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## Giants of Faith



**T**HE Holy Spirit's definition of faith is extraordinarily illuminating. "Faith is the assurance of things hoped for, the proving (or, rather the mental conviction) of things (actual things) not seen" (Heb. 11:1). Faith is all life squared to the facts which we know are behind the veil. They are "things not seen as yet" (Heb. 11:7); but as, above and below visible light, and above and below audible sound, there are rays and notes the human has no senses to perceive, yet rays and notes equally actual, equally real, so faith acts on God's statements of the realities in the unseen; and our power in this world depends on our vision of the other.

"I would rather be among the great believers," said Dr. Gordon, of Boston, "than among the great thinkers." For God's blazing stars in Hebrews Eleven, the chiseled statues He has Himself put in the Westminster Abbey of the Bible, had a faith incalculably vaster than the mere conviction of the saving elementaries of the Christian Faith. Men who were sawn asunder, stopped the mouths of lions, subdued kingdoms, quenched the power of fire, had a faith that can dynamite mountains.

In the very first family earth ever had, we find faith's extreme costliness, and the awful sundering power of conviction. "By faith ABEL"—the father of all the martyrs of the world—"offered unto God a more excellent sacrifice"—because it was a blood-atonement—"than Cain." "By faith Abel": faith in what? All faith (in the Bible) is faith in the Scriptures, as uttered or inscribed by Prophets and having God for their Author. Jehovah had said:—"The seed of the woman shall bruise the serpent's head, and it shall BRUISE his heel" (Gen. 3:15).

Abel may, or may not, have known of Messiah's heel crushed by hammer and nails on wood: what any "believer" must have seen in the words was the Fall undone by Messiah suffering the rage of the Serpent in undoing it. But faith no sooner appeared on earth than it cost

Eve's second son his life: conviction of blood-atonement so suddenly isolated him from all the world, that his own family

murdered him. Faith broke in a dawn of blood, because it had entered a world deeply infidel.

No sooner is justification and its saving gift portrayed in a lightning flash, than sanctification and its reward is on the horizon. "By faith ENOCH"—the father of all the watchful of the world—"was translated." Abel is the longest dead of any man that ever was, or ever will be; Enoch has never been dead at all; faith creates both the martyr and the immortal. Enoch's faith is never named in Genesis, only his walk; but—as the Apostle rightly argues—a God-pleasing walk can come only from constant faith, acting; for "without faith," he says, "it is impossible to please God"; and what pleased God in Enoch's walk was its faith. In an age when evil men and seducers waxed worse and worse, Enoch lived a life of faith; and his reward—for this is what the Spirit emphasizes; Enoch (He says) acted on the fact that God is a Rewarder—was bodily rapture. "Please me," the flesh says to all; "please me," the world says to all, "please Me!" God says to us all: and lo, the walk of sanctity ended in a sudden heaven.

We have had the worship of faith; and the walk of faith: now we come to the activity of faith. "By faith NOAH"—the father of all the God-fearing souls of the world—"moved by godly fear, prepared an ark." The ark was faith in the concrete: it was conviction solidified in act: it was all life shaped to God's stupendous prophecies. Noah's faith was colossal. An "ark" assumed a "flood"; yet for a hundred and twenty years not a rivulet had swelled, not a water-spout had burst, to indicate the coming wrath: even rain, then, had never fallen (Gen. 2:5-6). But Noah so believed God as to shape his whole life to the coming storm. *The fear of God's threats is as essential a part of faith as the reliance on God's promises.*

The "things not seen as yet," by Noah, were enormous: how overpowering the  
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### Great

1

The finest ship men ever built,  
Sin-cursed and sunk by human guilt,  
Lies at the bottom of the sea,  
A monument to vanity!  
For all man's wisdom, pride and power  
Are helpless in the evil hour!

The tiniest craft by man e'er made,  
In which a little babe was laid,  
God watched and guided with His hand,  
So that it came all safe to land,  
And braving every wind of Fate  
Was wafted to a palace gate!

2

An earthly king, throned, robed and crowned,  
Like all the other nations round,  
God's people asked. He gave them Saul,  
A goodly man and very tall!  
But Satan had a bigger man,  
At sight of whom, they turned and ran!

And then came one who knew the Lord  
(That saveth not with spear and sword)  
No "man of war," but just a youth  
Who trusted Him who is the Truth!  
He slew the giant with a stone,  
Risked all for God, and gained a throne!

\* \* \* \* \*

Satan, a mighty angel, fell  
By his own greatness down to hell;  
While Jesus, whom the "great" despise,  
Reigns far above the vaulted skies!

Honor of men dost thou desire?  
A lowly place "with God" is higher.  
To really be "like the Most High."  
Thou must, like Jesus, learn to die!  
—J. W.

## Lessons Learned in the Early Days of the Pentecostal Outpouring

Stanley H. Frodsham

There is in the heart of most of us a longing for reality. As a young man I was troubled at the lack of this in the religious circles in which I moved. Where were there any happenings like those described in the Gospels and the Acts? I questioned in my heart, "Are the things recorded in the Bible true? If they are true, why does not God do the same in these days as in days of old?" I was troubled when I meditated on these things.

It was surely of the Lord that one day I got hold of the biography of David Hill, the missionary to China. There is one story in that book that grips me to this day, and shows how God in response to prayer can overrule in a citadel of Satan's kingdom. David Hill was a man who prayed over everything. And it goes without saying he prayed definitely about getting the right one to teach him the Chinese language. It happened there was an able Chinese scholar visiting at the port at which David Hill was to arrive. He went into a heathen temple to inquire of the oracle as to what he should do in the future. The Lord so overruled that He caused the oracle in that temple to tell him to stay at the port until a certain foreigner arrived; he was to teach him the Chinese language, and in return the foreigner would show him the way of life. Obedient to instructions he stayed at the port until David Hill arrived, became his teacher, was the first convert the missionary won for Christ, and later became his evangelist.

In the story of David Hill there is an account of the conversion of another Chinese scholar, Pastor Hsi, the most notable of this missionary's converts. As I read this biography I recognized a note of *reality* and oh, how glad I was to meet it. I purchased the story of Pastor Hsi, and again I met with something *real*. The casting out of demons described in this book was like to that which I saw in the Word. I read that Pastor Hsi had had some connection with the China Inland Mission and I secured a copy of the story of the beginning of that great Mission. As I read of the early days of that mighty man of faith, Hudson Taylor, I was stirred as I had never been before. Here was *reality* in our own day. The lives of these three men revealed to me that we could have reality to-day just as in the days of Bible times.

It was not long after I read these three books that a friend brought me a Pentecostal paper. The Pentecostal papers surely had a great ministry in the early days of our movement. I believe the Lord has a great ministry for them to-day too. In that paper I read of some things which looked like a repetition of the Acts of the Apostles. My friend told me the Lord was graciously pouring out His Spirit in Sunderland (I was living in England at that time), and that shortly there was going to be a great convention there. I told him I could not get away from business myself, but if he would go I would gladly pay all his expenses. He went and received the Baptism

as in Acts 2:4, and immediately started tar-rying meetings in his home. This was the beginning of the Pentecostal movement in my home town.

Some one gave me a copy of a book gotten out to warn people against the Latter Rain Pentecost. I turned from the book and from the Pentecostal literature to God's own Word. I asked the Lord to show me if this that was happening was of Himself, or from the devil, as the writer in this book suggested. The Lord led me to that wonderful chapter that a few years ago was a puzzle to many of us, 1 Cor. 12. Here I saw the infallible test, "No man can say that Jesus is Lord but by the Holy Ghost." The recognition of the absolute Lordship of Jesus Christ is not found in any of the cults that are of the devil. As I examined the Pentecostal literature I discovered that Jesus was indeed exalted as Lord. And as I went to Sunderland to look at things for myself, I heard worship of the Lord Jesus Christ such as I had never heard before. I soon found out that what a brother had written to me was true: "The Baptism of the Holy Ghost has made us worshipers. Now we know as we never knew before what it is to worship the Father in spirit and in truth, and to give unto His adorable Son, our Lord Jesus Christ, the glory due to His name."

It was in an Episcopal vicarage at Sunderland, England, kneeling in exactly the same place where dear Brother Wigglesworth received the Baptism before me, that I received the Acts 2:4 experience, and Hallelujah! the Holy Spirit's coming upon me and filling me was *real*! Immediately He

made the Lord Jesus Christ *real* to me. I cannot describe exactly how it was, for I know I saw nothing outwardly, yet to my inner being there came a vision that has been prophetic of the twenty years that have followed. I saw the Lord Jesus drinking from a cup. He handed it to me and I too drank of it. You will remember the words given to the sons of Zebedee, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall indeed drink of My cup, and be baptized with the baptism that I am baptized with." At times since then it has been my inestimable privilege of entering in some small measure into the fellowship of the sufferings of my Lord.

We soon had a building up, and there stands out in my memory our first convention in that building. Dear Brother Wigglesworth was with us. I had put an ad. in our local paper (I believe in advertising Pentecostal meetings). A young man who had tuberculosis, who saw the ad., was in attendance. Brother Wigglesworth preached on our Lord's words, "I am come that ye might have life and that ye might have it more abundantly." He stated that in the forgiveness of sins the Lord gave life, but that in the Baptism of the Holy Spirit He supplied the more abundant life.

That young man was under the impression he was going to die, but he thought it would be good to receive the Baptism and the more abundant life before he went to be with the Lord. So he came out to seek for the fullness of the Spirit. He stayed all that first day of the convention and when a few of us were sitting together, having a lunch between meetings, the power of God fell on him. He went on his knees and immediately received the Baptism of the Holy Ghost with voluminous tongues. And the Lord instantly healed him of his tuberculosis. He had a medical examination which showed his lungs to be in perfect condition. That young man became one of the finest soul-winners I ever saw. He went to China as a missionary and after about four years of service in Tibet laid down his life for the Lord.

Those early days were very wonderful. I shall never forget the glorious conventions it was my privilege to attend, when Pastor Paul of Germany, Pastor Polman of Holland, and other brethren from Europe were with us, and the saints came from every part of Great Britain and Ireland. I found that we had all been associated with different denominations, but the Lord had baptized us all into one Spirit, and oh, the glorious fellowship we had one with the other! There is nothing like the fellowship of the Pentecostal people. We were all one in Christ in a very real sense. I discovered that every one believed in the inspiration of every word of Scripture; every one believed in salvation through the precious blood of the Son of God; and oh, how much we made of the all-atoning, all-cleansing, all-powerful, all-blotting-out, all victory-

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bringing blood of our Lord Jesus Christ; we all believed it was His will that we shall live holly and unblamably before Him; we were all looking for His near return; and we all believed He was pouring out His Spirit as at the beginning; and that all who sought His face could have a similar experience to the waiting ones in the upper room as described in the second chapter of Acts.

Some of us were young and ignorant, and in our zeal made many mistakes in judgment. But the Lord let our very mistakes be the means He used to bring us to a humbler and lowlier walk before Him. Like many others in those days I got out a free Pentecostal paper and thousands of free tracts. I bought out a bankrupt printer, but I found it was a very costly experiment running this printing plant. I know I lost at least \$6,000.00 in the venture. But even though I lost money I gained some valuable experience. Sometimes we make a wrong estimate of values and put finance in a place where God does not mean us to put it. Then it is a curse. Christian experience—the making of Christian character—is of more value than all the wealth of Wall Street. I am sure Paul was a great deal richer than Ford or Rockefeller when he referred to himself as “having nothing and yet possessing all.”

I saw I had made a mistake in judgment and cried to the Lord to send some one along to purchase my plant, promising to give all the proceeds to a certain missionary for her work if He allowed me to sell the concern by a certain date. Sure enough He sent along a buyer by the date I asked, and you should have seen that missionary, who visited our home two days after I had sold the printing establishment, when I dumped the proceeds of the sale of it into her lap! How she wept for joy! It was an answer to her many prayers.

When Andrew met the Lord he immediately went after his brother Simon. When the Lord filled me with the Spirit I immediately began to get after my brother Arthur, who was then living in Canada. I bombarded him with letters, tracts, and papers. It happened that one letter of mine was forwarded to him when he was in Winnipeg. In this letter was a tract giving all the scriptures that deal with the Baptism of the Holy Ghost. He sat down in his hotel and read the tract and saw that this was a scriptural experience. In my letter I had given him the address of Brother Argue in Winnipeg, and so he went around to his house. Brother Argue was away but he was given the address of his assembly. He went to the assembly, and when a searching gospel message was given, though he was an elder in the Presbyterian church and leader of the Bible class, he went forward and sought the Lord like a sinner who had heard the gospel for the first time.

He stayed in Winnipeg about a week longer and during that time was wonderfully healed of the Lord and filled with the Spirit. To-day he is pastor of the Pentecostal assembly at Glendale, California, and I trust will be with me all next summer at the all-summer camp meeting we hope to arrange for at Wellesley Park, Natick, Mass., about sixteen miles from the city of Boston. It pays to get after your relatives, and I am glad that two other brothers

of mine have also received this wonderful Pentecostal Baptism.

