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## "He Ever Liveth to Make Intercession"



O Moses the intercessor the word came, "I have pardoned according to thy word" (Num. 14:20). Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. 18:15). Moses at one time was willing to sacrifice himself, yea, to be blotted out himself on behalf of the people, but he was not blotted out. He suffered. It was because of the sins of the people and their provocation that he spake unadvisedly with his lips and in consequence was not permitted to enter the promised land.

But Christ was indeed cut off. "Who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken" (Isa. 53:8). "The chastisement of our peace was upon him" (Isa. 53:5). It is because of this that God can be just and the justifier of them who believe in Jesus Christ. Jesus Christ received the due penalty of the justice of God against sin by bearing the judgment of God. Christ was delivered for our offenses, and was raised again for our justification. And not only does He bring us justification, He is our Pleader, Intercessor, Advocate.

How can He be so effective as an Advocate? He surpasses Moses because He suffered death for His people, the death that was due to them. God said to Moses, "I will make of thee a great nation and mightier than they" (Num. 14:12), but Moses would not have it. But Christ, because He has suffered and because He has been raised, can now claim a new race. He is the last Adam. As the representative of this new race, He has to plead that His children, His offspring,

His followers shall not be blotted out as was the case of those under Moses. And by virtue of His sufferings and by virtue of His living intercession, He has a twofold claim for consideration before His Father; His death has met the claims of righteousness and judgment, and now He Himself lives to press home those very claims, seeing He ever liveth. What for? Not so much to put your claims forward as to put forward His own.

His death speaks louder than your sin. And His voice as an Advocate is an active voice, a pleading voice, a convincing voice, a logical voice—an incontrovertible plea does He put forward.

Then look at the relationship of the Pleader. Not only has He a powerful case but He is the Beloved of the Father. Justice and love! And the God who is just, and the God who is love, cannot but acquiesce in the claims and pleadings of His Son.

Have we got to do nothing? No. We have to come. He is not an automatic Pleader. He has to be engaged. Does He plead for all? No. For whom does He plead? For those who **"come unto God by Him."** Some come to God but not by Him. Then if they come to God without Him, they cannot have the benefits of His intercessions and His merits. "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

The soul who is saved has no conception of the planning, the devising, the activity, the solicitude, of the Trinity on behalf of the sinner who repents and continues in the way, and continues in touch with the Saviour, Redeemer, Pleader and Advocate. Amen.

## THE TWO ADVENTS OF THE LORD JESUS CHRIST.

Evangelist John Goben

The Old Testament foreview of the coming of the Lord Jesus is in two aspects; that of a suffering, rejected Messiah, and that of a glorious and powerful Messiah. In Isaiah 53 we read about the Lord coming to suffer and be rejected, even to be crucified. Read this chapter and also Psalm 22 and you see a foreview of His Calvary sufferings.

The Jews were expecting a Messiah who would set up His kingdom immediately at His coming. They failed to recognize the prophecies concerning His suffering and humiliation, and so looked for Him to come in power and great glory. Isaiah 11, Jeremiah 23, Ezekiel 37 and many other chapters in the Old Testament deal with the second coming of Christ and with His setting up a kingdom. In Jer. 23:5, 6, we read, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

We notice from this that the Lord is going to gather Israel from among all nations and bring them back to Palestine. That is what we are looking for; and it is actually coming to pass in our day. Before the war people declared the Jews would never go back to Palestine; that it would be impossible, because the country was overrun by Arabs and Turks and they would never give it up. But when God declares a thing He has power to bring it to pass. We are not dealing with the words or theories of men when we preach to you that God will regather Israel. It is prophecy, the Word of the Lord, the One who created heaven and earth and all that in them is. God looks upon the world as a grave, encompassing Israel about; and that grave has come open. It is God who commands, who declares it; and it is happening in our day.

Often the two aspects of the Lord's coming blend in one chapter, as in the 2nd Psalm and in Isaiah 61. In the 2nd Psalm we read, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." That is speaking of His crucifixion, of His humiliation, when He came as a Saviour of mankind. But listen to the same Psalm: "The Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Here we have His coming in authority as a King. This time He does not come as a sacrifice, to be spat upon; He is coming as the conquering King.

In due time the Messiah was born according to the prophecy, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). When the Lord Jesus came on the scene, after John the Baptist was imprisoned, He cried, "Repent: for the kingdom of heaven is at hand." He was the King and that was His message. But the very people to whom He came, rejected Him. Some say there are those who are born to be saved and those who are born to be lost. Well, if you are lost it is going to

be because you blinded your eyes to the Word of God. Jesus Christ came to Israel as King, but they said, "Away with him, let him be crucified." They said, "If thou art the Christ, show us a sign; but the Lord Jesus answered: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

We have a teaching in the world today that makes it seem as though the gospel was an afterthought of God. It is called the postponement theory. They teach that Jesus came to set up His kingdom, but when He was rejected He postponed that kingdom until a coming age. I do not believe that. It was prophesied that Jesus Christ would suffer and would be buried and rise from the dead. Since Jesus was crucified and ascended into the heavens, the Word of God comes right in and fills in the time until He comes again. Matt. 13:1-51 deals with that very time from the crucifixion of Jesus up till His coming again. Just as the seven churches of Asia cover the whole church period, so do these parables in Matthew 13 cover the same period of time. If you will study them and compare them with Revelation 2 and 3 you will find correspondence there to that which has happened between the time Jesus was crucified till He comes again.

After the Jews rejected the Lord Jesus Christ He began to teach about His church. He asked the disciples, "Whom do men say that I the Son of man am?" They said, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." He said unto them, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." And Jesus said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." And He gave Peter the keys of the kingdom of heaven. This is where the Catholics get their doctrine for the priests. But Peter happened to be a married man and had a mother-in-law. A man cannot have a mother-in-law without having a wife. Peter used those keys on the Day of Pentecost and also down at the house of Cornelius. At both times Peter opened the kingdom of heaven, first unto the Jews and then unto the Gentiles.

This promised return of Christ is a prominent theme in the Acts, the Epistles, and in Revelation. In the two hundred and sixty chapters of the New Testament, the return of the Lord is mentioned three hundred and fourteen times. If you were traveling on a road and there were three hundred and fourteen signs declaring that Jesus Christ was coming back to earth again, I am sure it would make you think. That is true in the Word of God. The coming of the Lord Jesus is the most dealt with theme in the New Testament, next to the grace of God.

The Lord's coming has a threefold relationship—to the church, to Israel, and to the nations. To the church the descent of the Lord in the air to raise the sleeping and change the living saints is set forth as a constant hope. God wants the coming of the Lord Je-



sus to be the constant expectation and hope of the saints.

Is it scriptural to expect that the Lord Jesus will come back again just as He went away? In Matt. 24:30 we read, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Did you ever see anybody mourn when they were converted? But when Jesus Christ comes back this old earth is going to tremble and mourn. In Matt. 25:31 we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." That is an event, and speaks of a personal, corporeal coming. It is not a process. Read also Matt. 23:39; 24:30; Mark 14:62; Luke 17:24; John 14:3; Acts 1:11; Phil. 3:20, 21; 1 Thess. 4:14-17.

**The coming of the Lord in relation to the church** is set forth in 1 Thess. 4:14-17. He is coming with a shout, with the voice of the archangel and with the trump of God. Will the world be expecting Him? No. Paul speaks of that time and says, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Do people expect a thief? No. Even so the ungodly will not be looking for the coming of our Lord Jesus. It takes an inward revelation. Thank God for the Holy Spirit who knows what is going on at the throne of God, who brings into our lives a divine revelation, an endowment of power that lifts us out of our weakness into His strength and power. Any man or woman who is filled with the Holy Ghost is conscious of the soon coming of the Lord Jesus Christ. It is the joy of their life. When He comes with a shout such people will hear Him. The dead in Christ shall rise first. Notice it is not the wicked dead who rise. No, the wicked dead are not raised at this time.

Russellism teaches that in 1925 Christ is going to begin to raise the dead, and the wicked dead are going to be raised and have another chance. There is not a verse in the Bible that will establish that statement. The Word of God says the dead in Christ shall rise first. And we which are alive, and are righteous and holy, will be changed in a moment, in the twinkling of an eye. There will be no time to get right with the Lord after the sound of the trumpet. It is going to be one of the greatest reunions this world has ever seen. That sainted mother of yours, that child that was buried as an infant, are coming up first, before we are translated. It will take place in a moment. The righteous dead are coming forth and we which are alive will be caught up together with them.

The Lord Jesus does not come to earth this time. He comes in midair to catch away His church and deliver it from the tribulation. God's church will not go through the tribulation period. That is what will make this old world such a terrible place after the coming of the Lord Jesus, because the blood-washed and Spirit-filled children of God are taken out of the earth and are raptured to meet the Lord in the air. After the Lord Jesus had been crucified and had risen, while the disciples beheld He was taken up and a cloud received Him out of their sight. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

**The coming of the Lord in relation to Israel.** The return of the Lord will accomplish the yet unfulfilled prophecies of a national regathering of Israel, their conversion, and their establishment in peace and power under the Davidic covenant. From the time that Israel was rejected of God, God turned to the Gentiles to take out of them a people for His name (Acts 15:14). "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in" (Rom. 11:25). Israel is laid aside only for a time. How long? Until the fulness of the Gentiles be come in. We read about the great falling away that is to come. Are we living at that time? You can be the judge.

Notice that when the Lord Jesus comes back to earth again He is going to fight. When He comes the first time, in the air, it is to take away His church. But when He returns to the earth it is for war. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:1-3). This passage has reference to the end of the great tribulation period that is to continue about seven years. But at the end of that time the Lord returns to the earth.

God could not speak more plainly to a nation than He is speaking to us now, through His Word and through signs and wonders coming to pass in our day. Many are blind to the fact that every condition is being developed swiftly. And yet people are making great preparations for the future. I believe the only thing to prepare for is the coming of our Lord Jesus Christ. The Lord shall be King over all the earth. I believe in a king, but I want the right kind. When the Lord Jesus Christ reigns there will be no partiality, but an absolute reign of righteousness. Socialism and monarchism have both tried to imitate the reign of Christ, but they have made a failure.

**The coming of the Lord Jesus Christ in relation to the Gentiles.** This coming is predicted to bring the destruction of the present political world-system. In Dan. 2:34, 35 we have a picture of a stone, which was cut out without hands, falling on the image and breaking it to pieces, and the stone became a great mountain and filled all the earth. The mountain there referred to is the kingdom of the Lord Jesus Christ.

