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THE PENTECOSTAL EVANGEL  
Springfield, Missouri

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# THE Pentecostal EVANGEL

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## 'Tis Found in Christ



O PERFECT LOVE I found in Christ:  
A love that's deep, and rich, and wide;  
He loved me when in deepest sin,—  
He sought, and found, and took me in,  
To His great heart of love.

O PERFECT REST I found in Him;  
A resting place from toil and strife:  
When weary, sick, and sorely tried,  
He gently drew me to His side,—  
Into His heart of rest.

O PERFECT PEACE I found in Christ;  
A peace that stilled the storms of life,  
And drove the doubts and fears away—  
Turned life's dark night to glorious day,  
With His most perfect peace.

O PERFECT JOY I found in Christ,  
A joy I ne'er had hoped to find;  
No other joy can e'er compare  
To this most perfect joy, most rare,  
That's only found in Christ.

This perfect love, rest, peace and joy,  
I found in Christ, without alloy;  
Secure I'll rest within His love,  
Until He comes in clouds above,  
And takes me to HIMSELF.

CECELIA M. BARTON

# The Authority of the Lord Jesus Christ

Donald Gee at the Springfield Assembly

Read Matthew 8

There is a very interesting incident in this scripture, and it contains a great lesson. Notice the Centurion's rough and ready picture of the Lord. Here was a soldier whose very position gave him authority, and he somehow felt that the Lord Jesus was in the same position as himself. "I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

I want you to get the full picture—to see that the Lord Jesus was a man *under* authority and He *had* authority. Because He was *under* authority He was able to maintain His authority. The lesson I want you to get—the real heart of it all is this: that the Lord Jesus has authority—authority—power! And I want you to see the principle which this Centurion stumbled against by accident as it were, and he expressed it as a rough and ready soldier—that our blessed Lord Jesus has authority because He Himself is under authority. Perhaps it is a little startling to think that the Lord Jesus is under authority; but one of the greatest and most beautiful things about Him is that He is perfectly obedient to His heavenly Father.

Now this centurion was a soldier in the Roman army, who had superior officers over him. As long as he obeyed his superior officers he had authority over the men under him, but let him for one minute disobey his superior officers and he would lose his power to command and control. The Roman officer was, as it were, a link in a chain. There were those above him and those below him; and he had authority to command those below because he obeyed those above.

In this chapter there are some wonderful pictures of the authority of Christ. "When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick." I like that story, too, at the end of the chapter, where the two men come possessed of devils, and the devils besought Him saying, "If thou cast us out, suffer us to go away into the herd of swine." Oh, the authority of the Lord Jesus Christ over unclean spirits! The Lord Jesus said, "Thou shalt not be afraid." The Lord helps us to get deliverance from fear. I believe the Christian should not be afraid of anything. We should not be afraid of devils, or men, or anything, because our blessed Lord has all authority. I am so grieved when I see some of the Lord's people afraid of demons; especially when they are seeking the Holy Ghost. When I come to God seeking this Baptism in the Holy Spirit, God will take care of me; and the One I am asking to give me the Baptism is this One who has such wonderful authority. I cannot agree with the people who believe that though we have true hearts the devil could put something wrong in. If the devil could do that the Lord would not have very much authority.

I love to contemplate the authority of the

Lord Jesus over demon power. Here are these men possessed with demons, and the demons cringe down saying unto the Lord,

"If Thou cast us out, suffer us to go away into the herd of swine." They know they have met their Master, and cry out to Him, "Oh, don't send us into the abyss! Suffer us to go into the herd of swine—anything, so that we can have some form of body. Please let us go into the herd of swine." And with one short, sharp word of command He says, "Go." He is the Master. He says, "Go," and, dear me, they rush into the swine in such a hurry they can't stop, and the swine plunged headlong into the lake. Oh, the authority of the Lord Jesus Christ! In the same passage His authority over sickness. Thank God He has authority to set us free and to heal our bodies.

There is another very charming picture in this same chapter. A great storm arises on the sea; the disciples are in the boat and the wind rises, the waves begin to toss, and the boat begins to fill, and the disciples are getting so afraid. But it is all right because Jesus is there asleep on the stern of the ship. And when they get afraid they say, "Master, wake up, the boat is filling! Don't you know we are perishing! Another quarter of an hour and we shall be at the bottom of the sea." Oh, no, not with Jesus on board! He stands up, and again I see His authority. He does not speak to the wind and the waves as a mother would to put her baby to rest; but with an air of command He speaks to the howling wind and the tossing sea, "Lie down!" In our version we have, "Peace, be still," but really it is the way we would speak to a dog that was jumping all over us. He speaks with authority to the wind and the waves, "Lie down!" and instantly there is a great calm. Thank God Jesus Christ has all authority in the realm of nature.

In Matt. 9:6 we see another realm in which the Lord Jesus has all authority. "The Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy). Arise, take up thy bed, and go unto thine house." Have you ever heard Jesus speaking to your heart and telling you your sins were forgiven? and has He not spoken with authority? When I come to the table and take that cup in my hand remembering His death, I hear that voice saying to me, "This is My blood, shed for the remission of sins." Oh, what peace I have in my heart! There is One who has spoken peace to my soul, the One who has authority to forgive sins. If anybody else told me my sins were forgiven, I would not be sure. I would ask, "What authority have you to tell me so?" But when I realize that it is the Son of God, the One who died for me on Calvary, and when I hear Him say, "It is all right, do not be troubled, your sins are forgiven for My name's sake." I do have peace with God; don't you? When I come to God in prayer, Satan comes along (he is the accuser of the brethren) and brings up all my old sins that have been for-

given. But I have an answer. *Somebody else* has an answer. I do not have to plead the blood; the blood speaks for me. The blood speaks and tells me my sins are forgiven. Oh, the authority of the Lord Jesus Christ, our blessed Saviour!

We could think of His authority in another realm—as the mighty leader of the army of Jehovah, the Lord of hosts, the King of angels. He has authority over all the angelic hosts too.

But I want you to think of the other side of the story. We saw that His authority is given to Him because He Himself is perfectly subject to the Father. One of the most glorious truths concerning the Lord Jesus is His absolute subjection to the Father in everything. I wonder whether we have fully realized what sin is. Sometimes I like to ask people what it is. Some say sin is stealing, murdering, telling lies, and getting drunk. That *is* sin, but that is only sin in a very coarse form. There can be sin which is much worse than that, and when you track sin right down to its roots it is always this—REBELLION AGAINST THE WILL OF GOD. You can be as polite and respectable about it as you like. You can rebel against the will of God with a frock coat and a dress suit; but I tell you if you rebel against the will of God, it is sin. When you know what God wants, and you refuse to give it to Him and refuse to yield to Him, it is sin. All rebellion against the will of God is sin.

Now the great leader of all this rebellion is Satan. He is the one who above all others has rebelled against God's will and he leads the hosts of rebellion. You remember the time when he came to Eve in the Garden of Eden. God had said, "You may eat of all the trees in the Garden, but there is one tree of which you must not eat." Satan was longing to get Adam and Eve to join him in rebellion against the will of God, so he came along and said, "That is all right; you won't surely die." In obeying his suggestion, they joined him in rebellion against God's perfect will.

Then there had to come One for our redemption, One from the glory, who would be in subjection to the fiercest temptation, but who every step of the way would be perfectly obedient to God, not rebellious in anything. Thank God, Jesus came and lived just such a life. And the supreme beauty of the life of Jesus is that when Satan wanted to get Him out of God's will, He refused to be turned aside; He obeyed His Father continually.

I think of Him when He was only a lad of twelve years, when His mother came to the temple seeking Him, and He said, "Wist ye not that I must be about My Father's business?" Then I think of Him as He came to the Jordan to be baptized of John. John said, "What! Me baptize you! Why, it is you who should baptize me." And the Lord gives such a lovely answer; I always marvel that any saint of God should stand out against baptism in water. "Suffer it to be so now, for thus it becometh

us to fulfill all righteousness." Perfect submission. Real obedience to the will of God.

I know a sister who has never been baptized in water, and she won't be. When a Scotch woman says she won't, there is some "won't" behind it! One day she was very much upset and came to me so appealingly saying, "Mr. Gee, must I get baptized?" She wore a screwed up face as if I were suggesting she must take a dose of most horrible medicine. "Must I be baptized? Won't I get to heaven without being baptized?" That is not the right spirit. I want the spirit of Jesus when He said, "Thus it becometh us to fulfill"—turn it the other way "fill full all righteousness." I want the kind of heart that says, "Is there anything more I can possibly do to please my Father in heaven? Can you show me something more?"

When I was a boy I used to do the shopping on Saturday—I had no sisters. I was sent out with a big string bag. In a string bag you can always find room for something more. You can get the potatoes all in the bottom, of course, and the eggs on top. Then the cabbages, cauliflower, and butter you can cram in somewhere in that string bag until it is filled full. Now that is a picture of how we ought to obey God. When I have already done all I know, if there is anything else I can do to please Him I will poke it in at some corner. Fill full—that is the spirit of Jesus. That was the spirit in which He loved and obeyed God. "Thus it becometh us to fulfill all righteousness." If I had not been baptized that is the spirit in which I would give my name in for baptism, because I would want to cram in all righteousness, cram in every bit I could that would please the dear Lord.

After His baptism He was led into the wilderness to be tempted of the devil. And when Satan tried to get Him to swerve from doing the will of God, he did not tempt Him to do "wicked" things—steal, tell lies, and that sort of thing—but he tempted Him to do things which looked as though they were harmless. The underlying thing all the while was that God said He should go a certain way, but Satan said, "Do not go that way, go your own way. Now make these stones bread."

"It is not my Father's will. 'Man shall not live by bread alone.'"

"Cast yourself down."

"No, that isn't God's way."

"Fall down and worship me."

No, God's will for the Lord Jesus to come into possession of the Kingdom was by way of the cross. He is going to have the Kingdom, but it is to be by crushing Satan under His feet. Steadily, steadily, He went the way of obedience to God.

He begins to work His wonderful miracles and all the while He says, "I am doing them in perfect accordance with My Father which is in heaven." We come to the closing scenes in Gethsemane and here we see the greatest attack of the enemy. Satan gathers his hosts from everywhere, saying, "Come, this is the crisis. We must stop Him now." And there we can see Him as the light of the full moon shines upon Him in His agony and bloody sweat; and

(Continued on Page Nine)

## Praise

"At midnight Paul and Silas prayed and sang praises." Acts 16:25

The Bible is the songbook. What a study the great songs of Deborah and David, of Moses and Mary! Its message to every one whose heart is right with God is told in terms of triumph—"Be strong, rejoice, be of good cheer, be very courageous, be glad in the Lord, sing," etc. It is the book which sets forth the horrors of sin, suffering, sorrow, defeat, eternal ruin. But one has only to note the frequent recurrence of the word "praise," and the kindred words, "sing," "be glad," "rejoice," etc., to see that its prevailing note is that of praise, triumph, victory. All our songs and hymns worth singing are traceable to this spirit of praise in the Word.

Why praise? Because the Bible enjoins it. We think of it as a sort of luxury, something we may observe, or, without any serious consequences, dispense with. What a mistake! The Word of God commands it. A privilege? Assuredly it is. But also a duty. Could we see no other reason, His Word is reason enough. But reasons are evident, too. Praise is a law of our new life. To be praiseless is utterly unworthy of a child of God. Christ is the personification of praise. His life is the praise life. His life is ours. The new man, God's workmanship, created in Christ, is God's masterpiece, His poem. In Eph. 5:19 we see His poem set to music—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Praise is God's sunlight in the heart. It destroys sin-germs. It disinfects the soul. It makes the flowers of grace to spring forth. It ripens the fruit of the Spirit. It is the "oil of gladness" that lubricates life's activities.

There can be no holy life without it. It keeps the heart pure, and therefore the eye clear. Praise is essential to the knowledge of God and His will. It expresses our worship of Him and our worship is our appreciation of His worth. What a marvelous place is given to man—the connecting link between God and His creation! Hence the very earth waits and groans for the revealing of the sons of God. When they with Christ are glorified, and with Him become earth's rulers, its groans shall cease and the mountains shall break forth into singing and the trees of the field shall clap their hands.

