only once a month and get plenty; some just get there on Easter morning and that does them for the year. But when you become a love slave you love to sit at His feet. You are sealed with the Holy Spirit of promise.

I was holding a meeting in North Carolina and attended a convention where there were a number of prominent ministers. They had never heard of me before, but the minute I came in a man said, "I see an evangelist is here from Chicago. We will have him lead in prayer." I just asked God to bless the meeting and never mentioned Pentecost; never even hinted that I had ever been in a Pentecostal meeting in my life, never spoke in tongues, but when we got

up from prayer one of the two Bible teachers who was teaching on Revelation leaned over to me and said, "Brother Hardin, I want to ask you a question. Do you have the Baptism of the Spirit?" I said, "Yes, what made you ask?" He said, "The minute you prayed something stirred within me. I have the baptism too." I thought, "Isn't that peculiar?" When you have a hole in your ear it is hard to disguise yourself. They took a good look at me thru my prayer and thot, "That fellow has a hole in his ear. He doesn't belong to this crowd." You cannot disguise it. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." II Tim. 2:19. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor. 1:22.

Here and There on the Mission Field



RS. EDGAR PETTENDER writes of their work at Springs, in the Transvaal. They are just getting settled again and happy to report progress in the work. She says, "We are certainly much encouraged with our work here at Springs, for we now seem to be reaping where before it was real sowing. Before it was going out and compelling the people to come to the church. Now the building is filled on Sundays and for a Sunday morning service we have from fifty to a hundred people. . . . The women's work too is a treat and joy, when before it was real up-hill work. Quite a few women come out on Sundays, also to a special meeting for them on Wednesday. We were greatly surprised to see a certain woman in the church when we first came back. When I used to go to the Location, visit from house to house, invite the women to our meetings and tell them of Jesus she would either slam the door in my face or make some sarcastic remark with emphasis that she would never enter our church door. Upon inquiring about her I learned that she had been sick with the dropsy and called for our evangelist to pray for her. Bro. Gaute also visited her while we were on furlough, and she not only got saved but God marvelously healed her. She now faithfully attends our services. Isn't it wonderful how God works in the hearts and lives of the people? Just the other Sunday while I was having

Sunday School a young man came to my husband and said he wanted to give his heart to Jesus. God wondrously saved him. The following day when Mr. Pettenger was teaching the Scriptures to the school children, a native man came to the school and said he was greatly convicted about his sins, and wanted to get saved. This is our prayer to have the natives feel the need of salvation.

"About three or four miles from our church is a new location which has been opened during our absence. Before we left we heard they were going to build a new location there and so after a Women's Meeting I, with the native women, knelt down and claimed that location for Jesus, even before it was built. Now the people are asking us to come and hold meetings for them; also open a day school and Sunday School for the children. Not only that but ground has been granted us on which to build a church. The only drawback is that it is so far for us. Mr. Pettenger can go on his bicycle, but if I go it means an eight-mile walk. However, our faith is in Him and He is able to make all things possible.

* * *

Native Christians in China are facing a very serious situation, especially those who are working in educational and institutional work. Word has recently reached us that the Nationalist Government has requested schools to register, which means that they will be under the supervision of the government. On the surface this does not seem alarming, but the outcome is very serious.

When this is complied with (registration) a picture of Dr. Sun Yat Sen is hung in some conspicuous place in the school-room or hospital, as the case may be, and every Monday morning all pupils, nurses, and teachers are requested to stand before it for three minutes in silence and with closed eyes; then all bow three times to the picture. This is nothing less than ancestral worship. In one such institution the person at the head refused to register, knowing all that it would entail, whereupon the leader was called a rebel and threatened with imprisonment, a heavy fine, or confiscation of the valuable property. No doubt many who are true to their convictions will be called upon to suffer great persecution for the Gospel's sake.

Fruitful Meeting in Japan

The Juergensens write of fruit from their special meetings: "From thirty to forty precious souls were at the altar every night. Many sin-sick and burdened souls found the Lord. The last night of the meetings from among those gathered some twenty-five or more testified to His glorious saving power. One young man told how two nights ago was the first time he had been in a Christian meeting. He was much impressed by an illustration the preacher used to show the mighty power of God, telling of the wonderful change wrought in a certain man, how his wife was healed and saved and their home became a beautiful, Christian home. He felt he was like that man and he too came to Jesus. His little wife stood up and said, 'Since I have heard about Jesus in these meetings I too am saved.'