Since the great world war conditions have developed in Europe which show the iron and clay of Daniel's vision are existing today. The iron of monarchial rule is existing with the clay of democracy. Wherever there is a monarch there is an absolute democratic form of government, the people are ruling under that monarch. In Great Britain, though there is a king, yet there is a representative body of the people that governs the land. In Europe we see the iron and clay mixed together, and this condition was predicted in Daniel's vision of the times of the end. I believe that our own government is about to crumble under present conditions. I am not looking to world powers for the remedy, but I am looking for the coming of our Lord Jesus Christ. He is going to remedy all these conditions and bring about a rule that will be according to righteousness, and every man shall sit under his own vine and fig tree.

There is going to be one righteous war at the coming of the Lord Jesus Christ to earth again. After  
(Continued on Page Five)

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### THE INCORRUPTIBLE CROWN

Elder J. W. Welch

The Scriptures teach us that there is a crown, a prize we may obtain. The crown is in a way related to the cross. Not distantly, but very intimately related. The Lord Himself is working to a certain end and we are facing a clearly defined objective. We are going somewhere; we are going to have something; we are going to be somebody; we are going to do something; we are going to associate with the great, infinite God Himself in what He is doing, forever and ever and then forever.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24, 25). A crown has a significance. It is really a badge of honor given to us as a prize, something that has been attained unto, that we may receive, that someone has to give. It represents the highest order of things in a certain line. Notice that it is not like the worldly, earthly crowns; it is an incorruptible crown, there is no such thing as its disintegration, it will never lose its value.

It does not seem to me that we shall have five different crowns, but that our crown shall be to us not only an incorruptible crown but also a crown of life, a crown of righteousness, a crown of joy, and a crown of glory. Notice that this crown has conditions surrounding it. Something leads up to this crown, there is a real experience preceding our receiving it. We are all on a race course, and are not drifting or idling along for there is an objective before us. There is a starting point, and there is a place where the race ends. At the end of the race there is something attractive to us. Just as these worldlings run, so prepare and run. "And every man that striveth for the mastery is temperate in all things." "IN ALL THINGS!" Notice that. But they do it to obtain a corruptible crown, while we do it to obtain an incorruptible one. There is a development of control that is necessary. Men who are preparing for running a race condition themselves for that race; and the apostle Paul is talking about the same thing for us. We must be temperate in all things. The element of self-control must come into all the various things of our life. Here we touch very closely upon the ministry of the Spirit who is our Disciplinarian. He is the One who is able to help us. He has to do with helping us and to see and understand things both without and within. He brings not only a revelation

of Christ, but He brings a self-revelation. It is ours to yield and obey as we are pointed the way, in the fear of the Lord and in the power of the Spirit. It is so easy to get out of condition but so practical that we keep in condition, because if we do not we shall not win. How much we really need to keep before our minds and hearts the vision of the prize! Self-control is directed by the Spirit: it is one of the fruits of the Spirit; and it has to do with the subjugation of self.

There are some peculiar paradoxes in the truth for us. For instance, we die to live, we surrender unto victory, we give up to get, and we yield to win. This dying to live is peculiar, but it is practical. There is that in us which must die if we are to live as God wants us to live. Some things must be brought into subjection. Paul says, "I keep under my body, and bring it into subjection (into the place of slavery): lest that by any means, when I have preached to others, I myself should be a castaway." This is a real fight, and I am striking straight at the thing; the thing is myself. It is myself I have to keep under. I must be temperate in all things. This ego, this self, this flesh must be a slave. If the spiritual man is to be king, then the natural man must serve him. But how many times we find it reversed. The natural man dictates to the spiritual man. The spiritual man must have the place of kingship. Keep the flesh under, lest you be a castaway so far as the prize is concerned. These are the principles that underlie all the conditions concerning our crown.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). Here the crown is mentioned as the crown of life. We can look forward to the attainment of something that will signify that we have reached the high order of life; that we have not just simply lived as ordinary men and women, but have lived for a purpose and have come out at the end of the race crowned. Blessed is the man that endureth temptation. Happy is the man, especially happy and peculiarly blessed. It would seem to imply that there is a blessing and a blessing, a blessedness and a further blessedness, and a supreme blessedness. Supremely blessed is the man who endures, and when the temptation is all over he is still there as he was before. The temptation has not moved him. The thing has gone by and you are still there and everything is all right. "For when he is tried, he shall receive a crown of life."

The apostle James goes on to say, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." God is not the origin of temptation. No temptation ever came from God. God may permit you to be tempted, but He does not furnish you the temptation: the root of the matter is in yourself. All temptation comes from one particular source, your own desires, your own longings. It comes from this very self that needs subjugation, that needs to be brought into the place of a slave. Our relief from this old self-nature that we get from Adam, which entices us to sin, is in the Cross of Christ, made real to us by the Spirit Himself who is taking us home by the way of the Cross.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord,



the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7,8). Here is the crown again as a crown of righteousness; not simply a life crown, but a righteous life crown—not because we have been negatively good or have refrained from evil, but because we have had a righteous life. "I have fought a good fight," or "I have agonized a good conflict." In the original Greek this word "good" does not carry the power of intrinsic worth with it, but it is a word whose first meaning would be beautiful, fair, good to look at, right out in the open, right on the face of the thing. If your crown is to be to you a crown of righteousness, you will have to do the will of God against opposition and adversaries, and you will not dodge round behind the issues either, but will come right out into the open and fight a good and beautiful fight. Beauty is that aspect of a thing that makes it appeal to those who observe it. There is such a thing as that kind of a conflict emanating from our life.

I was trying to minister in a certain place where there had been occurrences that had spoiled the spiritual atmosphere. One day a company of us got down on the floor in a farmer's home and began seeking the Lord with all our hearts, that He might remove from our midst some things that were bad. We got down to pray just after noon and prayed until five-thirty. There was a strain in the atmosphere, and when they got up from their knees they looked at one another and walked out. They had agreed to come back next day, so when the time came they got down on the floor and were there all afternoon again. During the last part there was a change in the program. People began crawling across the floor and talking to each other. Some of the women were kissing each other. Some of the old men walked across the floor and whispered in the ear of another man.

The next day we came together and went down on our faces as before. We had just nicely gotten down when in came a tall, stalwart young fellow who had heard about the meeting. Suddenly he sprang to his feet, unbuttoned his coat, took it off, threw it on the chair, and said, "I think I had better get into this myself." He saw the fight, and because it was a beautiful fight it appealed to him. Then that program went on very rapidly. Suddenly there fell from heaven such a shower of blessing, such great waves of power, that there was not time for further confession or anything else. For two hours there came waves of power and four people received the Baptism. Your fight and mine is going to be a beautiful fight to others if we do it properly, right out in the open. It means an open exposure of those things in ourselves that we know are of the old nature. We must not hide them and hope they will be forgiven and not assert themselves any more, but we must bring them right out in the open. One of the most distressing things that has ever come into my ministry is the necessity of getting people in the corner and laying my hands on their sin. They are not fighting in the open. If they were, no one need force them to the point of yielding. It is the same battle in every life. Yours does not differ from mine, nor does mine differ from yours. Paul says, "I have finished my course, I have kept the faith." He had not lost his faith in God and confidence in the situation. That shows there was victory. This is the thing we are to look out for, that in the battle we do not lose faith; for faith is the victory.

"Therefore, my brethren dearly beloved and longed for, my joy and crown" (Phil. 4:1). "For what is

our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19). These verses would indicate that the battle, in which we are looking forward to a crown, has to do with others. We can imagine that crowning time for St. Paul, when he stands in the presence of the Chief Shepherd and that crown is placed upon him. It means so much. It means he has lived a life of positive righteousness and his relationship to others has been what it ought to be. He has given his life for the gospel. He has gone here and there winning souls for Christ, who themselves are to be crowned. Now the crowning time has come. He sees his own crown, but the thing that makes him rejoice in it is that others are here. "Dearly beloved and longed for, my joy and crown." The joy of my crown is the joy of seeing others crowned. If you are ever to rejoice as Paul it will be because of sacrifice in service unto others. Unless you are a soul-winner you will miss this joy and your crown will not be to you a real crown of rejoicing.

Some people take it for granted they are not called to be soul-winners, that it does not make much difference whether they win anybody to God or not, that it is solely a matter of their own relationship to Christ. Let me say that God will never be satisfied with negative righteousness only. You might avoid evil and wrong-doing, but God also requires that you do His will whatever it is, and that brings you on to the positive side of things. Suppose I hide myself away in seclusion somewhere and have nothing to do with other men. Did God save me and leave me in the world to do nothing for others? Not by any means. Such folks are mistaken. The Lord leaves us in a position where we can win others to Himself.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4). Notice the associations that surround this verse. Peter associates that peculiar, particular aspect of the crown with a life of devoted service as a minister of the gospel, a life of real, definite, practical consecration. We may not be especially called to the order of an elder in the ministry, to a place of rulership or leadership in the church, yet we may have this fruitage that grows only on the tree of a life of definite consecration, of real surrender, of complete separation. Such a life lived puts glory on the crown. Here is where the gold comes in, the gold leaves that decorate the crown. Glory is a peculiar thing. Those things that emanate from God will be the glory of God. Those things that emanate from your crown may possibly designate the true, intrinsic value of that thing you have on your head, it will speak of those things that you seem to have.

## THE TWO ADVENTS

(Continued from Page Three)

that the antichrist will be taken and cast alive into the lake of fire and brimstone, and everyone who has taken the mark of the beast in his hand or forehead will be cast into the lake also. After all that, Jesus will gather the living nations together for judgment. There will be no resurrection of any wicked dead at that time. The wicked lie in their graves for a thousand years after the righteous are resurrected. The living nations will be gathered by the Lord Jesus and He will separate them to the right hand and to the left.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

## VISITING THE SEA OF TIBERIAS

We had just become settled in our new Headquarters and were about to start our evangelistic meetings when we had an invitation to go with a party of missionaries to the Sea of Galilee for a two-day trip. Miss Charlotte Brown of Syria, her sister from South Africa, Miss Marsh from the Straits Settlements, Miss Marshall of Port Said, and Miss Radford and I started at 8 a. m. in a Hudson car. The first stop was at Jacob's well, near Shechem, for a drink from the same well our Lord drank from when He met the woman of Samaria (John 4). In Nazareth we visited the old synagogue said to be on the site of the synagogue in which "Jesus stood up for to read" on the Sabbath day and said, "This day is this scripture fulfilled in your ears" (Luke 4:14-22); and yonder is the brow of the hill where they tried to cast Him down—a high, steep, barren cliff. "But He, passing through the midst of them, went His way."