It is through praise that we are able to appropriate and realize our blessings. The Spirit's fullness and overflow await our praises. When they began to sing and to praise, then the glory of the Lord filled the house of the Lord. 2 Chron. 5:13.

Dr. Hanley Moule and his wife, while standing in the forum at Rome, saw the Italian workmen with their pickaxes removing the debris which had been there fourteen hundred years. While they were standing watching, one of the workmen, with a terrific blow of the pickaxe, moved a heavy piece of debris, and a little fountain, which had been imprisoned for fourteen hundred years,

burst into the sunlight, and began singing and living as if nothing had happened.

It is well to have special praise seasons. William Law recommended chanting a psalm in one's private devotions in the morning hour. "At midnight Paul and Silas prayed and sang praises,"—a most unlikely time, place, and condition in the prison; but the song was in them. Fettered feet and bleeding back and prison walls combined could not suppress it. Through prayer they reached the song, and in singing they touched the throne and the power fell.

"The strength of a life is the strength of its song." When the pressure is heavy, then is the time to sing. Pressure is permitted to strengthen the attitude and spirit of praise. The geranium gives out its fragrance when it is crushed. Any one can sing when the sun shines and all seems to go well. But such singing may be very cheap, and scarce merit the name of praise. It takes a man to sing in the dark when the storm and battle are raging, and it is such singing that makes the man.

Obedience must underlie our praise, as the granite underlies the woods and meadows of the earth, as the bones build up the man. Without obedience we can have no music, no rhythm in our lives—all is but clanging cymbal, a brazen din. Obedience—exact, complete obedience—is the very spirit and strength of all praise. "Unfaith in aught" is as one says, "the little rift within the lute."

For His sake let the heart be set with eager longing and resoluteness on this life of praise, and let there be the daily exercise and effort after a fuller thankfulness.—Unknown.

### SCARS BECOME WINDOWS

The late Dr. J. H. Jowett once told a story of a prize-fighter who came within the grip of the gospel of Jesus Christ and was converted. He met one of his old friends, and this friend said to him: "I hear you've been converted?" "Yes, that's true." "It's a pity you've got those scars all over your face, because anybody can see what you've been." "Ah, but they can see what I am, for these scars are windows through which the grace of God shines."

In the still air, music lies unheard; in the rough marble, beauty hides unseen. To make the music and the beauty, needs a Master's touch, the sculptor's chisel keen. Great Master, touch us with Thy skilled hands, let not the music that is in us die. Great Sculptor, hew and polish us, nor let, hidden and lost, Thy form within us lie.—Selected.

Any power we may have had in the past is not sufficient for this hour's needs. We must wait upon God moment by moment for moment-by-moment supply.—Selected.

## POSTAL ENTRY

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## OUR DISTINCTIVE MINISTRY

The Pentecostal movement has been the butt of much criticism, not all unjust, to be true. But on the other hand how often we have heard it said by those who observe without prejudice that there is a moving, impelling power which has given this movement an impetus that in a few years has raised it to a vital if not prominent factor in religious life. In almost every part of the world Pentecostal churches, missions, missionaries and preachers can be found proclaiming with unquenchable zeal and courage the full gospel message of the Lord Jesus Christ. There is a difference in the quality of Christian service rendered by the Pentecostal movement and much that goes under the head of Christian activity; but just wherein does this difference lie? We cannot account for it by the generally accepted standards of higher education and culture, much as they might be desired. The secret is found alone in that same spiritual manifestation that moved the apostles and disciples of Christ in the early church. It is in that power which took humble, untutored fishermen, tax collectors, as well as the doctors and learned men, and caused them to accomplish wonderful things under the hand of God. It is the presence and power of the Holy Spirit Himself that makes the difference. The most learned doctor of letters is at once a spiritual pauper, notwithstanding his learning, if he have not the Spirit of God within him. And though by reason of his mental and moral equipment he be called to fill the sacred pulpit, he is at once a stumbling block to those who sit in darkness yearning for spiritual life. He is utterly powerless. A powerless ministry is a travesty. It is a blot upon all the church stands for. We do not attempt to say that the Pentecostal movement is perfect or without its faults and failures, but we do say, and that fearlessly, its members and ministry in general seek to give Christ Jesus Himself the preeminence, and the Holy Spirit full right of way. It is the letter that killeth, but the Spirit that giveth life. When we depart from this—and God forbid it—we too become dead, with only a shell of formal profession. Let us hold fast to the profession of our faith and to the testimony God has given us, walking worthy of our vocation, full of the Holy Ghost and faith.

## IN DANGER

If you pass this spot you lose your last chance of escape.

It was at risk that a man climbed partly down the cliff to give the warning. He knew the danger that lay before a traveler who was making his way along the Scotch coast and thus cried out to him to stop, adding, "The tides are rising, they have already covered the road you have passed, and they are near the foot of the cliffs before you. If you pass this spot you lose your last chance to escape; by this ascent alone you can escape."

His effort was in vain. Nothing he could

say would deter the traveler. The traveler thought he knew better and so pressed on rapidly. At length he reached a spot where he found himself unable to proceed and also that retreat was impossible. He was engulfed by the rising tide—a victim of his foolhardiness. You will read the last gospel paper some time—perhaps you are doing so now. Will you not receive its message and escape to the Saviour? It may be that "if you pass this spot" this hour you will lose your chance of escape.—Scattered Seed.

Somebody is going to heaven or hell because of our lives.—B. Carradine.

## GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of December, 1928:

Benjamin, Saul P. N., Pasadena, Calif.  
Bond, Martin N., Russellville, Ark.  
Carpenter, John A., Sacramento, Calif.  
Good, Cecil M., Dayton, Ohio  
Holly, Charley, Kissimmee, Fla.  
Hunter, Mrs. Anna May, Lakeland, Fla.  
Lawrence, Albert W., McCracken, Kans.  
Lawrence, Mrs. Fannie I., McCracken, Kans.  
Melashkevich, Tony S., Claremont, N. H.  
Mercer, Roy J., Plant City, Fla.  
Miller, Christian R., St. Petersburg, Fla.  
Rexroat, Silas S., Humboldt, Kans.  
Rooks, J. W., Springhill, La.  
Rouland, Lawrence M., Grantville, Kans.  
Stoddart, Thomas, Poona, India  
Voodre, Wm. F., Warren, Ohio  
Walker, Wm. G., Homestead, Fla.  
Weaver, Mrs. Gertrude, Bastrop, La.  
Woolever, Chas. E., Austinburg, Ohio  
Woolever, Mrs. Lillian, Austinburg, Ohio

The following names were removed from our ministerial list in the month of December, 1928:

Hobart, Miss Mildred, (Withdrawn) Chiloquin, Oregon  
Jackson, Joel V., (Deceased) Hitchita, Oklahoma.

## ANNOUNCING

Another feature is to be added to the *Evangel* in the near future. Many people write to us asking questions on vital subjects, some of which are of real interest to our subscribers in general. This has led us to feel that a Question and Answer column would prove helpful to our readers. We are happy to announce that Pastor Ernest S. Williams of Philadelphia, Pa., is going to conduct this column. Brother Williams is a successful pastor and is well known to the *Evangel* readers for his writings. The column under his direction will no doubt prove a great blessing. Only such questions as will be of benefit to our fellowship in general will be published. Other questions may receive a private answer. What have you to ask? Let us counsel together in the sweetness of Christian fellowship.

Religion is not a ceremony, neither is religion a creed. Religion is a life, the life of Jesus made manifest in these mortal bodies. The Christian faith is not a theory of life, but a courageous way of living, line upon line, precept upon precept, even as He has taught us.

## Our Ministry

HELPS AND HINTS FOR CHRISTIAN WORKERS

Conducted by W. T. GASTON

### Evangelism the Supreme Mission of the Church

The Greek word "evangel" and the English word "gospel" have the same meaning. Evangelism, therefore, simply means the promulgation of the gospel. Its direct and supreme aim is to carry the good message to every creature. The command to evangelize the nations was not given to a few select individuals in the church, but to the church as a whole. Also the anointing essential to this service came upon the entire assembly. Matt. 28:16-20; Acts 2:1-4. The primary purpose of Christ in bestowing this baptism of power was to qualify witnesses for Jerusalem, all Judea, Samaria, and the uttermost part of the earth. We have only to read the Acts of the Apostles to see how literally the entire church received the command to proclaim the good news, and how unselfishly they labored to carry on under seemingly impossible circumstances. The people were prejudiced against them. Their leaders were continually harassed by the dignitaries of both church and state who straitly charged and commanded them "not to speak at all nor teach in the name of Jesus." Yet "daily in the temple and in every house they ceased not to teach and preach Jesus Christ." Impelled by the love of Christ they said to their opposers, "We cannot but speak the things which we have seen and heard."

The general evangelistic spirit that prevailed among the rank and file of the church is brought out in the account of the first great persecution against the church at Jerusalem. Though driven and scattered throughout the regions of Judea and Samaria, these fire-baptized witnesses could not be silenced by Saul's fierce campaign of intimidation. It only served to spread the fire, for "they that were scattered abroad went everywhere preaching the word." Such loyalty to Christ, such burning zeal in proclaiming His message, should stir us to renewed consecration. Here is the secret of the phenomenal growth of the early church—every believer filled with the Spirit and on fire to carry the gospel to others. It is more especially at this point that church history furnishes pathetic instruction. When the world, the flesh, and the devil were arrayed against them, the truth spread like a prairie fire; but when the Christian religion was accepted by the state, and the pressure was lifted, and money and worldly honors were heaped upon the clergy, the fires of holy love and zeal gradually died out, and the church took a toboggan slide toward paganism.

All modern evangelical churches are the product of revival movements. They were born in the fires of a great spiritual awakening, when ministers wept "between the porch and the altar," and the entire church

travailed under the weight and burden of souls. But alas! after they became "rich and increased with goods," the spirit of sacrifice waned and the evangelistic flame smoldered, until to-day in many popular so-called evangelical churches, there is seldom if ever any attempt to warn, entreat, or persuade sinners to accept Christ.

A member of a great church told me recently that there had not been a conversion in his church for ten years. Surely it can be said of such a church, "Thou hast a name that thou livest and art dead."

I once heard of a great church edifice that had carved over the entrance these words, "The Gateway to Heaven," and across the door was posted this sign, "Closed for the Summer."

Again God has visited the world with a mighty Pentecostal revival. Spirit-filled workers have streamed from farm, factory and office, and their zeal hath provoked many. Though misunderstood and misrepresented they have braved the world's hatred and the determined persecution of a Laodicean ministry. Thousands of churches have sprung up and are growing by leaps and bounds; thousands of voices over all the world are raised in fervent, burning testimony to the faithfulness of God and the truth of His Word. In all this there is cause for rejoicing.

However, I think we can observe a waning in the spirit of evangelism. There is a slackening of our pace in pressing into new and hard fields. We are perhaps less eager to "endure hardness as good soldiers of Jesus Christ." There is nothing to be gained by shutting our eyes to real conditions, after the fashion of the ostrich which buries his head in the sand. Neither should we congratulate ourselves upon being more industrious and aggressive than others, when signs of declension are in evidence.

I am not unmindful here of the phenomenal growth of the full gospel movement nor of the intense, fervent spirit that is still in evidence in almost all of our churches; but when not a few evangelists are given to following the beaten path between prosperous assemblies, when a general tendency to look for "soft jobs" is apparent to those with anointed vision, and when stalwart young workers are slow to enter pioneer fields where prayer, hard work, and privation are necessary to carry on, it is time for the whole church to give herself to prayer for a fresh outpouring of the Holy Spirit.