There was plenty of opposition in those early days. This was good for us, for it sent us to the Word, and with the Word back of us and in us we were made strong. Twenty years ago I drew up a statement of fundamental truths which we in Pentecost believed. This statement was entirely in the words of scripture. Our opponents scratched their heads over this. They could not say we were unscriptural in our stand for healing and speaking in tongues, for in the statement all the scriptures dealing with these things were given in full. The more we were persecuted the more we thrived.

I am glad the dear Lord established many of us in the present truth so that we were able to see through a very subtle thing the devil tried to deceive many with. In the assembly I attended, when interpretation became quite free, I saw this was being called “the Word of the Lord coming again.” I saw the error and the danger of this, and warned the leaders. I am sure many of them were speaking out from their own spirits and not by the Holy Spirit (Jer. 23:16 and Ezek. 13:23), and I felt that to put these messages on a level with God’s Word would bring the whole work into disaster. This was the rock on which the gracious revival in the days of Edward Irving one hundred years ago was wrecked.

I saw that the Word tells us the prophets are to “speak two or three, and let the other judge.” It is possible for us to discern that which is truly of the Lord, and that which is merely the product of the human spirit, and what is absolutely of the devil. The Word warns us that “Many false prophets are gone out into the world.” I was disfellowshipped by the leaders of this work. But so were a great many more of the most spiritual saints, and the Lord started a fresh Pentecostal work. The leader of the original work soon separated himself and all his people from the Pentecostal movement. If these dear ones had only had a humble, teachable spirit they could have been saved from the fall that inevitably follows pride.

It was an education to watch what happened. The next thing was that the leader was called the “chief apostle.” Then a whole crowd more were called “apostles.” Gross error entered. Only a few days ago I received a letter from one who attended this place. It read: “If I had stayed there much longer I should have lost every bit of religion I ever had, for you never heard the name of Jesus mentioned, or the Blood. Everything was (here she gave the name of the leader) even through prophecy, and they even prayed in his name.” What shocking blasphemy!

When Brother Bolton, the missionary, visited us in Springfield a few months ago, he told us how the Lord had caused this work to practically wither up. They separated themselves from their Pentecostal brethren who could have helped and corrected them and, separating from the body, they became a prey to Satan. But in the same city God has raised up a mighty Pentecostal work.

I have a great lesson from this. I need my brethren and it is essential that I continue to be one with other members of the body of Christ. It is a very serious thing

to separate ourselves from our brethren. There were separations in the early church, and John tells us, “They went out from us, but they were not of us; for if they had been of us they would have continued with us.” May the dear Lord deliver us from a proud, unteachable spirit that would cause us to separate ourselves from other members of the body of Christ who are filled with the Holy Spirit.

Pride causes these separations. Humble souls will not want to separate themselves from their brethren, for they will always esteem others better than themselves, and consequently recognize their need for their counsel and fellowship. And where there is a humble spirit there will be a deep fellowship of the Spirit; the brethren will be like-minded, having the same love, being of one accord, of one mind—the mind that was in Christ Jesus: and the longing of His heart will be fulfilled, “That they all may be one.”

#### “DYNAMITE”

*“Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.” 2 Cor. 12:10.*

The literal translation of this verse gives a startling emphasis to it, and makes it speak for itself with a force that we have probably never realized. Here it is: “Therefore I take pleasure in being without strength, in insults, in being pinched, in being chased about, in being cooped up in a corner for Christ’s sake; for when I am without strength, then am I dynamite.”

Here is the secret of Divine all-sufficiency, to come to the end of everything in ourselves and in our circumstances. When we reach this place, we will stop asking for sympathy because of our hard situation or bad treatment, for we will recognize these things as the very conditions of our blessing, and we will turn from them to God and find in them a claim upon Him.—A. B. Simpson.

#### PLEASURES OF SIN

Did you ever read in the fable of the bee that found a pot of honey ready-made, and thought it would be fine to save all the trouble of flying about the meadows and gathering its sweet stores, little by little, out of the cups of flowers, and began to sip out of the dish? Then it went in and revelled in the sweets; but when it began to get tired and cloyed, it found—poor bee!—that its wings were all clogged and would not open, nor could it drag its body out of the mass. So it died, buried in pleasure. There are many persons, like this bee, that find death in their pleasures.—Dr. Edmund.

#### ALL YOUR NEEDS

What a source—“God!” What a supply—“His riches in glory!” What a channel—“Christ Jesus!” It is your sweet privilege to place *all your need* over against His riches, and lose sight of the former in the presence of the latter. His exhaustless treasury is thrown open to you, in all the love of His heart; go and draw upon it, in the artless simplicity of faith, and you will never have occasion to look to a creature-stream, or lean on a creature-prop.—C. H. M.

Many deceive themselves because they seek to be alive in God before they are dead to their own nature.—Andrew Murray.

## The Dominant Christ

Evangelist A. P. Gouthey at Central Bible Institute

In Hebrews 13:8 we read, "Jesus Christ the same yesterday, and to-day and forever." This is not a text but a starting point.

We live in a world of revolutionary changes, and these changes strike at every department of human experience. For science tells us, you know, that the axis of the earth's revolution has shifted. The earth on which we live has contracted until it is at least one hundred miles smaller in circumference than it used to be. There has been a redistribution of land and sea. There are places in the ocean where the bottom used to be very close to the surface of the water, but now the bottom can hardly be reached with a ship's anchor. They tell us that the atmosphere above us weighs something like five quadrillion tons. Just a slight change in those gases now would cause spontaneous combustion that would wrap the world in flames. Peter warns us that the world will be burned, and the scientists say that it is on the way. Since Peter tells us that out of the conflagration comes a new earth in which dwells righteousness, I say, as far as I am concerned, LET HER BURN. Seriously, I think I never was so tired of living in a world of sin as I am this morning. My own heart gets desperately hungry to experience a country where we shall never have to feel the blasting, wilting touch of sin. We have this promise that we one day shall have a world wherein dwells righteousness, and I say that if the fire alarm begins to ring before I cease speaking, and I could put the conflagration out by spitting on it, I would not spit.

The changing conditions of the earth to which I have referred are only a symbol of the changing conditions everywhere. Conditions between nations only remain settled until the next war unsettles them. In other words, there is no such thing as a settled condition in the world in which we now live. There is very little on which we may depend and feel perfectly sure. Then my heart turns with great joy to this passage, "Jesus Christ the same yesterday, and to-day, and forever." He is the supernatural, transcendent Christ, and because He is supernatural, He remains unchanged, unchanging, and unchangeable. Yesterday—as far back as we can go and farther; to-day, with all its confusion and strife; and as far down in the eternal years as we are able to look, and then some—He is the same. In other words, back in the gray dawn, He was God. Then away on down, when untold millenniums have grown weary in the journey and have fallen by the way, He will still be God.

Now in saying this, I am aware of the fact that I have done two things. First, I have challenged the whole spirit of the world in which we live. Make no mistake about it; Jesus Christ is the storm center of the whole present controversy. The question is, Was He man, or is He God? You may speak on almost any subject nowadays and arouse but little antagonism, but once you begin to insist on the deity of Christ and the authority of the Word, you will precipitate all the fight you can take care of

and then some. I would exhort you who are studying for the ministry, whatever else you do or do not do, bring to this day the message that Jesus Christ is "the same yesterday, and to-day, and forever."

The second thing I have done is to appeal to the deepest hunger of the human heart, for whenever and wherever men can be induced to forget their pride and self-sufficiency for a moment, they will acknowledge their need of a touch from the supernatural. So, I have sometimes said that the deepest hunger of the human heart now is, and ever has been, and always will be, for God. That to me is encouraging. While I have the brains of a great crowd against me, I have their hearts with me. Mentally they may reject what I am saying but their hearts will hunger for it. That is encouraging to me in more ways than one, for I remember that the world does not move by brains; it moves by the heart.

Some one has said that a poet is of more value to the world than a philosopher and that is right. Poetry has inspired more men than philosophy, and always will. Poetry is in the realm of the heart, while philosophy is in the cold realm of brain power. It never gets anywhere, but it is an uncircumcised giant. And that reminds me of David and the giant. I often go back and read about that red-headed and freckle-faced lad. I guess he was freckle-faced for the Bible says he was ruddy. Well, David came up to the battlefield with some cookies and doughnuts and things for his brothers. He came to the battle line and saw this giant, and he asked, "Who is this uncircumcised giant who defies the army of the living God?" I know exactly how he felt. There are lots of uncircumcised Philistines around now who ridicule the church and phoo-hoo the preachers, so we know by personal experiences how David felt. Doesn't it stir you until you feel like war?

David said, "I want to go and fight him." His brothers said, "Hush-up! You are talking nonsense; don't let him hear you or he will come and clean us up." That is what they will tell you these days, too—"You will bring religion into disrepute. Come over here out of the fight or they will come over and clean us up." David would not shut up, and it got to Saul's ears and he called the young fellow and said, "What reason have you to believe you can lick the giant?" The only reason for believing it was that he had taken sides with God. David knew he was no match for the giant, but he had taken sides with God. You know the story—how they tried to strap him into Saul's armor, but blessed is the man that insists on wearing his own skin! Whatever you do or do not do, do not let the other fellow get his personality into your hide. Keep your own personality and keep it sanctified and dedicated to God and give the Holy Spirit a chance to work through you and He will take advantage of every faculty you have if you will give Him the opportunity. David threw off the armor and went on across No Man's Land to where the giant stood

and on his way he gathered five smooth stones.

The story goes on; he climbed upon the giant and cut off his head with his own sword. I like that. My exhortation to you is, when you get them down, don't spare them. There is no use trying to compromise. You cannot do it.

The only thing to do is not only to stun them but cut off their heads with their own swords and the beauty of it is, when you get their heads, you have them all. You need not bother about their hearts for they haven't any.

If I had to preach the old-fashioned gospel this morning to our boasted intellects I would be absolutely hopeless, for you may make the strongest case possible and they will simply look at you like a toad in a thunder storm and say, "I don't care, if 'tis 'taint." A teacher from the Teachers' College started to take notes last night on what I said. Finally, in the midst of some information which I was quoting from an outstanding scientist of their own realm, a man whom they swear by, that teacher put up his pencils, said loud enough so my friend could hear, "That fellow is a fool," and walked out. They are not going to be convinced. They are like an old lady who wanted a debate on foreordination with an Arminian preacher. She said she did not mind being convinced, but she would just like to see the man that could do it! Well, the man does not live who could do it. Her mental attitude made it impossible to convince her. So with these highbrows. There is no hope of saving them, so behead them! David, in beheading the leader, made it possible to capture the army.

I say that when you preach Christ as the transcendent, supernatural Christ you make an appeal to the deepest hunger of the human heart. I was trying to analyze this heart hunger of man and I came to the conclusion that it springs from a deep consciousness of our limitations. Whether we like it or not, we are bound to admit that we are frightfully limited. There is the problem of death. Awhile ago I was re-reading "Arabian Nights" and I read again that story of the company of folks passing through the streets of an Eastern city and saying, "Hail to the king who lives," but sadly, "who must die." And then, as though by inspiration, out of the great hunger of their hearts, they cried, "Hail to the King who lives but who never dies"; proving that the deepest hunger of their hearts was for a king who will not die. They were conscious of the limitations of death.

Doesn't it distress you sometimes to think that man's day is bracketed in, and so very short? If you are serious about the business of life, there are so many things you want to do, so many places to go to, so many sermons to preach, and lectures to give, and articles to write, and books to read, and people you want to help, and your time is so short—no time to do it. Doesn't that distress you? It does me. We just learn how to live and then we die. I have sometimes said that no matter how we try to fix up death, it is hideous. We cannot make it beautiful. We try to comfort the bereaved, and it is right that we should. The poets have tried to beautify death, but it has never



been done. It is still a horrible, shocking thing.

I will never forget the time when I first came face to face with this thing. I was just a little lad when, one bleak December night, my mother went away. I stood there by the side of my silent mother, conscious that she never again would smile on me or speak to me in this world. She could never help to untangle my problems, no matter how much I needed her. I was face to face with death and I will never forget it or get over the impression. Her life was cut short with the sun overhead. Small children were left and the home was disrupted. Human philosophy does not enter that realm. Scientists speculate and theorize, but they give no comfort to humanity face to face with what we call death. Shakespeare said, "Death! Talk not to me about death for very soon it will rob me of all that I hold dear in life." That was as far as he could go. Lord Byron said, "I feel as fearful of death as a child is of going into the dark." When Bob Ingersoll stood beside the grave of his brother, he only wished to stretch out his hands and bring his brother back. We stretch our hands but bring them back empty; we cry in the silence of that awful realm and the echo of our voice answers that cry.

Doesn't it thrill you to be told that Jesus Christ is the same yesterday, and to-day and forever? You remember, do you not, how Christ flooded this realm with light? Why is it that this generation is so antagonistic to anything that smacks of the supernatural? I think it is because of our pride of intellect. We would like to make ourselves believe that we are sufficient in ourselves. We like to strut and swagger and reveal how much we know, and in revealing how much we know, we certainly reveal how little we know. Before Newton died he said, "They tell me I am a very learned man, but in reality I have only been a child, picking up a few pebbles along the shore of the infinite ocean of knowledge that is absolutely untouched."