We ate our lunch out at the edge of the town under some olive trees, recalling the scenes in His life as He lived about Nazareth. We were shown the carpenter's shop, built on the site of where He may or may not have worked. Leaving Nazareth we soon came to little Cana of Galilee and saw the great herds of cattle, sheep, goats, camels, and donkeys at the well, the same well that provided the water that was turned into wine by the creative Word of our Lord at the marriage feast. There is no other well in this vicinity.

But we did not linger there, but hurried on down, down the rolling hills—less stony than those in Judea—down, down, until there before us lay the beautiful inland Sea, so still, so blue, so placid, so restful. We felt a quietness and peace settling down upon us—His peace. Here He commanded and the waves obeyed His voice. We look again at that beautiful scene, and the difficulties and trials and testings and turmoil of repairs and moving and obdurate workmen are forgotten as deep within we feel that His Word has been spoken to us, and it is—Peace, His peace that passeth all understanding.

One of our party had written ahead to reserve rooms for us at a tiny Inn at Tabagha, between Tiberias and Capernaum on the shore of the Sea, a slate stone house with rooms and a large verandah overlooking the Sea. Here we left our luggage and hastened on to visit the site of Capernaum before nightfall. Capernaum, where so many of His mighty works were done! Yes, the woes pronounced have been fulfilled, and the ruin is so complete that for long years even the site was unknown. We took photos of the ruins and wandered about, recalling what God's Word had to say of this city, His own adopted city, that had refused to believe on Him. Near

by is Bethsaida, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:21).

We returned to the Inn in time to have a bath in the Sea of Galilee. The water is so clear, so blue, so warm, and is more than 600 feet below the sea level. Yonder was a duck diving for fish, and away toward the Jordan was a tiny sail boat. We had dinner out under the trees by the light of a lantern, for it was a very warm night. We were served gazelle meat but it had been dead too long in a hot climate and we could not eat it, but we had fresh vegetables and delicious dates from a nearby date palm. For a long time we sat out under the orange and lemon trees listening to the lap of tiny waves on the rocky shore and then we went to rest.

Next morning I was up early and down to the shore with my camera to catch a photo of the sun as he peeps up over the hills beyond the Sea, the same hills so rolling, so barren, so picturesque. Yes, he came up just over the steep place where it is said that "the swine ran down into the Sea and were drowned" when Jesus healed the demoniac. I stood and watched this glorious Syrian sun mount higher and higher, making a great broad band of shimmering light with glittering, glinting, sparkling wavelets, shining their voiceless praises to the skies, more brilliant than all diamonds ever cut by human hands. And yet those men had besought Him to depart out of their coasts. And men today refuse Him, the One sent from the heart of the Father God "Who so loved." Yes, they refuse the only Saviour this world has ever had or ever will have. God pity a Christ-rejecting world.

A flock of white doves were cooing their love songs nearby, and all nature seemed to be bathing in the bright warm sunshine of His wondrous love who so loved Galilee. 'Twas near here where He fed the five thousand, where He sat in the little boat and taught the people on the shore, where He healed the sick, and where He called His disciples to leave their nets, and, with a Bible hook, to go catch men. From here He could see the little city of ancient Safed perched yonder on the top of a high hill that could not be hid.

We had an early lunch of squab and kusa and dates and left before noon, back up over the hills, through Cana again. We felt pity tug at our hearts as we saw the women carrying the great stone jars of water on their heads up those steep stony paths; and we wondered again as we have wondered many times, how long we of America would sleep between snow white sheets and eat from spotless linen if our women at home

had to carry all the water used in their homes up high hills in heavy stone jars on their heads.

We were glad to get back home again and to our Assembly Hall, and our evening meeting. They have now been going on for several weeks. Praise God for several real born again conversions and one Baptism in the Holy Spirit. God is working among the people and we praise Him.

Last week I visited Solomon's Quarries and have been more than ever impressed with the God-given wisdom of Solomon shown in the construction of the "Pools of Water" seven miles south of Jerusalem which are connected with the largest springs in Palestine. From these reservoirs, through winding aqueducts, the water is conveyed to Jerusalem and piped to public places from whence the people carry it to their homes. The surface water is conserved in local cisterns, but when we arrived last December these were all empty and the people were suffering from lack of water.

The entrance to Solomon's Quarries is on the northern side of the city near the picturesque Damascus Gate. We entered the cave with our guide and lighted our wax tapers and used flashlights. The air was cool and damp, the darkness that of a moonless, starless night, no ray of light, and the ground was covered with white stone chips and debris. By the flickering light of our tapers we pass down into the underground caverns and halls, and see the marks of those ancient chisels above our heads where great stone blocks had been taken out and shaped by skilful hands. They were shaped in the quarries, so that when taken out to the Temple "there was neither hammer nor axe nor tool of iron heard in the house while it was in building" (1 Kings 6:7).

What scenes of woe have been enacted within these walls; what secrets they hold of suffering and death—these great galleries, the secret chambers, the columns left standing for support, where Jew and Christian, Saracen and Knight, have fled for safety during the many sieges and battles that have been waged through the centuries since those stones were cut out to build that magnificent Temple, 3000 years ago, which was one of the wonders of the world. But another Temple is now being built, "a house not made with hands, eternal in the heavens;" "Living stones" are being gathered out; a "spiritual house" is going up of which Jesus Christ is the "chief corner stone." We praise God for the privilege of helping to bring in some who are being built into that wonderful Holy City, the New Jerusalem, that is to come down from God out of heaven. God the Holy Spirit is moving upon the hearts of men and women around us and some are being saved. Some day the trump will sound and the Spirit-born ones will take their places as "living stones" in that City of which He is the "chief corner stone, elect, precious." God is honoring the preaching of His Word and our evangelistic meetings will, D. V., be continued through the coming weeks. We pray that as the Lord lays the support of this work upon the hearts of His people, they may re-



spond in faithful prayer and financial co-operation as He shall lead. Miss Jean Boyes has come to join Miss Radford in

the work, so will you link her name with ours in prayer.

Money can be sent through the Springfield office.—V. B. Baer.

## "I Am the Lord That Healeth Thee"

### HEALED THROUGH HAND-KERCHIEF

My little daughter for whom I asked prayer and anointed handkerchief is greatly changed. She had appendicitis; now seems to be perfectly well of the trouble; looks the best, and now eats more than she ever did. All praise to our wonderful Lord!—Mrs. Della Grisso.

### HEALED OF GALL STONES

I want to send my testimony to the Pentecostal Evangel for God's glory. I was very sick, near death's door. The doctor said: "No medicine can help, an operation might possibly." I had already had one operation with no lasting benefit. I had prayed for others with results but for my own body had not faith when I was weak and sick. My difficulty was gall stones, causing terrible pain. One day God sent His glory into my soul and I was healed just then when all alone in my prayer closet. I am still healed. I worked all the fall picking cotton and really feel fine. I love to tell my Saviour's merit.—Tilda Shaw, Wolfe City, Texas.

### HEALED OF PARALYSIS AND BLINDNESS

We know Jesus is the same yesterday, today and forever. Praises be to His dear name. During the month of February I was taken down with the paralysis and could not turn myself in bed without help. I called in the elders of the church, believing in God; they anointed me and prayed for me and before the prayer was over I was up praising the Lord.

On August 24th the Lord sent me a dear little girl baby. When she was a month old she had heart trouble. The brothers and sisters prayed for her, and she was healed.

About the 18th of November I went blind and was blind two days and one night. I went to the doctor and the doctor was unable to reach my case that night, and the next day I sent for the elders of the church at Van Buren, Brothers Hoyer, Thorn, and Flurry. They came about four o'clock and prayers were offered for me and I received my eyesight while they prayed. During the prayer my husband was saved. I can't praise the Lord enough for what He has done for me. I ask the saints to pray for me and my family.—Mrs. Lula Parigin, R. 1, Box 341B, Fort Smith, Ark.

Do you want a good book for your children? Send for a copy of "Happy Hours with the Little Folks." Price 50 cents postpaid.

### HEALING TESTIMONY

I give praise to God for healing my boy, 19 years old. He fell and hurt his back and cut his eye open; but I called on God, and He heard my prayer and saw my tears, and prolonged the life of my boy. He also healed my five-year-old boy of head trouble of four years standing. His ears ran all the time and had such an odor that we could not stand it. Pray for me that I may be found faithfully doing all I can for my Lord.—Mrs. Jim Leasure, Fairport Harbor, Ohio.

### DISLOCATED SPINE MADE WHOLE

I was playing basket ball at school at the age of fourteen, and while jumping high after the ball and twisting my body I felt my back bone snap. My schooling ended and I was a miserable sufferer for a year and a half. I had been brought up to trust Jesus for every thing. Friends thought if I would just try osteopathic treatments I would be well. They examined my back and said it looked as if my backbone was broken, but that it was very badly dislocated and a small dislocation at the neck. They would rub my back into place but at the next treatment it would be out of place; and I grew rapidly worse. Another leading physician was sent to see us and said that the only thing that might cure me would be to put me in a plaster-paris cast for 3 months. I said, "Doctor, I feel that it is Jesus that is going to heal me." He said, "Little girl, if you feel that way, He will. Years ago I prayed for many of my patients and God healed them, and I am sorry I am not doing so now."

Very shortly after this time we attended a camp meeting conducted by Sister Woodworth-Etter and when prayed for according to James 5:14, 15 the dear Lord marvelously healed me perfectly all over. I felt a renewed vigor and feeling of childhood came over me; and, dear friends, by His precious grace I shall never cease to praise Jesus. He has done just as mighty things for me since and His healings have all been lasting, praise **HIS dear Name**. What He wants us to see is that on Calvary's cross He not only bore our sins and our sicknesses and through His redeeming blood is able and always willing to heal us, but He wants us to take **HIM** for our health, our life, our all in all. HALLELUJAH!

In Christian fellowship,

Mrs. Jesse W. Plank,  
1425 Denver St.,  
Pasadena, Calif.