"A man told how he had been trying to *understand* this Jesus religion, but he had found out the way was 'only believe.' A young girl stood up and said that her father was a Nichiren priest, etc., which made everyone catch his breath, thinking, 'What would he do if he knew his daughter was in a Christian church seeking the true God?' Another precious soul weary of life wrote two letters to her people saying she was about to end it all—and left the house, intending to throw herself on the track in front of an electric train. Just near the tracks she heard the drum and songs, a few words of comfort and an invitation to come to church. That night she was saved and is since out to almost every meeting, with a radiant face. So many poor, darkened, sin-sick weary hearts commit suicide in this dark land.

"Another splendid young man told how he had heard the Gospel message but was not saved until when on a trip in the mountains he and his

brother lost their way and wandered for several days, being overtaken by a terrible typhoon that seemed would almost sweep them down the mountainside to destruction. Clinging to a rock for fifteen hours in the fury of the storm he gave his heart to God. When he had finished, the leader arose and said, 'This young man's experience is like Luther's. Then putting his hand on his shoulder he bowed his head and prayed, 'Oh Lord, make him a Luther for Thee in Japan!' To which our hearts cry 'Amen! Lord do it for Thy glory'."

Soldiers of the Cross

Bro. Thos. Stoddart, who has for years been working among the British soldiers in Poona, India, besides his other work, sends us a most interesting clipping from *The Poona Star*, entitled, "The Most Remarkable Sight I Ever Saw in the British Army." Bro. Stoddart says these are nearly all the boys among whom he has been working, many of whom gave their hearts to God under his ministry. The scene was witnessed by a party of visitors who spent an evening at Loni, the Royal Ulster Rifles' Camp:

Sun had set; the evening's band had finished its programme: reveille had been blown.

Out of the twilight dim figures emerged, some to fetch water, others to obey camp orders and others as casual strollers waiting for inspiration to visit the canteen.

The twilight turned into dusk, and the dusk into darkness, the faintest glow on the horizon heralding the slow appearance of a moon just past its full. Then, from the camp there emerged a dozen filmy figures casting fantastic shadows as they walked towards us with a flickering lantern. Deep in quiet conversation the little band passed us and, proceeding twenty yards, suddenly stopped, placed the lantern in their midst, and sat down.

"Ah," we said, "a little nocturnal game of cards," but not so. Within a few seconds there came a murmur of song, and the faint strains of a well-known Church hymn, hummed quietly as though by a distant choir. Before we recovered from our amazement on recognizing that the song came from the little band of soldiers who had just passed us, the little group suddenly rose to its knees, and commenced the most impressive, the most sincere, and the most remarkable prayer-meeting we had ever seen. This little band of eleven soldiers, who had strolled quite inconsequentially out of the main body of 750 men, prayed with a fervour, an enthusiasm, and a sincerity which would have impressed the most confirmed atheist. There was no spectacularism; there was no fanaticism. The atmosphere was deeply religious, to be true; but those men would have gone on praying had they been surrounded by jeering comrades or whistling shells. More

than this need not be said, for in a matter like this there is always the danger of over-enthusiasm being suggestive of profanity. But each man participated in the meeting, and each man deliberately poured out his heart to the Deity, with the inspired eloquence of a practiced preacher.

Before the prayer service had finished, other men from the camp came sauntering across, and the visitor will be pardoned for thinking that this little band of religiously-inclined enthusiasts would come in for a little heckling. But not a bit of it! The men stood silently by, evidently as impressed as were the civilian visitors, and not a word was whispered whilst the prayers were ascending.

In course of time, the preliminary prayer-service was over; and then came the next surprise. Instead of it being, as we thought, a Saturday-night prayer-meeting of a band of members of the Salvation Army, this turned out to be a real evangelistic service conducted by soldiers themselves, and thoroughly appreciated by fully 150 of their comrades who gathered round and lustily joined in the singing of good old favorites from the hymn book.

* * *

And whilst the head-evangelist was teaching the men new choruses, some of the audience made it their business to come over and talk to us to tell us how highly these boys were esteemed, how popular they were, and how successful were all their efforts to collect money for religious charities. "They do this every camp now," said one of them to us "and because this is their first night in this camp, the crowd now present (about 150) is a small one. They also have their little meetings in the barracks, but it is in these great open spaces under the skies of heaven that most of us like to gather round and sing our favorite hymns."