Our only hope for continued usefulness is in keeping alive the spirit of evangelism. The gracious spirit of sacrifice and devotion that animated and moved the early pioneers of this great movement must be fostered in the great army of young work-

ers that is coming on. Some of our most promising young folk are being too much sheltered, petted, and pampered to develop the qualities of a true soldier. Some of these nests should be stirred up and the young workers allowed to try their wings and develop their resources. We must, I repeat, continue to press out and on, away from the shelter of sympathetic surroundings, out where opposition and persecution are met and conquered, and where souls that sit in darkness are won for Christ and heaven.

The responsibility for keeping alive this holy flame rests largely upon the shoulders of the ministers. While the spirit of evangelism should permeate every branch of church activity and move in every individual member of the church, it is upon the men and women who stand in the pulpit that the heavy burden of evangelism rests. When the ministers are evangelistic the people catch the vision. "What the church needs," to quote A. C. Dixon, "is more pastors who have an evangelistic conscience, preach an evangelistic gospel, pursue evangelistic methods, and magnify evangelistic experiences."

In this connection I am not forgetting the traveling evangelist. There is, and always will be, a large ministry for those who are called to specialize in revival work; but we must not get the idea that he has a monopoly upon the evangelistic gift. The pastor at Ephesus was told to do the work of an evangelist. "Many pastors do not realize the latent evangelistic ability they possess, and failing to realize it they do not cultivate it. Consequently this talent lies dormant while a disproportionate amount of time is spent on the sermon from a homiletical and rhetorical standpoint, and as a result nothing is left to do when the sermon is finished but to announce the last hymn and pronounce the benediction" (Biedewolf).

A sad mistake upon the part of many ministers is to preach for the sake of preaching, instead of having a definite aim to reach the unsaved and to edify the church. I once read of two classmates who were called to be pastors. They were good young men—the one was a man of ordinary ability, the other a genius. As they neared the end of life's pilgrimage the latter mourned over the barrenness of his ministry, while the former exulted over the prospect of meeting in heaven many, many hundreds of his spiritual children. Why this difference? They were both highly esteemed, but they had started with a different purpose. The man of genius purposed to preach great sermons. He would draw and hold the people by the power of his argument, the fervor of his intellect, and the soundness of his doctrine. He had a literary enthusiasm for the Bible. He enjoyed logic, general instruction, and brilliant style. He lacked faith and point, concentration of purpose and power. He often neglected to pray for the impenitent. Having preached a good sermon he was quite satisfied. The very first day that the other young man looked down upon his congregation he said to himself, "These are my dear people. I am responsible for their souls, and God helping me they shall be won to Christ." And so he gave himself to his work. He

(Continued on Page Seven)

## BIBLE REPENTANCE

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19

Repentance is not turning a new leaf and resolving to do better. Herod had good desires, and "did many things" at the preaching of John the Baptist, but he did not repent. Mark 6:20.

Repentance is not being almost persuaded to become a Christian. Many, like king Agrippa, have been "almost persuaded" to yield to God, and yet did not repent. Acts 26:28.

Repentance is not trembling under the truth. Thousands are lost forever who, like Felix, tremble under the searching light of God. He wanted a "convenient season" in which to repent, but it never came. Acts 24:25.

Repentance is not remorse of conscience or anguish of mind. Many, like Judas, commit suicide rather than face, confess and make right their wrongs. Matt. 27:5.

Repentance is not desiring to be religious in view of sickness, death or some great calamity. Many seem to repent on such occasions, but forget their vows when danger is past.

Crying over dead friends and wishing to meet them in heaven is not repentance.

Going to the altar, weeping and praying until you feel better is not repentance. Many mistake this for conversion.

Relief of conscience because you think you have done your duty is not repentance.

Doing some good deed in order to relieve conscience and atone for disobedience is not repentance.

Reformation is not repentance. This is about all our modern revivalists accomplish. They get souls to break off some of their heinous sins, accept Christ as their Saviour, join the church and be baptized, and "try to live a Christian life."

Bible repentance implies a "godly sorrow" for every sin and a forsaking of the same.

Bible repentance implies a willingness to make restitution. If any one in the past has been injured, defrauded, or taken advantage of in any way, he is eagerly sought after, forgiveness asked; restitution made; old bills and debts, though outlawed, are paid up immediately, or as soon as possible; old grudges, jealousy, and party prejudices are laid aside forever. Such repentance prepares the way for the coming of the Lord. Your own spirit will witness to the fact that you have done all you could, and a degree of peace will follow; but do not stop short of the witness of God's Spirit that all is forgiven and put under the blood.

Dear reader, have you ever repented? If not your chance for heaven is hopeless. "Except ye repent, ye shall all likewise perish" (Luke 13:3). God "commandeth all men everywhere to repent." Acts 17:30.—*The King's Highway.*

The scales of God's judgment weigh only that which is done in the spirit of Christ's love. All else is wood, hay, stubble. Selfless love, eyes single to God's glory, thoughtful solicitude for the welfare of others—these weigh-in heavy on His scales.

## Murmuring

Carrie Judd Montgomery

Perhaps some of us may think that we do not need light on this subject as much as we do on something else but if we let the Lord search us we may see that we are not so full of His praise as we ought to be, and everything that is the opposite of praise—rebellious thoughts, discontent, or failure to yield to God's will at the moment—is on the line of murmuring. God has told us that "All things work together for good to them that love God." One thing in itself may be grievous, but God is going to make it work with something else for my good. He will not merely neutralize or take away the evil of it, but He will cause it to do His work in my life.

The first scripture we look at is 1 Cor. 10:10. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." Let us also read the 11th and 12th verses of this chapter: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." It is well for us to list the things that happened to them, so we will examine Numbers 14:26-29: "And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against Me? I have heard the murmurings of the children of Israel, which they murmur against Me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in Mine ears, so will I do to you."

Beloved, it is a very solemn thought that we are apt to have whatsoever we say. God tells us this as a comforting thought in regard to the testimony of faith, for we read in Mark 11:23 that one who has faith shall command the mountain to be removed, and if he does not doubt in his heart, "he shall have whatsoever he saith." But we see from these solemn words that God spoke to these murmurers that they also would have whatsoever they said, in their unbelief and rebellion. If people are full of murmuring, and in their discontent they blame God for that which has come to them on account of their sins, God says, as of old, "As truly as I live . . . as ye have spoken in Mine ears, so will I do to you."

I am sure, dear ones, that we love God, and we do not mean to murmur against Him, but sometimes we are betrayed into murmuring because our hearts and lives are not filled with praise. I would like to pass on to you a few lines which I copied from the fly-leaf of Mr. Montgomery's Testament. It is a passage from William Law's writings:

"If any one tells you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you, for it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you therefore

work miracles, you could not do more for yourself than by this thankful spirit, for it heals, with a word, and turns all that it touches into happiness."

This saint of God shows us that the surest and speediest way into the heights of blessing and glory is to praise God for everything that comes into our life,—for the darkness and trials, as well as for the more apparent blessings. The trials that He permits are blessings in disguise, and they are needful or God would not permit them to come to us.

A friend once sent me a little bookmark on which was worked, in cross stitch, these three words, "If need be." They are to be found in 1 Peter 1:6. Let us read the passage: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." When we are in great trial, let us quote those words, "If need be," and remember that the fiery trial of faith has only come because God sees it to be necessary.

Perhaps we have been asking the Lord to make us more patient, more loving; and then what happens? Trials, testings, temptations, come but God is just answering our prayers, and putting us through the test so we will realize our great need. Then we will trust the Lord to cleanse us, and take all murmuring away.

Moses was in a hard place, bearing the burden of all this discontented people, but he knew what to do, and he cried unto the Lord. He was the intercessor for Israel as our Lord Jesus Christ is the intercessor for us. "He ever liveth to make intercession for us." Dear tried ones, remember that if very human friend forgets to intercede for you our blessed Lord will not forget. These discontented, unhappy people were not well enough acquainted with the Lord to cry unto Him, so Moses cried unto Him for them. Let us turn to Ex. 15:26, and we will see what the Lord did in answer to Moses' cry.

You will remember that the people had gone three days in the wilderness without finding water, and when they finally found water it was bitter, and they could not drink it. The people murmured against Moses, but they were really murmuring against God. When Moses cried unto the Lord, "The Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

What a beautiful picture of the divine healing statute and ordinance which our Lord there made for them, saying, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight . . . I will put none of these diseases upon thee which I have put upon the Egyptians, for I am the Lord that healeth thee." Notice that the Lord showed Moses the tree,—revealed it to him. We

notice God's revelation all through the Scriptures. The tree is the type of Christ our Saviour, and when that tree was cast into the bitter waters of Marah they were made sweet. Beloved, when Christ is taken into the bitter waters of your life and mine, they will become sweet. The Lord Jesus not only bore our sins, but also our sicknesses and our sorrows. In this healing covenant that God made with His people, notice His words, "I AM the Lord that healeth thee." Not, "I will be," but "I AM." He is the ever present Healer as well as the Saviour, but our faith must lay hold of His promises.

Take the illustration of an electric car: the power is always on the wire overhead, but sometimes the trolley slips off from the wire, and then we must wait until it is put on again. Sometimes the trolley of our faith slips off from the promise, but we must trust the Lord to put it on, and to keep it on all the time, because He is always the great "I AM." Some one has beautifully said that those words, "I AM" are like a blank check on Heaven's Bank, and our faith may fill it up according to our need. People who have checking accounts in banks do not often give signed blank checks because some one might draw out all they have in the bank, but we cannot exhaust God's resources. He says to you this moment, "I AM." "What do you want Me to be to you to-day—this moment? Stop your murmuring, your fault-finding, and begin to praise Me for what I AM, and as your faith takes hold, I will be just that to you."

God has filled out a few blank checks for us—"I AM the Lord thy Healer"; "I AM the Lord thy provider"; "I AM the Lord thy righteousness"; "I AM the Lord thy banner." These are already filled out in Christ's fullness. We need wisdom, and we read that Christ is made unto us wisdom. See 1 Cor. 1:30. We read in this same text He is also made unto us righteousness, sanctification, and redemption. The blank check is all signed, and I have only to fill it out with what I need.

Now let us look at Phil. 2:14-16. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." You notice that we must be free from disputings as well as from murmurings. "The servant of God must not strive. What things are we to do in order to 'shine as lights in the world'?" The 16th verse says, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." How precious to know that we have only just to shine for Jesus with His own light, for "It is God that worketh in you, to will and to do of His good pleasure." Jesus said of Himself, "I am the Light of the world," and then He says to us that we are "to shine as lights in the world." How blessed to be little lights for Jesus, and as some one has said, "All the darkness of the world cannot put out one little light." Beloved, when will we shine for Jesus? When we do all things without murmurings and disputings, and when we are holding forth the word of life.

When walking along the street one day by the side of the walk I saw something very brilliant. It was so bright, it looked as though it might be a diamond, and I stooped down to look at it. What do you think it was? A little piece of broken glass, but the great sun up in the heavens was shining on it in such a way that the little piece of broken glass caught the wonderful rays of that great orb in the heavens, and though they were very tiny, yet there were thousands of rays of light streaming forth from that piece of broken glass, making it fairly resplendent. I said, "O Lord, Thou canst shine on me in that way, even though I am just like a little piece of broken glass," but I must be in the right position where the rays of God's glorious sunlight can touch me. This was a sweet lesson to me.

Mr. Moody once said, "If you carry your Bible a mile, you preach a sermon a mile long"; but did you ever notice that when you carry your Bible in a street car or in a public place, and people notice it in your hand, they will glance quickly at your face to see if that corresponds with the Book. It is only our blessed Lord shining into our hearts, and shining through us, that will make our faces correspond with the blessed Bible, and then those who look at us will see that we are shining as lights for Him in this dark world.—*Triumphs of Faith.*

#### CLIMBING OVER THE CROSS

*Dr. F. E. Oliver*

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The man who goes to hell does so, not because God is cruel, heartless or unjust, but because he tramples under his feet the Son of God and "hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace." Heb. 10:29. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:26-27.