### BABY HEALED

My baby had a swollen gland. It continued to enlarge until the size of a goose egg, and made the poor little thing cross for several days. Prayer was offered, baby got better, and temperature disappeared. Neighbors advised lancing it. We looked to God and He helped. Last winter He healed baby of measles. We trust in Him; have for two years.—Mrs. Paul J. Phifer, 216 Orchard St., Kansas

### HEALED OF SWOLLEN LIMB

I had the trouble all the spring, and had been prayed for a number of times without getting much relief; but I stood on His Word, and last July, when Brother Shreve held his meeting here, I was prayed for, and the Lord healed me of that and of other ailments. Blessed be His name.—Mrs. E. Churchin

### HEALED OF TUBERCULOSIS

Two years ago last September I collapsed with T. B. from years of overwork, and for about 1½ years I lingered near the crossing over line, many times wishing I could go home, but above every other desire longing to glorify my Saviour. I went down from 167 pounds to 120 pounds and spent most of my time in bed. I was examined by two doctors, both of whom said I was a hopeless case; but I knew there was One, praise His blessed name, who never fails. My entire body was diseased, the stomach and bowels being the worst. God by His mighty power touched my weak body and new life flowed in, and once more I am in the battle of my Lord. I have many calls from needy places in Montana and No. Dakota, but can only touch a few places. We need workers in this great N. W.—Mrs. Ettie E. Reckley, 100 N. Custer Ave., Miles City, Mont.

### THANKSGIVING FOR RESTORED HEALTH

Please allow me space to give thanks to Almighty God for His mercy to me during my serious illness last summer. My condition was such that for a time many of the saints seemed to despair of my life, but the Lord had mercy and raised me up.

I am still a bit under weight, but my strength is increasing and my trouble has not returned to torment me for some time, and with each passing day my heart sings the praises of "Him who gave His life to ransom me."

I am indeed thankful for the many who stood with us in faith and prayer during those long and trying weeks. I also wish to express appreciation to those whose letters brought comfort and inspiration to my heart.

I am now planning to give my time to the field for a while and will ask an interest in your prayers that the good hand of God may lead and guide me and above all that I may win souls to Christ.

Will those who have been definitely healed in our meetings and who chance to read this, kindly mail me your testimony to my home address at 5736 Etzel Ave., St. Louis, Mo.? Kindly give place and year in which meetings were held.—Fred Lohmann.

## YOUNG PEOPLE'S DEPARTMENT

### THE FALL OF MAN Genesis 3.

The first sin was like Elijah's cloud, it was little at the beginning, but it blackened the whole heavens. By one man sin entered, and death came upon all. By Man (Christ) came also resurrection and life (1 Cor. 15:21, 22). We have here the revelation of some root principles. They are:

1. **Satanic Teaching.** "Ye shall not surely die." He does not say, "There is no God," but suggests that God does not mean what He says, or, if He does, He is not a God of mercy. Satan's great purpose is ever to defeat the design of God toward man. Wiles of the devil!

2. **Carnal Reasoning** (v. 6). She saw, because she looked; and, judging by appearance, she desired; and when the desire was nourished, it grew into a deliberate act—she took. Then, not satisfied with taking for herself, she gave. The process of temptation works something like this: (1) **Giving** heed to the tempter; (2) **forgetting** God's mercies; (3) **looking** at the forbidden thing; (4) **wishing** God had not forbidden it; (5) **doubting** the Word of God; (6) **believing** Satan's lie; (7) **yielding** to desire.

3. **Presumptuous Working.** "They sewed fig leaves together and made themselves aprons" (v. 7). This is a vain attempt to cover sinful self. "He that covereth his sins shall not prosper" (Prov. 28:13). Why not confess and receive forgiveness (1 John 1:9).

4. **Guilty Concealing.** "They hid themselves" (v. 8). Hid among the trees of the garden, among the very blessings God had given them. Many still hide behind the gifts of God while they live in sin. The "voice of the Lord" is always a terror to evil-doers. It is in vain for man to try to hide from God. "I flee to Thee to hide me." Sin always separates from God.

5. **Divine Seeking.** "Where art thou?" (v. 9). This is the call of grace. God is always the first seeker. When would Adam have sought God? This divine question (1) **reveals great compassion**; this is the Good Shepherd seeking the lost sheep. (2) **It awakens conviction** by leading to deep heart-searching. (3) **It demands confession**; yield, and unburden all to God. (4) **It suggests judgment**, "Where art thou?" There is no escape from Him.

6. **Vain Excusing.** "The woman Thou gavest, she gave me" (v. 12). Adam was excusing himself by blaming God. His mouth had not yet been stopped (Rom. 3:19). If men do not now lay the blame of sin directly on God, they do so indirectly when they blame circumstances.

7. **Merciful Covering.** "God made coats of skin and clothed them" (v. 21). Man's best will never cover his nakedness in the sight of God. These coats

of skin suggest sacrifice. It is significant to remember that **atonement** means covering of another, substitution. It was of God's **making** and **giving**, the righteousness of God, which is unto all and upon all them that believe.

### YOUNG PEOPLE'S MEETING

**Subject—Confession of Jesus as Lord.**  
Study the following passages:

We are either with Christ or against Him.—Luke 11:23.

A life of abiding in Christ is essential to a good confession.—John 15:1-17.

No Christian can live to himself.—Rom. 14:7-9.

In order to maintain a good confession we must take to ourselves the whole armor of God.—Eph. 6:10-18.

Never be ashamed of the testimony of Christ, and keep what you have by the power of the Holy Spirit.—2 Tim. 1:8, 13, 14.

If we deny Him, He will deny us.—2 Tim. 2:12.

Be always ready to give an answer for the hope that is in you.—1 Pet. 3:15.

Give diligence to make your calling and election sure.—2 Pet. 1:10.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10, R. V.).

There would be fewer backsliders and many more victorious young Christians if young converts only realized the absolute necessity of confessing that Jesus is Lord in their lives. It is not enough to make this confession at the altar; it must be made to their home folks, to their school-mates, or to those among whom they work in an office or shop. Many people, after taking their stand in a meeting and testifying that they are saved, make little or no progress in the spiritual life. Why? Very often it is because they have failed to confess Jesus as Lord in their home, school, etc. It is easy to confess in a meeting where souls are being saved and they are being encouraged to testify, but the hardest test comes often in testifying to those with whom we live and work. Many are tempted right at the beginning with the thought, "You need not say anything, just live it out. They will soon see a difference, you do not need to talk about it, etc." And every day that the confession is put off it is just that much harder to make it.

"I remember what a battle I had on this very line," writes one. "I was saved away from home, a girl friend having led me to Christ. She emphasized this, that if I were saved, I should make a confession with my mouth. I had three days of struggle before I could get the courage to tell my mother and sisters,

but having won the battle in the hardest place (the home) it was never so hard again."

Another young girl did not confess Christ outwardly, but waited for her people to see the difference. She gradually slipped back into the world again and has never had any growth in grace since.

Two men went to the Y. M. C. A. director in one of the camps and said that they were in the habit of kneeling down and saying their prayers at home. What ought they to do here? "Try it out," was the advice. They did; the second night two others in the barracks joined them; the third night a few more; gradually the number increased until considerably more than half the men resumed the habit of childhood by their cots in prayer before turning in. A company captain in one of the cantonments the first evening his men stood at attention said: "Men, this is a serious business we are engaged in; it is fitting that we should pray about it." There and then this Plattsburg reserve officer made a simple and earnest prayer for the divine blessing upon their lives and their work. The impression upon the men was described as tremendous.

This confession of the mouth that Jesus is Lord brings with it a power that makes it possible for us to claim promises from Him. In Matt. 10:32 Jesus says, "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven." In Luke 12:8 He also promises to confess us before the angels of God.

In order to confess Jesus as Lord we must first take Him to be Lord of our lives. When Sarah confessed Abraham as lord she was subject to him and willing to fulfill his every wish. When we take Jesus as Lord we will find that He will not "lord it over us" in the usual sense in which this expression is used. In Romans 7:4 we see that we enter into the closest of relations with Him, that of marriage. The more we yield to His Lordship in our lives, the more we get to love Him, and thus we shall bring forth fruit unto God.

As we confess Him as Lord at every opportunity He gives, we will be led on to see more and more that we are not our own, we have been bought with a price. Every time we confess Him as Lord we grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

Yes, it costs something to confess in this way; knees shake, voices tremble, words get muddled up when we first begin. But "practice makes perfect," and the joy of the Lord is our strength, and we would not change places with anyone, even though the enemy whispers we have made fools of ourselves, etc. etc. We are made conscious that our salvation is nearer than when we believed, and the Spirit of God makes real to us the time that is soon coming when He will not be ashamed to call us brethren.—A. M. F.

Out of the silence—a song,

Out of the darkness dawn light.

Wait, and see right adjust wrong,

Praise, and see faith change to sight.

A Yeomans.



## THE CHILDREN'S CORNER

### SAVED BY A SPIDER'S WEB

In the quiet village of Stambourne, there lived in the year 1662, a godly preacher of the Gospel, named Henry Havers. There was a great persecution at that time, and this earnest man was hunted from place to place by the soldiers, who were sent out to take him a prisoner. He was preaching one day in the country to a number of eager listeners, who delighted to hear the simple Gospel of God's salvation from the aged preacher's lips, when an alarm was given that a party of officers were on the way to arrest him. There was no time to mount his horse and escape, so he ran into an old house close by, and crept into an empty kiln, where he lay silent praying that God would save him from his enemies. No sooner had he entered his strange hiding-place, than a spider lowered himself across the mouth of the kiln, and began to weave his web. Forgetting his perilous position, the man of God watched the busy spider complete his web, which stretched from side to side of the narrow opening. Presently voices were heard, and he could hear the tramp of feet passing the kiln in which he lay. Right up to the kiln's mouth they came, searching for their prey.

"It's no use looking in the kiln," said one officer to another. "The old villian can't be in there. Don't you see a spider's web across the mouth of it? He could never have got in without breaking it."

So off they went, leaving the man of God safe in the place which God had made a sure refuge to him, by means of a fragile spider's web. When all was quiet, he crept from his hiding place, and looking on the feeble thing which God had used as a shield to protect him, he exclaimed,

"It is better to trust in the Lord than to put confidence in princes" (Ps. 118: 9).—Messages of Love.

### HOW GOD ANSWERED PRAYER

Emily often ran errands for her mother, and so it was no surprise to her when she heard her mother calling, "Come Emily, I want you to go to the store for me."

Mother placed in Emily's hand a shining round gold piece worth five dollars, and told her little girl to be very careful of it. She did not usually give her so much money when she went to the store, but today she had nothing else to let her take.