The musical portion of the meeting over, alternate solos and choruses having filled in half an hour, the soldiers took turns in making little addresses to the audience. They could hardly be called thumbnail sermons, because there was no preaching. The men, eloquent in their enthusiasm if not in their language, appealed to their comrades in terms which would have done credit to Gypsy Smith or to Moody and Sankey, and the little personal and descriptive touches about the canteen and the camp and barrack life were as appreciated as they were apt. The wonderful story of the birth and life and death of Christ, for example, was told with a simplicity that earned for it the most wrapt attention, from the time when He "left His ivory palace" to the day when He "carried the sins of the world on a cross up the hill."

For over an hour these soldiers told their comrades of their own experiences since they were converted, whilst the audience whispered to us of the great change that had come over some of the men and the marvelous transformations that had been made in their character.

The meeting ended with another burst of song with voice and cornet; and we returned to Poona

marvelling at the courage and the faith and the religious enthusiasm of that splendid little signaller and his companion who started last year's camp as a band of two and who now form a circle of missionaries a dozen strong, who are not ashamed of their religion and who have won for themselves the respect and honour of their comrades. There are some, of course, who smile indulgently at them, and there are some who may silently scoff at those open-air services; but it is a remarkable tribute both to the soldier-evangelists and to their Regiment that they never heckled, never abused, and never openly laughed at them. Such a really sporting spirit on the part of the men is in itself an outworking of the principles of Christianity and probably is the result of the example set and the practical sermons preached by the lives of that little band of ardent Christians. And the fact that "conversions" are not everyday occurrences is undoubtedly not the real index of their slow success, for from the conversations we had with the men of the camp it is certain that a different atmosphere has been produced by the twelve which has caused many a man to think more seriously of religion, even though he has not felt called upon to become such an ardent evangelist as are a dozen of his comrades.

Campaign at Bethel Temple

BETHEL TEMPLE, Los Angeles, California, that mecca for Pentecostal people, was packed to overflowing again and again by all classes of people, eager to hear Evangelist William Booth-Clibborn, during the most fruitful and successful campaign ever held in the history of this work.

From the first the breath of God was upon the services and the proclamation of the Gospel. The responses grew in fervor and the numbers that surrendered to Christ increased until one memorable night thirty-five knelt at the altars for salvation. One week seventy-five yielded to God midst great rejoicing and praise.

Many who have long appreciated the writings of the evangelist found it quite another thing to hear the man on the platform. His is a rich background of spiritual training and experience, which with a wide understanding of how to apply the deepest truths in meeting the needs of modern life, and a rare utterance enables him to hold his hearers enrapt to the very end of the inimitable messages God has given him.

In these meetings a peculiar difficulty confronted the speaker, viz., the mixed nature of the audience—matured saints demanding the richest food, and raw material—unbelievers. There are few preachers who can with ease at one and the same time satisfy both these opposite poles in an audience. Our brother met this need acceptably.

We noticed a great improvement in his ministry since he was with us in our assembly at Glendale, three years ago. The unction, the blessing, and the illuminations of truth raised the congregation into one shout of praise on several occasions.

At the request of Pastor Louis F. Turnbull the campaign was continued an additional week; and as the revival was still growing a subsequent week was added. Mrs. Genevieve Booth-Clibborn, wife of the evangelist, with a ministry as distinctive as her husband's, spoke at the three meetings on the last Sunday as the evangelist left for the oil fields of Taft. The Lord graciously poured out His Spirit on the last day upon the crowded Temple, and twenty sought salvation.
A. W. Frodsham.

Altar Filled with Penitent Sinners

PASTOR HARRY L. COLLIER, of the Full Gospel Tabernacle, Washington, D. C., writes of an unusual tide of revival which has been coming in at the church, under the preaching of Evangelist J. H. Bostrom of Chicago. "He came for a three weeks' campaign but as the interest continued to grow it was extended to five weeks. It has been a long time since such a spirit of conviction rested upon the unsaved, and the altar scenes were like the old-fashioned days we read of in the times of Wesley and Finney. One of the encouraging features of the meeting was the great number of strangers who came to hear the gospel. Many were visitors to the National Capitol and having heard of the unusual times at the Tabernacle wanted to see for themselves. Souls were saved throughout and the Holy Spirit fell on a goodly number with the Pentecostal signs. God answered prayer in the healing of the sick, and the interest in the message of the gospel held the people to the very last. The closing day was one long to be remembered, with communion and reception of new members in the morning. Then a big baptismal service in the afternoon when thirty-six were buried with Christ in the waters of baptism. But the climax came at the very last service at night when our brother preached on "Crossing the Dead-line" in an auditorium crowded to the doors. The memory will linger for years as we saw the conviction upon the faces of a multitude, and before the minister could make the altar call, they began to rush to the front with cries and tears, while they fell at the altar in repentance. Then all the space taken, they filled the aisles, and knelt between the pews, pouring out their hearts to God for forgiveness. No one wanted to leave the

church. When we made some effort to find the results of the service, we found some twelve had been saved and three had been filled with the Spirit. All praise to God. Some say the days of revivals are past. God is showing us He is still pouring out Rain for the harvest. May God bless Brother Bostrom as he preaches the glad tidings."