God will never place another bleeding sacrifice upon Calvary's cross. The man who rejects Jesus Christ is a spiritual suicide. He goes to hell in spite of the love of God. He is like a man who has taken poison wilfully and refuses the only antidote known to medical science. He is like a man who leaps into the whirlpool rapids at Niagara and refuses to take hold of the lifeline. He is like a man in a burning building who refuses to climb down the ladders placed under his window by the fire department. The sinner brings upon himself the sentence of eternal death because he repudiates and refuses the offer of eternal life.

I have in my home an open grate. I have often said to my little daughter: "Kathryn, do not go near the fire. Stay away from the grate. If you should catch fire and be burned to death, as the little girl was just across the block, it would break your father's heart." Suppose in spite of all my warnings the little girl should disobey me and get into the fire and be burned to death. Is there any one

who has little enough sense or little enough heart to say: "Evangelist Oliver is so heartless and cruel that he burned his little daughter to death?"

But the question comes from some one: "Why do you not put a screen in front of your grate and thus protect the child?" That is what I have done, but suppose she climbs over the screen or removes it and is then burned to death? The blame must rest upon the child.

God saw the hell-ward course of men and He raised the screen of Mount Calvary in prophecy in front of hell, but the race rushed on to hell and finally He placed His only Son upon the cross, and He said, surely they will reverence My Son; but men to-day are climbing over the cross and over the blood of Calvary into hell.

I want you to hear the Scriptures: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" Ezek. 33:11. God sounds the warning, "The soul that sinneth it shall die." Therefore I maintain in the light of the warning of God and His entreaty for sinners to turn, that the sinner chooses hell deliberately, wilfully and absolutely. He climbs over Mount Calvary and the cross and tramples the Son of God under foot before he can reach hell.—Sel.

#### EVANGELISM THE SUPREME MISSION OF THE CHURCH

(Continued from Page Five)

prepared his own soul. He aroused the sympathy and co-operation of the church. He made the Sunday school, the meeting of the week, and the personal interviews exceedingly interesting. He loved the souls of his people. He adopted the most appropriate revival methods. His whole soul was fixed on one resolve—the winning of the people to Christ.

It is not difficult to account for the success of a minister of ordinary ability who directs his life and service toward the salvation of his people. One of my dearest friends was until a few years ago pastor of quite a large church. His people were much devoted to him, but he thought he had no ministry to the unsaved. He was exhorted to take aim in that direction. He did so, and to his surprise sinners were converted. He found real joy in this ministry, and is now a successful evangelist on the field.

It is an abnormal condition for any church to have to depend entirely upon the vocational evangelist for a spiritual awakening among the unsaved. There is nothing more calculated to keep the pastor fresh and spiritual in his ministry and the assembly united, happy, and aggressive in spirit than to see sinners converted in the regular meetings of the church.

Dr. Chapman tells of an old Scotch woman who went to hear Robert Murray McChesney preach for the first time. Some one asked her what she thought of him. She hesitated for a moment and then said, "The man preaches as if he was a-dyin' to have you converted." This is the spirit of evangelism, and if all ministers would preach like that, we would have a world-wide revival that would stir every church in Christendom.

## Vision

*Where there is no vision the people perish." Prov. 29:18*

This text is not speaking of vision as of dreams in the night, nor of apparitions by day; but rather of that gripping, vital force which rises above present circumstances and, looking out on a broad horizon sees possibilities and benefits beyond the encompassing boundaries of human limitations.

Vision is that intangible something that God has put in the heart of man, and which in itself elevates him above all the other creatures of earth. Without it man is apathetic, phlegmatic, self-centered, shriveled. With it he is dynamic, determined, aggressive.

It was vision that led the hardy pioneers, vanguards of civilization, to press on through trackless wildernesses, into virgin territory, conquering the wilds and searching out the hidden treasures of the earth at the price of peril and unremitting toil. Without it man revolves in a very small orbit making scarcely a ripple in the scheme of life. Vast numbers are content to accept their lot in life as a matter of course and to make no conscious effort to better it. They lack vision. Others are only dimly conscious of the needs of their neighbors, being so engrossed in their own affairs. They do not see beyond their own little circle. The moral and spiritual needs outside that circle do not interest them. They lack vision. "And where there is no vision the people perish." How few, after all, possess this vital quality, or may we not say attribute.

See the two and one half millions of Hebrews; goaded and driven relentlessly by the Egyptian taskmasters; suffering, perishing miserably in cruel bondage. There was not a man possessed of sufficient vision to unite them and lead them out to liberty until Moses, the adopted grandson of Pharaoh, came on the scene.

His own kindred turned on him when he slew the Egyptian who was mercilessly beating one of his fellows. They failed to see that it was his having the vision of their suffering and slavery, and his burning passion to see them free and delivered from their bonds, that led him to commit the untimely act. God did not forget it. When the cry of the Israelites for deliverance came up to Him, God sent to the back side of the desert and called this man of vision to lead them. God committed to him the responsibility of bringing the children of Israel out of Egypt.

Moses' vision found its center in God and prophetically saw his brethren safely settled in a land of prosperity and peace, even while the angry lash of the taskmasters was still buried deep in the quivering backs of his brethren.

Vision supported him in Pharaoh's court when time after time the hard-hearted king refused to listen to his pleas that the people be set free. Vision enabled him to remain undismayed by Israel's cry of fear when Pharaoh's hordes bore down on them from behind, although before them the Red Sea barred their way. Calmly he awaited God's moment, trusting where he could not

trace, and thus saved the day for Israel.

Vision caused him to step into the gap when God would destroy Israel for their persistent disobedience. God would have given Moses a new people. But by vision Moses saw the present people transformed by God's power; and in that, greater victory and greater glory. His intercession availed; such vision could not fail.

But without vision the people perish.

The writer to the Hebrews calls our attention to the vision that became the guiding beacon of Christ's life and ministry and which was a vital factor in enabling him to endure the cruelties of inhuman treatment. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

It is certain that the condition of the human race, when Christ came, was anything but hopeful. Life in God was at its lowest ebb. Hypocrisy and cold indifference were manifest on every hand. The moral and political conditions were corrupt. There was nothing from man's side that would be any inducement for Christ to suffer the shame and agony of the cross. *But for the joy (vision) that was set before Him, He went all the way and paid the full price for our redemption.*

What was the joy? It is obvious by its very association with the cross, that it was the joy of beholding through His sacrifice a redeemed and holy people glorifying His Father and enjoying the blessings of life eternal. Vision leaped every barrier, seeing the possibility of a glorious church not having spot or wrinkle or any such thing; but holy and without blemish. This vision supported Jesus in His hand to hand conflict with Satan in the wilderness. It enabled Him to say, "Nevertheless not My will but Thine," throughout the struggle of Gethsemane. It enabled Him to stand unmoved in Pilate's judgment hall, and to be led as a lamb to the slaughter.

At the cross, all but John and three women forsook Him; Peter had emphatically denied Him; the same mob who had sung Hosanna to Him cried, "Crucify Him," and now rejoiced in the agony of His death. Yet notwithstanding, Jesus kept on His course to the end, for He saw the final triumph in the joy that was set before Him.

Does not our Lord expect the church to catch the same vision? Will not such a vision quicken the church into action? Will it not have the same effect on us as it did on Jesus? "But when He saw the multitudes, *He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.*"

Eighty per cent of the inhabitants of earth are perishing without a spiritual vision.

They are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." "Where there is no vision the people perish." They are perishing because they cannot see beyond the physical, material things of earth. They are perishing for the lack of some one like Moses or Paul who will carry the vision of a better hope to them.

"Now then we are *ambassadors for Christ*, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Such is the task of every true Christian. Such is the vision God would have us receive. We must not be disheartened, or allow the faintest feeling of possible defeat, because of the magnitude of the work, to enter into our vision.

Ours to see India, China, all of heathendom and all of the unbelievers of the civilized nations, as the object of God's special love in Christ. Ours to see the possibility of getting the gospel message to all the world. Ours to follow the vision; to bend every effort in obedience to the vision.

Such *vision* will lead us to be willing to "sow in tears," believing that if we do we shall doubtless come again with rejoicing, bringing our sheaves with us.

It was such vision that caused George Muller to pray daily, not for a day or a week but for over sixty-two years, for the salvation of two men dear to him. Vision made him believe that they would be saved. The joy in the hope and vision of seeing them born anew enabled him to continue through all the long years until finally God met his faith and saved both the men.

God is not satisfied with our having a limited vision that sees only its own little circle. He urges us to ask *largely*. God will do *exceeding abundantly above all that we ask or think*. "Hitherto have ye asked nothing in My name: *ask* and ye shall receive, that your joy may be full."

The cry of perishing souls should ring in the heart of every believer as Israel's cry touched Moses or as the world's cry touches Jesus. Looking through the shadow of earth's night *we see Jesus* the hope of a perishing world.

The call of the *lost* and our knowledge of Christ as the Saviour, combine to create in us a dynamic vision that at once becomes the impelling force of our lives enabling us to make any sacrifice that men may live.

*Vision.* Where there is no vision the people perish.

God give us a brighter, fuller, stronger vision. God grant us a vision that will impart to us the pioneer spirit to press on and take new territory for God; to preach the gospel where it has never been preached before. God give us such a vision that we shall be compelled by it to give, to go, to pray with faith and gladness.

Hold the fort, for I am coming,  
Jesus signals still;  
Wave the answer back to heaven,  
By Thy grace we will."

H. H. M.

The children of God should not contend for their rights, except at the throne of grace.—The Silent Evangelist.



### THE AUTHORITY OF THE LORD JESUS CHRIST

(Continued from Page Three)

as we listen to His prayer, we hear, "If it be possible, let this cup pass from Me." Here for a moment Satan begins to think the victory is won and after all He will be made to swerve from perfect subjection. Then I hear the Lord Jesus praying again, "Nevertheless, not as I will, but as Thou wilt."

It was victory! Satan had tried his worst, and the Son of God seemed almost to shake for a minute like a tree under a mighty wind, but those roots are so deep because of His subjection to the Father that He comes off more than conqueror. He is "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." I do not believe they had to force His blessed hands and feet on that cruel cross. He was absolutely submissive. All these things were determined by the counsel and foreknowledge of God, and He submitted every step of the way. When the end came—listen—"Father, into Thy hands I commend My spirit." Oh, the absolute submission!

He goes down into the grave. I want you to notice the perfect submission even then. If there is one thing that the New Testament repeats again and again so that there can be no mistake, it is this—*God raised Him from the dead*. The significance is that our Lord Jesus did not rise from the dead of His own power and will, though He could have done so. "I have power to lay it (My life) down, and I have power to take it again." Though He had the authority to take His life again, He lay there in the tomb until God raised Him, and His submission was perfect in His resurrection. In God's time He again appears on earth, and now He is going to show Himself. He does not show Himself, though, when He wants to and to whom He wants to. He shows Himself to "witnesses *chosen* before of God," on the occasions when His Father wanted Him to, and at no other time. The time came when God said, "Sit Thou on My right hand until I make Thine enemies Thy footstool," and God called Him to ascend up to the glory. Still in the place of perfect authority, and yet in the place of perfect submission.

In 1 Cor. 15:24 we find He is still under authority. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet." That is authority.

No attribute of our Lord's shines with greater glory than His obedience to His Father's will. He is the One in the whole universe who leads the way in obedience to God, bringing all out of bondage, bringing victory out of defeat. He is the One who is to put all things right again. Satan spoiled the harmony of things by disobedience to God. It is by obedience to God that the Lord Jesus brings them again into harmony.

There are two messages for our hearts in

this talk. The first is that this wonderful One, with all authority, is waiting to be our Saviour. And He has authority, authority to set us free. Though we may be bound by habit, custom and sin, we have a Saviour with authority to set us free. And not only are we set free but His Spirit comes into our heart. I thank God all the rebellion is taken out of my heart and I want nothing but the will of God. A lot of people see no more in salvation than having their sins forgiven. Now that is very wonderful, but there is a lot more in it than that. When the Lord saved me He did far more than forgive my sins—He put a new life within, His Spirit came within to dwell. And if you are a believer He is in you. That is, absolute subjection and obedience to God has come into you. Your secret of victory is not your own struggling—it is the Spirit of Jesus inside.