Here is a tremendous argument for immortality. Why is it that other creatures are absolutely satisfied in their environment? Give a fish water and the fish is satisfied; give a cow green grass and that cow is perfectly satisfied. Give a man a mansion, a winter home in the south, a summer home in the north—the best environment possible, and he is the most restless, dissatisfied creature on earth; proving that he was evidently built for more than that. Let them make an argument of the intellect against what I am saying, but their hearts still hunger for it. It is my business to keep on telling the fish that he was born for water and to keep on telling man that he was built for God. This life is not all.

(To be continued)

#### BE STILL AND KNOW

"What do you do when you are about to faint physically? You cannot *do* anything. You *cease* from your own doings. In your faintness, you fall upon the shoulder of some strong loved one. You lean hard. You rest. You lie still and trust.

"It is so when we are tempted to faint under affliction. God's message to us is, 'Be still, and know that I am God.'"

## The God of Wonders

A True Story by T. S. Baganoff

*Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.—Psalm 23:4.*

It was December, 1900. Christmas was approaching. The activities of the American College at Samokov, Bulgaria, where I was teaching, had ceased for the holidays. Joy and excitement reigned in both the boys' and girls' schools. Two days before Christmas I was starting for Ihtiman, twenty-eight miles away, to preach to a small Protestant community during the vacation. A girl student, whose parents lived in Ihtiman, was my fellow traveler. Two horses, driven by a husky Bulgarian, drew our carriage out of the city, towards the mountains.

The temperature was about ten degrees below zero. After a while, I noticed that the girl was getting cold; so I took off my heavy overcoat and put it round her shoulders. To her protest I replied that I was more concerned for her health and safety than for my own; and that, as I was her teacher, she must mind me.

In about five hours we were in Ihtiman. The young girl stopped at her home safe and well, while I went to a hotel a very sick man. The physician pronounced it pneumonia. During the night my breathing became heavy and very painful. I was alone, and in the morning the doctor found my condition worse: I had double pneumonia. A telegram was sent to my mother to come at once. She nursed me day and night, my temperature being so high that she had to keep ice on my face. I was delirious; and when the seventh day came, my life was trembling in the balances. Yet I was not afraid to die.

On the following morning, instead of waking in eternity I awoke from a quiet sleep to find that the high temperature had gone down and the crisis had been passed. "Mother," I said, "put your hand on my forehead." She did, and exclaimed, "Glory to God, my son, the danger has passed." Immediately she knelt and thanked God for my recovery. A few days later, the physician told me that the change was miraculous.

The second semester commenced, but I was still unable to travel. The doctor said that if I should catch the slightest cold nothing could save me. But Mother and I consulted the Great Physician; and we received assurance that He would further protect me if we would only trust Him. A student came the next day to accompany me, for Mother had to return home.

A soft south wind was slowly melting the snow. After we had committed ourselves to the care of our heavenly Father, Mother and the student helped me into the wagon, in which I lay covered with warm blankets. Slowly we went westward, nearer and nearer to the mountain pass through which we had to travel some four hours over a rough road. We could see that the pass and the surrounding hills were laden with heavy fog. To breathe the damp, chill air of such clouds of mist for four hours would surely mean death to me. To go back would show lack of faith in the guidance which, I

believed, God had given. So I said to the young student: "Iliia, if God wanted to take me now, He would have taken me two weeks ago. I am going to trust Him."

The sun was still shining on us, but the fog ahead appeared to be firmly settled in the pass, and we were now very near it. But lo, a few moments later the fog in front began dividing in the middle, allowing the sun to shine on the road before us. And as we continued to advance, the fog just ahead lifted again and settled on both sides of the great hills and behind us, leaving us encircled by sunshine. Thus, from the moment when we entered the pass till we reached the end of it, the same remarkable phenomenon was repeated with perfect uniformity, and our wagon was constantly exposed to the sun. Moreover, we met with no accident. Even the wolves did not appear while we were passing through their domain.

After four hours in the mountain pass, we came within sight of the Valley of Samokov, with the majestic Rila Mountain rising south of it. "Look, teacher!" exclaimed the student in a trembling voice, "a violent storm is raging in Samokov, and we shall soon be in it."

I replied, "God is in the storm as well as in the sunlight." Then I closed my eyes and silently prayed for about ten minutes, whereupon a sudden shout came from the student: "The storm is gone!" And, raising my head, I saw that the sun, from a clear sky, was smiling again on Samokov.

In another hour and a half we reached the city.

While resting the next day, through my mind passed a panorama of what had happened from the time I left Samokov till I returned. And I could then, as never before, rest assured that "though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

"There were but three disciples allowed to see the Transfiguration, and those three entered the gloom of Gethsemane. No one can stay on the mount of privilege. There are duties in the valley. Christ found His life-work, not in the glory, but in the valley and was there truly and fully the Messiah. The value of the vision and glory is but their gift of fitness for work and endurance."

"Some Christians think they must be always up to mounts of extraordinary joy and revelation; this is not after God's method. Those spiritual visits to high places, and that wonderful intercourse with the unseen world, are *not* in the promises; the daily life of communion *is*. And it is enough. We shall have the exceptional revelation it be right for us."

*Thrice blest whose lives are faithful prayers  
Whose loves in higher love endure;  
What souls possess themselves so pure,  
Or is there blessedness like theirs?*

Tennyson.

## Tongues, Signs and Visions, God's Order To-day

By Pastor T. B. Barratt

When I was in Chicago last time, a pastor came to me with a pamphlet on which stood the following title, "*Tongues, signs and visions, NOT God's order for to-day.*" He had obtained it in the Book Store in connection with Moody's Bible Institute. When there he made the remark, "How is it possible for you to sell this kind of literature here?" The answer given was, "We have to sell what the people ask for," or something to that effect. I took the pamphlet and studied it carefully. It is written by a missionary for the Central American Mission, Mr. A. E. Bishop, and has an introduction by the well-known Dr. C. I. Scofield, who says he is "glad to commend it unreservedly."

How Mr. Scofield could lend his name to anything of so low an order as this pamphlet, is more than I can understand. The pamphlet is an awful attack on the Pentecostal revival and is so perfectly in opposition to the clear teaching of the scriptures, and so full of contradictions, that it is really surprising to see anyone, with such a well-known name as Dr. Scofield commend it to Christian readers. But it seems as if leading men within the various churches in America, even if they claim to be "FUNDAMENTALISTS," are willing to attack the Pentecostal movement from any angle, if they only can succeed in breaking its influence. But they will find that the work is of God.

It is now (when I write these lines) almost exactly twenty-two years since I received my BAPTISM in the Holy Ghost and fire in New York. I have been in this revival ever since, and have had a better opportunity than most men to study its influence and effects. I was a pastor in the Methodist Episcopal Church before this, and had been so more than 20 years, so my conclusions are not those of an inexperienced mind. As I leave New York again, after a long tour of the States and Canada, preaching to crowds of people and studying the influence of the Pentecostal revival, I feel safe in saying, that THIS revival is surely GOD'S call to the churches and to the world ere JESUS APPEARS to take away His Bride!

If anyone may be called "Fundamentalists," then surely the people that stand under the banners of the Pentecostal Movement have a right to that name. They not only believe the WHOLE Bible, with all its wondrous truths, its miracles and wonders and signs—bloodstained as it is, with the Redeemer's blood, but they believe that God has NEVER recalled His promises and His Gifts, and they defy anyone to point to a single sentence or word in the Bible, that proves He does.

When therefore men, who have accumulated considerable influence in the Christian church, use this influence in order to upset the work of the Holy Spirit, because it may seem to arise in other circles than their own, they enter on DANGEROUS GROUND, and must take care, that they do not blaspheme the HOLY GHOST.

Mr. A. E. Bishop says, "If we fail to see

the hand of Satan in the present eccentricities and fanaticisms prominent in the Tongues, Pentecostal, and Holiness movements, we will dishonor the Lord, and not be able to serve Him in the deliverance and protection of His own from these delusions." This takes in the whole Pentecostal movement, where a mighty host of God's people are standing to-day, and places them all unreservedly under the "hand of Satan." AWFUL STATEMENT! And surely the DAY of His appearing, whom we are expecting with joy and gladness, will prove that our Saviour has another view. Our Lord Jesus said, even of the unknown wonder-worker, "Forbid him not: for there is no man who shall do a mighty work in My name, and be able quickly to speak evil of me." Mark 9:39.

There is one outstanding FACT that must never be overlooked, and that is, that this movement has, from the first, stuck to the fundamentals in the Scripture. The DEITY of Christ and His cleansing BLOOD have been the great truths that have everywhere been preached, and 1 John 4:1-3 prove clearly, that wherever this is the case, we stand on secure ground. The man or woman, who condemns those that preach this wondrous gospel in its fullness, as the Pentecostal people do, will surely see one day their awful mistake!

Now let us just look at some of the arguments offered in this pamphlet.

The author says, that "some of the most renowned Bible teachers of the world have been very kind in answering my questions relating to the miracles and sign gifts, and all are unanimous in believing that the sign gifts were divinely removed after having accomplished their purposes in the beginning of the present dispensation."

Is not this a very disheartening statement? Just fancy, some of the most renowned Bible teachers of the world to-day, all agreed in believing that *God has recalled His Gifts!* The BIBLE says, and better authority we do not need, that "THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE." Rom. 11:29. In all great revivals there have been signs and wonders of various kinds, spoken of very definitely in the various histories in connection with these revivals, and *the present revival proves beyond a doubt* that God is at work in OUR day, in *exactly the same manner* as in the first Christian era. Even within the Episcopal Church there has been resolved and adopted various statements in favor of HEALING in our day, so the author's statement is not in harmony with FACTS and the statements of the Bible.

His great argument is, that the PURPOSE of the miracles of Christ was to reveal and "authenticate Jesus the Christ to Israel as their expected Messiah and King." He also remarks, that "it is quite reasonable to believe that the Messiah empowered His disciples to perform miracles in the historic period of the gospels for the same purpose—that of authenticating His Messiahship and Kingdom." The PURPOSE of the APOSTOLIC MIRACLES were also "to

make the Gentiles obedient, to confirm a great salvation, to give the apostles authority." "The healings divinely wrought in connection with the shadow of Peter and the handkerchiefs 'brought unto the sick' from the body of Paul were signs in the early days of the present dispensation, wrought for the purposes already stated. *Those purposes accomplished the signs were removed.*"

But the author ought to know as a MISSIONARY, that heathenism is by no means dispelled. Two thirds of the world to-day is more or less heathen. And much of what is called CHRISTIAN, is but Christian in name. Nominal Christianity is to-day one of the outstanding facts among the various nations that are called Christian. Form, ceremony without inner LIFE!—that is the real state of much of what in our day goes by the name of Christianity. We are living in the Laodicean age!

The purpose of miracles and signs, although they certainly did help on the cause of Christ at first, *is just as prominent as ever!* There never before has been a time when we needed real miracles and signs as much as in the present day! Therefore the author's argument falls to the ground. If the miracles and signs COULD confirm salvation, make the Gentiles obedient, and authenticate the Messiahship of Jesus in former days, *surely they can do so to-day!* We have numerous proofs of this in all parts of the world.

The second great argument the author brings to the fore is that the CHURCH "after Pentecost, was for some years, exclusively JEWISH." But what has that to do with the question before us? We KNOW, that it could not be otherwise, according to God's own plan. The Divine unction must quite naturally fall on the believing JEWS first. But from the first our Lord Jesus taught His disciples, that the gospel message was *not* to be proclaimed in Jerusalem only, but in Judea, Samaria, and even to the ends of the world. But the fact of its being made known to the Jews first *does not make it of less importance to the Gentiles*, when the time came for it to be proclaimed to them. There is a natural development in the spread of the gospel, and the GIFTS attendant upon the preaching of the gospel never lost their power and influence until UNBELIEF settled down upon the church. They exerted just as much influence among the Gentiles as among the Jews! And *whenever the full gospel is proclaimed* they appear again as in days of old.

According to the statement made by Peter on the Day of Pentecost, the gospel, as well as the gift of the Holy Ghost, and the GIFTS accompanying His presence, was for ALL FLESH, no matter what age or position in life we may have. So the statement the author makes, that the Spirit will not be poured out upon all flesh in *this dispensation does not prove that it is not for all flesh in our day.* Peter evidently understood it to be possible for all flesh IN HIS DAY to get the blessing. There were at least no restrictions on the part of God, only man's unbelief shuts out the blessing! The author himself says, that "on the day of Pentecost the Spirit made His advent into the world to REMAIN UNTO THE



END OF THE PRESENT DISPENSATION. Any waiting or praying for the Spirit's descent is therefore out of harmony with revealed truth, as is the singing of such hymns as "Come Thou Heavenly Dove!" But if He IS come, and to stay, then surely everybody may receive Him and the blessings He brings, if they only are made aware of the privilege and grace awaiting them.