As Emily passed through the garden and saw all the pretty flowers she felt a longing to stop and pick some of them. They were such beautiful little things, with such bright colors, and the sun shining on them made them look so inviting. Besides, Emily dearly loved to carry flowers in her hand.

But just as Emily reached the store

she suddenly found that she did not have the shining gold money mother had given her to pay for what she was to buy. Oh dear! She must have lost it! What would she do? Tears began to flow down her cheeks, and Emily ran home crying bitterly. Everybody at home, even mother, started to look for the money. They searched and searched, but no one could find it anywhere.

Then Emily stopped crying, went up to a corner of the porch, kneeled down, and asked the Lord Jesus to help them find the money. Right away someone walked to another part of the ground where they had not been looking, went straight up to a pansy, looked under it, and there was the five dollar gold piece!! She could not explain why she went to that particular spot. "Just went there," she said, "without any reason."

But Emily knew why she went there. The Lord Jesus had put it on her heart to go where the money was, because Emily had prayed and asked Him to help her find it.

Several years passed, and another little girl in the same town lost some money. Her mother who was very, very poor, was in great sorrow and distress, saying she could not afford to lose the money. Somebody told her about Emily, how the Lord Jesus knew where her money had been lost and helped her to find it. The poor mother went to her room and asked God to please help her find her money.

As soon as she had prayed she started out again to look for the lost money. When she got to a dry ditch, beside a big field, something led her to look under a weed half down the bank, and there it was! The poor woman was made so happy and glad, and she said she would never forget to pray in all her troubles.

Isn't it lovely of the Lord Jesus to help us find things we have lost.—Sister Beulah.

### THE MIRACLE OF THE CREATION OF ASSIOUT ORPHANAGE

Last fall as the winter was coming on the children came and said to me, "Mama, we must have our heavy underwear." I replied that I did not have the money. That very afternoon a gentleman, the Inspector of the Egyptian Bank of Assiout, came over and went through the Orphanage. He said very little, and I never thought anything more about his visit. The next morning, owing to our need, we watched for the American mail with just a little concern. But when it came I was really disappointed, almost worried, since there were no American letters. Then I looked through the Egyptian letters and found one from the Inspector with a check for fifty dollars. So I went that same day and bought the underwear for the children. Later the Inspector also sent money to

buy candies, oranges and fruit for the children at Christmas time.

Clothing the children has always been a great strain on me since I have to do all the cutting out with my own hands, while the girls do the sewing. This has been quite necessary because the cloth is quite costly, and I have been able to do it economically. It has cost us on an average of fifty dollars a week for clothing during the past six months. We are always glad to receive clothing of any kind.

At one time I was very much in need of a sewing machine. Some of the tourists made up a hundred dollars with which I thought I would buy a certain sewing machine which would cost \$60.00. But after going to the store and looking at it I decided that I needed other things for the children worse than I did the machine. So I returned home, and what did I find upon entering my drawing room but a brand new drop-head sewing machine! An Egyptian had opened a store, but finding it not very profitable, decided to close out and so gave me the machine.

The Orphanage is situated on the east bank of the Nile and may be seen from the River. Visitors will be warmly welcomed at any time.

Lillian Trasher.

### HAVE YOU A BOY OR A GIRL?

The Lord often brings simple means to bring salvation to the children. We know of three children being saved through the last serial we printed in "Our Pentecostal Boys and Girls." A new serial, written by the Editor of the Evangel, begins in the January number. We believe that it will bring a needed message to the hearts of the children. The price for single subscription to this paper is 60 cents per year. The price is 50 cents per year or 13 cents per copy per quarter for five or more copies to one address. Send for free sample copies.

### THE SAINT AND THE SWORD

By Herbert Booth

This is a series of addresses on the anti-Christian nature of war, by Herbert Booth. The book was written during the Great War. It was prepared as a protest and testimony, which the writer stood ready to seal with his imprisonment. The Foreword truly says: "This is a red-hot book on a blazing-hot theme. I make no apologies for handling my subject without ambiguity or compromise. If ever in all the world's history there was a time when it was vitally important to be definite and fearless, this is the moment. This book is not an attack on earthly governments. It is an attack on the pugilistic Christianity of the modern Church." There is no more hard-hitting, plain-spoken, unanswerable argument against war than is presented in this volume by the son of General William Booth. In addition to the main discussion, the author considers and explodes more than a score of "war arguments." Price \$2.00 net. Gospel Publishing House, Springfield, Mo.

## OUR MISSIONS AND MISSIONARIES

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific St., Springfield, Mo., U. S. A.

### WHILE CROSSING THE RED SEA

Our steamer is passing through the Red Sea, I am thinking of the miraculous incident recorded in Exodus, when the children of Israel crossed this large body of water and the waters banked up on either side. As one considers the bigness of the sea, the distance in breadth and depth (for our steamer is drawing twenty-six feet of water), one is amazed at the stupendous greatness of the miracle and the infinite omnipotence of our God. For the Israelites walked over on dry ground.

As I journeyed from headquarters on to New York, across the Atlantic to England, thence on through France to Marseilles, and on to India with her millions of people who know not Christ, I was amazed at the stupendous task before us. But as my thoughts revert to the scene just depicted, revealing the almightiness of our God, I am filled with confidence.

Beloved of the Lord, since God rules and reigns, and holds the sea in the hollow of His hand, and since the Lord Jesus has promised, "The works that I do shall ye do also, and greater works than these shall ye do," we are well able to go in and possess the land. All nations of the earth are opening up to the glorious Pentecostal truth. What shall we do? Is it too great a task to undertake? Are we not able? Are there too many giants in the way? Our marching orders, given by the Captain of our salvation, are, "Go ye into all the world and preach the gospel to every creature." There is only one alternative—to obey orders. We must go on. The work of our great missionary enterprise is like riding a bicycle; you must either go on or fall off.

Having seen the place where God demonstrated His almighty power in supernaturally delivering Israel from bondage, I reiterate with implicit confidence, "We are well able."

Wm. M. Faux.

### REVIVAL IN ORPHANS' HOME

Brother L. M. Anglin writes from the Home of Onesiphorus in China. "The revival fires that were kindled last year have not been extinguished for which we praise God. Yesterday (Sunday, Nov. 16th) we baptized sixteen precious souls in water making a total of 103 this year. We trust that there will be more before the end of the year.

"The Pentecostal fire has spread over into the Methodist Mission and twelve girls in the Girls' School have received the Baptism, also one of the Chinese workers in the Boys' School and a Chinese dentist. Besides this, some members of the church in a village have re-

ceived. We don't know what the effect will be for the Baptism with speaking in tongues has not been accepted by the missionary body and the Chinese workers as a whole. The Chinese worker in the school was dismissed for the teaching concerning speaking in tongues and our Chinese worker who was visiting there has not been able to get into the Boys' School since the first of the outpouring. May the Lord enable you to pray for them and us."

### FURTHER WORD CONCERNING THE DISASTER IN THE WEST INDIES

Brother J. R. Jamieson sends another appeal from the Island of Montserrat in the British West Indies.

Nearly all the homes on the Island were destroyed by the hurricane a few weeks ago, our Pentecostal people were rendered homeless and churches were destroyed. So far the response for this need has been small and we have not had funds to send to Brother Jamieson apart from those which have been designated for this relief work. Brother Jamieson's recent letter follows:

"We are in need of help to erect our two churches. We are working at one of our churches but everything is so badly broken that very little of the material can be used. I am working from early morning until late at night and I feel quite worn out. Many souls are getting saved in the open air but at present there is much rain. We are anxious to get some place to house the saints but my faith is being sorely tried. It will take at least \$1000 to do what we feel necessary to be done before we leave for home. Cannot we hear from you so that we may know if you think you will be able to give us any financial help? Our hearts are made sad daily over the condition of the people for many are without a place to protect them from getting wet, there is much sickness and suffering in every way. We are trying to help a few old people out of our small allowance. Pray especially for us."

### WRONG ADDRESS PUBLISHED

Brother Forrest G. Barker advises us that the wrong address was published in the official list of ministers and missionaries. Instead of being located at Dallas, Texas, Brother and Sister Barker are located at 1821 Durango Street, San Antonio, Texas. Those who have a copy of this official list, please make correction accordingly.

Brother Barker reports that the Lord is blessing in the work in San Antonio and that a few have been saved and have received the Baptism in the Spirit since his coming there.

### LAKE KIVU DISTRICT—THE CONGO

Brother Arthur F. Berg writes from Congo Belge, Africa:

"We praise God for His continued blessing upon us in spirit, soul and body. He truly is with us.

"The work is moving on nicely and we are encouraged. The sunrise service for the workmen; the morning service for women; the special teaching which we give our boys; the school at 2 o'clock; the Sunday morning service with an attendance up to 300; and the big bon-fire service Sunday nights are all being wonderfully blessed of the Lord. We are patiently trusting the Lord for the results as we sow the Gospel seed. The African is a heathen—no one has ever shown him any love and consequently it is hard for him to realize that someone loves him, that someone died for him, and that he can be made a new creature in Christ Jesus. But their eyes which have been closed for centuries are being opened and we see God working in their lives.

"Sister Richardson left yesterday on a visitation trip to the North. She expects to be gone about two weeks.

"We are very busy every day. We have cleared a large piece of ground and have a fine garden. Every day we have corn, peas, lettuce, radishes, onions, turnips, beans, sweet potatoes and Irish potatoes. The climate being cooler here we raise fine big Irish potatoes—yes, we have some fully nine inches long.

"In about ten days I will be ready to make brick for our house. I am now putting up the roof under which to make brick. Having rains every day, all brick must be made under a roof. We have selected a fine spot for our house and in all probability I will have the building well under way by the time this letter reaches you."

### A HOME OF REST

Missionaries stopping in England may find it to their advantage to stay and rest awhile at Miss Neill's Pentecostal Home, Beth-Elm, Cliff Rd., Grand Parade, Leigh on Sea.

### A VERY IMPORTANT BOOK FOR PREACHERS AND BIBLE TEACHERS

The Interlinear Translation of the Greek New Testament (text of the Authorized Version).

"Without some knowledge of Hebrew and Greek, you cannot be certain that in your sermon based on a Scripture text, you are presenting the correct teaching of that text."

In addition to the text there is a New Greek-English New Testament Lexicon, also a chapter on the Synonyms of the New Testament with a complete index to the synonyms.

Size 9x6¼x1¾. Cloth, \$4.00, Half-leather, \$5.00; Divinity circuit, \$6.00.