I am thinking of a story of a business man who was pleading with another business man. He said, "Tom, I wish you would give yourself to the Lord Jesus. I wish you would surrender to Him."

"I do not see my way clear to do it."

"Let me put it this way. Suppose you had failed in your business. Suppose you were bankrupt and a friend came along and said, 'I will pay every one of your debts, clear the whole account and let you go free.' Wouldn't you trust him and love him and accept him?" But the hard-headed business man said, "No."

"What! you wouldn't if he paid all your debts?"

"No, I want something more than that."

"You want something more than all your debts paid? What do you want more than that?"

"I have a wife and family to keep. I want some capital to go on in business, to start all over again."

"That is all right. Jesus will do that for you too. He will not only clear the old account and settle up the debts, but He will put riches to your account for you to draw on."

How rich the saints of God are. How much God has given them. He has put a new life and a new spirit within. Isn't it lovely! I do not refrain from doing wrong things merely because I know I should not do them—I do not want to do them; I have a new spirit, a new heart that does not want to. The old things do not attract me. Before I was saved I used to love all these old worldly concerts, etc. When I was coming from Australia on the ocean liner—of course on ocean liners there is one round of dinners, concerts, gambling, dancing, etc. It was, "We want you to put a shilling on this sweepstake." "No." "Wouldn't you like a game of bridge?" "No." I was saying, "No, no," all the time. "Won't you buy a program?" "I suppose I can; I guess there is nothing wrong in that," so I paid a quarter for a program and thought I would go to the concert. It was going to be a wonderful affair and I thought perhaps I would enjoy it. But what a mistake! They started singing all their silly songs, silly jazz, silly dances. And to me it was the flattest, deadest old job you ever heard. Then to top it off, the star lady of the evening got up, and if she didn't sing some negro spirituals!

She sang with a sneer and the people listened with a smile. This was enough for me, I got up and went down to my cabin. As I had a little word of prayer before I turned into my cabin, I said, "Lord I am not sorry I went to that concert. I can see I am better saved than I thought I was. I thought I would enjoy it, but you have so absolutely put a new heart and a new spirit within me that I did not enjoy it at all."

I do thank God that He who was in such absolute submission to His Father's will has come to dwell in my heart, and He has put within me a longing to do the will of God. Don't you want to do the will of God? Don't you long to do it? When we try to do the will of God, we stumble and make all sorts of sillies of ourselves, but if our hearts are wanting to do God's will, it is a proof we are born again, it is a proof that the Spirit of His Son is in our hearts. I find God is wonderfully patient with people who make mistakes, if their hearts are all right. We have all made mistakes. If I have learned anything at all, I have learned it through mistakes I have made.

The second lesson is a more difficult one, but oh, it is so important! It is—the principle by which our Lord had authority is the only principle by which we will have authority. Our Lord had authority over demons, over sickness. He had this authority because He Himself was subject to the Father. If you want to have spiritual power and spiritual authority, the measure of it will be according to the measure of your subjection to the Lord Jesus Christ. There are some believers who think they can go their own way and have their own will, and then wonder why they do not have any power. The believer who has power is the believer who is absolutely submissive to the Lord Jesus. There are some who seem to say, "No, I am going my own way. I am going to do what I want. I am not going to submit to anything or anybody. I have a will of my own." But such a one never has power. I have seen some of the Lord's people try to pray for the sick and cast out devils; but nothing happened, and it seemed that the devils almost laughed at them. Why haven't they power? Not because it was not promised to them. Why? Because they have not learned that the only way of power is by perfect submission. If I want to have power with God and with men, I must learn to have everything within me subdued before my blessed Lord.

### OUR PENTECOSTAL BOYS AND GIRLS

Stories which are instructive without losing any of their intense interest, are features of this paper. Incidents from life, brief sketches from the lives of men and women of God, and Next Sunday's Lesson, complete the make-up of this popular paper.

Price 60 cents per year. Canada 70 cents. In lots of 5 or more, 50 cents per year, or 13 cents per copy per quarter. (Gr. Britain, 3/- per year).

Dissatisfaction with ourselves is of no avail unless it lead to complete satisfaction with Christ.—C. H. Spurgeon.

## The Gospel in Foreign Lands

### REFRESHING FROM GOD'S PRESENCE

Mrs. Lillian Denney of Rupaidiha, U. P., India writes: "We praise God for all the testings, trials, and blessings of the past year. How our souls have been melted down with love and admiration and worship as we have seen God work in the hills this past summer. God gathered together on Landour hills, quite a number of missionaries who were really hungry for the Baptism of the Holy Ghost, and as we met together at our different homes and tarried at His blessed feet, Jesus Himself drew near, oh! so near, and blessed in a wonderful way. Over and over again the power of God came down upon us like the dew of heaven and filled the place. The presence of the Lord was so real that at times a holy hush rested upon us. Praise Jesus forever! Four precious souls received a most wonderful baptism and came through so beautifully. No human effort, no struggling of the flesh to enter in. They just yielded to God, and He filled them. The Holy Spirit witnessed with a real flow of language in other tongues. Praise Jesus for all His wonderful works. However, I was glad when the time came for me to return to the plains for a more definite work among those who have never known the power and sweetness of His redeeming love. Our convention was a time of great blessing also. The presence of the Lord was very real, and a sweet melting spirit prevailed throughout. Please pray that God will pour out His Spirit upon all of dark India and gather in a mighty ingathering of precious souls before Jesus comes."

### A LETTER FROM PERU

We know you want to know all about our trip, but it would take pages and pages to tell it all. We arrived in time to witness the first drops of Latter Rain falling in Peru. Only one Peruvian in all Peru had received the Baptism up to last week. This was one of Sister Erickson's little girls whom she has taken to raise. She received the precious Gift while we were on our way here. But last Wednesday afternoon as we all (including Brother and Sister Cragin who had come down from Huaras for a few days) knelt to pray, the Spirit of God began to descend upon us. The native girls were in the kitchen working, but one of them fell and dislocated her wrist, so she came in to be prayed for. It was not long before God not only healed her, but began to fill her with the Holy Ghost and fire in the good old-fashioned way, and then the other girls and the teacher came in and began to seek God in real earnest. Before long little Evangeline Cragin (eight years old) with tears streaming down her face was speaking in tongues and magnifying God. Then the teacher and at last Consuela (the oldest native girl) joined the Hallelujah Chorus, until it seemed as though the room was on fire with the glory of God. We have no words to describe the wonder of it! It was just God Himself come down into our midst to tabernacle in temples of clay.

bringing His glory with Him. We felt, as we said afterward, as though God had just set us aside to watch Him work, for all we could do was just look on, and rejoice in the mighty work of God. But that is not all! In the evening the native brethren came to join us in another prayer meeting, and before long the room was filled with hungry hearts prostrate under the power of God. "The slain of the Lord were many." The native worker (a fine young man) was most wonderfully filled—so full of rejoicing that he could not speak in his own language, but just gushed out praises in a heavenly tongue. Oh, Hallelujah! Then a little girl about ten years old began to rejoice in the Spirit, speaking in tongues, and again one of the brethren, a tailor, received his portion of the heavenly rain, so that we could almost say as on the day of Pentecost, "They were *all* filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Is not God wonderful, indeed? But even as we praise Him for His gracious work in those lives, our hearts go out in pity toward the many thousand more who have never had the chance to even know that God loves them, and longs to set them free from their sins, filling them with His Spirit. But we know we are yet going to witness God's coming forth in mightier power, filling many more, if Jesus shall tarry.

We are living with Brother and Sister Erickson until we can get a house of our own. Houses are very scarce here, but we are praying, and we know that the same God who so wonderfully supplied all our needs in the States will never fail us here. Would you like to see our home? It does not look at all like a California house! It is made of adobe and has brick floors. The two rooms that serve as kitchen and dining room had mud floors, but Brother Erickson had a thin layer of cement laid on top, so they are a little easier to keep clean. At the back of the house is the "Patio," a little square open space, with a stream of water running through one end. We do our washing by that stream, but all the water we use is carried from a mountain stream not far away, and the drinking water must be boiled. The walls and ceilings of the house are adobe, white-washed, except for the kitchen and dining rooms which have not been ceiled in, so that we have to be careful sometimes lest the leaves, etc., should fall into our soup. We have real glass windows, too, though they are protected along the street by heavy wooden shutters opening in. The reason is plain—the priests have never taught the people that it is a sin to steal, so that all the doors and windows have to be heavily barred.

Caras is a good-sized little town, with a population of about eight thousand. The streets are paved, but not with nice, smooth cement sidewalks and concrete pavements. We have nice, big cobblestones to walk on. They aren't bad, except that we have to watch our feet, instead of the scenery. But there aren't any lawns or gardens or flowers to be seen

anywhere, except in the public square, for all the flowers grow in the patios inside the houses. Nevertheless, all around us we can look to the great high mountains, and say with David: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who made heaven and earth." Off in the distance, too, we can see Mt. Hauscaran, towering 22,000 feet in the sky, covered with dazzling white snow.

Yesterday Sister Olga, Brother and Sister Erickson, and one of the native girls went to Yungay, ten miles away to hold a meeting. They arrived home at one-thirty this morning, for they had only two horses among them coming home and took turns walking. They said they had a beautiful service in the hotel. It was rainy, but the crowd came anyway, some sitting inside on the floor, and others standing outside. And so the Word of Life goes forth. We are hoping, the Lord willing, to go with Brother and Sister Erickson on a month's trip out into the province in January. By then we trust we shall be able to handle the language better.—Ruth Couchman and Olga Pitt.

### PRAYER CHANGES THINGS

"He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth His commandment upon earth; His word runneth very swiftly."

We can but marvel at the changes which have come so rapidly in China this year. Prayer changes things. But it is not the end. Through and by our prayers, responsibilities and burdens come to us that we can't put aside. With the peace that has come have come open doors, and responsibilities that stagger us. Now we are in the midst of our first tent campaign. Ten days ago we stretched Miss Militscher's nice new tent here in Sai Nam, and thank God a revival is on, the fire is falling, and the end is not yet. Hallelujah!

We tried so hard to get a location for the tent somewhere in the middle of town, as we desired especially to reach the business people, but could not get a place large enough, and finally had to pitch it beside the missionary home at the extreme end of the town. The first few days it rained and was uncomfortably cold, but the people came. We never lacked for a crowd. On the third day the tent fell down, and we had only three men to put it up again. But the lady missionaries can work too, so it was up in time for the next service. The heathen said "the Christian's God blew the tent down and put it up for them again."

It is certainly inspiring to see 500 people listening intently to the gospel message and many being turned away each night. The business people come too, walking two and three miles to get here. After one morning service about a dozen men and women rushed to the front to be prayed for for salvation. Some seventy-five, so far, have made a start to follow Jesus. Some have been definitely converted and have

shining faces. To others it comes more gradually as the light breaks in upon their soul. It is wonderful though when they get a heart revelation of Jesus Christ. Nothing can move them then.

This week, eight have been baptized in the Holy Ghost, including two preachers. One woman went home from the evening service and was baptized in bed. It made her husband so hungry that he too is now earnestly seeking. One young lady spoke in English. She would say, "Jesus, only Jesus," "Glory, Oh, the glory of the Lord." Such adoration and worship! One felt lifted right up into the presence of the Lord.

Some weeks ago, we formed a prayer chain beginning at 3 o'clock in the morning. Every hour throughout the day some one was in the prayer room praying. About two weeks before the meetings began, the Christians began confessing their sins, asking forgiveness of each other and making wrongs right. After confessing to each other, they came to the home to have us help them pray. How they wept and prayed for forgiveness! The glory of the Lord came down and they were filled anew with the Holy Ghost. We felt that was good preparation for the meeting. And surely it is wonderful to see both young men and maidens, old men, women, and children turning to the Lord. Soldiers who have come to keep order and guard the tent have had their spiritual eyes opened and have begun to walk the heavenly road. With three services a day including children's meeting, and then a tarrying service over at the mission, one feels so weary, but our hearts are nearly bursting with joy, and we feel this is just the beginning of the great and mighty things God will do in the Land of Sinim. A few months ago a meeting of this kind would have been impossible, but God has given peace in our borders and is causing His Word to run very swiftly. Hallelujah!