And surely it cannot be out of the way to sing such songs as those the author mentions. Because the fact, that the Spirit fell on the Day of Pentecost, does not prove that He has fallen on each soul separately. This writer also says, that "all who were prepared were *that day* filled by the Holy Spirit." Certainly! And all who are prepared *in our day* will also be filled with that same blessed Holy Spirit in just the same way! And nothing prepares better than PRAYER. Christ says we are to pray for the Holy Spirit. Luke 11:13. Compare also Acts 4:23-31.

The writer states, that the rushing wind and the cloven tongues did not attend the outpouring of the Spirit on the Gentiles. It is true the Bible does not mention these phenomena in later cases, but that does not prove that they have never occurred. But TONGUES occurred, and according to the statements given, it is very clear that the Spirit intends to repeat *this sign whenever He falls on believers in His fullness.* (Allow me to refer you to the articles I wrote in the Pentecostal Evangel, which now may be obtained in tract form, on this subject.)

There is not a single proof of the statement that the GIFTS are recalled, and when the author tries to make his readers believe that the many miracles and signs that have been connected with this great revival are of Satanic origin, he does incalculable damage to the work of God in the hearts of those who believe his statements.

Mr. Bishop seems to give the Book of Acts a very inferior position in comparison with the Epistles. They each have their special mission. And the Epistles of St. Paul were, according to Mr. Scofield, written before the Acts. This book must therefore have had a very great influence on the churches when its contents became known. Truly it shows forth, as no other part of the Scriptures, how the fire fell, and how it may be expected to fall on waiting saints. When we now speak of "*Pentecost*," we of course do not refer to the Jewish festival as such, but have in mind the wondrous event that always will remain in the minds of believers as a crowning event, in the annals of the Christian Church. But we do so with the full assurance, *that it may be repeated* in the lives and experience of Christian believers to-day.

When therefore Mr. Bishop says, that "the Bible does not give a hint of the manifestation of the sign gifts *after the close of the Book of the Acts period*," and states "this must carry convincing evidence to the careful student, who compares scripture with scripture, that they have retired, "we must bear in mind, that the Epistles of St. Paul were already in circulation when the Book of Acts appeared, and that the writer, who surely was greatly influenced by St. Paul, found it necessary to issue a full and perfect statement concerning the outpouring of the

Spirit and the SIGNS following, and the possibility of every believer being able to obtain a similar power, and with the same results. This fact upsets Mr. Bishop's argument completely.

When Mr. Bishop makes game of the visions and trances of our day, and even refers to cases that Pentecostal friends themselves would reject, such as that of one person "falling on the floor with spittle foaming from the mouth," it shows how dishonest he is in his attempts to cast stones at the work of God. Why not speak of the thousands who have been brought near God and heaven, and who by holy lives demonstrate that what they have received is from above? But when a man has made up his mind that this work is from below, he must of course pass by the real facts, that would upset his arguments.

We praise God for this wonderful work of grace, and trust the Christian church may soon awaken to see the open door set before it!

#### WATCH NIGHT APPEAL FOR 1928 MONDAY, DECEMBER 31ST

We are swiftly nearing the end of another year. It has been a year of difficulties, distresses and dangers for the children of God; a year when many of God's people have been sorely troubled, tempted and tried; a year of instability, uncertainty and unreliability in the affairs of the church and the state. Many are perplexed as they realize the increase of lawlessness and wickedness in the land. Coldness, indifference and worldliness mark the prevailing condition of the church. Christian agencies seem powerless to stem the tide of corruption that is sweeping over society, commerce and politics. The darkness deepens. The night cometh.

Shall we be dismayed or discouraged? No! Is there any light, any hope? Yes! For over against this dark picture, we can paint the words in large letters "BUT GOD." We can say with the Psalmist:—"*My soul, wait thou only upon God; for MY EXPECTATION IS FROM HIM.*" He rules in heaven; He overrules on earth. "*He worketh for him that waiteth for Him.*"

*We therefore send out this tenth annual appeal* to all God-fearing, Bible-loving, revival-longing Christians to gather for an extended season of prayer and supplication on the night of Monday, December 31st, 1928. Let it be a time of humiliation on the part of God's people, in order that He may lift us up, a time of confession of individual, family, church, community and national sins; a time of thanksgiving for past blessings received; a time of rejoicing in a faithful, loving God,—our Father; a time of supplication and intercession; a time of preparation for the new year with whatever it may bring; a time of renewed consecration to "Him who loved us and gave Himself for us." Let us watch with Him in the night. "*THE MORNING COMETH.*" Let us "look up and lift up our heads; for our redemption draweth nigh."

While the world is forgetting God, let every Christian remember all His benefits and talk of all His wondrous works. If possible, watch with other Christians in some church, or chapel, or mission hall, or in some home. Be of "one accord in one

place," just as far as possible. "Let us not sleep as do others: but let us watch and be sober." Let Him not say of any of us, "*What, could ye not watch with Me one hour?*"

We would suggest that the hours from 8:00 to 9:30 be devoted to prayer for the Jews and Jerusalem, for the speedy fulfillment of prophecy regarding them and for the salvation of "the remnant"; from 9:30 to 11:00 to prayer for the Gentile nations, for world evangelization, and the gathering in of "a people for His name"; and from 11:00 to 12:30 to prayer for the Church universal and for the reviving and perfecting of the entire Body of Christ. Different leaders may be selected for these different periods. A few songs and Scripture portions suitable for each period can be used, and suggestions of prayer objects can be made; but let the time be spent in worship praise, thanksgiving, confession, prayer, humiliation and supplication. (No long talks to be given).

"If My people, which are called by My name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land."

LET EVERY CHRISTIAN OBEY GOD, THAT HE CAN SHOW HIS POWER ANEW.

Unbelief is governed by sight, instead of by the Word of God.

Unbelief shuts God out and magnifies difficulties and circumstances.

Unbelief is unreasonable; it makes God out a liar.

Unbelief shuts believers out from the enjoyment of their possessions and blessings in Christ.

The man of faith is always ready to step forward and to claim the possessions God has promised him in His Word.

#### DON'T COMPLAIN

The Late Edwin L. Bowyer

If the furnace is too hot,  
'Twill get cooler like as not—  
Don't complain.

It won't turn the heat to cold  
If you fume around and scold:  
Don't complain.

So just keep your work a-going,  
Look to God, be faithful, knowing  
Some will benefit your sowing:  
Don't complain.

Sometimes your plans miscarry:  
Then's the time to sing—be merry—  
Don't complain.

If conditions are adverse,  
Worry only makes them worse;  
Don't complain.

When the wind is not your way,  
Count your blessings o'er and say,  
Some one's getting blessed to-day:  
Don't complain.

Each testing has for you  
Some great blessing, rich and new;  
Don't complain.

Just say, "Help me, Lord, to see  
What this trial holds for me";  
Don't complain.

Just be patient in His hands,  
Heeding all His blest commands;  
Never mind the if's and and's.  
Don't complain.

## Calling on the Name

Whosoever shall call upon the name of the Lord shall be saved.—Rom. 10:13.

A small boy playing in the yard, suddenly finds himself in great and immediate peril—a big, terrible dog with white teeth and red tongue, is bounding toward him. In his helplessness and danger he has no time, indeed he feels he has no power to explain his situation to anyone, but he shrieks at the top of his voice one word, "Mamma!"

What is the result? Sitting by the window and seeing it all, mother knows the great dog is only a playful, overgrown puppy, who will do no harm to her little boy, but does mother hesitate? No indeed! Quick as human strength can carry her she is at the side of the trembling child, rescuing him, calming his fears, explaining that Bruno only wanted to play with Bobby.

I am reminded of a strange scripture text just here: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

To fasten that text in your mind and give it point let me tell you a true story of a young man who became as a little child like Bobby.

Homer Hamrick lived on an Arkansas cotton farm. His mother had long been dead and he and his brothers kept "batch" with their father. They all used tobacco—had been brought up on it, so to say. One day Homer came to the meeting and was converted. He was about seventeen years old, large and strong for his age. With all his other sins he gave up to God that night his cigarettes, promising that he would never smoke again. We prayed for him and God delivered him from the love for smoking.

For some weeks after this Homer lived very faithfully, coming to church regularly, and giving his testimony gladly. He was making a fine Christian. He never had a desire for tobacco. God had so wonderfully delivered him.

One day, however, when cotton-chopping time had come, he was in the field with his brothers and some hired boys, chopping cotton. The others were smoking and telling yarns—all sinners. Right by his side, chopping the next row to his, was a boy smoking. This boy suddenly stuck a cigarette under Homer's nose and said heartily,

"Have a cigarette, Homer?"

Homer had supposed he would never again be tempted to smoke, but he was mistaken. When he smelled that cigarette and saw it so close to his face, he suddenly wanted it more, it seemed to him, than he had ever wanted anything before. His hand was already in motion getting ready to take the little white tube of damnation. Realizing that his feet were slipping, and that he was just about to fail the Lord, he suddenly cried out in the hearing of all the cotton choppers in the field, just one word, "Jesus!"

When Bobby called out in his terror of the dog, "Mamma!" Mother came with all speed and drove the dog away. Just so when Homer called out in his extremity, "Jesus!" the Son of God also came with all speed, and rescued His imperiled child. It took some time for mother to make the trip to Bobby's side, but the Saviour does not need

time to come to our help. Before Homer's rising hand could grasp the little white cigarette, the Lord Jesus had come and all desire for the thing had been cleared out of Homer's mind. His fingers did not touch the thing.

On his deathbed Homer told me he had never had one more desire for tobacco. Why was that? The Bible says, "Whosoever shall call upon the name of the Lord shall be saved," and Homer had done as the scripture says, and had found the scripture true. Jesus Christ had come, as quickly as thought, and had saved him from his great temptation.

What the Lord Jesus did for Homer He will do for you—if you are not ashamed to call on Him.—C. E. R.

### TREATING SYMPTOMS

When your Ford is "missing" and you are running on "three" or maybe on "two," if you do not know anything about a car you may lift the hood and stand looking at the motor, wondering vainly why it does as it does. When the mechanic you have sent for comes however, he begins to investigate. He looks at the timer, at the carburetor, at the coil boxes, and so on and on until finally he finds the *cause* of the trouble. When the cause of the "missing" is removed, your old Ford goes to "hitting" on "four" as merrily as ever, and just as if nothing had ever been wrong.

Now let us learn a lesson from this mechanic. I have a letter before me asking that an article be written and printed in the *Evangel* condemning saints for attending exhibitions of baseball, football, basket ball, volley ball, etc. Learning from the Ford mechanic I began looking for the cause. Why are these saints to be found on the bleachers yelling themselves hoarse over a spectacular home run or a specially fine tackle. Is it because they have not been told that to spend their time at such worldly amusements is not becoming to saints? No, that is not the reason. Has the church been unfaithful to them in telling them how saints should spend their precious hours? What is the reason? That is what we want to know.

As we push our investigation we find that many of the saints go to every movie and every ball game to which they want to go, and yet *they do not go to any*. That is the way it is with me. If I were to be placed in the midst of a movie audience or in a great crowd watching a league game, I should find myself wondering how long I was going to have to stay there, and trying to find some way to profitably use the time that I might be compelled so to remain. But some others who call themselves saints attend these exhibitions and take keen pleasure in them, so that if they remain away from them they feel the deprivation keenly. What makes the difference? What report does the mechanic make? The trouble is in the spark. There is a short,

somewhere. The "fire" is not going through as it should.

We are often importuned to put articles in the *Evangel* condemning the wearing by our saints of short skirts and low-cut waists. Is it an evil that needs correcting? No doubt it is. It is of course a fact that women who expose their persons in a way that has not in the past been customary, in a way that our mothers did not do, and so as to leave the impression that these women are seeking to attract masculine approval by such exposure, thereby tempt men and bring about sin. I say "of course" this is a fact, because any woman who knows as much as every mature woman should know, understands that that is the way to stir the baser passions among men. The girls on the street have understood it well, no doubt since the days of our first parents. Surely it is an evil that greatly needs correcting.

Well, some one wonders, why not condemn it then in the *Evangel*. Perhaps we may do so sometimes, but to talk to women about wearing their dresses high and low is dealing with a symptom. The disease is inside. She wears her skirts as narrow and as short as she does because she wants to. She constructs her waists at the neck so that in certain positions far more is to be seen than should be displayed, because she wants to. She wears her sleeves so short or so sheer as to rouse unholy thoughts in the minds of men, because she wants to. But why does she want to? Our mechanic spends very little time looking at the symptom. He goes deeper at once, looking for the cause.

Selfishness, that old "he" sin himself, is at last discovered to be the cause of all such symptoms. Is it the wasted hour on the bleachers, the ruined life of a young man in the congregation looking at the girls in the choir, or the girl herself finally robbed of the fine edge of her native modesty—selfishness is the cause, the ultimate cause, as the philosophers would say. Well, selfishness, or letting the "old man" guide us in making our choices, is a thing we must get rid of if we ever enter the pearly gates. Ye must be born again. The old man must be crucified, and there must be a new creature.