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(Continued from page 5)

never fails. We have failed many, many times, but God is merciful. As more of the Holy Spirit is given to us, and we humbly acknowledge our need, the love of God will naturally be spread (the word used in the original is "flooded") abroad in our hearts. We need the Holy Spirit that we may love one another fervently, wholeheartedly, spiritually, continually as saints in His Body, as members one of another. And how can we receive more and more of His Holy Spirit but by walking in the measure already bestowed upon us and obeying the "still, small voice."

For ten thousand other reasons, too numerous to mention here, we need the Holy Spirit; and now to come, realizing our need and seeking God in order to have it supplied, even for this, we need the Holy Spirit. To offer ourselves upon the altar of sacrifice afresh, that the fire may fall we need God's Spirit. Let us come and seek Him boldly, for He promises to supply ALL OUR NEEDS according to His riches in glory. *Yet let us remember we cannot even offer ourselves up but through the Holy Spirit. As it is written of Christ "who through the eternal Spirit offered himself . . . to God." Heb. 9:14.*

Oh! reader, do you not feel God's Spirit drawing you to a new consecration at this hour, even at this very moment? Now, as you finish these lines, hearken, does not a voice call you to wholly renew your vows and cast yourself again at the feet of Him who bought you, that He may refill, replenish, requicken, renew, revive, restore and refresh you. Obey this inward monitor and seek Him with all your heart and anew shall your spiritual vigor and life spring up. Take heart dear soul, "early love" can and will yet burn in your heart as fervently as ever.

Wm. E. Booth-Clibborn is at present holding a short campaign in The Stone Church, 70th and Stewart Ave. (Jan. 5-10th).

This will be followed by a three-weeks meeting in The Evangel Temple, Bond and Dundas Sts., Toronto, Canada, Willard C. Pierce, Pastor. Meetings will be held there from Jan. 12-Feb. 2nd inclusive. The Evangel Temple has been the scene of many revivals and we trust our many readers in Toronto and vicinity will attend.

Religious Persecution in Soviet Russia



PERHAPS nowhere in the world do revival fires and the fires of persecution go hand in hand as in Soviet Russia. Great hunger for the Word of God on the part of the people on the one hand, and the forbidding of the printing of the Bible and all religious literature by the authorities, on the other. No Bibles are permitted to be sent from abroad. But the grinding of the peasants, their suffering and privations, are constraining them to cry to God and He is pouring out His Spirit upon them.

During the summer one of the preachers of the Russian and Eastern European Mission was banished to the Island of Solovetsky, in the White Sea, for three years, according to *The Gospel Call of Russia*. During the Czar's regime this same man, F. J. Krivolenko, was sentenced to death for his Gospel activities, which sentence was afterwards commuted to exile in Siberia, from which he was liberated in 1917 thru the Russian Revolution. Today he is banished for the Gospel's sake to this Island in the far north where it is almost impossible to live on account of the extreme cold. This is far worse than the banishment to Siberia under the rule of the Czar, tho the sufferings and hardships endured in Siberian prisons beggar description.

The Soviet government is doing all it can to stop the spread of the Gospel, making the rules so intolerant and so rigid that it is almost impossible to hold meetings. And yet revival fires continue to burn. More than one thousand believers were baptized in water in the Pentecostal Movement alone, during the last year, not to speak of the Baptists who have a very large following in Soviet Russia and do an aggressive work.

The Mennonites, German colonists who have lived in Russia since 1786, because of unjust taxation and oppression sought permission to leave Russia. Twelve to fifteen thousand of them gathered outside of Moscow, endeavoring to get permission to leave. A delegation of women with babies in their arms had an audience with the peasant President, Kalinin, who asked them to return to their farms, but they told him unless they were granted permission to go abroad, they would starve in Moscow. Two thousand of these German farmers have been sent to Siberia, according to report, or have been induced to go to their homes. The President of Germany has

sent out an appeal to all in that country and abroad to assist the German colonists to escape, and contributes from funds for this purpose a sum equal to \$50,000. The first group of 400 Russian peasant refugees arrived in East Prussia early in December. "Altho their faces bore signs of the privations they endured, their eyes shone with gladness at being at last in the fatherland of their ancestors in safety. Most of them possess tickets to Canada."