Brother Kelley is in Kwong Si Province preaching in a Baptist Conference, to the native workers gathered there from all that Province.

We feel we should enter every open door that we can. The Government is having the soldiers destroy the idols throughout the Province. Of course, only a change of heart will make Christians of the people, and they go on worshiping the broken pieces of the gods, but this is the greatest opportunity the church has yet had. May God help us to do our best to make Christ known. Pray for China, pray for the native Christians, and for the missionaries. The greatest work you can do for God, for the missionaries, and for China is to *pray*.—Margaret Kelley.

#### NOTICE

Brother Robert F. Cook, of South India, states that if any one will donate either stringed or brass instruments for the use of native converts in his mission it will be greatly appreciated. There are a number who desire musical training for the service of the Lord, but who are too poor to purchase instruments themselves. So the help of any who are able to co-operate along these lines will be greatly appreciated. Address communications regarding this matter

to Robert F. Cook, Chengannur P. O., Travancore State, South India.

*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.*

#### PRECIOUS FRUIT IN DARK JAPAN



*Brother Tani and wife native workers in Japan.*

Seven years ago among those who drifted into the little Pentecostal Lighthouse located on one of the main streets of Tokyo, was a young student who could not get away from the words he had heard there, and so he came to the services repeatedly. After visiting the mission at regular intervals for about two years, one cold winter night this same young man felt strongly moved to go to a certain meeting. As he opened the door of the mission, he felt the power and presence of God meet him in such a way that he was unable to hold out any longer, definitely gave himself to the Lord and was wonderfully saved, bringing much joy to the hearts of the missionaries who had seen this soul come and go so many times without yielding. His people, on finding he had become a Christian, opposed and persecuted him in many ways. Often when returning from the meeting he would find the gate and also the door of his home locked so that he could not get in. They told him he had gone crazy. Still he never failed to be at the mission to help us in the street meetings, ready to beat the drum or give

out tracts, and always ready to give a good testimony.

On one occasion while walking in a lonely graveyard—he was there to pray as he couldn't pour out his heart to the Lord as he wished to do in his home—suddenly in the sky he saw a vision of the cross—he felt he couldn't move—he looked down and then up again and it was still there—and deep into his heart God spoke, "Preach the Cross and my Word!" He felt so blessed, so awed he knew God had met him in a vision, and was bidding him tell the glad tidings of joy to his people.

But how could he? He had just entered college. He was the oldest son which meant he must bear the family responsibility. These things caused him to go through a long hard battle but he came out victorious. The result was that he was thrown out of his home and disowned by his parents. He was told they would take his name from their family record for they considered it a disgrace to have one of their family a Christian worker. His father told him never to enter their "Genkan" (the place where one takes off their shoes before going into the house in Japan) again. So he left all to follow Jesus and came to us for study and training. This is our Brother Tani whom you see in this picture!

From the start he took the services in the same mission where he himself found the Lord, and has faithfully labored there for almost four years, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ all the time. Is this not precious fruit? Need we question, Do missions pay?

Another precious gem dug from the mire of heathenism is the one standing beside our Brother Tani on the picture. Three years ago she was brought to the assembly by a Christian friend. It was the first time she had ever been in a Christian service in all her life, and at the altar call she came forward and for the first time heard Christians pray. She was deeply impressed by their joy, and a realization of her own emptiness gripped her. The missionary saw her kneeling at the altar but hesitated to speak to her lest she frighten her so she would not come again. However, the next day she was gloriously saved in the missionary's home, to which she had come because she had no rest—no peace—no joy! She must have what those Christians had!

Two or three months later she led her sister to the Lord. It is quite impossible for me to tell you what they went through at home to be true to the Lord. All their people were against them, their mother a fox worshiper! Then at the dedication of our Takinogawa church one of their brothers and his wife were saved. God wonderfully dealt with the family and "Mieko San" is now the wife of Brother Tani. On October 24th, these two precious lives, the fruit of our labor in this hard field, our own spiritual children, the joy of our hearts and our crown of rejoicing, were united in marriage. Brother C. F. Jurgensen performed the ceremony, the wedding taking place in our Takinogawa church. It was a very blessed service. (This picture is their wedding picture). And when you realize that Brother Tani's father was present (in a Christian church), also "Mieko

(Continued on Page Fifteen)

## In the Whitened Harvest Fields

### A SPLENDID NEW FIELD

Pastor-evangelist Maud M. Hepps, Litchfield, Ill., writes: "The Lord is wonderfully blessing in this new field. I came here six months ago. Up to December 24, 115 have been saved, 48 baptized with the Holy Spirit, 52 baptized in water. Marvelous healings have taken place. Many church people as well as sinners are stirred; they are hungry for this full gospel."

### BRIEF MENTION

Pastor Roy K. Reed, Shawano, Wis., writes: "We are glad to report that God is blessing here in this new field. Souls are finding Jesus as their personal Saviour. Also many have been healed of the 'flu' in answer to prayer."

Word comes from Mrs. Hattie Palmer, Burlingame, Kans., that in revival meetings held a few weeks ago, 20 were saved and reclaimed and 1 received the Baptism with the Holy Spirit. The saints are pressing on with God.

Pastor Haynie Nichols reports much good done in the revival conducted at Colony, Okla., by Brother A. J. Wilcox. The blind brother, Elder J. T. Powell, of Morrilton, Ark., was also present and was a blessing to the assembly."

Pastor Irene Hodges, Chandler, Texas, writes: "We have recently closed a 2 weeks' meeting here at Delta with Sister Georgia Lewis from Tulsa, Okla., as the evangelist, assisted by Sister T. E. Rhea. The Lord set His approval upon the services by giving us several souls."

Brother Shelt Webster, Estella, Okla., writes: "Sister Rosie O'Neal just closed a 2 weeks' meeting here at West Cobin schoolhouse. Notwithstanding the unfavorable weather and sickness in the community, some found the Lord. We plan to start building our new church soon. This is a new and needy field."

Pastor P. F. Ramsey, Malvern, Ark., writes: "Just closed a good meeting. Brother F. T. Clayton, of Houston, Ark., was with us 2 weeks. Everybody seemed to enjoy his message. The Lord was present to save souls, fill hungry hearts and heal afflicted bodies. The saints are encouraged to enter another year of service for the Lord."

Brother C. C. Beatty writes to us of the splendid meeting at *Miles City, Montana*, and at *Hebron, N. Dak.* Miles City was in the midst of a campaign which gave indications of a real revival. The assembly at Hebron is composed of German people, and services are conducted in the German language. They sang and prayed in German, and Mr. Beatty preached in English, but they got along splendidly, and all were blessed.

### ELDER A. H. WENDT WITH THE LORD

Word has been received in our office to-day that Brother A. H. Wendt of New Castle, Pa., Supt. of the German Branch of the General Council Assemblies of God, fell asleep in Jesus on Wednesday morning, January 2.

Brother Wendt was one of our stalwarts in the Pentecostal faith, and it is indeed with a deep feeling of sadness that we learn of his home going, and yet we know that he was ready for the summons to meet the Lord whom he loved so dearly and served so faithfully.

We wish to extend to the bereaved family our sincere sympathy in this hour of bereavement, and yet we have the assurance that they sorrow not as do others who have no hope, realizing that it will not be long until there will be a glad reunion and no more separation forever. May God bless them at this time is our prayer.

### THE CROSS AND FRUITFULNESS IN SERVICE

Laura C. Sheridan

The meaning of, the purpose of, the fruition of the cross is as yet but faintly understood by many who consider themselves fully consecrated to go all the way with Jesus. Years ago we met one who had been called upon to pass through heart-breaking trials who remarked in our presence, "When everything else fails see what the cross can do."

God's arm is stretched forth to work for the one who bears his cross faithfully. One who does not understand the purpose of the cross sees only the shame, the humiliation, the pain, the loss of the present moment. But the God-instructed soul knows that the overcomers have to fill up that which is left behind of the sufferings of Christ. His agony in the garden led to the comforting ministry of the angel, and the agony of the cross preceded the resurrection glory and made possible Pentecost. Similarly we are called to cross bearing, to suffering, to strange and mysterious trials, that there may be a greater upspringing of resurrection life and of the power of the Holy Spirit in us.

In some quarters there is a disposition to shrink the cross. Have you ever tried it, reader, this thing of shrinking the cross—of deliberately refusing to bear it because the thing imposed seemed so unfair, so uncalled-for? If thus reasoning with yourself, you evaded the cross, what a sense of shame and guilt you experienced as a result of the evasion. You had lowered the standard, you had had regard for your own life, you had refused to be sacrificed for His sake. Exposed to the powers of darkness you felt shorn of power to stand unafraid when they raged. Stephen Merritt defined freedom from fear as the power to be unafraid when there was much to be afraid of. The strength of a consecrated life is the power to go calmly on when things seem to be going to smash. But the cross may continue to grow heavier until the soul changes its cries for deliverance

to an earnest plea to be given to understand its purpose. No crosses are so hard to bear as those that seem unnecessary, or are the direct result of some evil from a source from which we expected blessing. Hold still, dear soul; this is the time to bear the cross and wait for God to move. Have you sought to learn what there is in you which makes this cross so necessary? If so, God will reveal it in His time.

A great multitude that no man can number will be saved, but only overcomers become life-bearers to others. To be called to this is a mark both of God's confidence in us, and of our understanding of the privilege of a child of God, but it means more cross bearing in the pathway than we would have if we lived only to save ourselves. Let us not be dismayed at cross bearing. True, it is the place of affliction, but affliction may be made a stepping stone to lead us on in God. This cross bearing may work out in us a far more exceeding and eternal weight of glory.

It is said that Finney was at times so charged with power that a look from him would cause the sinner to tremble. There is a way by which we can be much more charged with power than we have ever been. It is to let the cross do its work more thoroughly in our own hearts, that there may be more room for Jesus. Stephen Merritt walked away from the grave of his only son saying, "More room for Jesus." George Mathias came out of the heart-ache of a broken engagement, broken as a result of his having gone blind, to write that matchless hymn, "O Love that will not let me go."

When a little boy drowned himself because he could not bear to be taunted with being a drunkard's son, his sorrowing mother lifted his dripping form towards heaven and vowed henceforth to live to help the children of drunkards. The result was a great home where many such unfortunate children were loved and cared for. Catherine Booth, after a hard struggle, when the mother of three children, yielded to the call of God to preach. She bore six more, often getting out sermons while rocking the cradle or carrying a restless child. Every one of the nine became a preacher of the gospel, and when she lay in the silence of death, 60,000 people walked past her remains for a last loving glance at the wrinkled, war-scarred face of this mighty woman of God.

Some time ago we were touched by reading in the *Evangel* of the terrible sufferings of a missionary and his wife who, despite their sufferings and privations plodded on, bearing their heavy cross. Not long after a marvelous revival was given in their work.

Well known a multitude of saints could rise up and tell of similar experiences. The thing for us to remember is that cross bearing is God's way of producing precious fruit in our lives, and to set our faces like a flint to embrace cheerfully, gladly, joyfully each cross that God sends.

Nothing that we lose for Christ is worth what we gain.—Trumbull.

## A STARTLING EXPERIENCE

On Saturday evening, Nov. 24, 1928, at half past eight o'clock I was sitting at a table in my room, on the second floor at 406 Salem Ave., Dayton, Ohio, when there were three loud raps at my door opening out into the hallway near where I was sitting.

I at once answered, "Come in," but as no one entered I opened the door, but there was no one there and no one in the hall, nor in the next room, so I sat down at the table again to read, but the three knocks were repeated the second time. Again I opened the door but there was no one there nor in the hall.

I sat down at the table again, but at once the three raps were repeated the third time as before. Now thoroughly stirred up I stepped close to the door and when the three raps were repeated loudly the fourth time, I instantly opened it, but there was no one there nor in the hall nor in the next room, nor anywhere on the second floor.