But now why do you like to wear your skirts that way? We mentioned women's styles last so we may as well take that, though any of the other things would serve our purpose just as well in this inquiry. The thing is, Why?

Is it because you feel that thereby you will please God? No. Is it because thereby you feel that you can be more effective as a soul-winner or a church worker? No. What is the reason? You know well enough what it is. You do not give a thought to pleasing God in the matter, or to how you can better help in saving the lost men and women around you. What you are thinking of is self. You do not want to have the gay world look upon you as a back number. You do not ask what God wants or says, but you hear what *self* says, and to his voice you listen attentively.



You do not spend the half day at the league game because you hope there to meet some one you can lead to Christ, or because you hope thereby to gladden the heart of the Saviour, but because self feels that he would enjoy watching a lively game of ball. See?

Now a saint is to be distinguished from a sinner by the fact that a saint habitually makes his choices according to what he believes God would have him do, while the sinner habitually makes his choices according to what he knows will please self. The distinction between saint and sinner is found in the reason that is behind their choices.

So you see if I wanted to get some one to stop going to ball games or to quit wearing dresses so constructed at the neck as to endanger the morals of the boys and men about, I should begin in the heart. Heart purity is what is needed. May God help us to look away beyond these symptoms and see that they indicate obedience to self instead of the denying of self, a thing which Jesus said was essential, if we would follow Him.—C. E. R.

#### GIANTS OF FAITH

(Continued from Page One)

thought that "the things not seen as yet," for us, are the most stupendous drama the universe will ever see. "Hundreds of thousands of men," a young man wrote from the trenches to the *Spectator*, "have gone to meet practically certain destruction without giving a sign of terror: very few believe in hell, or are tortured by their consciences." There was no fear, because there was no conviction: the world is lost through blindness to the facts beyond the veil. Noah so shaped his life to coming judgment as to become the second head of the race.

Next we come to faith traveling to the ends of the earth for God. "By faith ABRAHAM"—the father of all the missionaries of the world—"when he was called, obeyed to go out." No poverty, no discontent, no persecution drove Abraham from Ur: "not knowing whither he went"—without visible guide, without any map in his hand, he left Ur simply because God commanded, and had said,—"I will show thee the land." What a vast company would obey God if only they were paid on the spot! The only landed property Abraham ever acquired was a grave—the burying-place of Machpelah: glorious symbol of those who are waiting for "the city which hath the foundations," to see which is to be so entranced as never to be a citizen on earth again. Nothing makes the other world so real as the renunciation of this.

We now reach as remarkable an example as any on record of faith in the literal Word of God. "By faith ISAAC"—the father of all the Bible-lovers of the world—"blessed Jacob and Esau, even concerning things to come." Two nations contended in Jacob and Esau: the Divine inspiration through Isaac—against Isaac's whole soul—gave the supreme blessing to Jacob; and the moment Isaac saw it, he cried, "I have blessed him, and he shall be blessed." Glorious faith! God had spoken through his lips: as immutable, as irrevocable as God Himself—changing the destinies of nations for thou-

sands of years, and burying a father's hopes—Isaac instantly accepts the word of God against himself. No subtler test of faith is in the Church to-day—a test in which myriads fail—than the Scriptures which warn believers of coming penalty on sin; passionate faith, with face in the dust, delights even in utterances that banish hopes and ruin dreams.

We now reach faith in the last moments of our sunset. "By faith JACOB"—the father of all the holy deathbeds of the world—"when he was a-dying, blessed and worshipped." Could anything be more lovely? Amid the stern realities of the dying hour, the stumbling old figure, leaning heavily on the staff still grasped in his pilgrim hands, passes from the world pronouncing benedictions and adoring God: so God passes over all the faultful, faltering life, and gathers the whole blaze on its golden sunset. As Spurgeon has said: "Little faith brings the soul to heaven, but great faith brings heaven to the soul." And the reverse is true: the organist of a well known minister once told me:—"My minister preached on Genesis; and for a fortnight I was in hell." On the deathbed the destructive critic will find no staff on which to lean.

So we pass from faith in dying to faith beyond the grave. "By faith JOSEPH"—the father of all the Millennarians of the world—"when his end was nigh, gave commandment concerning his bones." I do not know any more marvelous example of belief in resurrection. Joseph might have had the pomp and gold of a tomb of Tutankhamen; ancient writers say that he *was* so buried, until the Exodus: instead, he made this slave-people swear that they would carry his bones across the vast wilderness, in order that those bones might be in the Holy Land when the graves burst. His heart was so in Immanuel's Land that he wanted his very bones there, in the great crisis; and there they *will* be when he springs from his grave: apt symbol of the still holier passion which, buried anywhere, concentrates all life "if by any means I may attain unto the out-resurrection from among the dead" (Phil. 3:11).

We now reach the last of the mighty convictions which, in God's sight, make the world's greatest men. "By faith MOSES"—the father of all the great renunciations of the world—"accounted the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward." Convictions are the costliest luxuries in the world; and what our convictions are worth is decided by what we are willing to pay for them. Two lessons of burning power stand out from the life of Moses: (1) the Christian is so enormously wealthy that he can afford any renunciation, and be generous without any limit; and (2) faith is believing anything that God says, and suffering anything that God wants.

How tremendous is our summons to faith, and how enormous, all down the ages, has been the responding dynamic among the sons of men! Jesus walked up and down the shores of the Galilean Sea; and as He passed, He called to Peter and Andrew and James and John, and eight more, saying, Follow Me; and they rose up, left all,

and followed Him. Time passes; history widens: an Unseen Presence walks up and down the shores of a vaster Sea—the Mediterranean; and again the Unseen Presence calls, Follow Me; and Tertullian, and Augustine, and Anselm, and Savonarola, and Huss, and Wycliffe, and Luther, and Melancthon, and Zwingle, and Calvin, and Cranmer and Latimer—another twelve—rose up, left all, and followed Him. Time passes; history widens: once more an Unseen Presence walks by a still vaster Sea—the Atlantic; and again that Form that no one sees, but all can hear, is saying, "Follow Me"; and John Knox, and Jonathan Edwards, and Wesley, and Whitefield, and Henry Martyn, and Brainard, and Finney, and McCheyne, and Lord Shaftesbury, and George Muller, and Hudson Taylor, and Moody—another twelve—rose up, left all and followed Him. And with what stupendous results! Shall we join the vast procession?

I heard the call, "Come, follow";

That was all:

Earth's joys grew dim—

My soul went after Him;

I rose and follow'd,

That was all:

Will you not follow if you hear His call?

#### FREE LITERATURE FUND

We are constantly receiving appeals from missionaries, colporteurs, evangelists and others for free tracts and dependable literature, which we can only furnish as donations are provided for this work. If any friends who are interested in our work desire to help spread the truth in this way they are invited to send their contributions to the Gospel Publishing House, 336 West Pacific Street, Springfield, Missouri, marking it Free Literature Fund.

"Do not yield to discouragement no matter how sorely pressed or beset you may be. A discouraged soul is helpless. He can neither resist the wiles of the enemy himself, while in this state, nor can he prevail in prayer for others.

"Flee from every symptom of this deadly foe as you would flee from a viper. And be not slow in turning your back on it, unless you want to bite the dust in bitter defeat."

A haughty lawyer once asked a sterling old farmer, "Why don't you hold up your head in the world as I do? I bow my head before neither God nor man."

"Squire," replied the farmer, "see that field of grain? Only those heads that are empty stand upright. Those that are well filled are the ones that bow low."

*Thy kingdom come! on bended knee,*

*The passing ages pray;*

*And faithful souls have yearn'd to see*

*On earth that kingdom's day.*

*But the slow watches of the night*

*Not less to God belong;*

*And for the everlasting right*

*The silent stars are strong.*

## The Gospel in Foreign Lands

### THE JAPAN DISTRICT ANNUAL CONFERENCE

G. R. Bender, Supt.

Out in the mountains, in a lovely spot—five hours ride from Tokyo—where many of the missionaries go for rest and to escape the heat in the summer months, we held our Annual Conference. All of the missionaries, with the exception of two, Miss Agnes Juergensen and Mrs. Mary Taylor, attended.

Precious unity prevailed and the general tone of the meeting seemed to be "Show us now, Thy way, Lord." A new constitution was adopted and a Co-operative Conference formed in which our Japanese brethren and workers are to have a part. This we believe to be an important step for better things for the work in Japan. All hearts are encouraged for the future practical working out of the plans adopted.

We were glad to welcome into our Conference four new General Council missionaries for the work in Japan. We praise God for these reinforcements.

Please continue to pray for the work as a whole in Japan and for the continued blessing of God in each station.

Sister Wengler, the secretary of the Japan District Council, writing for our Evangel readers states:

"The need for Miss Mae Straub, who has charge of the Children's Home in Nish-no-Miya, Kawaragi Mura, to have a furlough was brought before the body of missionaries. Because of Miss Straub's health, the need was imperative that some one take her place and enable her to go home on her furlough. It was finally decided that I was to supervise the work in her absence. This should not be construed to mean that I have severed my connections with the Hachioji work. I shall still be responsible financially for the rents of four buildings, and for my worker's salary and support and for lights, fuel, etc., in Hachioji and outstations. Miss Agnes Juergensen has agreed to supervise the work but feels that she can in no way be responsible financially. Because I am not asking for myself in any way (I could not mention these things if it were a personal appeal) and because you have so faithfully stood by the work in Hachioji and outstations and have had a part in the establishing of these light-houses, I want to bring again before you for prayer and your continued interest—Hachioji and its needs.

"Hachioji is the 'mother' church and is progressing nicely. We have a nice building, and God has blessed. Many precious

*All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.*

souls are coming into the gracious light.

"At Nishi-Nakano we rent a building where the gospel message goes forth and where we have a splendid Sunday school. It was from this village that Sakamotosan, our present worker, came. She is of the firstfruits, and we praise God for her faithfulness. She graduated last spring from the Bible school in Tachikawa and is well fitted to work in His vineyard. She will con-



Standing, left to right, Miss Harriet Dithridge, Miss Mary Rumsey, Miss Mae Straub, Mr. Norman Barth, Mr. C. F. Juergensen, Mr. J. W. Juergensen, Mr. Gordon Bender, Miss Nettie Grimes.

Sitting, left to right, Miss Marie Juergensen, Miss Jessie Wengler, Mrs. Norman Barth, Mrs. C. F. Juergensen, Miss Gracie Juergensen, Mrs. J. W. Juergensen, Mrs. Gordon Bender, Miss Florence Byers.

tinue in Hachioji and outstations. Please pray for her.

"At Moto-Hachioji, a village near Hachioji, we rent a building for evangelistic meetings and Sunday school work. This village is the 'Eta' class, or the outcasts of Japan. Recently two of our young people from this place, one nineteen and the other about fifteen, passed away. Both were from heathen homes, but right up to the last they gave clear and faithful testimonies and rejoiced in the Lord. Thank God some are prepared and have gone on before—fruit from these places.

"My new address will be 240 Takagi Kawaragi Mura, Muko Gun, Hyogo Ken, Japan. Please remember me in a special way as I go in His name to take up this new work, and continue with me in prayer for the work in Hachioji."

### THE NEW STATION IN LIBERIA

Sister de Groat writes: "Things are moving slowly here in Bowah. The African thinks that 'one day no be all day' so they work a few hours each day, always leaving something to do the next day. It certainly tries one's patience when we are used to working at least eight hours a day and seeing something done at the end of that time. When I came over here a few weeks ago, I expected to find my mud house finished, but I found very little done. I have been here a few weeks now and the people have worked twice, a few hours each time.

"Until the first of July the civil barracks were within ten minutes' walk and a number of soldiers were kept there. The sub-commissioner commandeered the people and sent them away for loads and held them for work. As a result these people were late getting their rice farms planted. Their rice should have been cut and stored away by now, but

instead they are just getting their crops cut, and it will still take them another two weeks. The rains are on again with light rains now, but next month they will be heavy.

"At present I am living in a hut in the center of a heathen town. My house is about 12 x 15 feet, floor of beaten mud. The walls are about 4 feet high and made of woven bamboo. There are three doors, each about 18 inches wide. The leaf roof has a steep slant to let the rain run off quickly. The roof projects over the walls, making an awning to keep out the heat and light. This hangs down to about three feet from the ground. There are no windows, but with the three doors and the many openings in the woven bamboo of the walls, more than enough of the night's dampness comes in. I have a fire in one end of the room, made on the

floor. Three clay stones are the tripod on which we placed our iron pots. Over this hangs a shelf, so we sit on our heels while we cook. Because of the smoke in our eyes, we cook and eat as quickly as we can. The other end of the room had a shelf on which the wood is piled. I finally persuaded the king to take it down as I was continually trying to stand upright and hitting my head. The rest of the furnishings are a cot, a table, two wooden boxes to sit on, and a folding chair.

"Most of the time I am without bread, until some can be sent over from Newaka. The staple food is rice and palm butter (oil). The natives sing 'palm butter rice be sweet, too sweet,' most of the day, but as for me, I have long since ceased to think so and it is hard to get just the rice down. I am hoping soon to be able to get my things from the Cape.