Greeks, to the number of 50,000 have also left Russia. While they had settled in the Caucasus and in the Crimea for several generations, they are still Greek subjects so did not have such difficulty in leaving.

Further information regarding the religious situation in Russia is furnished by Richard J. Inke, Professor of Church History in the Rio Baptist College, Rio de Janeiro, Brazil, in *The Alabama Baptist*, (July 25, 1929). Prof. Inke is a Russian by birth and keeps in touch with his mother country.

According to the latest and absolutely trustworthy news, the Soviet government is systematically persecuting all religious and God-believing people that live in Russia. With every new day new internal devices of persecution are discovered, with the clear cut purpose to crush and to wipe out all religious life of the whole domain of the Soviet government.

The president of the Russian Baptist Convention, with a number of other Baptist leaders, have been taken prisoners. By a special mandate of the government the publishing of the principal Baptist papers in Moscow and Harkow, as well as the printing of Bibles in Moscow, has been made impossible.

Last year were closed by the order of the government 354 churches, 58 convents, 59 synagogues, 28 Mohammedan temples, and 43 other religious meeting houses. In the confiscated buildings all kinds of secular institutions, such as schools, clubs, moving pictures, theaters, etc., have been organized. That sounds queer, does it not? Think about the United States Government confiscating a Baptist Church and setting up a moving picture show instead!

This year the Russian government expects to close 253 more churches.

Up to this time anti-religious propaganda in the schools has not been made systematically a part of the program of education. But this year the government discovered that in the schools of Moscow 42 per cent of the pupils are registered as religious, and out in the provinces more than 91 per cent of the pupils come from religious families. This fact alarmed the minister of education. At the

present time he is at work revising the whole program of instruction. In the near future in all the grammar and high schools anti-religious instruction will be obligatory and systematically given. Atheism will be taught in connection with natural sciences, with astronomy, sociology, psychology, etc.

Besides all that, in Moscow and in other larger cities, as well as in some of the provinces, famine is knocking at the door. Since the 15th of March this year bread and tea-lines are seen everywhere again. Bread and tea is served upon the showing of a special card, furnished by the government to persons who are deemed worthy of such. Only seventy per cent of the people of Moscow receive such bread cards, the rest is counted as the "burshua" (capitalist) and religious element, and therefore unworthy of living. A special committee is at work to limit still more the privilege of voting and receiving the bread cards. Henceforth these privileges will not be granted to any person whose parents had "sometime in the past" owned a house or lot of land, and to any and all persons that have anything to do with religion whatever. Such decision of the committee in power is registered in the passport of the victim. The bearer of such a passport is dismissed without any ceremony from any job he might have, put out of his house in the street with all his family, and no bread card is granted. In a word, such people are condemned to death by famine in the very heart of the Capital of Russia. With money in hand they cannot buy food, not belonging to the "beast," of which we read in the Apocalypse. This surpasses in sagacity the persecutions of Nero, Marcus Aurelius and Diocletian.

When in the Czar's time once in a long while a church was closed up and the preaching of the Gospel limited to the ordained and from the government acknowledged ministers, great cry was set up by the evangelicals. This the writer of these lines knows by personal experience while living in that country some thirty years ago. Under the old regime famine never assailed Russia on such a large scale as at the present time when "the saviours of the poor and oppressed" are steering the Russian government. All nations have recovered more or less from the World War, except Russia, whose titanic calamities are still excused on account of the World War.

But there is no place for excuse of that sort. The fact is that there is something radically wrong with the Soviet government itself. Is there any excuse to be found before God and the Christian nations, that such things should come to pass in a civilized nation in the twentieth century on the face of this earth? There is none!

We know very well that religion in Russia will not be crushed out. On the contrary, it will grow and spread in spite of all the persecutions, to the surprise and disappointment of the godless government, that has not learned yet from the history of the past about these facts. But these facts do not excuse a government for violating all the liberties of the human race in the very light of the civilization of the twentieth century.

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* * *

"Engraved as in eternal brass,
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Nor men nor devils can erase
Those everlasting lines.
His every word of grace is strong,
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises."

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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.

a Heb. 5. 13.
1 Pet. 2. 2.
1 Or, factions.
2 according to man.

b Rom. 12. 3.
c Acts 18. 4.
d Acts 19. 1.
e Isa. 55. 10.
f Ps. 62. 12.
Rom. 2. 6.

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