I left the hall door halfway open all night and as I awoke often I watched for a further demonstration but none came.

Next day, Sunday, the 25th I related the whole matter to my pastor a godly Pentecostal minister, who made it very clear to me that it was a demonstration of evil spirits, because of the fact that one day when in my room alone and feeling very lonely, I was talking to myself, and soon found myself trying to talk with my wife who died fifteen months previously, and I expressed a wish that she could come and be with me in my utter loneliness.

By that very act I invited the co-operation of the evil spirits who at once took advantage of it to entangle me in the devil's doctrine of spiritualism, which teaches that disembodied spirits may communicate with living persons, and the knocking on my door was clearly a demonstration from the spirit world, because I had unintentionally invited it by trying to talk to my departed wife, knowing that she could not come to me nor could I go to her. I know that I was on dangerous ground when I did so, but as I acted innocently, I know that I am pardoned and will never do so again.

I am writing this warning to caution others to be very careful and not allow themselves to be entangled in that damnable doctrine of devils, which destroys body, soul and spirit.

Many people know of the wonderful demonstrations made by spiritualists, such as moving tables and chairs about the room, or causing them to be suspended in mid air, and other wonderful things; but it is all of the devil, and as you value your life and your soul, avoid it.—Irvin C. Souders.

"Why not leave to science the things of external observation and computation, and to religion the things of inner vision, and let the pathway of man be lighted by both?"—Selected.

Some people live by feeling instead of faith—up and down all the time. But when you live by faith in the word and power of God you will have victory three hundred and sixty-five days of the year.—George Montgomery.

## THE PINK WRAPPER

*If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.*

## HOW THEY REACHED HEAVEN

"My theology now," said the dear, dying C. H. Spurgeon to a friend who stood by his bedside, "is in four little words, 'Jesus died for me.' I do not say that this would be all I should preach were I raised up again, but it is enough to die upon 'Jesus died for me.' You go to the glory-crowned martyrs in Heaven and ask them how they came thither, and with one voice they would say, with the prince of preachers, 'Not that we died for Jesus, but that He died for us.'"—From "The Call of God."

Henry M. Tyndall's "Illustrative Anecdotes" tells that one of the cornices in Lord Rothchild's mansion in Piccadilly is unfinished. "One is likely to ask: 'Could not one of the richest men in the world afford to pay for that cornice, or is the lack due simply to carelessness?' The explanation is a very simple yet suggestive one, when it is known. Lord Rothchild is an orthodox Jew, and every pious Jew's house, tradition says, must have some part unfinished, to bear testimony to the world that its occupant is only like Abraham, a pilgrim and stranger upon the earth."

**FOR SALE:** Beautiful Conn Cornet, proceeds of sale to be used for spread of gospel. Inquire Mrs. George Cabbage, R. F. D. 1, Black Rock, Ark.

## OPEN FOR CALLS

**PASTORAL OR EVANGELISTIC.**—Am in full fellowship with the Council. Reference, Pastor John F. Bryan.—Samuel L. Skyles, 311 Exchange Ave., both East St. Louis, Ill.

## Forthcoming Meetings

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

**WILKES-BARRE, PA.**—Allan Swift will hold special meetings at First Pentecostal Church, 280 Parrish St., Jan. 18-27, inclusive.—Byron D. Jones, pastor.

**PILLAGER, MINN.**—Brother Clarence H. Jensen, of Alexandria, Minn., will hold a series of meetings in the Full Gospel Tabernacle Jan. 30-Feb. 10. A cordial invitation extended to all.—Pastor Fred R. Gottwald.

**TULSA, OKLA.**—District Superintendent James Hutsell will conduct a revival campaign at the North Peoria Assembly of God beginning Jan. 20, continuing 2 weeks or longer.—Pastor J. Logan Stuart, 2419 E. 4th Place, Tulsa, Okla.

**HOUSTON, TEX.**—Brother and Sister Meyer Tan-Ditter will conduct a meeting at the Houston Heights Assembly of God, Feb. 3-March 2, inclusive. For further information address the pastor, Hugh Y. Montgomery, 1106 Yale St.

**CINCINNATI, OHIO.**—Evangelist Dolores Lee Dudley will hold a two weeks' campaign—or longer—at the Christian Assembly, 1322 Walnut Street, beginning January 27th. Meetings every night at 7:30 and Sunday p. m. at 3:00.—O. E. Nash, pastor.

**KLAMATH FALLS, ORE.**—Spencer evangelists will launch a campaign in the Pentecostal tabernacle Jan. 16.—Guy Devries, pastor.

**EAU CLAIRE, WIS.**—Revival campaign Jan. 13-27 or longer. Evangelist Clarence H. Jensen of Alexandria, Minn., will do the preaching at Glad Tidings Assembly, Corner of Dewey and Wisconsin St.—Otis R. Averill, Pastor.

**ELKHART, IND.**—Beginning Jan. 13, revival services will be conducted for two weeks or longer by Brother Richard Carmichael of Quincy, Ill., at the Assembly of God Church, 1128 Johnson St.—Pastor Herman R. Rose, 1122 Strong Ave.

**ATLANTA, GA.**—Bible convention will be held with Pastor B. E. Hillman, Jan. 17-20, corner Pryor and Ridge Ave. S. E. Take Federal Prison car, get off Goodwin St. Those desiring license or ordination with the Council can meet this convention with proper recommendation.—J. E. Spence, District Supt., P. O. Box 217, Florala, Ala.

**CANTON, OHIO.**—Brother Alvin L. Branch of Battle Creek, Mich., will hold special meetings at Bethel Tabernacle, 313 Elgin Ave. N. W., Jan. 16-27 inclusive. The meetings are designed especially for Christian people. For further information write Pastor G. F. Lewis, 316 Park Ave. N. W., Canton, Ohio.

**OAKLAND, CALIF.**—January 15-27, inclusive, "The Nankivells" (Al and Louise) of Chicago will conduct special evangelistic meetings at the "Glory Barn" of the Oakland Evangelistic Association, 2946 E. 14th Street. Also, March 3-24, Evangelist A. Watson Argue, of Winnipeg, Canada, will conduct an evangelistic campaign. For further information address Pastor R. H. Moon, 1260 E. 34th Street, Oakland, Calif.

## MEETING DATES CHANGED

**SASKATOON, SASK.**—Revival campaign in Elim Pentecostal Tabernacle, Avenue A and 25th Street, Feb. 3-24. A. Watson Argue in charge. Broadcasting every Sunday morning from 10:00 to 11:00 over CJHS. For further information write Pastor C. B. Smith, 409 Avenue C No., Saskatoon, Sask.

**FLINT, MICH.**—The Shearer Evangelistic Party are holding revival services in the Riverside tabernacle, corner Lewis and Dakota Sts., continuing to January 13th.

Evangelist A. Watson Argue will conduct a revival campaign in same place January 14-27.—J. P. Kolenda, 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.

**DENVER, COLO.**—Miss Zelma Argue, of Winnipeg, Canada, will begin a revival in Radio Prayer League Church, E. 37th Ave. & Gilpin St., Dec. 30, continuing 3 weeks or longer. Meals and lodging served on free will offering plan. Take street car No. 66. Broadcasting every week day 8:30 a. m., Sundays, 9:00 a. m.—Pastor S. H. Patterson.

## SECTIONAL CONVENTIONS

Eastern-Central Section, Beaumont, Tex., Jan. 12-13. Southeastern, Houston, Tex., Jan. 15-16. Southwestern, San Antonio, Tex., Jan. 22-23. West-Central, Breckenridge, Tex., Feb. 2-3. South-Plains, Big Springs, Tex., Feb. 5-6. South New Mex., Roswell, N. M., Feb. 9-10. North New Mex., Portales, N. M., Feb. 11-12. North-Plains, Turkey, Tex., Feb. 14-15. Northwest, Burkburnett, Tex., Feb. 18-19. North-Central, Fort Worth, Tex., Feb. 21-22. Northeastern, Tyler, Tex., Feb. 26-27.—Hugh M. Cadwalder, dist. supt.

**BROOKLYN, N. Y.**—Evangelist Hattie Hammond of Hagerstown, Md., will conduct Evangelistic Campaign Jan. 6-20, at Lighthouse Pentecostal Church, 71-73 Himrod St., near Evergreen Ave. Meetings every night at 7:45 and on Sunday 10:30, 3:30 and 7:30. Young People's rally on the 19th at 7:45 p. m. Delegations from all of the Young Peoples' Societies of Greater New York and vicinity will be most cordially welcomed. Pastor Ray S. Armstrong, 99 Eliot Ave., Maspeth, L. I. Phone Evergreen 9404.

**CAPE GIRARDEAU, MO.**—The annual New Year Bible convention of Southern Missouri District Council will convene Jan. 29-Feb. 1, inclusive. The mornings will be given wholly to prayer, Bible instruction each afternoon, evangelistic services in the evenings. General Superintendent W. T. Gaston will be in charge of all the services. The district presbyters will be present to attend to matters of importance. Those desiring to enter our fellowship may apply at this time. Let all the brethren make an effort to attend. For further information address Pastor H. E. Waddle, 907 S. Sprigg St.—A. A. Wilson, district superintendent.

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**JEANETTE, PA.**—Evangelist Harry Schaefer and party will hold an evangelistic campaign beginning Jan. 20. For further information write Pastor B. E. Mahan.

**CRESTON, IOWA.**—The sixteenth annual mid-winter convention of the Iowa-North Missouri-Northeastern Nebraska District Council will be held in the Christian church, Cor. West Mills and Elm Sts., Feb. 12-17, inclusive. General Superintendent W. T. Gaston will be with us. We shall also have a missionary with us. Entertainment will be provided for ministers as far as possible. Meals will be served. Feb. 15th will be given over to Christ's Ambassadors. For further information write Pastor W. E. Long, 911 W. Montgomery St.

### DISTRIBUTION OF DECEMBER, 1928, MISSIONARY FUNDS

<b>CONGO BELGE FIELD</b>	
Allowances of Missionaries .....	\$ 295.50
Allowances of Missionaries on fur- lough .....	50.00
Mission Station Expense .....	117.19
	462.69
<b>EGYPTIAN FIELD</b>	
Allowances of Missionaries .....	241.00
Allowances of Missionaries on fur- lough .....	50.00
Mission Station Expense .....	70.00
Native workers .....	62.50
Lillian Trasher & Orphanage .....	273.50
	697.00
<b>FRENCH SUDAN FIELD</b>	
Allowances of Missionaries .....	285.23
Mission Station Expense .....	43.00
	328.23
<b>LIBERIA &amp; SIERRA LEONE FIELDS</b>	
Allowances of Missionaries .....	805.00
Allowances of Missionaries on fur- lough .....	125.00
Mission Station expense .....	7.00
Native workers .....	208.00
	1,145.00
<b>SOUTH AFRICA FIELD—TRANSVAAL</b>	
Allowances of Missionaries .....	310.00
Native workers .....	25.00
	335.00

TOTAL DISTRIBUTION—AFRICA \$2,967.92

### CHINA

<b>NORTH CHINA FIELD</b>	
Allowances of Missionaries .....	819.60
Allowances of Missionaries on fur- lough .....	105.00
Mission Station Expense .....	141.00
Native workers .....	71.00
Anglin orphanage .....	870.53
	2,007.13
<b>WESTERN CHINA &amp; TIBET</b>	
Allowances of Missionaries .....	337.34
Allowances of Missionaries on fur- lough .....	20.00
Mission Station Expense .....	403.34
Native workers .....	143.32
	904.00
<b>SOUTHWESTERN CHINA—YUNNAN PROVINCE</b>	
Allowances of Missionaries .....	250.00
Mission Station Expense .....	6.00
Native workers .....	15.00
	271.00
<b>CENTRAL CHINA</b>	
Allowances of Missionaries .....	132.00
Allowances of Missionaries on fur- lough .....	40.00
Mission Station Expense .....	22.00
Native workers .....	20.00
	214.00
<b>SOUTH CHINA</b>	
Allowances of Missionaries .....	458.00
Allowances of Missionaries on fur- lough .....	50.86
Mission Station Expense .....	76.00
Native workers (car \$20) .....	59.00
South China work & workers .....	346.00
	989.86