"People at home can help in this work if they wish, since a heavy part of our duties consist in sewing for the children. Heavy cloth as denim is best made into trousers and shirts for boys. Any size from six years up to twenty can be used. Girls' everyday dresses are made of dark percale and Sunday dresses of light colors, made in a very simple way.

"So far we have had good numbers come out to our meetings and our little hut is crowded on rainy nights. Many have come from the surrounding towns asking us to come there for a meeting. Pray that God will help me to start a work here and that many souls will be won for Jesus."

**THE NEW MISSIONARY**

I live on a field where there are two peoples, two languages, two cultures, several religions, and other separating and diverse factors at work. Thus it is evident from the beginning that we must learn two languages and be friendly with the two peoples. If we are the least bit more friendly or kindly disposed toward one than the other it causes jealousy and ill feeling. Hence it may be that we are in a different position from the ordinary missionary or at least our difficulty in this regard may be somewhat unusual.

To speak native languages fluently, carefully, and exactly is difficult, quite difficult, and even if you are fortunate enough to attend a good language school, it will be at least two years before a stranger will be able to get a good understanding of your speech immediately. However, there are some fields yet in the world where there are no language schools; ours for example, where this problem is greater, and under such circumstances a longer period of time is required to learn a language. For two years before coming to the field I studied one language and have been on the field right in this station for almost four years, and yet a perfect stranger has difficulty in getting what I say. You can imagine that one of our languages is Chinese, but I am now speaking about the other which is more difficult than Chinese. There are good reasons then for the almost solid wall of opposition that must be broken through before you can convince the native that you are at least trying to speak in his own language.

The opposition to the new missionary because of the language is not the only one, although I do believe that to be the most important point of the opposition. *Each new missionary must make his own friends.* I wish I could say that so that each new worker would never forget it. You yourself must be friendly. The fact that certain people are Christians, that they are friends of the other foreigners or that they are employees of the mission may prejudice them in your favor but the actual making of friends depends upon you, and no one else can make friends for you; it is up to you yourself. And that takes time. First you must get the language so that conversation is natural, not strained or constrained—constrained from a limited vocabulary. That takes time and practice. Then in the Orient friends are not made at first sight; making friends is a slow and laborious process. Of course, if one spends money freely, mercenary friends can be made quickly, but they are worse than no friends at all. The

difference must be carefully pondered upon. During the first years many friends will be weighed and found wanting, disappointments are many, simply because real friends cannot be made quickly.

The new missionary will make mistakes which will detract from his true meaning. He will do things which, even to the people already acquainted with foreign ways will seem "queer." Things which seem perfectly obvious to the newcomer will be almost, if not wholly, beyond the understanding of the natives. This is due to the differences between our habits, customs, psychology, and theirs.

In these days in the Orient the native peoples are going to be resentful of everything in any way suggestive of force. That is being preached from many sides but often the new missionary does not realize that he is really using force. We must be patient and slow, learning always that the way of love is the only way.

The trouble is this; that the new missionary has come through school with flying colors. He is feted by the churches before he goes out and has been told of what a wonderful work he is going to do, what a

(Continued on Page Fourteen)

**WORLD MISSIONS CONTRIBUTIONS**

- Nov. 16-22, inclusive
- All personal offerings amount to \$3,441.35.
  - 1.00 Pentecostal S S Hershey Nebr
  - 1.50 Assembly of God Vincennes Ind
  - 1.75 Assembly Laurel Hill Fla
  - 2.00 Decota Spanish Mission Decota Calif
  - 2.24 Assembly Holt Fla
  - 2.38 Assembly of God S S Campbell Mo
  - 2.50 Assembly Gerald Mo
  - 2.50 Bethel Mission Melrose Ore
  - 2.75 Hastings Lighthouse S S Vancouver Canada
  - 2.81 Assembly Tracy Ill
  - 3.00 New Bethel Assembly Bonifay Fla
  - 3.00 Christ's Ambassadors Sherburn Minn
  - 3.00 Berean Class Ewing Mo
  - 3.00 Three S S Classes of Bethel Tabernacle Lodi Calif
  - 3.00 Glad Tidings Tab St Charles Mo
  - 3.00 Full Gospel Assembly Michigan City Ind
  - 3.00 Christ's Ambassadors Ft Collins Colo
  - 3.01 Pent'l Mission Winchester Bay Ore
  - 3.23 Assembly of God Sullivan Mo
  - 3.50 Full Gospel Assembly Kingsburg Calif
  - 3.75 Assembly La Junta Colo
  - 3.75 Graceville Assembly Graceville Fla
  - 3.80 Full Gospel Mission & S S Weskan Kans
  - 4.00 Christ's Ambassadors Russellville Ark
  - 4.00 Sunday School Conneaut Ohio
  - 4.01 Free & Full Gospel Mission Wakeeney Kans
  - 4.14 Assembly of God Haskell Texas
  - 4.25 Piney Grove Assembly Newton Ala
  - 4.50 Assembly Stone City Colo
  - 4.50 Full Gospel Mission Santa Rosa Calif
  - 4.71 Assembly of God Brashear Mo
  - 4.80 Assembly St Charles Mo
  - 4.85 Sunday School of Assembly of God Church Gonzales Texas
  - 5.00 Full Gospel S S White Plains N Y
  - 5.00 Assembly of God Wood River Ill
  - 5.00 Assembly of God Lavoie Wyo
  - 5.00 Sunday School Acampo Calif
  - 5.00 Christ's Ambassadors Thomas Hill Assembly Dallas Texas
  - 5.00 Assembly of God Beggs Okla
  - 5.00 Fairview Heights Community Church Santa Monica Calif
  - 5.00 Full Gospel Rescue Mission Philadelphia Pa
  - 5.00 Assembly of God S S Seneca Mo
  - 5.03 Sunbeam Mission Band of Glad Tidings Tab Reading Pa
  - 5.15 Young People's Society Holly Colo
  - 5.40 Wise Mill Assembly of God Elba Ala
  - 5.40 Assembly Megargel Ala
  - 5.45 Colony Assembly Weatherford Okla
  - 5.64 Assembly of God Bridgeport Texas
  - 5.65 Assembly of God Church Cape Girardeau Mo
  - 5.65 Assembly of God Bellwood Ala
  - 5.80 Bethel Sunday School Modesto Calif
  - 5.81 Young People's Society Memphis Tenn
  - 6.00 Bear Creek Assembly Columbia Tenn
  - 6.00 Assembly of God Princeton Mo
  - 6.00 M E Ladies Hammond Ind
  - 6.00 Pent'l Assembly of God Zephyrhills Fla
  - 6.00 Full Gospel Assembly Monrovia Calif
  - 6.02 Ambassadors of Miller Assembly Hill City Kans
  - 6.10 Rocky Mountain District Council
  - 6.27 Busy Bee Band of Bethel Assembly Ariton Ala
  - 6.54 Young People's Society Shreveport La
  - 7.00 Pleasant Grove Tabernacle Durant Fla
  - 7.02 Full Gospel Assembly Huron S Dak

- 7.16 Assembly of God Leon Ia
- 7.33 Assembly of God Skiatook Okla
- 7.49 Bald Hill Assembly Haskell Okla
- 7.50 Full Gospel Mission Napa Calif
- 7.50 Assembly of God Ault Colo
- 7.60 Assembly of God Yazoo City Miss
- 7.70 Dyer Assembly Dyer Tenn
- 7.93 Assembly of God Church Senath Mo
- 8.00 Assembly of God Hartford Ark
- 8.48 Children Church National City Calif
- 8.57 Evangelistic Full Gospel S S Salem Ore
- 8.75 Assembly of God Church Indian Valley Idaho
- 9.00 Assembly of God S S Minncapolis Minn
- 9.30 Busy Bee Missionary Band Berwind W Va
- 9.33 Pent'l Church Lynden Wash
- 10.00 Assembly of God Pampa Texas
- 10.00 Sunday School Brockton Mont
- 10.00 Sunday School Cambridge Ohio
- 10.00 Bible Class No 8 in Pent'l Tab New Castle Pa
- 10.00 Christ's Ambassadors Wesson Ark
- 10.12 First Pent'l S S Oildale Calif
- 10.20 Assembly of God Ringling Okla
- 10.30 Assembly of God Newton Iowa
- 10.55 The Gospel Lighthouse Manhattan Beach Calif
- 10.60 Assembly of God Grand River Ia
- 11.00 Christ's Ambassadors Truesdale Ia
- 11.00 Assembly of God Electra Texas
- 11.05 Assembly of God Church & S S Puxico Mo
- 11.37 Bay View Gospel Tab Milwaukee Wis
- 11.58 Assembly of God Shidler Okla
- 11.65 Full Gospel Mission Palo Alto Calif
- 11.85 Assembly of God Vernon Texas
- 12.00 Assembly Mission Band Sherburn Minn
- 12.25 Full Gospel Mission Macksburg Ia
- 12.70 Gospel Chapel Olympia Wash
- 13.00 Ladies' Bible Class Phoenix Ariz
- 13.10 Gerard Assembly Buffalo Okla
- 13.23 Assembly Whistler Ala
- 13.35 Wattles Park Branch S S of Church of Four Fold Gospel Battle Creek Mich
- 13.50 Glad Tidings Mission Stockton Calif
- 13.71 Assembly of God Malvern Ark
- 14.00 Pent'l Gospel Tab & S S E St Louis Ill
- 14.00 Church of Philadelphia Los Angeles Calif
- 14.40 Pent'l Assembly Bremerton Wash
- 14.50 Pleasant Hill Assembly Mt Ayr Iowa
- 14.50 First Pent'l S S Yakima Wash
- 15.00 Gospel Tabernacle Muskegon Mich
- 15.00 Calvary Full Gospel Church Inc Freeland Pa
- 15.00 Trenton Pent'l Assembly Trenton N J
- 15.00 Pent'l Assembly Clarks Summit Pa
- 15.00 Full Gospel S S Corcoran Calif
- 15.00 Gospel Mission Oak Park Ill
- 15.00 Passover Prayer League Chicago Ill
- 15.13 Pent'l Assembly Leavenworth Wash
- 16.34 Full Gospel Mission S S Sawtelle Calif
- 18.00 York Cong S S Medina Ohio
- 18.05 Assembly of God Trenton Mo
- 18.35 Gospel Tabernacle Oceanide Calif
- 18.65 Home Garden's Assembly of God Tulsa Okla
- 19.00 Old Crichton Assembly Crichton Ala
- 20.00 Bethel Full Gospel Mission Renton Wash
- 20.00 Bethel Temple Chicago Ill
- 23.70 Assembly Pittsburg Kans
- 24.00 Assembly Galena Kans
- 25.00 Full Gospel Mission Kalispell Mont
- 25.00 Assembly Excel Ala
- 25.00 Grace Tabernacle Church Syracuse N Y
- 25.24 Emmanuel Chapel S S Whittier Calif
- 26.50 First Pent'l Church York Pa
- 27.57 First Pent'l Church San Bernardino Calif
- 29.23 Atwater-Winton Assembly of Atwater-Winton Calif
- 30.00 Pilgrim Class of Southern Calif Bible School Pasadena Calif
- 31.42 Bethel Pent'l Assembly Cortland N Y
- 34.08 Pent'l Tabernacle Riverbank Calif
- 34.66 Assembly Colorado Springs Colo
- 35.00 Full Gospel Tab Auburn Calif
- 37.00 Full Gospel Mission Puyallup Wash
- 40.00 Bethel Chapel Glendale Calif
- 49.61 Emmanuel Mission Harvey's Lake Pa
- 41.70 Mission of Assembly of God & S S Minot N Dak
- 44.20 Assembly of God Collinsville Okla
- 44.26 Pent'l Church & S S Long Branch N J
- 44.80 Pent'l Assembly of God Westby Mont
- 45.00 Ebenezer Church Elizabeth N J
- 47.00 Bethel Assembly Pasadena Calif
- 48.52 Assembly of God Topeka Kans
- 50.00 Betheden Baptist Church Morgan Hill Calif
- 55.00 Pent'l Gospel Mission Millvale Pa
- 55.00 Assembly & S S Watsonville Calif
- 64.29 Pent'l Full Gospel Tabernacle San Diego Calif
- 64.74 Full Gospel Church Neptune N J
- 82.95 Union Tent Meeting Seattle Wash
- 100.00 Pent'l Mission Bellingham Wash
- 125.00 Pent'l Church Akron Ohio
- 375.00 Student's Missionary Band Springfield Mo
- 879.00 Glad Tidings Tabernacle New York N Y
- Total amount reported .....\$7,157.63
- Home Missions Fund .....\$ 8.04
- Expense Fund ..... 68.71
- Reported as given direct to Missionaries ..... 71.76
- Reported as given direct to District for Home Missions ..... 99.93 248.44
- Total for Foreign missions ..... 6,909.19
- Amount previously reported ..... 11,213.86
- Total amount to date .....\$18,123.05

## In the Whitened Harvest Fields

### GOOD MEETING AT JESTER

Pastor Maud Anderson, Jester, Tex., writes: "Brother T. E. Rhea just closed a 10 days' meeting here. About 25 were saved and reclaimed, 7 received the Baptism of the Holy Spirit and the church was revived. Praise the Lord for what He is doing for His children."