For those who do not care for the lexicon and synonyms, but would like a pocket size, we have an edition in thin paper, leather bound, 6¼x4¼x¾, at \$5.00.

Gospel Publishing House,  
Springfield, Mo.



### THE SHAKLEY'S ARRIVE IN AFRICA

Brother and Sister Shakley write us that they landed safely after a very trying trip on board ship where there was much drunkenness. The ship did not have a large crew and only a few passengers but Brother Shakley says that the chief steward told him on one Sunday eighty glasses and forty bottles were sold at the bar. However, the Lord took them through in safety and there was much joy among the people on their arrival at Freetown. Brother Shakley writes:

"We have had so many callers since coming it seems we cannot get much done. In two days there were seventeen white people and many, many colored folks. Sister Carlson is feeling quite well and although quite thin in body is happy in the work. There were quite a few new faces to greet us. One boy who had been very ill came carrying a stick of sugar cane nine feet eight inches long to greet us. It was touching to see him as he is still very weak. He had such victory in his soul all through his terrible suffering. He said, 'Why should I cry, God get my life. If He say I die, all right.'"

Brother and Sister Shakley are asking the prayers of all of God's people for the work in Sierra Leone.

### NEW ASSEMBLY—BIG MISSIONARY OFFERING

Evangelist Dollie A. Simms sends a good report from the new Assembly at Big Flat, Arkansas as follows:

"The writer has been conducting a revival meeting here for the past few weeks and God has given us some precious souls. I felt impressed to announce a special missionary day for December 14th, my subject being 'Does Missionary Work Pay and What Am I Doing to Forward the Cause of Christ?' There was a hearty response considering that this was the first missionary meeting ever held here. It is a new Assembly. How the sweet presence of Jesus hovered over the audience while many were in tears. Even sinners gave offerings and made pledges as they wept. The cash offering amounted to \$31.33 and there was pledged for the coming year \$221.50.

"I would suggest that every evangelist set aside a special missionary day in their revival meetings and put forth an effort on that day for our dear missionaries and the multitude of lost humanity. No Assembly should be guilty of running on without regular missionary offerings. Brother Roy Canady is pastor here and he and his wife are truly giving their lives to the work of God. There is a splendid prospect for a good Assembly at this place."

### SAVED THROUGH TRACTS

We shall appreciate receiving the testimonies of those who have been saved through tracts.

**WANTED**—An experienced stenographer.—Gospel Publishing House, Springfield, Mo.

## —:- TELL ME OF JESUS —:-

Shall we, or shall we not? Shall we listen to excuses? Shall we submit ourselves to them, and let the lost go on to hell? What sadder words can come from the lips of the unsaved than these, "No one has told me of Jesus." Could we stand in the presence of God and hear these words pass from the lips of our neighbor and feel that we had done our duty?

Our duty is summed up in two words, "Go ye." Have you a hunger to see your lost friends saved, and yet you do not feel like talking to them? There is a way you can help them; it is one that will meet opposition when you make an effort to carry out these plans. This is the first indication that it will bring victory.

If you do not feel like talking face to face with your friends regarding their lost condition, then there is another channel through which the message of salvation can pass from you to them. This is by handing out little tracts and like literature.

Thousands are being saved by little silent messengers and it has proven to be a most successful way in bringing salvation unto those who may not accept it any other way. After you have distributed to your friends, "Go ye out into the highways" and hand these little silent messengers to those who say, "No one has told me of Jesus." Thousands every-

where have hungry hearts to know about Jesus. Won't you take the message to them in the form of a little tract? Many hungry hearts who never enter a church door are crying out to know about the true salvation; one that satisfies the heart. Can we not go to them with the message of His redeeming love?

What a reward awaits those who undertake this kind of service for our Lord! What happiness is in store for you! It is one way of living a victorious life, when service of this kind is rendered to our Lord. Floods of blessings have been received and God has put His seal of approval upon this kind of ministry. What we do we must do quickly for the night is far spent.

Can you not go to the jails, prisons, depots, out on the streets, and all public places and work for the Lord in this capacity? The command is, "Go ye." What is your answer?



If you feel in your heart that you desire to become a member of this great campaign, fill out the blank below and mail it to the Gospel Publishing House. In making contributions to help push this work forward, make all checks and money orders payable to the Gospel Publishing House, Free Literature Department. Please make this plain so it will not be credited to some other fund.

Gospel Publishing House,  
Springfield, Mo.

Attention J. W. Sitton:

Dear Brother:

You may put my name down on your record as one who will distribute tracts any time and anywhere the Lord may direct. You can depend upon me for many hours of prayer.

Name .....

Street .....

City .....

State .....

## THE WORK AND WORKERS

**BLYTHERVILLE, ARK.**—Brother W. C. Vanbiber writes that Brother Jacob Miller visited them for two services in which 5 received the Baptism in the Spirit according to Acts 2:4.

**TYLER, TEXAS.**—Brother J. R. Richardson reports things to be in good condition at Tyler; a membership of over 300; a Sunday school of 380 enrolled and God is adding to the church daily.

**FT. MORGAN, COLO.**—Evangelist Floyd C. Woodworth reports a three-week campaign in which 19 were saved and reclaimed. The people are manifesting a great desire for the deeper truths of the Gospel.

**JAMESTOWN, N. Y.**—Pastor Philip Brauchler reports a three-week revival campaign conducted by Sister Peoples of the French Sudan. Several were saved, and others were moved to seek the Baptism.

**BOURBON, MO.**—Misses Baker and Deem conducted a 3½-week revival, closing December 14. Old and young sought the Lord in the old-fashioned way. Twenty-three were saved; 14 baptized in water. May the fire keep burning!—E. V. Carter, pastor.

**HILL CITY, KANS.**—Brother D. L. Cooper reports a 2-week meeting at Miller schoolhouse near here. Thirty-four were saved; 33 were baptized in the Holy Spirit and God healed some sick bodies. Brother Ora D. Hurley of Holly, Colo. was God's instrument.

**PERRY, OKLA.**—Brother J. M. Goodson reports that he and his wife are taking charge of the mission here. There is no Pentecostal assembly in the place but "we have sent for a roll of Evangels to give out, which will be the best way to get Pentecost among the people." One backslider has been reclaimed and others are seeking the Baptism.

**BARTLESVILLE, OKLA.**—Pastor J. M. Kerr reports a three-week campaign in which Brother H. B. Laws of Malvern, Ark. gave forth the Word in the power of the Spirit. Fifteen were saved, five received the Baptism with the sign following, the sick were healed, and wonderful power rested on the meeting.

**CORWIN, KANS.**—The Lord blessed in a revival here, October 12 to November 9. Fifteen came to the Lord for salvation; 8 received the Baptism; 5 were baptized in water. The Patterson-Bateman Evangelistic party conducted the campaign; State Chairman, Brother Vogler set the assembly in order with 36 charter members.—A. R. Farley, pastor.

**SALINAS, CALIF.**—Pastor A. Goddard reports a five-day revival meeting with Evangelist Mae Frey, in which the Lord blessed many. One Methodist woman became a seeker for the Baptism in the Holy Spirit. Another came forward for salvation.

**DUNSMUIR, CALIF.**—Brother M. C. Henrichsen reports a three-week revival campaign with Evangelist John Bernhard and party. There had been no revival there for two years. A number were saved and healed, backsliders were reclaimed, and five received the Baptism in the Holy Spirit.

**WORK PROGRESSING IN NEW MEXICO.**—Pastor A. C. Bates reports that good work is being done in the state. Brother J. A. Carpenter of California has been holding meetings in Clovis and Roswell, where the Lord blessed in saving and baptizing some. Many sick were healed. Brother W. R. Nichols is working at Lake Arthur. Brother Willie Dunn is in the southern part of New Mexico. Any one with the full Pentecostal message will find New Mexico a ripe field.

**THE COAST OF SOUTHERN TEXAS.**—Evangelist J. F. Stephens and wife held a 5-week tent meeting at Corpus Christi. The Lord met graciously, healing, saving and baptizing several precious souls. At a baptismal service in the Bay—the water was rough and wind high—but there was so much shouting in the Spirit that the storm was not noticed. A meeting at Port Lavaca just closed. A "flu" epidemic swept the country but the saints held on to the Lord for their healing and it became the talk of the town how quickly the saints were healed while others took medicine and were laid up for weeks. A meeting is now in progress at Palacios.

**WATSONVILLE, CALIF.**—Brother and Sister M. T. Draper report blessing in a recent 3-week campaign at Bethel Tabernacle, conducted by Evangelist Mae Eleanor Frey. Morning services at 10:30 were crowded beyond all expectation, and the glory of the Lord came down. There were some wonderful Baptisms in those morning meetings. The baptized ones were all filled with a deep river of joy! During the past 21 months of ministry in this vicinity, eighty-five souls have received the Baptism. Brother and Sister Draper are praying that their membership may be doubled this coming year. They realize that souls must be "born in" before they can "join in."

**GOSPEL STICKERS.**—Scripture verses, printed in 2 colors, that you can stick anywhere. 10 cents per package.—Gospel Publishing House, Springfield, Mo.

**BAKER, ORE.**—Pastor T. W. Wayne reports a three-week meeting in which quite a number professed salvation and 8 received the Baptism according to Acts 2:4. Evangelist E. J. Axup brought the message in power. Any brother or sister carrying credentials with the General Council, passing this way, will be welcome.

**CORRY, PA.**—Mrs. R. C. Loupe writes from this assembly, of which Brother Gordon R. Bender is pastor: "This assembly is but a little over two months old and bids fair to grow and thrive. In August a two-week camp-meeting was held in a beautiful grove at the edge of town. The full gospel was preached by Brethren Tunmore, Leonard, Park and others, also a number of missionaries from different fields. Many wonderful works of grace were witnessed. Since the camp Brethren Tunmore and Shelley, and Sisters Ruth Bender and Florence Brisban have visited us. Miss Margaret Peoples of the French Sudan gave us two weeks in November. The power fell at every service. Sinners were converted, believers baptized, and many healed. The work is growing in power and in the knowledge of the Lord as well as in numbers. Brother Lloyd Shirer, who has been a valuable assistant in the work here, left us Nov. 1st for a larger field."

### BROTHER KERR MOVING TO SPRINGFIELD

Elder D. W. Kerr has accepted a call to the pastorate of the Assembly of God at Springfield, Mo. He will commence his ministry on the second Sunday in February.