TOTAL DISTRIBUTION—CHINA \$4,385.99

<b>INDIA</b>	
Allowances of Missionaries .....	2735.68
Allowances of Missionaries on fur- lough .....	254.46
Mission Station Expense (car \$12.50) .....	728.05
Native workers .....	179.00
Almyra Aston & orphanage .....	132.00
	4,029.19
<b>SOUTH INDIA &amp; CEYLON</b>	
Allowances of Missionaries .....	390.00
Mission Station Expense .....	30.00
Native workers .....	35.00
	455.00

TOTAL DISTRIBUTION—INDIA \$4,484.19

<b>JAPAN FIELD</b>	
Allowances of Missionaries .....	819.00
Allowances of Missionaries on fur- lough .....	50.00
Mission Station Expense .....	341.00
Native workers .....	40.00
	1,250.00

<b>PALESTINE &amp; SYRIA FIELDS</b>	
Allowances of Missionaries .....	485.00
Mission Station Expense .....	172.00
	657.00

<b>PORTO RICO FIELD</b>	
Allowances of Missionaries .....	160.00
Allowances of Missionaries on fur- lough .....	20.00
Porto Rican storm sufferers .....	85.00
Porto Rican work & workers .....	100.00
	365.00

<b>CENTRAL AMERICA FIELD</b>	
Allowances of Missionaries .....	100.00
Mission Station Expense .....	100.00
	200.00

<b>SOUTH AMERICA FIELD</b>	
Allowances of Missionaries .....	499.28
Allowances of Missionaries on fur- lough .....	90.00
Mission Station Expense .....	33.00
Native workers .....	40.00
	662.28

<b>PHILIPPINE &amp; FIJI ISLANDS</b>	
Allowances of Missionaries .....	147.00
	147.00

<b>WEST INDIES FIELD</b>	
Allowances of Missionaries .....	100.00
	100.00

<b>MEXICO &amp; MEXICAN BORDER FIELDS</b>	
Allowances of Missionaries .....	295.00
Mission Station Expense .....	1.00
La Luz .....	20.00
Co-laborers .....	2.00
Latin-American Institute .....	40.00
Mexican workers-Border .....	200.00
Mexican workers-Mexico .....	125.00
California work .....	75.00
Mexico City Building .....	2.00
Publishing House (Mexican) .....	45.00
	805.00

<b>MISCELLANEOUS FIELDS</b>	
Alaska Allowances .....	10.00
Straight Settlements .....	105.00
Hawaii .....	100.00
Samoa Islands .....	40.00
Persia .....	163.52
Poland .....	209.37
Russia .....	181.00
Latvia .....	51.27
Bulgaria .....	90.00
Greece .....	40.00
Hungary .....	35.00
	1025.36

Non-Council missionaries (design- ated) .....	960.05
Total amount missionaries' allow- ances .....	18009.79
Missionary Rest Home .....	51.00
Fares, Buildings, Etc., .....	3318.40
Deputational work .....	150.00
	21529.19

Disbursed from special accounts .... 644.00  
Borrowed from January funds ..... 3.81

TOTAL OFFERINGS FOR DECEMBER \$20,881.38

### WORLD MISSIONS CONTRIBUTIONS

Dec. 21st to 31st incl.	
All personal offerings amount to \$1,941.07.	
1.40	Sunday School E Stanwood Wash
1.90	Full Gospel Mission & S S Weskan Kans
2.00	Arcade Pentecostal Assembly Arcade N Y
2.00	Glad Tidings Tab St Charles Mo
2.21	Rocky Mountain District Council
2.33	Gilmour Mission S S Jasonville Ind
2.35	Lighthouse Gospel Mission La Grande Ore
2.45	Full Gospel S S Selma Calif
2.45	Assembly of God Apperson Okla
2.50	A band of saints Roaring Springs Tex
2.50	Full Gospel Assembly Colusa Calif
2.59	Free and Full Gospel Mission Wakeeney Kans
2.65	Grantham Church Cottonwood Ala
2.81	Assembly of God S S Eureka Springs Ark
2.85	Barton Chapel Assembly Murchison Tex
3.00	Assembly of God Austin Tex
3.00	Assembly of God Newton Ala
3.00	Assembly of God Marianna Fla
3.00	Christ's Ambassadors W Laurel Miss
3.00	Assembly La Junta Colo
3.16	Pent'l Full Gospel Assembly Chula Vista Calif
3.60	Elbethel Assembly Sneads Fla
3.71	West Cabin S S Vinita Okla
3.89	S S of North Cincinnati St Assembly Tulsa Okla
4.00	Assembly of God Beaumont Tex
4.10	Excel Assembly Excel Ala
5.00	Lemoore Sunday School Fresno Calif
5.00	Full Gospel S S White Plains N Y
5.00	East Side Gospel Mission Davenport Ia
5.00	Group of workers in Gospel Tab San Diego Calif
5.00	Young People's Society Carrollton Ill
5.00	Christ's Ambassadors Full Gospel Tab Kingsburg Calif
5.25	Second Assembly of God S S Atlanta Ga
5.27	Assembly of God S S Portales N Mex
5.30	Assembly Yazoo City Miss
5.36	Morris Assembly Morris Okla
5.40	Assembly of God Church Cape Girardeau Mo
5.60	Mt Pearl Assembly Kit Carson Colo
5.65	Garden Grove Assembly LeRoy Ia
5.70	Assembly of God Valentine Nebr
5.98	Assembly Winnebago Nebr
6.12	Assembly of God Blytheville Ark
6.20	Assembly Ronda W Va
6.45	Assembly Whistler Ala
6.50	Assembly of God Richlands Va
7.00	Tennessee District Milan Tenn
7.24	Assembly of God New Castle Nebr
7.73	Full Gospel Assembly Lebanon Ore

- 8.20 Assembly Ringling Okla
  - 8.59 Mehida Pent'l Assembly Canaan New Hampshire
  - 8.75 Assembly Miami W Va
  - 9.00 Young Peoples' Society Sorento Ill
  - 9.00 Assembly of God S S Minneapolis Minn
  - 9.35 De Leon Assembly of God S S De Leon Tex
  - 10.00 First Baptist Church Egg Harbor N J
  - 10.00 Seabrook Tab Seabrook Tex
  - 10.00 Assembly Knox City Mo
  - 10.00 Women's Missionary Council Houston Tex
  - 10.00 A group of friends Oakland Calif
  - 10.60 Assembly of God Cuero Tex
  - 10.70 Full Gospel Tabernacle Hereford Tex
  - 10.84 Pentecostal Assembly Concord N H
  - 10.84 Bay View Gospel Tabernacle Milwaukee Wis
  - 11.00 Assembly of God S S Anadarko Okla
  - 11.34 Litchfield Assembly Litchfield Ill
  - 11.46 Glad Tidings Tabernacle Assn Rocklin Calif
  - 11.86 Assembly of God S S Phoenix Ariz
  - 12.00 Full Gospel Assembly Monrovia Calif
  - 12.00 Beth Eden Baptist Church Morgan Hill Calif
  - 12.01 Pent'l Assembly Corry Pa
  - 12.05 Full Gospel Mission Palo Alto Calif
  - 13.30 Assembly Webster Kans
  - 14.03 Assembly of God Tulsa Okla
  - 14.24 Gospel Tabernacle Alton Ill
  - 14.33 Dunsmuir Pentecostal S S Dunsmuir Calif
  - 14.42 Pent'l Gospel Tab & S S East St Louis Ill
  - 15.00 Calvary Full Gospel Church Freeland Pa
  - 15.00 Young Peoples' Society Lancaster Pa
  - 15.00 Assembly of God Sidney Ohio
  - 15.00 Full Gospel S S Centralia Wash
  - 15.00 Assembly Wood River Ill
  - 15.00 The Gospel Tabernacle Muskegon Mich
  - 15.00 Church of Philadelphia Los Angeles Calif
  - 15.21 Full Gospel Assembly Longmont Colo
  - 16.00 Assembly of God Mission Austinburg Ohio
  - 16.03 Full Gospel Tabernacle Shawano Wis
  - 16.53 Midway Mission Thayer Mo
  - 16.80 Assembly of God Drumright Okla
  - 17.00 First German Pent'l Church S Akron Ohio
  - 18.25 Missionary Society Auburn Wash
  - 18.40 Assembly of God Oroville Calif
  - 20.00 Ione Pentecostal Assembly Ione Ore
  - 20.00 Glad Tidings Assembly Long Island N Y
  - 21.79 Tennessee District Milan Tenn
  - 24.12 Rosen Heights Assembly of God S S Fort Worth Tex
  - 25.00 Elm Tabernacle Rochester N Y
  - 25.00 Pentecostal Church of God Oxford Pa
  - 26.66 Full Gospel Assembly Brainerd Minn
  - 31.52 Full Gospel Assembly Tulare Calif
  - 33.09 Pentecostal Assembly of God Gooding Ida
  - 34.00 8th Ave Pent'l Church Gary Ind
  - 38.16 Bethel Church Sisseton S Dak
  - 38.45 Sunday School Lisbon N Dak
  - 39.52 Bethel Tabernacle Watsonville Calif
  - 40.00 Central Gospel Tabernacle Long Beach Calif
  - 40.00 Bethel Chapel Bethel Mo
  - 40.00 Gospel Tabernacle Oshkosh Wis
  - 45.15 Full Gospel Tabernacle Meckling S Dak
  - 47.00 Verdugo City Gospel Mission Verdugo City Calif
  - 50.00 Pentecostal Mission Turlock Calif
  - 55.00 First Pent'l Church Miami Fla
  - 55.79 Pentecostal Mission Bellingham Wash
  - 60.50 German Pentecostal Church New Castle Pa
  - 62.54 S W Va W W Va & E Ky Dist Montcalm W Va
  - 70.00 Gospel Tabernacle Fargo N Dak
  - 75.00 Students' Missionary Band Central Bible Institute
  - 80.55 Pentecostal Tabernacle Tacoma Wash
  - 81.00 First Pentecostal Tabernacle Lancaster Pa
  - 85.00 Pentecostal Prayer Band Assembly of God Allentown Pa
  - 90.00 First Pentecostal Church New Castle Pa
  - 100.00 First Pentecostal Church Chelsea Mass
  - 100.00 Assembly of God Arlington S Dak
  - 100.00 Pentecostal Assemblies of Canada London Ontario Canada
  - 126.60 Full Gospel Assembly and S S Vineland N J
  - 269.30 Potomac District Council Baltimore Md
  - 505.50 Bethel Tabernacle German Branch Milwaukee Wis
  - 600.34 The Pentecostal Church Cleveland Ohio
  - 979.00 Glad Tidings Tabernacle New York N Y
- |  |                 |
|--|-----------------|
| Total amount reported .....                    | \$ 6,824.98     |
| Home Missions Fund .....                       | \$ 22.96        |
| Expense Fund .....                             | 89.79           |
| Reported as given direct to missionaries ..... | 399.12          |
| Given to District for Home missions .....      | 82.58    594.45 |
| Total for foreign missions .....               | 6,230.53        |
| Amount previously reported .....               | 14,650.85       |
| Total amount to date .....                     | \$20,881.38     |

**PRECIOUS FRUIT IN DARK JAPAN**  
(Continued from Page Eleven)

San's" mother besides many relatives who had never been in a church before, you know what a testimony their lives have been.

Brother Tani is the first Pentecostal-born worker we have. Pray for them as they labor for souls in dark, dark Japan.—Marie Juergensen.

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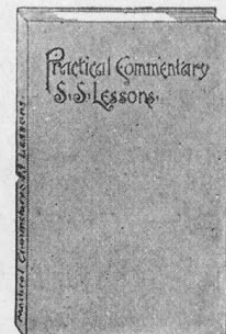
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