### FORTY SAVED

Pastor J. W. Hudson writes: "The Thompson party has just closed a 5 weeks' meeting at Davenport, Okla., where 40 were saved and several received the Baptism with the Holy Spirit. The church was set in order with 43 on the assembly roll. The church had been independent for 19 years. Things are looking good now for the future."

### GOOD WORK AT FOSTORIA

Evangelist Earl W. Clark writes: "Had a blessed time in Fostoria, Ohio. Received splendid co-operation and the prayer services were wonderful. Sixteen souls sought the Saviour and many came for the healing touch. A splendid Ambassadors organization was started with a good outlook for the future. They have a nice new cement block church, of which they are justly proud, and although not a large congregation they have paid off \$2600.00 in nine months."

### TOWN STIRRED BY THE GOSPEL

Mrs. S. E. Barr, Pine Grove, W. Va., writes: "We have just closed a very successful 3 weeks' meeting here with Sister Ethel Huber, of Grafton, W. Va., in charge. Thirteen souls were saved and reclaimed and four received the Holy Spirit. The town is stirred as Pentecost has never stirred it before, especially the young people. The house was packed every night with hungry souls and we are expecting the work to go on."

### NEW FIELD

Brother W. L. Stephens and Brother H. W. Thatcher write: "The gospel seed is sown in another new field. Just closed a 2 weeks' meeting in Climax Springs, Mo., where the Lord wonderfully blessed hungry souls. On the last night of the meeting we had an old-time testimony service in which Baptists, Presbyterians and Methodists joined. This is a good opening for a Council brother or sister. We are now in a meeting at Crittenden, Mo., where the Lord is blessing. Several souls have been saved and baptized in water, one baptized with the Holy Spirit."

### BRIEF MENTION

Brother H. A. Trusty, Subiaco, Ark., reports a meeting at Hixson Hill, 1 saved, 2 reclaimed, 2 baptized with the Holy Spirit. Any minister in fellowship with the Council is invited to stop for a few services.

Sister Ira Brace reports 3 saved and 1 baptized with the Holy Spirit at Gallegos, N. Mex., where the Lord has been greatly blessing recently.

### DEDICATION SERVICE

Pastor Clarence Tilson, Barberton, Ohio, writes: "On Oct. 21, Bethel Temple was dedicated to God, Brother Flem Van Meter officiating. An evangelistic campaign followed conducted by Evangelist Anna E. Kelso. Three were saved, a backslider reclaimed and lukewarm souls moved heavenward. The church was stirred by the inspired messages."

### HUMBOLDT HAS A REVIVAL

Pastor Oscar Davidson, Humboldt, Kans., writes: "Just closed a very successful meeting with Chas. Sheall, of Coffeyville, Kans. A goodly number were saved and 2 received the Baptism with the Holy Spirit. The church in general was built up. Our church is growing. We have a nice orchestra now of Christ's Ambassadors and God is blessing their work."

### WESTERN COLORADO MEETINGS

Brother Louis M. Rittenberg writes: "I want to report victory for the western slope of Colorado. Have been holding meetings in Grand Junction, Paonia, Delta, all summer. Many were saved, healed and baptized in the Holy Spirit and the missions received strength. I am now at Cheyenne, Wyo., holding a revival. People are hungry for the gospel. Any one desiring my services can reach me at 244 Stout St., Denver, Colo."

### GOOD REVIVAL IN SCHOOLHOUSE

Mrs. Bertha Breedlove, Scottsburg, Ind., writes: "In September Brother and Sister Shreve came here from Kentucky and started a meeting in a schoolhouse. Thirty-three souls have been saved and 11 baptized with the Holy Spirit. After hearing how the Lord heals people, my husband was prayed for and healed of tuberculosis. After being prayed for, he was examined by a physician, who told him all symptoms were gone. I had suffered with pain in my neck and head for 6 years, but when Jesus came in He healed both soul and body. We have a Sunday school organized and believe the Lord will give us a building soon."

### GOOD MEETING AT LAKEWOOD

We are glad to report 8 days of very blessed meetings at Brother Baxter's work in Lakewood, N. J. Miss Inez Wood has been ministering there for the past 3 years. During these meetings Brother Baxter and Sister Wood were assisted by Wm. Pockock, of Elizabeth, N. J., Mr. Moorhead, Beulah Heights, N. J., J. R. Flower, Scranton, Pa., and Robt. A. Brown, of New York City. The meetings were well attended, and numbers seeking the Baptism of the Holy Spirit, were at the altar. A marvelous spirit of love and unity was manifested. The mission is located at 224 Jersey Ave., Lakewood, N. J.

If an earthly parent does the best for his children will not the Almighty and All-wise Love of which human love is only a shadow do better still for His great family?

### FINE DENVER CAMPAIGN

Pastor S. H. Patterson, Denver, Colo., writes: "We are happy to report a revival campaign that has brought untold blessing to our church, and has given us the biggest boost in the history of our work in Denver. A. Watson Argue of Winnipeg, was the evangelist and the campaign was held in the Radio Prayer League church. During the three weeks of the revival, 88 sought salvation, 46 new members joined the church, and others were blessed by being healed and filled with the Spirit. Besides the services in the church, Brother Argue delivered an evangelistic sermon each morning over radio KFXF. Many listeners in wrote telling us of the blessing they received in their homes, and radio friends sent in several hundred dollars to help pay off the note on our church. The church was dedicated the last Sunday morning of the campaign. Large crowds attended during the campaign, and every department of the work prospered."

### AN ACCEPTABLE MINISTER OF CHRIST

Pastor Donald Gee's first visit to Los Angeles, and as a matter of fact his first visit to the United States, can be described as interesting, instructive and inspiring to the people to whom he ministered. Brother Gee ministered at Bethel Temple and Victoria Hall, Los Angeles, and at Bethel Church, Glendale, to large and appreciative audiences. Our brother clearly and helpfully unfolded the truths of the 12th and 14th of 1 Cor., instructing those who heard him how they might receive the gifts of the Spirit.

The greatest day was on Wednesday afternoon at Bethel Temple when some 300 came forward to receive the laying on of hands so they might receive one or more gifts of the Spirit. A remarkable feature of this meeting was that practically every one of the 300 as they were prayed for came under the power and anointing of the Spirit. We can truly say that of the many Spirit-filled men and women who have visited our assembly as speakers, we have never had one with a more helpful ministry, so sane, inspiring, scriptural and spiritual. A hearty invitation was given to our brother to come back. Brother Gee is one of the executives of the Assemblies of God in Great Britain. —L. F. Turnbull, Los Angeles, A. W. Frodsham, Glendale.

### Brother Gee in Springfield, Mo.

We have been greatly refreshed in Springfield through having a visit from our Brother Donald Gee of Scotland. Morning by morning he gave a talk at Central Bible Institute, and night by night he ministered to the saints at the assembly. Our brother's teaching on Pentecostal subjects was extremely rich and we have coveted to have him in this country for awhile, to go through many districts giving the wonderful teaching God has given him. We have given our Brother Gee a warm invitation to be with us at the General Council next year and to spend some months in holding conventions in different parts of this country.



## SCOFFERS IN THE LAST DAYS

That there are scoffers at the Second Advent who scoff with virulence, we have actual contemporary evidence. "The predictions," says Dean Inge, "clearly assert that the return, or coming, of the Son of Man, was imminent; predictions which certainly have not been and cannot now be fulfilled: such a notion (as of our Lord's literal return) would not be compatible with sanity." Here is not only denial, but mockery.

It is the more surprising when the derision comes from Christian teachers who can give true and gracious counsel on Christian fundamentals. "Millennarianism, I thought," says Dr. David Smith, "had now gone the common way of absurdities in a more or less sane world"; "it was not the least of the blunders of the Apostolic Church that she regarded the Second Advent as imminent; this way madness lies." Such painful examples could be multiplied. It is curious that the mockery in these quotations takes the form of an insinuation of insanity. "Now this," says a mental specialist, an author of several works on insanity, "has always struck me as rather strange, for, having come across hundreds, if not thousands, of insane people, I cannot call to mind a single one who, amid all his ravings, ever raved in my presence on *this* subject."\*

So the Apostle gives a profound reassurance to the waiting Christian. "But forget not"—as against their willful forgetting "this one thing, beloved"—as a master-solution of the problem—"that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8); or, as the Psalmist (90:4) puts it—"a thousand years in Thy sight are but as yesterday." Divine activity is such that it can spread over a thousand years, or concentrate into a single day, what, in nature, would belong to a day or to a millennium. The twenty-four hours of Calvary held infinitely more than the thousand years before or after. So this divine timelessness directly affects the problem. A human promise fades or fails with time: God is as sure a thousand years hence as now. In Augustine's golden word:—God is patient because He is eternal. So four times in this chapter Peter makes his affectionate appeal for a full, unaltered, incarnated faith:—"Beloved be mindful" (v. 2); "beloved, be not ignorant" (v. 8); "beloved, be diligent" (v. 14); "beloved, beware" (v. 17).

Moreover the Holy Spirit regards it as of vital importance that we should understand this extraordinary reluctance of God. He says:—"The Lord is not slack"—tardy, dilatory, delaying until too late—"concerning His promise"—to right all wrong by the Advent—"as some count slackness"; as some account it (His delay) slackness. He is slow and lingering; but it is not from slackness—that is, not because He is powerless, or indifferent, or ignorant, or neglectful, or procrastinating; nor is it because He has forgotten His promise, or changed His mind, or altered His purpose; nor is it for the awful reason that gnostic once gave, and will yet give again—that He is Himself evil; "but"—here starts to light the still further solution of the problem—"is LONG-SUFFERING to you-ward." That is, the delay is to be measured, not by years or by centuries, but by divine purposes and aeonian plans.

The world, misunderstanding the problem, makes a fearful miscalculation. "The wicked saith in his heart, God hath *forgotten*; He hideth His face, He will never see it" (Psa. 10:11): so they continue eating and drinking and giving in marriage, until, without a moment's warning, the sudden Advent sweeps the world.

Now this long-suffering so enormously magnifies the character of God, that we do well to ponder it. With a hatred of sin out-running our utmost conception, God, omnipresent, yet stands alongside the murderer as he beats down his victim, and hears the dying whimper, motionless. He listens to the vilest obscenity, and the most daring blasphemies, and says nothing. He sees little children being corrupted in soul and body by men of awful iniquity, when He has but to think a thought and they would never provoke Him again—yet He never stirs. It is manifest that a reason of extraordinary force must, so to say, tie the hands of God—a deterrent from action inconceivably powerful. What is it? It is because every human soul is salvable; and the only hope of the salvation of any man lies in the self-control of God.

It is an astounding revelation. For the self-repression in the Deity is as extraordinary a revelation of the power of the Godhead as the universe contains. A volcano curbed requires vaster power than a volcano in action. God's wrath is justice at white-heat, and repression of it is a thing incomparably more powerful than its liberation. Herod *unsmitten* is a greater evidence of God's power than Herod *smitten*. Long-suffering, in such a world as this, is the greatest exhibition of power on this side of the annihilation of worlds. Moreover, the measure of the restraint must be a measure of the peril from which God would save man. If it is mercy that continues whole nations in outrage and horror, and a world in wild tumult, what must be the doom beyond, from which starvation and massacre are a merciful interposition of delay? *God must foresee a future of inconceivable horror.*

So the Apostle now reveals the heart of the divine reluctance, and into his answer is crowded all the grace, the love, the sob of God. "Not wishing that any should perish, but that ALL should come to repentance." He who bids all, forbids none. God wills here as the result of conscious deliberation, but not with irresistible coercion (Lang); exactly as a monarch wills that all his subjects should be happy—but *as subjects, not as criminals*. God's wish (or will) not only embodied itself in the sublime intervention of the Incarnation, the Cross, the Ascension, the descent of the Holy Ghost—a desire unexhausted, and now surviving in all its force; its supreme effort is to achieve repentance in all.

And so He delays, and delays, and delays; for immediate judgment would mean immediate hell. So (the Apostle says) "account that the longsuffering of our Lord is salvation": that is, see that you put this interpretation on God's strange inactivity: esteem its actual effect to be salvation; for it is actually the salvation of all who are being saved. Experience shows that this is true. Forbearance can be fruitful, when chastisement and threatenings fail. Men can

get simply tired of disillusionment, and sorrow, and disappointment, and the bitterness of sin—and turn to God.

God does not prolong the world's sin in order to deepen its guilt and consequent doom; but for an exactly opposite reason—that NONE should perish; but that all hardness may be melted; that rebellion may be replaced by loyalty; that hate may give way to love; and—wonderful words!—"that all (earth's teeming millions) should come to repentance"; and salvation so quench all evil as to cancel all judgment. Justice inherently compels, and the order of the universe demands, judgment: yet the Lord moves like the glacier of a thousand years. Hell is inevitable, but hell is no wish of God. God never laid on any man the desire or the necessity to sin. No class, or group, or person, is outside the divine salvation. The decree consigning to hell can never be operative without a man's own signature. It is not according to the heart of God that even one whom He has created, and one for whom Christ died, should be lost.