### CANADIAN PENTECOSTAL TESTIMONY

We desire to especially commend to our readers the Canadian Pentecostal Testimony, the official organ of the Assemblies of God in Canada. It is ably edited by Brother R. E. McAlister, of 710 Queen's Ave., London, Ont. The paper is published monthly, and the price is 50 cents per year. You will encourage Brother McAlister greatly if you send him a dollar for a two-year subscription.

### DAILY BREAD CALENDAR

Being a calendar containing an admirable system for reading through the Word of God in a year, the Old Testament once, and the New Testament and Psalms twice.

A Great aid to systematic Bible Study. Arranged by R. M. McCheyne.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Single copies 5c; 15c per doz., postpaid.

**GOSPEL PUBLISHING HOUSE**  
Springfield, Mo.

"Songs of Pentecostal Fellowship." Flexible cloth binding 35c each; \$3.50 per dozen; \$27.50 per 100.



## Central Bible Institute Department

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Beatrice Peckham

Editorial Committee:  
Frank M. Boyd, Chairman.

Meyer Pearlman  
Merrill Nelson

### CHRISTMAS AT THE C. B. I.

Christmas holidays bring many pleasant and profitable times to C. B. I. students.

Dec. 23. The alcove in the end of the east dining-room was arranged to represent the heathen home of Mr. and Mrs. Chang, and then our missionaries, Mr. and Mrs. Jamieson, Mr. and Mrs. Lawler and children, also Miss Pearl Pickel, enacted scenes before us which, in a very realistic manner, depicted Chinese life on New Year's Day.

The walls of the room were decorated with many heathen pictures. On each side of the doors and above the door were old, faded door gods. The family were seated on the Chinese brick bed—"k'ang"—which was being warmed by a bright fire underneath. The husband was seated at a small table reading a paper. As we entered he arose and greeted us with many bows.

The first scene shows us the family, assisted by a relative, tearing down the house gods and replacing them with new gods. When the house is all set in order for the New Year, the relative leaves and the family retire for the night.

All through the long hours of the night, the husband is seen smoking opium. In the early morning the wife offers him breakfast, but he refuses it and lies down to sleep and smoke a few hours longer. After awhile he arises. A relative comes in to pay his respects. Tea is served; also food is eaten, the chopsticks playing their part.

Later in the day the ladies go to the temple to worship. In the temple we see a long scroll that presents a picture of the Buddhas and their attendant gods. On a small table in front of this scroll is a real Chinese god—a woman—the keeper of the keys of Hell. The priest comes in and sells the ladies incense to burn. As he recites his ceremony, rings the bells and sets the incense to burning, the ladies bow and worship before this idol, so that she will keep the doors of hell safely locked and not let any harm come to them during the new year. As they worship before the idol, a lady missionary comes in and talks with them about the true God. She gives them tracts to read, and leaves with an invitation to visit them later. The ladies go home and present the tracts to the husband. He passes his opinion on them and a family quarrel is started. The tracts are not thrown away, however, as Chinese consider all paper sacred.

The next day the lady missionary calls on the Chinese ladies. They are interested in her message. The man of the house, however, appears to be very unconcerned and is busy reading. Occasionally he puts in a word or two, but no one pays him any attention. The lady missionary leaves after giving them more tracts. She is followed later by a man

missionary. The family have been reading the tracts, but quickly hide them as the man missionary appears. The two men drink tea together and discuss the Jesus doctrine. The Chinaman interrupts the missionary time after time. He offers him a smoke of opium. He tries many ways to detract him from the subject of the new religion. Finally the Chinaman consents to kneel and have prayer in his home. He accepts a Bible from the missionary. This signifies that he is open to learn of Christianity. Immediately after the missionary leaves, the family begin to tear down the house gods and replace them with Christian mottoes, or scrolls.

The last scene is that of the transformed family having worship in their home with a neighboring family who are inquirers. They sing songs and read the Word together and are very happy in their new found joy.

Between scenes, Brother Jamieson explained the meaning of some Chinese characters. He said that often a whole sermon could be preached from just one character.

For instance, the character meaning "come," is composed of a cross bearing the characters of a big man, flanked by two small men, one on either side. This brings to mind Christ crucified between two thieves, and the fulfillment of His words of invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Another instance of the use of the Chinese character was given. The character meaning "righteous," is composed of two characters meaning respectively "lamb" and "I." The lower one, or "I," is also composed of two radicals, one stands for the hand, and the other means a spear. This is a reminder of the nature of man. The carnal (natural) mind is enmity against God. In order for this disposition to become a righteous one it must bear the character representing a lamb above it. Thus the combination of these two characters—the "lamb" over "I"—makes the character for "righteous," or "righteousness." Again we are reminded of the words of Scripture, "When I see the blood, I will pass over you." And also, "Behold the Lamb of God which taketh away the sin of the world."

Many such characters hold food for thought for the Chinese when used as the basis of a sermon by the missionary. These characters reveal the working of God, and are a witness to the veracity and inspiration of the Scriptures.

After this last scene, Brother Lawler's little boy sang in Chinese, "Jesus loves me." Then we were dismissed with a prayer in Chinese by Brother Jamieson. The whole family came forward and bowed several times as we left the room.

We shall not soon forget this little

scene. We were impressed with the dense darkness of China, but we were more deeply impressed with the change wrought by the transforming power of the Son of God. Surely it pays to obey the command, "Go ye into all the world and preach the gospel." The evening gave us an added impetus to prayer for the dark land of China.

Mollie Baird.

Midst a grove of oak trees standing,  
C. B. I.—the city's crown.  
Hear her sons and daughters singing  
Praise to Him from heaven come down.

Did Christmas mean more to us than a mere time of feasting and exchanging gifts? Most assuredly it did. When Christ stood before Pilate He declared the meaning of His birth. "To this end was I born," said He, "and for this cause came I into the world, that I should bear witness unto the truth." Christmas, in its truest meaning was fully realized by the Institute family.

Sweet, harmonious strains of familiar carols, sung by a student octette, roused us from our slumbers Christmas morn. After our usual breakfast of cereal and rolls, a member of the faculty read from God's Word the true Christmas story. Following that, one of our Jewish brethren led in prayer, thanking the Heavenly Father for His "unspeakable gift"—the true Messiah.

The Lord very graciously provided us with an unusually delicious dinner. The meal over and duties performed, the majority of us visited a nearby pond for a period of recreation. Here we enjoyed about three hours of wholesome fun. Some were skating, others were playing on the ice with a basket ball. What a glorious afternoon it was—clear and bright; crisp, fresh air; sharp, penetrating cold that necessitated almost perpetual motion in order to insure comfort. As dusk came on, tired but happy, we trudged homeward—for C. B. I. is our home.

After the evening meal, the family gathered in the library and reception rooms, which were attractively decorated with holly sprigs and fragrant cedar boughs. Following the asking of God's blessing on our social gathering, each of us was given a tiny card bearing a rhyme which gave us a clue to the location of a small gift hidden in some obscure nook or corner of the building. In the next feature of the evening we were divided into competitive bands and sent to separate classrooms. There we racked our brains and sharpened our wits in an attempt to solve some intricate cross-word puzzles. The mental gymnastics over, we returned to the library where we were delightfully surprised by the reading of a series of astonishing rhymes, each of which referred to some one of us. With enlivened interest by this personal touch, we quickly guessed the person to whom each verse applied.

With a word of prayer we separated for the night confident in our hearts that fellowship with God and with His children is the greatest blessing mankind is privileged to enjoy.

Beatrice Peckham.

## Forthcoming Meetings

Notices for this column must be sent in so as to reach this office two full weeks before the date of issue of the Evangel in which the senders desire them to appear. For instance, a notice for a paper dated the 15th of the month should be in Springfield by the first of the month; or for a paper dated the 30th of the month, should be here on the 15th of the month.

**FRESNO, CALIF.**—Brother Smith Wigglesworth and party will hold a campaign here from Jan. 4 to Jan. 18.—A. G. Frisbie.

**EASTERN DISTRICT OF TEXAS BIBLE MISSIONARY CONVENTION** will be held at "Barton's Chapel," five miles north of Murchison, beginning Jan. 14. For further information write G. C. Mangum, Murchison, Texas.

**SPOKANE, WASH.**—D. V., we will begin a campaign here on Jan. 4 and continue all the month, or as the Lord may lead. Brother E. J. Axup of Stockton, Calif., will be the evangelist. We earnestly covet the prayers of the Evangel family that signs and wonders may be done in the name of Thy holy Child Jesus.—J. E. Rasmussen, pastor.

**KINGSBURG, CALIF.**—Southern California District Council Convention will be held at Kingsburg, Calif., from Jan. 13 to 28. The following District Presbyters are expected: W. T. Gaston, A. G. Osterberg, Harvey McAlister, J. H. Clark, and W. H. Potter. Evangelistic meetings every evening. Council and Non-Council ministers especially invited.—Louis F. Turnbull, chairman; A. W. Frodsham, secretary.

**PITTSBURGH, PA.**—The First Pentecostal Church of Pittsburgh, Pa., announce their first annual convention beginning Jan. 18, till Feb. 1, inclusive, continuing two weeks; meetings every evening at 7:45, and afternoon meetings on Tuesdays, Wednesdays, Thursdays and Fridays at 2:30 o'clock. Brother Cornish from Iowa and Walter I. ("Jazz") Palmer from Boston will be the special speakers for these meetings. The church is now located at Lang Ave. and Race St. Everybody come and look to God for great things.—Nimrod Park, pastor.

**BOOTH-CLIBBORN DEMAREST EVANGELISTIC CAMPAIGN** will be held at the Queen Street Evangelistic Tabernacle, 423 Queen Street West, Toronto, beginning January 11, 1925. Mr. and Mrs. Demarest have been engaged for a number of years in evangelistic campaigns with great success. They preach the Full Gospel of salvation for the soul, deepening of the spiritual life for all believers, the Baptism in the Holy Spirit, the second pre-millennial coming of Jesus, and healing for the body. Services will be conducted every evening at 8 o'clock, except Saturday. Sunday services at 11 a. m., and 3 and 7 p. m.—Willard C. Peirce, pastor.

### MIDWINTER REVIVAL MEETINGS AT PHILADELPHIA, PA., IN THE NEW CHURCH

**Highway Mission Tabernacle**, which for thirty years has been located at Twenty-second and Oxford streets, and which was enlarged three years ago, having become too small to care for its congregation, has bought a large church located at the corner of Nineteenth and Green Streets. This new place of worship will be dedicated to God for full Pentecostal service on Sunday morning, January 4, at 10:30 o'clock. Following the dedication, Dr. Charles A. Shreve, assisted by his co-workers, Brothers Benjamin A. Baur and Joe Elliott, will conduct every night revival meetings to and including Sunday, January 18. A hearty invitation is extended to all fellow-Christians and hungry hearts from surrounding communities. By writing Mrs. Charles Reinhardt, 2338 Nicholas Street, immediately, every effort will be made to secure suitable boarding places at reasonable prices for any who wish such. Please tell when you wish to come, and for how long.—Ernest S. Williams.

**NOTICE.**—After prayer and consideration, Brother O. W. Edwards has decided to remain in the office of recording secretary in the District of Texas and New Mexico.—Hugh M. Cadwalder, chairman.

**DESIRES A CHANGE.**—As I have spent about fifteen years of my life in the ministry, mostly in Virginia, I feel that the Lord would be pleased for me to move to some other state for the coming year. My experience in the ministry has been in both evangelistic and pastoral work. My last year's work was with the assembly at Redash, Va., to whom I will gladly refer anyone interested. Since August, 1924, I have had charge of the work here at Tazewell, but will give up this work the first of the coming year. Would like to correspond with an assembly in need of a pastor in some other state.—H. H. Peek.

**NOTICE.**—I have resigned my pastorate at Sedalia, Mo., and am now on the evangelistic field. Pray for us. R. Elmer Baker, 1859 Washington St., Denver, Colo.

### FOREIGN MISSIONS CONTRIBUTIONS December 19 to 26, inclusive

This does not include offerings given for the expense of the Missionary Department.

\$.25: Mrs H K Reinholds Sta Pa; .50 Mrs C F Chicago Ill; Mrs O C S Gilroy Calif; Mr G V N Cleveland Ohio; .70 L R S Burdett N Y  
1.00: Mrs M L B Mich City Ind; Mrs J M W Fresno Calif; Mrs L E C Ft Tounson Okla; C M H Seattle Wash; N P H Coopersburg Pa; J E L Chicago Ill; E A P Tilton Ark; Mrs H S St. Thomas N D; Mrs L S W Greenwich Conn; Mrs R F W Newmantown Pa; C J C Greenville Tex; Mrs J S Roanoke Va; Prayer Band Yellville Ark; A B M Louisville Ky; C E C Dallas Tex; Mrs C DeB Waterloo Iowa; J S Holland N Y; Mr G H W Palm Beach Fla; Mrs J H D Iuka Miss; 1.05 M N N Newport Tex; 1.25 Mrs M M Turkey Tex; 1.40 Mrs J R D Huron Ohio; 1.50 Mrs P R & Children Carthage Tex; Miss L H Springfield Mo; 1.75 Mrs E L S Hancock Mich; H H Portales N M; 1.90 Mrs J M M Turkey Tex  
2.00: Mrs W F B Lockney Tex; Mrs W M J & T J Sioux Falls S Dak; Mrs E L H Homer Nebr; G A Z Dewey S Dak; Mrs I H C Oxford N Y; M O Chicago Ill; A Sister Glynden Minn; L C G Osborne Kans; Mrs J S R Chicago Ill; Mrs E G Pasadena Calif; Assembly of God Webster Kans; M T Austin Tex; Mrs E W Coffee Springs Ala  
3.00: Assembly of God Ewing Mo; Bethel Assembly of God Louisville Ky; 3.28 C W Sherman Tex; 3.36 M G Huron S Dak; 3.46 Magnolia Park Assembly of God S Houston Tex; 4.00 Mrs E D Austin Can; Cutler Church Bennettville Minn; Assembly Eastland Tex; Assembly Hugo Okla; C T U Pawnee Rock Kans; Mrs H B Los Angeles Calif  
5.00: Mrs H E L Pasadena Calif; Mrs C P Ostrander O; R W G Cottage Grove Ore; Mrs J R K Oak Lake Man Can; J B Albion Calif; Mrs A H St Louis Mo; D P H San Antonio Tex; J C F Leon Iowa; Miss E B M McPherson Kans; A A G Los Angeles Calif; Mrs S H D Bertha Minn; Mrs C E A Brunswick Ga; W L W Los Angeles Calif; J S E Port Lavaca Tex; Assembly Whistler Ala; Mrs F B Brooklyn N Y; J F S & E S Palacios Tex; F O B Johnson City Tex; Mrs B Toronto Can; F C Woodfords Me; L E F Camden N J; Mrs M G S Osgood Ind; M B Puxico Mo; Glad Tidings Assembly San Francisco Calif; Y P & Assembly Arcadia Kans; Mr & Mrs C S A Shawnee Okla; E T Advance Mo; Assembly Monette Ark; Bro T Savannah Ga; S F M Clark Colo; Mr & Mrs J H B Kewanee Ill; Mrs J O S Smithville Tex; A A G Los Angeles Calif; Mrs M E P Thayer Mo; Assem De Leon Tex; 5.17 Mrs E S W Mc Comb Miss; 5.28 Sigsbee Assembly Bethel Mo; 5.50 Calvary Mission Los Angeles Calif; 5.60 Assembly Marionville Mo; Assembly South Sioux City Nebr; 5.75 Pen'l Assembly Chico Calif  
6.00: M H S Clarinda Ia; Mrs A L P San Diego Calif; Mr W F B Woodward Ia; 6.27 Bernice S Russellville Ark; 6.30 W R Princeton Mo; 6.50 Mrs O J E Great Falls Mont; 6.78 Assembly of God S Perry Ia; 6.84 S S Gary Ind  
7.00: B M G Lanaford Minn; 7.50 G R Gooding Idaho; 8.00 Pen'l Holiness Mission Whiteflat Tex; Mrs L S Belle Fourche S Dak; 8.14 Assembly Bluefield Va; 8.20 T K Madison Ill; 8.35 Bethel Assembly Arion Okla; 8.50 Mrs E I M Des Moines Ia; 9.00 Pen't Assembly Lankershim Calif; 9.50 Assembly of God Bethalto Ill  
10.00: M S Santa Ana Calif; C E S Mt Vernon Wash; N C Larned Kans; Y P Society Lancaster Pa; G M Milan Tenn; Mrs E M M Los Angeles Calif; Bethel Church Fresno Calif; Mrs J V Sully Ia; Full Gospel Tab Association Lindsay Calif; M E D Auburn Me; A R Litz; Mrs A M Richmond Ind; W B E Ripon Calif; Mrs B C Gilroy Calif; H L B Smithville Tex; 11.00 Miss E W O Providence R I  
12.00: Assembly Nelsonville Mo; Pleasant Hill Assembly Mt Ayr Ia; Pen'l Y P S Lancaster Pa; 13.00 J B G Calgary Alta Can; 14.00 Assembly Terre Haute Ind  
15.00: Bethel Pen'l Assembly Juneau Alaska; M C D Oxford Pa; Full Gospel Assembly Dayton Ore; F L El Cerrito Calif; W V W Ft Miller N Y; Mrs C A North Andover Mass; 15.67 Assembly of God Collinsville Okla; 16.00 Mrs O V Westby Mont; F M Mounds Okla; 18.00 D G Montreal Can  
20.00: D L Milton N Y; Assembly & S S Spokane Wash; Mrs J H Deatsville Ala; 21.00 United Pen'l Assembly Bridgeport Conn; 22.00 Assembly Kulk N D; 22.50 Sale of Calendars; 25.00 W F Lemon City Fla; Mrs G L New Haven Conn; Saints of Ironton & Crosby Minn; J L Wilton N Dak; A R N Los Angeles Calif; 25.65 Bethel Tab Assembly & Classes; 27.80 Pen'l Assembly of God Mishawaka Ind  
30.00: H G & E L Orlando Fla; Mr & Mrs A M Pontiac Mich; Pen'l Prayer Band Allentown Pa; 30.72 Assembly of God Noonan N Dak; 33.00 Pen'l Tab Denver Colo; 35.00 Prayer Band Cleburne Tex; 38.87 Assembly of God S S Paris Ark; 44.90 S W Va W W Va & S E Ky Dist St Paul Va  
55.00: H A T Cleveland O; 58.53 Assembly Lancaster Pa; 75.00 Mrs M G Los Angeles Calif;

80.00 Friends Yolo Calif; 95.00 Upper Room Mission San Jose Calif  
100.00: C B C & H C Glad Tidings Tab N Y; Bethel Temple Dayton O; 103.00 Pen'l Mission Long Beach Calif; 125.00 Glad Tidings Tab New York City N Y; 160.00 Pen'l Church Akron O  
Total contributed minus \$118.00, amount given direct ..... \$ 2,330.07  
Amount previously reported ..... 10,241.46

Total amount in December to date.....\$12,471.53

### HOME MISSIONS CONTRIBUTIONS December 19 to 26, inclusive

2.00: M E D Auburn Me; 2.35 M G Huron S D; 2.50 S F M Clark Colo; 5.00 J L Wilton N D  
Total amount ..... \$11.85  
Amount previously reported ..... 44.25

Total amount to date in December.....\$56.10

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### SECOND WARNING!

In our issue of October 25th we printed a warning regarding a man by the name of William A. Ward. We are advised that this man is visiting some of our Pentecostal Assemblies in the Middle West, hence this second warning that our pastors and assemblies may be on the lookout for him.

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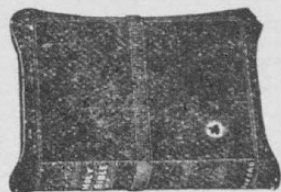
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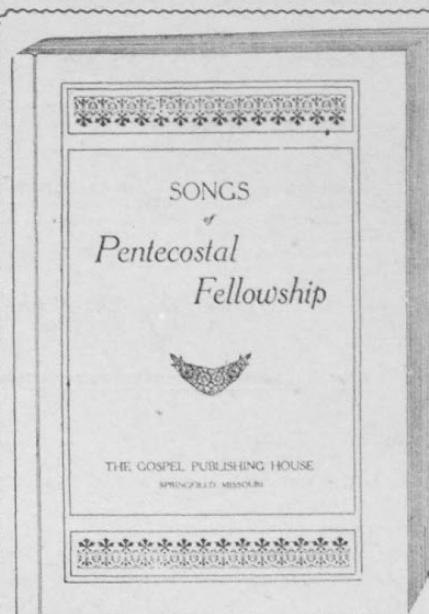
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