So then, let the very deferred Advent (as it were) soak into us God's delaying grace. Our golden opportunity and privilege is to co-operate with God's will to save. Mockers account it slackness, disciples account it salvation. We seize the delay, in order to seize its redemption. "I exhort," says Paul, "that prayers be made for ALL MEN." 1 Tim. 2:1. If I am to pray for all men, what must I assume? I must assume that all men need praying for; that all men can be benefited by my prayers; that the benefits of Christ's death, the sole ground of all prayer for sinners, reaches to all men; and therefore that all men can be saved. As Gordon wrote from Khartoum: "Do you really believe that God loves each of those black Arabs with the same love with which He loves you?"

So the Scripture continues: "This (prayer for all humanity) is good and acceptable in the sight of God our Saviour, who willeth that all men should be"—not blessed, or improved, or even given a chance, but—"SAVED; for there is one Mediator, who gave Himself a ransom for ALL":—"who is the propitiation for our sins, and not for ours only but also for the sins of THE WHOLE WORLD."

Language could not be more explicit or final. It is true that the awful power of the human will is the rock on which universal salvation forever founders; nevertheless, this in no way affects the desire of God's heart. Dr. Campbell Morgan says: "One Saturday night I walked through the thronging streets of Birmingham with one I knew to be living near God. Birmingham is noted for its Saturday night crowds, and thousands of people sweep along the roads everywhere. Suddenly he said, 'For God's sake let us go down this side street, I cannot stand it.' 'What's the matter?' I said. 'Oh,' he said, 'these men and women for whom Christ died!'" So, if we warn with Enoch; and preach with Noah; and pray with Abraham over Sodom; and, it may be, weep with Christ over Jerusalem:—our heart shall be as the heart of God.

Thus the deferred Advent, as we confront it to-day, spells but one word—Salvation. Work of incalculable importance may still remain. Some have not yielded, that have been called; some have not yet been called,

that are now in dens of infamy, or in prison cells, or in heathen forests; some have not yet been born, whose names, nevertheless, are in the Lamb's Book of Life: all of us are spared for golden purposes of priceless service. The delay is no counsel of despair, but an amazing revelation of salvation, and in it is the whole reservoir of effective grace. Yet the pause is *only* a pause; and "though He hath leaden feet, He hath iron hands." For "THE DAY OF THE LORD WILL COME AS A THIEF IN THE NIGHT."

### THE NEW MISSIONARY (Continued from Page Eleven)

"promising young man" and much other stuff of the same kind which turns his head. When he reaches the field, full of this and some real idealism, he is very loath to believe that he cannot jump right into the work, but must sit for several years at the feet of the older missionaries, learning the languages, and learning many other things about the peoples among whom he is to work, as well as learning in a practical way the management of his own mission. This puts off his entering his work for three years or more when he had expected to get right into it. These older missionaries may not have graduate degrees, some of them may not even have any. Their education is less in many ways than that of the new missionary, but he must learn from them. Let us not forget that one cannot expect to do very much of anything in the way of real missionary work we have dreamed about, during the first three years upon the field, but on the other hand those years must be spent in very hard work of quite a different kind. Many missions do not expect much from the new missionary during his whole first term.

We say that the first hundred years are the hardest. The new missionary should not forget that the first three years are the hardest, but God is able to make all grace abound unto you.—A Fourth Year Missionary.

### MINNESOTA REVIVAL

Brother E. N. O. Kulbeck writes: "Held a 2 weeks' meeting at Elmore, Minn. Nine sought salvation. Three of those saved were members of one family. Previous to my coming, Brethren D. E. Collins and Bert Webb held a 3 weeks' meeting there, during which four sought salvation. Brother Webb is carrying on the work in conjunction with the Granda church."

True Christian perfection is attained only by constant "looking unto Jesus." By means of this constant attitude of faith, the believer is changed into His image "from glory to glory" by the Spirit of the Lord.

"Abraham . . . fell on his face: and God talked with him." There you have the secret birthplace of the power to trust God for everything He promises.—Andrew Murray.

Lost yesterday, somewhere between sunrise and sunset two golden hours—each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

## Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

**KITZMILLER, MD.**—Revival services beginning Dec. 1, will be conducted by Evangelist Homer Peterson.—Clarence Keller, Secretary.

**LE MARS, IOWA.**—Revival services beginning Nov. 25, continuing 3 weeks, Evangelist Cyde Bailey, of Marion, Ill., in charge.—Pastor Joseph Terlizzi, 215 Third Ave.

**RED OAK, OKLA.**—Sunday school rally, fifth Sunday in December. All schools in this district are urged to be present. All-day services with dinner on the ground.—C. J. Brown, pastor.

**LAS CRUCES, N. MEX.**—Thos. Griffin, the Irish evangelist from Killarney, commences meetings Sunday, Nov. 18 for a month or longer. Everybody welcome.

**REEDS, MO.**—Fifth Sunday fellowship meeting Dec. 28-30, basket dinner on Sunday; bring full basket and help us praise the Lord.—Pastor Nellie Hulsman, R. 7, Carthage, Mo.

**SAN DIEGO, CALIF.**—Doctor Lillian B. Yeomans will give a series of addresses on divine healing in the Gospel Tabernacle and the Berean Bible Institute, Dec. 4-9. Everybody invited.—W. R. G. Phair, Dean of Institute.

**TIFFIN, OHIO.**—Evangelists Earl W. and Beula O. Clark will conduct a revival on full gospel lines in Tiffin, beginning Thanksgiving Day. Saints in near-by towns are invited. For further information write, Mrs. O. R. Wise, 5 Fairview Ave., Tiffin, Ohio.

**HARBOR BEACH, MICH.**—Old-time gospel meetings Nov. 26 to Dec. 16th at Assembly of God Hall, State St. Evangelist L. B. Staats will be the speaker. Services every night at 7:30, Sundays 10:30, 3:00 and 7:30.—J. C. Morrison, pastor.

**INDIANAPOLIS, IND.**—City-wide, old-time revival will open at Fourfold Gospel Tabernacle Jan. 6, continuing indefinitely, Wm. F. A. Gierke, of Los Angeles, Calif., in charge. Evangelistic services at night, Bible conferences at day services. For further information address Pastor Earl W. Clark, 3911 E. Wash., Indianapolis, Ind.

**OAKLAND, CALIF.**—Evangelist A. Watson Argue, of Winnipeg, Canada, will hold special meetings at the "Glory Barn" of the Oakland Evangelistic Association, 2946 E. 14th St., Feb. 3 to 24, inclusive. For further information address the pastor, R. H. Moon, 1260 E. 34th St., Oakland, Calif.

**SASKATOON, SASK.**—Revival campaign in Elim Pentecostal Tabernacle, Avenue A, and 25th Street, Jan. 6-27, A. Watson Argue in charge. Broadcasting every Sunday night from 10:00 to 11:00, over CJHS. For further information write Pastor C. B. Smith, 409 Avenue C. N., Saskatoon, Sask.

**CHICAGO, ILL.**—A great missionary rally, under the auspices of the Chicago Pentecostal Young People, will be held at the new Lakeview Assembly of God, 3142-44 No. Racine Ave., Dec. 15, 7:30. A combined Thanksgiving and Christmas missionary offering will be taken; come prepared. Missionaries representing many fields will be present.—Carl J. Frizen, chairman, 5003 Berwyn Ave., Chicago, Ill.

**THE THIRTEENTH ANNUAL DISTRICT COUNCIL OF THE EASTERN DISTRICT** of the Assemblies of God will be held on January 8, 9, 10 at Elim Tabernacle, Williams St., near East Ave., Rochester, N. Y. For information write to Brother Benj. A. Baur, pastor, or to J. Roswell Flower, Sec., 825 Green Ridge Street, Scranton, Pa.

**ROCHESTER, N. Y.**—An eight-day convention will be held at Elim Tabernacle, Williams St. near East Ave., beginning January 6, 1929, in conjunction with the Eastern District Council. Some of the most outstanding brethren of the Pentecostal ministry of the East will minister the Word each evening. We are arranging for a Young People's Rally for January 12th. All assemblies in Western New York are urged to send delegations. Entertainment will be provided for all ministers and missionaries. Delegates and visitors desiring rooms in the vicinity should notify us in advance. For further information write: D. W. Bruce, 224 Dartmouth St., Rochester, N. Y.—Benj. A. Baur, pastor.

**MEMPHIS, TENN.**—Our next Fifth Sunday Fellowship meeting will be with the Assembly of God at Memphis. We are expecting Elder W. T. Gaston, or Elder J. R. Evans, of Springfield, with us at this meeting. Everybody in reach is invited to attend. For further information write, Pastor I. A. Smith, 1405 Barbour St., Memphis, Tenn.

**BEAVER FALLS, PA.**—Special evangelistic services will convene in the First Pentecostal Church at 27th Street and 9th Avenue, from November 28 till December 16th, with Evangelist Alexander Gibson, of Philadelphia in charge. An all-day Fellowship Meeting will be arranged for Thanksgiving Day, and pastors and saints from assemblies of like precious faith are invited. For further information, write the pastor.—Glenn D. Jones, 3401 8th Avenue, C. H.

**WILMINGTON, DEL.**—A four-day prophetic conference will be held in the new Pentecostal tabernacle, beginning December 11. Elders William Coxe, of Westport, Md., E. F. M. Staudt, Baltimore, Md., and Ernest Williams, Philadelphia, Pa., will be the speakers. Their messages will be printed in book or magazine form. Those desiring a copy reserved, write the pastor. Entertainment will be provided for all visitors at the conference.—Pastor M. W. Richards, 915 W. 29th St.

**OKLAHOMA CHRIST'S AMBASSADORS RALLIES.**—Three C. A. rallies are planned for vacation days. Mayfield assembly, near Cestos, Dec. 27th; Anadarko Assembly, Dec. 29th, and a New Year's Day Rally at Enid Gospel Tabernacle, 312 E. Cherokee, Enid, Jan. 1. Special music by Fred Henry, blind musician of Tulsa, and a missionary program by the students of Southwestern Bible School will be features of the New Year's Day Rally at Enid.—M. J. McClellan, C. A. President.

**NOTICE.**—Each pastor or church secretary in Oklahoma is requested to co-operate with us in securing a correct list of all the assemblies in the state. Please send me the name of the pastor and secretary of the church or churches in your community, telling where they are located. James Hutsell, district superintendent, Slick, Okla.

**NOTICE.**—Brother and Sister Warren A. Anderson, Elko, Nev., desire through this column to thank those who have sent Evangelists and books, as they have found it impossible to acknowledge each contribution. They can still use more, however.

**WANTED.**—A Christian home, by a sister 70 years old, member of a Pentecostal church and a widow. Can do any kind of work except scrubbing floors and laundering. No income except interest on \$500.00.—Mrs. F. P. Thompson, 777 A. Cherokee Ave., Atlanta, Ga.

**PASTOR WANTED.**—We are in great need of a pastor at the Pentecostal mission, 1010 S. 1st Street, Canon City, Colo. Any of the brethren in fellowship with the General Council, passing this way, will be cordially welcomed.—Mrs. M. E. Gilman, Sunday school superintendent.

### OPEN FOR CALLS

**EVANGELISTIC.**—After Jan. 15, except first three Sundays in April.—J. W. Dodd, Conway, Ark.

**PASTORAL OR EVANGELISTIC.**—After Jan. 1st. Have been in the ministry 15 years. In fellowship with General Council. References, General Superintendent W. T. Gaston, and District Superintendent James Hutsell. Wife plays piano.—R. E. Lister, Box 295, Shidler, Okla.

**EVANGELISTIC.**—A. F. Gardiner, whose address is changed to 1114 Fox Street, Caldwell, Tex., from his former address in Austin.

**PASTORAL.**—Bennie Lewis, 513 N. Norfolk, Tulsa, Okla.

**CHANGE OF ADDRESS.**—Having resigned the work at San Angelo and taken charge of the work at Austin, our address will be 411 W. 37th St., Austin, Tex.—O. W. Edwards.

A man who was a carpenter and a humble man was taunted by a rich relative: "Only a carpenter!" he sneered. "What an honor," said the carpenter, "for my Lord was a carpenter. He knew the laws of building and construction and some day He will take me to my mansion which He, the carpenter, is now building. I am glad He was a carpenter, the Builder of the New City of God."



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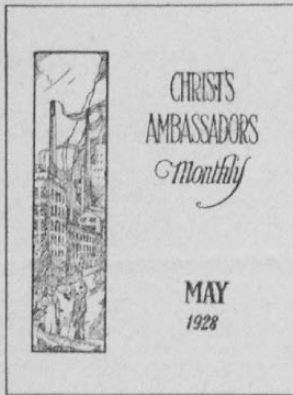
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